



A glossary of Antiracist terms

In talking about issues of race, a common vocabulary is essential to avoid misunderstandings and misinterpretations. Words often have different meanings to different people, based on their experiences. The purpose of this glossary, which is a work in progress, is to help avoid such misunderstandings. Not everyone will agree on the definition of every word, but everyone should have a common understanding of how words are being used in different circumstances.

Advocacy:

A process of pleading for, supporting, or recommending a particular cause or policy by individuals or groups in order to influence decisions in a political, economic, or social system/institution.

Affirmative Action:

1. Policies designed to “diversify” work places and to include more women and people of colour into a particular work force. It is a highly controversial policy. Conservatives argue against it because they feel it creates an unequal playing field, reverse discrimination, and people should be judged on their individual merits, not their skin colour. The idea that a worthy white man will not be hired because a man of colour applied for the job is often used as an example. Advocates of the policy assert that being white is a privilege and that affirmative action takes that into account and helps to level out the playing field. However, some anti-racists are against affirmative action because it does not challenge a white/of-colour binary and does not move beyond **cultural essentialism**.
2. Policy of providing special opportunities or favoring members of a disadvantaged group.

**Ally:**

Describes someone who supports a group other than one's own (in terms of racial identity, gender, faith identity, sexual orientation, etc.) Allies acknowledge disadvantage and oppression of other groups than their own; take risks and supportive action on their behalf; commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

Ancestry:

One's family or ethnic descent that goes back to their point of origin.

Ansar:

Arabic for "helpers." The Ansar were the people of Medina who accepted and helped the Prophet Muhammad (s.a.w.) and the Muhajirun of Mecca after the Hijra.

Anti-Semitism:

A belief that Jewish people are an inferior race.

Anti-Racism:

1. Anti-racism is both a concept and a practice. Alistair Bonnet says it "Refers to those forms of thought and/or practice that seek to confront, eradicate and/or ameliorate racism. Anti-racism implies the ability to identify a phenomenon – racism – and to do something about it." Anti-racists are not merely the opposite of racists because racism is institutional and even the staunchest anti-racist can have internalized racism. As a practice, there are many differing positions and strategies that can conflict, even though the end goal is the same. Generally, anti-racism can take two forms; either a revolutionary politics or a strategy to accommodate racial difference. A further conflict arises because state resources that anti-racism often relies on are used for revolutionary purposes.



2. Beliefs, practices, movements or policies that oppose racism and promote racial tolerance and respect in order to promote an environment free of racial discrimination.

Assimilation:

The blending of minority groups, cultures, or attitudes into the dominant society or status quo.

Ascription: Birth defines place in society.

Attitude:

A firm way of thinking or feeling towards a person, place, thing, or event.

Barrier:

An obstacle that prevents movement or access.

Bias:

A prejudice towards a person, place, thing, or group that is usually accompanied by a refusal to consider alternative viewpoints.

Bigot:

Someone who has strong prejudices towards a group or idea and thus treats them/it with fear, hatred, or distrust.

Bigotry:

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

Border Crossing:

Supports the unentitled rights of a person from outside a cultural community to act as a voice for that community and to appropriate knowledge without actual understanding of historical, political and ideological struggle.



Black/African American:

People of African descent and people who identify as such.

Capitalism:

An economic system based on private ownership and control. Produces profits for individual rather than collective needs.

Chauvinism:

Excessive or prejudiced loyalty or support for one's own cause, group, or gender.

Colonialism:

The policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.

Colorism:

Discrimination based on skin color.

Colonization:

The violent taking of land, wealth, labor of indigenous peoples through domination & conquest leading to their extermination & the Transatlantic slave trade which created a permanent underclass based on race and gender.

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.

Conciliation:

The action of mediating between two disputing parties.



Cultural Literacy:

An awareness of the morals, knowledge, structures, and beliefs (etc.) of a particular culture. To engage in a culture is to accept and act on its own terms, and to fail to do so is to be culturally illiterate. This creates a paradigm of success that strongly favours the dominant culture, so that, for example, where whiteness is dominant it is usually necessary for **racialized** individuals to achieve this competency around whiteness to have a chance of being (un)successful in white institutions. In turn, such institutions bestow cultural legitimacy. For example, many first-generation Canadians develop a cultural literacy in both their parent's home culture and dominant Canadian culture.

Cultural Appropriation:

The taking of another group's cultural knowledge, traditions or practices to use for self-benefit. Objectifies and commodifies while ignoring the group's political struggles.

Cultural Pluralism:

Recognition of the contribution of each group to a common civilization. It encourages the maintenance and development of different life styles, languages and convictions. It is a commitment to deal cooperatively with common concerns. It strives to create the conditions of harmony and respect within a culturally diverse society.

Cultural Racism:

Those aspects of society that overtly and covertly attribute value and normality to white people and whiteness, and devalue, stereotype and label People of Color as "other," different, less than or render them invisible.

Examples of these norms include defining white skin tones as nude or flesh colored, having future time orientation, emphasizing individualism as opposed to a more collective ideology, defining one form of English as standard and identifying only whites as the great writers or composers.



Culture:

1. The total social transmission patterns, arts, beliefs, institutions, and all other products of human works or thought are traits and products considered as the expression of a particular period, class, community or population. Culture also refers to a way of life of a group. It refers to the predominating attitudes and behaviour that characterize the functioning of a group or organization. The term is often used as a euphemism for race and in this way acts to designate groups of people into **essential** categories, whether they have knowledge of the culture or not. For example, a fourth generation Irish-Canadian does not necessarily have much knowledge of a particular “Irish” culture, even though they may be **racialized** as “Irish.”
2. 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.
3. The mix of ideas, beliefs, values, behavioral norms of a group who share historical, geographic, religious, racial, ethnic or social context who transmit and modify those ideas, beliefs, and practices from one generation to another.

Denial:

Refusal to acknowledge the societal privileges (see the term "privilege") that are granted or denied based on an individual's ethnicity or other grouping. Those who are in a stage of denial tend to believe, "People are people. We are all alike regardless of the color of our skin." In this way, the existence of a hierarchical system or privileges based on ethnicity or race can be ignored.

**Disability:**

Inborn or assigned characteristics of an individual that may prevent or require accommodations for full participation in society, including education, social life, economic, political, religious. Visible disabilities are apparent, while invisible disabilities are not readily apparent.

Discrimination:

1. The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.
2. Showing partiality or prejudice in treatment of an individual

Diversity:

1. The wide range of national, ethnic, racial and other backgrounds of U.S. residents and immigrants as social groupings, co-existing in American culture. The term is often used to include aspects of race, ethnicity, gender, sexual orientation, class and much more.
2. Uniqueness of individuality that used to group people together, race, ethnicity, age, ability, gender, socio-economic status, religious perspectives, and affiliations

Dominant group:

The group with the most power and privileges in a particular society and context.

Difference:

A spectrum of experience or characteristics that can be complimentary or conflicting. Often involves inequality of status and power.

Emigration:

The process of leaving one's country or region for personal, economic, political, social, or religious reasons.



Empowerment:

When target group members refuse to accept the dominant ideology and their subordinate status and take actions to redistribute social power more equitably.

Enslavement:

To keep a person(s) in a state of bondage and reducing them to slavery.

Ethnic Group:

Group of people with common traits, background, and associations. Refers to cultural background (i.e., language, food, and style of clothing).

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).

Ethnicity Beliefs:

Behaviors, and tradition held by a group of people bound by linguistic, historical, religious, geographic, or racial identity.



Ethnocentrism:

1. Tendency to view one's own groups and customs as superior, to view others using your own group's customs and practices as the standard.
2. Presumes European supremacy and the standard for judging others' culture, customs, and history.

Eurocentric:

A perspective centered on a Western worldview that has become intrinsic to the American cultural identity.

Gendered Racisms:

According to Ania Loomba (1998), "from the beginning of the colonial period to the end (and beyond), female bodies symbolise the conquered land. This metaphoric use of the female body varies in accordance with the exigencies and histories of the particular colonial situations" (p. 152). Thus, the nature of racism takes on a particular form when located in the feminised body: the sexual nature of hierarchal power relations demands both abhorrence for and a desire to possess the female racialized other (Fanon, 1967). The intersectionality of gender oppression and racism also creates an interlocking matrix of systems that operate to determine the placement of racialized females at the bottom of a complex hierarchical structure of white supremacy and patriarchal domination. (hooks, 1994). Myriad pseudo-scientific biological and physiological constructions are used to create a mythology about the particular feminised body of racialized others (i.e. Asian women as the "lotus flower" or the "dragon lady") and the resulting representations by white culture work to reify and buttress this mythological creation. The very real results of these constructions and power dynamics is the overt **racialized sexualization** of feminised others (often resulting in emotional, mental, and physical violence) and the combined social and economic disadvantages meaning that female racialized others experience poverty and discriminatory work practices more frequently with little opportunity for advancement.

**Genocide:**

Deliberate and systematic extermination of a national, racial, political, or cultural group

- Direct genocide - physical killing or slow death measures.
- Cultural genocide - destroys the institutions and identities of the group.

Hadith:

A collection of traditions containing sayings of the prophet Muhammad that, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims

Harassment:

Aggressive pressure or intimidation; persistent and on-going communication of negative attitudes, beliefs or attitudes towards an individual or group.

Human Rights:

The basic rights and freedoms to which all humans are entitled to. Right that is believed to belong justifiably to every person. affirm and protect the right of every individual to live and work without discrimination and harassment.

Heterosexism:

A system of advantage based on sexual orientation.

Homophobia:

Fear based on heterosexual values.

"ISMs":

A way of describing any attitude, action or institutional structure that subordinates (oppresses) a person or group because of their target group, color (racism), gender (sexism), economic status (classism), older age (ageism), religion (e.g., anti-Semitism), sexual orientation (heterosexism), language/immigrant status (xenophobia), etc.



Honor Systems:

Rank certain qualities above others. Benefits are conferred, not earned.

Hypodescent a.k.a. “one-drop rule”:

Any racial mixture constitutes racial impurity. Categorized as a non-white person and relegated to a subordinate group.

Immigrant:

Person who comes to live permanently in a foreign country

Immigration:

The action of coming to live permanently in a foreign country.

Inclusion:

Inclusion authentically brings traditionally excluded individuals and/or groups into processes, activities and decision/policy making.

Inclusive language:

Deliberate selection of language that seeks to avoid exclusion of particular groups

Inequality – Unequal power relationship.

Temporary Inequality – Temporary power-over relationship. Socially defined superior and inferior groups. Superior group has responsibility to “raise up” inferior group and to eventually end the relationship of inequity.

Interethnic conflict:

Individual, group, or community conflicts between different racial, ethnic or cultural groups

Integration:

The process of amalgamating diverse group within a single context (i.e. housing or education) in contrast to segregation. Unlike assimilation, integration allows people to maintain their cultural identity.

Intersectionality:

Interconnected nature of forms of oppression against particular groups of people. 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.

Individual Racism:

The beliefs, attitudes and actions of individuals that support or perpetuate racism. Individual racism can occur at both a conscious and unconscious level and can be both active and passive. Examples include telling a racist joke, using a racial epithet or believing in the inherent superiority of whites.

Institutional Racism:

1. 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 non-white.

Examples:

- a. 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").
 - b. City sanitation department policies that concentrate trash transfer stations and other environmental hazards disproportionately in communities of color.
2. Institutional policies and practices that advantages privileged race(s) and disadvantage marginalized race(s), resulting in different outcomes for different racial groups.



Internalized Racism:

1. 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:

A. 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.

B. 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."



C. 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.

D. 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.

2. When an individual member of a racial group oppressed by a racist system supports the supremacy of the dominant group by upholding or participating in attitudes, behaviors, social structures and ideologies that support the dominating group's power.

Islamophobia:

Term that means the unfounded hostility towards Muslims, and therefore fear or dislike of all or most Muslims, with attitudes that include depicting Islam as a monolith that cannot adapt to new realities, that Islam is an inherently violent religion that supports terrorism, Islam and Muslims are inferior to the West and that Muslims do not share common values with people of other faiths.

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Inequality:

Unequal power relationship.

- a. **Temporary Inequality** - Temporary power-over relationship. Socially defined superior and inferior groups. Superior group has responsibility to “raise up” inferior group and to eventually end the relationship of inequity.
- b. **Permanent Inequality** -Permanent power-over relationship. Superiors enforce inequity and do not help inferiors. No goal to end inequality.

Internalized Oppression:

Internalized belief of racial inferiority about own racial group.

Internalized Sexism:

Internalized belief of gender inferiority based on gender.

Intra-racism:

Internalized racism played-out among different racial communities of color.

Jim Crow:

The system of legalized racial segregation.

Legal Fiction:

The act of inventing made-up law by policy-makers to achieve a political purpose. The political invention is given real legal meaning and enforcement through the passage of it into law.



Liberalism:

Historian Marvin Perry defines liberalism as a particular feature of modernity which came into popularity after the Enlightenment and the French Revolution based on the principles of humanism and individual liberties (1992, pp. 213-15). Perry notes that liberalism emerged from "the democratic practices and rational outlook that originated in Greece" and "the Judeo-Christian principle of the worth and dignity of each individual" (1992, p. 214).

Combined with Eurocentrism, principles of free-market economy and capitalist enterprise, social theories emphasizing personal responsibility verses community or societal accountability and **social construction**, imperial conquest, and pseudo-scientific racial discourse, liberalism has become an ideal excuse for the wealthy and powerful in **white supremacist capitalist patriarchies** to ignore social problems (poverty, racism, sexism, etc) and place the 'choice' of liberal individuals at the centre of social order. A classic example is “a homeless person could get off the street if he/she wanted to.” Nira Yuval-Davis notes that theorists recognize contradictions within liberal discourse and this has led to a differentiation between two kinds of liberalism. The first is “committed to individual rights and calls for the absolute neutrality of the state (2002, p. 49).

The second type is a liberalism that is promoted by the particular state to achieve an ideology of citizenship that best suits that nation-states' hegemonic power structure and mythology (ibid). In anti-racism work, liberals place emphasis on individuals rather than the “**culture**” they belong to as the starting point to fight racism because movements based on culture further perpetuate racism by not challenging cultural essentialism. “The goals aspired to in the liberal framework are equal opportunity in a colour blind society where race should be irrelevant.”



Majority:

The political party, group, or faction having the most power by virtue of its larger representation or electoral strength.

Marginalization:

To relegate or confine to a lower or outer limit or edge, as of social standing

Minority:

A racial, religious, political, national, or other group thought to be different from the larger group of which it is part.

Modernism/Post-Modernism:

Modernism is a conscious departure from tradition that took place in Europe and North America around 1900. During this period, innovative forms of expression and reasoning delineated marked change in science and the arts. The idea of historic shifts (such as the shift towards modernism) is itself a feature of modernism. Postmodernism is the idea that there is no Universal Truth; all aspects of reality are socially constructed. In feminist discourse there is a focus on interrupting, deconstructing, and rejecting taken for granted ideas and paradigms (such as race and sex), while multiple interpretations of reality are recognized according to one's subjective, lived experience.

Muhajiroon:

Arabic for "emigrants." The initial Muslims who followed the Prophet Muhammad (s.a.w.) on his Hijra (emigration) Mecca to Medina.

**Multiculturalism:**

Of or relating to a social or educational theory that encourages interest in many cultures within a society rather than in only a mainstream culture.

Misogyny:

A hatred of women

Nationalism:

Devotion to the interests or culture of one's nation.

Oppression:

1. Prejudice + institutional power (=misuse of institutional and social power).
Historical, entrenched, adapts to maintain its hold over time. That system continues to grant power to people with certain privileges in four main areas:
2. The power to make and enforce decisions, the access to resources, broadly defined, the ability to set and determine standards for what is considered appropriate behavior, the ability to define reality and have other people accept it.
3. The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.
4. Oppression denotes structural and material constraints that significantly shape a person's life chances and sense of possibility. Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.



Oppression resides not only in external social institutions and norms but also within the human psyche as well. Eradicating oppression ultimately requires struggle against all its forms, and that building coalitions among diverse people offers the most promising strategies for challenging oppression systematically.

Patriarchy:

A belief that men are superior to women. Culture is male dominated, centered, and identified.

Peoples:

English translation of shu'uban, used in Quran 49:13; one of the groupings which Allah has created among human beings. The Arabic term refers to a larger grouping, hence people or nation, as compared with a tribe or smaller grouping.

Privilege (White Privilege):

1. unearned advantages granted to members of a group by prejudicial and powerful social, institutional, and cultural systems that allocate resources and designate value.
2. 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.

Examples of privilege might be: "I can walk around a department store without being followed." "I can come to a meeting late and not have my lateness attributed to your race;" "being able to drive a car in any neighborhood without being perceived as being in the wrong place or looking for trouble." "I can turn on the television or look to the front page and see people of my ethnic and racial background represented." "I can take a job without having co-workers suspect that I got it because of my racial background." "I can send my 16-year old out with his new driver's license and not have to give him a lesson how to respond if police stop him."



3. A right that only some people have access or availability to because of their social group memberships (dominants). Because hierarchies of privilege exist, even within the same group, people who are part of the group in power (white/Caucasian people with respect to people of color, men with respect to women, heterosexuals with respect to homosexuals, adults with respect to children, and rich people with respect to poor people) often deny they have privilege even when evidence of differential benefit is obvious. See the term "right" also in this glossary.

Passing:

An attempt by non-whites with light-skinned privilege to skirt the discrimination barriers imposed by law and custom by attempting to “pass” for white

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.

Quran:

The Islamic sacred book, believed to be the word of God as dictated to Muhammad (s.a.w.) by the archangel Gabriel and written down in Arabic. The Quran consists of 114 units of varying lengths, known as suras; the first sura is said as part of the ritual prayer. These touch upon all aspects of human existence, including matters of doctrine, social organization, and legislation.

Race:

A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic

Racism:

A system of advantage based on race.



classification, and the social, economic and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

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.

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.

Racial Stereotypes:

Preconceived notions based on assumptions of racial superiority and inferiority.

Racial Formation:

Racial formation is the process by which social, economic and political forces determine the content and importance of racial categories, and by which they are in turn shaped by racial meaning. Racial meanings pervade US society, from the shaping of individual racial identities to the structuring of collective political action. The micro-level (race is a matter of individuality, of the formation of identity) and macro-level (race is a matter of collectivity, of the formation of social structures) of social relations and racial order is organized and enforced by the continuity and reciprocity between these two levels of social relations



(taking in to consideration that these categories are reciprocal in our lived experience). So racial formation suggests that racial phenomena penetrate and link these two levels.

Racial Profiling:

1. A police tactic in which police officers will judge a person as more likely to be a criminal or engaged in criminal activities based on their skin colour. In the U.S., predominantly Black or Hispanic males are targeted and First Nations males in Canada. This can take many forms, from stopping and searching men of colour more frequently or, as in the famous case of the boxer Rubin “Hurricane” Carter, being charged based solely on his skin colour. There is still some debate over whether or not such a policy actually exists because despite plenty of anecdotal evidence, police still deny it. As one conservative puts it, “the ultimate question in the profiling controversy is whether the disproportionate involvement of blacks and Hispanics with law enforcement reflects police racism or the consequences of disproportionate minority crime” (MacDonald, 2001, ¶3).
2. When a person is singled out for reasons of public security or safety on the basis of their perceived membership in a racial group, typically based on stereotypes about members of that group.

Reverse Racism:

A disputed concept. Discrimination (a denial of opportunity) by subordinates against dominants.

Racial slurs:

Insulting or disparaging statements made about members of a racial group or to people perceived to belong to that group.

Racialization:

The process by which a person is assigned into a specific racial category based on arbitrary phenotypes such as (but not limited to) skin colour, religion, face shape, or hair texture. Such categories are socially



constructed and have certain essential characteristics about them (see **cultural essentialism**). Because whiteness is the dominant group (in terms of political power, not population), it is often seen as “invisible” (therefore not a “race”) and is the centre from which all other categories are defined.

Racialized Sexuality:

Sexualities based on how a person is racialized. In dominant culture, white women have been seen as pure, chaste, and monogamous, whereas women of colour become constructed as “exotic;” in other words, loose, polygamous, and dangerous. This construction also happens in reverse. Some anti-racist feminists argue that racialized sexuality underpins all racisms.

Racism:

1. Race prejudice + institutional power (=misuse of institutional and social power).

A system of oppression maintained by institutions and cultural “norms” that exploit, control, and oppress People of Color groups in order to maintain a position of social and material supremacy and privilege for white people, (particularly the powerful and wealthy elite).

2. Racism is entrenched (almost) everywhere: race and racism are historically and group and individual identities. Racism is a form of physical, psychological, social, spiritual, and cultural violence that hurts People of Color and it hurts us as white people (though in different ways).

Racialized Privilege:

The granting of privileges based on preferred racial identity.

Radical Anti- Racism:

Generally thought to refer to those whose views are different from mainstream ones and who seek to change mainstream society to fit these views. In terms of anti-racism, radicals “seek to diversify the membership and the leadership of institutions by race, gender or other forms of social difference”



(Essed, 2001, p. 497). **Affirmative action** is a good example of this strategy. However, if the logic of radicalism is followed to its conclusion, then only people of colour should be involved in fighting racism. Radicalism acknowledges the importance of cultural assertion in anti-racist work. In current US debate, radicals are opposed by **liberals**.

Racialized Privilege:

The granting of privileges based on preferred racial identity.

Right:

A resource or position that everyone has equal access or availability to regardless of their social group memberships.

Racialization:

The extension of racial meaning to a previously racially unclassified concept, group or practice.

Scientific Racisms:

Race consciousness is a **modern** phenomenon that has been supported and fueled by religion and science. The idea that humans could be divided into different sub-species that evolved differently over time, and to which different cultural and social traits could be attributed underlies the idea of race as a natural, biological, inherited concept. Scientists attempted to develop instruments and pseudo-sciences to demonstrate that racial differences among humans existed. Craniometry (an attempt to find links between skull size/shape and race and sex) is one such example. Scientists attempted to remove the concept of race from fundamental social, political or economic determinants to argue that the truth of race lies in innate characteristics. In an attempt to identify characteristics, people's heads were measured to determine brain size, people's (mostly "Black" women's) genitalia were scrutinized, and every other body part measured and bodies autopsied after death to continue the scrutiny. "Black" people were particularly scrutinized. The Eugenics movement is also a scientific racism.

**Shadeism:**

Discrimination against individuals based on skin tone, often considered synonymous with **colorism** (q.v.). Shadeism can occur within communities of color and often takes the form of preference for lighter skin tones.

Slavery:

Slavery is a social and economic relationship in which a person is controlled through violence or its threat, paid nothing, and economically exploited.

Social Justice:

1. Social justice includes a vision of society in which the distribution of resources 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 others and the society as a whole.
2. A situation where all members of a society are able to fully participate in the society and have the opportunity to lead fulfilling lives and to develop their potential; a movement which aims to establish such a society through removing obstacles (such as poverty, racism, or other structural inequalities) that block people from achieving these aims.

Social Media:

The creation and exchange of information and ideas among communities or networks; technologies that allow such creation and exchange. Includes social networks such as Twitter and Facebook, blogs, collaborative project sites, content communities, and virtual worlds.



Social Power:

Access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

Stereotype:

Fixed mental picture or image of group and ascribing those characteristics to all members of a group regardless of their individual differences.

Structural Racism:

"The structural racism lens allows us to see that, as a society, we more or less take for granted a context of white leadership, dominance and privilege. This dominant consensus on race is the frame that shapes our attitudes and judgments about social issues. It has come about as a result of the way that historically accumulated white privilege, national values and contemporary culture have interacted so as to preserve the gaps between white Americans and Americans of color."

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 healthcare coverage, access and quality of care and systematic refusal by the nation to fix these things.

System:

Combines social power, institutional power (policies & practices), cultural messages, and individual actions.

**Sunnah:**

The way of life prescribed as normative for Muslims on the basis of the teachings and practices of the Prophet Muhammad s.a.w.s and interpretations of the Quran.

Systemic Discrimination:

This is the kind of discrimination that is built into the way organizations and governments operate. This often involves informal activities and cultures. Systemic discrimination is more hidden than adverse effect discrimination.

Taqwa:

Arabic for “righteousness”. It is explained as a shield against wrongdoing and further expounded as to be “conscious of Allah” or to have “fear of Allah” or to be “cautiously aware of Allah.”

Tolerance:

Fair, objective, and permissive attitude toward those whose, opinions, practices, race, religion, nationality, etc. differ from one's own; freedom from bigotry.

Tribe:

Any aggregate of people united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same leaders, etc.

Unity:

The state of being one; oneness.



Wali/Awliya:

These are Arabic terms Awliya is the plural of wali and means being a “supporter,” “guardian,” or “protector.” The word can also mean “ally” or “friend.” The word (in various forms) appears about 200 times in the Quran.

White:

Relating to a race of people who have light-colored skin and whose ancestry is primarily from Europe.

White Supremacist Capitalist Patriarchy:

Term coined by bell hooks. The component parts of this concept are most commonly referred to separately. Therefore, this term emphasizes the **intersectionality** of the concept’s components and reminds us of the simultaneously working and interlocking systems of domination that control reality. This concept also promotes a focus on institutional structures and their social impact, as opposed to the impact of individual beliefs and actions. Furthermore, this term de-centers and scrutinizes whiteness, whereas the term “racism” does not.

White Supremacy:

Our current of social and institutional, and cultural power and control that maintains benefits for white society, keeping whiteness at the center, and continues to oppress and otherize People of Color groups. White supremacy doesn’t just mean KKK members or the conditions under historical Jim Crow law, but the current systems that continues to define and maintain supremacy for whiteness in the U.S. (and on the global level as well, through Western imperialism.)



Whiteness:

1. Being white and having white privilege. A constructed racial identity that has solidified in the U.S. over time and which has worked to maintain racist systems for access to resources and power. Having been racialized and socialized to live life as a white person in the context of US racism. This involves having learned a “white” worldview, a sense of entitlement, and internalized racial superiority over People of Color. Whiteness is a social group identity and a shared experience of people racialized white by our current racial classification system in the U.S.
2. Being conscious of my whiteness (and where it places me in a racist system) means I claim responsibility for working to dismantle both my own learned racism and the racism that operates in society and institutions (in an anti-racist way).

White Privilege:

An unacknowledged system of favoritism and advantage granted to white people as the beneficiaries of historical conquest. Benefits include preferential treatment, exemption from group oppression and immunity from perpetuating social inequity.

Xenophobia:

An unreasonable fear or hatred of foreigners or strangers or of that which is foreign or strange.