

GLOSSARY OF TERMS

Bias—prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair. Unconscious or implicit bias refers to biases that we carry without awareness. To learn more about implicit bias and to take an implicit association test online, visit Project Implicit at <https://implicit.harvard.edu/implicit/>

Culture—sum total of ways of living, including 1) values, 2) beliefs, 3) aesthetic standards, 4) linguistic expression, 5) patterns of thinking, 6) behavioral norms, and 7) styles of communication which a group of people has developed to assure its survival in a particular environment. We are socialized through “cultural conditioning” to adopt ways of thinking related to societal grouping.

Cultural Pluralism—recognition of the contribution of each group to the common civilization. It encourages the maintenance and development of different lifestyles, languages, and convictions. It is a commitment to deal cooperatively with common concerns. It strives to create the condition of harmony and respect within a culturally diverse society (Pusch, 1979).

Cultural racism—the individual and institutional expression of the superiority of one race’s cultural heritage and values over another.

Discrimination—the behavioral manifestation of prejudice involving the limitation of opportunities and options based on particular criterion (i.e. race, sex, age, class).

Ethnocentrism—the belief that one group is right and must be protected and defended. The negative aspect involves blatant assertion of personal and cultural superiority. “My way is the right way”.

Identity—the feeling of being included in a group or culture.

Internal and External Frameworks—the internal structures and neural pathways formed in the brain that are a response to, and a way of, making meaning of the history, culture and identity formation that pervade and inform what is considered to be normal. These frameworks may be part of, and responded to, in ways that are unconscious or deeply inform assumptions related to one’s worldview. They are associated with conscious and unconscious bias, privilege, and internalized racism. These nested elements are more than personal. They impact behaviors that are individual, collective and relational. These belief systems inform external relationships that are interpersonal, institutional, structural and are mechanisms for churning out inequities.

Internalized Racism—the personal conscious or subconscious acceptance of the dominant society’s racist views, stereotypes and biases of one’s ethnic group. It gives rise to patterns of thinking, feeling and behaving that result in discriminating, minimizing, criticizing, finding fault, invalidating, and hating oneself while simultaneously valuing the dominant culture. This internalized racism has its own systemic reality and its own negative consequences in the lives and communities of people of color.

Interpersonal Racism—actions that perpetuate inequalities on the basis of race. Such behaviors may be intentional or unintentional; unintentional acts may be racist in their consequence.

Institutional Racism—laws, customs, traditions and practices that systematically result in racial inequalities in a society. This is the institutionalization of personal racism.

Internalized Racism/ Oppression—the internalization of conscious or unconscious attitudes regarding inferiority or differences by the victims of systematic oppression.

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

Modern Racism/Racialization—suggests that the culture of racial prejudice in America has changed. Many people currently use non-race related reasons to continue to deny blacks equal access to opportunity.

Multicultural Education—a structured process designed to foster understanding, acceptance, and constructive relations among people of many different cultures. It encourages people to see many different cultures as a source of learning and to respect diversity in local, national, and international environments...

Multicultural Education refers first to building an awareness of one’s own cultural heritage, and understand that no one culture is intrinsically superior to another; secondly, acquiring those skills in analysis and communication that help one function effectively in multicultural environments (Pusch, 1979).

Oppression—the systematic mistreatment of the powerless by the powerful, resulting in the targeting of certain groups within the society for less of its benefits — involves a subtle devaluing or non-acceptance of the powerless group — may be economic, political, social, and /or psychological. Oppression also includes the belief of superiority or “righteousness” of the group in power.

Personal Racism—individual attitudes regarding the inferiority of one group and the superiority of another that have been learned or internalized either directly (i.e. negative experiences) or indirectly (i.e. imitation and modeling of significant others’ reactions, affective responses to the media); these attitudes may be conscious or unconscious.

Power and Economics—are the engine that “drive” a system that provides a rationale and elements of cognitive dissonance that is divisive.

Prejudice—a negative attitude toward a person or group, based on pre-judgment and evaluation, often using one’s own or one’s group’s standards as the “right” and “only” way.

Privilege/Internalized Entitlement— white privilege is about the concrete benefits of access to resources and social rewards and the power to shape the norms and values of society that whites receive, unconsciously or consciously, by virtue of their skin color. There are unearned entitlements—things that all people should have—such as feeling safe in public spaces, free speech, the ability to work in a place where we feel we can do our best work, and being valued for what we can contribute. When unearned entitlement is restricted to certain groups, however, it becomes the form of privilege that Peggy McIntosh calls “unearned advantage.” Unearned advantage gives whites a competitive edge we are reluctant to even acknowledge, much less give up. The other type of privilege is conferred dominance, which is giving one group (whites) power over another: the unequal distribution of resources and rewards.

Racism—the systematic oppression of people of color; occurs at the individual, internalized, interpersonal, institutional, and/or cultural levels; may be overt or covert, intentional or unintentional.

Structural Racism/Racialization --The word “racism” is commonly understood to refer to instances in which one individual intentionally or unintentionally targets others for negative treatment because of their skin color or other group-based physical characteristics. This individualistic conceptualization is too limited. Racialized outcomes do not require racist actors. Structural racism/racialization refers to a system of social structures that produces cumulative, durable, race-based inequalities. It is also a method of analysis that is used to examine how historical legacies, individuals, structures, and institutions work interactively to distribute material and symbolic advantages and disadvantages along racial lines.

World View—the way an individual perceives his or her relationship to the world (i.e. nature, other people, animals, institutions, objects, the cosmos, their creator). One’s memories, expectations, assumptions, beliefs, attitudes, values, interests, past experiences, strong feelings, and prejudices, influence a person’s worldview.