E.D.I. OFFICE

BROCKTON PUBLIC SCHOOLS
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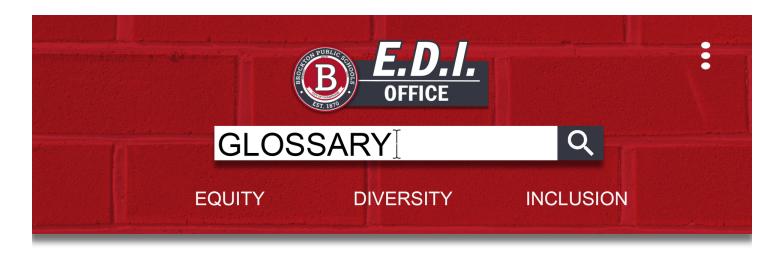CITY OF CHAMPIONS

GLOSSARY OF TERMS

EQUITY   DIVERSITY   INCLUSION

Ableism: The pervasive system of discrimination and exclusion that oppresses people who are disabled, including differences in mental, cognitive, emotional, and/or physical abilities, through attitudes, actions, or institutional policies.

Accessibility: The "ability to access" the functionality of a system or entity, and gain the related benefits. The degree to which a product, service, or environment is accessible by as many people as possible. Accessible design ensures both direct (unassisted) access and indirect access through assistive technology (e.g., computer screen readers). Universal design ensures that an environment can be accessed, understood, and used to the greatest extent possible by all people.

Accommodation: A change in the environment or in the way things are customarily done that enables an individual with a disability to have equal opportunity, access, and participation.

Accomplice: A person who knowingly, voluntarily, intentionally or directly challenges institutionalized racism, colonization and white supremacy by blocking or impeding racist people, policies and structures. The actions of an accomplice are coordinated, and they work to disrupt the status quo and challenge systems of oppression. The term accomplice encompasses allyship but goes beyond to advocacy. An accomplice uses their privilege to challenge existing conditions at the risk of their own comfort and well-being. An accomplice aims to tackle racial injustices on an institutional level.

Acculturation: The process of learning and incorporating the language, values, beliefs, and behaviors that makes up a distinct culture. This concept is not to be confused with assimilation, where an individual or group may give up certain aspects of its culture to adapt to that of the prevailing culture. Under the process of acculturation, an individual will adopt new practices while still retaining their distinct culture.

Achievement Gap: A term used to describe a persistent trend in the U.S. educational system in which white students achieve greater academic success than students of color. This term can also refer to the gap between girls' and boys' academic achievement. A growing number of scholars believe this term to be deficit-based and inaccurate in describing the problems in the U.S. educational system. Preferred terms include: opportunity gap, equity gap, and education debt (see definitions in this glossary).

Affinity Groups (Caucusing): An affinity group or caucus is an intentionally created space for those who share an identity to convene for learning, support, and connections. Caucuses based on racial identity are often comprised, respectively, of people of color, white people, people who hold multiracial identities, or people who share specific racial or ethnic identities.

Affirmative Action: Proactive policies and procedures for remedying the effect of past discrimination and ensuring the implementation of equal employment and educational opportunities, for recruiting, hiring, training and promoting women, minorities, people with disabilities and veterans in compliance with the federal requirements enforced by the Office of Federal Contract Compliance Programs (OFCCP).

Ageism: The pervasive system of prejudice and discrimination that marginalizes people based on their age. This can be perpetuated through stereotypes of youthfulness versus life at an older age and through oppressive policies that subordinate and exclude older folks. Ageism can impact different age groups besides older folks, such as children who are stereotyped as being unable to make big decisions.

Agency: The capacity of individuals to have the power and resources to fulfill their potential. For instance, structure consists of those factors of influence (such as social class, religion, gender, ethnicity, ability, customs, etc.) that determine or limit agents and their decisions. The influences from structure and agency are debated—it is unclear to what extent a person's actions are constrained by social systems. One's agency is one's independent capability or ability to act on one's will. This ability is affected by the cognitive belief structure which one has formed through one's experiences, and the perceptions held by the society and the individual, of the structures and circumstances of the environment one is in and the position one is born into. Disagreement on the extent of one's agency often causes conflict between parties, e.g. parents and children.

Alien: The United States Bureau of Citizenship and Immigration Services define an alien as "any person not a citizen or national of the United States." However, many people take offense at the use of this term because it places emphasis on difference. Preferable terms might be "immigrant" or "refugee," and for those who have entered the United States illegally, "undocumented workers" as opposed to "illegal aliens."

Ally: Someone who advocates for groups or individuals who do not come from the same place of privilege as the ally. Being an ally is considered one of the first steps in race and social justice work. An ally might work to make changes on an individual level.

Allyship: The action of working to end oppression through support of, and as an advocate with and for, a group other than one's own.

American Descendants of Slavery (ADOS): Referring to descendants of enslaved Africans in the area that would become the United States (from its colonial period onward), and to the political movement of the same name. The ADOS movement focuses mainly on demanding reparations for the system of slavery in the United States. They want colleges, employers and the federal government to prioritize restorative justice for ADOS and argue that affirmative action policies originally designed to help ADOS have been used largely to benefit other groups. Supporters of the ADOS movement say they should have their own racial category on census forms and college applications, and should not be lumped in with other Black people —namely modern Black African immigrants to the United States and Black immigrants from the Caribbean.

American Indian: Of or related to American Indians. The U.S. Census Bureau defines "American Indians" as "people having origins in any of the original peoples of North and South America (including Central America), and who maintain tribal affiliation or community attachment. According to Census 2000, American Indians and Alaska Natives are approximately 0.9 percent of the total U.S. population, and 1.5% including persons of more than one race.

Americans with Disabilities Act (ADA): On July 26, 1990, President George H. W. Bush signed into law the most sweeping legislation in the history of disability rights, the Americans with Disabilities Act (ADA), prohibiting discrimination against, and mandating equal opportunity for, persons with disabilities, in "state and local government services, public accommodations, commercial facilities, and transportation." The ADA defines a

person with a disability as someone with a physical or mental impairment that substantially limits a major life activity, who has a record of such an impairment.

Anglo or Anglo-Saxon: Of or related to the descendants of Germanic peoples (Angles, Saxons, and Jutes) who reigned in Britain until the Norman conquest in 1066. Often refers to white English-speaking persons of European descent in England or North America, not of Hispanic or French origin.

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.

Anti-Black Racism: Anti-Blackness as being a two-part formation that both strips Blackness of value (dehumanizes), and systematically marginalizes Black people. This form of anti-Blackness is overt racism. Society also associates politically incorrect comments with the overt nature of anti-Black racism. Beneath this anti-Black racism is the covert structural and systemic racism which predetermines the socioeconomic status of Blacks in this country and is held in place by anti-Black policies, institutions, and ideologies.

Antiracist: A conscious decision to make frequent, consistent, equitable choices daily. These choices require ongoing self-awareness and self-reflection as we move through life. In the absence of making antiracist choices, we (un)consciously uphold aspects of white supremacy, white-dominant culture, and unequal institutions and society. Being racist or antiracist is not about who you are; it is about what you do. (National Museum of African American History and Culture

Anti-racist Leader: Believes racial groups are equals in all their differences and continually engages in self-reflective work that leads to educational policies, conditions, and cultures that resist and dismantle inequities due to individual and systemic racism to advance racial equity.

Anti-Semitism: The belief or behavior hostile toward Jews just because they are Jewish. It may take the form of religious teachings that proclaim the inferiority of Jews, for instance, or political efforts to isolate, oppress, or otherwise injure them. It may also include prejudiced or stereotyped views about Jews.

Apartheid: Institutional system of racial segregation and subjugation in which whites exercise political, economic, and legal discrimination on racial/ethnic minority groups. Although racial segregation had been enforced for decades prior, the official policy of apartheid was practiced in the Republic of South Africa from 1948 until 1994, when black South Africans were first given the opportunity to partake in a democratic vote, resulting in the election of Nelson Mandela, a social activist and political leader who had been imprisoned for 27 years.

Apathy: A lack of feeling, emotion, interest, or concern about something. It is a state of indifference, or the suppression of emotions.

Arab: Of or relating to the cultures or people that have ethnic roots in the following Arabic- speaking lands: Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, the United Arab Emirates, and Yemen. "Arab" is not synonymous with "Muslim." Arabs practice many religions, including Islam, Christianity, Judaism, and others.

Aspirational Learning: The opportunity to teach is the opportunity to lead. The classroom is, fundamentally, a space where aspirations and dreams should be developed, encouraged, and helped to grow. Too often these days education falls prey to standardized testing and pre-professional or vocational preparation. It is time to reconsider the value of such methods and motivations in the classroom, and to return to education's roots as a garden in which minds of all ages can imagine, play, and strive to improve themselves and their world. Fostering creativity, curiosity, and passion in tomorrow's leaders in a technologically relevant learning environment is not only desirable, but necessary. Only then can we prepare ripe minds adequately to deal with the complex challenges of modern society in a compassionate and meaningful way.

Assimilation: The process by which an individual of a minority group gradually adopts characteristics of the majority culture, thereby, becoming a member of that culture. This can include the adoption of language, culinary tastes, interpersonal communication, gender roles, and style of dress. Assimilation can be voluntary or forced.

Asylum: Protection sought in another country for fear of persecution in an individual's race, religion, nationality, political opinion or membership of a particular social group.

Attribution Retraining: A technique that has been widely used in cognitive- behavioral therapies and school-based interventions. It is based on attribution theory, that the causes people give for interpersonal and performance situations determine their subsequent perceptions and behaviors.

Attribution Theory: The basic principle of attribution theory as it applies to motivation is that a person's own perceptions or attributions for success or failure determine the amount of effort the person will expend on that activity in the future.

Baby Boomers: Term used to describe the generation born during the two decades following World War II, from the 1940's through the '60's, when the United States experienced a significant rise in birth rates.

Barrio: The Spanish word for "neighborhood" that can also refer to a predominantly Latino/Hispanic area of a neighborhood, city or town. In some contexts, "barrio" may refer to the inner-city or street culture.

Belonging: A sense of being secure, recognized, affirmed, and accepted equally such that full participation is possible.

Bias: Prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair. A disproportionate weight that may be created intentionally or unintentionally in favor of or against an idea, thing, individual, or group.

Bicultural: Of or related to an individual who possesses the languages, values, beliefs, and behaviors of two distinct racial or ethnic groups. Bicultural individuals may also be bilingual and/or biracial.

Bigotry: Intolerant prejudice that glorifies one's own group and denigrates members of other groups.

Bilingual: Of or related to proficiency in two distinct languages.

BIPOC: Black, Indigenous, People of Color, the term is used to highlight the unique relationship to whiteness that Indigenous and Black (African Americans) people have, which shapes the experiences of and relationship to white supremacy for all people of color within a U.S. context.

Black Lives Matter (BLM): A political movement to address systemic and state violence against African Americans. Per the Black Lives Matter organizers: "In 2013, three radical Black organizers—Alicia Garza, Patrisse Cullors, and Opal Tometi—created a Black-centered political will and movement building project called #BlackLivesMatter. It was in response to the acquittal of Trayvon Martin's murderer, George Zimmerman. The

project is now a member-led global network of more than 40 chapters. [Black Lives Matter] members organize and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' humanity, our contributions to this society, and our resilience in the face of deadly oppression."

Bystander: A person who is present at an event or incident but does not take part in, redirect, stop or otherwise affect the event or incident.

Caucasian: Of or related to the Caucasus region, a geographic area between the Black and Caspian seas; a former racial classification that included indigenous persons of Europe, northern Africa, western Asia, and India, characterized by light to brown skin and straight to wavy or curly hair. In the U.S., "Caucasian" is often used interchangeably with "white."

Chicano/a: A term adopted by some Mexican Americans to demonstrate pride in their heritage, born out of the national Chicano Movement that was politically aligned with the Civil Rights Movement to end racial oppression and social inequalities of Mexican Americans. Chicano pertains to the experience of Mexican-descended individuals living in the United States. Not all Mexican Americans identify as Chicano.

Cisgender/cis: A gender identity, or performance in a gender role, that society deems to match the person's assigned sex at birth. The prefix cis- means "on this side of" or "not across." A term used to highlight the privilege of people who are not transgender.

Cissexism/Genderism: The pervasive system of discrimination and exclusion founded on the belief that there are, and should be, only two genders and that one's gender or most aspects of it, are inevitably tied to assigned sex. This system oppresses people whose gender and/or gender expression falls outside of cis-normative constructs. Within cissexism, cisgender people are the dominant group and trans/ gender non-conforming people are the oppressed group.

Civil Rights Movement (CRM): The Civil Rights Movement is known as the events that took place between 1955 and 1965 when minority groups across the United States, primarily in the South, rose up against all forms of institutional racism that perpetuated political, economic, and educational disparities within their communities. It served as the catalyst for the restructuring of institutionalized policies and practices that had legally enforced racial segregation, subjugation, and discrimination.

Class: Refers broadly to one's position in the United States based on income, education level, and access to other important resources (i.e., social/cultural capital). The United States has a rigid class structure meaning that mobility is quite difficult. The United States is society based on class stratification, which means there is a great deal of income and wealth inequality between those at the bottom of the strata and those at the top. The gap between the richest Americans and the poorest Americans is much larger than in many other industrialized nations.

Code-Switching: The conscious or unconscious act of altering one's communication style and/or appearance depending on the specific situation of who one is speaking to, what is being discussed, and the relationship and power and/or community dynamics between those involved. Often members of the non-dominant group code-switch to minimize the impact of bias from the dominant group.

Color-Blindness: Color-blind ideology (or color-evasiveness - purporting to not notice race in an effort to not appear to be racist), asserts that ending discrimination merely requires treating individuals as equally as possible, without regard to race, culture, or ethnicity. Color-blindness, by overlooking the cumulative and enduring ways in which race unequally shapes life chances and opportunities for people from different groups,

actually reinforces and sustains an unequal status quo. By leaving structural inequities in place, color-blindness has become the "new racism". It also ignores cultural attributes that people value and deserve to have recognized and affirmed.

Colorism and Color Hierarchy: Colorism refers to bias that favors light-skin over dark-skin linked to racial hierarchy. People of color who consciously or unconsciously accept the color prejudices of the broader society, and any people who use skin tone and ideals of European beauty to evaluate others, are employing colorism. Colorism can be traced to slavery, where it was common for white slave owners to engage in sexual intercourse with enslaved Black women. The media promotes colorism by perpetuating white ideals of beauty through the disproportionate use of light-skinned models in magazines and television, white darker-skinned African-American men are presented disproportionately as violent and dangerous.

Collusion: When people from any racial group support the system of racism by consciously or unconsciously going along. Conscious collusion occurs when people of color knowingly (though not always voluntarily) accede to their own mistreatment or the mistreatment of other people of color in order to survive or maintain status, livelihood, or some other benefit, as when a person of color silently endures racist jokes told by a supervisor or coworker, or participates in putting down people of color from their own or other subordinated racial groups. Collusion also occurs when white people go along with racist jokes or put downs in order to fit in or out of fear of being ostracized if they disagree and go against white norms. (Example: Able-bodied people who object to strategies for making buildings accessible because of the expense.)

Colonialization: When one nation subjugates another, conquering its population and exploiting it, often while forcing its language and cultural values upon its people.

Colonization: The action or process of settling among and establishing control over the indigenous people of an area that can begin as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. The dispossession of lands is often legalized after the fact resulting in institutionalized inequality that becomes permanent fixtures of society.

Critical Race Theory: The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and principles of constitutional law.

Cross-Cultural: Relating to more than one culture. Often refers to practices that deal with more than one culture and incorporate the belief-and value-systems of the cultures involved.

Cultural Appropriation: The act of adopting or stealing cultural elements (e.g., icons, rituals, aesthetic standards or behavior) of one culture or subculture by another for personal use or profit. It is generally applied when the subject culture is a minority culture. Often occurs without any real understanding of why the original (or "appropriated") culture took part in these activities.

Cultural Capital: First identified by Pierre Bourdieu and refers to social assets that promote social mobility beyond economic means.

Cultural Competence: The ability of an individual or organization to understand how inequity can be (and has been) perpetuated through socialized behaviors and using that knowledge to disrupt inequitable practices; the ability to function effectively and empathetically as an individual and/or as an organization within the context of the cultural beliefs, behaviors, and needs presented by another's culture.

Cultural Humility: The term "cultural humility" was introduced in 1998 as a dynamic and lifelong process focusing on self-reflection and personal critique, acknowledging one's own biases. It recognizes the shifting nature of <u>intersecting identities</u> and encourages ongoing curiosity rather than an endpoint. Cultural humility involves understanding the complexity of identities — that even in sameness there is difference — and that a clinician will never be fully competent about the evolving and dynamic nature of a patient's experiences. At its base, cultural humility means opening up a conversation in a way that genuinely attempts to understand a person's identities related to race and ethnicity, gender, sexual orientation, socioeconomic status, education, social needs, and others.

Cultural Identity: The identity or feeling of belonging to a group based on nationality, ethnicity, religion, social class, generation, locality or other types of social groups with their own distinct culture.

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, primarily, 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 judgment of the act of appropriation is subjective to the specific culture from which is being engaged.

Cultural Racism: Cultural racism refers to representations, messages and stories conveying the idea that behaviors and values associated with white people or "whiteness" are automatically "better" or more "normal" than those associated with other racially defined groups. Cultural racism shows up in advertising, movies, history books, definitions of patriotism, and in policies and laws. Cultural racism is also a powerful force in maintaining systems of internalized supremacy and internalized racism. It does that by influencing collective beliefs about what constitutes appropriate behavior, what is seen as beautiful, and the value placed on various forms of expression. All these cultural norms and values in the U.S. have explicitly or implicitly racialized ideals and assumptions (for example, what "nude" means as a color, which facial features and body types are considered beautiful, which child-rearing practices are considered appropriate.) "The cultural images and messages that affirm the **assumed superiority of Whites** and the **assumed inferiority of BIPOC** - is like *smog in the air*. Sometimes it is so thick it is visible, other times it is less apparent, but always, day in and day out, we are breathing it in." (Beverly D. Tatum).

Culturally Responsive: An approach to viewing students' culture and identity (including race, ethnically, multilingualism, and other characteristics) as assets, and creating learning experiences and environments that value and empower them. Culturally responsive instruction promotes academic achievement, cultural competence, and sociopolitical awareness for students.

Culturally Responsive Teaching: also called **culturally relevant teaching**, is a pedagogy that recognizes the importance of including students' cultural references and cultural information to scaffold learning for students and increase their information processing skills by finding a "hook and anchor" to help draw students into the content using their past experiences. It also strives to include literature from other cultures, parts of the world, and by diverse authors to diversify the learning experience.

Culturally and Linguistically Sustaining Practices (CLSP): Culturally and Linguistically Sustaining Practices draw upon, infuse and evoke students' existing schema, experiences, funds of knowledge, and perspectives to optimally facilitate learning. C.L.S.P. also intentionally seek racial and cultural equity and pluralism in order to deliberately tailor district-wide norms, policies and practices to affirm the identities of and expand

opportunities for historically marginalized students. C.L.S.P. heavily relies upon the scholarship and research of its preceding models, namely culturally relevant, culturally responsive and culturally sustaining pedagogies.

Culture: An umbrella term which encompasses the social behavior and norms found in human societies as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture is transmitted through symbols, language, norms, beliefs, and values. A learned set of values, beliefs, customs, norms, and perceptions shared by a group of people that provide a general design for living and a pattern for interpreting life. "Culture is those deep, common, unstated experiences which members of a given culture share, which they communicate without knowing, and which form the backdrop against which all other events are judged." Culture is the 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.

Culture of Poverty: The concept that the conditions of poverty (e.g., unemployment, out-of-wedlock births, teen pregnancies, welfare dependency, etc.) creates within individuals and groups a socially pathological state of mind that perpetuates these same conditions and eventually increases the number of dependents on the state. A culture of poverty assumes that there is a social, pathological or cultural deficiency inherent to members of certain groups that make them prone to being poor which may make the phrase offensive.

Curb Cut Effect: A term coined by Angela Glover Blackwell in this paper, articulating the equitable design principle of designing at the margins. "Curb cuts" were initially designed to provide persons in wheelchairs with safe access to public sidewalks and other public accomodations, but once installed, also improved access for all, including parents pushing strollers, workers pushing heavy carts, business travelers with luggage, and so forth. The curb cut effect shows that when we design solutions for the most marginalized in our society (e.g., persons in wheelchairs), we design solutions that will work for all.

Daily Assaults on Dignity: The 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.

Daily Indignity: Refers to the experiences of individuals and groups brought about by behaviors of members of the majority or dominant culture who may willingly or inadvertently assert their unearned privilege or power in a manner that offends, discriminates against, or subjugates another individual.

Decolonization: The process of a colonized group becoming self-governing or independent.

Decolonize: The active and intentional process of unlearning values, beliefs and conceptions that have caused physical, emotional or mental harm to people through colonization. It requires a recognition of systems of oppression.

Decolonizing the Curriculum: On a basic level means to include previously marginalized voices such as people of color, women, and LGBT people in the curriculum of study/reading lists. It also involves explicitly challenging racist assumptions and practices that have validated and centered white voices and narratives as the only experiences that matter. In addition, it means questioning the very production of knowledge and learning by promoting critical thinkers who are conscientious of social inequities and committed to creating a more "just" world.

Deportation: Forced removal of an individual who is not a citizen of the United States when that individual has been found to violate immigration law.

Design Thinking: Design thinking is a non-linear, iterative process that teams use to understand users, challenge assumptions, redefine problems and create innovative solutions to prototype and test. Involving five

phases—Empathize, Define, Ideate, Prototype and Test—it is most useful to tackle problems that are ill-defined or unknown. (See equitable design)

Diaspora: The forcible movement or dispersion of people from their homeland or a community formed by people who have exited or been removed from their ancestral homeland. There is "a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognize that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce."

Discrimination: The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion, and other categories. [In the United States] the law makes it illegal to discriminate against someone based on race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers accommodate applicants' and employees held religious practices, unless doing so would impose an undue hardship on the operation of the employer's business.

Disability/(Dis)Ability/Dis/Ability: A social construct that identifies any restriction or lack of ability to perform an activity in the manner or within the range considered "typical" for a human being given environments that are constructed for and by the dominant or "typical" person.

Disproportionality in Special Education: The over-representation of minority students identified with a learning disability or other type of disability under the Individuals with Disabilities Education Act (IDEA). When a minority group's numbers in special education are statistically higher than they should be, they are considered disproportionate.

Diversity: The range of human differences, including but not limited to race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability, or attributes, religious or ethical values system, national origin, and political beliefs.

Diversity v. Inclusion v. Belonging (DIB): Diversity typically means proportionate representation across all dimensions of human difference. Inclusion means that everyone is included, visible, heard and 2 considered. Belonging means that everyone is treated and feels like a full member of the larger community, and can thrive.

Education Debt: The term "racial achievement gap" unfairly constructs students as "defective and lacking" and "admonishes them that they need to catch up." Gloria Ladson-Billings suggested the term "education debt," moving to a discourse that "holds us all accountable." She coined the term "education debt" to describe the cumulative impact of fewer resources and other harm directed at students of color. This debt comprises historical, economic, sociopolitical, and moral components.

Effective Effort: Effective effort is defined as "the hard work and learning strategies a person can use to deliberately get smarter at important knowledge or skills" (Saphier, Haley-Speca & Gower 2008).

Efficacy (Principle): The capacity to mobilize people's efforts toward the academic and character development that is the foundation of a quality life. This means the primary work of caring adults--in schools, homes and community institutions--is to develop the intellectual capacity of every child. A singular mission to move all children to rigorous standards of proficiency and character.

Empathy: The capacity to understand or feel what another person is experiencing from within their frame of reference. The ability to emotionally understand what other people feel, see things from their point of view, and imagine yourself in their shoes.

Environmental Racism: The concept that members of certain groups are deliberately located in less-desirable geographic areas or that undesirable businesses, activities are deliberately located in range of or within neighborhoods of certain groups, particularly racial minorities and the urban poor.

Essentialism: The practice of categorizing an entire group based on assumptions about what constitutes the "essence" of that group (e.g., assuming that women are better nurturers due to something that is innate in their being). Essentialism prevents individuals from remaining open to individual differences within groups.

Ethnocentrism: The practice of using a particular ethnic group as a frame of reference, basis of judgment, or standard criteria from which to view the world. Ethnocentrism favors one ethnic group's cultural norms and excludes the realities and experiences of other ethnic groups.

Equal Employment Opportunity (EEO): Title VII of the Civil Rights Act of 1964 (Title VII) prohibits employment discrimination based on an individual's race, color, religion, sex, or national origin.

Equitable Ways of Thinking include:

(i) Reflecting on individual identity. Leaders acknowledge that each person brings multiple, intersectional identities to our work. They examine their identities and consistently reflect on the ways it influences their approach, engagement of others and decision making. They understand that their and others' identities are both fonts of expertise that should be leveraged and can lead to biases and blindspots that can limit their clarity and perspectives.

(ii) Acknowledge and address bias. Leaders are consciously aware of their implicit biases, regularly reflect on when they notice their own bias in action and create systems and structures to illuminate where bias might be at play. They understand that bias affects our relationships with others and therefore, our relationships to problems and solutions. They seek to move from awareness of implicit biases to actively countering them.

(iii) Design at the margins. Leaders take responsibility for designing a constellation of solutions that ultimately work for all stakeholders, acknowledging that they must start by tackling problems for those who are most proximate to the problem and most in need of a new solution. They know that there is no such thing as an "average" experience and push others when they use the concept of average to design. They understand that if we can create solutions for those most at the margins, we will best learn how to solve problems for everyone.

Equitable Ways of Working include:

(i) Frame the Problem: Problems can be used to organize and mobilize efforts around critical issues that directly impact the experience of the most vulnerable students. Leaders believe that problem definition is a critical step in any initiative and can either be used as a tool for equity, or it can perpetuate inequity. They understand that the way we choose to define (or not) a problem directly impacts our ability to solve it. They push themselves and others to make sure problems are defined through the lens of equity. This requires that the problem is described in the context of the specific situation facing those who are being designed with, acknowledging the history of the community, the history of the problem and the history of previously tried solutions. It also requires that the problem is articulated from multiple vantage points: it should be articulated from the points of view of those who are most proximate to the problem as well as the points of view of those who hold the power in the systems that create and perpetuate it - two articulations that are often quite different but equally necessary to fully understand and address the issue.

(ii) Explore Solutions: Leaders understand that the best solutions are those developed by people who most deeply experience the problem and seek to let their expertise drive the solution finding process. Leaders also know that finding the best solution requires generating new solutions, reimagining old ones, and getting rid of

things that aren't working. Leaders reduce risk and increase a solution's chances of success by testing these ideas, learning about their efficacy, and fine-tuning them to meet peoples' needs.

(iii) <u>Learn Forward</u>: Leaders adapt and transform their priorities and strategies through continuous learning and iteration, so problems and solutions evolve with the context. They understand that complex problems will not be fully solved, but will change shape as work is done. Leaders focus on learning as a measure of success of an initiative, and develop systems, tools and a culture that allows for risk and failure in order to capture learning to accelerate impact.

Equality: Defined as an equal distribution of opportunities, such as everyone being provided with the same thing to ensure they achieve their best, as would be the case if our public schools in the U.S. were funded the same amount, regardless of the local tax base.

Equity: A measure of fair treatment, opportunities, and outcomes across race, gender, class, and other dynamics.

Equity Gap: Equity gaps refer to disparities in educational outcomes and student success metrics across race/ethnicity, socioeconomic status, gender, physical or mental abilities, and other demographic traits and intersectionalities.

Equity Pause: According to the creators of Equitable Design, "A sense of urgency can mask hegemonic strategy. Our common discourse of urgency and business-as-usual creates little time for reflection; our pace of life eclipses our awareness. Strategic equity pauses stop the clock to reflect on our language, ideas, and hunches in the context of a discourse of transformation. Without this moment to think, our brains default to the familiar and the known, making a repeat of past practice likely. Incorporating these discourse checks and pauses after each stage ensures that our ideas remain on the path of achieving equity."

Equitable Design: An approach to traditional design thinking methodologies that incorporates the consciousness of equity work, initially coined by Christine Ortiz, Michelle Molitor and Caroline Hill. Their Equity Meets Design framework is based on the belief that racism and inequity are products of design, and can be redesigned. The framework includes five key design principles: design for those at the margins; start with yourself; cede power; make the invisible visible; and speak to the future.

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 interest, history, and ancestral geographic base. (Example: Cape Verdean, Haitian, Polish, etc.)

Eurocentrism: The practice of using Europe and European culture as a frame of reference or standard criteria from which to view the world. Eurocentrism favors European cultural norms and excludes the realities and experiences of other cultural groups.

Explicit Bias: The traditional conceptualization of bias. With explicit bias, individuals are aware of their prejudices and attitudes toward certain groups. Positive or negative preferences for a group are conscious. Overt racism and blatant racist comments are examples of explicit biases.

Feminism: The theory and practice that focuses on the advocacy of social, economic and political equality between men, women and all gender identities.

Fixed Mindset: In a fixed mindset, people believe their abilities, intelligence, and talents are fixed traits and therefore cannot change. For high achievers, their goal becomes to look smart all the time and never risk looking dumb. For low achievers, their goal is to avoid challenging work so as not to confirm their low intelligence.

Gaslighting: First popularized in the 1944 movie Gas Light, it means a deliberate attempt to undermine a victim's sense of reality or sanity. In a work context, it usually means behaviors that undermine the success, self-confidence, self-esteem or wellbeing of the target. For people in underrepresented or less powerful groups, it is more likely to occur, with more severe and harmful cumulative effects. Tactics can include withholding (critical information, meeting invitations, silent treatment), isolation (exclusion, causing conflict with coworkers), and discrediting (consistently shooting down the target's ideas, ignoring or taking credit for them).

Gay: A homosexual. This term was said to originate in Paris during the 1930's and referred to the male homosexual underground community. The term was reclaimed during the Gay Liberation Movement as a source of pride. "Gay" is commonly used only to refer to homosexual men and not women.

Gender: A social construct used to classify a person as a man, woman, or some other identity. Fundamentally different from the sex one is assigned at birth. Sociologists think about gender as separate from sex, which refers to the biological and anatomical differences between males and females. This includes such things as differing levels of hormones and different sex organs. Think of gender as the way we define people in our social world. Wearing pink, taking ballet lessons, and playing with dolls are behaviors that have no biological bases, but they are behaviors we associate with being female. When we think of male, we think of things such as the color blue, playing football, or basketball.

Gender Expression: How one expresses oneself, in terms of dress and/or behaviors. Society, and people that make up society characterize these expressions as "masculine," "feminine," or "androgynous." Individuals may embody their gender in a multitude of ways and have terms beyond these to name their gender expression(s).

Gender Fluid: A person whose gender identification and presentation shifts, whether within or outside of societal, gender-based expectations. Being fluid in motion between two or more genders.

Gender Identity: A sense of oneself as trans, genderqueer, woman, man, or some other identity, which may or may not correspond with the sex and gender one is assigned at birth.

Gender Non-Conforming or Gender Non-Binary: An individual whose gender expression is different from societal expectations related to gender.

Gender Queer: A person whose gender identity and/or gender expression falls outside of the dominant societal norm for their assigned sex, is beyond genders, or is some combination of them.

Genocide: The deliberate killing of some or all people from a nation or ethnic group with the aim of destroying that nation or group.

Gentrification: A process of economic change in a historically disinvested neighborhood that happens through mechanisms such as real estate investment and increase in higher-income residents, resulting in the displacement of long-term residents and demographic changes in income, education, and racial make-up.

Glass Ceiling: Term used to describe the "unseen" barrier that prevents women and people of color from being hired or promoted beyond a certain level of responsibility, prestige, or seniority in the workplace.

Globalism: Means that we are thinking about all the different people all over the world and thinking about the ways to keep things fair everywhere.

Growth Mindset: In a growth mindset, people believe that their most basic abilities can be developed through effort, active learning, and persistence—brains and talent are just the starting point. This view creates a love of learning and a resilience that is essential for great accomplishment.

Harassment: Harassment is a form of employment discrimination that violates Title VII of the Civil Rights Act of 1964, the Age Discrimination in Employment Act of 1967, (ADEA), and the Americans with Disabilities Act of 1990, (ADA). Harassment is unwelcome conduct that is based on race, color, religion, sex (including sexual orientation, gender identity, or pregnancy), national origin, older age (beginning at age 40), disability, or genetic information (including family medical history). Harassment becomes unlawful where 1) enduring the offensive conduct becomes a condition of continued employment, or 2) the conduct is severe or pervasive enough to create a work environment that a reasonable person would consider intimidating, hostile, or abusive. Anti-discrimination laws also prohibit harassment against individuals in retaliation for filing a discrimination charge, testifying, or participating in any way in an investigation, proceeding, or lawsuit under these laws; or opposing employment practices that they believe discriminate against individuals, in violation of these laws.

Hate Crime: A hate crime is any criminal act or attempted criminal act directed against a person or persons based on the victim's actual or perceived race, nationality, religion, sexual orientation, disability or gender. Examples of hate crimes include: acts which result in injury, even if the injury is slight, threats of violence that look like they can be carried out, acts which result in property damage, or any criminal act or attempted criminal act, including property damage directed against public or private agencies. (e.g., Anti-Asisan Hate)

Healing-Centered Engagement: A healing centered approach is holistic involving culture, spirituality, civic action, and collective healing. A healing-centered approach views trauma not simply as an individual isolated experience but highlights the ways in which trauma and healing are experienced collectively. The term *healing-centered engagement* expands how we think about responses to trauma and offers more holistic approaches to fostering well-being.

Health Equity: Means that everyone has a fair and just opportunity to be as healthy as possible. This requires removing obstacles to health such as poverty, discrimination, and their consequences, including powerlessness and lack of access to good jobs with fair pay, quality education and housing, safe environments, and health care.

Hegemony: Hegemony is political or cultural dominance or authority over others. (Hegemonic): The processes by which dominant culture maintains its dominant position: for example, the use of institutions to formalize power; the employment of a bureaucracy to make power seem abstract (and, therefore, not attached to any one individual); the inculcation of the populace in the ideals of the hegemonic group through education, advertising, publication, etc.; the mobilization of a police force as well as military personnel to subdue opposition.

Heterosexism: The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay, bisexual, and queer people while it gives advantages to heterosexual people. It is often a subtle form of oppression, which reinforces the realities of silence and erasure.

High-Quality Curriculum: Any materials rated as partially meets or meets in CURATE, or is eligible to be reviewed by CURATE. (CURATE stands for Curriculum Ratings by Teachers)The Rennie Center is partnering with the Department of Elementary and Secondary Education to convene panels of Massachusetts educators to review evidence on the quality of curricular materials and their alignment to Massachusetts learning standards. This work will lead to a series of reports that provide guidance to schools and districts as they select high-quality core curricular materials. Instructional materials can be an important lever for racial equity. CURATE is committed to using this process to help districts make critical shifts towards culturally responsive curriculum materials.)

Hispanic: The terms "Hispanic" and "Latino" are pan-ethnic terms meant to describe – and summarize – the population of people living in the U.S. of that ethnic background. In practice, the Census Bureau most often uses the term "Hispanic," while Pew Research Center uses the terms "Hispanic" and "Latino" interchangeably when describing this population. Some have drawn sharp distinctions between these two terms, saying for example that Hispanics are people from Spain or from Spanish-speaking countries in Latin America (this excludes Brazil, where Portuguese is the official language), while Latinos are people from Latin America regardless of language (this includes Brazil but excludes Spain and Portugal). Despite this debate, the "Hispanic" and "Latino" labels are not universally embraced by the population that has been labeled, even as they are widely used.

Historical Trauma: The cumulative emotional and psychological wounding of an individual or a generation caused by a traumatic experience or event.

Homophobia: Fear, prejudice, discomfort or hatred of people attracted to members of the same gender. It occurs in a wide social context that systematically disadvantages LGBTQ+ people and promotes and rewards anti-LGBTQ+ sentiment.

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.

Imposter Syndrome: The fear that some high-achieving individuals have of being exposed as a fraud or inadequate, inhibiting their ability to recognize their own accomplishments, common in members of underrepresented groups.

Inclusion: Refers to the intentional, ongoing effort to ensure that diverse individuals fully participate in all aspects of organizational work, including decision-making processes. It also refers to the ways that diverse participants are valued as respected members of an organization and/or community.

Inclusive Language: Language that acknowledges diversity, conveys respect to all people, is sensitive to differences, and promotes equal opportunities.

Indigenous: A term used to identify ethnic groups who are the earliest known inhabitants of an area (also known as First People), in contrast to groups that have settled, occupied, or colonized the area more recently. In the United States, this can refer to groups traditionally termed Native Americans (American Indians), Alaska Natives, and Native Hawaiians. In Canada, it can refer to the groups typically termed First Nations.

Individual Racism: Occurs between individuals. These are public expressions of racism, often involving slurs, biases, or hateful words or actions.

Institutional Racism: Occurs in an organization. These are discriminatory treatments, unfair policies, or biased practices based on race that result in inequitable outcomes for whites over people of color and extend beyond prejudice. These institutional policies often never mention any racial group, but the intent is to create advantages. (Example: A school system where students of color are more frequently distributed into the most crowded classrooms and underfunded schools and out of the higher-resourced schools.)

Internalized Oppression: The thoughts and feelings created in a targeted person who starts to believe and then internalizes the negative stereotypes prevalent in the world around them. Internalized oppression involves confusion, self-doubt, and feelings of low self-esteem. The fear and self-hate of one or more of a

person's own identities occurs for many individuals who have learned negative ideas about their identities throughout childhood. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group.

Internalized Racism: The private racial beliefs held by and within individuals. For example, the ways we absorb social messages about race and adopt them as personal beliefs, biases and prejudices are within the realm of internalized racism. For people of color, internalized **oppression** can involve believing in negative messages about oneself or one's racial group. For white people, **internalized privilege** can involve feeling a sense of superiority and entitlement or holding negative beliefs about people of color.

Interpersonal Racism: How our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious biases – whether it is intentional.

Intersectionality: An approach sociologists use to describe and analyze how race, class, gender, and other aspects of identity interact with one another. In other words, inequality based on these categories usually is not the result of simply one of these categories. It is more likely that it is the result of these categories working together. People can experience privilege and disadvantage at the same time. For example, Joe and Marcus work together, have similar social class backgrounds, are both heterosexual males, and have similar levels of education. However, Marcus is African American, and Joe is white. Marcus experiences inequality at work and is often passed over for promotions or raises in favor of white colleagues who are not as qualified. 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 create specific kinds of challenges.

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

Jew: A member of the people and cultural community whose traditional religion is Judaism and who trace their origins through the ancient Hebrew people of Israel to Abraham.

Ladder of Youth Voice/Ladder of Children's Participation: Roger Hart's Ladder of Children's Participation describes eight ascending levels of decision-making agency, control, and power that can be given to children and youth by adults. First published in ***Children's Participation: From Tokenism to Citizenship***, a 1992 publication of the International Child Development Centre of the United Nations Children's Fund (UNICEF), Roger Hart's Ladder of Children's Participation applied the conceptual framework of Sherry Arnstein's **Ladder of Citizen Participation** to the participation of children in adult projects, programs, and activities, including forms of work, advocacy, and citizenship. Like Arnstein's earlier framework, Hart's modified ladder of participation became an influential and widely applied model in the fields of child development, education, civic participation, and democratic decision-making.

Ladder of Youth Voice

8. Youth/Adult Equity

7. Completely Youth-Driven

6. Youth/Adult Equality

5. Youth Consulted

4. Youth Informed

3. Tokenism

2. Decoration

1. Manipulation

Adapted by Adam Fletcher (2011) from work by Roger Hart, et al. (1994)

Latinx: pronounced "La-TEEN-ex," is a non-gender specific way of referring to people of Latin American descent. The term Latinx, unlike terms such as Latino/a and Latin@, does not assume a gender binary and includes non-binary folks. It's used as a gender-neutral or non-binary alternative to Latino or Latina to describe a person of Latin American origin or descent. (It is important to note that many Latinos say Latinx offends them and is a term created not by members of the Latino community.)

LGBTQIA+: Abbreviation for Lesbian, Gay, Bisexual, Transgender, Questioning/Queer, Intersex, Ally (or Asexual), and the + sign is inclusive of anyone not mentioned in the letters. An umbrella term that is often used to refer to the community. These letters were an evolution toward inclusion — an expansion of the language used to represent a disparate group that had often just been called "the gay community."

Liberation: The creation of relationships, societies, communities, organizations, and collective spaces characterized by equity, fairness, and the implementation of systems for the allocation of goods, services, benefits, and rewards that support the full participation of each human and the promotion of their full humanness.

Liberatory Consciousness: It means giving up the numbness and dullness with which we have been lulled into going through life. This model suggests that there are four steps to changing systems of oppression: Awareness, Analysis, Accountability, and Action/Allyship. Barbara Love defines liberatory consciousness as the ability to live life in oppressive institutions with intentionality and awareness.

Liberatory Education (also Liberatory Pedagogy): Positioning students to be the leaders of their own learning by helping them increase their ability to actively improve their learning capacity. Liberatory pedagogy is a pedagogy of liberation centered around the principles for social change and transformation through education based on consciousness raising and engagement with oppressive forces. Liberatory education cannot serve the interests of any oppressive order which prohibits the individual from questioning the validity of the social

reality. As the practice of freedom to inquire, liberatory pedagogy is grounded in the interrelatedness between reality and human consciousness. Liberatory pedagogy is a vehicle or '<u>referent' for change</u>. As a referent for change, liberatory pedagogy fosters the raising of consciousness, the engagement of oppressive forces and the transformation of the social context. The forces of oppression derive from the ignorance or 'illiteracy' of uncritical consciousness. Illiteracy is the inability to perceive or 'read' reality with a critical consciousness. To be uncritical is to be unaware of the human character of the culture and to perceive one's condition and one's world as a natural function of uncontrollable forces and therefore as fated and inevitable.

Linguistic Isolation: May be used to describe the experience of feeling confused or alienated when one is unfamiliar with the language spoken by those around them.

Linguistic Profiling: The practice of making assumptions or value judgments about an individual based on the way he or she speaks and/or the language he or she uses, and then discriminating against that individual because of these factors.

Mainstream: Refers to the dominant cultural norms of a given society. In the United States, the "mainstream" culture encompasses the language, values, beliefs, and behaviors of the white/European population.

Marginalization: A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or "mainstream" society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural, or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender, or financial status. To what extent are such populations marginalized, however, is context specific and reliant on the cultural organization of the social site in question?

Microaffirmation: A microaffirmation is a small gesture of inclusion, caring or kindness. They include listening, providing comfort and support, being an ally and explicitly valuing the contributions and presence of all. It is particularly helpful for those with greater power or seniority to "model" affirming behavior.

Microaggression: Brief, commonplace, subtle, or blatant daily verbal, nonverbal, and environmental indignities (slights), snubs, or insults, whether intentional or unintentional, that communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.

Mindset: A set of mental attitudes that determines how one will interpret and respond to situations.

Miscegenation: The mixing of races.

Misgendering: Attributing a gender to someone that is incorrect/does not align with their gender identity. Can occur when using pronouns, gendered language (i.e., "Hello ladies!" "Hey guys") or assigning genders to people without knowing how they identify (i.e., "Well, since we are all women in this room, we understand…").

Misogynoir: An extreme form of sexism rooted in racism. The term describes contempt for or ingrained prejudice toward Black women. The unique oppression experienced by Black women due to the intersectionality of gender, race, class and sexual orientation combined with discrimination. Misogynoir utilizes and reinforces stereotypes of Black women.

Misogyny: Hatred, aversion or prejudice against women. Misogyny can be manifested in numerous ways, including sexual discrimination, denigration of women, violence against women, and sexual objectification of women.

Model Minority Myth: The myth of the model minority is based in stereotypes. It perpetuates a narrative in which Asian American children are <u>whiz kids</u> or musical geniuses. Within the myth of the model minority, <u>Tiger Moms</u> force children to work harder and be better than everyone else, while <u>nerdy, effeminate dads</u> hold prestigious—but <u>not leadership</u>—positions in STEM industries like medicine and accounting. This myth characterizes Asian Americans as a polite, law-abiding group who have achieved a higher level of success than the general population through some combination of innate talent and pull-yourselves-up-by-your-bootstraps immigrant striving.

Multiculturalism: The practice of acknowledging, respecting and supporting the various cultures, religions, languages, social equity, races, ethnicities, attitudes, and opinions within an environment or involving a cultural or ethnic group. The theory and practice promote the peaceful coexistence of all identities and people.

Muslim: People who follow or practice Islam, a monotheistic Abrahamic religion. Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad.

Nationality: The status of belonging to a nation by origin, birth, or naturalization; people having common origins or traditions and often constituting a nation; existence as a politically autonomous entity; national independence.

Neurodiversity: When neurological differences are recognized and respected as are any other kind of human differences or variations. These differences can include Dyspraxia, Dyslexia, Attention Deficit Hyperactivity Disorder, Dyscalculia, Autistic Spectrum, and Tourette Syndrome.

Non-Binary: A gender identity and experience that embraces a full universe of expressions and ways of being that resonate for an individual, moving beyond the male/female gender binary. It may be an active resistance to binary gender expectations and/or an intentional creation of new unbounded ideas of self within the world. For some people who identify as non-binary there may be overlap with other concepts and identities like gender expansive and gender non-conforming.

Norms: Social norms refer to **values, beliefs, attitudes, and/or behaviors shared by a group of people**. They are often based on what people believe to be normal, typical, or appropriate. Social norms can function as unspoken rules or guidelines for how people behave, and for how people are expected to behave.

Nuyorican: Of or related to a person born in New York City of Puerto Rican ancestry.

Opportunity Gap: "The unequal or inequitable distribution of resources and opportunities," The opportunity gap describes the ways in which the education playing field is not level for all students, even before the first day of class.

Oppression: The systematic subjugation of a social group by another social group with access to social power. Oppression involves a devaluing or nonacceptance of the powerless group, withholding of benefits, and may be economic, political, social, and/or psychological. Oppression = Power + Prejudice. 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 already have access to it. Oppression in this country has occurred historically by the viewing of some groups as less than, and consequently by targeting those groups to receive less of society's resources and privileges. Racism, sexism, ageism, and classism are examples of forms of systemic oppression; that is, specific groups are systematically targeted as less than or different because of their race, gender, age, sexual/affectional orientation, role, or job status.

Othering: The perception or intentional/unintentional placement of a group in contrast to the societal norm. The identifying of a group as a threat to the favored dominant group.

Pan-Africanism: A worldwide movement that aims to encourage and strengthen bonds of solidarity between all indigenous and diaspora ethnic groups of African ancestry.

Patriarchy: Actions and beliefs that prioritizes masculinity. Patriarchy is practiced systemically in the ways and methods through which power is distributed in society (jobs and positions of power given to men in government, policy, criminal justice, etc.) while also influencing how we interact with one another interpersonally (gender expectations, sexual dynamics, space-taking, etc.).

POC: People (Persons) of Color, often the preferred collective term for referring to non-white racial groups, rather than "minorities." Racial justice advocates have been using the term "people of color" (not to be confused with the pejorative "colored people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not white, to address racial inequities. While "people of color" can be a politically useful term and describes people with their own attributes (as opposed to what they are not, e.g.: "non-white"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Positive Youth Development (PYD): Positive youth development is a framework that guides communities in the way they organize **services, opportunities, and supports** so that young people can develop to their full potential. Positive youth development is not just another program. Communities that adopt a youth development approach emphasize these principles:

- **Focus on strengths and positive outcomes**. Rather than taking a deficit-based approach, communities intentionally help young people build on their strengths and develop the competencies, values, and connections they need for life and work.

- **Youth voice and engagement**. Youth are valued partners who have meaningful, decision-making roles in programs and communities.

- **Strategies that involve all youth**. Communities support and engage all youth rather than focusing solely on "high-risk" or "gifted" youth. Communities do, however, recognize the need to identify and respond to specific problems faced by some youth (such as violence or premature parenthood).
- **Community involvement and collaboration**. Positive youth development includes but reaches beyond programs; it promotes organizational change and collaboration for community change. All sectors have a role to play in making the community a great place to grow up.

- **Long-term commitment**. Communities provide the ongoing, developmentally appropriate support young people need over the first 20 years of their lives.

Power: The authority and ability to decide who has access to resources; the capacity to direct or influence the behavior of others, oneself and/or the course of events. (Power dynamics/intersection between power and identity). The ability to exercise one's will over others. Power occurs when some individuals or groups wield a greater advantage over others, thereby allowing them greater access to and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates.

Prejudice: An attitude which is based on limited information, often on stereotypes, using one's own or one's group standards as the right and only way. Prejudice is usually, but not always, negative. Positive and negative prejudices alike are damaging because they deny the individuality of the person. No one is free of prejudice. A

pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or group 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.

Privilege (unearned privilege): Systematic advantage that is granted based on race, gender, socioeconomic status, sexual orientation, or other dimensions of diversity, regardless of individuals' personal characteristics or efforts. Advantages, rewards, or benefits given to those in the dominant group (whites, males, Christians, heterosexuals, etc.) without their asking for them. Privileges are bestowed unintentionally, unconsciously, and automatically. Often these privileges are invisible to the receiver.

Pronouns: Words to refer to a person after initially using their name. Gendered pronouns include she and he, her and him, hers and his, and herself and himself. "Preferred gender pronouns" (or PGPs) are the pronouns that people ask others to use in reference to themselves. They may be plural gender neutral pronouns such as they, them, their(s). Or, they may be ze (rather than she or he) or hir (rather 3 than her(s) and him/his). Some people state their pronoun preferences as a form of allyship. Examples are they/them/theirs, ze/hir/hirs, she/her/hers, he/him/his. In English and some other languages, pronouns have been tied to gender and are a common site of misgendering (attributing a gender to someone that is incorrect.).

Quaker: A member of the Society of Friends, a Christian sect founded by George Fox in the 1600s. Quakers historically have been outspoken critics of slavery and violence.

Queer: An umbrella term that can refer to anyone who transgresses society's view of gender or sexuality. The definitional indeterminacy of the word Queer, its elasticity, is one of its characteristics: "A zone of possibilities." One definition of queer is abnormal or strange. Historically, queer has been used as an epithet/slur against people whose gender, gender expression and/or sexuality do not conform to dominant expectations. Some people have reclaimed the word queer and self-identify in opposition to assimilation (adapted from "Queering the Field"). For some, this reclamation is a celebration of not fitting into social norms. Not all people who identify as LGBTQIA use "queer" to describe themselves. The term is often considered hateful when used by those who do not identify as LGBTQIA.

Race: A social construct and a concept which signifies and symbolizes social conflicts and interests by referring to the observable physical differences, such as skin color, among people in society. Race, according to social scientists, has extraordinarily little basis in biology. In fact, there are more differences within groups than between groups. Racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact:
1. Race is a made-up social construct, and not an actual biological fact.
2. Race designations have changed over time. Some groups that are considered "white" in the United States today were considered "non-white" in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian, and Jewish people).
3. The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at various times in history to compete with African American labor.

Race-Consciousness: Being mindful of the impact of policies and practices on different racialized groups in our society. Race-consciousness can motivate a desire to become informed about how injustice occurs and to be intentional about seeking redress. Race-consciousness contradicts color-blindness through actively seeking to

perceive, understand, and challenge racism. It also paves the way for imagining a more just and inclusive society that affirms diversity rather than reducing it to a white normative ideal.

Racial Anxiety: The concerns that often arise both before and during interracial interactions. People of color experience racial anxiety when they worry that they will be subject to discriminatory treatment. White people, on the other hand, experience it when they worry that they will be perceived as racist.

Racial Disparity: The imbalances and incongruities between the treatment of racial groups, including economic status, income, housing options, societal treatment, safety, and many other aspects of life and society. Contemporary and past discrimination in the United States, and globally, has profoundly impacted the inequalities seen in society today. Also see racial equity and racial justice.

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 that fail to eliminate them. "A mindset and method for solving problems that have endured for generations, seem intractable, harm people and communities of color most acutely, and affect people of all races. This will require seeing differently, thinking differently, and doing the work differently. Racial equity is about results that make a difference and last."

Racial/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 Justice: Systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. 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.

Racialization: Distinct from racism, which is often understood as a conscious belief, racialization can describe a process that does not require intentionality and connotes a process rather than a static event. It underscores the fluid and dynamic nature of race. According to John A. Powell, "structural racialization is a set of processes that may generate disparities or depress life outcomes without any racist actors."

Racially Coded Language: Language that is seemingly race-neutral but is a disguise for racial stereotypes without the stigma of explicit racism.

Racial Trauma or Race-Based Traumatic Stress: The cumulative effects of racism on an individual's mental and physical health. It has been linked to feelings of anxiety, depression, and suicidal ideations, as well as other physical health issues.

Racism: A system of advantage based on race (Wellman, 1977). Racism = Power + Prejudice. Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the major institutions of society. By this definition, only whites can be racist in our society because only whites as a group have that power. Racism supports the belief that race is a fundamental determinant of human traits and capacities and those racial differences produce an inherent superiority of a particular race. Behaviors or attitudes that reflect and foster racial discrimination or prejudice. Racism is the systemic oppression of a racial group to the social, economic, and political advantage of another.

Racism is a system - It is not an individual character flaw, nor a personal moral failing, nor a psychiatric illness. It is a system (consisting of structures, policies, practices, and norms) that structures opportunity and assigns value based on phenotype, or the way people look. It unfairly disadvantages some individuals and communities. Yet even more profoundly, the system of racism undermines realization of the full potential of our whole society because of the waste of human resources.

Radical Empathy: Actively striving to better understand and share the feelings of others. To fundamentally change our perspectives from judgmental to accepting, in an attempt to more authentically connect with ourselves and others. Radical empathy takes empathy to the next level to activism and advocacy.

Redlining: In the United States, redlining is a discriminatory practice in which services are withheld from potential customers who reside in neighborhoods classified as 'hazardous' to investment; these neighborhoods have significant numbers of racial and ethnic minorities, and low-income residents.

Refugee: A refugee is someone who has been forced to flee their country because of persecution, war or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group. Most likely, they cannot return home or are afraid to do so. War and ethnic, tribal and religious violence are leading causes of refugees fleeing their countries.

Religious Discrimination: Treating individuals differently because of their religious beliefs and practices, and/or their request for accommodations of their religious beliefs and practices. It also includes treating individuals differently because of their lack of religious beliefs or practices.

Religious Oppression: Refers to the systematic subordination of minority religions by the dominant Christian majority. This subordination is a product of the historical tradition of Christian hegemony and the unequal power relationships of minority religious groups with the Christian majority.

Religious Persecution: The systematic mistreatment of an individual or a group of individuals as a response to their religious beliefs or affiliations or their lack thereof. The tendency of societies or groups within societies to alienate or repress different subcultures is a recurrent theme in human history. Moreover, because a person's religion often determines his or her morality, worldview, self-image, attitudes toward others, and overall personal identity to a significant extent, religious differences can be significant cultural, personal, and social factors.

Reparations: States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the state caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harm caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented—providing rehabilitation and a better life to victims—and help to change the underlying causes of abuse. Reparations publicly affirm that victims are rights-holders entitled to redress.

Restorative Justice (RJ): Restorative Justice is based on shared values that prioritize connection, mutual understanding, and relationships and is rooted in indigenous teachings from around the world. It is a proactive relational strategy to create a culture of connectivity where all members of a community thrive and feel valued through community building and active (empathic) listening. RJ also embraces mindset and practices used for learning, classroom management, and addressing and repairing harm.

Safe Space: Refers to an environment in which everyone feels comfortable expressing themselves and participating fully, without fear of attack, ridicule or denial of experience. (Brave Space refers to an environment in which people feel comfortable expressing themselves and participating fully in courageous conversations.)

Settler Colonialism: Settler colonialism is a distinct type of colonialism that functions through the replacement of indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. Settler colonial states include Canada, the United States, Australia, and South Africa, and settler colonial theory has been important to understanding conflicts in places like Israel, Kenya, and Argentina, and in tracing the colonial legacies of empires that engaged in the widespread foundation of settlement colonies. More recently, settler colonial analyses have been extended to the use of settler colonization in larger imperial projects, and the impacts of settler colonial state power on global politics.

Sexuality: The components of a person that include their biological sex, sexual orientation, gender identity, sexual practices, etc.

Sexual Orientation: Sexual Orientation is an enduring emotional, romantic, sexual, or affectional attraction or non-attraction to other people. Sexual orientation can be fluid and people use a variety of labels to describe their sexual orientation. See also Orientation

Social Capital: First identified by Pierre Bourdieu and refers to the resources that are gained by being a part of a network of social relationships. "The aggregate of the actual or potential resources which are linked to possession of a durable network of institutionalized relationships of mutual acquaintance and recognition." It refers to the resources we gain from being part of a network of social relationships, which include group membership. According to Bourdieu, social capital is something that must be acquired.

Social Equity: In the context of public administration, social equity is defined as "the fair, just and equitable management of all institutions serving the public directly or by contract, and the fair and equitable distribution of public services, and implementation of public policy, and the commitment to promote fairness, justice and equity in the formation of public policy.

Social and Emotional Learning (SEL): SEL is an educational movement that is gaining ground throughout the world. It refers to the capacity to recognize and manage emotions, solve problems effectively, and establish positive relationships with others. To balance the teaching of head with the teaching of heart.

Social Identities: Social identity groups are based on the physical, social, and mental characteristics of individuals. They are sometimes obvious and clear, sometimes not obvious, and unclear, often self-claimed and frequently ascribed by others.

Social Justice: A goal and a process in which the distribution of resources is equitable, and all members are physically and psychologically safe and secure. It begins with an acknowledgement that oppression and inequity exist and must be actively dismantled on all levels.

Socialization: The process by which societal norms influence several aspects that frame how members of a community live - including how they might think, behave, and hold certain values. Socialization can reinforce assumptions or expectations that give power to systems of oppression.

Socio-political Awareness: Educators and students partner to identify, analyze, and work to solve systemic inequities in their communities and the world.

Spectrum: A range or sliding scale. Aspects of one's identity like sexual orientation, gender identity, and gender expression exist on a spectrum. For example, with sexual orientation, the attraction to men, women, or someone of another gender all exist on separate spectrums. Someone might feel a little attracted to men, very much attracted to women, and moderate attraction to people outside this binary. Please also see the Gender Unicorn to learn more about these aspects of identity.

Stereotype: A generalization applied to every person in a cultural group; a fixed conception of a group without allowing for individuality. When we believe our stereotypes, we tend to ignore characteristics that do not conform to our stereotype, rationalize what we see to fit our stereotype, see those who do not conform as "exceptions," and find ways to create the expected characteristics.

Stereotype Threat: A phenomenon that describes the fear of confirming negative stereotypes about one's racial, ethnic, gender, or cultural group. The threat of satisfying or confirming the stereotype can interfere with the subject's performance in a variety of tasks, including but not limited to academic performance. The term "stereotype threat" was coined by Claude Steele and Joshua Aronson in their (1995) paper: "Stereotype threat and the intellectual test performance of African Americans". *Journal of Personality and Social Psychology* **69** (5): 797–811.

Structural Inequality: Systemic disadvantage(s) of one social group compared to other groups, rooted and perpetuated through discriminatory practices (conscious or unconscious) and reinforced through institutions, ideologies, representations, policies/laws and practices. Structural inequality thus refers to the system of privilege and inequality created, designed and maintained by interlocking societal institutions.

Structural Racism: Racial bias across institutions and society. It describes the cumulative and compounding effects of an array of factors that systematically privilege white people and disadvantage people of color. The overarching system of racial bias across institutions and society. These systems give privileges to white people resulting in disadvantages to people of color. Example: Stereotypes of people of color as criminals in mainstream movies and media.

Sympathy: A feeling of pity or sense of compassion — it's when you feel bad for someone else who is going through a difficult time.

Systemic Racism: The advancement and protection of white supremacy culture through institutionalized practices and intentional legislation that excludes, dehumanizes, and criminalizes Black, Indigenous, and People of Color along a color spectrum of anti-Blackness.

Targeted Universalism: An approach to equity work that sets universal goals followed by targeted processes to achieve said goals. Within a targeted universalism framework, universal goals are set for all individuals and groups. The strategies developed to achieve the goals are targeted, based upon how different groups are situated within structures, culture and across geographies to obtain the universal goal.

Terrorism: The use or threat to use, unlawful acts of force or violence to intimidate or coerce another person, group, or government, often for ideological, religious, or political reasons. The U.S. Department of State defines terrorism as "premeditated, politically motivated violence perpetrated against noncombatant targets by sub-national groups or clandestine agents, usually intended to influence an audience."

Texturism and Featurism: Referred to as the nasty cousins of colorism. Similar to how we are told we have a "good nose" when it's slim and small, "good hair" is often defined as hair that is smooth (looser curls). This idea that good hair is correlated with hair texture has been termed Texturism. *Texturism* is a preference for hair with smoother/looser texture, and the discrimination against people with kinkier, coarse hair within the same race. When it comes to "curls", looser curls are idealized and fetishized for their proximity to Eurocentric standards of beautiful/good hair. Be it through hair ads, songs, poems, and in everyday interactions – looser, smoother and longer curls are favored, praised and upheld as the standard of what we consider beautiful hair. Like colourism and featurism, texturism is most often perpetrated against us by our own societies. We not only normalize these preferences, at its worst these preferences are also institutionalized. In the case of African

Americans, laws and policies in America prohibit natural Black hair and hairstyles worn by Black people, such as afros, locs and braids, in schools and workspaces. This makes texturism a particularly problematic issue. While not always gendered, women are more often than not disproportionately victimized by Texturism. For darker-toned women having "good" hair" becomes more critical in building a positive self-image since colourism is already in play.

Featurism is society accepting or preferring certain features over others. It is the preferential treatment of people with features that have historically been considered better or "easier on the eyes". The preferred features are predominantly European features that uphold the Eurocentric standards of beauty. Featurism, just like colorism, affects all ethnicities with characteristic features that challenge Eurocentric norms. This kind of discrimination leads to the degradation of physical features that define people of particular races, such as full lips and broad noses common in Black features. Like colourism, featurism is often gendered. Women are disproportionately affected by this type of discrimination due to unfair beauty standards. Featurism is in part why so many young girls with more prominent noses and lips (before it was trendy), suffer from self-hatred and insecurity about their features. Falling short of these supposedly universal, and frankly racist, ideals of beauty has a negative impact on the self-esteem of all women.

Tokenism: Tokenism is, simply, covert racism. Racism requires those in power to maintain their privilege by exercising social, economic, and/or political muscle against people of color (POC). Tokenism achieves the same while giving those in power the appearance of being non-racist and even champions of diversity because they recruit and use POC as racialized props. Examples include:
- Recruit POC to formal leadership positions but keep all the power.
- Only hire POC for POC "stuff."
- Convene Special "Diversity Councils" but do not build POC leadership on your main Board.
- Use POC as your mouthpiece and shield against other POC.

Transgender: An umbrella term used to describe a person whose gender identity is something other than their Sex Assigned at Birth (SAAB). The SAAB is a person's first association with gender, typically based on physical sex characteristics.

Trans and Transphobia: Irrational fear of, aversion to, or discrimination against transgender people. Homophobia and *transphobia* are still major issues among LGBTQIA+ youth, who are at higher risk for verbal harassment by classmates.

Trauma-Informed Care: Trauma informed care broadly refers to a set of principles that guide and direct how we view the impact of severe harm on young people's mental, physical, and emotional health.

Trigger Warning: A trigger warning is a statement made prior to sharing potentially disturbing content. That content might include graphic references to topics such as sexual abuse, self-harm, violence, eating disorders, and so on, and can take the form of an image, video clip, audio clip, or piece of text.

Two Spirit: An umbrella term encompassing sexuality and gender in Indigenous Native American communities. Two Spirit people often serve integral and important roles in their communities, such as leaders and healers. It may refer to an embodiment of masculinity and femininity, but this is not the only significance of the term. There are a variety of definitions and feelings about the term two spirits – and this term does not resonate for everyone. Two Spirit is a cultural term reserved for those who identify as Indigenous Native American. Although the term itself became more commonly used around 1990, two spirit people have existed for centuries.

Underrepresented Groups: Groups who traditionally (or historically) have not had equal access to economic opportunities because of discrimination or other societal barriers. This may vary by context and geography but can include race, gender, ethnicity, sexual-orientation, disability or low-income status. Examples of groups that may be considered underrepresented can include women or women of color in a traditionally male and/or white discipline such as science, technology, engineering, and mathematics.

Undocumented (Community members should avoid the term "illegal"): The term 'undocumented immigrant' refers to anyone residing in any given country without legal documentation. It includes people who entered the U.S. without inspection and proper permission from the government, and those who entered with a legal visa that is no longer valid.

Unearned Privilege: Privileges accorded to some individuals because they possess or demonstrate certain characteristics associated with the dominant culture in society, such as being heterosexual, white, or male. These privileges are deeply ingrained into U.S. culture.

Veteran Status: Whether or not an individual has served in a nation's armed forces (or other uniformed services).

WASP: The acronym translates to (W)hite (A)nglo (S)axon (P)rotestant, a term used in the United States to refer to the demographic of people who are of this ancestry.

Whiteness: White culture, norms, and values in all these areas become normative natural. They become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior.

White Fragility: 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.

White Privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits, and choices bestowed on people solely because they are white. White people who experience such privilege do so without being conscious of it.

White Supremacy: A form of racism centered upon the belief that white people are superior to people of other racial backgrounds and that whites should politically, economically, and socially dominate non-whites. While often associated with violence perpetrated by the KKK and other white supremacist groups, it also describes a political ideology and systemic oppression that perpetuates and maintains the social, political, historical, and/or industrial White domination.

White Supremacy Culture (also White Dominant Culture): White Supremacy Culture refers to the dominant, unquestioned standards of behavior and ways of functioning embodied by most institutions in the United States. These standards may be mainstream, dominant cultural practices; they have evolved from the United States' history of white supremacy. Because it is so normalized it can be hard to see, which only adds to its powerful hold. 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. But it operates in even more subtle ways, by defining what "normal" is – and likewise, what "professional," "effective," or even "good" is. In turn, white culture also defines what is not good, "at risk," or "unsustainable." White culture values some ways of thinking, behaving, deciding, and knowing – ways that are

more familiar and come more naturally to those from a white, western tradition – while devaluing or rendering invisible other ways. And it does this without ever having to explicitly say so. An artificial, historically constructed culture which expresses, justifies, and binds together the United States white supremacy system. It is the glue that binds together white-controlled institutions into systems and white-controlled systems into the global white supremacy system.

Unconscious Bias: Unconscious bias happens outside our conscious awareness. This bias is typically a learned stereotype that is automatic and mostly unintentional. Unconscious bias can be so systematically ingrained that it can alter our behavior and how we interact with the people around us. An enormous body of literature confirms that we all have biases—some explicit, many implicit. These biases influence how we view others and how we make decisions, including decisions about faculty hiring. Most disturbing, implicit biases can be at odds with our own conceptions of ourselves and our conscious values and standards. You may believe yourself to be open-minded and you may be determined to select the most meritorious candidate before you. But a good deal of evidence from the behavioral sciences—some of it conducted on university professors themselves—demonstrates that actual achievements are often set aside in favor of those who fit some group stereotype of those likely to succeed.

Yuppie: "yuppie" is commonly used to refer to an 1980's and early 1990's term for financially secure, upper-middle class young people in their 20's and early 30's. It translates to "(y)oung (u)pwardly –mobile (p)rofessionals" of the baby-boomer generation.

Xenophobia: Any attitude, behavior, practice, or policy that explicitly or implicitly reflects the belief that immigrants are inferior to the dominant group of people. Xenophobia is reflected in interpersonal, institutional, and systemic levels oppression and is a function of White supremacy.

Zealot: A person who is fanatical and uncompromising in pursuit of their religious, political, or other ideals

Zone of Proximal Development: The distance between what a learner can do unsupported, and what the learner can do supported. It is the range where they are capable only with support from someone with more knowledge or expertise.

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