

Glossary of Terms Used in the Anne Braden Anti-Racist Training Program

This document was created by the Catalyst Project for their Anne Braden Program. For more information, see: <http://collectiveliberation.org/>

These are some of the terms that we will be using throughout the Anne Braden Program. We hope that all of our understandings of what these words mean will continue to develop and deepen throughout the program and beyond. We offer the following definitions to help provide some framework for terms used frequently in the workshop. These definitions have been pulled from a variety of sources and are not all-inclusive. In some cases, we in Catalyst Project have disagreements and differences with the definitions. That said, we think they provide a useful jumping off point for discussion. We welcome your suggestions for definitions to include in future editions of this glossary.

Accessibility

The state of being open to meaningful participation by all people, in particular people whose participation (in this activity or in society at general) is usually limited by oppression of some kind. Accessibility in general means being free of barriers into [which can be placed by the group inadvertently or advertently (e.g. lack of childcare or a members-only policy) and/or can be placed by society (e.g. housing must be paid for rather than being a right, etc.)] ...AND free of limits to participation once present (e.g. a university with a Eurocentric curriculum is not accessible to Native students even if there is funding for them to get there.) Sometimes the term "accessibility" is used with specific reference to the needs of people with disabilities. A space cannot be deemed "accessible" in this sense if the atmosphere is ableist, even if measures are in place (e.g. wheelchair-accessible entrance/facilities that are safe and dignified, Braille/large-print/audio-tape resources, TTY and sign language interpretation). (*Source: Colours of Resistance*)

Ableism

The normalization of able-bodied persons resulting in the privilege of perceived "normal ability" and the oppression and exclusion of people with disabilities at many levels in society.

Normalized bodies are those that are considered in the planning and designing of society under capitalism, because those bodies are deemed profitable to those who rule capitalist society.

Ableist thought leads to the planning and designing of communities in ways that deny access to people with disabilities and Deaf people. Ableism is also expressed through exclusive attitudes of non-disabled and hearing persons. (*Source: adapted from Colours of Resistance*)

Accountability

In the context of social justice work, accountability refers to commitment that is represented by action in several ways:

1) Commitment to stand against racism and other forms of oppression, both in people's personal and public lives. A person can be accountable to themselves and their politics by incorporating their politics into the way they work for social change.

2) Commitment to support and respect others by following through on work, showing up, and generally doing what you say you are going to do. Being reliable and consistent. Communicating clearly when you aren't able to follow through, for whatever reason, so that plans can be adjusted.

3) Accountability is a key component of healthy culture in organizations. The ability to rely on one another can improve trust and increase the overall effectiveness of the group. In addition to following through on work, accountability refers to members acting accountably to their organization by furthering the goals, strategy, and politics of the group.

4) Accountability is also a core organizing principle when people with privilege (race, class, gender, sexuality, ability, citizenship) are working with, alongside or in solidarity with oppressed peoples. Being accountable to oppressed communities means respecting the leadership of those whose vision and work the activist is trying to support, and having a means of sharing and receiving feedback and constructive criticism. In respecting others leadership, one strives to also respect their own leadership and be accountable to their own politics and commitments.

5) Accountability is based on relationships developed over time between individuals and organizations. The process of building and developing accountability is a dynamic process. It means having a mechanism to make sure that the work the activist does is in line with the broader goals of movement building, self-determination for the community, fighting oppression and white supremacy, and working towards collective liberation. (Source: *Catalyst Project*)

Active Listening

Active listening is a way of listening that focuses entirely on what the other person is saying and confirms understanding of both the content of the message and the emotions and feelings underlying the message to ensure that understanding is accurate. (Source: *Catalyst Project*)

Activist

An activist is a person who is deeply concerned about an issue, who takes action to express that concern, and for whom taking action becomes a way of life. There are activists across the political spectrum. The Anne Braden Program is focused on activists as people who are engaged in collective efforts to bring about social justice. (Source: *Catalyst Project*)

Ally

A person from a different racial, gender, religious, sexual orientation etc. group that acknowledges the oppression and who will commit to working on his/her own part that may contribute to that oppression, continue to increase knowledge and awareness, and who will commit to supporting people who are oppressed through actions and taking stands. (Source: *National Conference for Community and Justice – St. Louis Region – unpublished handout used in the Dismantling Racism Institute Program*)

Anti-Authoritarian

A political tendency in socialism that is influenced by the anarchist critique of domination and authoritarianism. Socialism is the vision of a cooperative society based on economic equality. Anarchism is a vision of society based on people equally sharing power over the decisions that

impact them. Anti-authoritarianism is also influenced by the feminist analysis of “the personal is political and the political is personal” as it is a commitment to bringing one’s politics into everyday life and how one engages in struggle for social change. By drawing from anarchism, socialism, and feminism, anti-authoritarianism has been attractive to many who see it as a way to remain open to new ideas while drawing from past traditions. (Source: *Catalyst Project*)

Anti-Racist

As in “an anti-racist person activist or organizer:” Someone who is deeply concerned with racism, who takes action to express that concern, and for whom taking action becomes a way of life. (Source: *Adapted from Sharon Martinas, Challenging White Supremacy Workshop*)

(As applied to white people), an anti-racist is a person who makes a conscious choice to act to challenge some aspect of the white supremacy system: including her/his own white privilege, as well as some form of oppression against people of color. (As applied to people of color), some use the term anti-racist. Others use synonyms such as freedom fighter, activist, warrior, liberation fighter, political prisoner, prisoner of war, sister, brother, etc. In practice, it is difficult for an activist of color not to be an anti-racist activist, since the struggle against racial oppression intersects with every issue affecting people of color. (Source: *Colours of Resistance*)

Anti-Semitism

The oppression and persecution of Jewish people that includes historic and institutional oppression, mass atrocities and genocide, and anti-Jewish beliefs and sentiments which justify violence and persecution. The term Semite refers to people of Semitic ancestry which includes Jews and Arabs. The term anti-Semitic was popularized in Europe in the late 1800s to create a more scientific basis for anti-Jewish policies and violence. Historically anti-Semitism has been a strategy of mystifying and hiding the economic and political power of ruling classes. The mythology of Jews as a conspiratorial, greedy, controlling group of people exploiting and cheating working class and poor people has consistently mobilized violence against Jews, particularly in Christian societies. Jewish people historically have played leading roles in building the left and working class movements for equality. Anti-anarchist, anti-communist, and anti-immigrant policies in the 1900s frequently targeted Jewish leadership on the left, for example in the Palmer Raids against the anarchist movement, the Red Scare of the McCarthy period against the Communist Party. (Source: *Catalyst Project and April Rosenblum*)

Base

An organization’s base is the primary people and/or constituency it relies on, and who are active in, exercising the power to carry out its mission and accomplish its goals. The base are the individuals the organization organizes or mobilizes for its activities. They have some conscious identification with the organization (members, activists, donors, etc.) (Source: *Asian Pacific Environmental Network*)

Base Building

The process by which an organization builds their base. This usually involves not only recruiting new members, but developing the leadership of the existing membership. Base building is more than just recruitment and skills training. It is a process of supporting people to join the organization, build their personal power, contribute to the collective power of the organization

and become leaders in the campaigns and struggles the organization works in. A goal is to not only build the base of the organization, but to increase the organized power of oppressed people to transform society towards liberation. (Source: *Catalyst Project*)

Campaign

A campaign is an intensive, sustained and coordinated organizing fight that uses the collective power of organizations to strike at a target until it meets your demands. Organizing campaigns mobilize people to engage in direct action on specific issues against defined targets. Campaigns seek to redistribute power and/or resources, bring institutional change, and build grassroots leaders. (Source: *School of Unity and Liberation*)

Capitalism

Capitalism is a system of domination based on class in which the ruling class owns and controls the resources of the society. Capitalism creates wealth and power for the ruling class through the exploitation of land, waged and unwaged labor, and the oppression of non-ruling class people. (Source: *Sharon Martin, Challenging White Supremacy Workshop*)

Civil Disobedience

The active refusal to obey certain laws, demands and commands of a government or of an occupying power through active resistance, without physically harming people. Civil disobedience has been used in struggles in India in the fight against British colonization, South Africa in the fight against apartheid and civil rights movement in the USA and Europe. (Source: *Catalyst Project*)

Classism

A term used to describe the policies, attitudes, behaviors, and beliefs that discriminate against and are used to disempower working class and poor people. Classism is one way within a capitalist system that the concentration of power and wealth is maintained. It perpetuates the belief that people are poor because they are lazy and stupid, rather than exposing the nature of the capitalist system that relies upon exploitable classes to thrive. (Source: *Catalyst Project*)

Coalition

A coalition is an organization of organizations, which come together to achieve some common goal. Most coalitions are tactical, meaning they are temporary formations to work on a short term issue. There are also strategic coalitions or alliances which are based on developing a collective long term agenda and strategy that all the participating organizations agree on and work together to achieve. (Source: *Asian Pacific Environmental Network*)

Collective Liberation

The framework from which Catalyst Project operates, in which we understand that each person's liberation is tied up in the liberation of all people, and that racism and white supremacy, along with all other forms of oppression, dehumanize both those they oppress and those who (at least in the short term) profit or are privileged by them. (Source: *Catalyst Project*)

Collective Organization

Collective organization is a group of people who share or are motivated by at least one common issue or interest, or work together on a specific project(s) to achieve a common objective. Collectives are also characterized by attempts to share and exercise political and social power and to make decisions on a consensus-driven and egalitarian basis. (Source: *Catalyst Project*)

Colonialism

A system of national oppression in which a colonizing state maintains total economic, military, political and cultural control over a colonized nation or people. The purpose of colonialism is to extract maximum profits from the colonized nation for the colonizing state. (Source: *Sharon Martinas, Challenging White Supremacy Workshop*)

Common Sense (also see Hegemony)

Common sense is the collection of taken-for-granted assumptions people have about how things work. Common sense is inherited from history, culture and upbringing. Common sense sayings often assume that things are the way they are because “nature” meant them to be that way. “You can’t fight city hall.” “Boys will be boys.” (Source: *Asian Pacific Environmental Network*)

Consensus decision-making

Consensus decision-making is a decision-making process that not only seeks the agreement of most participants, but also to resolve or mitigate the objections of the minority to achieve the most agreeable decision. Consensus is usually defined as meaning both general agreement, and the process of getting to such agreement. Consensus decision-making is thus concerned primarily with that process. In consensus-based processes, people must work together to develop goals, proposals, and decisions that meet the requirement of all present enough to agree to. Consensus strives to be an empowering process in which participants have an equal say in decisions of their organizations. Recognizing the reality of race, class and gender inequalities, consensus decision-making often requires an active commitment and practice of challenging oppression to move towards structure equality in the group rather than “assumed” or “symbolic” equality. (Source: *Catalyst Project and Wikipedia*)

Constituency

A constituency is a specific, defined group of people connected by some common characteristics (for example: geography, race, gender, income, occupation, etc.). These common characteristics are often used by organizations to determine who their base should be and/or who could be participants in their campaigns. (Source: *Asian Pacific Environmental Network*)

Cultural Appropriation

Theft of cultural elements for one's own use, commodification, or profit -- including symbols, art, language, customs, etc. -- often without understanding, acknowledgement, or respect for its value in the original culture. Results from the assumption of a dominant (i.e. white) culture's right to take other cultural elements. (Source: *Colours of Resistance*)

Cultural Racism

Those aspects of society that overtly and covertly attribute value and normality to white people and whiteness, and devalue, stereotype, and label People of Color as “other,” different, less than,

or render them invisible. Examples of these norms include defining white skin tones as nude or flesh colored, having future time orientation, emphasizing individualism as opposed to a more collective ideology, defining one form of English as standard, and identifying only Whites as the great writers or composers. (Source: Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. *Teaching for Diversity and Social Justice: A Sourcebook*. New York: Routledge)

Culture

“The whole set of attitudes, values and norms” that keep a society together and functioning as a whole.” Culture is formed out of the ideology that protects the interests of a certain class. Hegemony works to transform ideology into culture that becomes “commonsense.” (Source: *Movement Generation*)

A social system of meaning and custom that is developed by a group of people to assure its adaptation and survival. These groups are distinguished by a set of unspoken rules that shape values, beliefs, habits, patterns of thinking, behaviors and styles of communication. (Source: *Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit*)

Direct Action

Direct action is a strategy of building grassroots community power to directly challenge and change conditions of injustice. Direct action is based on the belief that everyday people have the power to self-govern and that direct action is a method by which people and organizations can self-actualize their power. Direct action focuses on building the power of the grassroots participants and organizations to make change as oppose to temporary mobilizations to pressure the state to win compromises. Direct action strategy as articulated by leaders such as Emma Goldman, Elizabeth Gurley Flynn, and Ella Baker is about everyday people reclaiming power in their own lives through collective struggle. (Source: *Catalyst Project*)

Direct Action is a tactic used by organizers to expose, confront, and hold accountable the campaign target. Direct actions are face-to-face confrontations between a constituency and an individual target over a specific demand. (Source: *School of Unity and Liberation*)

Dominant Worldview

A worldview is a set of assumptions, beliefs, values, and perspectives which shape how people understand the world and operate in it. The dominant worldview is made up of the perspectives people learn from the larger society that shape people’s understanding and behavior. Ideology is a kind of worldview, a specific, interconnected and coherent package of ideas and images about how society should work. Different worldviews and ideologies lead to different ways of understanding problems, what the real causes are, what the potential solutions are and how those solutions should be pursued. (Source: *Asian Pacific Environmental Network*)

Dual power

Dual power is a strategy of struggle developed by socialists and anarchists for the revolutionary transformation of society. Within that society, those who envision a different future create alternative institutions that embody their vision. Alternative institutions are places for experimentation with new social forms as well as places for liberation for those who are

oppressed within the larger society. As alternative institutions spread and diversify, they take on more and more of the functions of a larger social system, creating over time an "alternative social infrastructure" that fulfills economic, political, social, and cultural needs. In addition to their direct functions of providing for peoples' needs, alternative institutions demonstrate the viability of new ways of organizing society, and attract interest to the ideals behind them. When social movements rise to challenge injustice, they often create new alternative institutions in the course of struggle. Among other histories of struggle where people have practiced this strategy, V.I. Lenin developed the term "dual power" during the Russian revolution in the early 1900s describing the rise of the working class soviets that challenged the state. As workers and soldiers went on strike, they formed the soviets as alternative institutions to make decisions and organizing with other workers and soldiers. In the Spanish Civil War against fascism in the 1930s, rural communities formed collectives and cooperatives, while workers took over the industries to reorganize society towards socialism. Out of the social movements in the 1960s in the U.S. the Black Panther Party created breakfast for children programs and health clinics in poor Black communities. The feminist movement created women's centers, rape crisis centers, battered women's shelters, self-defense schools, art and cultural centers, and thousands of small women's groups to raise consciousness and take action. On college campuses across the country Ethnic studies, Women's studies, Labor studies, Queer studies, and Disability studies all come out of student strikes and protests.

As the ideological monopoly of dominant institutions erodes, and people increasingly rely on alternative institutions, those who benefited from existing arrangements will seek to repress and dismantle this alternative, while social movements defend the alternative institutions and promote their growth. In a dual power strategy, social movements work to challenge and attack the status quo while creating, defending, and securing space for opposition and alternative institutions. They do this with everything from political protests, to direct appropriation (of plantations, government buildings, factories, etc.) for the use of alternative institutions, to civil disobedience or armed resistance. The line between alternative institutions and social movements blur as many alternative institutions are also promoting and defending themselves. Together the alternative institutions and social movements form an alternative source of power in society which is necessarily autonomous from, and competitive with, the dominant system, seeking to encroach upon the latter's domain, and, eventually, to replace it. Over the course of building new structures, the society at large is empowered, committed to change, and gains practice and skills in self-organizing. Simultaneously, the revolutionary vision is increased immensely by putting it into practice and by refining and improving it over time. (Source: *Infoshop.org anarchist glossary and Catalyst Project*)

Each one teach one

An anti-racist grassroots organizing strategy used by African American organizers in the Southern freedom movements of the 1950s and 1960s. As the name suggests, each organizer focuses his/her efforts on intensive, one-on-one communications as a method of bringing another person into the struggle. The strategy is personal (an intensive conversation between two people), experiential (the organizer can draw on his/her own processes of anti-racist transformation to communicate their commitment), respectful (the strategy requires active listening and respectful dialogue), political (the message conveys the struggle for justice), and

spiritual (the organizer is inviting the other person to join them on a life-transforming path of becoming an anti-racist activist). (Source: Sharon Martinas, *Challenging White Supremacy Workshop*)

Ethnicity

A social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interests, history and ancestral geographical base. Examples of different ethnic groups are: Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White). (Source: Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. *Teaching for Diversity and Social Justice: A Sourcebook*. New York: Routledge.)

Gender Binary System

A system of exploitation, which dictates that there are two acceptable genders (male/female), and regulates what it means to be a man or a woman (masculine/feminine). A gender regime informs our understandings of our bodies, our assigned and acceptable "roles," and the punishments that come with challenging those roles. A gender regime has build-in controls to keep us in our assigned roles, such as the threat of violence, ridicule, or rejection and the lack of models for anything different. A gender regime is policed and upheld by heterosexism and patriarchy, and closely linked to white supremacy and capitalism. (Source: Amy Sonnie)

Global Capitalism

Global Capitalism, or imperialist globalization, is a phase of imperialism which has been in existence since the mid 1970s. It is characterized by the rapid movement of capital from one part of the world to another, or from one firm or industry to another. The world domination of transnational corporations which have more economic power than most nations and operate beyond national loyalties. Massive mergers that dominate industries and markets, transnational laws and economic agendas (ie. NAFTA, WTO, IMF, World Bank) which operate solely for the benefit of multi-nationals, their CEOs and major stock holders, and the primacy of the stock market. Imperialist globalization has been a disaster for hundreds of millions of the world's peoples, especially peoples and nations of color. Its programs and policies have meant poverty, starvation, forced migration, polluted waters, massive debt, wholesale slashing of services for basic human needs, and brutal repression. The wealth stolen from Third World peoples has been concentrated in a tiny group of multi-billionaires and their top businesses and government cronies. (Source: Sharon Martinas, *Challenging White Supremacy Workshop*)

Globalization

A term used to refer to the expansion of economies beyond national borders, in particular, the expansion of production by a firm to many countries around the world, i.e., globalization of production, or the "global assembly line." This has given transnational corporations power beyond nation-states, and has weakened any nation's ability to control corporate practices and flows of capital, set regulations, control balances of trade and exchange rates, or manage domestic economic policy. It has also weakened the ability of workers to fight for better wages

and working conditions from fear that employers may relocate to other areas. (Source: *Women of Color Resource Center*)

Global South

An alternative term for countries also known as “developing” (which critics of the idea that industrialization is progressive do not accept), or “Third World” (which some people feel is a politically outdated term after the collapse of the USSR, a center of the “Second world”). Refers to countries which are economically exploited in the manner of colonies, under the project of capitalist globalization. (Source: *Catalyst Project*)

Hegemony

Defined as “the control of ideas that manipulates social consciousness. Broken down, hegemony works like so: the majority of society agrees to the ‘picture of life’ that those in power create (based on their moral and political values), so that it becomes ‘natural’ and ‘commonsense’ to believe this view of life. Getting the people to believe this view of life can be peaceful, but physical force can be used to support it as long as the majority agrees to it.” (Source: *Movement Generation*)

Heterosexism

An ideological and social system of compulsory and assumed heterosexuality, based on binary gender, which denies and persecutes any nonheterosexual form of behavior, identity, relationship, or community, and privileges straight people/people who present in a gender normative way. Patriarchy relies on heterosexism to enforce strict gender roles and definitions. Heterosexism upholds “nuclear” families and punishing other family structures and reproductive choices. (Source: *Catalyst Project*)

The belief in the inherent superiority of one pattern of loving and thereby its right to dominate (Source: *Audre Lorde*)

Homophobia

A term for all aspects of the oppression of lesbian, gay, bisexual, transgender, genderqueer, and queer people, including irrational fears of sexual attraction to the same gender or sex. (Source: *adapted from Project South*)

Homophobia is internalized individual heterosexism and social/legal structures that help maintain the heterosexist system of domination, privilege and oppression. (Source: *Catalyst Project*)

Horizontalism

(Spanish: horizontalidad) is a concept that implies the striving for nonhierarchical power structures and relationships within and between organizations working for democratic control of society and the economy by the community and the working class. As a term, it arose in Argentina within the radical anti-capitalist movements that emerged after the economic crisis of

2001. With the economy in crisis, community assemblies and worker occupied factories proliferated along with social movement organizations. (Source: *Catalyst Project*)

Human Rights

The rights people are entitled to simply because they are human beings, irrespective of their citizenship, nationality, race, ethnicity, religion, language, sex, sexuality, or abilities. (Source: *Catalyst Project*)

Identity

Identity refers to the way people see themselves--the groups they feel a part of, the significant aspects of themselves that they use to describe themselves to others. It also refers to how people are understood or perceived by others in society. Some theorists distinguish between collective identity, social identity, and personal identity. However, all are related in one way or another to a description of who one is, and how one fits into their social groups and society over all. Identity is constantly developing, shifting, and evolving in relationship to history, institutional power, the shifting beliefs of the dominant culture, one's own personal development, and the actions of other social groups to create change (from oppressive change to liberatory change). One's personal identity is therefore in constant negotiation with the social identity you have in a given time and place. (Source: *Catalyst Project*)

Imperialism

The policy and practice of extending a country's power, influence and control through colonization, use of military force and other means. "At some very basic level, imperialism means thinking about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others."* (*Edward W. Said, *Culture and Imperialism*, New York: Knopf, 1993, page 7). (Source: *Dancing Embers*)

A global, economic, political and social system where "First World" nations control "Third World" nations to gain power and profit from their labor, markets and natural resources. (Source: *School of Unity and Liberation*)

Individual Racism

The beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can occur at both an unconscious level, and can be both active and passive. Examples include using racial epithets, believing in the inherent superiority of Whites, discriminating against people of color, joining or participating in racist organizations to uphold racist politics, culture, and social beliefs. (Source: *Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge*)

Institutional Racism

The network of institutional structures, policies and practices that create advantages and benefits for whites, and discrimination, oppression, and disadvantages for people from targeted racial groups. The advantages created for whites are often invisible to them, or are considered

“rights” available to everyone as opposed to “privileges” awarded to only some individuals and groups. Examples of institutional racism include policies and practices that: arbitrarily govern a person’s credit-worthiness; determine what information, positive or negative, is presented in the media about individuals involved in newsworthy events; or place undue value on selective educational experiences or qualifications in establishing promotion criteria in jobs and schools. (Source: Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. *Teaching for Diversity and Social Justice: A Sourcebook*. New York: Routledge)

Institute for Democratic Renewal and Project Change Anti-Racism Initiative. A Community Builder’s Tool Kit. Claremont, CA: Claremont Graduate University, 2001. (Source for Examples)

Internalized Racism

(1) The poison of racism seeping into the psyches of people of color, until people of color believe about themselves what whites believe about them -- that they are inferior to whites; (2) The behavior of one person of color toward another that stems from this psychic poisoning. Often called "inter-racial hostility;" and (3) The acceptance by persons of color of Eurocentric values. (See Harris and Ordoira, op. cit. pp. 304-3 16.) (Source: *Colours of Resistance*)

The situation that occurs in a racist system when a racial group oppressed by racism supports the supremacy and dominance of the dominating group by maintaining or participating in the set of attitudes, behaviors, social structures and ideologies that undergird the dominating group’s power.

(Source: Donna Bivens, “Internalized Racism: A Definition,” *Women’s Theological Center*)

Intersections

A theory which seeks to examine the ways in which various socially and culturally constructed categories interact on multiple levels to manifest themselves as inequality in society. Intersectional analysis holds that the classical models of oppression within society, such as those based on race/ethnicity, gender, religion, nationality, sexual orientation, class, or disability do not act independent of one another; instead, these forms of oppression interrelate creating a system of oppression that reflects the "intersection" of multiple forms of discrimination. (Source: *Wikipedia*)

The understanding of intersections of oppression comes from women of color feminist politics. One of the first articulation of these politics comes from the Combahee River Collective’s “A Black Feminist Statement” written in 1977. They write, “we are actively committed to struggling against racial, sexual, heterosexual, and class oppression and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking.” (Source: *Catalyst Project, Combahee River Collective*)

Leadership

The concept of leadership is complicated and the struggle for a more complex understanding of leadership is on-going. Movement veteran Elizabeth ‘Betita’ Martinez says, “As organizers, we need to reject the definition of leadership as domination, but without denying the existence and need for leadership. Denial can lead to a failure to demand accountability from our leaders. That demand must be embraced, along with anti-authoritarian methods, in leadership development.

Accountability takes the measure of a person's responsibility; it means being accountable to one's fellow organizers, to the goals of one's collectivity and ultimately to the people one claims to serve." (Source: *Catalyst Project*)

Leadership Development

The process of developing people's skills, analysis and confidence over time in an intentional way. Key components of leadership development generally include supporting people to see themselves in a bigger historical context, set personal goals, take action on the issues they are working on, and draw lessons from their experience. (Source: *Catalyst Project*)

Movement Building

Social justice organizing work that contributes to increasing the capacity of communities working for justice. Examples of movement building work are organizing that develops leadership, unites communities through an understanding of intersections of oppression and the connectedness of struggles for justice, and that builds momentum and increases participation. (Source: *Catalyst Project*)

Neoliberalism

An economic ideology that calls for free markets and a minimal role for the government in the economy. In the United States, Reaganomics was a good example of neoliberalism. Free trade, privatization, cuts in social spending, antiunionism, and structural adjustment are all neoliberal policies. (Source: *The Global Activist's Manual*)

The philosophy of corporate globalization. It is the domination set of economic and political policies guiding this stage of capitalist globalization. Its main points include: total rule of the "free" market, reduced social spending particularly on safety nets for workers and the poor, deregulation, privatization, as well as increased political and military domination domestically and globally. (Source: *Project South*)

Non-Violence

Non-violence is often used in two different ways; as a strategic approach to social change or as an ethical approach to social change. In both cases, the nonviolent approach to social struggle represents a radical departure from conventional thinking about conflict, and yet appeals to a number of common-sense notions.

Among these is the idea that the power of rulers depends on the consent of the populace. Without a workforce, an army, or a complacent civil society, the ruler's power is threatened. Power, non-violence teaches us, depends on the co-operation of others. Non-violence undermines the power of rulers through the deliberate withdrawal of this co-operation. As a strategy, non-violence can be used to disrupt and challenge ruling class power with the goal of getting different leaders into power. As an ethical approach, non-violence aims to re-organizing society from one with a ruling class to one self-governed through alternative sources of decision-making and power.

Also of primary significance is the notion that just means are the most likely to lead to just ends. When Gandhi said that, "the means may be likened to the seed, the end to a tree," he expressed the philosophical kernel of what some refer to as prefigurative politics. Proponents of nonviolence reason that the actions we take in the present inevitably re-shape the social order in like form. They would argue, for instance, that it is fundamentally irrational to use violence to achieve a peaceful society.

Hunger strikes, pickets, vigils, petitions, sit-ins, tax refusal, go slows, blockades, draft refusal and demonstrations are some of the specific techniques that have been deployed by non-violent movements. Throughout history, these are among the non-violent methods used by ordinary people to counter injustice or oppression or bring about progressive change. (Source: *Catalyst Project*)

One-on-one

An intentional meeting between two people with a focus on relationship building. One-on-ones are often a time to step back from the logistics and day-to-day work to put things in a bigger context and sometimes happen between organizers and people who want to get more involved in the work or increase their involvement. One-on-ones are often a space for reflection on past work, drawing out lessons, and thinking about strategy. One-on-one leadership development is a key method of supporting people's long term development while simultaneously increasing their capacity to do the work at hand. One-on-ones are also a method for alliance building, and one-on-ones between people of different organizations can provide opportunities to learn more about each other's work, think about shared goals and strategy, identify ways of supporting one another, and strengthen relationships. White anti-racists often use one-on-ones to support other white people in their political development, while also meeting with organizers of color to strategize together and get feedback. (Source: *Catalyst Project*)

Oppression

Illegitimate institutionalized power, built and perpetuated throughout the course of history. Allows certain 'groups' to confer illegitimate dominance over other 'groups', and this dominance is maintained and perpetuated at an institutional level. (Source: *Colours of Resistance*)

The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.

Oppression denotes structural and material constraints that significantly shape a person's life chances and sense of possibility. Oppression also signifies a hierarchical relationship in which dominant or privilege groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups. Oppression resides not only in external social institutions and norms but also within the human psyche as well.

(Source: *Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge*)

Organizer

An organizer is an activist who motivates and educates others to become politically engaged, who assists them in their efforts to work for social justice effectively, and who helps them understand their power: their capacity as a group of people to decide what they want and to act in an organized way to get it. For the Anne Braden Program organizers are people who work with others to develop a critique of existing injustices, a vision of another world of justice, a strategy to move towards it, and organizations as vehicles to get there. The organizer is not merely a member of a group, but takes responsibility to build the group and in the process support other members to become organizers as well. (Source: *Catalyst Project*)

Organizing

Organizing is building power to change conditions or problems by bringing people together in ongoing organization. Mobilizing brings people together for an event or series of events or a campaign, but does not necessarily involve them in ongoing organization. Organizing often also involves systematically developing the leadership of people directly affected by the problems/conditions being addressed. By striving to build powerful sustained organization, organizing seeks to alter the power relationships in society, not just win a particular issue. (Source: *Asian Pacific Environmental Network*)

Organizing Models

Organizing models are based on an organization's theory of social change and define the primary base/constituency to be organized (i.e. poor people, middle class people, people of color, workers), the form of organization (i.e. membership-based community group, activist collective, coalition, professional advocacy, political party), the main social arenas of struggle, and the major organizing approaches and tactics (community organizing, electoral organizing, workplace/labor organizing). (Source: *Asian Pacific Environmental Network*)

Patriarchy

An economic, political, cultural and social system of domination of women and transgender people that privileges non-transgender men. Patriarchy is based on binary definitions of gender (male/female) with strict gender roles. It also relies upon rigidly enforced heterosexuality that places male/straight/non-transgender as superior and women/queer/transgender as inferior. Patriarchy shapes and is shaped by white supremacy, capitalism, and the state. Together, they form interlocking systems of oppression. (Source: *Catalyst Project*)

People of Color

A term used to refer to nonwhite people, used instead of the term "minority," which implies inferiority and disenfranchisement. The term emphasizes common experiences of racial discrimination or racism. (Source: *Women of Color Resource Center*)

Political Education

Political education, when it occurs as part of a broader organizing strategy, is a tool for movement building and social justice. Political education supports the development, personally and politically, of people and supports them to participate in organizing and activism for justice. (Source: *Catalyst Project*)

Popular Education or Liberation Education

Popularized by Paulo Freire, liberation education operates from a belief that people learn best when their whole selves are engaged in a dialogical framework, rather than a “banking” model in which the student is treated as an empty vessel waiting to be passively filled with information by the teacher. Liberation education models encourage learners to name, discuss, and deeply understand the conditions of their lives, an experience also called “reading one’s world.” Central to liberation education is the notion of conscientization, a process of consciousness raising in which people discover their own ability to change the conditions that negatively impact them. It is a myth that there are no experts or no expertise in a liberation education model. Instead, liberation education models understand expertise to be more inclusive than conventional models, recognizing that people are experts about their own lives: teachers are also learners and learners are also teachers. In its application, liberation education is an inherently politicizing process, in which understanding the root causes of social problems empowers those most impacted by institutional oppression to fight to change the oppressive conditions of their lives. (Source: *Catalyst Project, A Pedagogy for Liberation: Dialogues on Transforming Education by Paulo Freire and Ira Shor*)

Power

("Power" is a relational term. It can only be understood as a relationship between human beings in a specific historical, economic and social setting. It must be exercised to be visible.)

1. Power is control of, or access to, those institutions sanctioned by the state. (Definition by Barbara Major of People's Institute for Survival and Beyond, New Orleans)

2. Power is the ability to define reality and to convince other people that it is their definition. (Definition by Dr. Wade Nobles)

3. Power is ownership and control of the major resources of a state; and the capacity to make and enforce decisions based on this ownership and control; and (Alternative definition to #1)

4. Power is the capacity of a group of people to decide what they want and to act in an organized way to get it.

5. (In terms of an individual), power is the capacity to act. (Source: *Colours of Resistance*)

Power Analysis

Power analysis is a tool that can be used in many part of organizing for social change. Power analysis constructs a picture of the people and forces acting in a community/area/issue. It shows who has power, how they use it and how that results in the problems and conditions. Power analysis then helps in the development of organizing and campaign strategies which can more effectively build the power to win the desired social change. (Source: *Asian Pacific Environmental Network*)

Praxis

A praxis-based organizing approach seeks to develop theory and practice that are relevant and informed by each other. Praxis is a process based on applying theory to practice and then reflecting on that practice to draw out lessons that are used in the development of theory. It assumes that theory must be a living body of ideas that develop through practice and reflection. (Source: *Catalyst Project*)

Prejudice

A prejudice is a pre-judgment in favor of or against a person, a group, an event, an idea, or a thing. An action based on prejudgment is discrimination. A negative prejudgment is often called a stereotype. An action based on a stereotype is called bigotry. (What distinguishes this group of terms from all the others on these two pages is that there is no power relationship necessarily implied or expressed by "prejudice," "discrimination," "stereotype" or "bigotry.") (Source: *Colours of Resistance*)

Privilege

Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we're taught not to see it, but nevertheless it puts them at an advantage over those who do not have it. (Source: *Colours of Resistance*)

Radical

Radical is from the Latin word "radix," which means root. Radicals are activists who look for the roots of the social, economic, and political wrongs in society and demand immediate and sweeping changes to remedy them. Radical can refer to activists on the Right and Left. (Source: *Catalyst Project*)

Race

A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Racial categories subsume ethnic groups. (Source: *Maurianne Adams, Lee Anne Bell, and Pat Griffin, editors. Teaching for Diversity and Social Justice: A Sourcebook. New York: Routledge.*)

Racism

Race prejudice plus power. Synonymous with the term White Supremacy (Source: *adapted from the People's Institute for Survival and Beyond*)

Reverse Racism

A term created and used by white people to deny their white privilege. Those in denial use the term reverse racism to refer to hostile behavior by people of color toward whites, and to affirmative action policies which allegedly give 'preferential treatment' to people of color over whites. In white supremacist societies, there is no such thing as "reverse racism." (Source: *adapted from Colours of Resistance*)

Right of Return

Refers to a principle in international law (the Universal Declaration of Human Rights and others) that upholds the right to return to one's homeland.

Right of return is a central tenet of the Palestinian liberation movement, calling for the rights of all Palestinian refugees to return to their homes and lands of origin, and to full restitution of all their confiscated and destroyed property, and for the descendants of refugees to return to their family's homes and land. The United Nations has passed multiple resolutions specific to the Palestinian diaspora upholding this right.

The Law of Return, based in the concept of aliyah, is Israeli legislation offering assisted immigration and automatic citizenship to Jews from across the diaspora. Right of return is also discussed in the context of Jews being able to return to European and other countries from which they fled persecution or were pushed out by anti-Jewish policies and violence. Jews for a Free Palestine and other Jewish activists supporting Palestinian liberation have reflected and organized on this contradiction, calling for the affirmation of the Palestinian right of return. (Sources: Catalyst Project, Al-Awda Toronto, Wikipedia)

Self-Determination

A political term that refers to the right of an oppressed nation of people to make its own decisions about the political goals, organizational forms, strategies and tactics of its liberation struggle. (Source: Sharon Martinas, Challenging White Supremacy Workshop)

Sexism

Perpetuates a system of patriarchy where men hold power and privilege and women are subordinate to men. (Source: Colours of Resistance)

Social Change

Social change is when the conditions in which people live and/or the way things work in society change in a significant way. Social change organizations are groups who see something wrong in society and work to bring about some defined change. There are different ideas of what kind of change is needed and how best to bring it about. These differences result in different “Theories of Social Change”. Some theories believe change happens through building people’s power, changing policy and/or generating new ideas/culture, etc. (Source: Asian Pacific Environmental Network)

Social Change Strategies

Social change strategies are the main ways an organization or movement attempts to win a desired change. A full social change strategy defines who the primary participants in winning the change are, how participants will be organized, what the main arenas of struggle will be, and what the main approaches to exercising power will be (i.e. direct action, electoral activity, law suits, advocacy, etc.). Differences in social change strategies flow from differences in theories of social change. (Source: Asian Pacific Environmental Network)

Social Movement

A social movement is a “large” grouping of individuals and organization united by a collective goal and/or ideal, and involved in a common series of activities based on the goal or ideal. Social movements are almost always ideologically driven and normally involve wide geographic areas and broad social sector. They typically expand exponentially (1 then 2 then 4 then 8 then 16 then 32...) rather than in the one-to-one pace of organizing (1 then 2 then 3 then 4 then 5...).

Social movements often have a life cycle in which there is a spark which taps into deep tensions, conflicts, and injustices in a community which begins the movement, rapid expansion of the numbers of people and organizations involved, and a waning in which some part of the

movement is institutionalized in new or existing organizations. (Source: *Asian Pacific Environmental Network*)

Solidarity

Solidarity refers to the feeling or condition of unity based on common goals, interests, and sympathies among a group's members or between different groups. Solidarity refers to the ties in a society - social relations - that bind people to one another. Solidarity amongst working class and oppressed peoples has been a central goal of left movement building. The Industrial Workers of the World put forward the slogan, "An Injury to One is an Injury to All" as a slogan to popularize working class solidarity across race and gender in the early 1900s. (Source: *Catalyst Project*)

Sovereignty

Sovereignty is a political term indicating the internationally recognized independence of a nation. A sovereign nation determines its own laws and form of government, its own economy, culture, policies and programs, defense and international relationships. Indigenous nations within the present U.S. borders, as well as Native Hawaiians, assert their right to be treated by the U.S. government as sovereign nations. (Source: *Sharon Martin, Challenging White Supremacy Workshop*)

Strategy

A plan to organize your people and your allies to force the target to meet your demands and help you reach your goals. (Source: *School of Unity and Liberation*)

Structural Change

Structural change refers to formal, long-term or permanent changes in economic, political, or social systems. These changes could be related to the allocation of resources (for example the establishment of the welfare system or its recent abolishment), or major public policies affecting large numbers of people (for example the ending of legal segregation or the right of workers to form unions). The deepest structural changes are related to changing decision-making structures and relations of power in society. Therefore the building of community power and personal transformation are key in the course of struggle. (Source: *APEN and Catalyst Project*)

Structural Racism

A structural racism analytical framework identifies aspects of our history and culture that have allowed the privilege associated with 'whiteness' and the disadvantage of 'color' to endure and adapt over time. It points out the ways in which public policies and institutional practices contribute to inequitable racial outcomes. It lays out assumptions and stereotypes that are embedded in our culture that, in effect, legitimize racial disparities, and it illuminates the ways in which progress toward racial equity is undermined.

(Source: *Karen Fulbright-Anderson, Keith Lawrence, Stacey Sutton, Gretchen Susi, and Anne Kubisch, Structural Racism and Youth Development Issues, Challenges, and Implications. New York: The Aspen Institute.*)

Tactics

The specific activities used to apply pressure on the target(s) in order to push it/them to give you what you want. Tactics are one step in a campaign plan. (Source: *School of Unity and Liberation*)

Target

In an organizing campaign, the target is the person who has the power (the decision making authority) to give you what you want. An individual target is the easiest to hold accountable, so organizers strive to determine through research which person has the most significant control. (Source: *School of Unity and Liberation*)

The State

The political organization of the members or representatives of the political and economic elite in a society, including legislative, executive, judicial and military bodies. (Source: *Project South*)

Tokenism

Presence without meaningful participation. For example, a superficial invitation for participation without ongoing dialogue and support, handpicked representatives who are expected to speak for the whole (socially oppressed) group (e.g. "Tell us how women/people of color/young people) experience this issue.") Tokenism is often used as a band-aid solution to help the group improve its image (e.g. "we're not racist, look there's a person of color on the panel."). (Source: *Colours of Resistance*)

Transformative Justice

The term "Transformative Justice" best describes the dual process of securing individual justice while transforming conditions of social injustice that perpetuate abuse. The goals of

Transformative Justice as a response to forms of violence include:

- Safety, healing and agency for those to whom violence has been done
- Accountability and transformation of those who abuse
- Community response and accountability
- Transformation of the community and social conditions that create and perpetuate violence, i.e. systems of oppression and exploitation, domination, and State violence. (Source: *Jesse Carr, Generation 5*)

Transphobia

Manifestations of the patriarchal concept of the gender binary system, which affects the economic, political, cultural and social lives of those who transgress traditional gender expression. Transphobia is prevalent in both the straight and queer communities. (Source: *Sharon Martin, Challenging White Supremacy Workshop*)

Wedge Issues

Use of stereotypes to divide oppressed groups and prevent a mass-based movement (e.g., promoting the belief that immigrants take jobs from African-Americans so African-Americans should support repressive immigration laws. (Source: *Project South*)

White

“White,” as referring to people, is a political, economic and legal concept established by colonial slave owners to separate poor Europeans and Africans, giving privileges to Europeans, while creating a system of chattel slavery for Africans. (Source: *Sharon Martinis, CWS*)

The term white, referring to people, was first used by European colonialists throughout the world. For example, Virginia slave owners and colonial rulers in the 17th century used “white” to replace terms like Christian and “Englishman” (sic) to distinguish European colonists from Africans and indigenous peoples. European colonial powers established white as a legal concept after Bacon's Rebellion in 1676 during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin color and continental origin. “The creation of ‘white’ meant giving privileges to some, while denying them to others with the justification of biological and social inferiority. (Source: *adapted from Colours of Resistance, Margo Adair & Sharon Powell, The Subjective Side of Politics. SF: 1988. p. 17.*)

White Privilege

A privilege is a right, favor, advantage, immunity, specially granted to one individual or group, and withheld from another. (Websters) White privilege is an historically based, institutionally perpetuated system of: (1) Preferential prejudice for and treatment of white people based solely on their skin color and/or ancestral origin from Europe; and (2) Exemption from racial and/or national oppression based on skin color and/or ancestral origin from Africa, Asia, the Americas and the Arab world.

U.S. institutions and culture (economic, legal, military, political, educational, entertainment, familial and religious) privilege peoples from Europe over peoples from the Americas, Africa, Asia and the Arab world. In a white supremacy system, white privilege and racial oppression are two sides of the same coin. “White peoples were exempt from slavery, land grab and genocide, the first forms of white privilege (in the future US).” (Sources: *Colours of Resistance, Virginia Harris and Trinity Ordoña, “Developing Unity among Women of Color: Crossing the Barriers of Internalized Racism and Cross Racial Hostility,” in Making Face, Making Soul: Hacienda Caras. Edited by Gloria Anzaldúa. SF: Aunt Lute Press, 1990. p. 310*)

Non-ruling class white people in the U.S. as well as non-heterosexual and non-gender privileged white people in the U.S. are both oppressed and privileged. They are oppressed on the basis of class, gender, sexual orientation, religion, culture, age, ability, and political expression at the same time as they are privileged in terms of race. (Source: *adapted from Sharon Martinis, Challenging White Supremacy Workshops*)

White Supremacy

White supremacy is an historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by white people and nations of the European continent and/or of European descent; for the purpose of maintaining and defending a system of wealth, power and privilege. (Source: *Sharon Martin*, *Challenging White Supremacy*)