



A MIGHTY STREAM: AN INTERFAITH INITIATIVE FOR RACIAL JUSTICE IN CINCINNATI

Our Shared Language: Racial Equity and Social Change Glossary

Terms	Definitions
<p>RACE</p>	<ul style="list-style-type: none"> ▪ a socially constructed system of categorizing humans largely based on observable physical features (phenotypes), such as skin color, and on ancestry. There is no scientific basis for or discernible distinction between racial categories. The ideology of race has become embedded in our identities, institutions and culture and is used as a basis for discrimination and domination. (The Annie E. Casey Foundation) ▪ a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the political needs of a society at a given period of time. (Adams, Bell and Griffin) ▪ A social rather than biological construction. 2. A theoretical invention of a European scientist used to separate and rank human beings into three distinct biological categories: Caucasoid (European), Negroid (African) and Mongoloid (Asian). According to this “science” these three species of humans evolved completely separate from one another with no common ancestors. The science of race proclaimed that White/ Europeans (Caucasoid) are the most evolved of the three human species and Black/Africans are the least evolved. 3. The term race as applied to humans was invented as equivalent to the term species used to reference (non-human) animals and plants. 4. An umbrella term used to minimize ethnic variety and emphasize broader group identity markers most

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	<p>often rooted in appearance, skin tone, and ancestral homelands or origins. (YWCA)</p> <div data-bbox="821 298 1940 394" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
EQUITY	<ul style="list-style-type: none"> <li data-bbox="772 431 1940 605">▪ “the state, quality or ideal of being just, impartial and fair.” The concept of equity is synonymous with fairness and justice. It is helpful to think of equity as not simply a desired state of affairs or a lofty value. To be achieved and sustained, equity needs to be thought of as a structural and systemic concept. (The Annie E. Casey Foundation) <li data-bbox="772 651 1940 930">▪ the guarantee of fair treatment, access, opportunity, and advancement while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups. (UC Berkeley Initiative for Equity, Inclusion, and Diversity). <li data-bbox="772 976 1940 1114">▪ To treat everyone fairly. An equity emphasis seeks to render justice by deeply considering structural factors that benefit some social groups/communities and harms other social groups/communities. Sometimes justice demands, for the purpose of equity, an unequal response. (YWCA) <div data-bbox="726 1149 1940 1260" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
SYSTEMIC EQUITY	<ul style="list-style-type: none"> <li data-bbox="772 1300 1940 1438">▪ a complex combination of interrelated elements consciously designed to create, support and sustain social justice. It is a dynamic process that reinforces and replicates equitable ideas, power, resources, strategies, conditions, habits and outcomes. (The Annie E. Casey Foundation)

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<p>EQUALITY</p>	<ul style="list-style-type: none"> ▪ aims to ensure that everyone gets the same thing in order to enjoy full, healthy lives. Like equity, equality aims to promote fairness and justice, but it can only work if everyone starts from the same place and needs the same things. (The Annie E. Casey Foundation) ▪ evenly distributed access to resources and opportunity necessary for a safe and healthy life; uniform distribution of access to ensure fairness. (Kranich) ▪ To treat everyone exactly the same. An equality emphasis often ignores historical and structural factors that benefit some social groups/ communities and harms other social groups/communities. Often as a response to racism, people will claim a “colorblind” orientation or seek to create “colorblind” policies that will treat all people equally. However, “colorblindness” often leads to inequity because it does not acknowledge the historical and contemporary systemic forces of oppression that do not allow all of us to be our full selves equally. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>Racial Justice</p>	<ul style="list-style-type: none"> ▪ Racial justice is the systematic fair treatment of people of all races that results in equitable opportunities and outcomes for everyone. All people are able to achieve their full potential in life, regardless of race, ethnicity or the community in which they live. <p>A “racial justice” framework can move us from a reactive posture to a more powerful, proactive and even preventive approach. (The Annie E. Casey Foundation)</p>

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	<ul style="list-style-type: none"> ▪ An anti-oppression orientation to social and political organization. 2. The process and goal of addressing the root causes of institutional and structural racism 3. A vision of the world where all groups of people can live (and be perceived) as fully human on all levels (personal, social, institutional, and structural). 4. A vision of the world not rooted in the dominance of any one group over all others. Such a vision would include recognizing the inherent worth and connectedness of all people, animals, plants, and all other resources of our planet and universe. Additionally, this vision of the world would not be rooted in a scarcity model that devalues things that are abundant (many can have access to or can acquire) and highly values that which is scarce or rare (very few can have access to or acquire). (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>INSTITUTIONAL POWER</p>	<ul style="list-style-type: none"> ▪ 1. Power to create and shape the rules, policies and actions of an institution. 2. To have institutional power is to be a decision maker or to have great influence upon a decision maker of an institution. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>STRUCTURAL POWER</p>	<ul style="list-style-type: none"> ▪ To have structural power is to create and shape the rules, policies, and actions that govern multiple and intersecting institutions or an industry. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>RACIALIZATION</p>	<ul style="list-style-type: none"> ▪ The ongoing process by which we all are shaped by racial grouping or “racialized” by structural policies/practices, institutional/organizational cultures, and interpersonal interactions. 2. Our daily experiences of being “raced” or “racialized.” 3. An acknowledgment that these daily experiences look

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	<p>and are experienced differently across various communities and category of identity. (YWCA)</p> <div data-bbox="726 272 1940 402" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
PRIVILEGE	<ul style="list-style-type: none"> ▪ Describes race-based advantages and preferential treatment based on skin color. (The Annie E. Casey Foundation) ▪ The unearned privileges associated with identifying as or appearing White in a racist society. 2. Living and existing as a White (appearing) person in a world that operates on the cultural default of Whiteness. 3. A tool that a White ally can use to challenge racist oppression in the spaces and places they have access to. (YWCA) ▪ 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 may or may not be conscious of it. (McIntosh) ▪ power and advantages benefiting a group derived from the historical oppression and exploitation of other groups. (University of Maryland) <div data-bbox="726 1123 1940 1237" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
INTERSECTIONALITY	<ul style="list-style-type: none"> ▪ the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, ableism, xenophobia, classism, etc.) are interconnected and cannot be examined separately from one another. (African American Policy Forum)

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	<ul style="list-style-type: none"> ▪ Exposing [one’s] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produce a qualitatively distinct life. (Kimberly Crenshaw) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
CULTURAL DEFAULT	<ul style="list-style-type: none"> ▪ The status quo; a category or reality specific to one group of people that is used as a rule or standard for all people and groups. 2. Taking the preferences, practices, and policies of a ruling elite and universalizing them so that they feel “natural” or function as social norms. 3. Often referred to in academic circles as hegemony. Examples: Racial justice movements address the cultural default of Whiteness: beauty standards; definitions of culture, civility and humanity; what counts as knowledge; etc. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
RACISM	<ul style="list-style-type: none"> ▪ The concept of racism is widely thought of as simply personal prejudice, but in fact, it is a complex system of racial hierarchies and inequities. At the micro level of racism, or individual level, are internalized and interpersonal racism. At the macro level of racism, we look beyond the individuals to the broader dynamics, including institutional and structural racism. (The Annie E. Casey Foundation) ▪ individual and institutional practices and policies based on the belief that a particular race is superior to others. This often results in depriving certain individuals and groups of civil liberties, rights, and other resources, hindering

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	<p>opportunities for social, educational, and political advancement. (The National Multicultural Institute)</p> <ul style="list-style-type: none"> ▪ 1. A form of racialized community violence (economic, political, cultural, and/or physical) that targets or has disproportionate negative impact upon people of color (POC). 2. When ones use of institutional or structural power is premised upon racial stereotype/prejudice or when ones use of institutional/structural power creates, maintains or reinforces policies and practices that further racial inequity. 3. Racial prejudice/stereotypes are symptoms of racism, not racism itself. 4. “Not liking” someone because of their race is a form of bias or prejudice which can exist solely on an individual basis but racism exists on institutional and structural levels. 5. institutional/structural power + racial bias/prejudice/stereotype = Racism; 6. Institutional/structural policies and practices + disproportionate negative impact on POC = Racism. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>RACIAL OPPRESSION</p>	<ul style="list-style-type: none"> ▪ Refers to race-based disadvantages, discrimination and exploitation based on skin color (The Annie E. Casey Foundation) ▪ A system for gaining, abusing and maintaining structural and institutional power for the benefit of a limited dominant class. 2. The inequitable distribution of structural and institutional power. 3. A system where a select few horde power, wealth and resources at the detriment of the many. 4. The lack of access, opportunity, safety, security and resources that Minoritized populations experience; a direct result of a vacuum created by privilege. 5. A state of being that is the opposite of social justice. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>

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INDIVIDUAL RACISM	<ul style="list-style-type: none"> ▪ the beliefs, attitudes, and actions of individuals that support or perpetuate racism; can occur at both a conscious and unconscious level, and can be active or passive. Examples include telling a racist joke, using a racial epithet, or believing in the inherent superiority of Whites. (Adams, Bell and Griffin) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
INTERPERSONAL RACISM	<ul style="list-style-type: none"> ▪ Interpersonal racism occurs between individuals. Once we bring our private beliefs into our interaction with others, racism is now in the interpersonal realm. Examples: public expressions of racial prejudice, hate, bias and bigotry between individuals (<i>Tools and Concepts for Strengthening Racial Equity, Presentation</i>) ▪ how our private beliefs about race become public when we interact with others. When we act upon our prejudices or unconscious bias – whether intentionally, visibly, verbally or not – we engage in interpersonal racism. Interpersonal racism also can be willful and overt, taking the form of bigotry, hate speech or racial violence. (The Annie E Casey Foundation) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
INSTITUTIONAL RACISM	<ul style="list-style-type: none"> ▪ racial inequity within institutions and systems of power, such as places of employment, government agencies and social services. It can take the form of unfair policies and practices, discriminatory treatment and inequitable opportunities and outcomes. (The Annie E. Casey Foundation) ▪ refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for

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	<p>Whites and oppression and disadvantage for people from groups classified as People of Color. (Potapchuk, Leiderman, Bivens and Major)</p> <div data-bbox="726 298 1940 406" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>STRUCTURAL RACISM / STRUCTURAL RACIALIZATION</p>	<ul style="list-style-type: none"> ▪ refersto 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. <p>Since the word “racism” often is understood as a conscious belief, “racialization” may be a better way to describe a process that does not require intentionality. Race equity expert John A. Powell writes:</p> <p>“‘Racialization’ connotes a process rather than a static event. It underscores the fluid and dynamic nature of race...‘Structural racialization’ is a set of processes that may generate disparities or depress life outcomes without any racist actors.” (The Annie E. Casey Foundation)</p> <div data-bbox="827 886 1940 1029" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
<p>SYSTEMIC RACISM / SYSTEMIC RACIALIZATION</p>	<ul style="list-style-type: none"> ▪ Systemic racialization describes a dynamic system that produces and replicates racial ideologies, identities and inequities. Systemic racialization is the well-institutionalized pattern of discrimination that cuts across major political, economic and social organizations in a society. <p>Public attention to racism is generally focused on the symptoms (such as a racist slur by an individual) rather than the system of racial inequity. (The Annie C. Casey Foundation)</p> <div data-bbox="827 1370 1940 1448" style="border: 1px solid black; padding: 5px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>

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INTERNALIZED RACISM	<ul style="list-style-type: none"> ▪ describes the private racial beliefs held by and within individuals. The way we absorb social messages about race and adopt them as personal beliefs, biases and prejudices are all 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. (The Annie E. Casey Foundation) ▪ 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. (Bivens) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
ANTI-RACISM	<ul style="list-style-type: none"> ▪ the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualized approach and set up in opposition to individual racist behaviors and impacts. (Race Forward) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>

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ANTI-RACIST	<ul style="list-style-type: none"> ▪ An anti-racist is someone who is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression or ideas that racial groups are equals and none needs developing, and is supporting policy that reduces racial inequity. (Ibram X. Kendi) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
ANTI-RACIST IDEAS	<ul style="list-style-type: none"> ▪ An antiracist idea is any idea that suggests the racial groups are equals in all of their apparent difference and that there is nothing wrong with any racial group. Antiracists argue that that racist policies are the cause of racial injustices. (Ibram X Kendi)
ALLY	<ul style="list-style-type: none"> ▪ a person who takes action against oppression out of a belief that eliminating oppression will benefit members of targeted groups and advantage groups. Allies acknowledge disadvantage and oppression of other groups than their own, take supportive action on their behalf, commit to reducing their own complicity or collusion in oppression of these groups, and invest in strengthening their own knowledge and awareness of oppression. (Center for Assessment and Policy Development) ▪ 1. One who is not (most) directly impacted by an issue but works in solidarity with those who are most directly impacted by the issue. 2. One who understands that their primary role is to: a) educate themselves, b) educate their community, and c) lend their support to the leadership of those most directly impacted by the issue. (YWCA) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
INCLUSION	<ul style="list-style-type: none"> ▪ The action or state of including or being included within a group or structure. More than simply diversity and numerical representation, inclusive involves authentic and empowered participation and a true sense of belonging.

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	<ul style="list-style-type: none"> ▪ An intentional effort to transform the status quo by creating opportunity for those who have been historically marginalized. 2. An inclusion focus emphasizes outcomes of diversity rather than assuming that increasing the amount of explicit diversity of people automatically creates equity in access/opportunity, or an enhanced organizational climate. 3. Begins with the needs, wants, and quality of life of the historically Minoritized population rather than the historically privileged. (YWCA) ▪ The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. An inclusive and welcoming climate embraces differences and offers respect in words and actions for all people. (UC Berkeley Initiative for Equity, Inclusion, and Diversity) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
CULTURAL COMPETENCE	<ul style="list-style-type: none"> ▪ 1) Knowledge, awareness and interpersonal skills that allow individuals to increase their understanding, sensitivity, appreciation, and responsiveness to cultural differences and the interactions resulting from them. The particulars of acquiring cultural competency vary among different groups, and they involve ongoing relational process tending to inclusion and trust-building. (UC Berkeley Initiative for Equity, Inclusion, and Diversity) 2) A process of learning that leads to the ability to effectively respond to the challenges and opportunaes posed by the presence of social cultural diversity in a defined social system. (The National Multicultural Institute) <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p> </div>
RACIAL HEALING	<p>EQUASION: A Mighty Stream: An Interfaith Initiative for Racial Justice in Cincinnati</p>

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