



EODSA Diversity Committee - Glossary of Terms

1. **Ageism**: Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.
2. **Ally**: A person of one social identity group who stands up in support of members of another group. Typically, member of dominant group standing beside member(s) of targeted group; e.g., a male arguing for equal pay for women.
3. **Anti-Racism**: Anti-Racism is defined as 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.
4. **Anti-Semitism**: The fear or hatred of Jews, Judaism, and related symbols.
5. **Co-Optation**: Various processes by which members of the dominant cultures or groups assimilate members of target groups, reward them, and hold them up as models for other members of the target groups. **Tokenism is a form of co-optation.**
6. **Cultural Appropriation**: The adoption or theft of icons, rituals, aesthetic standards, and behavior from one culture or subculture by another. It is generally applied when the subject culture is a minority culture or somehow subordinate in social, political, economic, or military status to appropriating culture. This “appropriation” often occurs without any real understanding of why the original culture took part in these activities, often converting culturally significant artifacts, practices, and beliefs into “meaningless” pop-culture or giving them a significance that is completely different/less nuanced than they would originally have had.
7. **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, above all else, 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 judgement of the act of appropriation is subjective to the specific culture from which is being engaged.
8. **Diversity**: The wide variety of shared and different personal and group characteristics among human beings. Differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class, and/or socio-economic situations.
9. **Implicit Bias/Unconscious Bias**: Deep-seated assumptions we make about people who are different than us without even realising it. Social stereotypes about certain groups of people that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one’s tendency to organize social worlds by categorizing.

10. **Inclusion:** Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power. Inclusion is an active, intentional, and continuous process to address inequities in power and privilege and build a respectful and diverse community that ensures welcoming spaces and opportunities to flourish for all.
11. **Indigenous:** The term 'Indigenous' encompasses First Nations, Métis and Inuit people, either collectively or separately, and is a preferred term in international usage, e.g., the 'U.N. Declaration on the Rights of Indigenous Peoples.' In its derivation from international movements, it is associated more with activism than government policy and so has emerged, for many, as the preferred term.
12. **Islamophobia:** dislike of or prejudice against Islam or Muslims, especially as a political force.
13. **LGBTQIA+:** Acronym encompassing the diverse groups of lesbians, gay, bisexual, transgender, intersex, and asexual and/or corresponding queer alliances/associations. It is a common misconception that the "A" stands for allies/ally. The full acronym is "Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, with all other queer identities that are not encompassed by the letters themselves being represented by the "+".
14. **Marginalized:** Excluded, ignored, or relegated to the outer edge of a group/society/community.
15. **Micro-Aggression:** Commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory racial slights. These messages may be sent verbally, ("*You speak good English*"), non-verbally (*clutching one's purse more tightly around people from certain race/ethnicity*) or environmentally (*symbols like the confederate flag or using Native American mascots*). Such communications are usually outside the level of conscious awareness of perpetrators.
16. **Non-Binary:** Terms used by some people who experience their gender identity and/or gender expression as falling outside the categories of man and woman.
17. **POC (Person/People of Colour):** Used primarily in the United States to describe any person who is not white; the term is meant to be inclusive among non-white groups, emphasizing common experiences of racism. is not a term that refers to real biological or scientific distinction between people, but the common experience of being targeted and oppressed by racism. While each oppressed group is affected by racism differently and each group maintains its own unique identity and culture, there is also the recognition that racism has the potential to unite oppressed people in a collective of resistance. For this reason, many individuals who identify as members of racially oppressed groups also claim the political identity of being People of Color. This in no way diminishes their specific cultural or racial identity; rather it is an affirmation of the multiple layers of identity of every individual. This term also refrains from the subordinate connotation of triggering labels like "non-White" and "minority."
18. **Prejudice:** A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.
19. **Pronouns:** In English, personal pronouns are words that are used to refer to people without using their name, such as he, she, or they. Pronouns are an important part of who we are. People do not always use the pronoun that you may expect based on their name or appearance. Using someone's correct pronouns validates their identity, helps make them feel like they belong, and signals that you can be a supportive contact on campus. When someone is referred to with the wrong pronoun, it

can make them feel disrespected, invalidated, dismissed, and/or alienated. In Canada, the gender-neutral "they" is a personal pronoun that is commonly used by non-binary people. It is useful to familiarize yourself with this personal pronoun, although you may encounter people who use other gender-neutral pronouns.

20. **Racial Bias:** Prejudice based on Race; an inclination or preference, especially one that interferes with impartial judgment.
21. **Social Justice:** A broad term for action intended to create genuine equality, fairness, and respect among peoples.
22. **Stereotype:** Widely held beliefs, unconscious associations and expectations about members of certain groups that are presumed to be true of every member of that group, and that present an oversimplified opinion, prejudiced attitude or uncritical judgment. Stereotypes go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information and are highly generalized and/or inflammatory.
23. **Systemic/Structural Racism:** The normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.
24. **Tokenism:** Hiring or seeking to have representation such as a few women and/or racial or ethnic minority persons so as to appear inclusive while remaining mono-cultural.
25. **Tolerance:** Acceptance, and open-mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.
26. **White Privilege:** White Privilege is the spillover effect of racial prejudice and White institutional power. It means, for example, that a White person has privilege, simply because one is White. It means that as a member of the dominant group a White person has greater access or availability to resources because of being White. It means that White ways of thinking and living are seen as the norm against which all people of color are compared. Life is structured around those norms for the benefit of White people. White privilege is the ability to grow up thinking that race does not matter. It is not having to daily think about skin color and the questions, looks, and hurdles that need to be overcome because of one's color. White Privilege may be less recognizable to some White people because of gender, age, sexual orientation, economic class or physical or mental ability, but it remains a reality because of one's membership in the White dominant group.
27. **Xenophobia:** Hatred or fear of foreigners/strangers or of their politics or culture.

Websites Used:

<https://www.pacificu.edu/life-pacific/support-safety/office-equity-diversity-inclusion/glossary-terms>

<https://equity.ubc.ca/resources/equity-inclusion-glossary-of-terms/>