

2Glossary and Bibliography

3

Glossary

4A

5*Acculturation*- the process of taking on another group's culture.

6*Activism*- informed action or involvement as a means of achieving a political goal.

7Activism can manifest in the form of protests, demonstrations and direct actions, art and
8cultural production, lobbying and advocacy work, fundraising, writing, educational
9discussions, etc.

10*Agency*- the capacity of an individual to act freely and make independent choices in any
11given environment.

12*Accompliceship*- the process of building relationships grounded in trust and
13accountability with marginalized people and groups. Being an accomplice involves
14attacking colonial structures and ideas by using one's privilege and giving up power and
15position in solidarity with those on the social, political, religious, and economic margins
16of society. This is in contrast to the contested notion of allyship which is often
17performative, superficial, and disconnected from the anticolonial struggle.

18*American Indian*- a member of any of the indigenous peoples of the western
19hemisphere, except those distinguished as Eskimos or Inuits.

20*Androcentric*- the privileging and emphasis of male or masculine interests, narratives,
21traits, or point of view, often in spaces where power is wielded.

22*Anthropocentrism*- the belief that human beings are the most important entity or species
23in the universe or human-centeredness.

24*Asian and/or Pacific Islander (API)*- An identity marker often used in the United States to
25describe people of Asian and Pacific Islander descent.

26 *Assimilation*- the process whereby a historically marginalized person or group
27 voluntarily or involuntarily adopts the social, psychological, cultural, and political
28 characteristics of a dominant group.

29B

30 *Boycott, Divestment and Sanctions (BDS)*- is a global social movement that currently
31 aims to establish freedom for Palestinians living under apartheid conditions. Inspired by
32 tactics employed during the South African anti-apartheid movement, the Palestinian-led
33 movement calls for the boycott, divestment, and sanctioning of the Israeli government
34 until it complies with International law. BDS proponents and organizers have called for
35 the global community to boycott or withdraw support from Israel and companies
36 associated with it. The second component of BDS calls for governments, banks,
37 universities, and other institutions to withdraw monetary support (divestment) from Israel
38 and its companies. And finally, the third component—sanctions—asks international
39 governments to hold Israel accountable for its actions through legislation, trade and
40 military agreements, among other measures.

41C

42 *Capitalism*- an economic and political system in which industry and trade are based on
43 a “free market” and largely controlled by private companies instead of the government.
44 Within Ethnic Studies, scholars are often very critical of the system of capitalism as
45 research has shown that Native people and people of color are disproportionately
46 exploited within the system. In a capitalist economy, surplus value (profit) is generated
47 from human labor and everything is commodified.

48 *Character*- A combination of qualities (i.e. mental, moral, ethical, etc.) that render a
49 person distinctly unique.

50 *Chicana/o/x*- A contested social and political identity chosen by people living in the
51 United States with Mexican and indigenous ancestry. The term with the ‘x’ is
52 pronounced with an ‘-ex’ sound at the end of the word.

53 *Cisgender*- a person whose chosen gender identity corresponds with their sex assigned
54 at birth.

55 *Cisheteropatriarchy*- a system of power that is based on the dominance of
56 cisheterosexual men.

57 *Citizenship*- a status granted to a person that has been recognized by a particular
58 country as being afforded all the benefits, rights, freedoms, and access as a member or
59 citizen of the country. Citizenship is also the relationship a person maintains with the
60 country or state they are loyal to. Thus, citizenship also includes how citizens engage
61 their communities through both political and non-political processes for the betterment
62 of their community, state, and nation.

63 *Class*- a category and identifier that denotes a person or group's economic or social
64 status.

65 *Classism*- is the systematic oppression of subordinated class groups to advantage and
66 strengthen the dominant class groups.

67 *Colonialism*- a practice of domination whereby one country seizes control over another
68 country or territory and its people via force, exploitation, and/or political control.

69 *Community*- a social group of any size whose members either reside in a specific
70 locality, share government, and/or have a common cultural background, struggles,
71 views, or history.

72 *Community Responsive Pedagogy*- the practice of teaching with the objective to meet
73 the needs of a community. It is an approach of teaching to recuperate the education and
74 learning of often marginalized diverse students in order to improve themselves, their
75 families and their respective communities.

76 *Counter narrative*- refers to the narratives that arise from the vantage point of those who
77 have been historically marginalized. The idea of "counter" implies a space of resistance
78 against the status quo.

79 *Consciousness raising/Conscientization*- the enhancement of one's knowledge,
80 awareness, and concern around a particular social and/or political issue in order to
81 advance social change.

82 *Critical race theory (CRT)*- while manifesting differently, CRT is often engaged to offer a
83 critical analysis of race and racism within a particular discipline, field, system of power,
84 culture, etc. CRT draws on a collection of critical frameworks to better understand how
85 race and racism are interwoven into the fabric of American society.

86 *Culture*- the characteristics, creations, and knowledge of a particular group of people,
87 place, or time. These characteristics include, but are not limited to, beliefs, customs, art,
88 music, language, traditions, and religion.

89 *Cultural appropriation*- the adoption of elements of a culture (i.e. clothing, jewelry,
90 language/slang, iconography, textiles, sacred traditions, etc.) other than your own (often
91 historically marginalized groups), without knowledge or respect for the original culture.

92 *Culturally responsive/relevant teaching*- a student-centered pedagogy that is grounded
93 in cultural competence. This method of teaching stresses the importance of educators
94 being culturally sensitive and actively working to include parts of their students' unique
95 cultures and backgrounds into all aspects of teaching and learning.

96 *Cultural retention*- the act of preserving or retaining the culture of a specific group of
97 people, in particular the cultures of those that have been historically marginalized, or
98 cultures that are feared of being lost or erased for a multitude of reasons.

99 *Cultural revitalization*- is a process through which unique cultures regain a sense of
100 identity through promoting heritage, languages or reviving traditions and customs.

101 *Cultural wealth*- critical education scholar Tara Yosso introduced the term "cultural
102 wealth" in 2005 in her work, "Whose Culture has Capital? A Critical Race Theory
103 Discussion of Community Cultural Wealth." The term speaks to a broader framework
104 that encompasses various forms of cultural capital—aspirational, linguistic, familial,
105 social, navigational, and resistance— that are used to empower people. More

106specifically, the framework is used to better understand and describe what knowledge,
107experiences, adversities, strengths, etc. students of color bring with them to educational
108settings.

109D

110*Decolonization*- the process of undoing colonialism. In the very literal sense,
111decolonization it is the act of formerly colonized countries working to establish their own
112independence. However, decolonization or decolonize is frequently used to describe the
113un-learning of hegemonic and oppressive systems, practices, and ways of being in the
114quest for self-determination.

115*Dehumanization*- when a person or group of people are deprived of human qualities.
116This process is often carried out when a dominant group abuses power and denies
117opportunities and rights from another group.

118*Democracy*- a form of government in which the people maintain political power and
119have the ability to express their politics and views, and vote freely in an electoral
120process.

121*Diaspora*- is the voluntary or forcible dispersal/movement of peoples from their
122homelands into new regions.

123*Double Consciousness*- This term was first coined by W. E. B. Du Bois in *The Souls of*
124*Black Folk* to describe how an individual's identity might be divided into several facets or
125levels of consciousness. As a theoretical framework, double consciousness reveals the
126psycho-social divisions in American society, it describes the feeling of having a double
127identity or "twoness". Thus, individual's see themselves through their own eyes and lens
128and also through the eyes of others and society more broadly.

129E

130*Empathy*- the ability to understand another person's thoughts, experiences, and feelings
131from their point of view.

132*Empire*- A group of nations, states or territories, or a major political unit that is controlled
133by a single government, leader, or military dominion. Within the field of Ethnic Studies,
134scholars often study the implications of Western empires and expansion on people of
135color globally.

136*Enculturation*- the process of learning one's own group's culture.

137*Environmental racism*- is a type of discrimination where people of low-income or
138minority communities are forced to live in close proximity of environmentally hazardous
139or degraded environments, such as toxic waste, pollution, and urban decay.

140*Ethnicity*- an identity marker based on ancestry, including nationality, lands/territory,
141regional culture, language, history, tradition, etc., that comprise a social group.

142*Eurocentric/Eurocentrism*- a worldview that privileges and centers the thoughts,
143practices, knowledge, history, systems of beliefs, and customs of the western world and
144people of western European descent more specifically.

145*Equality*- is a state of affairs in which all people within a specific society or isolated
146group have the same status in certain respects, including civil rights, freedom of
147speech, property rights, and equal access to social goods and services.

148*Equity*- unlike equality where everyone is treated the same, equity is providing students,
149and people in general, with what they need to thrive. Equity is the promotion of fairness
150and takes into consideration different backgrounds, learning styles, and material
151realities to account for what each individual student needs to succeed.

152**F**

153*Federal recognition*- a status granted to Native American tribes that have gone through
154the process of being recognized by the U.S. federal government and have been
155granted sovereignty. There are over 300 federally recognized tribes across the U.S.

156 *Filipina/o/x*- an identity marker for people who identify as having ancestry in the
157 Philippines. Instead of using Filipina or Filipino, the “x” renders the term gender neutral.
158 The term with the ‘x’ is pronounced with an ‘-ex’ sound at the end of the word.

159 *First Peoples*- any of the indigenous peoples or Indian/Native communities of Canada.

160 G

161 *Gender*- western culture has come to view gender as a binary concept, with two rigidly
162 fixed options— men and women. Instead of the static binary model produced through a
163 solely physical understanding of gender, a far richer tapestry of biology, gender
164 expression, and gender identity intersect resulting in a multidimensional array of
165 possibilities. Thus, gender can also be recognized as a spectrum that is inclusive of
166 various gender identities.

167 *Genocide*- the intentional systematic destruction of an entire national, ethnic, racial or
168 religious community. Moreover, the United Nations offers a much more expansive
169 definition of this term that encompasses the various ways in which genocide manifests.¹

170 H

171 *Hate crime*- according to the Federal Bureau of Investigation (FBI), a hate crime is
172 defined as “a criminal offense against a person or property motivated in whole or in part
173 by an offender’s bias against a race, religion, disability, sexual orientation, ethnicity,
174 gender, or gender identity.”

175 *Hate incident*- while similar to hate crimes, hate incidents are acts of bias against race,
176 religion, disability, sexual orientation, ethnicity, gender, or gender identity, however, they
177 do not meet the legal definition of a crime.

11 The United Nations defines genocide as, “any of the following acts committed with the
2 intent to destroy, in whole or in part, a national, ethnical, racial or religious group, such
3 as: killing members of the group; causing serious bodily or mental harm to members of
4 the group; deliberately inflicting on the group conditions of life calculated to bring about
5 its physical destruction in whole or in part; imposing measures intended to prevent
6 births within the group; [and] forcibly transferring children of the group to another group.”

178*Hegemony*- the dominance or influence of one group over another, often supported by
179legitimizing norms and ideas. Hegemony describes the dominant position of a particular
180set of ideas and their tendency to become commonsensical and intuitive, thereby
181inhibiting the dissemination or even the articulation of alternative ideas.

182*Herstory*- is a term used to describe history written from a feminist or women's
183perspective. Herstory is also deployed when referring to counter narratives within
184history. The prefix "her" instead of "his" is used to disrupt the often androcentric nature
185of history.

186*Heteropatriarchy*- a system of society in which men and heterosexuals (especially
187heterosexual men) are privileged, dominant, and hold power.

188*History*- the study of the past, including, but not limited to: events, people, cultures, art,
189languages, foreign affairs, and laws.

190*Homophobia*- discrimination, dislike, prejudice, hatred, and a range of other negative
191feelings and/or actions expressed towards people that identify or are perceived as gay,
192lesbian, bisexual, or queer.

193*Humanization*- the recognition of the dignity, rights, and overall human qualities of a
194person. Humanization occurs when power is used to offer opportunity to people that
195have been marginalized.

196*Human Rights*- are the inalienable and basic rights that belong to all human beings from
197birth until death, these include: freedom, democracy, liberty, education, water, shelter,
198etc.

199*Hxstory*- pronounced the same as "herstory," hxstory is used to describe history
200written from a more gender inclusive perspective. The "x" is used to disrupt the often
201rigid gender binarist approach to telling history.

202*Hybridities*- a term used to describe the crossing, intersection, and mixing of two or
203more distinct cultures, often to form new identities.

204I

205*Identity*- the qualities, expressions, beliefs, physical traits, cultures, and social statuses
206that comprise a person and/or group of people.

207*Ideology*- A set/system of social, political, economic, and/or psychological beliefs,
208values, and ideals that characterize a particular culture, school of thought, organization,
209or people.

210*Imperialism*- the extension of one nation's dominance, power, or rule over another via
211policy, ideology, influence (social, economic, religious, etc.), or military.

212*Indian*- relating to or denoting indigenous peoples of North, Central, and South America,
213especially those of North America. Historically the term has been used as a slur or
214pejorative, however, there are some indigenous people that have reclaimed the term.
215For example, the use of "California Indian" has become more common to describe
216Native Americans in the state.

217*Inequality*- is the existence of unequal opportunities and rewards for different social
218positions or statuses within a group or society.

219*Inequity*- lack of equity; unfairness; favoritism or bias.

220*Indigeneity*- while "indigenous" has been used to describe people who are native to a
221specific land or locale, indigeneity builds upon that definition. Indigeneity is a framework
222and practice of seeing and understanding the world through an indigenous lens.

223*Indigenous*- refers to the native and original people of a particular land or territory.

224*Intradisciplinary*- working within a single discipline.

225*Interdisciplinary*- research conducted by educators and scholars that involves the
226intersection and integration of two or more disciplines with the goal of pushing
227knowledge production and theorizing beyond their disciplinary bounds.

228 *Internalize*- the process of absorbing or incorporating often external beliefs, values,
229 attitudes, and/or behaviors into one's nature and consciousness.

230 *Intersectionality*- an analytic framework that is used to describe how the interlocking of
231 systems of power disproportionately impacts those with multiple marginalized identities.

232 *Institutional racism*- the systemic normalization or legalization of racism and
233 discrimination. This often emerges via the unequal and inequitable distribution of
234 resources, power, and opportunity. Institutional racism is also referred to as systemic
235 and/or structural racism.

236 *Institutions*- an organization, establishment, foundation, society, or the like, devoted to
237 the promotion of a particular cause or program, especially one of a public, educational,
238 or charitable character.

239 *Islamophobia*- hatred, discrimination, fear, and prejudice against Muslims and the
240 overall religion of Islam.

241 L

242 *Latina/o/x*- terms used to identify men (Latino) and women (Latina) with ancestry in
243 Latin America—Spanish speaking countries in the Caribbean and Americas. Latinx
244 differs from Latina/o as the "x" renders the term gender-neutral and more inclusive.
245 Thus, the term can be used by women, men, gender non-binary and trans identifying
246 people. The term with the 'x' is pronounced with an '-ex' sound at the end of the word.

247 *LGBTQIA*- lesbian, gay, bisexual, transgender, queer, intersex, and asexual.

248 *Liberation*- the state of freedom. Within the context of Ethnic Studies, liberation is often
249 used to describe social movements (i.e. Black Power, BDS, and others) whose aim is to
250 achieve freedom through equal rights and justice.

251 M

252 *Master narrative*- is generally described as the colonially-derived story of events
253 emphasizing monolithic, Eurocentric, and androcentric perspectives.

254 *Matriarchy*- a government or social system in which women hold primary power,
255 authority, and social privilege.

256 *Mestiza/o*- a term used to identify someone of mixed race ancestry, often European and
257 Native American or Latin American.

258 *Microaggression*- a small or subtle comment or action that consciously or unconsciously
259 expresses a prejudiced attitude, bias, derogatory, or hostile attitude towards a member
260 of a historically marginalized group.

261 *Migration*- movement of people, voluntarily or involuntarily, from one region to another.

262 *Multidisciplinary*- research conducted by educators and scholars from different
263 disciplines that are working collaboratively and drawing on each other's disciplinary
264 expertise for a particular project.

265 **N**

266 *Native American*- a member of any of the indigenous peoples of North, Central, and
267 South America.

268 *Naturalization*- the legal process by which a person gains citizenship to a country.

269 *Nepantlas*- is a Náhuatl word that was adopted by Chicana writers, scholars, and
270 feminists to describe an "in-between space." Chicana feminist, Gloria Anzaldúa, was
271 among the first to advance theorizing on the term, defining it as, a precarious space
272 where transformation can occur. The term can be used to describe a variety of identity-
273 related issues, including, race, gender, language, etc. *Nepantla* is the recognition of
274 confusion, chaos, and messiness in one's understanding of self and the world. *Nepantla*
275 also provides room for self-reflection to better understand and work through this liminal
276 space.

277*Net worth by race*- the disparity or inequality of wealth among races, specifically when it
278comes to financial capital in resources, income and savings.

279**O**

280*Oppression*- prolonged unjust and/or cruel exercise of authority or power over another
281person or group. Also, a sense of being weighed down in body, mind or spirit.

282*The Four "I"s of Oppression*- the four "I"s of oppression are: ideological oppression (an
283idea, concept, or theory whose qualities advocate for or can be interpreted as causing
284harm or upholding the views of a dominant group at the expense of others), institutional
285oppression (the belief that one group is superior than another and that the more
286dominant group should determine when and how those on the margins are incorporated
287into institutions within a society), interpersonal oppression (how oppression is played
288out between individuals), and internalized oppression (the internalization of the belief
289that one group is superior to another).

290**P**

291*Patriarchy*- a system of society in which men are privileged, dominant, and hold power.

292*Pedagogy*- the study of how skills and knowledge are exchanged between within an
293educational setting (i.e. classroom, workshop, training, etc.). Pedagogy is the method
294and practice of teaching.

295*People of color*- someone who is not white. People of color as a collective identity
296emerged as a response to systemic racism and to assert resistance and solidarity
297against white supremacy. People of color are a global majority.

298*Political*- Beyond relating to the affairs of government, political also describes the
299broader ideas, values, interests, and principles of a particular person, group, or party.

300*Power*- the ability or capacity to direct, influence, or determine behavior (social, political,
301economic, etc.) via authority and control.

302 *Pow wow*- a Native American intertribal gathering where indigenous people honor their
303 cultures through fellowship, dance, eating, singing, socializing, performing rituals,
304 among other activities.

305 *Praxis*- a cyclical process through which theory is transformed into practice and then
306 reflected upon.

307 *Pre-Contact*- is a term often used to describe civilizations and environments prior to
308 colonialism or contact with an outside culture and non-indigenous people.

309 *Privilege*- a special advantage or benefit not enjoyed by everyone. Within systems of
310 power, privilege is often inherited and is informed by one's identity.

311R

312 *Race*- a social construct created by European and American pseudo-scientists which
313 sorts people by phenotype into global, social, and political hierarchies.

314 *Racism*- the belief in the superiority of one race over another. Racism manifests when
315 power is used to deny access, rights, and/or opportunities to a particular group or
316 person based on their racial background.

317 *Redlining*- a discriminatory practice by which banks, insurance companies, lenders, etc.,
318 refused or limited home loans, mortgages, and insurance policies to historically
319 marginalized groups (often Black people) to aide in the segregation of cities.

320 *Resilience*- the ability to recover and/or adapt in the face of extreme adversity, trauma,
321 stress, and difficulty.

322 *Resistance*- an act of dissent or defiance aimed at an oppressive force.

323S

324 *Self-determination*- the process by which a person establishes their own agency and
325 motivation with the hope of controlling their own life.

326 *Self-reflection*- meditation or serious thought about one's character, actions and,
327 motives.

328 *Sexuality*- a person's sexual orientation or preference.

329 *Sexism*- discrimination based on someone's sex or gender, often women and girls.

330 *Social*- of or relating to the broader society, a specific community, or group.

331 *Social construct*- an idea or system that has been created and broadly accepted by
332 people in society; an idea or system that is not naturally occurring or inherent.

333 *Social justice*- The equitable distribution of resources (*rights, money, food, housing,*
334 *education, etc.*) to every individual regardless of ethnicity, class, gender, sexual
335 orientation, religion, language, or nationality.

336 *Solidarity*- unity or agreement of feeling or action, especially among individuals with a
337 common interest; mutual support within a group.

338 *Speakers' triangle*- a method used in public speaking to engage an audience. The
339 speakers' triangle often requires speakers to be mindful of their movements (walking
340 and gestures) as they develop their speeches. For example, if giving a persuasive
341 speech with a three-prong argument, the speaker might start in one position for their
342 first argument, move to another end of the room for the second, and shift to another
343 position for the third, creating a triangle.

344 *Stereotype threat*- according to psychologists Claude Steele and Joshua Aronson,
345 stereotype threat is, "being at risk of confirming, as self-characteristic, a negative
346 stereotype about one's group." Within the context of their research, Steele and Aronson
347 studied Black and White students' performance on academic tests. They concluded that
348 because Black students are often stereotyped as inherently "less competent" or lacking
349 intellectual capacity, they would at times feel a desire to disengage from the learning
350 process and perform those negative stereotypes, thus, impacting their performance on
351 academic and standardized tests.

352T

353 *Transdisciplinary*- research conducted by educators and scholars from different
354 disciplines working together to create and innovate something entirely new that moves
355 beyond existing disciplinary boundaries.

356 *Transphobia*- discrimination, dislike, prejudice, hatred, and a range of other negative
357 feelings and/or actions expressed towards people that identify or are perceived as
358 transgender.

359 *Tribal sovereignty*- the innate authority of indigenous tribes to maintain power and
360 govern themselves within the United States, as recognized by the U.S. federal
361 government.

362V

363 *Violence*- the manifestation of extreme aggression in the form of damaging physical
364 force, hostile actions, or use of one's power to inflict emotional and psychological harm.

365W

366 *Whiteness*- a social construct that has served as the foundation for racialization in the
367 United States. Whiteness is the antithesis of Blackness, and is commonly associated
368 with those that identify as white. However, Whiteness is much more than a racial identity
369 marker, it separates those that are privileged from those that are not. Whiteness can
370 manifest as a social, economic, political, and cultural behavior and power. For example,
371 the "standard" or cultural "norm" are often always based on whiteness and by extension
372 white culture, norms, and values.

373 *White supremacy*- the belief that white people are inherently superior and represent the
374 dominant race. It is an operationalized form of racism that manifests globally,
375 institutionally, and through systems of power.

376 *Womanism*- a term that was coined by Alice Walker in response to mainstream
377 feminism's focus on White women. *Womanism* emerged as a distinct space to advocate
378 and fight for issues concerning Black women.

379 X

380 *Xdisciplinary*- The term signifying that Ethnic Studies variously takes the forms of being
381 interdisciplinary, multidisciplinary, transdisciplinary, undisciplinary, and intradisciplinary,
382 in diverse academic and everyday contexts. The holistic, humanistic, loving and critical
383 praxis approach for teaching Ethnic studies.

384 *Xenophobia*- prejudice and hatred, drawn from irrational fear, against people from a
385 different country.

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