

Glossary of Terms Related to Race Equity & Inclusion

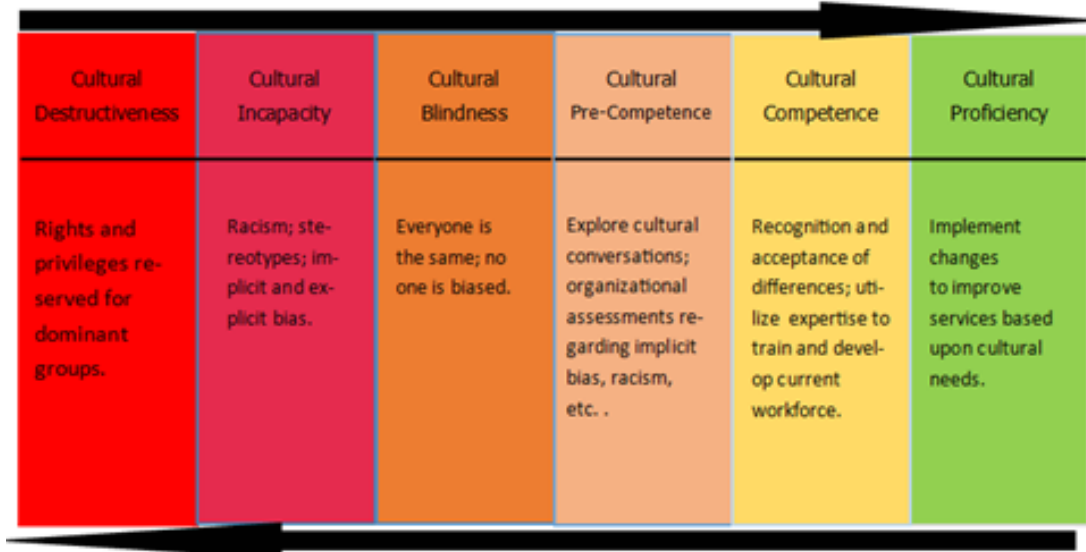
Please Note: Definitions have been tailored to meet the needs of this document related to Trauma Informed Care.

- Anti-Racism:** Active process of identifying and eliminating racism by changing systems, organizational structures, policies and practices and attitudes, so that power is redistributed and shared equitably. ⁱ
- Anti-Racist:** One who is supporting an antiracist policy through their actions or expressing an antiracist idea, which is any idea that suggests racial groups are equals in all their apparent differences. ⁱⁱ
- Collective Trauma:** One who is supporting an antiracist policy through their actions or expressing an antiracist idea, which is any idea that suggests racial groups are equals in all their apparent differences. ⁱⁱⁱ
- Cultural Destructiveness:** Organizations that enact policies and practices, and individuals whose values and behaviors, serve to eliminate all vestiges of other people's cultures from their midst. ^{iv}
- Cultural Incapacity:** Organizational cultures that foster policies and practices, and that employ people who believe in the superiority of one's own culture and who behave in ways that disempower another's culture. ^v
Example: Not providing a safe environment in your agency (See page 47 – Trauma Informed Organizational Change Manual)
- Cultural Blindness:** Organizational policies, practices and individual behaviors that value acting as if cultural differences do not matter or as if there are no differences among and between cultures. ^{vi}
- Cultural Pre-Competence:** Organizational and personal awareness that recognizes the limitations of one's skills or an organization's practices when interacting with other cultural groups. ^{vii}
Example: The Use of an Organizational Assessment Tool (See Page 20 – Trauma Informed Organizational Change Manual)
- Cultural Competence:** Organization and individuals who interact with other cultural groups using the five essential elements of cultural proficiency as the standard for individual behavior and teaching practices:
- Ongoing assessment of one's own and organization's culture;
 - Valuing diversity through accepting and respecting difference;
 - Managing the dynamics of difference;
 - Adapting one's own values and behaviors and the organization's policies and practices to include new groups; and
 - Institutionalizing cultural knowledge. ^{viii}

Cultural Proficiency:

Is characterized by holding culture in high esteem. Culturally proficient agencies seek to add to the knowledge base of culturally competent practice by conducting research, developing new therapeutic approaches based on culture, and publishing and disseminating the results of demonstration projects. Culturally proficient agencies hire staff who are specialists in culturally competent practice. Such agencies advocate for cultural competence throughout the system and for improved relations between cultures throughout society.^{ix}

Cultural Competence Continuum



Adapted from: Cross, T., Bazron, B., Dennis, K., & Isaacs, M. (1989). *Towards a Culturally Competent System of Care*, Volume 1. Washington, DC: CASSP Technical Assistance Center, Center for Child Health and Mental Health Policy, Georgetown University Child Development Center

**Please note: the definitions above are ordered to correspond with the cultural competence continuum as outlined in Cross' Model for Cultural Competency.*

Cultural Humility:

a lifelong process of self-reflection and self-critique whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities.^x

Cultural Responsiveness:

involves the active sensitivity to what all individuals need to be successful. Such responsiveness recognizes that all individuals are different and must be uniquely responded to, challenged and stimulated, and strategies must be adapted to meet the needs of individuals and groups of individuals, by incorporating cultural and personal experiences into decision-making. Cultural Responsiveness is not just understanding your own culture, but also understanding and being aware of the culture of others.

Cultural responsiveness, like the term "cultural competence," promotes an understanding of culture, ethnicity, and language. The difference between the two is that "responsiveness," does not imply that one can be perfect and have attained all the skills and views needed to work with culturally diverse clients. It assumes one just has the openness to adapt to the cultural needs of those with whom they work.^{xi}

Discrimination:

Negative or positive behavior toward someone based on prejudices one holds toward the group to which that person belongs.^{xii}

Equality:

Being equal; access or provision of equal opportunities such that all people receive the same amount of support, regardless of need.^{xiii}

Equity:

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.^{xiv}

In the graphic below, equality is providing the same resource at the same level for everyone, ignoring the individual needs or challenges that one may face. Equity would be providing the same resource for everyone, tailored to their individual needs and sensitive to their individual challenges, with the goal of everyone being successful



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Explicit Bias:

The attitudes and beliefs we have about a person or group on a conscious level. Much of the time, these biases and their expression arise as the direct result of a perceived threat and are carried out intentionally. When people feel threatened, they are more likely to draw group boundaries to distinguish themselves from others.^{xv}

Example: Any discriminatory action taken against a person based upon an aspect of their identity (i.e. Hate crimes)

Healing Centered

A strengths-based approach that advances a collective view of healing, and re-centers culture as a central feature in well-being. A healing centered approach to addressing trauma requires a different question that moves beyond “what happened to you” to “what’s right with you” and views those exposed to trauma as agents in the creation of their own well-being rather than victims of traumatic events.^{xvi}

Implicit Bias:

Mental associations of certain groups (stereotypes) below conscious awareness, which are often followed by subconscious prejudice (liking/disliking) and/or discrimination (behavior) in a manner that typically benefits oneself or one's group and/or disadvantages out-groups; tends to involve a limited or inaccurate perception of others.^{xvii}

Example: From Jose to Joe <https://www.youtube.com/watch?v=PR7SG2C7IVU>

Inclusion:

The action or state of including or of being included within a group or structure. More than simply diversity and numerical representation, inclusion involves authentic and empowered participation and a true sense of belonging.^{xviii}

Example: Décor in your waiting rooms representing various cultures and languages. (See page 48 – Trauma Informed Organizational Change Manual)

Institutional Racism: Trauma

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 equitable opportunities and outcomes. A school system that concentrates people of color in the most overcrowded and under-resourced schools with the least qualified teachers compared to the educational opportunities of white students is an example of institutional racism.^{xix}

Intergenerational

Also referred to as the legacy of trauma; generally refers to the ways in which trauma experienced in one generation affects the health and well-being of descendants of future generations.^{xx}

Intersectionality:

The complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups.^{xxi}

Microaggressions:

Everyday slights, indignities, and put-downs directed, generally to people of color, by unintentional individuals who are unaware that they are engaging in a demeaning type of action. Three different types of these microaggressions are:

- **Microassaults:** Conscious, intentional actions or slurs to indignify a person of a different race, gender, class, or ability.
- **Microinsults:** Verbal and nonverbal communications used to subtly convey rudeness and insensitivity to demean a person's racial heritage or identity.
- **Microinvalidations:** Communications that subtly exclude, negate, or nullify the thoughts, feelings, or reality of another person.^{xxii}

Racial and Ethnic Disparity (RED):

Different treatment of racial and ethnic individuals who are in similar situations to members of the white community across systems of care.^{xxiii}

Note: When speaking and utilizing the abbreviated term R.E.D., it is appropriate to say each letter individually as opposed to the word "red" (like the color) as "red" has negative connotation^{xxiv} associated with tribal communities.

Racial Anxiety:

The discomfort about the experience and potential consequences of interracial interactions.^{xxiv}

Racial Trauma:	Also known as race-based traumatic stress (RBTS); refers to the mental and emotional injury caused by encounters with racial bias and ethnic discrimination, racism, and hate crimes. ^{xxv}
Racism:	A system of advantage and oppression based on race. A way of organizing society based on dominance and subordination based on race. Racism penetrates every aspect of personal, cultural, and institutional life. It includes prejudice against people of color, as well as exclusion, discrimination against, suspicion of, and fear and hate of people of color. ^{xxvi}
Stereotype Threat:	Occurs when a person is concerned that he or she will confirm a negative stereotype about their group. ^{xxvii}
Structural Racism:	A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with “whiteness” and disadvantages associated with “color” to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist. ^{xxviii}
White Supremacy:	An existence of racial power that denotes a system of structural or societal racism which privileges white people over others, regardless of the presence or absence of racial hatred. White racial advantages occur at both a collective and individual level, and both people of color and white people can perpetuate white dominant culture, resulting in the overall disenfranchisement of people of color in many aspects of society. ^{xxix}
Additional Resource:	University at Buffalo Institute on Trauma and Trauma-Informed Care (ITTIC) Trauma Informed Organizational Change Manual (2019) http://socialwork.buffalo.edu/social-research/institutes-centers/institute-on-trauma-and-trauma-informed-care/Trauma-Informed-Organizational-Change-Manual0.html

ⁱ University of Massachusetts. <https://www.umass.edu/provost/resources/all-resources/faculty-diversity/anti-racism-resources>

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^{vi} Ibid

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