

Pre-Reading Invitation

Welcome to our wisdom collective! This Glossary is an opportunity to familiarize ourselves with common terms that are used in social movements and justice work across the multitude of co-liberatory dimensions. In the spirit of emergence this glossary will be a living body and testament to the learning, unlearning, and reclamation processes around us-that means that this is not the end-all-be-all for learning. This is our most sincere attempt to connect to the wisdom of each other and the practitioners that we work with to add a level of clarity for ourselves and others about terms, vocabulary, and usage.

-In Humanity, Community, Growth, and Restoration,
YWCA Madison RGE Team

TERMS AND DEFINITIONS ¹

Affinity (caucus) groups: Due to the disproportionate impact from systems of inequity (*see intersectionality*) that exist in the global consciousness, it is important and most responsive for us to create safe/brave spaces to engage in learning and unlearning. Affinity space, caucus, or community learning with other self-identifying individuals of similar cultural, racial, lingual, gender, etc. backgrounds provides the opportunity to work toward the shared pursuit of justice and collective liberation. For example: Black, Indigenous and People of Color (BIPOC), and white people have two very different experiences within a system of racial inequity. Affinity groups provide spaces for people to work within their own racial/ethnic groups for shared learning. For BIPOC, an affinity space is a community to work with their peers on their experiences of internalized racism, intergenerational healing, personal as well as collective resilience, resistance and liberation ². For white people, an affinity provides a community space to work explicitly and intentionally on understanding, unlearning, embodying, interrupting white supremacy ideology, culture, privilege and systems. A white affinity also puts the onus on white people to teach each other about racism and the system of racial inequity, rather than relying on BIPOC to teach them (as often occurs in integrated spaces). More resources on affinity groups [here](#) and [here](#).

Allyship: Refers to the intentional commitment and practice from people with dominant identities and privilege (based on gender, class, race, sexual identity, etc.) to recognize their hierarchical privilege within the system and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways³. Allyship demands the commitment of actively unlearning and dismantling one's own complicity or collusion in oppression, racism, anti-Blackness, misogyny, ableism etc.

Assimilation: Refers to the cultural behaviors and structural actions rooted in the ideology of white supremacy that demand mostly BIPOC communities to strip away from their cultures, languages, knowledge and wisdom under the imposed and delusional belief that their race and ethnic identities are culturally and/or behaviorally inferior, therefore must be 'improved' upon or erased in order for them to fit in white cultural norms and expectations.⁴

¹ [Racial Equity Tool Glossary](#)

² www.racialequitytools.org

³ ["The Dynamic System of Power, Privilege and Oppressions, OpenSource Leadership Strategies."](#)

⁴ Kendi X. I. 2019, How to be an Antiracist, Random House.

Abolition: Refers to the eradication of internal and external practices, ideologies, and systems that hinder the complete and total prioritization of collective care, safety, health, and happiness of every single person. While the word's root is connected to "abolish", modern day abolitionist movements are also grounded in presence, creativity, and reimagination of education, healthcare, housing, environmental justice, policy, ect.

BIPOC: Refers to Black, Indigenous, and People of Color as a global community to signal commitment to work in collaboration with other individuals oppressed by systems of racial hierarchy and colonialism. "People of color," is a general umbrella term that collectively refers to individuals who are racialized as non-white. While there is a difference between race, ethnicity, and nationality, BIPOC is an acronym that gained popularity due to being representative of person-first language. It also enables a shift away from terms like "marginalized" and "minority" which center white cultural groups as dominant and reinforces the hierarchical structure.

Centering Blackness: Refers to the practice of acknowledging the historical root of racial hierarchy where Black bodies and their needs, thoughts, emotions and ways of being are no longer at the bottom, used for profit, or in the social margins. By centering Blackness, Black thoughts, Black social structures, Black ideology or philosophy ect...it gives us the opportunity to see the world through the lens of the Black experience. Centering Blackness is ultimately about celebrating and honoring the humanity of Black people in their multifaceted existence or through a non-monolithic perspective. Recommended Resources: [Centering Blackness: The Path to Economic Liberation for All by the Insight Center](#), ["What does it Mean to 'Center Blackness'?" By Siraad Dirshe](#)

Collective Liberation (Co-liberation): Refers to the deliberate, steadfast and systematic practice of nurturing and co-creating personal beliefs and behaviors, as well as societal actions (public policies, community organizing and corporate actions) firmly rooted in the understanding of the intrinsic and sacred interconnectedness amongst all people, as well as between all living beings in Nature. Co-liberation places high value on the belief that every person is worthy of dignity and respect, and that within systems of oppression everyone suffers- including those who are deemed beneficiaries (willingly or unwillingly) of social privilege.

Color-blindness/Color Evasion: Refers to the belief or notion that one does not notice/see skin color or race. The ideology erases the lived experiences of people as racialized beings navigating the world. In a sense it is akin to assimilation, asking people of color to assimilate to White Dominant Cultural expectations without acknowledging that their racial or ethnic identity shapes who they are or how they are perceived. As an antiquated term it also upholds ableism: [Annamma, Jackson and Morrison](#) states that colorblindness "conflates lack of eyesight with lack of knowing. Said differently, the inherent ableism in this term equates blindness with ignorance" (2017, p. 154). Gotanda asserts that this "[non]recognition of the significance of race fosters the systematic denial of racial subordination and the psychological repression of an individual's recognition of that subordination, thereby allowing such subordination to continue" (Gotanda, 1991, p. 16).⁵ Recommended Resources: [White Women, Race Matters: The Social Construction of Whiteness](#)

Co-conspirator: [According to Patricia Garza](#), co-founder of the Black Lives Movement, a conspirator is a person with a privileged identity that focuses on what we do for justice in action, not just in language. It is about moving through guilt and shame, recognizing that we didn't create the current systems of oppression, and so what we are taking responsibility for is the power that we hold to transform our conditions. In

⁵ [CARED Collective Glossary](#)

distinguishing from allyship, Garza explains that allies may get “stuck” in guilt and shame, a profuse emotional outpouring yet severe inaction. More information [here](#) or [“Ally vs Co-conspirator”](#): [Thoughts by Bettina Love](#)

Decolonization: The steadfast commitment, practice and process of undoing colonization. Active resistance against colonial powers, and shifting it towards interdependence and healing. This process occurs at the political, personal and societal levels including—but not limited to—cultural, educational, environmental, spiritual and physical deconstruction of colonial oppression and ways of being. It also focuses on stopping the cycles of abuse to heal ourselves from trauma, expanding our possibilities for the future. As Edgar Villanueva⁶ mentions “ We must heal ourselves by each taking responsibility for our part creating or maintaining the colonial virus. We must identify and reject the colonized aspects of our culture and institutions so we can heal. Instead of divide, control and exploit, we embrace a new paradigm of connecting, relating and belonging”. Recommended readings: [Decolonizing Wealth by Edgar Villanueva](#), [A brief definition of decolonization and indigenization](#), [Decolonization is for everyone by Nikki Sanchez](#)

Diversity: This term refers to the ways in which people, culture, ideas, perspectives and values differ from one another. It includes all the different characteristics that make one individual or group different, recognizing the value that such differences have. A broad definition includes not only race, ethnicity, and gender — the groups that most often come to mind when the term “diversity” is used — but also age, national origin, religion, disability, sexual orientation, socioeconomic status, immigration status, education, marital status, language, and physical appearance. It could also refer to different programs/services, types of community engagement, the physical environment, etc. It is important to note that diversity per se can not guarantee equity or inclusion.

Emergent Strategy: According to the Emergent Strategy Ideation Institute, “Emergent strategy is a humble philosophy and a way to acknowledge the real power of change. It speaks to practices, responses, visions and plans that embrace complexity interdependence and transformation. This strategy has been observed from the natural world and is both ancient and constant.”⁷ Behind the technical definition is the important invitation to embrace new possibilities and generative thinking as we navigate the realities of our current personal, relational, and institutional journeys. Emergence is a practice of noticing, moving with, and centering on the small practices, rituals, and patterns that we are creating.

Equity: The condition and the process that would be achieved if the identities assigned to historically oppressed groups no longer acted as the most powerful predictor of how one fares. The root causes of inequities, not just their manifestations, would be eliminated. This includes elimination of policies, practices, attitudes and cultural messages that reinforce or fail to eliminate disproportionate outcomes (economic, educational, health, criminal justice, etc.) by group identity.⁸

Fractal: Refers to “A never ending pattern. Fractals are infinitely complex patterns that are self-similar across different scales. They are created by repeating a simple process over and over in an ongoing feedback loop.”⁹ Fractals in justice and liberation often manifest in the small patterns that we create daily with our practices, rituals, and relationships, but can also be seen in our policies, processes, and collaboration. With that in mind, fractals reference that the small is in fact a reflection of the larger patterns around us and vice-versa.

⁶ Villanueva E. 2018 Decolonizing wealth : Indigenous wisdom to heal divides and restore balance. Oakland, CA: Berrett-Koehler Publishers

⁷ [Emergent Strategy Ideation Institute](#)

⁸ [Baltimore Racial Justice Action 2016](#)

⁹ [adrienne maree brown by Emergent Strategy: Shaping Change. Changing Worlds](#)

Healing Centered Practices: Refers to the process of restoring holistic health and wellbeing through emotional, spiritual and psychological health and the processes or practices that relieve stress, achieve acceptance, promote hope and restore relationships. Healing centered practice is akin to the South African term “Ubuntu” meaning that humanness is found through our interdependence, collective engagement and service to others. Recommended Reading: [The Future of Healing: Shifting From Trauma Informed Care to Healing Centered Engagement](#) by Shawn Ginwright Ph.D

Historical Trauma: Refers to multigenerational trauma experienced by a specific cultural, racial or ethnic group that includes, but is not limited to, major events such as chattel slavery, civil/political wars, the Holocaust, forced migration, ethnic genocides, and the violent colonization of Native Americans. Effects of historical trauma impact individuals throughout generational lines and can present even in generations that have not experienced the specific event. As with all forms of trauma, the manifestations of this can be varied and nuanced for individuals coping, moving through healing..etc.

Holistic: Deliberate approach, commitment and practice to engage in the work towards racial justice and collective liberation from a place of complexity and systems thinking. Starting by integrating the body, mind, heart and spirit, we recognize our whole-person nature and the ways in which racism and oppression has harmed the intrinsic and sacred interconnectedness between all people, and between human beings and Nature. Thus, we acknowledge the simultaneous impact of racism on our sense of identity, relationships, collective cultures (community and organizations) as well as at the structural level within societal areas such as education, government, health, finance, etc. This approach helps us understand that our actions can not choose to be limited just to one of these realms but must be founded in the understanding that in order to uproot the system of racial inequity we need both, internal and external deep transformational change.

Inclusion: Refers to the deliberate commitment and practice to authentically center the voices and needs of marginalized groups/individuals in co-creative processes such as decision-making, culture setting, etc. Inclusion is actively making space for or removing barriers that hinder full participation from socially, economically, and emotionally impact marginalized communities and is not limited to symbolic representation.

Institutional racism: Refers to the System of Racial Inequity that is rooted on white supremacist ideology and culture being perpetuated at the structural level of society via public policy, social conditioning and corporate actions. Institutional Racism operates on preferential treatment, privilege and power for white people at the expense of BIPOC people. It encompasses: (1) white history imposed as dominant at the cost of the invisibilization, lessening, appropriation or even erasure of BIPOC history, cultural knowledge and technological contributions. (2) white culture, imposed as dominant and upheld as the standard and norm for beauty, competence, innocence and worth for all people at the expense of the persistent and harming impact on BIPOC mental, emotional, physical and spiritual health. (3) white people's interests being imposed as dominant in public policies and corporate actions at the expense of the needs of BIPOC communities. Additional resources on structural racism can be found [here](#). To learn more about housing segregation as an example of how structural racism works in the US watch this [video](#).

Internalized racism: The internalization within BIPOC individuals and communities of racist stereotypes, as well as the constructed superiority of white dominant values, bodies, knowledge , etc. leading to anti-Blackness and colonial thinking. Internalized racism poisons BIPOC minds, hearts, bodies and spirits, and it exemplifies the impact of racism at the sacred levels of self, relationship and community. Some examples of the hidden wounds of racial trauma are an assaulted sense of self, internalized devaluation, internalized

voicelessness, silenced emotions such as rage, grief, etc. BIPOC Intergenerational Healing is a growing multi-disciplinary field and practice with useful research, knowledge and community support for this purpose.

Intersectionality: Refers to how different forms of oppression converge and create complex, layered, experiences and relationships to power within multifaceted identities. As defined by Kimberle Williams Crenshaw "Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia – seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. "Intersectionality 102," then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination."¹⁰ Recommended reading by Alica Garza ["A herstory of the #BlackLivesMatter Movement"](#)

Interconnectedness: Refers to the ancestral knowledge and ways of being within several cultures that emphasizes connection to one another through our shared humanity. This mindset offers the invitation for us all to see that everything in the universe is connected to the other in a large ecosystem, so impact for one creates impact for another-including with nature. Interconnectedness reinforces that everyone and everything has a purpose, inherent dignity, and has a place in the ongoing creation/destruction around them.

Mutual Aid: Refers to a community's agreement to take on the responsibility for caring for one another, rather than forcing individuals to fend for themselves or rely on charitable organizations for survival needs. It is a reciprocal experience that creates a symbiotic relationship where not only the material benefits are important to the experience, but also the relationship building through the process. As Mariame Kaba, Community organizer and abolitionist, says "I think one of the most important parts about mutual aid has to do with changing the social relationships that we have amongst each other, in order to be able to fight beyond this current moment, beyond the current crisis, beyond the current form of a disaster that we're trying to overcome." Mutual aid extends beyond the bounds of the immediate survival needs of a community or the financial benefits. The difference between mutual aid and charity is that communal abundance can come in whatever form the community needs to thrive such as child care assistance, educational support, time, emotional support, food abundance, or other resources for giving and taking.

Mutual Accountability: In the context of racial equity, it refers to the ways in which individuals and communities mutually hold themselves to their commitments and actions towards the shared pursuit of justice and collective liberation. Mutual accountability demands truth speaking, and learning-centered and action-oriented commitment from all parts. Mutual accountability for racial equity must be founded on relational trust built and nurtured between communities, as well as to be promoted and stewarded by legal and/or organizational requirements.

Oppression: Prejudice + Power. The systematic targeting or marginalization of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group.

¹⁰ [Kimberlé Crenshaw and Lady Phyll Talk Intersectionality, Solidarity, and Self-Care](#)

Oppression can manifest through racism, classism, sexism, heterosexism, and other isms. Only the dominant group can be oppressive (i.e., racist, classist, etc.) because only the dominant group has the power.¹¹

Othering and Belonging: Othering is a set of dynamics, processes, and structures that causes marginality and persistent inequality across any of the full range of human differences based on group identities. Dimensions of othering include, but are not limited to, religion, sex, race, ethnicity, socioeconomic status (class), disability, sexual orientation, and skin tone. Although the types of differences that undergird these expressions of othering vary considerably and are deeply contextual, they contain a similar set of underlying dynamics. Othering appeals to prejudice and fear (ex: Segregation). On the other hand “belonging” connotes something fundamental about how groups are positioned within society, as well as how they are perceived and regarded. Belongingness entails an unwavering commitment to not simply tolerating and respecting difference, but to ensuring that all people are welcome and feel that they belong in the society. This idea is also called the “*circle of human concern*”. In the expansion of the circle of human concern we “humanize the other” and challenge and reject representations and narratives based on stereotypes that pit us against each other. In this process, those that have been most marginalized are brought into the center of our concern. We don’t just tolerate or accommodate differences but ultimately support the creation of new inclusive narratives, identities and structures that support us all.¹²

People of the Global Majority: A collective term that speaks to and encourages Black, Asian, Brown, Indigenous, and other individuals who have been racialized as ‘ethnic minorities’ to decenter whiteness in the construction of their identity. The term ‘people of the global majority’ affirms non-white people’s inherent power as the majority of the world’s population and reaffirms a sense of solidarity across borders.

Power: Access to resources and decision-making to get what you want done, the ability to influence others, the ability to define reality for yourself, and potentially for others. Power can be visible, hidden, or invisible. Power can show up as power over others, power with others, and/or power within¹³. Power is unequally distributed globally, and in the United States, society is heavily racialized since it is rooted in white supremacist ideology and culture. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Power is relational, and the different relationships either reinforce or disrupt one another. The importance of the concept of power to anti-racism is clear: racism cannot be understood without understanding that power is not only an individual relationship but a cultural one, and that power relationships are shifting constantly. Power can be used malignantly and intentionally, but need not be, and individuals within a culture may benefit from the power of which they are unaware. More resources on power [here](#) and its relationship with race [here](#).

Privilege: Unearned benefits conferred upon all members of mainstream or dominant groups (in the US, these include male, white, heterosexual, affluent, young, able-bodied, and/or Christian) at the expense of others. Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do¹⁴. Privilege can manifest through visible advantages such as access to wealth and resources, networks, professional opportunities, and social status, as well as more subtly through, for example, freedom of behavior and setting the standard of normality

¹¹ “[The Dynamic System of Power, Privilege and Oppressions. OpenSource Leadership Strategies.](#)”

¹² powell a. j and Menendian S . The problem of othering: towards Inclusiveness and belonging (Full article [link](#))

¹³ [Open source leadership Strategies](#)

¹⁴ McIntosh P. 1988 White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women Studies. [Complete article here](#).

against which others are judged. Dominant group members may be unaware of their privilege or take it for granted.¹⁵

Race: A social and power construct based on the deliberately constructed belief that physical differences such as skin color, hair color and texture, and facial [or other physical] features are related to intellectual, moral, or cultural superiority. Its origin can be traced back to Europe, right after the Colonial era and throughout the Enlightenment period when European invaders (colonizers) of Indigenous territories around the globe deliberately assigned human worth and social status using themselves, 'white', as the model of humanity and the height of human achievement for the purpose of establishing and maintaining the rule of their systems of exploitation and wealth accumulation.¹⁶

Racial Healing: In the context of racial justice, healing centered practices are used to support the growth, learning and unlearning of how the system of white supremacy has impacted the global community. Racial healing recognizes the need to acknowledge and tell the truth about past wrongs created by individual and systemic racism and address the present consequences to make space for personal or relational mending.

Racism: Racism is race prejudice plus social and institutional power utilized for the purpose of oppressing another racialized individual. The impact of this is seen and felt through three different dimensions: "*Structural* (normalization and legitimation of white supremacy from the beginnings of colonization and nation's beginning), *Institutional* (Policies and practices of private or governmental institutions), and *Individual* (Explicit or implicit racial bias informed by dominant group)." ¹⁷Racism creates a system of advantage based on white supremacist ideology and culture that creates a disproportionate impact for people depending on their racialized identity. Within the system a proximity to "whiteness" is rewarded even if the identity of whiteness is never affirmed through racial identity.

Reparation: Capitalism has motivated racism. As a result, reparations are defined as the act or process of making amends for a wrong with the purpose of accountability and attempts at restoration of relationships. The United Nations outlines five conditions that must be met for full reparations: 1) cessations, assurances, and guarantees of non-repetition, 2) restitution and repatriation, 3) compensation, 4) satisfaction, 5) rehabilitation. Reparation is not simply fulfilling one or more of the above listed conditions, but a mutual acknowledgement of an event that took humans out of alignment with one another or created a system of imbalance and harm. The central focus of the term reparation is built on the restoration of the full humanity of the individuals who have experienced harm as well as those who have caused harm. The investment in the communities that have been harmed and have caused harm allows both to rebuild the fractured interconnectedness that exists between them. Recommended Reading: [The Case for Reparations by Ta-Nehisi Coates](#)

Transformative Change: A process in which people invest time, energy, and resources to progressively deepen, center and broaden racial equity as a core and integral practice to organizational culture and structure. Transformative change is holistic (internal reflection within individual identities and beliefs), restorative (active reconnection within relational capacity), systemic (reimagining community and organizational culture),

¹⁵ [Open source leadership Strategies](#)

¹⁶ Chisom R. Washington M. 1997, *Undoing Racism: A Philosophy of International Social Change*. People's Institute Press. People's Institute for Survival and Beyond. 1444 North Johnson Street. New Orleans, Louisiana, 70116. Second Edition. p. 30—31

¹⁷ Davis, Fania E. 2019, *The Little Book of Race and Restorative Justice* Good Books. New York, New York. First Edition p. 31-35

collaborative (reorientation to interconnectedness), and experiential (ongoing learning and unlearning about racial consciousness). (See Above section: Holistic Learning and Unlearning for Transformative Action)

Transformative Justice: refers to the political framework and approach for responding to violence, harm and abuse without creating more violence, harm, and abuse through the use of state sanctioned violence. It includes dismantling and uprooting systems of oppression that create a disconnection between the inherent humanity of both the harmed and those who have caused harm. Transformative justice can be applied to any area of public service such as criminal justice, climate justice, social work and foster care, economic stability, and much more. The purpose of transformative justice lies in building alternatives to our current systems and breaking generational cycles of violence within communities and families. Recommended Reading:

[Transformative Justice: A Brief Description by Mia Mingus](#)

White: (as in “white people”): The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced 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.”¹⁸

Whiteness: A social and power construction based on a fabricated and delusional racial hierarchy that upholds the ideology and culture of white supremacy. “Whiteness is linked to domination and is a form of race privilege invisible to white people who are not conscious of its power” (Henry & Tator, 2006, p. 353). “‘Whiteness,’ like ‘color’ and ‘Blackness,’ are essentially social constructs applied to human beings rather than veritable truths that have universal validity. The power of Whiteness, however, is manifested by the ways in which racialized Whiteness becomes transformed into social, political, economic, and cultural behavior. White culture, norms, and values in all these areas become normative naturally. People perceived as white become the standard against which all other cultures, groups, and individuals are measured and usually found to be inferior” (Henry & Tator, 2006, p. 46-47). Drawing on the important work of Ruth Frankenberg (1993), the authors of *Teach Me to Thunder: A Manual for Anti-Racism Trainers*, write that whiteness is a dominant cultural space with enormous political significance, with the purpose to keep others on the margin. ... [W]hite people are not required to explain to others how ‘white’ culture works, because ‘white’ culture is the dominant culture that sets the norms. Everybody else is then compared to that norm. ... In times of perceived threat, the normative group may well attempt to reassert its normativity by asserting elements of its cultural practice more explicitly and exclusively” (p. 21)¹⁹

White Supremacy: White supremacy is a social and power construction based on the delusional belief of white superiority and with the purpose of exerting dominance over people for profit and plunder. Its origins can be traced back to the European Colonial expansion that perpetuated systems of exploitation, oppression and plunder of non-white populations around the world. The later Enlightenment Period in Europe further institutionalized this violent ideology under the argument of the prevalence of science and reason. Although not always explicitly, white supremacy is rooted in maintaining and defending systems of wealth, power, and privilege hoarding for white populations at the cost of non-white people. In the context of the United States of

¹⁸ Adair M. & Powell S. 1988 *The Subjective Side of Politics*. p.17

¹⁹ Henry, F. & Tator, C. (2006). *The color of democracy: Racism in Canadian society* (3rd edition). Toronto, ONT: Thomson Nelson Canada.

America, Benjamin Franklin was a recognized promoter of the Enlightenment intellectual movement through his Americanization ideology that set the foundation for the idea of a 'white America' as the ultimate measure for being American. This ideology shaped 'American' culture through education, government and private enterprise for generations since the foundation of the United States based on the genocide of Indigenous Nations and chattel slavery of Black people. White Supremacist ideology did not only construct false ideas of the inferiority of Black, Indigenous and People of Color (BIPOC) bodies, knowledge, histories, contributions and resilience, most importantly it continues to actively and violently attack BIPOC communities across the United States and the world to continue the perpetuation of white dominance, wealth accumulation and plunder. Much of the ideology and culture of white supremacy happen in subtle yet persistent and harmful behaviors, e.g. expectation of white people's needs always having to be centered unquestionably (relational/cultural level) as well as targeted voter suppression (at the structural societal level). Domestic terror organizations such as the Ku Klux Klan and the neo-Nazis, are just extreme expressions of unleashed white supremacy ideology and culture.

White privilege: In a white supremacist system, white privilege and racial/national oppression are two sides of the same coin. White privilege is the cultural and institutional web of unearned preferential treatment and exemption from racial and national oppression rooted in white supremacy ideology. White privilege arbitrarily protects, benefits, and centers the needs (and wants) of people with light skin and with European ancestry not only over, but most often at the cost of the exploitation of Black, Indigenous and People of Color communities. Recommended resources: "Seeing White" podcast [here](#) and Whiteness and White privilege [core concepts](#).

Some of the Racial Justice and Collective Liberation Initiatives we love!

- Allied Media Projects: <https://alliedmedia.org>
- Cosmic Possibilities Dreamspace: https://issuu.com/projectnia/docs/_2021_ayo-final-combined
- Emergent Strategy Institute: <https://alliedmedia.org/speaker-projects/emergent-strategy-ideation-institute>
- Global Map of Indigenous Ancestral Territories: <https://native-land.ca/>
- Haitian Bridge Alliance: <http://haitianbridge.org/>
- IamWeGlobalVillage: <https://www.iamweglobalvillage.org/>
- Intersectional Environmentalist: <https://www.intersectionalenvironmentalist.com/>
- Leaders Igniting Transformation: <https://www.litwi.org/>
- Mijente: <https://mijente.net/>
- Missing and Murdered Indigenous Women USA: <https://mmiwusa.org/>
- Movement for Black Lives: <https://m4bl.org/>
- Othering & Belonging Institute: <https://belonging.berkeley.edu/>
- Project NIA: <https://project-nia.org/>
- Raices: <https://www.raicestexas.org/>
- Revolutionary Love Learning Hub: <https://valariekaur.com/revolutionary-love-project/>
- UndocuBlack Network: <https://undocublack.org/>
- United We Dream: <https://unitedwedream.org/>
- Voces de La Frontera: <https://vdlf.org/>
- Wisconsin First Nations: <https://wisconsinfirstnations.org/>
- World Trust Foundation: <https://www.world-trust.org/>
- YWCA USA: <https://www.ywca.org/>