

Glossary of Key Terminology

Race

'Race' or 'races' are recognized as a social construct and "do not exist in any scientifically meaningful sense" (Solomos, 1993 p.8). The significant recognition of 'race' in the construct of modern society is mainly owed to the impact of colonialism, colonial learning, and colonial implementations. The propaganda of racism has been used to fuel and promote the ideology of 'whiteness' and the push for 'whiteness' as supreme and every other 'race' as weak and inferior. This learning of 'white supremacy' in the construct of race has been learned through colonial influence, and the highjacking and elimination of other knowledge (African, Indigenous, Asian). Smith (2012, p.119) posits that "the production of knowledge, new knowledge and transformed 'old' knowledge, ideas about the nature of knowledge and the validity of specific forms of knowledge, became as much commodities of colonial exploitation as other natural resources."

Racism/White Supremacy

Solomos (1993, p.9) defines racism in the broad sense as a 'tool' used to "cover [the] ideologies and social processes which discriminate against others on the basis of their putatively different racial membership." Racism is described as a belief or behavior based on the notion that 'race' is the basis of human characteristics and practices and that racial differences produce inherent superiorities or inferiorities in particular races (Merriam-Webster Dictionary, 2013). Racism is further recognized as a discriminatory act that expands and creates the spaces for social injustice, inequality, exclusion, and numerous other disparities concerning resources, identities, and knowledge (MacKinnon, 2004; Heldke & O'Connor, 2004; National Collaborating Centre for Aboriginal Health, 2014). The idea of race and racism are rooted in Euro-colonial practices and doctination.

The colonialism to racism pipeline is primarily rooted in eurocentrism, which is explored in Arturo Escobar's work "Worlds of Knowledges Otherwise." Escobar (2007, p.184) declares that "[e]urocentricism as a regime of knowledge is confusion between abstract universality and the concrete world hegemony derived from Europe's position as the center." Europe's position as center is rooted in racism and 'othering.' Awatere (1984, p. 35) further retorts that because "the white occupiers [] won [the colonial war]," they have been able to "[create] the whole past and have taken and given the illusion of absolute truth." Racialization of minority groups has predominantly influenced employment policy, welfare provision, local government, policing, housing, and youth

provision in modern society needs to be recognized and taken into account (Solomos, 1993, p.7).

Racism is the practice of discrimination against groups of people based on the belief that there are superior and inferior inherent physical traits (skin color, hair type) and that these traits determine people's position in society, and their access to resources. Furthermore, racism is expressed through both individual and group practices. Racism practiced at both individual-level and 'group-level is rooted in the belief that 'race' as a discriminatory tool is a scientific and biological fact, when indeed it is not. Individual racism is demonstrated in both formal and informal settings through acts of verbal and physical abuse, microaggression based on misguided learnt behavior about power and superiority. Systemic racism, which takes place in more formal settings, is typically exercised through the laws, procedures and policies of institutions, governments, businesses and schools. Racism can be interpersonal, internalized, institutional and structural (sometimes used synonymously with systemic).

Systemic Racism

Systemic racism references the persistent disadvantages faced by racial minorities because of the racist and discriminatory procedures and policies established and enforced by structures such as private institutions and state organizations. Acknowledging racism as a dynamic element illustrates how racial categorization can continuously and inconspicuously mold itself into any societal structure.

The significant influence of racial measures in social, legal, and political discourse, framings, and documentation demonstrates that "racism is not a static phenomenon" (Solomos, 1993, p.9). Feagin (2013, p.xii) further acknowledges that the "truth about systemic racism in this society is not easy to communicate to many," and the work of confronting racism consists of thoroughly interrogating policy procedures, legal and political rulings in their positioning of catering to non-whiteness. Ladson-Billings and Tate (1995) examines the pervasive role of racism in societal structures and systems and offers solutions that are needed to address and prevent further irreparable damages to society. There are countries whose policies are mainly "based on property rights rather than human rights, and [this] intersection of race and property creates an analytical tool for understanding inequity."

Systemic racism is recognized as "more than a matter of racial prejudice and individual bigotry" but rather a "broad range of white-racist dimensions: race ideology, attitudes, emotions, habits, actions, and institutions of whites in this society" (Feagin, 2013 p. 2). Systemic racism is a well-oiled discrimination

machine and that is the “material, social and ideological reality” of non-whites in the global North (Feagin, 2013).

Intersectionality

The intersection of race and inequity is theorized through the work of Kimberle Crenshaw (1991). The theory of intersectionality addresses and seeks to remedy the negative classification of people on the concepts of race, gender, sexuality, and other ethno-cultural practices. The theory of intersectionality is rooted in Black Feminism and Critical Race Theory and is viewed as “a method and a disposition, a heuristic and analytic tool” (Carbado, Crenshaw, Mays, & Tomlinson, 2013, p.303).

Intersectionality is about identifying and understanding how individuals or groups of people experience acts of discrimination and marginalization centred on the combination of their race, gender, sexuality, class, nationality, age, religious practices and disability. These acts of discrimination are typically violent, reductive and demonstrated both overtly and covertly. The theory of intersectionality signals that people are being excluded not just on account of their skin color, but on the basis of their gender, their sexual orientation, disability, and more.

Crenshaw (1991, p.1241/2) explains that racializing and promoting the agenda of white supremacy hinges on the conflation, reduction, and erasure of people of color. Crenshaw’s exploration of the intersection of race and gender highlights how the obstructive unification of these identifications shapes the “structural, political and representational aspects of violence against women of color” (p.1244). Theorizing racism from the perspective of intersectionality allows for the understanding that identity politics is not a discourse rooted in vanity or surface sentiments, but rather lay the foundation to see identity politics as “vestiges of bias or domination-that is, as intrinsically negative frameworks in which social power works to exclude or marginalize those who are different” (Crenshaw, 1991, p. 1241/1242).

The entry point of intersectionality was framed around the discrimination and injustice met out to Black women in the area of legal scholarship but has since mobilized and extended itself into various disciplines and international spaces. “Intersectionality has moved internationally both as a means to frame dynamics that have been historically distinct within other domestic spheres and also as a way to contest material and political realities that are, by some measures, part of global and transhistorical relations of power (Carbado, Crenshaw, Mays, & Tomlinson, 2013, p.303).

Anti-Racism

Anti-racism theory began as a familiar term in educational spaces but is interpreted and practiced in numerous ways and through various actions centered on the “unlearning of ‘the logic’ of race” (Carrim 2016; Gillborn 2006; Rodman, 2020; Delgado, 1988). The rise of anti-racism rhetoric regained mainstream popularity during the aftermath of George Floyd’s and Breonna Taylor’s brutal killings by police personnel in the United States in the summer of 2020. While the anti-racist movement arose mainly as a critique of the nature of the state’s structural and system practices in its treatment of non-whiteness, and “a critique of liberal multiculturalism” (Gillborn, 2006, p.2), it has augmented itself into a more vocal and activist, and pragmatic focused movement. Ibram X Kendi, in a 2020 interview, provided a declarative stance on what anti-racism activism consists of currently, “it is not enough to simply be not racist.” You have to be against racism and demonstrate such through daily practices. To say you are anti-racist today is recognizing the move from passively engaging with the topic of ‘racism’ and actively demonstrating the support of change for equity in the treatment of people of color.

Anti-racism activism signifies how we can collectively contest dominant constructions of ourselves and [society] in ways that pierce the ‘logic’ of learned discrimination so that we can give full recognition to everyone’s humanity in all of our complexities and wonder (Carrim, 2016, p.247). Theorizing anti-racism is “not inherently healing, liberatory or revolutionary. It [will] fulfill this function only when we ask it to do so and direct our theorizing towards this end” (hooks, 1994, p.61).

Anti-racism explicitly acknowledges and confronts racial and discriminatory practices, ideals and policies as we collectively seek to move away from inequity at both the structural and interpersonal levels. Furthermore, anti-racism is about identifying and implementing actions that need to be taken to challenge the system, and confront the racist policies and practices to bring about change and equity for racialized groups. Anti-racism is also understood to be “the 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” (attributed to NAC International Perspectives: Women and Global Solidarity).

White Privilege

Peggy McIntosh (1989, p.1-2) recognizes white privilege as an “invisible package of unearned assets which white people “can count on cashing in each day, but are ‘meant’ to remain oblivious” to. White privilege exists as “both a legacy and a cause of racism” (Collins, 2018; McIntosh, 1989). Denying the origins and historic of white privilege does not absolve it of being rooted in racial bias.

White privilege has been promoted through inequitable systems such as 'redlining' and segregation acts and policies carried out through the Jim Crow era. White privilege can then be summarized as the socio-economic and material benefits and assurances provided for white people that are denied to other groups of people mainly based on the color of their skin.

Settler Colonialism

Settler Colonialism confronts the idea of post-colonialism in the sense that it highlights how 'whiteness' still enacts ongoing and structural violence in the pursuit of land and land ownership (Macoun & Strakosch, 2013). The locality of settler colonialism in our current lived experiences reminds us that "decolonization is not a metaphor" but action needed to be taken to ensure equity for indigenous people and their access and retention of land (Tuck & Yang, 2012).

Additionally, in the discussion on settler colonialism it must be noted that the ontological framing of land is different for the Indigenous people and the settlers. Indigenous people's relationship with land is not about possession and economic gain, the land is their spirit, their guides, their teachers, their nourishment and their birthright. Settlers view the land as something to possess and own, monetary gain, their commodified property (Bhandar, 2015; Ruru, 2010).

Settler colonialism is rooted in violent dispossession and possession. Settler Colonialism references a distinct type of colonialism that focuses on replacing and eliminating Indigenous populations' access to land by asserting sovereignty and power through occupancy and ownership while displacing the original indigenous occupiers. Wolfe (2006, p.387) suggests that acts of settler colonialism are "inherently eliminatory but not invariably genocidal." Settler colonialism differs from other forms of colonialism as it more so concentrates on permanent land occupancy, perpetual overt and covert elimination of indigenous populations, and it maintains false narratives and structures of settler belonging and ownership.

Islamophobia

Islamophobia refers to the violent fearmongering and discrimination against Muslim people because of their Islamic religious practices, and their cultural identity. Islamophobia is a term also used to describe "ideological distinctions between the civilized and uncivilized, Arab savage and Christian modern subject, citizen and colonial subject – citizens and indigenes – that fixed racial and political boundaries" (Azeez, 2019; Traverso, 2019).

Islamophobia is both structural and interpersonal suggesting that people who identify as Muslim and associate with the religion of Islam are treated as inherently violent extremists who perpetuate acts of terrorism against non-Islamic groups. Islamophobia can also read as “the perpetuation of anti-Muslim anxieties,” and as “manifest forms of anti-Muslim hatred found within and beyond contemporary public cultures” (Azeez, 2019, p.725). Islamophobia has also been “reworked to support xenophobic responses to migrations of Muslim working classes from former French colonies into French urban centres” (Azeez, 2019, p.725; Silverstein, 2004).

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Attachment 3

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