

**Terminology**

**Note:** These terms were selected for the purposes of today’s discussion. For a comprehensive list ofterminology related toanti-oppression and equity work, visit the School of the Americas Watch web page at <http://soaw.org/index.php?option=com_content&view=article&id=629>

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| **D5 Coalition State of the Work 2011**  Mapping the Landscape and D5’s Path Forward on  Diversity, Equity and Inclusion in Philanthropy | |
| Diversity | The word “diversity” can mean different things to different people. We’ve defined it broadly to encompass the demographic mix of a specific collection of people, taking into account elements of human difference, but focusing particularly on:  • Racial/ethnic groups: Asian Americans and Pacific Islanders, Hispanics/Latinos/Latinas, African Americans and Blacks, and American Indians and Alaska Natives  • LGBT populations  • People with disabilities  • Women  D5 uses this broad definition of diversity for three reasons. First, this is what diversity looks like in the 21st century. Second, our definition encompasses populations that historically have been—and remain—underrepresented in grantmaking and among practitioners in the field and marginalized in the broader society. Third, to be a national leader, organized philanthropy must get in front of diversity, equity, and inclusion issues and do so in a comprehensive way. We acknowledge and respect that this is one of many ways to define diversity, a concept that can encompass many other human differences as well.1 |
| Equity | Improving equity is to promote justice, impartiality and fairness within the procedures, processes, and distribution of resources by institutions or systems. Tackling equity issues requires an understanding of the underlying or root causes of outcome disparities within our society.2 |
| Inclusion | Refers to the degree to which diverse individuals are able to participate fully in the decision-making processes with an organization or group. While a truly “inclusive” group is necessarily diverse, a “diverse” group may or may not be “inclusive.”3 |

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| Ally | Allies are people who recognize the unearned privilege they receive from society’s patterns of injustice and take responsibility for changing these patterns. Allies include men who work to end sexism, white people who work to end racism, heterosexual people who work to end heterosexism, able-bodied people who work to end ableism, and so on.  Source: Ann Bishop, Becoming an Ally, [www.becominganally.ca](http://www.becominganally.ca/) |
| Equality | Fairness, i.e. equal access and resources and opportunities |
| Equity | To ensure fairness, strategies and measures are made available to compensate for [women's, POC, GLBTQ people’s, etc.] historical and social disadvantages |
| Reverse Racism | The term "reverse racism" came into use as the struggle for African-American rights divided the white community. In 1966, Hosea Williams of the Southern Christian Leadership Conference (SCLC), publicly accused members of the Student Nonviolent Coordinating Committee (SNCC) of reverse racism in their efforts to exclude or expel whites from local government in Alabama to make room for blacks. Williams argued that SNCC's (unsuccessful) "all-black" campaign in Alabama would drive white moderates out of the civil rights movement.[3] "Black racism" was a more common term in this era, used to describe SNCC and groups like the Black Panthers.[4]  The Supreme Court has held that racial preferences in university admissions for minority students do not violate Equal Protection in cases such as Grutter v. Bollinger.  The term gained widespread use in debates and legal actions concerning affirmative action, albeit sometimes in the context of "the myth of reverse racism".[5] It appeared resurgent on the political scene with the successful candidacy of Barack Obama in 2008.[6]  Source: Wikipedia |
| Straight Ally or Heterosexual Ally  New Ally  Everyday Ally  Super Ally | Straight ally or heterosexual ally is a heterosexual person who supports equal civil rights, gender equality, LGBT social movements, and challenges homophobia and transphobia. A straight ally believes that LGBT people face discrimination and thus are socially and economically disadvantaged. They aim to use their position as heterosexual and/or cisgender individuals in a society focused on heteronormativity to fight homophobia and transphobia.  Source: Wikipedia  The New Ally  A New Ally is someone who wants to learn more about the issues that affect the GLBT community and would like to overcome their own challenges when it comes to talking about these issues. New allies want be supportive of the GLBT people in their lives but are not always sure of how to do it.  The Everyday Ally  An Everyday Ally is someone who is comfortable with GLBT issues but feels like he or she could always learn more. Everyday Allies will speak up when they hear something inappropriate, but often look for even more effective ways to support their GLBT friends, family, classmates, or coworkers.  The Super Ally  A Super Ally comes to the spectrum, Pride flag in hand, and is a powerful advocate for change personally, socially, and sometimes even politically. Super Allies often don't shy away from the politics or the debate, are part of GLBT organizations in their communities, and are always looking for new ways to fight for equality.  Source: Straight for Equality, [www.straightforequality.org](http://www.straightforequality.org) |
| Targeted Universalism | The use of targeted strategies to reach universal goals.  A targeted universal strategy is one that is inclusive of the needs ofboth the dominant and the marginal groups, but pays particular attention to the situation of the marginal group. For example, if the goal were to open up housing opportunity for low-income whites and non-whites, one would look at the different constraints for each group. Targeted universalism rejects a blanket universal, which is likely to be indifferent to the reality that different groups are situated differently relative to the institutions and resources of society. It also rejects the claim of formal equality that would treat all people the same as a way of denying difference. Any proposal would be evaluated by the outcome, not just the intent. While the effort would be universal for the poor, it would be especially sensitive to the most marginal groups.  Source: Poverty and Race Research Action Council (PRAC)  Webinar Link  http://leadershiplearning.org/blog/bcelnik/2011-05-18/slides-professor-john-powells-webinar-systems-thinking-and-racial-justice |