
LEVEL BIPOC Grants

Glossary of Terms & Definitions

LEVEL acknowledges that terminology and definitions, particularly regarding identities, are complex and identities are more than just words -- they hold meaning and have different relationships to power, shaped by various cultural contexts. This Glossary of Terms & Definitions draws upon various community resources and knowledge, to provide some shared understanding and language that will guide the LEVEL BIPOC Grants program.

BIPOC – Black, Indigenous, People(s) of Colour. Variations of this acronym are also sometimes used including BIMPOC: Black, Indigenous, Multiracial, People(s) of Colour. QTIBIPOC: Queer, Trans, and Intersex, Black, Indigenous, People(s) of Colour.

Culture of White Supremacy is the idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. White supremacy expresses itself interpersonally as well as structurally (through our governments, education systems, food systems, etc).

Equity is a principle and process that promotes fair conditions for all persons to fully participate in society. It recognizes that while all people have the right to be treated equally, not all experience equal access to resources, opportunities or benefits. Achieving equality does not necessarily mean treating individuals or groups in the same way, but may require the use of specific measures to ensure fairness.

Indigenous is a term used to encompass a variety of Aboriginal groups. It is most frequently used in an international, transnational, or global context. This term came into wide usage during the 1970s when Aboriginal groups organized transnationally and pushed for greater presence in the United Nations (UN). In the UN, “Indigenous” is used to refer broadly to peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others.

Intersectionality is a term coined by Kimberlé Crenshaw. Crenshaw’s work on critical race theory and intersectionality provides a framework for understanding that the facets of our identities are not “detachable” from one another, and that inequalities can compound. Individuals who embody multiple marginalized identities (for example, Black trans women, disabled queer people, women of colour) are exposed to multiple forms of systemic oppression, and these experiences of oppression compound one another.

LGBTQIA2S - Lesbian, Gay, Trans, Bisexual, Queer, Intersex, Asexual & Aromantic, Two-Spirit

Privilege is a set of unearned benefits given to people who fit into a specific social group. Society grants privilege to people because of certain aspects of their identity. Aspects of a person’s identity can include race, class, gender, sexual orientation, language, geographical location, ability, and religion, to name a few.

Racial Equity is both a process and an outcome. Racial equity as an outcome, is achieved when race no longer determines one's socioeconomic or health outcomes; when everyone has access to what they need to thrive, regardless of their race. As a process, we apply racial equity when those most impacted by structural racial inequity are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.

Racial Justice – Racial equity separates symptoms from causes, but a racial justice lens brings into view the confrontation of power, the redistribution of resources and the systemic transformation necessary for real change.

Racialized/Racialization can be used to understand how the history of the idea of "race" is still with us and impacts us all, though differentially. The term emphasizes the ideological and systemic, often unconscious processes at work. It also emphasizes how racial categories are socially constructed, including whiteness, but are socially and culturally very real.

Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment. Put simply, "racialization [is] the process of manufacturing and utilizing the notion of race in any capacity" (Dalal, 2002, p. 27). While white people are also racialized, this process is often rendered invisible or normative to those designated as white. As a result, white people may not see themselves as part of a race but still maintain the authority to name and racialize "others."

Settler is used to refer to those who are not Indigenous to a place and who either chose or had ancestors who chose to settle there. The term references the concept of [settler colonialism](#). Because settler colonialism implies choice on the part of the individual settler (acknowledging that choices are often limited by a variety of socio-political and economic factors), the term is [problematized](#) in the case of those who are not Indigenous to a place, but whose ancestors were brought there forcibly.

White is used to refer to people with white skin. The context of white supremacy culture (as defined above) means that the term white is also often associated with significant socio-cultural privilege.

White presenting refers to people who have a cultural and/or racial identity that is not white, but who experience what has been called "white skin privilege" because of how they look.

Sources:

- <https://racialequity.org/grantmaking-with-a-racial-justice-lens/>
- <https://www.centerforsocialinclusion.org/our-work/what-is-racial-equity/>
- <https://www.lib.sfu.ca/about/branches-depts/slc/writing/inclusive-antiracist-writing/glossary-terms>
- <http://www.artforourselves.org/glossary.html>
- <https://canadacouncil.ca/glossary/equity>
- <https://indigenousfoundations.arts.ubc.ca/terminology>