Definitions

Anchoring effect: is the “tendency to anchor to numbers, judgments, or assessments to which we have been exposed and to use them as a starting point for future judgments—even if those anchors are objectively wrong” (Kang et al., 2012, p. 1126)

Attitude: is an evaluative feeling toward a category of people or objects—either positive or negative—indicating what we like or dislike (Godsil, Tropp, Goff, and Powell, 2014, p. 10)

Attitudes: are “favorable or unfavorable dispositions toward social objects, such as people, places and policies” (Greenwald and Banaji, 1995, p. 7).

Attributional bias: is an attributional bias is a cognitive bias consisting of the errors made when people attempt to assign reasons—make attributions—to behaviors, whether their own or others. (Attributional Bias, 2015)

Bias: is broadly, the conscious or unconscious interpretation or representation of a phenomenon in a way that (normally recurrently) favours (or is perceived by others as favouring) one particular point of view rather than another. (Chandler & Munday, 2011).

Bias: is when we have a preference or an aversion toward a person or a category of person as opposed to being neutral, we have a bias. (Godsil, Tropp, Goff, and Powell, 2014, p. 12)

Category: is a collection of things having enough in common so that it is convenient to treat them as kin. (Banaji & Greenwald, 2013, p. 78)

Cognitive dissonance: tells us that becoming aware of conflicts between our beliefs, violates the natural human striving for mental harmony, consonance. An uncomfortable mental state. (Banaji & Greenwald, 2013, p. 59)

Cooperative categorization phenomenon - the stereotype operates exact opposite to the fashion usually expected unwanted effect of strengthening observer's conception of the stereotypes validity. (Banaji & Greenwald, 2013, p. 87)

Counter Stereotypic Imagining: Imagine an individual or situation that counteracts your stereotype reaction in detail. (Devine et al., 2012, p. 1270)

Critical pedagogy/Pedagogy: encourages students to question social norms and dominant beliefs/practices and become independently critical. Critical pedagogy explores the relationship between power and knowledge and asks if standard educational practices serve dominant interests. Critical curriculum therefore views history as a particular construction of the past that affects our understandings of things like race, gender and ethnicity, and acknowledges the importance of culturally distinct knowledge. It attempts to create broader interdisciplinary ways of knowing. (O'Leary, Z. (2007).)
Critical race theory: is offers analyses of the social and legal construction of race in a wide variety of contexts. Rather than taking ‘race’ as a given biological or natural category, critical race theorists take as their starting point the socially constructed nature of race. The ways in which law and legal apparatuses rely upon and further entrench socially constructed notions of race is a prime focus of critical race theory. (Bhandar, 2008)

Critical race theory - CRT regards the privileged position occupied by mostly White, middle-class academics as a major obstacle to a comprehensive exposure of the racism that is seen to permeate the law, its rules, concepts, and institutions. (Law & Martin, 2014).

Cultural humility: requires self-evaluation and the awareness that one’s own culture is not the only or best one. Reflection on experiences over time leads to the development of cultural humility. (Schuessler, Wilder, & Byrd, 2012, 96).

Cultural humility: is “a process that requires humility as individuals continually engage in self-reflection and self-critique. . . to develop and maintain mutually respectful and dynamic partnerships with communities on behalf of individual patients and communities”. (Tervalon & Murray-Garcia, 1998, p. 118)

Cultural humility: involves the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the client. Cultural humility is especially apparent when a therapist is able express respect and a lack of superiority even when cultural differences threaten to weaken the therapy alliance”. (Hook, Davis, Owen, Worthington & Utsey, p. 354)

Culture: is everything that makes us who we are. “Culture or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (E.B. Taylor, p.1)”. Culture is the integrated pattern of human behavior that include the language, thoughts, communications, actions, customs, beliefs, values, and institutions of racial, ethnic, religious, or social groups”.(Ritter, & Graham, 2017 p.4).

Cultural competency: refers to an individual’s or an agency’s ability to work effectively with people from diverse backgrounds. Culture refers to a group’s integrated patterns of behavior, and competency is the capacity to function effectively. (Ritter, & Graham, 2017 p.4).

Cultural Competency - A congruent set of behaviors, attitudes, and policies that enable a person or group to work effectively in cross-cultural situations; the process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognizes, affirms, and values the worth of individuals, families, and communities and protects and preserves the dignity of each (National Association of Social Workers, 2001, Diversity Standards: Cultural Competency for Academic Libraries, 2012, para 6).

Dissociation: is the occurrence, in one and the same mind of mutually inconsistent ideas that remain isolated from one another (Banaji & Greenwald, 2013, p. 58).
Discrimination: behavior that denies people equal treatment because of their membership in some group. (Fox, 2014, p.35)

Endowment Effect: is a bias demonstrated by “irrational attachments to arbitrary initial distributions of property, rights, and grants of other entitlements” (Kang et al., 2012, p. 1128)

Ethnicity: is a combination of cultural affinity, geographical roots, language, religion, sense of shared history, and to some extent, ascribed “race”. (Fox, 2014, p.19)

Ethnographic method: is a basic method which usually includes a researcher gathering data by living and working in the society or social setting being researched, seeking to immerse himself or herself as fully as possible in the activities under observation, but at the same time keeping careful records of these activities. (Ethnography, 2006).

Equity: is the state or quality of being just and fair. Something that is just and fair. Justice achieved not simply according to the strict letter of the law but in accordance with principles of substantial justice and the unique facts of the case. An equitable right or claim: an analysis of the equities and inequities brought about by the current trade bill. (Equity, 2011).

Explicit bias: is overt and intentional. An explicit response is controllable, intended, made with awareness, and requires cognitive resources. Measures of implicit cognition comprise a heterogeneous set of methods and procedures that differ from measures of explicit cognition by having at least one of the following characteristics: (a) reduced controllability; (b) lack of intention; (c) reduced awareness of the origins, meaning, or occurrence of a response; or (d) high efficiency of processing. (Nosek, 2007, p. 65)

Holding environment: refers to an atmosphere that encourages openness and ease despite difficult topics, and in which contradictions or disagreements are seen as “unavoidable and “expected”, on one hand, and at the same time “non-definitive” and “a process towards”. (Bullon, 2013, p. 285)

Implicit: is a thought or feeling about which we are unaware or mistaken. (Godsil, Tropp, Goff, & Powell, 2014, p.12)

Implicit associations: “feelings and thoughts that exist outside of conscious awareness or control”. (Smith & Nosek, 2010, para. 2)

Implicit attitude: “introspectively unidentified (or inaccurately identified) traces of past experiences that mediate favorable or unfavorable feeling, thought or action toward social objects. (Greenwald & Banaji, 1995, p. 5)

Implicit Association Test: is a subtle instrument with which to measure associations in a perceiver’s mind. As the name implies, the Implicit Association Test does not measure biases or prejudices that one is aware of but rather measures the strength of associations between concepts. (e.g. Greenwald, McGhee, & Schwartz, 1998)
Implicit bias: refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection” (Kirwan Institute for the Study of Race and Ethnicity, 2015, para 1)

Implicit bias: is “attitudes or stereotypes that affect our understanding, decisionmaking, and behavior, without our even realizing it” (Kang et al., 2012. p. 1126)

Implicit social cognition: "introspectively unidentified (or inaccurately identified) traces of past experience that mediate favorable or unfavorable feeling, thought, or action toward social objects" (Greenwald & Banaji, 1995, p. 8)

Implicit stereotypes: “the introspectively unidentified (or inaccurately identified) traces of past experience that mediate attributions of qualities to members of a social category’ (Greenwald & Banaji, 1995, p. 15)

Individuation: Recognize when you have stereotyped someone according to their group affiliation, and then try to think about things that make them individual. (Devine et al., 2012, p. 1271)

Inequality: is the condition of being unequal. An instance of being unequal. Lack of equality, as of opportunity, treatment, or status. Social or economic disparity: the growing inequality between rich and poor. (Inequality, 2011). An instance of injustice or unfairness: discerned some inequities in the criminal justice system. (Inequity, 2011).

In-group bias: is the tendency to judge members of one’s own group (in-group) more favorably than comparable persons who are members of another group (out-group). (Greenwald & Banaji, 1995, p. 11)

Intellectual humility: is having a consciousness of the limits of one's knowledge, including a sensitivity to circumstances in which one's native egocentrism is likely to function self-deceptively; sensitivity to bias, prejudice and limitations of one's viewpoint. (Intellectual Humility, 2014).

Intersectionality: The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage; through an awareness of intersectionality, we can better acknowledge and ground the differences among us (Intersectionality, Oxford Dictionaries Online)

Journaling: involves writing to learn, and the journal becomes a permanent record of thoughts. (Schuessler et al, 2012, p.96)
Mental associations: is the mental glue that can allow two categories to combine into one. (Banaji and Greenwald, 2013, p. 39)

Micro-affirmations: is apparently small acts, which are often ephemeral and hard-to-see, events that are public and private, often unconscious but very effective, which occur wherever people wish to help others to succeed. (Rowe, 2008, p.46).

Microaggressions: are often unconsciously delivered in the form of subtle snubs, or dismissive looks, gestures, and tones. These exchanges are so pervasive and automatic in daily conversation and interactions that they are often dismissed and glossed over as being innocent and innocuous. (Derald, et al. 2012 p. 273)

Microassaults: includes verbal derogation of a specific group, discriminatory behavior, and avoidance or exclusion. (Boysen and Vogel, 2009, p.14)

Microinequities is used to describe the pattern of being overlooked, underrespected, and devalued because of one’s race and gender. (Derald et al. 2012 p.273)

Microinsults: included assumptions about intelligence or ability, treating people like second class citizens, viewing other cultures as abnormal, assumptions about dangerousness or criminality, and other stereotypical notions. (Boysen and Vogel, 2009, p.14).

Microinvalidations: included characterizing minorities as foreigners, professing color blindness, asserting that bias does play a role in minority experiences, and denying personal bias. (Boysen and Vogel, 2009, p.14)

Mindbugs: common habits of thought that lead to errors in how perceive, remember, reason, and make decisions. (Banaji and Greenwald, 2013, p.4)

Other/othering: is a term first used in existential philosophy by Jean Paul Sartre to indicate the negative relation between individuals in which one has selfhood and views another as ‘other’, different and not-self. (Other/othering, 2007).

Other/Othering: is the perception of an entity as distinct in relation to other entities; (in later use) spec. the perception or representation of a person or group of people as fundamentally alien from another, frequently more powerful, group. (Othering, 2016)

Othering - The processes by which people are made to contrast sharply with ‘us’, such as marginalization and denigration, are often referred to as ‘othering’. (Harris and White, 2013).

Perspective-taking: think about what it would be like to be a member of the group. (Devine et al., 2012, p.1271)

Preference: are what or whom we favor or reject, nurture, or thwart, approach or avoid can take different forms. (Banaji and Greenwald, 2013, p.54)
Prejudice: is an attitude that encompasses dislike, disrespect and even hatred. (Banaji and Greenwald, 2013, p.47)

Priming: is a change in the response to a stimulus (the target) due to a recent exposure to it or a similar stimulus (the prime). The induction of an unconscious form of memory through an encounter with a particular stimulus, which acts to influence the performance of an apparently unrelated task. (Neely, 2005).

Race: is a biological concept now discredited by most anthropologists as a way of categorizing human beings because it is based on superficial, vague, and inaccurate characteristics (“red”, “yellow”, “black” or “white” skin; “straight” or “kinky” hair, etc.) and because it has been used over 200 years to create a bogus hierarchy of cultural, moral, and intellectual worth that has often justified unequal treatment. Manning Marable says that race is an idea that has been (and continues to be) imposed on people in order to make it easier to exploit them, whereas ethnicity is something that group and people create for themselves out of shared historical experiences. (Fox, 2014, p.18)

Racial anxiety: refers to discomfort about the experience and potential consequence of inter-racial interactions. People of color experience racial anxiety that they will be the target of discrimination and hostile treatment. Whites people tend to experience anxiety that they will be assumed to be racist and will be met with distrust or hostility. (Godsil et al., 2015, p.2)

Reflexivity: is the quality or condition of being reflexive; reflexiveness. Of a mental action, process, etc.: turned or directed back upon the mind itself; involving intelligent self-awareness or self-examination; introspective. A process of self-consciousness where an individual subject or group becomes the object of its own scrutiny, sometimes called self-reflexivity. In this process it submits its own motives and methods to scrutiny. In this process it submits its own motives and methods to scrutiny. (Reflexivity, 2016)

Resilience or resiliency: is the ability to survive, and thrive from, stressful experiences while building up protective skills to manage future hardship. Psychological resilience involves cognitive, emotional, social, and physical skills. Resilience develops over time and is not considered a trait. (Finamore, 2008)

Self-Reflection/Self-Awareness/Self-Critique: introspection of interactions with others, position and power over patrons/clients, recognition and respect for others cultural priorities and practices, realistic and on-going self-appraisal (Tervalon and Murray Garcia, 1998, p.119-121). Encompasses recognizing the importance of culture, the meaning and experience of being from a certain culture and understand that their culture is not the only one. (Schuessler et. al, 2012, p. 96).

Situation bias: is the tendency to attribute a behavior more to external circumstances (situation) and less to a person’s inner characteristics. (Situation bias, 2011)

Social cognitions: Attitudes, self-esteem, and stereotypes. (Greenwald & Banaji, 1995, p.5)

Stereotype: is a rigid, oversimplified, often exaggerated belief that is applied both to an entire social category of people and to each individual within it. Stereotypes are important because they
form the basis for prejudice, which in turn is used to justify discrimination and both positive and negative attitudes. In this sense it is important to be aware that stereotypes can be positive as well as negative. Although stereotypes are often regarded as undesirable because of the prominent role they play in social oppression based on characteristics such as race, gender, ethnicity, and age, in an important respect they are essential for social life. When we enter a situation in which we do not know anyone, for example, we must have some basis for knowing what to expect of others and what they expect of us. To accomplish this, we rely on what is known as the generalized other, our perception of those who occupy particular social statuses. (Johnson, 2000).

Stereotype: is a socially shared set of beliefs about traits that are characteristic of members of a social category. (Greenwald and Banaji, 1995, p.14)

Stereotype replacement: Recognize that a stereotype has been activated, think about why, and then actively substitute a non-stereotypical thought. (Devine et al., 2012, p. 1270)

Stereotype threat: a concept that introduced by Claude Steele to describe the phenomenon of members of negatively stereotyped groups underperforming on tests when reminded of their group membership (Banaji and Greenwald, 2013, p.111)

Stereotype Threat: refers to the pressure people feel when they fear that their performance many confirm a negative stereotype about their group. (Godsil et al., 2015, p.2)

Unconscious bias: Any distortion of experience by an observer or reporter of which they are not themselves aware. This includes the processes of unintentional selectivity and transformation involved in perception, recall, representation, and interpretation. It also includes the influence of sociocultural frameworks on an observer or reporter, the cultural familiarity of which renders them transparent to them (Chandler and Munday, 2011)

Valence: are when categories can be linked to each other via shared goodness or badness, the shared property is what psychologist call emotional value or valence. Positive valence attracts and negative valence repels. (Banaji and Greenwald, 2013, p. 39)

Whiteness: is the quality or condition of being white in colour; white colour or appearance. Light skin-colour, esp. in a person of European origin or descent; the state or condition of being white conceived in terms of racial or cultural identity. (Whiteness, 2016).

White Fragility: is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. (DiAngelo, 2011, p.1)

White privilege the unearned benefits that White people receive every day by virtue of being members of a positively-evaluated racial group. (Pawley, 2006, p.150)
References


