

Accomplices

Decolonization represents a “threat to the very existence of settler’allies”. The message is to abolish the “ally industrial complex” where “ally has become an identity, disembodied from any real mutual understanding of support” (Indigenous Media Action-IMA, 2014: 02). They advocate for accomplices, not allies (IMA, 2014).

Allyship

Ally is the term used to describe people who stand up for the rights and equal treatment of people who are discriminated against - e.g. LGBT*IAQ people or people affected by racism. This can refer to support from people who do not see themselves as LGBT*IAQ, but also to support between communities (Celis Leila et. al, 2014).

Assistencialism

Political attitude oriented to solve social problems from external assistance instead of generating structural solutions.

“Black”

Black and white are not to be understood as biological properties, but denote political and social constructions. Black and white are therefore not skin colours of people, but describe their position as discriminated or privileged people in a society marked by racism. Black is the emancipatory self-designation of black people. To emphasize the resistance character of this word, the "B" is capitalized. In contrast to black (Quix-Kollektiv kritische Bildungsarbeit).

Chauvinist

Believing or showing an unreasonable belief that your own country or race is the best or most important

Colonialism

Colonialism is the violent and mostly state-sponsored occupation of other countries/regions by European countries, which was accompanied by expulsion, murder and subjugation of the local population (Quix-Kollektiv kritische Bildungsarbeit).

Critical Whiteness

The Critical Whiteness approach assumes that racism was invented and established by whites and is half of the problem that they created - consequently, whites have to deal with the construction of whiteness in order to reveal the effects of racism. Whiteness is constructed as a social norm, which means that privileges that white people enjoy are often not known to white people.

Critical Whiteness promotes reflection on white social positioning and the examination of personal involvement in racist structures (Quix-Kollektiv kritische Bildungsarbeit).

Culturalist - cultural explanation

An explanation for crime (such as homicide) which is phrased in terms of the culture of the subgroup or the culture of that nation. John Hagen, for example, has argued that Canada has a lower homicide rate than does the USA because Canada's culture (its values) is more traditional than that of the USA.

Canada's culture, he argues, tends to focus on respect for authority, communitarianism and is more elitist than is the culture of the USA.

Decolonial

An attitude or an idea of the world that tries to think and write history not from Europe, and to understand as subjects those people and regions of the world that have been oppressed in various ways since the European colonial expansion in the 15th century. Decolonial refers not only to a practical political decolonization of nation states, but also to a deconstruction, unlearning and renewal of thought patterns and structures (Quix-Kollektiv kritische Bildungsarbeit).

Decoloniality/Decolonization

Decoloniality is a contemporary issue, an ongoing practice. It is not a matter of the past, but currently the rights of self-determination, protection of human and nature rights, ways of thinking and acting in defense of life itself. The survival is being disputed among the Nation States system and within the Nation-States (Quix-Kollektiv kritische Bildungsarbeit).

Decolonization of the North-South relationship

Implies demystifying modernity, implies recognizing the heterarchy of power structures that operate in the current world system, which is capitalist/eurocentric/patriarchal/racist, to say the least, considering the fourteen structures in the power hierarchy (Grosfoguel, 2006).

“Development”

Since the beginning of the 20th century, German dictionaries have defined "development" or "to develop" as "gradually emerging" or "continuously entering a new (better) phase in a process". In our linguistic usage, the term therefore has clearly positive connotations and expresses a desirable goal. This leads to a hierarchy of different ways of life. This division and evaluation of societies legitimizes colonial violence and neo-colonial influence. Many theories and movements criticize the "idea" of "development" and try to make visible other ways of thinking about society (Quix-Kollektiv kritische Bildungsarbeit).

Discrimination

The unequal treatment of individuals on the basis of their personal characteristics, which may include age, sex, sexual orientation, ethnic or physical identity. Discrimination usually refers to negative treatment, but discrimination in favour of particular groups can also occur.

Empowerment

There are various concepts of empowerment. The concept that we advocate in this brochure, and which is partly the subject of this one, understands empowerment as processes in which people or communities that experience discrimination and/or social exclusion (re)gain autonomy and self-determination and can represent their interests in a self-determined and autonomous way (Quix-Kollektiv kritische Bildungsarbeit).

Ethnocentrism

The assumption that the culture of one's own group is moral, right and rational and that other cultures are inferior. When confronted with a different culture, individuals judge it with reference to their own standards and make no attempt to understand and evaluate it from the perspective of its members. Sometimes ethnocentrism will be combined with racism, the belief that individuals can be classified into distinct racial groups and that there is a biologically-based hierarchy of these races. In principle, however, one can reject a different culture without in any way assuming the inherent inferiority of its members.

Eurocentrism

Describes the assessment of non-european cultures from the perspective of european values and norms. Europe is understood as the center of thought and action and Europe's history of development is seen as the yardstick for any comparison with other countries and "cultures".

Global South & Global North

These two terms are not to be understood geographically, but describe different positions in the global system. The Global South is politically, socially and economically disadvantaged, whereas the Global North enjoys certain advantages and privileges. The terms are used to avoid a hierarchy between "developing countries" and "developed countries" from a Eurocentric perspective (Quix-Kollektiv kritische Bildungsarbeit).

Homophobia

Literally an uncontrollable fear of homosexuals and of homosexuality, but the term is generally used for a negative and contemptuous attitude to same-sex sexual relationships and to those who participate in them.

Inferiorization

Refers to the process of imposing a stigmatized or inferiorized identity on a group of people. The people stigmatized tend to adopt a sense of inferiority that leads to a sapping of confidence and ability, inhibits political organization and results in a host of personal and collective social problems. This concept can be linked to the theory of a 'culture of poverty'.

Intersectionality

A political and scientific approach that puts several forms of discrimination such as class, race or gender into relation to each other. Thinking discrimination intersectionally does justice to a life reality in which everyone feels more and more multiple affiliations or is placed by society in different social positions (according to age, gender, sexual orientation, sexual identity, 'disability', origin, religion, legal and social status, educational background, etc.) and can thus be discriminated against on several levels (Quix-Kollektiv kritische Bildungsarbeit).

Marginalized person/marginalization

The word marginal comes from latin and means "on the edge" or "lying on the border".

Marginalization describes the process in which parts of society become marginalized. Referring to these people as "marginalized" instead of "marginal people" implies that the marginalization was not

his/her decision. This applies the same with "poverty" and "poor", it is more politically correct to say "impoverished person, -people or -country".

“Mestizo”

Mestizo was a person of mixed European and non-European descent (originally: having a Spanish father and native American mother) in Latin America that were once Spanish colonies (Morris, 2012, p. 167). Now a person called o self -identified as mestizo is a person that acknowledge this mixture of descendants (Spanish, indigenous, Afro). We could say that in context like Mexico, Colombia, Ecuador Mestizage plays a big role in the assignation of social class and economic level. Mestizo is an ambiguous identity because it has a direct relation to the tone of skin. So, when a person is mestizo but incline to “European/USA whiteness” has a better status and prestige. When the person is mestizo but incline to darker tones of skin, or visible dark skin, is likely to be discriminated and affected by racism.

Multiple membership

The concept of multiple membership emphasizes that persons can never be reduced to one social dimension alone, but that a person is placed in a variety of social categories and, in the sense of intersectionality, can experience different discrimination through these categories, such as being a woman* and black at the same time (Quix-Kollektiv kritische Bildungsarbeit).

Neo-colonialism

Denotes (new) dependencies of former colonies after formal decolonization that follow similar or identical colonial patterns/logics (Quix-Kollektiv kritische Bildungsarbeit).

Postcolonial

In this brochure, this term does not simply describe the situation after the formal end of colonial rule, but rather the continuing dependencies and relations between the colonizers and the former colonies. Colonial influences are therefore not historically concluded with the independence of the colonized states, but continue to have an effect today, such as racism or the global division of labour. This view allows a critical reflection on colonial processes and their consequences (Quix-Kollektiv kritische Bildungsarbeit).

Othering

Describes the use and distancing from other groups in order to confirm his own "normality". In German, it could be translated as "jemanden anders(artig) machen". Othering describes the process of positively emphasizing oneself or one's social image by negatively branding another or something else and classifying it as different, i.e. "foreign". Be it because of the (ascribed) origin, geographical location, ethics, environment or ideology. In this differentiation lies potentially hierarchical and stereotypical thinking in order to improve one's own position and present it as correct (Quix-Kollektiv kritische Bildungsarbeit).

Paternalism

Refers to the attempt to patronize another person. This can be conscious or unconscious and manifests itself in different ways depending on the context. For example, the desire to help can be

paternalistic in some cases, because the person helping assumes that his or her help is needed and the other person would not be able to cope without it, or he or she has not been asked for help.

Patronizing

Speaking or behaving towards someone as if they are stupid or not important, being condescending

Person of Color (PoC)

It is the self-designation of people who experience racism. The term originated in the civil rights movement in the USA and aims to unite the various groups that experience racism in order to join forces and fight together against racism. In the context of Germany a POC is a person who is not "black" or "white" (Quix-Kollektiv kritische Bildungsarbeit).

Positioning

When we speak of the quix-collective of "positioning", we mean the localization of a person on the basis of different identity characteristics and the experiences associated with this, e.g. through discrimination or privileges that characterize each person. For example, positioning as a white gender queer person means that a person in the system of racism cannot experience discrimination, but enjoys many advantages and privileges, whereas in the system of sexism he or she can experience disadvantages and discrimination due to his or her gender identity ((Quix-Kollektiv kritische Bildungsarbeit).

Power of definition

The concept of the power of definition assumes that the "person affected" by sexist or racist discrimination may decide alone when a border is crossed and whether he/she feels discriminated against by a statement or action, i.e. whether discrimination is actually present. According to this concept, this decision cannot be challenged (Quix-Kollektiv kritische Bildungsarbeit).

Power(relations / structures)

There are always people who, through their special privileges (white / male / non-"handicapped" / heterosexual etc.) have a superiority and more chances and are therefore in a more powerful position compared to less privileged people. These power relations shape all areas of society, such as institutions or interpersonal relationships. Accordingly, there are economic, social, situational, legal, political, etc.). Power that operates at institutional (e.g., laws, labour market), interpersonal (e.g., bullying, sexual harassment) and "cultural" social levels (e.g., norms, values, advertising, film). Unequal Power relations lead to advantage (privilege) and disadvantage (discrimination), such as sexism, racism, offence, classism (Quix-Kollektiv kritische Bildungsarbeit).

Privilege

It is a non-earn "right", an advantage or a security that a person gets because of an (attributed) membership in a group. At the same time, this privilege spares this person from certain burdens and discrimination. Privileges are based on historically grown, institutionalised systems - such as sexism or racism (Quix-Kollektiv kritische Bildungsarbeit).

Race/'race'.

Some authors use the German term 'Rasse' (race) in quotation marks to make a clear reference to the specific German history of anti-Semitism, colonialism, National Socialism, colonial genocide and the Shoa.

Other authors prefer the English term 'race' precisely because of this specific German past, in order to distinguish themselves from the National Socialist "racial theory".

Race/'race' denotes constructed group affiliations that naturalize social conditions by linking supposed or actual body characteristics with character traits and actions of people in such a way that certain behaviors are considered to be a result of the presumed/devised descent/geographical origin. Human 'races' do not exist, but people can be affected by racism (Quix-Kollektiv kritische Bildungsarbeit).

Racism

All ways of thinking and speaking, attitudes and actions that disadvantage people because of biological and/or cultural characteristics attributed to them and/or their attributed origin apart from individual and group-related racist patterns of thought and action, racist structures are anchored in institutions and state regulations and are reproduced and maintained in them. In this manual we advocate a power-critical, expanded definition, which is formulated by the post- and decolonial theorist and artist Grada Kilomba, among others: according to this definition racism is a process consisting of three important elements: 1) construction of difference. Here, people who are perceived as 'different' are constructed as 'different' by those who have the power to set themselves as the norm. 2.) these differences are evaluated hierarchically. 3.) these processes, which are also called prejudice, are ultimately accompanied by historical, political, social and economic power. The combination of prejudice and power thus forms racism.

Rassification (often also: racialisation)

The process of "racial" construction, which establishes and maintains a social power relationship between privileged and discriminated groups, and with the latest is often accompanied by cultural devaluation, socio-economic discrimination and political and legal discrimination (Quix-Kollektiv kritische Bildungsarbeit).

Sexism

Sexism refers to discrimination based on gender and includes gender stereotypes and behaviours that limit the scope for individual self-realisation. Due to a historical and currently persisting imbalance of power, men* are privileged over women*. Sexism therefore consists of prejudice and power. This means that although men can also be affected by stereotypes and very problematic expectations (e.g.: "boys*/men* must not cry, must always be strong"), they very often enjoy advantages on a structural level, for example in professional life, due to their attributed gender, and thus have a more privileged position than women* in society.

Stereotype

This term derives from the printing process and refers to a plate made by taking a cast or mold of a surface. A stereotype then is anything which lacks individual marks or identifiers, and instead appears as though made from a cast. In sociology the stereotype (the plate or cast) is always a social

construction which may have some basis in reality but is a gross generalization (eg: women like romance novels). To stereotype is to apply these casts, or gross generalization, to people or situations rather than seeing the individual variation.

Transferring privileges

Instead of exalt the sacrifice of being in solidarity with a group, it's necessary to lead to a political analysis that can enable to connect the struggles in the North and the South and see how they are linked. Instead of seeing themselves as a subject that can provide something (money, strength, knowledge, technology) in the South they transform the object of solidarity in the north (Celis Leila et. al, 2014).

White

White is not a self-designation (i.e. white people have not started to designate themselves as white because of their privileged position), but describes a dominant position which is usually not named. Being white means having privileges and power, such as not having to deal with racism. In Germany/Austria, white people are considered "normal" and usually unquestioningly "German"/"Austrian", therefore they can move freely without having to identify themselves constantly and have easier access to the labour and housing market, for example. Of course, there are other forms of discrimination, such as class affiliation, which can also prevent these accesses for white people. To illustrate the constructional character, white is written in italics. Considered someone or consider oneself identified as "white" it is also a racialisation (Quix-Kollektiv kritische Bildungsarbeit).

Resources:

- Quix-Kollektiv kritische Bildungsarbeit: <https://www.quixkollektiv.org/glossar/>
- Celis, Leila et al. 2014. Decolonizing our solidarity. Project Accompagnement Solidarité Colombie, (PASC). Montreal
- IMA- Indigenous Media Action. 2014. "Abolishing the Ally Industrial Complex. An indigenous perspective". Zine. Retrieved from: <http://www.indigenouaction.org/accomplices-not-allies-abolishing-the-ally-industrial-complex/>
- Grosfoguel, Ramón. 2006. "La descolonización de la economía política y los estudios postcoloniales: transmodernidad, pensamiento fronterizo y colonialidad global". Tabula Rasa, núm. 4, enero-junio, Universidad Colegio Mayor de Cundinamarca, Bogotá, Colombia, pp. 17-46
- Athabasca University and ICAAP, Canada: <https://www.athabascau.ca/>
- Social Sciences Dictionary: <http://bitbucket.icaap.org/dict.pl?alpha=P>
- Cambridge Dictionary online: <https://dictionary.cambridge.org/>

