**Definitions collated for the BIPOC Mental Health Panel**

* **Anticipatory grief** is the deep sadness that is often felt during the last days of life. It is often experienced both by the loved ones of someone who is nearing death, and the person who is actually dying.
  + <https://www.verywellhealth.com/coping-with-anticipatory-grief-2248856>
* **Code-switching** involves adjusting one’s style of speech, appearance, behavior, and expression in ways that will optimize the comfort of others in exchange for fair treatment, quality service, and employment opportunities.
  + <https://hbr.org/2019/11/the-costs-of-codeswitching>
* **Community care** refers to ways in which communities of color have provided support to each other. This can include things such as mutual aid, peer support, and healing circles.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Cultural care** refers to practices that are embedded in cultures that are passed down through generations that naturally provide resiliency and healing.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Cultural competence** — loosely defined as the ability to understand, appreciate and interact with people from cultures or belief systems different from one's own
  + <https://www.apa.org/monitor/2015/03/cultural-competence>
* **Cultural humility**- a process of reflection and lifelong inquiry, involves self-awareness of personal and cultural biases as well as awareness and sensitivity to significant cultural issues of others.
  + <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3834043/>
  + **Cultural humility** is one construct for understanding and developing a process-oriented approach to competency. Hook, Davis, Owen, Worthington and Utsey (2013) conceptualize cultural humility as 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 [person]” (p. 2).
  + Three factors guide a sojourner toward cultural humility. The first aspect is a **lifelong commitment to self-evaluation and self-critique** (Tervalon & Murray-Garcia, 1998).
    - <https://www.apa.org/pi/families/resources/newsletter/2013/08/cultural-humility>
* **Health equity** is the principle underlying a commitment to reduce—and, ultimately, eliminate—disparities in health and in its determinants, including social determinants. Pursuing health equity means striving for the highest possible standard of health for all people and giving special attention to the needs of those at greatest risk of poor health, based on social conditions.
  + **Health equity** means social justice in health (i.e., no one is denied the possibility to be healthy for belonging to a group that has historically been economically/socially disadvantaged).
  + <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3863701/>
* **Health disparity**: *“… a particular type of health difference that is closely linked with economic, social, or environmental disadvantage. Health disparities adversely affect groups of people who have systematically experienced greater social or economic obstacles to health based on their racial or ethnic group, religion, socioeconomic -status, gender, age, or mental health; cognitive, sensory, or physical disability; sexual orientation or gender identity; geographic location; or other characteristics historically linked to discrimination or exclusion.”*
  + <http://www.healthypeople.gov/2020/about/disparitiesAbout.aspx>
  + **Health disparities** are the metric we use to measure progress toward achieving health equity. A reduction in health disparities (in absolute and relative terms) is evidence that we are moving toward greater health equity.
    - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3863701/>
* **Implicit bias** refers to attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious way, making them difficult to control.
  + <https://www.simplypsychology.org/implicit-bias.html>
* **Institutional Racism**: Institutional racism occurs within and between institutions. Institutional racism is discriminatory treatment, unfair policies, and inequitable opportunities and impacts, based on race, produced and perpetuated by institutions (schools, mass media, etc.). Individuals within institutions take on the power of the institution when they act in ways that advantage and disadvantage people, based on race.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Internalized Racism**: When racism and white supremacy affect the minds of Black, Indigenous and People of Color (BIPOC) to the point where they begin to believe that they are inferior because of their own race. This can sometimes lead to “inter-racial hostility” in which BIPOC treat other BIPOC in a way that mirrors how white racists might treat them. Another way internalized racism can manifest is by BIPOC accepting and internalizing Eurocentric ideals and values.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Interpersonal Racism**: Racism that happens between individual people. When individual beliefs or prejudices become actions toward others.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Intersectionality** is a lens through which you can see where power comes and collides, where it interlocks and intersects. It’s not simply that there’s a race problem here, a gender problem here, and a class or LBGTQ problem there. Many times that framework erases what happens to people who are subject to all of these things.
  + <https://www.law.columbia.edu/news/archive/kimberle-crenshaw-intersectionality-more-two-decades-later>
* **Microaggressions**: everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership.
  + [Derald Wing Sue, Ph.D.](https://www.messiah.edu/download/downloads/id/921/Microaggressions_in_the_Classroom.pdf)
* **Microassault** is an explicit racial derogations characterized primarily by a verbal or nonverbal attack meant to hurt the intended victim through name-calling, avoidant behavior, or purposeful discriminatory actions
  + Microassaults are most similar to what has been called “old fashioned” racism conducted on an individual level.
  + <http://auburn.edu/equitytaskforce/pdf/Racial_MicroaggressionsshortVersion.pdf>
* **Microinsult** is characterized by communications that convey rudeness and insensitivity and demean a person’s racial heritage or identity.
  + Microinsults represent subtle snubs, frequently unknown to the perpetrator, but clearly convey a hidden insulting message to the recipient of color
  + <http://auburn.edu/equitytaskforce/pdf/Racial_MicroaggressionsshortVersion.pdf>
* **Microinvalidations** are characterized by communications that exclude, negate, or nullify the psychological thoughts, feelings, or experiential reality of a person of color.
  + <http://auburn.edu/equitytaskforce/pdf/Racial_MicroaggressionsshortVersion.pdf>
* **Oppression**: The use of power (by a system/institution/group/individual) to dominate over another OR the refusal of a system/institution/group/individual who possesses this power to challenge that domination.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Post Traumatic Stress Disorder (PTSD)** is a mental health condition that may be diagnosed by a professional when someone has experienced a traumatic event and is having particular types of problems as a result.
  + <https://istss.org/public-resources/trauma-basics/trauma-during-adulthood>
* **Racial Battle Fatigue (RBF)** was a term coined in 2008 by Critical Race Theorist William Smith; it was originally used in reference to the experiences of African American men in America but is now expanded to describe the negative and racially charged experiences of all people of Color (PoC’s) in the United States.
  + - William defines racial battle fatigue as “cumulative result of a natural race-related stress response to distressing mental and emotional conditions. These conditions emerged from constantly facing racially dismissive, demeaning, insensitive and/or hostile racial environments and individuals.”
    - Smith decribed RBF as a “public health and mental health illness”. Smith believes that racial battle fatigue stems from racism and microaggressions, and in order to view these acts in today’s society
    - <https://www.ttsdschools.org/site/handlers/filedownload.ashx?moduleinstanceid=16190&dataid=25559&FileName=Racial%20Battle%20Fatigue%20-%20Handout.pdf>
* [**Racial microaggressions**](https://www.huffingtonpost.com/angelica-v-hernandez/christopher-dorner-and-racial-battle-fatigue_b_2744000.html) are a form of psychological warfare and are defined as:
  + subtle verbal and nonverbal insults directed at people of Color, often automatically or unconsciously
  + layered insults, based on one’s race, gender, class, sexuality, language, immigration status, phenotype, accent, or surname
  + cumulative insults, which cause unnecessary stress to people of Color while privileging whites.
  + <https://www.ttsdschools.org/site/handlers/filedownload.ashx?moduleinstanceid=16190&dataid=25559&FileName=Racial%20Battle%20Fatigue%20-%20Handout.pdf>
* **Racial Trauma**: Simply, traumatization that results from experiencing racism in any of its many forms. Importantly, this doesn’t have to be one major isolated event, but rather it can result from an accumulation of experiences like daily subtle acts of discrimination or microaggressions.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Racism**: A broad term describing the combination of race-based prejudice and power. Without the power differential (one person/group/institution has more power than another), “racism” is just prejudice and carries less weight and fewer consequences.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **“Reverse Racism”**: This term is in quotes to emphasize that it’s a made-up term that shouldn’t carry any actual value. It was a term created by and for white people who want to perpetuate racism by denying their privilege in all its forms and by claiming that fighting to improve the lives of BIPOC is somehow “racist” against white people. MHA considers this term invalid because racism in any form depends on the presence of a power differential. White people have historically always fallen on the powerful side rather than the powerless side. Reverse racism is therefore impossible, as long as we live in a society that perpetuates white supremacy.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Self-directed care** is an innovative practice that emphasizes that people with mental health and substance use conditions, or their representatives if applicable, have decision-making authority over services they receive.
  + <https://mhanational.org/BIPOC-mental-health-month>
* **Systemic/Structural Racism**: Systemic/Structural racism has three components: history, culture, and institutions/policy. Historical racism provides the framework for current racism. Any structure built on a foundation (history) of racism will be a racist structure. Culture, which is ever-present in our day to day lives is what allows racism to be accepted, normalized, and perpetuated. Institutions and policies make up the fundamental relationships and rules across society, which reinforces racism and give it societal legitimacy (which makes it so hard to dismantle).
  + <https://mhanational.org/BIPOC-mental-health-month>
* [**Tone policing**](https://www.dictionary.com/browse/tone-policing) is a tactic that is used to dismiss an idea being communicated because the person expressing it appears to be angry, sad, frustrated, or in an emotionally charged state.
  + <https://www.blackburncenter.org/post/how-tone-policing-is-used-to-silence-black-women>