

## Diversity, Equity, and Inclusion Glossary of Terms

The purpose of the Diversity, Equity and Inclusion (DEI) Glossary of Terms is to serve as a reference guide of DEI terms that are critical to our shared understanding for the need to advance efforts to address systemic racism in our system. While the list of terms is not exhaustive, the glossary identifies key terms informed by the DEI Workgroup to help individuals engage in meaningful conversations on equity. This glossary is a living document and will be updated on an annual basis to reflect the evolution of our understanding of diversity, equity and inclusion.

### DEI TERMS

**Ally:** Person in a dominant position of power actively working in solidarity with individuals that do not hold that same power or they do not share a social identity with to end oppressive systems and practices. In the context of racial justice, allyship often refers to White people working to end the systemic oppression of people of color.<sup>1</sup>

**Anti-Racist:** Person who actively opposes racism and the unfair treatment of people who belong to other races. They recognize that all racial groups are equal (i.e. nothing inherently superior or inferior about specific racial groups) and that racist policies have caused racial inequities. They also understand that racism is pervasive and has been embedded into all societal structures. An anti-racist challenges the values, structures, policies, and behaviors that perpetuate systemic racism, and they are also willing to admit the times in which they have been racist. Persons are either anti-racist or racist. **Persons that say they are ‘not a racist’ are in denial of the inequities and racial problems that exist.**<sup>2</sup>

**Anti-Racism:** A powerful collection of antiracist policies that lead to racial equity and are substantiated by antiracist ideas. Practicing antiracism requires constantly identifying, challenging, and upending existing racist policies to replace them with antiracist policies that foster equity between racial groups.<sup>3</sup>

**Bias:** Is an inclination, feeling, or opinion, especially one that is preconceived or unreasoned. Biases are unreasonably negative feelings, preferences, or opinions about a social group. It is grounded in stereotypes and prejudices.<sup>4</sup>

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<sup>1</sup> Patel, V.S. (2011). Moving toward an inclusive model of allyship for racial justice. *The Vermont Connection* 32, 78-88.; Reason, R., Millar, E.A., & Scales, T.C. (2005). Toward a model of racial justice ally development. *Journal of College Student Development*, 46(5), 530-546.

<sup>2</sup> Kendi, I.X. (2019). *How to be an antiracist*. One World.

<sup>3</sup> Kendi, I.X. (2019). *How to be an antiracist*. One World.

<sup>4</sup> Bias. (n.d.). American Psychological Association Dictionary. Retrieved September 3, 2020, from <https://dictionary.apa.org/bias>.; Friarman, S.E. (2016). Unconscious bias: when good intentions aren't enough. *Educational Leadership*, 74(3), 10-15.; Moule, J. (2009). Understanding unconscious bias and unintentional racism. *Phi Delta Kappan* (January), 320-326.

Co-conspirators: Are people who are willing to put something on the line to use their privilege to disband systems of oppression. In contrast to allyship, co-conspirators do not just educate themselves about systemic injustice and racism, but like modern-day activists, they take personal risks to pursue meaningful action.<sup>5</sup>

Color Blindness: Is a racial ideology that assumes the best way to end prejudice and discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity. This ideology is grounded in the belief that race-based differences do not matter and should not be considered for decisions, impressions, and behaviors. **However, the term “colorblind” de-emphasizes, or ignores, race and ethnicity, a large part of one’s identity and lived experience. In doing so, it perpetuates existing racial inequities and denies systematic racism.**<sup>6</sup>

Color-Evasiveness: Is a racial ideology that describes the same concept as color-blindness where individuals reject or minimize the significance of race. Color-evasiveness, however, avoids describing people with disabilities as problematic or deficient by using blindness as a metaphor for ignorance.<sup>7</sup>

Covert Racism: A form of racial discrimination that is disguised and indirect, rather than public or obvious. Covert racism discriminates against individuals through often evasive or seemingly passive methods. Since racism is viewed as socially unacceptable by mainstream society, people engage in covert racism in subtle ways, and therefore it may go unchallenged or unrecognized.<sup>8</sup>

Culture: Is the values, beliefs, traditions, behavioral norms, linguistic expression, knowledge, memories, and collective identities that are shared by a group of people and give meaning to their social environments. Culture is learned and inherited behavior that distinguishes members of one group from another group. Culture is not static and can change over time.<sup>9</sup>

Cultural Change: Refers to the stages of development or new patterns of culture that occur as a response to changing societal conditions. Within an organization, cultural

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<sup>5</sup> *Ally vs. co-conspirator: What it means to be an abolitionist teacher* [Video]. (2020). C-SPAN. <https://www.c-span.org/video/?c4844082/user-clip-ally-vs-conspirator-means-abolitionist-teacher>.; Stoltzfus, K. (2019). Abolitionist teaching in action: Q & a with Bettina L. Love. *ASCD Education Update*, 61(12).

<sup>6</sup> Apfelbaum, E.P., Norton, M. I., & Sommers, S.R. (2012). Racial color blindness: Emergence, practice, and implications. *Psychological Science*, 21(3), 205-209.; Plaut, V.C., Thomas, K.M., & Goren, M.J. (2009). Is multiculturalism or color blindness better for minorities? *Psychological Science*, 20(4), 444-446.

<sup>7</sup> Annamma, S.A., Jackson, D.D., & Morrison, D. (2017). Conceptualizing color-evasiveness: Using dis/ability critical race theory to expand a color-blind racial ideology in education and society. *Race Ethnicity and Education*, 20(2), 147-162.

<sup>8</sup> Bonilla-Silva, E. (1997). Rethinking racism: Toward a structural interpretation. *American Sociological Association*, 62(3), 465-480.; Sniderman, P.M., Piazza, T., Tetlock P.E., & Kendrick, A. (1991). The new racism. *American Journal of Political Science*, 35(2), 423-447.

<sup>9</sup> Abu-Lughod, L. (1991). Writing against culture. In R. G. Fox (Ed.), *Recapturing Anthropology: Working in the Present* (pp. 137–162). Santa Fe: School of American Research Press.; Culture. (n.d.) American Sociological Association. Retrieved September 3, 2020, from <https://www.asanet.org/topics/culture>.

change is a new method of operating and a reorientation of one's role and responsibilities in the organization. Effective cultural change in an organization involves moving the organization toward a new vision or desired state. This change is influenced by many factors including effective leadership in all aspects of the change process, intentional alignment of structures, systems and policies with the new culture, ensuring staff and stakeholder participation, clear and frequent communication regarding the cultural change, obtaining feedback and evaluating progress, and managing any emotional response to the change.<sup>10</sup>

Cultural Competence: Is the ability to honor and respect the beliefs, language, interpersonal styles and behaviors of those receiving and providing services. Individuals practicing cultural competency have knowledge of the intersectionality of social identities and the multiple axes of oppression that people from different racial, ethnic, and other minoritized groups face. Individuals striving to develop cultural competence recognize that it is a dynamic, on-going process that requires a long-term commitment to learning. In the context of education, cultural competence refers to the ability to successfully teach students who come from cultures **other than one's own. It entails developing personal** and interpersonal awareness and sensitivities, learning specific bodies of cultural knowledge, and mastering a set of skills for effective cross-cultural teaching.<sup>11</sup>

Cultural Fluency: Is the ability to effectively interact with people from different cultures, racial, and ethnic groups. It includes an awareness of how to properly respond to differences in communication and conflict as well as the appropriate application of respect, empathy, flexibility, patience, interests, curiosity, openness, the willingness to suspend judgement, tolerance for ambiguity, and sense of humor.<sup>12</sup>

Deficit-Minded Language: Is language that blames students for their inequitable outcomes instead of examining the systemic factors that contribute to their challenges. It labels students as inadequate by focusing on qualities or knowledge they lack, such as the cognitive abilities and motivation needed to succeed in college, or shortcomings socially linked to the student, such as cultural deprivation, inadequate socialization, or family **deficits or dysfunctions. This language emphasizes "fixing" these problems and** inadequacies in students. Examples of this type of language include at-risk or high-need,

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<sup>10</sup> Gibson, D.E. & Barsade, S.G. (2003). Managing organizational culture change: The case of long-term care. *Journal of Social Work in Long-Term Care*, 2(1/2), 11-34.; Kanter, R.M., Stein, B.A., & Jick, T.D. (1992). *The challenge of organizational change*. The Free Press.; Wuthnow, R. (1992). Cultural change and sociological theory. In Haferkamp, H. & Smelser, N.J. (Eds.), *Social change and modernity* (pp. 256-277). University of California Press.

<sup>11</sup> Denboba, D. (1993). *MCHB/DSCSHCN Guidance for Competitive Applications, Maternal and Child Health Improvement Projects for Children with Special Health Care Needs*. U.S. Department of Health and Human Services, Health Services and Resources Administration.; Moule, J. (2012) *Cultural competence: A primer for educators*. Wadsworth Cengage Learning.; Rothman, J.C. (2008). *Cultural competence in process and practice: Building bridges*. Pearson.

<sup>12</sup> Inoue, Y. (2007). Cultural fluency as a guide to effective intercultural communication: The case of Japan and the U.S. *Journal of Intercultural Communication*, (15).

underprepared or disadvantaged, non-traditional or untraditional, underprivileged, learning styles, and achievement gap.<sup>13</sup>

Discrimination: The unequal treatment of members of various groups based on race, ethnicity, gender, social class, sexual orientation, physical ability, religion, national origin, age, physical/mental abilities and other categories that may result in disadvantages and differences in provision of goods, services or opportunities.<sup>14</sup>

Diversity: The myriad of ways in which people differ, including the psychological, physical, cognitive, and social differences that occur among all individuals, such as race, ethnicity, nationality, socioeconomic status, religion, economic class, education, age, gender, sexual orientation, marital status, mental and physical ability, and learning styles. Diversity is all inclusive and supportive of the proposition that everyone and every group should be valued. It is about understanding these differences and moving beyond simple tolerance to embracing and celebrating the rich dimensions of our differences.<sup>15</sup>

Equality: The condition under which every individual is treated in the same way, and is granted the same access, rights, and responsibilities, regardless of their individual differences. People who support equality believe that different circumstances and identities should not prescribe social disadvantage; therefore, equality is the elimination of this disadvantage.<sup>16</sup>

Equity: The condition under which individuals are provided the resources they need to have access to the same opportunities, as the general population. Equity accounts for systematic inequalities, meaning the distribution of resources provides more for those who need it most. Conversely equality indicates uniformity where everything is evenly distributed among people.<sup>17</sup>

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<sup>13</sup> Center for Urban Education. (2017). Equity in hiring: Job announcements. University of Southern California Rossier School of Education.; Smit, R. (2012). Toward a clearer understanding of student disadvantage in higher education: Problematising deficit thinking. *Higher Education Research and Development*, 31(2), 369-380.; Valencia, R.R.(Ed.). (1997). *The evolution of deficit thinking: Educational thought and practice*. RoutledgeFalmer

<sup>14</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>15</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>16</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.; Mann, B. (2014). Equity and equality are not equal. The Education Trust. Retrieved September 3, 2020, from <https://edtrust.org/the-equity-line/equity-and-equality-are-not-equal/>.; Spicker, P. (2006). *Liberty, equality, fraternity*. Bristol University Press & Policy Press

<sup>17</sup> Equity. (n.d.). *National Association of College and Employers*. Retrieved August 10, 2020, from <https://www.nacweb.org/about-us/equity-definition/>.; Mann, B. (2014). Equity and equality are not equal. The Education Trust. Retrieved September 3, 2020, from <https://edtrust.org/the-equity-line/equity-and-equality-are-not-equal/>.

Educational Equity Gap: The condition where there is a significant and persistent disparity in educational attainment between different groups of students.<sup>18</sup>

Equity-Minded: Is a schema that provides an alternative framework for understanding the causes of equity gaps in outcomes and the action needed to close them. Rather than attribute inequities in outcomes to student deficits, being equity-minded involves interpreting inequitable outcomes as a signal that practices are not working as intended. Inequities are eliminated through changes in institutional practices, policies, culture, and routines. Equity-mindedness encompasses being (1) race conscious, (2) institutionally focused, (3) evidence based, (4) systemically aware, and (5) action oriented.<sup>19</sup>

Ethnicity: Is a category of people who identify as a social group on the basis of a shared culture, origins, social background, and traditions that are distinctive, maintained between generations, and lead to a sense of identity, common language or religious traditions.<sup>20</sup>

**Gender: Is separate from ‘sex’, which is the biological classification of male or female based on physiological and biological features. Gender is socially constructed roles, behavior, activities, and attributes that society considers “appropriate” for men and women. A person’s gender may not necessarily correspond to their birth assigned sex or be limited to the gender binary (woman/man).**<sup>21</sup>

**Gender Identity: One’s internal sense of being a man, woman, both, in between, or outside of the gender binary which may or may not correspond with sex assigned at birth. Gender identity is internal and personally defined, it is not visible to others, which differentiates it from gender expression (i.e., how people display their gender to the world around them).**<sup>22</sup>

Implicit Bias: Bias that results from the tendency to process information based on **unconscious associations and feelings, even when these are contrary to one’s conscious or declared beliefs.**<sup>23</sup>

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<sup>18</sup> 101: Equity gaps in higher education. (2019). Higher Learning Advocates. Retrieved August 14, 2020, from <https://higherlearningadvocates.org/resource/higher-ed-101/101-equity-gaps-in-higher-education/>.

<sup>19</sup> Malcolm-Piqueux, L. (2017). Taking equity-minded action to close equity gaps. *Association of American Colleges & Universities*.; Malcom-Piqueux, L., & Bensimon, E. M. (2017). Taking equity-minded action to close equity gaps. *Peer Review*, 19(2), 5–8.

<sup>20</sup> Dein, S. (2006). Race, culture and ethnicity in minority research: A critical discussion. *Journal of Cultural Diversity*, 13(2), 68–67.; Senior, P., & Bohpal, R. (1994). Ethnicity as a variable in epidemiological research. *British Medical Journal*, 309, 327–328.

<sup>21</sup> Torgrimson, B. N., & Minson, C. T. (2005). Sex and gender: What is the difference? *Journal of Applied Physiology*, 99(3), 785–787. <https://doi.org/10.1152/jappphysiol.00376.2005>

<sup>22</sup> Baum, J. & Westheimer, K. Sex? Sexual orientation? Gender identity? Gender expression? (2015). *Teaching Tolerance*. Retrieved August 14, 2020, from <https://www.tolerance.org/magazine/summer-2015/sex-sexual-orientation-gender-identity-gender-expression>.

<sup>23</sup> Harrison-Bernard, L. M., Augustus-Wallace, A. C., Souza-Smith, F. M., Tsien, F., Casey, G. P., & Gualdo, T. P. (2020). Knowledge gains in a professional development workshop on diversity, equity, inclusion, and implicit bias in academia. *Advances in Physiology Education*, 44(3), 286–294. <https://doi.org/10.1152/advan.00164.2019>.

Inclusion: Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.<sup>24</sup>

Intersectionality: The acknowledgement that within groups of people with a common identity, whether it be gender, sexuality, religion, race, or one of the many other defining aspects of identity, there exist intragroup differences. In other words, each individual experience social structure slightly differently because the intersection of their identities reflects an intersection of overlapping oppressions. Therefore, sweeping generalizations about the struggle or power of a particular social group fail to recognize that individuals in the group also belong to other social groups and may experience other forms of marginalization. Unfortunately, institutions and social movements based on a commonly shared identity tend to disregard the presence of other marginalized identities within the group.<sup>25</sup>

Institutional Racism: Particular and general instances of racial discrimination, inequality, exploitation, and domination in organizational or institutional contexts. While institutional racism can be overt (e.g., a firm with a formal policy of excluding applicants of a particular race), it is more often used to explain cases of disparate impact, where organizations or societies distribute more resources to one group than another without overtly racist intent (e.g., a firm with an informal policy of excluding applicants from a low income, minority neighborhood due to its reputation for gangs). The rules, processes, and opportunity structures that enable such disparate impacts are what constitute institutional racism (and variants such as ‘structural racism’, ‘systemic racism’, etc.).<sup>26</sup>

Low Income: Is defined per federal guidelines as household incomes that are or below **100% of their poverty threshold. These households are considered “in poverty.”** Household incomes that are below 50% of their poverty threshold are considered **“severe” or “deep poverty.”** Low income persons have less disposable income than others and may sometimes struggle to cover their basic needs. In addition, low income persons also face housing, food, transportation, and health disparities.<sup>27</sup>

Marginalized/Marginalization: The process by which minority groups/cultures are excluded, ignored, or relegated to the outer edge of a group/society/community. A tactic used to devalue those that vary from the norm of the mainstream, sometimes to the point

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<sup>24</sup> Gilson, C. B., Gushanas, C. M., Li, Y., & Foster, K. (2020). Defining inclusion: Faculty and student attitudes regarding postsecondary education for students with intellectual and developmental disabilities. *Intellectual & Developmental Disabilities, 58*(1), 65–81. <https://doi-org.ezproxy.losrios.edu/10.1352/1934-9556-58.1.65>

<sup>25</sup> Subcultures and sociology intersectionality. (n.d.). *Grinnell College*. Retrieved August 14, 2020, from <https://haenfler.sites.grinnell.edu/subcultural-theory-and-theorists/intersectionality/>.

<sup>26</sup> Clair, M., & Denis, J.S. (2015). Sociology of racism. *The International Encyclopedia of the Social and Behavioral Sciences, 19*, 857-863.

<sup>27</sup> Center for Poverty Research. (2017). How is poverty measured in the United States? *The University of California at Davis, CA*. Retrieved August 7, 2020, from <https://poverty.ucdavis.edu/faq/how-poverty-measured-united-states>.

of denigrating them as deviant and regressive. Marginalized (groups) have restricted access to resources like education and healthcare for achieving their aims.<sup>28</sup>

**Merit:** A concept that at face value appears to be a neutral measure of academic achievement and qualifications; however, merit is embedded in the ideology of Whiteness and upholds race-based structural inequality. Merit protects White privilege under the guise of standards (i.e., the use of standardized tests that are biased against racial minorities) and as highlighted by anti-affirmative action forces. Merit implies that White people are deemed better qualified and more worthy but are denied opportunities due to race-conscious policies. However, this understanding of merit and worthiness fails to recognize systemic oppression, racism, and generational privilege afforded to Whites.<sup>29</sup>

**Microaggressions:** Are brief and commonplace daily verbal, behavioral and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory or negative racial slights and insults that potentially have harmful or unpleasant psychological impact on the target person or group.<sup>30</sup>

**Minoritized:** Describes the process of “minoritization” whereby individuals are afforded less power and representation based on their social identities. These social identities, such as race and ethnicity, are socially constructed concepts that are created and accepted by society. They are used to minoritize individuals in specific environments and institutions that sustain an overrepresentation of Whiteness and subordinate other groups.<sup>31</sup>

**Obligation Gap:** Is the call for civic consciousness and acts of genuine care with the intention of catalyzing change toward becoming a more equity-centered college through epistemological disruption and the reconstruction of educational structures and policies that negatively impact poor and ethno-racially minoritized students. It places the onus of change on the higher education institution rather than the student.<sup>32</sup>

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<sup>28</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.; Lassiter, C., Norasakkunkit, V., Shuman, B., & Toivonen, T. (2018). Diversity and resistance to change: Macro conditions for marginalization in post-industrial societies. *Frontiers in Psychology, 9*, 812.

<sup>29</sup> Chang, R.S. (1999). *Disoriented: Asian Americans, law, and the nation-state*. NYU Press.; Feagin, J.R., & Porter, A. (1995). Affirmative action and African Americans: Rhetoric and practice. *Humboldt Journal of Social Relations, 21*(2), 81-103.; Harris, C.I. (1993). Whiteness as property. *Harvard Law Review, 106*(8), 1707-1791.; Jackson, R.L., & McDonald, A. (2019). The violence of white entitlement and the hypocrisy of earned merit. *Departures in Critical Qualitative Research, 8*(4), 64-68.

<sup>30</sup> Solorzano, D., Ceja, M., & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. *The Journal of Negro Education, 69*, 60-73.

<sup>31</sup> Benitez, M., Jr. (2010). Resituating culture centers within a social justice framework: Is there room for examining Whiteness? In L.D. Patton (Ed.), *Culture centers in higher education: Perspectives on identity, theory, and practice* (pp. 119-134). Stylus.; Harper, S. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education, 36*(1), 9-29.

<sup>32</sup> Sims, J.J., Taylor-Mendoza, J., Hotep, L.O., Wallace, J., & Conaway, T. (2020). *Minding the obligation gap in community colleges and beyond: Theory and practice in achieving educational equity*. Peter Lang Publishing.

Oppression: The systemic and pervasive nature of social inequality woven throughout social institutions as well as embedded within individual consciousness. Oppression fuses institutional and systemic discrimination, personal bias, bigotry and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society. Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.<sup>33</sup>

Overt Racism: Is an unconcealed, unapologetic form of ethnocentrism and racial discrimination that is observable. Historically, overt racism is a creation and product of white supremacy. Characterized by blatant use of negative and/or intentionally harmful attitudes, ideas, or symbols and actions directed at a specific racial group or groups deemed nonwhite or colored, overt racism persists in many forms throughout contemporary society. Overt racism occurs in individual and group interactions, institutions, nations, and international relations, spanning micro- and macro-level social realities.<sup>34</sup>

**Power: Is the ability to exercise one's will over others. Power occurs when some individuals or groups wield a greater advantage over others, thereby allowing them greater access to and control over resources. There are six bases of power: reward power (i.e., the ability to mediate rewards), coercive power (i.e., the ability to mediate punishments), legitimate power (i.e., based on the perception that the person or group in power has the right to make demands and expects others to comply), referent power (i.e., the perceived attractiveness and worthiness of the individual or group in power), expert power (i.e., the level of skill and knowledge held by the person or group in power) and informational power (i.e., the ability to control information). Wealth, Whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates.**<sup>35</sup>

Prejudice: A hostile attitude or feeling toward a person solely because he or she belongs to a group to which one has assigned objectionable qualities. Prejudice refers to a preconceived judgment, opinion or attitude directed toward certain people based on their membership in a particular group. It is a set of attitudes, which supports, causes, or justifies discrimination. Prejudice is a tendency to over categorize.<sup>36</sup>

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<sup>33</sup> Definitions of oppression, dehumanization and exploitation. (n.d.). Retrieved August 14, 2020, from <http://www-personal.umich.edu/~mdover/website/Oppression%20Compendium%20and%20Materials/Definitions%20of%20Oppression.pdf>.

<sup>34</sup> Elias, S. (2015). Racism, overt. In Smith, A.D., Hou, X., Stone, J., Dennis, R., & Rizova, P. (Eds.), *The Wiley Encyclopedia of race, ethnicity, and nationalism*. <https://doi.org/10.1002/9781118663202.wberen398>.

<sup>35</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.; Raven, B.H. (2008). The bases of power and the power/interaction model of interpersonal influence. *Analyses of Social Issues and Public Policy*, 8(1), 1-22. doi: 10.1111/j.1530-2415.2008.00159.x.; Weber, M. (1947). *The theory of social and economic organization*. Translated by A. M. Henderson and T. Parsons. New York: Oxford University Press.

<sup>36</sup> Allport, G. W., Clark, K., & Pettigrew, T. (1954). *The nature of prejudice*. Addison-Wesley.

Privilege: Is unearned social power (set of advantages, entitlements, and benefits) accorded by the formal and informal institutions of society to the members of a dominant group (e.g., White/Caucasian people with respect to people of color, men with respect to women, heterosexuals with respect to homosexuals, adults with respect to children, and rich people with respect to poor people). Privilege tends to be invisible to those who possess it, because its absence (lack of privilege) is what calls attention to it.<sup>37</sup>

Race: A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly skin color), cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period of time. There are no distinctive genetic characteristics that truly distinguish between groups of people. Race presumes human worth and social status for the purpose of establishing and maintaining privilege and power. Race is independent of ethnicity.<sup>38</sup>

Racial Justice: The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice —or racial equity — **goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence** of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.<sup>39</sup>

Racism: Is the intentional or unintentional use of power to isolate, separate and exploit others on the basis of race. Racism refers to a variety of practices, beliefs, social relations, and phenomena that work to reproduce a racial hierarchy and social structure that yield superiority, power, and privilege for some, and discrimination and oppression for others. It can take several forms, including representational, ideological, discursive, interactional, institutional, structural, and systemic. Racism exists when ideas and assumptions about racial categories are used to justify and reproduce a racial hierarchy and racially structured society that unjustly limits access to resources, rights, and privileges on the basis of race.<sup>40</sup>

Reverse Racism: A term created and used by White people to erroneously describe the discrimination they experience when racial minorities allegedly receive preferential treatment. Propagated by segregationist and those against affirmative action, reverse

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<sup>37</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>38</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>39</sup> National Education Association. (2017). Racial Justice in Education. Retrieved August 05, 2020, from <https://neaedjustice.org/wp-content/uploads/2018/11/Racial-Justice-in-Education.pdf>.

<sup>40</sup> Cole, N.L. (2019). *Defining racism beyond its dictionary meaning*. ThoughtCo. Retrieved August 05, 2020, from <https://www.thoughtco.com/racism-definition-3026511>.; Pacific University Oregon. (2019). Equity, Diversity & Inclusion Glossary of Terms. Retrieved August 06, 2020, from <https://www.pacificu.edu/life-pacific/support-safety/office-equity-diversity-inclusion/glossary-terms>.

racism is a form of racism that denies the existence of White privilege and assumes that White people have a superior claim to the opportunities that racial minorities earn. This term is also generally used to describe hostile behavior or prejudice directed at White people.<sup>41</sup>

Sex: Is the biological classification of male or female based on physiological and **biological features. A person's sex may differ from their gender identity.**<sup>42</sup>

Structural Racism: Is the normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage Whites while producing cumulative and chronic adverse outcomes for people of color. Structural racism encompasses the entire system of White domination, diffused and infused in all aspects of society including its history, culture, politics, economics and entire social fabric. Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.<sup>43</sup>

Transgender: Is an umbrella term for people whose gender identity and/or gender expression differs from their assigned sex at birth (i.e. the sex listed on their birth certificates). Transgender people may or may not choose to alter their bodies through the use of hormones and/or gender affirmation surgery. Transgender people may identify with any sexual orientation, and their sexual orientation may or may not change before, during, or after transition. Use "transgender," not "transgendered."<sup>44</sup>

Underserved Students: Are students who have not been afforded the same educational opportunities and equitable resources as some of their peers or as other students in the academic pipeline. This group of students includes low-income, minoritized, disabled, and first-generation students.<sup>45</sup>

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<sup>41</sup> Chang, R.S. (1999) *Disoriented. Asian Americans, law, and the nation-state*. NYU Press.; Lawrence, K., & Keleher, T. (2004). *Structural racism* [Conference session]. Race and Public Policy Conference. <https://www.racialequitytools.org/resourcefiles/Definitions-of%20Racism.pdf>.

<sup>42</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>43</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>44</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>45</sup> Bragg, D.D., Kim, E., Rubin, M.B. (2005). Academic pathways to college: Policies and practices of the fifty states to reach underserved students [Paper presentation]. Association for the Study of Higher Education Annual Meeting, Philadelphia, PA, United States.; Green, D. (2006). Historically underserved students: What we know, what we still need to know. *New Directions for Community Colleges, 2006(135)*, 21-28. [doi.org/10.1002/cc.244](https://doi.org/10.1002/cc.244); Rendon, L.I. (2006). Reconceptualizing success for underserved students in higher education. National Postsecondary Education

White Immunity: Is a product of the historical development and contemporary manifestation of systematic racism and White supremacy. White immunity describes how White people are immune from disparate racial treatment and their privileges are elevated, while people of color are marginalized and denied their rights, justice, and equitable social treatment due to systematic racism. White immunity is used to more accurately engage and describe White privilege.<sup>46</sup>

White Privilege: Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are White. Generally White people who experience such privilege do so without being conscious of it.<sup>47</sup>

White Supremacy: Is a historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of color by White peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.<sup>48</sup>

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Cooperative. Retrieved August 31, 2020, from <https://vtechworks.lib.vt.edu/bitstream/handle/10919/89206/UndeservedStudentsHEduc.pdf?sequence=1>.

<sup>46</sup> Cabrera, N.L. (2017). White immunity: Working through some of the pedagogical pitfalls of “privilege.” *The Journal of the National Conference on Race and Ethnicity in American Higher Education*, 3(1), 78-90.

<sup>47</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.

<sup>48</sup> Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>.