

Engaging with stakeholders across teams, schools, colleges and communities, RISE realized a shared understanding of key terms and concepts is critical to supporting positive discussions around race and race relations. So, RISE has compiled a glossary of terms that often arise within these conversations. These definitions aren't designed to be extensive. The purpose is to create common ground from which productive discussions about race and racism can occur. We recognize some of these concepts can have nuanced meanings, and we encourage you to learn more about each term and concept to expand your knowledge. At the end of the glossary, references have been provided to guide further exploration and research.

Accomplice: Someone who focuses more on dismantling the structures that oppress individuals or groups other than their own by following the direction of stakeholders in the marginalized group. (Jonathan Osler)

Acculturation: Acculturation is cultural modification of an individual, group or people by adapting to or borrowing traits from another culture that occurs due to prolonged cultural contact, such as the *acculturation* of immigrants to American life (Merriam-Webster).

Actor: A person whose actions do not disrupt the status quo, much the same as a spectator at a game. Both have only a nominal effect in shifting an overall outcome. For example, actions of an actor do not explicitly name or challenge the pillars of white supremacy which is necessary for meaningful progress towards racial justice. (Jonathan Osler)

Ally: Someone who supports and stands up for the rights and dignity of individuals and identity groups other than their own. An ally will mostly engage in activism by standing with an individual or group in a marginalized community. (Hampton Morgan)

Anti-Racism: Anti-racism is taking action to identify, dismantle and eliminate racism by changing systems, organizational structures, policies and practices, attitudes and biases so that power is redistributed and shared equitably.

Assimilation: When marginalized people conform to standards set by dominant cultures as a means of progress or survival. When their cultural heritage is looked down on, people often change and hide things about themselves in order to be accepted by the majority culture.

Bias: Bias is when, rather than being neutral, we have a preference for (or aversion to) a person or group of people. These feelings, thoughts or inclinations are usually unreasonable or not well thought out. They can be problematic since they don't allow the person bearing the bias to take all the facts or evidence into account when making a decision.

Bullying: Bullying is typically defined as “unwanted, aggressive behavior ... that involves real or perceived power imbalance. The behavior is repeated or has the potential to be repeated over time.” (stopbullying.gov) Bullying affects those who are the victims, as well as those who are bullies. It can take place across ages, genders and contexts and also can take various forms. It can be physical, such as assault, and also can take place online in the form of cyber-bullying.

Bystander behavior: Bystanders are those who are present but not directly involved when conflict or discriminatory behavior takes place. These individuals have tremendous power to validate or condemn the interaction taking place by their action or lack of action. As an example, a racist comment or stereotypical joke left unchecked can lead to the person making the remark believing that nothing is wrong and that their attitudes and behaviors are the norm. In contrast, responsive bystander behavior can help the harmed person affirm their experiences and the person making the remark or taking the action understand that their choices aren't acceptable.

Color blindness: Color blindness refers to the decision by some not to acknowledge a person's race and to simply view them as individuals. Proponents of this philosophy contend that this approach allows for fairness and equality. Advocates of color-blind practices contend that treating people equally leads to a better society and that racism and race-based privilege no longer exist or no longer wield the power that they once did. Critics of these practices indicate that they ignore the long-established privilege held by dominant racial groups and fail to address inequality.

Community: a social, religious, occupational or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists (dictionary.com)

Conflict: Conflict is defined as disagreement. Conflict can come in many forms and scales. It can come in the form of an argument about a parking spot to a larger war- causing disagreement about resources and power. Most often in sports, you either win or you lose. As athletes, it can be hard to challenge that notion of a zero-sum game when it comes to dealing with conflict. However, conflict can be a negotiation that recognizes the disagreement and finds ways for all parties to win.

Conflict resolution: Conflict resolution is defined as the process of trying to find a solution to a conflict (Heitler, 2012)

Cultural appreciation: An authentic interest in a culture characterized by respect and understanding. This is usually demonstrated through learning about its history and respectfully recognizing aspects without undermining their significance or seeking to benefit from them.

Cultural appropriation: Cultural appropriation is generally considered to occur when members of one race or culture use elements of another culture for their benefit. This is exacerbated when no credit is given or the 'offending group' benefits financially by the use. Those who find cultural appropriation wrong or a violation of intellectual property consider cultural appropriation a form of plagiarism that causes the original meaning of the cultural elements to be lost. Others see cultural appropriation as a positive, done based on admiration of the originating cultures without the intention of harming or devaluation. In the United States, parts of African-American culture, particularly hip-hop, often are emulated, including members of other racial groups adopting stereotypical attire, speech and mannerisms.

Cultural competence: Cultural competence is achieved when an individual has a great deal of empathy and is able to navigate interactions with people of different backgrounds (race, gender, age, religion, culture) in an effective manner. The culturally competent individual is able to seamlessly function in diverse contexts through their ability to attend and respond to a variety of cultural cues. This ability is a combination of many skills, which are developed over time and experience.

Cultural exchange: When people from different cultures mutually share aspects with each other without a systemic power dynamic.

Culture: Culture consists of "patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values." (Kroeber, 1952)

Deep diversity: While diversity is typically thought about as being simply about things we can see, the term "deep diversity," coined by Larson (2010), refers to the differences between people that cannot readily be ascertained by looking at them. It typically refers to things like values, goals, skills and talents. Much of the work contends that there are many instances and situations in which our diversity (differences) related to our skills and perspectives can result in increased or enhanced team or group performance.

Discrimination: Discrimination occurs when a person acts based on their prejudices. Discriminatory behaviors are those that treat others unequally, especially when based on particular characteristics. Discrimination isn't always apparent and typically doesn't occur unless someone says something or acts based upon beliefs that are biased. Most laws are aimed at eliminating discrimination since it is an overt form of racist and prejudicial thoughts and attitudes.

Diversity: “Diversity is the fact or quality of being diverse; difference. A point or respect in which things differ.” (The American Heritage Dictionary of the English Language; 4th ed.) This includes race, ethnicity, gender, age, national origin, religion, (dis)ability, sexual orientation, socioeconomic status, education, marital status, language, physical appearance, opinions, perspectives and values. While diversity is sometimes used in tandem with the word inclusion, it is important to note that actions focusing on diversity aren’t necessarily inclusive. In fact, many initiatives have been criticized for making diversity synonymous with making sure people and groups are represented without a focus on ensuring that all people feel welcomed, respected and involved in their respective organizations. (See inclusion)

Empathy: Empathy is the ability to understand someone else and share their feelings. It requires seeing things from their point of view and feeling the emotions they feel. The term is related to sympathy but is distinct since it involves experiencing emotions as the subject would as separate from pitying them or feeling remorse for them. This concept is related to perspective taking since it involves emotionally placing oneself in “another’s shoes.”

Empowerment: Empowerment involves increasing individual or collective power by exposing the fallacies of “power over” and increasing our abilities to use “power with” and “power within” others.

Equality: Equality is one of the central principles of democracy and is based on the belief that all people should have the same opportunities to be successful and have a productive, enjoyable life. Equality is rooted in fairness since it is linked to another American ideal, that of a meritocracy. The idea of equality is key to the notion that everyone will be able to achieve based on their efforts and contributions to society instead of their status or position. Equality was particularly important during the civil rights era when non-whites didn’t have equal standing or treatment before the law. More recently there has been a debate about whether equality is enough and whether equity is a more important principle. (See equity)

Equity: Equity recognizes that everyone doesn’t begin in the same place in society. Some people face adverse conditions and circumstances making it more challenging with the same effort to achieve the same goals. Equity advocates for those who may have been historically disadvantaged, making it difficult for them to be successful. What is “fair” as it relates to equity isn’t a question of what is the same, but rather the point from which a person begins. Equity takes into account historical and other factors in determining what is fair.

Ethnicity: Ethnicity is a social categorization used to refer to groups with distinct cultural practices and patterns of behavior. This term is sometimes used synonymously with “race.” There can be overlap between race and ethnicity, but they are not the same. In a number of cases, terms that are used to describe ethnicity might be used to describe someone’s race. The terms Hispanic and African American are examples of ethnicities that have commonly been used to identify racial groups. These underscore how such terms can evolve over time or change based on context.

Gender: Gender refers to the socially constructed roles, behaviors, expressions and identities of girls, women, boys, men and gender diverse people. It influences how people perceive themselves and each other, how they act and interact and the distribution of power and resources in society. Gender identity is not confined to a binary (girl/woman, boy/man) nor is it static; it exists along a continuum and can change over time. There is considerable diversity in how individuals and groups understand, experience and express gender through the roles they take on, the expectations placed on them, relations with others and the complex ways that gender is institutionalized in society.

Hypodescent: A practice by members of the dominant culture to automatically assign people of mixed origin (race, culture, ethnicity, socioeconomic status) to the group that is considered inferior. In America this practice became formalized in the early 20th century primarily in the southern states with the passage of "one drop laws" that designated people of mixed race as Black regardless of their appearance. Such rules also forced them into slavery (Blacks were slaves) and by extension also denied them the rights associated with freedom, including citizenship. While these laws have been changed, people of mixed heritage still feel the social pressure to choose a racial category. (See One Drop)

Identity: Identity is "the fact of being, who or what a person or thing is." (Oxford Dictionary, 2017) It also is linked to how people may feel about themselves (i.e. I could be proud of my identity or ashamed of it). A person's identity also can change over time and even vary from context to context. The underlying belief, however, is that there is a core part of us that remains stable across contexts and time.

Ideology: An ideology is a grouping of ideas and beliefs people have about a particular concept that they use to make sense of their world and how they interpret its events. It ultimately affects how they behave and respond to things (e.g. there can be racial ideologies, class ideologies, gender ideologies and age ideologies).

Immigration: The act of moving to a country in which the person immigrating (or moving) was not born and is not in possession of citizenship. Opponents of immigration are sometimes fearful of the loss of culture or jobs and perceive there to be a lack of physical space available for immigrants in their country. Racism and xenophobia can be underlying factors, as well as concerns about national security and counter-terrorism. Many countries have instituted racialized immigration policies to provide preferential treatment to immigrants of certain races, ethnicities and national origins. In the United States, for example, those who critique immigration tend to be concerned about an influx of non-white immigrants who do not speak English. These critiques are often motivated by external factors like economic hardship, international conflict and political rhetoric.

Implicit Bias: Implicit bias describes when we have attitudes towards people or associate stereotypes with them without our conscious knowledge. These biases not only operate outside of our awareness, but they can also be in direct contradiction to a person's espoused beliefs and values. For example, it is possible to express explicit liking of a certain social group, while simultaneously being biased against that group on an unconscious level.

Inclusion: Inclusion refers to the behaviors and social norms that ensure people feel welcome: being treated fairly and respectfully, having equal access to resources and being able to contribute to the environment.

Inclusive communication: An approach that seeks to 'create a supportive and effective communication environment, using every available means of communication to understand and be understood' (Royal College of Speech and Language Therapists, 2003). As we try to be more respectful of people who are different from us, the use of inclusive language is useful as it allows the people with whom we are communicating to realize that we empathize with them.

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.

Internalized racism: Internalized racism is a situation in which people believe and reinforce through their actions the idea that they are inferior because of their race and deserving of their condition. These beliefs may be based upon misinformation or a lack of awareness and may perhaps be unintended.

Interpersonal racism: Interpersonal racism occurs between individuals. Once private beliefs come into interaction with others, the racism is now in the interpersonal realm. Examples include public expressions of racial prejudice, hate, bias and bigotry between individuals.

Intersectionality: Intersectionality refers to the fact that because we occupy many demographic categories simultaneously, the way people may experience discrimination is sometimes not just based on one categorization but can involve several. As an example, a person who is female, non-white and an immigrant can face discrimination based on her gender, race and immigration status simultaneously. By understanding discrimination in this way, we are able to see the institutionalized manner in which these "isms" can function and oppress. This concept also underscores that one might escape one form of discrimination and still be faced with others.

Leadership: Leadership often refers to anyone who holds a formal position of power. At RISE, leadership is defined as action – action that inspires others and galvanizes them around the causes and people who need assistance. Actions reflect values, and leadership skills and can be demonstrated by anyone, regardless of a formalized role or position.

Media: “The means of communication, as radio and television, newspapers, magazines, and the Internet, that reach or influence people widely” (Dictionary.com).

Melting pot: Melting pot is an ideology that suggests American society and culture has successfully assimilated the many races and cultures that have immigrated to the country into one culture that is “American.” Central to this belief is that people no longer hold on to their past identities from when they came to the United States but gave up the practices of their native lands in exchange for American customs. This idea has been challenged for not being inclusive. The concept emerged from those who supported monism. (See monism)

Mentoring: Mentoring is the practice of providing guidance, instruction, support or comfort to someone who may have that need. Mentoring has been shown to provide positive outcomes for those involved in such relationships and has also been shown to insulate its participants from the impact of negative consequences. While mentoring is typically considered to take place when someone older takes a younger or less experienced person under their tutelage, a great deal of research has established the value of peer mentoring where people of the same age can provide one another with support and guidance that can be beneficial. (See peer mentoring)

Microaggressions: Microaggressions are “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.” (Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., & Esquilin, M., 2007) It is the unintentional nature of microaggressions that have led many to claim that people who say they have faced them are “too sensitive” or “crying wolf.” The effect of microaggressions, however, is that people feel insulted, hurt or uncomfortable in the circumstance or interaction. In the case of microaggressions, the intention that the person has isn’t the issue at hand but rather how the message or action may have been received. Often they may be overlooked because they have become so commonplace or are presented in a humorous or complimentary manner.

Mirror vs. mold social theory: Mirror vs. mold social theory is the debate around whether the media mirrors our society and its values or whether it molds them. The potentially reinforcing cycle challenges us to take on the responsibility to push back on the media to represent the society we want.

Monism: Monism is defined as a belief that oneness or sameness is superior to diversity or pluralism. Proponents of monism have strongly advocated for immigrants coming to the United States to adopt one culture and set of cultural practices (American) since multiple value sets can lead to conflict and undermine the stability of the society and the country. Throughout American history there has been a continual shift on the continuum of monism to pluralism as various people have argued for and against increasing and celebrating the diversity that comes with immigration into the United States.

Mulatto: Mulatto is a term used to refer to a person born of one Black parent and one white parent or of mulatto parent(s).

Octoroon: Octoroon is a term referring to a person with one-eighth Black descent.

One drop rule: The one drop rule is a concept based on hypodescent thinking that became enacted into law in many southern states declaring anyone who had Black ancestry would be legally categorized as Black, regardless of their self-identification, appearance or past categorizations. This hypodescent law was enacted alongside other "Jim Crow" laws in the early 20th century and updated previous statutes that typically classified a person as Black if they had more than one-eighth African ancestry. The term is meant to emphasize that any trace of Black ancestry by default makes one a Black person. These laws were used to establish "racial purity" and demarcate who could legally be considered white and as a consequence who was free. While these laws were repealed, many still hold the belief that anyone who has Black ancestry should be identified as Black. Such a belief usually doesn't apply to other racial categories today.

Oppression: Oppression is a means of disadvantaging a particular person or group of people, either through systematic or institutionalized policies and actions or informal attitudes and behaviors. Racial ideologies have been used traditionally to oppress particular groups. The Jim Crow laws in the southern United States and the apartheid laws in South Africa are two examples. Concepts of a person's "place" in society are rooted in oppression. For example, the historical view of women as less dominant and suitable for home life is an example of social oppression.

Patience: Patience is the quality of being patient, as the bearing of provocation, annoyance, misfortune, or pain, without complaint, loss of temper, irritation, or the like. (dictionary.com)

Peer Mentoring: Peer mentoring is mentoring through shared experience in which a mentor who has been through a specific situation or experience works with a mentee who is going through a similar situation or experience or will go through it in the future. While mentoring is often thought of as an older or more experienced mentor guiding a younger or less experienced mentee, peer mentoring is more focused on connecting people of similar experiences. For example, a senior on a high school softball team might mentor a first-year player. The senior would help the first-year player adjust to high school and high school softball. Peer mentors provide guidance, instruction, support or comfort to their mentees based on the mentor's own experience. (See mentoring)

Personal identity: Unique characteristics of an individual (personality, physical characteristics, experience) that are not tied to membership within a larger group (i.e. I am funny) and are not exclusive to only one person's identity (i.e. many people are funny).

Perspective taking: Perspective taking is process through which one is able to see a situation from the viewpoint of another. In the skill of perspective taking, one is able to understand another person's feelings, intentions, thoughts or view of a particular situation. Sometimes we can physically shift our point of view to perceive an event or object from a different vantage point. As it relates to diversity and differences of opinions, perspective taking allows us to understand and appreciate the place someone might be on an issue. It doesn't mean we have to agree with their point of view. This skill or ability lays the foundation for empathy and bridging differences. (Batson, C. D., Early, S., & Salvarani, G., 1997).

Pluralism: Pluralism refers to a situation where there are many people of diverse backgrounds (races, classes, religions, cultures). In a plural society these groups coexist distinctly with very little blending or mixing of cultural or religious traditions and very little mixing between races. In reality, there are varying degrees of pluralism since it is highly unlikely that people living together in a society wouldn't mix. The idea of pluralism stands in contrast of monism and is the basis for many who support diversity initiatives. (See monism)

Power: The ability to do something or influence its outcome. Since people exist within a society with other individuals and institutions, a person's power by extension is influenced, enhanced or constrained by the persons and institutions with whom they interact.

Prejudice: A feeling held towards someone strictly because of their membership in a particular group. Prejudice is usually built upon our knowledge, experiences or presuppositions about that group of people which may or may not be based in fact. People can be prejudiced based on many factors such as race, age, gender, sexual orientation and even social class. This concept is closely related to bias. (See Bias)

Privilege: According to Sensoy & DiAngelo (2012), privilege is “the rights, advantages, and protections enjoyed by some at the expense of and beyond the rights, advantages, and protections available to others” (p. 58). Privilege is socially constructed by the dominant group and benefits the dominant group. If someone is a member of the dominant group, that person automatically enjoys the privileges of that group. One term that is commonplace is “white privilege.” White privilege is to “have great access to rewards and valued resources simply because of one’s group membership” (Ferber, 2012). White privilege refers to the advantages and benefits that are enjoyed by white people that aren’t available to people of color. (McIntosh, 1988, p. 30)

Prosumer: A prosumer is a person who consumes and produces media; rather than simply “consuming” products and media, people are becoming the voices of products and content.

Quadroon: Quadroon is a term referring to a person with one-quarter Black descent.

Race: Race is a social construction usually used to categorize people based on how they appear (skin, eyes, hair, etc.). It refers to how someone appears phenotypically. Many think that race has a genetic basis, and there have been studies that claim to have discovered distinct groupings of people. While there are specific characteristics that are linked to particular groupings of people, distinctions between groups have been based on the geographic regions from which they were thought to emerge. The Human Genome Project funded by the National Institutes of Health has allowed scientists to conclude that there are no significant genetic markers of racial differences. (National Human Genome Research Institute)

Racial ideologies: Racial ideologies are the ways in which we understand or make sense of our daily interactions based on our assumptions about a person’s race. These assumptions are guided by our expectations of others based on their biological makeup and are shaped and guided by our past experiences (Coakley, 2015). Ideologies cause us to stereotype and generalize what we know to all people who may make up a particular group. When this is done along the lines of race, many of the false, assumed notions about racial groups are born. Racial ideologies have historically been used overtly to establish laws and guide national and state policy. More recently racial ideologies are less overt but still yield great influence on the views that we have of racial groups.

Racial imagery: Racial imagery includes the depictions, portrayals or descriptions of people in ways that may reinforce stereotypes or racial ideologies held about that person and their race. It typically involves caricatures or depicting people in stereotypical roles or images.

Racial justice: Racial justice is the proactive reinforcement of policies, practices, attitudes and actions that produce equitable power, access, opportunities, treatment, impacts and outcomes for all.

Racism: Most simply defined, racism is prejudiced thought or action that is based on one's beliefs about racial superiority or inferiority. Such a definition has evolved since many race and diversity scholars contend that racism cannot be instituted or perpetuated without power. Accordingly, many believe that groups who have been historically oppressed cannot engage in acts of racism. In such discussions, the term racism is used to refer to the broader structural and systemic examples of prejudice and oppression that still take place in our society as opposed to interpersonal forms, which are categorized as prejudice. The definition of this term can be complicated because of the different types or levels of racism that can exist. (See internalized racism and structural racism).

Respect: a feeling of admiration or deference toward a person, child, non-human animal, group, ideal or indeed almost any entity or concept, as well as specific actions and conduct representative of that esteem. Respect can be a specific feeling of regard for the actual qualities of the one respected" (Merriam Webster).

Reverse racism: Reverse racism describes prejudice or discrimination, real or perceived, against those of a racial majority or dominant ethnic group. The term has a controversial history and became common during the civil rights movement in the United States. (along with the term "Black racism," as the white community was divided by the movement). After the end of apartheid in South Africa, government efforts to increase the numbers of Black South Africans in civil service were poorly received by many white South Africans and characterized as reverse racism. Finally, affirmative action and university admissions policies in the United States are the subject of much debate, including significant perception of the policies as reverse racism. Dominant racial groups don't directly experience the systemic negative effects of racial discrimination and therefore aren't victims of racism or reverse racism in the same way as oppressed groups.

Rooney Rule: A policy adopted in 2003 requiring all NFL teams to interview at least one ethnic-minority candidate for head coaching and senior football operations jobs. It was designed to ensure that minority candidates, had a better chance to be considered for coaching positions in the NFL. Some have questioned its impact in the 15 years it has been in existence since the racial diversity of coaches, especially head coaches in the league has not changed substantially. In 2020, the rule was updated to require that clubs interview at least two external minority candidates for head coaching openings and at least one minority candidate for any coordinator job, per sources informed of the decision. Additionally, teams must interview one external minority candidate for senior football operations and general manager jobs. Teams and the NFL league office must also include minorities and/or female applicants for senior-level positions, including club president jobs.

Sex: Sex refers to a set of biological attributes in humans and animals. It is primarily associated with physical and physiological features including chromosomes, gene expression, hormone levels and function, and reproductive/sexual anatomy. Sex is usually categorized as female or male but there is variation in the biological attributes that comprise sex and how those attributes are expressed.

Social identity: Social Identity: A person's sense of who they are based on their membership in a social group (i.e. I am a woman).

Social media: Computer-mediated tools that allow people, companies and other organizations to create, share, or exchange information, career interests, ideas and pictures/videos. Social media includes everything from blogs and social networking sites to wiki pages and other content communities.

Stereotype: A commonly held belief about people that is limiting. It gives characteristics to an entire group of people based on observations of some members of that group. A fixed, overgeneralized belief about a particular group or class of people.

Stereotype threat: The simple idea that if you are trying to perform in an area where your group is negatively stereotyped, you are going to feel extra pressure. That extra pressure to not confirm to the negative stereotype can become an additional task that distracts you from the goal at hand. The act of trying to multitask and achieve can, in effect, be a source of underperformance, or performing a task worse than what one is actually capable of. Stereotype threat can lead to underperformance for any social identity for whom a negative stereotype exists, from women in math, to athletes in classrooms, to white men in athletics, and to low-income students and students of color in college. (Steele, C. M., & Aronson, J., 1995).

Structural racism: While many view racism as occurring at an interpersonal level, structural racism refers to the broader ways in which society has been organized that predisposes one group to be successful. This concept takes into account the ways in which race intersects with many other types of discrimination to oppress specific racial groups. Studying and understanding racism from a structural perspective allows many policy makers to focus on the differential access that underprivileged racial groups have in the society. It also allows them to understand the lack of power that many of them have, as well as the disparities of outcomes for them. (Vaught, S. E., & Castagno, A. E., 2008)

Surface diversity: Surface diversity refers to heterogeneity within a group of people based on visibly apparent characteristics, such as race, age and gender. When speaking about diversity, most people are typically referring to these differences. The term coined by Larson (2010) distinguishes these types of differences among people from the unseen "deep" differences, such as our skills, values, beliefs and intentions. His research has found that deep diversity can account for greater productivity among teams depending on the task in which they are involved. (See deep diversity)

Sympathy: Sympathy is a feeling or expression of understanding and caring for someone else who is suffering or has problems that have caused unhappiness (Cambridge Dictionary).

Tolerance: “sympathy for beliefs or practices differing from or conflicting with one's own” (Merriam Webster).

Trust: Trust is the “firm belief in the reliability, truth, or ability of someone or something” (Oxford dictionary). Trust involves someone taking a risk that the person or institution in which they have placed their trust will deliver what they expect. Trust can be the foundation for a number of relationships in our lives ranging from parents, siblings, teachers, coaches and partners. It is our ability to trust and to be trusted that fuels many other dynamics which drive society.

Trusted Circle: A Trusted Circle is a group of people to whom you can go to discuss your deepest secrets and toughest challenges. It is usually a group of people who you have known for a significant period of time who have demonstrated their commitment to your success and your well-being. People in this group usually are made up of family members and close friends and have knowledge of multiple aspects of your life.

Underperformance: Performing a task worse than what one is actually capable of. Stereotype threat can lead to underperformance for any social identity for whom a stereotype exists, from women in math, to athletes in classrooms, to white men in athletics, and to low-income students and students of color in college.

White privilege: White privilege is to “have great access to rewards and valued resources simply because of one’s group membership” (Ferber, 2012). White privilege refers to the advantages and benefits that are enjoyed by white people that aren’t available to people of color. (McIntosh, 1988, p. 30)

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