



ROSS INITIATIVE IN SPORTS FOR EQUALITY

Using the unifying power of sports to improve race relations
and drive social progress

GLOSSARY

As RISE has engaged with stakeholders across teams, schools, colleges and communities, we've realized that a shared understanding of key terms and concepts is critical to supporting positive discussions about 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 was to create common ground from which productive discussions about race and racism can occur. We recognize that 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.

1. **Bias:** A bias is a feeling, thought or inclination that is usually unreasonable or not well thought out. As a result, biases tend to be illogical or inaccurate. Biases can be in favor of something or against something. 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.
2. **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.
3. **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.
4. **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.
5. **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.
6. **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.
7. **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.
8. **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.

9. **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.) Diversity refers to difference regardless of the reasons for such difference, though in recent years it has become associated with race, gender and sexual orientation. 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 surface diversity and deep diversity*)
10. **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.”
11. **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*)
12. **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.
13. **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.” While there can be overlap between race and ethnicity, they aren’t 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.
14. **Gender:** Gender typically means “the behavioral, social and psychological aspects of being male and female.” (Pryzgodna & Chrisler, 2000) It is a term used interchangeably with sex, which refers to the biological aspects of being male and female. This definition indicates that while gender is related to the sex that one has at birth, it transcends biology and involves psychological, societal and behavioral norms and patterns of behavior. Gender, therefore, can be very complex since people can identify in diverse ways. As of April 2017, Facebook has at least 71 ways (gender) by which its users can identify. (Facebook Diversity)
15. **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 may 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.
16. **Implicit bias:** Implicit bias refers to the unconscious biases, stereotypes and beliefs we hold that inform and shape our behavior. We are unaware of these beliefs since they exist beneath our level of consciousness. These beliefs, however, impact our decision making and interactions in the same way as the biases of which we are aware. All people have implicit biases that may be in conflict with ideals for which we advocate. Accordingly, people of one race can have an implicit bias against people of their own race, such as cases of internalized racism. (*See internalized racism*)
17. **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.
18. **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.

19. **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.
20. **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*)
21. **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.
22. **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.
23. **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.
24. **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.
25. **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 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).
26. **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*)
27. **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)

28. **Race:** Race is a social construction usually used to categorize people based on how they appear. 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)
29. **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.
30. **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.
31. **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*).
32. **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.
33. **Stereotype:** A stereotype is a set of beliefs regarding typical qualities of members of a given group, often social, racial or ethnic; these beliefs are often widespread and socially acceptable. While it is commonly believed that stereotypes are based on some amount of truth, research shows that this usually isn't the case. Stereotypes help reinforce and worsen social inequalities and cause individual judgments and beliefs to deviate from objectivity.
34. **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)
35. **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*)

References:

1. Batson, C. D., Early, S., & Salvarani, G. (1997). Perspective taking: Imagining how another feels versus imagining how you would feel. *Personality and social psychology bulletin*, 23 (7), 751-758.
2. Cheney, Carol; LaFrance, Jeannie; Quinteros, Terrie (25 August 2006). "Institutionalized Oppression Definitions" (PDF). The Illumination Project. Portland Community College. Retrieved 2012-08-08.
3. Cohen, Carl. "Race Preference in College Admissions". The Heritage Foundation. Retrieved 15 July 2014.
4. Doane, Ashley (March 2006). "What is racism? Racial discourse and racial politics". *Critical Sociology*. Sage. 32 (2-3): 255-274. doi:10.1163/156916306777835303.
5. Facebook (2017, April). Facebook Diversity. Retrieved from <https://www.facebook.com/photo.php?fbid=567587973337709&set=a.196865713743272.42938.105225179573993&type=1>
6. Ferber, A. L. (2012). The culture of privilege: color-blindness, postfeminism, and christonormativity. *Journal of Social Issues*, 68(1), 63-77.
7. Goldsmith Marshall, "Leaders Make Values Visible", 2016
8. Hudson, James M. & Bruckman, Amy S. (2004). "The Bystander Effect: A Lens for Understanding Patterns of Participation". *Journal of the Learning Sciences*. 13 (2): 165-195. doi:10.1207/s15327809jls1302_2.
9. Kimmel, Michael S. (2009). *Privilege: A Reader*. Westview Press. pp. 1, 5, 13-26. ISBN 0813344263.
10. Larson, J. R. (2010). *In search of synergy in small group performance*. Psychology Press.
11. Massie, V. M. (2016, June 29). Americans are split on "reverse racism." That still doesn't mean it exists. Retrieved April 12, 2017, from <http://www.vox.com/2016/6/29/12045772/reverse-racism-affirmative-action>
12. McCrae RR, & et al (2013). The Inaccuracy of National Character Stereotypes. *Journal of Research in Personality*, 47 (6) PMID:
13. McIntosh, P. (1988). *White privilege: Unpacking the invisible knapsack*.
14. McWhorter, John. "You Can't 'Steal' A Culture: In Defense of Cultural Appropriation". The Daily Beast. Retrieved October 20, 2014. 24187394
15. National Human Genome Research Institute (2017, April). All about the Human Genome Project. Retrieved from <https://www.genome.gov/10001772/>
16. Norton, Michael I., and Samuel R. Sommers. "Whites See Racism as a Zero-Sum Game That They Are Now Losing." *Perspectives on Psychological Science* 6, no. 3 (May 2011): 215-218.
17. Rogers, R. A. (2006). From cultural exchange to transculturation: A review and reconceptualization of cultural appropriation. *Communication Theory*, 16(4), 474-503.
18. Sensoy, Ö., & DiAngelo, R. (2015). *Is everyone really equal?: An introduction to key concepts in social justice education*. Teachers College Press.
19. Steele, C. M. (2011). *Whistling Vivaldi: how stereotypes affect us and what we can do*. New York: W.W. Norton & Company.
20. Stop Bullying. (2017, April). What is Bullying? Retrieved from <https://www.stopbullying.gov/what-is-bullying/index.html>
21. Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: implications for clinical practice. *American psychologist*, 62(4), 271.
22. Vaught, S. E., & Castagno, A. E. (2008). "I don't think I'm a racist": Critical Race Theory, teacher attitudes, and structural racism. *Race Ethnicity and Education*, 11(2), 95-113.
23. Young, James O. (February 1, 2010). *Cultural Appropriation and the Arts*. John Wiley & Sons. p. 5. ISBN 9781444332711. Retrieved July 22, 2015.