



## **SLP-CLDE KC Anti-Racism Terminology Guide 2020-2021**

In the summer of 2020, widespread social unrest erupted both within the United States and abroad in response to blatant, ongoing, police violence against Black Americans. In response, the NASPA Student Leadership Programs Knowledge Community created an SLPKC Anti-Racism Action Plan to explicitly (re)center anti-Black racism efforts within our work. This terminology guide represents one tangible product of that action plan. Dr. Jasmine D. Collins, SLP-CLDE KC Liaison, took leadership on this initiative and brought together a committee including Student Leadership Programs (SLP) and Civic Learning and Democratic Engagement (CLDE) representatives. The committee cultivated a terminology guide with the goal of bringing together definitions and resources for the establishment and recognition of common language used within and across leadership programs, civic engagement and diversity, equity, inclusion and social justice work in an effort to bridge gaps between these functional areas. This guide also seeks to contextualize the use of ever-evolving terminology in light of current political and public discourse to aid leadership educators and student affairs professionals in facilitating timely and relevant programming. We hope this guide will serve as an accessible tool and valuable resource for advancing anti-racism and social justice efforts across multiple functional areas in higher education and student affairs.

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## A

**Activism:** The active participation of individuals in group behavior for the purpose of creating change in attitudes, knowledge, behavior, and/or symbols. The expected change can be directed toward individuals, groups, and/or systems.

*Source: (Chambers & Phelps, 1993)*

Chambers, T., & Phelps C. (1993). Student activism as a form of leadership and student development. *NASPA Journal* (31)1, 19-29. <https://doi.org/10.1080/00220973.1993.11072333>

**Advocacy:** Involves promoting the interests or cause of someone or a group of people. An advocate is a person who argues for, recommends, or supports a cause or policy. Advocacy is also about helping people find their voice.

*Source: (West Virginia University Center for Excellence in Disabilities, 2020)*

West Virginia University Center for Excellence in Disabilities (2020). *Types of advocacy*. <http://cedwvu.org/resources/types-of-advocacy/>

**Affinity Group:** Also referred to as a “caucus.” Affinity groups provide spaces for people to work within their own racial/ethnic group. For people of color, a caucus is a place to work with peers to address the impact of racism, to interrupt experiences of internalized racism, and to create a space for healing and working for individual and collective liberation. For white people, a caucus (also sometimes referred to as a White Accountability Space) provides time and space to work explicitly and intentionally on understanding white culture and white privilege and to increase one’s critical analysis around these concepts. A white caucus also puts the onus on white people to teach each other about these ideas, rather than placing a burden on people of color to teach them.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Affirmative Action:** Describes policies adopted since the 1960s that require “affirmative” (or positive) actions to be taken to ensure people of color and women have opportunities equal to those of White men in the areas of promotions, salary increases, school admissions, financial aid, scholarships, and representation among vendors in government contracts. Although they have been effective in redressing injustice and discrimination that persisted in spite of civil rights laws

and constitutional guarantees, the policies have been attacked because of perceived “reverse discrimination.” The Supreme Court has not ruled all affirmative action unconstitutional but has limited the use and ways which policies can be written and applied.

*Source: (Race Forward, 2015)*

Race Forward (2015). *Race reporting guide*. The Center for Racial Justice Innovation. <https://www.raceforward.org/reporting-guide>

**Ally:** Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Anti-Black Racism:** A pervasive and productive manifestation of White supremacy. Refers to the ways in which Black people are globally and uniquely discriminated against on interpersonal, institutional, and systemic levels in relation to other racial and ethnic groups. Anti-Black racism seeks to strip Black people of their basic humanity and to block, discredit and or otherwise disregard acts of Black resistance and liberation.

*Source: (CSSP, 2019; Lopez, 2020)*

CSSP (2019). *Key equity terms and concepts: A glossary for shared understanding*. Center for the Study of Social Policy. <https://cssp.org/resource/key-equity-terms-and-concepts-a-glossary-for-shared-understanding/>

Lopez A. E. (2020). Anti-Black racism in education: School leaders’ journey of resistance and hope. In Papa R. (Ed.), *Handbook on Promoting Social Justice in Education* (pp. 1935 - 1950). Springer. [https://doi.org/10.1007/978-3-030-14625-2\\_37](https://doi.org/10.1007/978-3-030-14625-2_37)

**Anti-Racist Practice:** The work of actively identifying and challenging racism by changing systems, organizational structures, policies and practices, and attitudes to redistribute power in an equitable manner.

Source: (CSSP, 2019)

CSSP (2019). *Key equity terms and concepts: A glossary for shared understanding*. Center for the Study of Social Policy. <https://cssp.org/resource/key-equity-terms-and-concepts-a-glossary-for-shared-understanding/>

**Applied Critical Leadership:** Grounded in practices that are framed by social justice and educational equity wherein leadership results from both professional practice and leaders' embodied lived experiences.

Source: (Santamaría & Santamaría, 2011; Santamaría & Santamaría, 2015)

Santamaría, L. J., & Santamaría, A. P. (2011). *Applied critical leadership in education*. Routledge.

Santamaría, L. J., & Santamaría, A. P. (2015). Counteracting educational injustice with applied critical leadership: Culturally responsive practices promoting sustainable change. *International Journal of Multicultural Education*, 17(1), 22-42. <http://dx.doi.org/10.18251/ijme.v17i1.1013>

**Assimilation:** The process whereby a minority group gradually adapts to the customs and attitudes of the prevailing culture.

Source: (Noel, 2020)

Noel, L.-A. (2020). *Assimilation*. Critical Alphabet. <https://criticalalphabet.com/a/assimilation/>

## **B**

**Bias (Implicit):** Also known as implicit social cognition, implicit bias refers to the attitudes or stereotypes that affect one's understanding, actions, and decisions in an unconscious manner. These biases, which reside deep in the subconsciousness and encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control.

Source: (Kirwan Institute for the Study of Race and Ethnicity, 2015)

Kirwan Institute for the Study of Race and Ethnicity (2015). *Understanding implicit bias*. <http://kirwaninstitute.osu.edu/research/understanding-implicit-bias/>

**BIPOC:** BIPOC stands for Black, Indigenous, and people of color. Pronounced “bye-pock,” this is a term specific to the United States, intended to center the experiences of Black and Indigenous groups and demonstrate solidarity between communities of color.

*Source: (Davidson, 2021)*

Davidson, K. (2021). Why we use BIPOC. <https://www.ywcaworks.org/blogs/ywca/fri-01152021-1332/why-we-use-bipoc>

**Brave Space:** A learning environment for social justice dialogue which encourages individuals to explore the ways they’ve been socialized and how this socialization has impacted their identity development while examining both how they view themselves and relate to others. Brave spaces challenge participants to move beyond the comfort often associated with ground rules and “safe spaces.”

*Source: (Araro & Clemens, 2013; Rezaei, 2018)*

Araro, B., & Clemens, K. (2013). From safe spaces to brave spaces: A new way to frame dialogue around diversity and social justice. In L. Landreman (Ed.), *The art of effective facilitation: Reflections from social justice educators* (pp. 135–150). Stylus.

Rezaei, R. (2018). Creating brave spaces in leadership education. In K. Guthrie & V. Chunoo (Eds.). *Changing the narrative: Socially just leadership education* (pp. 213-228). Information Age Publishing.

## C

**Campus Racial Climate:** Captures the attitudes, perceptions, and expectations in an institutional community around issues of race, ethnicity, and diversity

*(Source: Hurtado et al., 1999, p. 3)*

Hurtado, S., Milem, J. F., Clayton-Pedersen, A. R., & Allen, W. R. (1999). Enacting diverse learning environments: Improving the campus climate for racial/ethnic diversity in higher education. *ASHE-ERIC Higher Education Reports Series 26(8)*. Jossey-Bass.

**Civic Action** as lifelong practice: The capacity and commitment both to participate constructively with diverse others and to work collectively to address common problems; the practice of working in a pluralistic society and world to improve the quality of people’s lives and the sustainability of the planet; the ability to analyze systems in order to plan and engage in public action; the moral and political courage to take risks to achieve a greater public good.

Source: (NASPA, n.d.)

NASPA (n.d.). Civic Learning and Democratic Engagement (CLDE) *Emergent theory of change*. <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

**Civic Agency:** Involves the capacities of citizens to work collaboratively across differences like partisan ideology, faith traditions, income, geography, race, and ethnicity to address common challenges, solve problems and create common ground; requires a set of individual skills, knowledge, and predispositions; also involves questions of institutional design, particularly how to constitute groups and institutions for sustainable collective action.

Source: (NASPA, n.d.)

NASPA (n.d.). Civic Learning and Democratic Engagement (CLDE) *Emergent theory of change*. <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

**Civic Engagement:** Political and non-political behaviors aimed at making a difference in the civic life of communities to which one belongs. Also refers to the process of developing the combination of knowledge, skills, values and motivations to make that difference.

Source: (Ehrlich, 2000, p. vi)

Ehrlich, T. (2000). *Civic responsibility and higher education*. Greenwood Publishing Group.

**Civic Ethos** of campus: The infusion of democratic values into the customs and habits of everyday practices, structures, and interactions; the defining character of the institution and those in it that emphasizes open-mindedness, civility, the worth of each person, ethical behaviors, and concern for the well-being of others; a spirit of public-mindedness that influences the goals of the institution and its engagement with local and global communities.

Source: (NASPA, n.d.)

NASPA (n.d.). Civic Learning and Democratic Engagement (CLDE) *Emergent theory of change*. <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

**Civic Inquiry:** Integrated within the majors and general education: The practice of inquiring about the civic dimensions and public consequences of a subject of study; the exploration of the impact of choices on different constituencies and entities, including the planet; the deliberate consideration of differing points of views; the ability to describe and analyze civic intellectual debates within one's major or areas of study.

Source: (NASPA, n.d.)

NASPA (n.d.). Civic Learning and Democratic Engagement (CLDE) Emergent theory of change. <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

**Civic Learning:** The acquisition of the knowledge, the intellectual skills and the applied competencies that citizens need for informed and effective participation in civic and democratic life; it also means acquiring an understanding of social values that underlie democratic structures and practices. Civic learning can happen in courses, in the co-curriculum, and in engagement with communities beyond the classroom.

*Source: (Reiff, 2016, p. 3)*

Reiff, J. D. (2016). What if a state required civic learning for all students? *Higher Learning Research Communications*, 6(2).

**Civic Learning and Democratic Engagement:** Civic Learning and Democratic Engagement (CLDE) work centers around developing students into engaged and active community members. Through education around democratic participation, centering the value of dialogue across difference, and nurturing social responsibility, SA pros focused on CLDE work are dedicated to providing students with the knowledge, skills, and abilities to make a difference in their communities. To learn more about CLDE at NASPA, connect with these communities and initiatives.

*Source: (NASPA, n.d.)*

NASPA (n.d.). *Civic learning and democratic engagement*. <https://www.naspa.org/focus-areas/civic-engagement>

**Civic Literacy & Skill Building** as a goal for every student: The cultivation of foundational knowledge about fundamental principles and debates about democracy expressed over time, both within the United States and in other countries; familiarity with several key historical struggles, campaigns, and social movements undertaken to achieve the full promise of democracy; the ability to think critically about complex issues and to seek and evaluate information about issues that have public consequences.

*Source: (NASPA, n.d.)*

NASPA (n.d.). Civic Learning and Democratic Engagement (CLDE) Emergent theory of change. <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

**Colorblind Racial Ideology:** Colorblindness consists of two interrelated dimensions: color-evasion and power-evasion. Color-evasion consists of the denial of potential racial differences by



emphasizing sameness (“I don’t see the color of a person, we are all the same”). Power-evasion consists of the denial of racism by emphasizing the belief that everyone has the same opportunities (“Everyone has an equal chance to succeed in society. It’s all of this talk about race that is the problem”). While a color-blind racial ideology may seem to be a pathway to achieve equity, in reality it invalidates the importance of peoples’ culture; ignores the manifestations of racist policies which preserves the ongoing processes that maintain racial and ethnic stratification in social institutions.

*Source: (Neville, et. al, 2013; CSSP, 2019, p. 4)*

CSSP (2019). *Key equity terms and concepts: A glossary for shared understanding*. Center for the Study of Social Policy. <https://cssp.org/resource/key-equity-terms-and-concepts-a-glossary-for-shared-understanding/>

Neville, H. A., Awad, G. H., Brooks, J. E., Flores, M. P., & Bluemel, J. (2013). Color-blind racial ideology: Theory, training, and measurement implications in psychology. *American Psychologist*, 68(6), 455–466. <https://doi.org/10.1037/a0033282>

**Colorism:** Using White skin color as the standard, colorism refers to the allocation of privilege and favor to lighter skin colors and disadvantage to darker skin colors. This form of prejudice often results in reduced opportunities for those who are discriminated against, and numerous studies have revealed differences in life outcomes by complexion. Colorism operates both within and across racial and ethnic groups. This term was first coined by Alice Walker in 1983.

*Source: (CSSP, 2019, p. 4)*

CSSP (2019). *Key equity terms and concepts: A glossary for shared understanding*. Center for the Study of Social Policy. <https://cssp.org/resource/key-equity-terms-and-concepts-a-glossary-for-shared-understanding/>

**Community Engagement:** The collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity.

*Source: (California State University San Marcos, 2015)*

California State University San Marcos (2015). *Carnegie classification*. <https://www.csusm.edu/community/carnegie.html>

**Community Participation:** Refers to citizen engagement in local affairs-such as volunteering with the community, mobilizing public support, fundraising and organizing local groups.

*Source: (Lee, et al., 2019)*

Lee, D., Heffron, J. L., & Mirza, M. (2019). Content and effectiveness of interventions focusing on community participation poststroke: A systematic review. *Archives of Physical Medicine and Rehabilitation*, 100(11), 2179-2192. <https://doi.org/10.1016/j.apmr.2019.06.008>

**Community Service:** Consists of activities that are completed without pay to help give back to a community. Volunteers tend to receive some benefit by learning more about how their service makes a difference in the lives of the service recipients and its impact in the community.

*Source: (Furco, 1996)*

Furco, A. (1996). Is service-learning really better than community service? A study of high school service program outcomes. In A. Furco & S.H. Billigs (Eds.) *Service Learning: The Essence of the Pedagogy* (pp. 23-50). Information Age Publishing. <https://digitalcommons.unomaha.edu/slceslgen/154>

**Co-Opt or Co-Option:** One definition of co-option is “to assimilate, take, or win over into a larger or established group.” Once a social justice movement becomes co-opted, it has in turn been immobilized as it is swept up into becoming a part or extension of the larger group or system(s) it initially sought to dismantle and transform.

*Source: (Feldman, 2018)*

Feldman, B. M. (2018). *The co-option and oppression of a social justice movement: Professionalized peer support services*. <https://medium.com/@feldman.brooke.m/the-co-option-and-oppression-of-a-social-justice-movement-professionalized-peer-support-services-2b857903c150>

**Counternarratives:** Stories of individuals and groups whose narratives have been marginalized, lost, skewed, or remain untold. These narratives challenge dominant discourses that serve to target some and protect others from oppression.

*Source: (Davis & Harrison, 2013)*

Davis, T., & Harrison, L. M. (2013). *Advancing social justice: Tools, pedagogies, and strategies to transform your campus*. John Wiley & Sons.

**Critical Leadership Studies (CLS):** A set of “broad, diverse and heterogeneous perspectives that share a concern to critique the power relations and identity constructions through which leadership dynamics are often reproduced, frequently rationalized, sometimes resisted and occasionally transformed.” CLS examines complex power dynamics between leaders, followers, and context and highlights the “significance of follower agency and their potential for dissent and resistance.”

*Source: (Collinson, 2011)*

Collinson, D. (2011). Critical leadership studies. In A. Bryman, D. Collinson, K. Grunt, B. Jackson, & M. Uhl-Bien (Eds.). *The Sage handbook of leadership studies* (pp. 181-194). Sage.

**Critical Race Theory (CRT):** A movement born out of Critical Legal Studies (CLS), and post-civil rights era activism in the 1980s. CRT critiques liberal, color-blind notions of sociopolitical power and seeks to address the institutional, structural, and ideological reproduction of racial hierarchy through philosophical critique and dynamic community and institutional engagement.

*Source: (Crenshaw, 2011)*

Crenshaw, K. W. (2011). Twenty years of critical race theory: Looking back to move forward. *Connecticut Law Review*, 43(5), 1253-1352.

**Culturally Relevant Leadership Learning (CRL):** The CRL model drawn upon Ladson-Billings’ (1995) culturally relevant pedagogy to provide a framework for leadership programs. The goal is to position leadership educators to address complexities of social inequity through leadership learning. The model includes components of campus racial climate; leader identity, efficacy and capacity; and the process of leadership.

*Source: (Ladson-Billings, 1995; Osteen et al., 2016)*

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32, 465–491. <https://doi.org/10.3102/00028312032003465>

Osteen, L., Guthrie, K. L., Bertrand-Jones, T. (2016). Leading to transgress: Critical considerations for transforming leadership learning. *New Directions for Student Leadership*, 152, 95-106. <https://onlinelibrary.wiley.com/doi/abs/10.1002/yd.20212>

## **D**

**Decolonization:** The active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial Equity Tools Glossary*. <https://www.racialequitytools.org/glossary>

**Defund:** (As in “Defund the Police”). The reallocation of public funds away from law enforcement activities and organizations toward community resources such as housing, health and education.

*Source: (Vox, 2020)*

Vox (2020). What “defund the police” really means. *Youtube*. <https://youtu.be/I9w841nrIBg>

**Democratic Participation:** Acts that are intended to influence the behavior of those empowered to make decisions.

*Source: (Verba, 1967)*

Verba, S. (1967). Democratic participation. *The Annals of the American Academy of Political and Social Science*, 373(1), 53-78. <https://doi.org/10.1177/000271626737300103>

**Differential Racialization:** The process by which groups of people are racialized in differing ways at different times to serve the needs and interests of Whiteness.

*Source: (Basile & Black, 2019)*

Basile, V., & Black, R. (2019). They hated me till I was one of the “good ones”: Toward understanding and disrupting the differential racialization of undergraduate African American STEM majors. *The Journal of Negro Education*, 88(3), 379-390.

**Discrimination:** Treatment of an individual or group based on their actual or perceived membership in a social category, usually used to describe unjust or prejudicial treatment on the

grounds of race, age, sex, gender, ability, socioeconomic class, immigration status, national origin, or religion.

*Source: (Center for Racial Justice Innovation, 2015)*

Center for Racial Justice Innovation. (2015). *Race reporting guide*. [https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward\\_V1.1.pdf](https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward_V1.1.pdf)

**Disenfranchisement:** Disenfranchisement becomes apparent through the implementation of colorblind policies that impose a financial hardship, create confusion, limits access to the ballot, dilute the vote geographically, or use subjective measures of eligibility.

*Source: (Blessett, 2015)*

Blessett, B. (2015). Disenfranchisement: Historical underpinnings and contemporary manifestations. *Public Administration Quarterly*, 3-50. <https://www.jstor.org/stable/24372042>

**Diversity:** Diversity includes all the ways in which people differ, and it encompasses all the different characteristics that make one individual or group different from another.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

## **E**

**Ethical Leadership:** Calls on those in power to exercise their personal obligation to carry out the functions of their roles in ways that do not cause harm to others. Ethical leadership requires accountability when harm is done and/or when ethical standards are not met.

*Source: (Collins & Whittington, 2021)*

Collins, J. D. & Whittington, S. L. (2021). Never neutral: Challenging the presumed centrality of ethics in socially just leadership. In K. L. Guthrie & V. S. Chunoo (Eds.), *Shifting the mindset: Socially just leadership education*. Information Age Publishing. <https://www.infoagepub.com/products/Shifting-the-Mindset>

**Ethics:** The systematic study of how and why behavior is considered right or wrong, good or bad.

Source: (Shapiro & Stefkovich, 2016)

Shapiro, J. P., & Stefkovich, J. A. (2016). *Ethical leadership and decision making in education: Applying theoretical perspectives to complex dilemmas* (4th ed). Routledge.

**Ethnicity:** Refers to clusters of people who have common culture traits that they distinguish from those of other people. People who share a common language, geographic locale or place of origin, religion, sense of history, traditions, values, beliefs, food habits, and so forth, are perceived, and view themselves as constituting an ethnic group.

Source: (Smedley & Smedley, 2005)

Smedley, A., & Smedley, B. D. (2005). Race as biology is fiction, racism as a social problem is real: Anthropological and historical perspectives on the social construction of race. *American Psychologist*, 60(1), 16–26. <https://doi.org/10.1037/0003-066X.60.1.16>

**Ethnocentrism:** A nearly universal syndrome of attitudes and behaviors, typically including in-group favoritism.

Source: (Hammond & Axelrod, 2006)

Hammond, R. A., & Axelrod, R. (2006). The evolution of ethnocentrism. *Journal of Conflict Resolution*, 50(6), 926-936. <https://doi.org/10.1177/0022002706293470>

**Educational Equity:** The condition that is achieved “when educational policies, practices, interactions, and resources, are representative of, constructed by, and responsive to all people such that each individual has access to, can meaningfully participate, and make progress in high-quality learning experiences that empower them towards self-determination and reduces disparities in outcomes regardless of individual characteristics and cultural identities”

(Source: Warren et al, 2016, p. 3).

Warren, C. L., Kyser, T. S., Moore, T., Skelton, S. M., and Thorius, K. A. K. (2016). *Leadership practices for transformative change towards equity*. The Great Lakes Equity Center (GLEC). <https://greatlakesequity.org/resource/leadership-practices-transformative-change-towards-equity>

**Equity:** Means fairness and justice and focuses on outcomes that are most appropriate for a given group, recognizing different challenges, needs, and histories. It is distinct from diversity, which can simply mean variety (the presence of individuals with various identities). It is also not

equality, or “same treatment,” which doesn’t take differing needs or disparate outcomes into account. Systemic equity involves a robust system and dynamic process consciously designed to create, support and sustain social justice.

*Source: (Center for Racial Justice Innovation, 2015)*

Center for Racial Justice Innovation. (2015). *Race reporting guide*. [https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward\\_V1.1.pdf](https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward_V1.1.pdf)

## I

**Inclusion:** Being included within a group or structure. More than simply diversity and quantitative representation, inclusion involves authentic and empowered participation, with a true sense of belonging and full access to opportunities.

*Source: (Center for Racial Justice Innovation, 2015)*

Center for Racial Justice Innovation. (2015). *Race reporting guide*. [https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward\\_V1.1.pdf](https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward_V1.1.pdf)

**Inclusive Leadership:** Leadership practice that allows everyone, across multiple types of differences, to participate, contribute, have a voice, and feel that they are connected and belong, all without losing individual uniqueness or having to give up valuable identities or aspects of themselves. Inclusive leadership reframes both what it means to be an insider in a work group or organization and who gets to define that. Rather than treating membership and participation as a privilege granted by those traditionally in power to those previously excluded—often with assimilation to established norms as a condition of full acceptance—inclusive practices redefine who the “we” is in an organization or work group so that all have the right to be there and to have an equal voice, both in managing the boundary and in defining (and redefining) norms, values, and preferred styles for success.

*Source: (Ferdman, 2020, pp. 44-64)*

Ferdman, B. M. (2020). *Inclusive leadership: Transforming diverse lives, workplaces, and societies*. Taylor & Francis.

**Institutional Racism:** Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Internalized Dominance:** Internalizing and acting out (often unintentionally) the constant messages circulating in the culture that you and your group are superior to the minorities group and thus entitled to your higher position.

*Source: (DiAngelo, 1997)*

DiAngelo, R. (1997). Heterosexism: Addressing internalized dominance. *Journal of Progressive Human Services*, 8(1), 5-21.

**Internalized Oppression:** The “internalizing” or believing, on the part of a target group, the lies and misinformation that the agent group disseminates. It is expressed in behavior and interactions between individual members of the target group who repeat the content of the lies or misinformation. Internalized oppression is always an involuntary reaction to the experience of oppression on the part of the target group

*Source: (Adams & Bell, 2016)*

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed). Routledge/Taylor & Francis Group.

**Intersectionality:** A prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia — seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges.

These distinct problems create challenges for movements that are only organized around single-axis issues. So when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination.

*Source: (Guodabia, 2018)*

Guodabia, O. (2018, August 31). *Kimberlé Crenshaw and Lady Phyll talk intersectionality, solidarity, and self-care*. <https://www.them.us/story/kimberle-crenshaw-lady-phyll-intersectionality>



## **J**

**Justice-Impacted Student:** An individual enrolled as a student at a two-or-four-year college or university who has been directly and/or indirectly involved with the criminal justice system (e.g., a child of an incarcerated person).

*Source: (Johnson et al, 2020)*

Johnson, R. M., Abreu, J., Quaye, S. J., Harper, S. R., & Pendakur, S. L. (2020). Engaging justice-involved students. In S. R. Harper & S. J. Quaye (Eds.) *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*, (pp. 273-286). Routledge.

**Justice-Involved Student:** An individual enrolled as a student at a two-or-four-year college or university who is involved (or has a history of involvement) with the criminal justice system in some way, including but not limited to incarceration in jail or prison, parole, probation, and/or mandatory supervision. Not the same as a *justice-impacted* student.

*Source: (Johnson et al., 2020)*

Johnson, R. M., Abreu, J., Quaye, S. J., Harper, S. R., & Pendakur, S. L. (2020). Engaging justice-involved students. In S. R. Harper & S. J. Quaye (Eds.) *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*, (pp. 273-286). Routledge.

## **L**

**Leader:** One who fosters change, or movement, from where we are now to some new place that is desired or valued. A leader also takes responsibility for bringing people and institutions into the change process.

*Source: (Astin & Astin, 2000; Huber, 2002)*

Astin, A. W. & Astin, H. S. (2000). *Leadership reconsidered: Engaging higher education in social change*. [https://www.naspa.org/images/uploads/kcs/SLPKC\\_Learning\\_Reconsidered.pdf](https://www.naspa.org/images/uploads/kcs/SLPKC_Learning_Reconsidered.pdf)

Huber, N. S. (2002). Approaching leadership education in the new millennium. *Journal of Leadership Education*, 1(1), 25-34.

**Leadership:** There are countless definitions of the term ‘leadership.’ Nevertheless, leadership educators tend to agree on several defining characteristics. Namely, leadership is a process, not a person; leadership processes are culturally-derived and socially constructed; leadership is a collaborative effort that requires active participants in leader and follower roles; the process of leadership is ethical and non-coercive; the process of leadership intends to foster real change.

*Source: (Astin & Astin, 2000; Guthrie & Jenkins, 2018; Rost, 1991)*

Astin, A. W. & Astin, H. S. (2000). *Leadership reconsidered: Engaging higher education in social change*. [https://www.naspa.org/images/uploads/kcs/SLPKC\\_Learning\\_Reconsidered.pdf](https://www.naspa.org/images/uploads/kcs/SLPKC_Learning_Reconsidered.pdf)

Guthrie, K. L., & Jenkins, D. M. (2018). *The role of leadership educators: Transforming learning*. Information Age Publishing.

Rost, J. C. (1991). *Leadership for the twenty-first century*. Greenwood Publishing Group.

**Leader Development:** Leader development occurs as an individual incorporates new leadership knowledge, skills, behaviors, and mental schemas into existing cognitive and deep identity structures.

*Source: (Day et al., 2008, Lord & Hall, 2005)*

Day, D. V., Harrison, M. M., & Halpin, S. M. (2008). *An integrative theory of leadership development: Connecting adult development, identity, and expertise*. Psychology Press.

Lord, R. G., & Hall, R. J. (2005). Identity, deep structure, and the development of leadership skill. *The Leadership Quarterly*, 16, 591-615. <https://doi.org/10.1016/j.leaqua.2005.06.003>

**Leadership Development:** Leadership development is defined as expanding the collective capacity of organizational members to engage effectively in leadership roles and processes.

*Source: (Day, 2000)*

Day, D. V. (2000). Leadership development: A review in context. *The Leadership Quarterly*, 11(4), 581-613. [https://doi.org/10.1016/S1048-9843\(00\)00061-8](https://doi.org/10.1016/S1048-9843(00)00061-8)

**Leadership Education:** Leadership education is the “pedagogical practice of facilitating leadership learning in an effort to build human capacity and is informed by leadership theory and research” (Andenoro et al., 2013, p. 3). The goal of leadership education is to provide

opportunities for people to learn the skills, attitudes, and concepts necessary to become effective leaders.

*Source: (Andenoro et al., 2013; Huber, 2002)*

Andenoro, A. C., Allen, S. J., Haber-Curan, P., Jenkins, D. M., Sowcik, M., Dugan, J. P., & Osteen, L. (2013). National leadership education research agenda 2013 – 2018: Providing strategic direction for the field of leadership education. *Journal of Leadership Education* 12(3).

Huber, N. S. (2002). Approaching leadership education in the new millennium. *Journal of Leadership Education*, 1(1), 25-34.

## **M**

**Misogynoir:** Captures the ways anti-Black and misogynistic (strongly prejudiced against women) representations converge to shape broader ideas about Black women, particularly in visual culture and digital spaces. Some of these representations depict Black women as more ugly, deficient, hypersexual, and unhealthy than their non-Black counterparts.

*Source: (Bailey & Trudy, 2018)*

Bailey, M., & Trudy. (2018). On misogynoir: Citation, erasure, and plagiarism. *Feminist Media Studies*, 18(4), 762-768. <https://doi.org/10.1080/14680777.2018.1447395>

**Multicultural Competence:** The awareness, knowledge and skill needed to work effectively with others who are both culturally similar and different.

*Source: (Pope et al., 2019)*

Pope, R. L., Reynolds, A. L., & Mueller, J. A. (2019). *Multicultural competence in student affairs: Advancing social justice and inclusion* (2nd ed.). John Wiley & Sons.

## **O**

**Oppression:** The systematic, institutionalized, pervasive, and routine mistreatment of individuals on the basis of their membership in groups that are disadvantaged by the imbalances in social power in society. Oppression requires both societal/institutional power and prejudice. Oppression can be understood as “power + prejudice and discrimination = *ism*.” Examples include ableism, ageism, anti-Semitism, classism, heterosexism, racism, etc.

Source: (Adams & Bell, 2016)

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed). Routledge/Taylor & Francis Group.

## **P**

**Performative Allyship:** Performative allyship consists of actions that are not based on one's duty to effectively serve a given community but are rather performed to create a desired perception on behalf of the actor. Performative allyship is rooted in self-gratification, not service. It is done to make oneself look and feel better.

Fosberg, A., Bynum, A., & Tripp, H. (2021). *How do you distinguish effective allyship from performative allyship?* Penn State Law. <https://pennstatelaw.psu.edu/news/effective-allyship-part-one>

**POC:** Acronym for “People of Color.” People of Color is often the preferred collective term for referring to non-White racial groups, rather than “minorities.” Racial justice advocates have been using the term “People of Color” (not to be confused with the pejorative “colored people”) since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While “people of color” [capitalization varies] can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g.: “non-White”), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Source: (Center for Racial Justice Innovation, 2015)

Center for Racial Justice Innovation. (2015). *Race reporting guide*. [https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward\\_V1.1.pdf](https://www.raceforward.org/sites/default/files/Race%20Reporting%20Guide%20by%20Race%20Forward_V1.1.pdf)

**Political Participation:** Any voluntary, nonprofessional activity concerning government, politics, or the state is a specimen of political participation.

Source: (Van Deth, 2016)

Van Deth, J. W. (2016). What is political participation? In *Oxford Research Encyclopedia of Politics*.

**Prejudice:** Exerting bias and bigotry based on uniform stereotypes.

*Source: (Adams & Bell, 2016)*

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed).  
Routledge/Taylor & Francis Group.

**Privilege:** Unearned rights, benefits, immunity, and favors that are bestowed on individuals and groups solely on the basis of their race, culture, religion, gender, sexual orientation, physical ability, or other key characteristic.

*Source: (Adams & Bell, 2016)*

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed).  
Routledge/Taylor & Francis Group.

**Protest:** A statement or action expressing disapproval of or objection to something.

*Source: (“Protest”, n.d.)*

Protest. (n.d.). In *Merriam-Webster.com dictionary*. <https://www.merriam-webster.com/dictionary/protest>

## **R**

**Race:** Racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There are three important concepts linked to this fact: Race is a made-up social construct, and not an actual biological fact. Race designations have changed over time. Some groups that are considered “white” in the United States today were considered “non-white” in previous eras, in U.S. Census data and in mass media and popular culture (for example, Irish, Italian, and Jewish people). The way in which racial categorizations are enforced (the shape of racism) has also changed over time. For example, the racial designation of Asian American and Pacific Islander changed four times in the 19th century. That is, they were defined at times as white and at other times as not white. Asian Americans and Pacific Islanders, as designated groups, have been used by whites at different times in history to compete with African American labor.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Racial Equity:** The condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Racial Ideology:** A set of beliefs and conceptualizations that serve to define, categorize, and rank humans and human groups on the basis of perceived phenotypic and behavioral variations or differences in an attempt to justify discrimination, oppression, and other forms of social hierarchy.

*Source: (Smedley & Smedley, 2005)*

Smedley, A., & Smedley, B. D. (2005). Race as biology is fiction, racism as a social problem is real: Anthropological and historical perspectives on the social construction of race. *American Psychologist*, 60(1), 16-26. <https://doi.org/10.1037/0003-066X.60.1.16>

**Racial Microaggressions:** Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color.

*Source: (Sue et al., 2007).*

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), 271-286. <https://doi.org/10.1037/0003-066X.62.4.271>

**Racially Minoritized:** The term “racially minoritized” is consistent with current higher education scholarship regarding race and racism (see: Harper, 2012) and is used in the *Journal of College Student Development* Style Guide. As Bensimon and Bishop (2012) explain, “Critical race theorists use the term ‘minoritized’ populations in reference to racial groups who represent ‘involuntary minorities’ because their presence in the United States resulted from enslavement, conquest, or colonization (p. 1).”

Source: (Harper, 2012; Bensimon & Bishop, 2012; & Journal of College Student Development, 2017)

Harper, S. R. (2012). Race without racism: How higher education researchers minimize racist institutional norms. *The Review of Higher Education*, 36(1), 9-29. <https://doi.org/10.1353/rhe.2012.0047>

Bensimon, E. M., & Bishop, R. (2012). Introduction: Why "critical"? The need for new ways of knowing. *The Review of Higher Education*, 36(1), 1-7. <https://doi.org/10.1353/rhe.2012.0046>

Journal of College Student Development (2017). *JCSD supplemental style guide for bias-free writing*. <https://www.myacpa.org/jcsd-supplemental-style-guide>

**Racial Minority:** “A group of persons who, because of their physical characteristics, are subjected to differential treatment. Their minority status is the result of a lack of access to power, privilege, and prestige in relation to the majority group” (Henry & Tator, 2006, p. 351).

Source: (*The Cared Collective, n.d.*)

The CARED Collective (n.d.). *Our glossary*. <https://static1.squarespace.com/static/511bd4e0e4b0cecdc77b114b/t/60c79621d2b7b530aa639143/1623692835250/CARED+Glossary+Final+2020-converted-compressed.pdf>

**Racial Prejudice:** A set of discriminatory or derogatory attitudes based on assumptions derived from perceptions about race/skin color.

Source: (*Calgary Anti-Racism Education, n.d.*)

Calgary Anti-Racism Education (n.d.). *Racism*. <https://www.aclrc.com/racism>

**Racism:** The systematic subordination of members of targeted racial groups who have relatively little social power in the United States (Blacks, Latinos and Latinas, Native Americans, and Asians) by members of the agent racial group who have relatively more social power (whites). This subordination is supported by the actions of individuals, cultural norms and values, and the institutional structures and practices of society. While race as a concept is completely socially constructed, racism is real and has material consequences

Source: (*Adams & Bell, 2016*)

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed). Routledge/Taylor & Francis Group.

**Racial Justice:** The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. 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. Operationalizing racial justice means reimagining and co-creating a just and liberated world and includes: understanding the history of racism and the system of white supremacy and addressing past harms; working in right relationship and accountability in an ecosystem (an issue, sector, or community ecosystem) for collective change; implementing interventions that use an intersectional analysis and that impact multiple systems; centering Blackness and building community, cultural, economic, and political power of Black, Indigenous, and other People of Color and applying the practice of love along with disruption and resistance to the status quo.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Racial Profiling:** “Any action undertaken for reasons of safety, security or public protection that relies on assumptions about race, colour, ethnicity, ancestry, religion, or place of origin rather than on reasonable suspicion, to single out an individual for greater scrutiny or differential treatment [or arrest]”.

*Source: (The Cared Collective, n.d.)*

The CARED Collective (n.d.). *Our glossary*. <https://static1.squarespace.com/static/511bd4e0e4b0cecdc77b114b/t/60c79621d2b7b530aa639143/1623692835250/CARED+Glossary+Final+2020-converted-compressed.pdf>

## **S**

**Service-Learning:** A “course-based, credit-bearing experience in which students (a) participate in mutually identified service activities that benefit the community and (b) reflect on the service activity in such a way as to gain further understanding of the course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility”.

*Source: (Choo et al., 2019, p. 95-96)*

Choo, J., Tan, Y. K., Ong, F., Tiong, S. S., Nair, S., Ong, J., & Chan, A. (2019). What works in service-learning?: Achieving civic outcomes, academic connection, career preparation, and personal growth in students at Ngee Ann Polytechnic. *Michigan Journal of Community Service Learning*, 25(2), 95-132.



**Settler Colonialism:** Refers to colonization in which colonizing powers create permanent or long-term settlement on land owned and/or occupied by other peoples, often by force. This contrasts with colonialism where colonizer's focus only on extracting resources back to their countries of origin, for example. Settler Colonialism typically includes oppressive governance, dismantling of indigenous cultural forms, and enforcement of codes of superiority (such as white supremacy). Examples include white European occupations of land in what is now the United States, Spain's settlements throughout Latin America, and the Apartheid government established by White Europeans in South Africa. Settler Colonialism may be said to be a structure, not an historic event, whose endgame is always the elimination of the Natives in order to acquire their land, which it does in countless seen and unseen ways.

*Source: (Gilio-Whitaker, 2018; Racial Equity Tools, 2020)*

Gilio-Whitaker, D. (2018, November 14). *Settler fragility: Why settler privilege is so hard to talk about*. Beacon Broadside. <https://www.beaconbroadside.com/broadside/2018/11/settler-fragility-why-settler-privilege-is-so-hard-to-talk-about.html>

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Social Change:** Sociologists define social change as a transformation of cultures, institutions, and functions.

*Source: (Human Rights Careers, n.d.)*

Human Rights Careers (n.d.). *What is social change?* <https://www.humanrightscareers.com/issues/what-is-social-change/>

**Social Identity Theory:** Social identity theory is a social psychological analysis of the role of self-conception in group membership, group processes, and intergroup relations. It embraces a number of interrelated concepts and sub theories that focus on social-cognitive, motivational, social- interactive, and macrosocial facets of group life.

*Source: (Hogg, 2018, p. 112-138)*

Hogg, M. A. (2018). *Social identity theory*. In P. J. Burke (Ed.) *Contemporary social psychological theories* (2<sup>nd</sup> Ed.). Stanford University Press.

**Social Location:** An individual's social location is defined as the combination of factors including gender, race, social class, age, ability, religion, sexual orientation, and geographic

location. This makes social location particular to each individual; that is, social location is not always exactly the same for any two individuals.

*Source: (National Council on Family Relations, 2019)*

National Council on Family Relations (2019). *Inclusion and diversity committee report: What's your social location?* <https://www.ncfr.org/ncfr-report/spring-2019/inclusion-and-diversity-social-location>

**Social Justice:** Connotes both a process and a goal. The goal is full and equal participation of all groups in a society that is mutually shaped to meet their needs. The vision of such a society promotes (a) equitable distribution of resources, (b) physical and psychological safety and security, (c) self-determination and independent agency, and (d) a sense of self and responsibility to society as a whole. The vision of a socially just process includes practices and procedures that are democratic and participatory, inclusive and affirming of human capacities for working collaboratively to create change.

*Source: (Adams & Bell, 2016)*

Adams, M. E. & Bell, L. A. (2016). *Teaching for diversity and social justice* (3rd Ed). Routledge/Taylor & Francis Group.

**Socially Just Leadership Education:** An approach to leadership education which uses multiple pedagogical strategies to enhance and foster the ability of leaders to disrupt the perpetuation of social inequalities. Socially just leadership education brings social justice work and leadership education together into one unified narrative, helping leaders develop the tools needed to use their identity, capacity, and efficacy in leadership processes.

*Source: (Guthrie & Chunoo, 2018)*

Gurthrie, K. L. & Chunoo, V. S. (Eds.). (2018). *Changing the narrative: Socially just leadership education*. Information Age Publishing.

**Socially Responsible Leadership:** The Social Change Model situates leadership as inherently tied to social responsibility and manifested in creating change that benefits the common good.

*Source: (Dugan et al., 2008)*

Dugan, J. P., Komives, S. R., & Segar, T. C. (2008). College student capacity for socially responsible leadership: Understanding norms and influences of race, gender, and sexual orientation. *Journal of Student Affairs Research and Practice*, 45(4), 927-952. <https://doi.org/10.2202/1949-6605.2008>

**Stereotyping:** “A preconceived generalization of a group of people. This generalization ascribes the same characteristic(s) to all members of the group, regardless of their individual differences”. These generalizations are often based on misconceptions or false/incomplete information.

*Source: (The Cared Collective, n.d.)*

The CARED Collective (n.d.). *Our glossary*. <https://static1.squarespace.com/static/511bd4e0e4b0cecdc77b114b/t/60c79621d2b7b530aa639143/1623692835250/CARED+Glossary+Final+2020-converted-compressed.pdf>

**Stereotype threat:** Describes the fear of confirming negative stereotypes about one’s racial, ethnic, gender, or cultural group.

*Source: (Bell et al., 2016)*

Bell, L. A., Funk, M. S., Joshi, K. Y., & Valdivia, M. (2016). Racism and white privilege. In M. Adams & L. A. Bell (Eds.) *Teaching for diversity and social justice*, 133-183. Routledge.

**Structural Racism:** 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.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**Systemic Racism:** Encompasses a broad range of white-racist dimensions: the racist ideology, attitudes, emotions, habits, actions, and institutions of whites in society and thus is far more than a matter of racial prejudice and individual bigotry; it is a material, social, and ideological reality that is well-embedded in major U.S. institutions.

*Source: (Feagin & Elias, 2013, p.2)*

Feagin, J., & Elias, S. (2013). Rethinking racial formation theory: A systemic racism critique. *Ethnic and Racial Studies*, 36(6), 931-960. <https://doi.org/10.1080/01419870.2012.669839>

## **T**

**Transformational Leadership:** A theory of leadership extended from Burns' (1978) concept of transforming leadership which seeks to elevate the ethical and moral standards of individuals to benefit society as a whole. Transformational leaders use strategies such as individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence to transform organizational cultures and attend to higher-order needs of followers.

*Source: (Bass, 1985; Burns, 1978).*

Bass, B. M. (1985). *Leadership and performance beyond expectations*. N.Y. Free Press

Burns, J. M.(1978). *Leadership*. Harper and Row.

## **V**

**Voter Suppression:** Any effort that can prevent eligible voters from registering to vote or voting.

*Source: (Demand the Vote, n.d.)*

Demand the Vote (n.d.). *What is voter suppression?* <https://www.demandthevote.com/what-is-voter-suppression>

## **W**

**White Nationalism:** “A case made in this work for the existence of ‘White Nationalism’ as a sociopolitical phenomenon is based on substantial evidence which suggests the proposition that if a race is dominant to the extent that it controls the government of the state - defined as the authoritative institutions in decision making - it is able to utilize those institutions and the policy outcomes they produce as instruments through which it also structures its racial interest.”

*Source: (Walters, 2003)*

Walters, R. W. (2003). *White nationalism, Black interests: Conservative public policy and the Black community*. Wayne State University Press.

**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.

*Structural White Privilege:* A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.

The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life-expectancy and other health outcomes, income and wealth, and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal, and individual levels and by refusing to redress them or eliminate the systems, policies, practices, cultural norms, and other behaviors and assumptions that maintain them.

*Interpersonal White Privilege:* Behavior between people that consciously or unconsciously reflects white superiority or entitlement.

*Cultural White Privilege:* A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonizes other world views.

*Institutional White Privilege:* Policies, practices and behaviors of institutions—such as schools, banks, non-profits or the Supreme Court—that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviors maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of color.

*Source: (Racial Equity Tools, 2020)*

Racial Equity Tools (2020). *Racial equity tools glossary*. <https://www.racialequitytools.org/glossary>

**White Supremacy:** White people, white culture, and things associated with whiteness are central, normal, rational, and superior compared to those of other racial groups.

*Source: (Gillborn, 2006)*

Gillborn, D. (2006). Rethinking white supremacy: Who counts in ‘WhiteWorld’. *Ethnicities*, 6(3), 318-340. <https://doi.org/10.1177%2F1468796806068323>

**Willful Ignorance:** A socially harmful behavior in which an individual avoids information about adverse welfare consequences of self-interested decisions.

*Source: (Grossman & Van Der Weele, 2017)*

Grossman, Z., & Van Der Weele, J. J. (2017). Self-image and willful ignorance in social decisions. *Journal of the European Economic Association*, 15(1), 173-217. <https://doi.org/10.1093/jeea/jvw001>

**WOC:** Acronym for “Women of Color.” The term Women of Color highlights the power and solidarity of Black, Latina, Indigenous, and Asian women working together. Given this, authors may choose to capitalize collective nouns that reference specific groups seeking sociopolitical unity and power.

*Source: (Journal of College Student Development, 2017; Western States Center, 2011)*

Journal of College Student Development (2017). *JCSD supplemental style guide for bias-free writing*. <https://www.myacpa.org/jcsd-supplemental-style-guide>

Western States Center. The origin of the phrase “Women of Color” [video]. <https://www.youtube.com/watch?v=82vl34mi4Iw&t=1s>

**Woke:** To be aware of and attuned to racial and social justice issues. Comes out of African-American Vernacular English (AAVE). “Stay woke became a watch word in parts of the Black community for those who were self-aware, questioning the dominant paradigm and striving for something better.” Following its use in the Black Lives Matter movement, “instead of just being a word that signaled awareness of injustice or racial tension, it became a word of action. Activists were *woke* and called on others to *stay woke*.”

*Source: (Bustle, 2021; Merriam-Webster, n.d.)*

Bustle (2021). There’s more to “woke” than you think. *Bustle*. <https://www.bustle.com/life/what-does-woke-mean-theres-more-to-the-slang-term-than-you-think>

Merriam-Webster (n.d.). Woke. Merriam-Webster Dictionary Entry. <https://www.merriam-webster.com/dictionary/woke>

## Useful Resources

- <https://www.maryville.edu/wp-content/uploads/2017/05/Social-Justice-Terminology-2.pdf>
- <https://cssp.org/resource/key-equity-terms-concepts>
- <https://www.racialequitytools.org/glossary#racism>
- <https://www.myacpa.org/jcsd-supplemental-style-guide>
- <https://www.raceforward.org/reporting-guide>
- <http://www.aclrc.com/racism>
- <http://web.archive.org/web/20200109004008/https://policy.m4bl.org/glossary/>
- <https://www.tolerance.org/>
- <https://www.aclu.org/>
- <https://www.splcenter.org/>
- <http://apps.naspa.org/files/CLDEEmergentTheoryofChange.pdf>

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Araro, B., & Clemens, K. (2013). From safe spaces to brave spaces: A new way to frame dialogue around diversity and social justice. In L. Landreman (Ed.), *The art of effective facilitation: Reflections from social justice educators* (pp. 135–150). Stylus.

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