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NERUPI Student/staff Race and Ethnic Equity Working (SsREE) Group Glossary

Race and Ethnicity Glossary Terminology

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Introduction

Welcome to the comprehensive NERUPI Student and Staff Race Ethnic Equity Group Glossary of terms dedicated to the nuanced exploration of issues surrounding race, ethnicity, diversity, and inclusion.

This compilation aims to foster a better understanding of the diverse terminology associated with these topics, providing a valuable resource for individuals seeking clarity and knowledge.

Your input is crucial in ensuring the ongoing relevance and inclusivity of this glossary. If you have suggestions for additional terms or insights to share, please feel free to reach out.

We encourage an open dialogue and welcome your contributions to enhance the richness of this resource. You can provide feedback on the document by clicking here.

For any other questions, contact Fatmata K Daramy at **fd503@bath.ac.uk.**

We hope to engage in meaningful conversations and continue to expand our collective awareness over the coming year.

Glossary Terms

A

Ally/Allyship: refers to the act of standing in solidarity with marginalised groups and actively working to dismantle systems of oppression. An ally is someone who recognises their privilege and uses it to support and uplift those who are marginalised.

Anti-racist: refers to actively opposing and challenging racism in all forms, including individual acts of discrimination and systemic inequalities. Being anti-racist involves acknowledging and challenging the ways in which racism is embedded in social, economic, and political structures, and working to create a more just and equitable society for all.

B

BAME: stands for Black, Asian, and Minority Ethnic. The term is used primarily in the United Kingdom to describe individuals who belong to these racial and ethnic groups. BAME is often used in discussions of diversity and inclusion to acknowledge the diversity within these groups and to promote greater representation and equality. There is however a lot of debate around whether this term should be used, as there can be a homogenisation of the groups represented.

Bias: a preference or inclination that particularly affects one's impartial judgement.

BiPoC: stands for Black, Indigenous, and People of Colour. The term is used to describe individuals who belong to these racial and ethnic groups, which have historically faced discrimination and marginalisation in many societies. BiPoC is often used as an umbrella term to acknowledge the diversity within these groups and to promote greater solidarity and mutual support.

C

Code Switching: the practice of altering one's language or behaviour to fit the cultural norms or expectations of a different group or environment. This can involve switching between different languages or dialects or adjusting one's communication style to better align with the dominant culture in a particular setting. Code switching although deemed as beneficial to some, can add psychological strain to one's life.

Colonialism: the exploitative historical, political, social, and economic system established when one group or force invades, dispossesses, and oppresses a group of people that results in long-term institutionalised inequality in which the coloniser benefits at the expense of the colonised.

Colonisation: the process by which one country or society extends its control over another, often for the purposes of economic gain or political power. This process typically involves the imposition of cultural, political, and economic systems that reflect the interests of the colonisers and may result in the subjugation or exploitation of the colonised people. The effects of colonisation can still be felt even after the removal of powers of the colonisers.

Colour Blind: the belief that race, or ethnicity should not be a factor in how individuals are treated, and that treating all people equally means ignoring race or ethnicity altogether. However, this approach fails to recognise the systemic inequalities and discrimination that are based on race or ethnicity and can perpetuate the marginalisation of racial and ethnic minority groups.

Critical Race Theory: can be seen as part of critical sociology which starts from the perspective that society is inequitable, and it is the role of the discipline to reveal and oppose this. Critical Race Theory (CRT) originated in the USA through legal studies and was specific to that field through the works of Prof. Derrick Bell and Prof. Kimberlé Crenshaw. In 1995, in the US, CRT transitioned from the field of law and civil rights into the field of Education via the work of Ladson-Billings and Tate, 'Towards a Critical Race Theory of Education' (1995). Almost a decade later, CRT in Education arrived in the UK (2003) - through the introductions of Gillborn's work on 'Education policy as an act of White supremacy'. Throughout the

remainder of the early 2000s the expansion of CRT in Britain was promoted through the works of key researchers, Hylton, Preston, Chakrabarty, Warmington, Roberts and Mazzei.

There are basic tenets of Critical Race Theory:

- Race is a social construct and not biologically determined.
- Racism is a normal part of everyday life, and it is an ordinary experience for the majority of people of colour.
- Interest convergence means that things such as legal advances or changes that apply to people of colour serve the interests of the dominant culture and dominant white groups.
- Racism is endemic and is perpetuated through various formats.

In sum CRT recognises that racism is not just the result of individual biases or prejudices but is also built into the systems and institutions of society and is pervasive. CRT seeks to understand how race and racism intersect with other forms of social identity and power structures in society.

Cultural Capital: the term 'cultural capital' is widespread and has many interpretations. Bourdieusian Cultural Capital refers to the knowledge, skills, and cultural experiences that individuals acquire through their upbringing and interactions. It is founded on experience of different cultural practices and customs including engagement with different forms of art, literature and music, fluency in multiple languages and engagement with civic society. Pierre Bourdieu argues that everyone has some form of Cultural Capital, but certain forms are valued more highly by those in power thus maintaining their privilege.

Cultural Wealths: Tara Yosso argues that schools often interpret 'cultural capital', as 'People of Colour lacking social and cultural capital' and set out to help 'disadvantaged' students. She argues that communities have their own **community cultural wealths** that can support them when engaging with discriminatory systems.

D

Decolonial: refers to actions or movements aimed at undoing the effects of colonialism and promoting decolonisation. Decolonial movements seek to challenge the dominant narratives and power structures that have been established by colonialism and its legacy. (See decolonisation).

Decolonisation: refers to the process of undoing the impacts of colonisation, which typically involves the transfer of power and authority from colonisers to the colonised. This process includes redefining cultural identity, reclaiming cultural heritage, and addressing the injustices and inequalities that resulted from colonisation. It involves dismantling the social, political, economic, and cultural systems that were imposed by the colonisers and replacing them with systems that reflect the values and aspirations of the colonised people. There have been many efforts to do this in different fields, specifically within the education sector with the aim of decolonising the curriculum being at the fore.

Deficit Model: an approach to understanding educational or social inequalities that attributes them to deficiencies in the individuals or communities affected. This approach assumes that the problem lies with the marginalised individuals or communities, rather than with systemic barriers or structural inequalities, and can lead to blaming the victim rather than addressing the root causes of inequality.

Diversity: refers to the differences that exist among people, including differences in culture, ethnicity, race, gender, sexuality, religion, socioeconomic status, education, marital status, language, and ability. Most of these characteristics are protected under the UK Equality Act 2010. Embracing diversity means recognising and valuing these differences and creating a culture of respect and inclusivity. Diversity is deemed essential for promoting creativity, innovation, and understanding. The presence of diversity does not automatically equate to inclusion (see inclusion).

Dominant Culture: refers to the values, norms, and practices of the group in a society that holds the most power and privilege. The dominant culture often sets the standard for what is considered

"normal" or "correct," and can result in the marginalisation and erasure of other cultural groups. Understanding dominant culture is important for recognising and challenging systemic inequalities.

E

Equality: the state of being equal in status, rights, and opportunities. It refers to the idea that everyone should be treated with the same level of respect, regardless of their race, gender, religion, sexual orientation, or any other characteristic. Equality involves the elimination of discrimination, bias, and prejudice, and the promotion of equal access to education, healthcare, employment, and other opportunities.

Equity: refers to the idea of fairness and justice in society, where everyone has access to the resources and opportunities they need to thrive, regardless of their background or identity. It recognises that people have different needs and challenges, and therefore require different levels of support to achieve equal outcomes. Equity involves the redistribution of resources and the removal of systemic barriers that prevent certain groups from accessing the same opportunities as others.

Ethnic Minority: refers to a group of people who share a common cultural, linguistic, or religious heritage, and who are numerically smaller than the majority group in a particular society. Ethnic Minorities may face discrimination or disadvantage in areas such as education, employment, and housing. It is important to note however that in some places in the world, Ethnic Minorities have held the positions of power in society.

Ethnicity: a socially constructed grouping of people who share a common cultural heritage derived from values, behavioural patterns, language, political and economic interests, history, geographical base, and ancestry.

Examples include African, Caribbean (Black); Chinese, Korean, Vietnamese (Asian); Indigenous and First Nations people (**including but not limited** to Māori and Aboriginal, Métis and Inuit people, Native American

tribal peoples such as Cherokee, Mohawk and Navajo); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish, and Swedish (White European). **Ethnicity is used to describe physical (phenotypical) and cultural characteristics or identities.** However, these are not 'fixed' because 'culture' and its properties (e.g., language, customs, practices) are not static. So, someone could have 'multiple ethnic identities' or select ethnic identity (as opposed to being born with it).

But when we talk about 'ethnic minorities' in the UK we still use static, fixed terminology and treat ethnic minorities as homogenous groups. **Note:** Ethnicity is often 'experienced' in a similar way to race, though it may be more benign. Nevertheless, in life chances some ethnic groups 'do better' than others. Ethnicity can often 'explain' disadvantage and is therefore a key variable to acknowledge when engaging in social justice.

Eurocentric: refers to a worldview that is centred around Europe and European culture, often at the expense of other cultures and perspectives. Eurocentrism assumes that European culture is the standard by which all other cultures should be judged and can lead to the marginalisation and erasure of non-European cultures and histories.

Explicit Bias: also known as **conscious bias**, explicit bias refers to the attitudes, beliefs, or stereotypes that an individual holds and is aware of. Unlike implicit bias, explicit bias is intentional and conscious, and the individuals who hold these biases are well aware of their prejudiced views towards certain groups or individuals based on factors such as race, ethnicity, gender, religion, or other characteristics.

G

Global Majority: a term used to describe the majority of the world's population who are People of Colour, as opposed to the minority of people who are White. The term is used to challenge the notion of "White" as the default or normative identity.

Global North: refers to a group of countries primarily located in the northern hemisphere, including countries in North America, Europe, and parts of Asia. These countries are often characterised by their high levels of economic development, political stability, and social welfare systems. The Global North is also often associated with a range of social, economic, and political advantages, including greater access to resources, higher standards of living, and greater political influence on the world stage. The term Global North is often contrasted with the Global South, which is a group of countries located primarily in the southern hemisphere that are often characterised by lower levels of economic development and political power (See Global South).

Global South: refers to a group of countries that are generally considered to be less developed than the countries of the Global North. These countries are often located in Africa, Asia, and Latin America and are characterised by high levels of poverty, inequality, and underdevelopment. The term is often used to draw attention to the global power imbalances that exist between the North and South (see **Global North**).

H

Habitus: refers to the set of deeply ingrained habits, behaviours, and dispositions that individuals acquire through social networks. Habitus shapes individuals' perceptions and attitudes towards the world. Bourdieu developed the notion of habitus to overcome the duality between structure and agency arguing that while an individual is shaped by their environment Habitus is not fixed, allowing for individual and societal change to occur. The Habitus is formed by an individual's background and experiences which are embodied within them influencing both the perceptions of others and their own understandings and actions within different situations. In the field of HE the extent to which a student might feel prepared for the experience of university study would be influenced by their family and community experience of higher education.

Heteronormative: the assumption that heterosexuality is the default or "normal" sexual orientation, and that all individuals are or should be attracted to individuals of the opposite gender. This assumption can lead to discrimination and marginalisation of LGBTQIA+ individuals, as well as reinforce harmful gender stereotypes.

Heritage: refers to the cultural, historical, and natural legacy that has been passed down from previous generations. This can include buildings, artifacts, traditions, and stories that are considered to be of significance to a particular community or society.

I

Imposter Phenomenon (syndrome): refers to a psychological pattern in which individuals doubt their own accomplishments and feel like frauds, despite evidence of their competence and success. This phenomenon is particularly common among individuals from marginalised groups who may face stereotypes or discrimination that make them feel like they do not belong. There has been debate as to whether this phenomenon should be pathologised and included in the DSM-V.

Inclusion: the practice of ensuring that all individuals, regardless of their background, identity, or abilities, feel valued, respected, and included in society. This can involve creating an environment that welcomes diversity, promoting equity, and removing barriers to participation. Inclusion recognises that diversity is a strength and that everyone has something to contribute. Inclusion is not to be conflated with diversity, as there can be diversity without inclusion (see diversity).

Internalised Racism: the internalisation of racist attitudes and beliefs by individuals from marginalised racial groups. Internalised racism can lead to feelings of self-hatred, low self-esteem, and a sense of being "less than" others.

Institutional Racism: racism that is embedded in social and political institutions, such as laws, policies, and practices, that result in unequal treatment and outcomes for different racial groups. Institutional racism can be difficult to recognise and address because it is often hidden behind seemingly neutral or objective policies. The term was made more popular by the McPherson Report which was commissioned as a result of the ways in which the police in the UK mishandled the racist killing of Stephen Lawrence.

Intersectionality: a concept that recognises the complex and overlapping nature of social identities and oppressions. It describes how different forms of discrimination, such as racism, sexism, homophobia, and ableism, intersect and compound to create unique experiences of oppression for individuals who belong to multiple marginalised groups. Intersectionality highlights the need to address the specific needs and challenges of people with multiple identities and to create inclusive policies and practices that recognise and respect their diversity.

Islamophobia: a form of racism, the fear, hatred of, and or discrimination against the people of the Islamic religion (Muslims) especially when seen as a geopolitical force or the source of terrorism.

L

LGBTQIA+: an acronym used to represent a diverse range of identities and orientations within the LGBTQ+ community. The letters stand for lesbian, gay, bisexual, transgender, queer/questioning, intersex, asexual/aromantic, and other non-heterosexual identities. The plus sign indicates that the acronym is inclusive of other identities that are not explicitly named. The LGBTQIA+ community is a marginalised group that faces discrimination, harassment, and social stigma.

M

Marginalise: the systematic disempowerment of a person or community by denying access to necessary resources, enforcing prejudice through society's institutions, and/or not allowing for that individual or community's voice, history, and perspective to be heard. To be marginalised is to be excluded, ignored, or relegated to the outer edge of a group, society, or community.

Microaggression: subtle, often unintentional acts of discrimination that convey negative attitudes or beliefs about a person or group based on their identity, such as race, gender, sexual orientation, or religion. Microaggressions can take many forms, including dismissive comments, stereotypes, or subtle acts of exclusion, and can have a cumulative effect on the mental health and wellbeing of marginalised individuals.

N

Nationalism: a political, social, and cultural ideology that functions to emphasise and promote loyalty, devotion, or pride for an individual's nation or country. Nationalism can be characterised by a very strong sense of unity, identity, and shared cultural background among citizen of a specific nation. Some nationalists often prioritise the interests, aspirations, and values of their nation above others, whilst aiming to assert their nations sovereignty, independence and cultural distinctiveness.

Nationality: refers to a person's legal status as a citizen or member of a particular country. Nationality is often tied to issues of identity, culture, and political affiliation. Various individuals can have dual nationality resulting from parents being born in a different part of the world than themselves e.g., being both a British Citizen and Sierra Leone.

Neoliberalism: a political and economic ideology that emphasises free markets, privatisation, and deregulation and responsibilities of individuals. Neoliberalism is often criticised for prioritising profits over people and exacerbating inequality by focussing on individual attributes rather than societal factors to explain inequalities. This is particularly the case within the Higher Education sector, with calls for greater

individual aspiration alongside the introduction of structural barriers alongside high fees and competition between institutions.

Neurodiverse: a term used to describe individuals who have neurological differences or conditions that affect their cognitive functions or behaviour. It includes conditions such as autism, ADHD, dyslexia, and other neurological differences. The term is often used in contrast to "neurotypical," which refers to people who have typical neurological development and function.

Neurotypical: a term used to describe individuals who have typical neurological development and function. It refers to people who do not have conditions that affect their brain or cognitive functions, such as autism, ADHD, dyslexia, or other neurological differences. The term is often used in contrast to "neurodiverse," which includes people with a variety of neurological differences.

Non-racist: refers to a passive stance on racism, in which an individual does not engage in overt acts of discrimination, but also does not actively work to challenge or oppose racism. Non-racism can be harmful because it fails to recognise and challenge the ways in which racism is embedded in social, economic, and political structures.

O

Oppression: the systematic, institutionalised mistreatment of one group of people by another for any reason that results in one group benefiting at the expense of another. Oppression is based on a complicated and changing network of unequal power relations, whereby power is used to disenfranchise and marginalise groups of people, for the benefit of another. Oppression can also be defined as the use of institutional power and privilege for domination.

Others: a target group, members of social identity groups who are discriminated against, marginalised, disenfranchised, oppressed, exploited by an oppressor and oppressor's system of institutions without identity apart from the target group, and compartmentalised in defined roles.

Othering: a set of dynamics, processes, and structures that generate marginality and perpetual inequality across a range of characteristic human differences based on – but not limited to gender, 'race'/ethnicity/ skin tone, class, faith, disability, and sexual orientation (Dumangane 2018).

P

POC: stands for People of Colour. The term is used to describe individuals who belong to racial and ethnic groups that have historically been marginalised and oppressed in many societies.

Positive Action: refers to a set of policies or actions designed to address systemic inequalities or discrimination faced by particular groups of people, particularly in the workplace or education. These actions aim to redress imbalances and promote equality of opportunity. Positive actions can take many forms, including targeted recruitment programs, mentoring programs, training, and outreach initiatives.

Positive Discrimination: also known as affirmative action, refers to policies and practices that aim to address historical and current inequalities by giving preferential treatment to members of underrepresented groups. It involves taking proactive measures to ensure that marginalised groups have equal access to opportunities and resources, such as education, employment, or political representation. Positive discrimination is a controversial topic, as it can be seen as reverse discrimination or unfair advantage. It is currently seen as unlawful in the UK (see **Positive Action**).

Post-colonial: refers to the cultural, economic, and social legacy of colonialism in former colonies. Post-colonial theory explores the ways in which colonialism has shaped the world we live in today, including issues of power, identity, and representation.

Power: generally, the accumulation of money or goods, authority, sway, or influence. Specifically, the differential ability, based on unequal distribution of wealth, influence, or physical force, to control the economic, political, sexual, educational, and other important decisions of others.

And/or: the social force that allows select persons the ability to influence (or mobilise) others to believe, behave, or value as those in power desire, thus strengthening, validating, or confirming present beliefs, behaviours, or values.

Prejudice: a preconceived, (often unconscious), opinion or prejudgment about a person or group - or an attitude formed without sufficient knowledge about a group or its members, usually resulting in a negative bias. Prejudice can be based on a variety of factors, including race, ethnicity, gender, sexuality, and religion.

R

Race: a term used to identify and define individuals as part of a distinct group based on physical characteristics: skin colour and hair texture, a common ancestry, and cultural and moral attributes (based on European ideas of difference – all phenotypes) and some cultural and historical commonalities. In the past, historically race was seen as fixed (unchangeable), innate characteristics of people and was used to denote differentiations in humankind based on physiology and biology. Although race is acknowledged to be a social construct, it is recognised as a lived experience for people of colour, that often includes discrimination and multiple forms of microaggressions.

Racial Battle Fatigue: the emotional and physical toll of experiencing and fighting against racism. Racial Battle Fatigue can lead to a range of symptoms, including stress, anxiety, and depression.

Racial Awarding Gap: The racial awarding gap refers to persistent disparities in academic achievement between students of different races, particularly Black and Asian students compared to White students. This gap is influenced by a range of factors, including institutional racism, poverty, and inadequate funding for schools in low-income areas.

Racialised: refers to the process by which individuals or groups are categorised and identified according to their race or ethnicity. This process is often influenced by social, political, and historical factors, and can lead to the creation of racial stereotypes and prejudices. Racialisation can also result in the marginalisation and exclusion of certain groups from mainstream society.

Racial Discrimination: occurs when a person is treated differently because of their race. The treatment does not have to be intentional to be unlawful. **The UK Equality Act 2010** states that a person should not be discriminated against because of their race. Race includes a person's colour, nationality (including citizenship). People are often discriminated against because of one or more aspects of their race, for example people born in Britain to Jamaican parents could be discriminated against because they are British citizens, or because of their Jamaican national origins. Example; the Windrush scandal in the UK

Racism: is concerned with **power and privilege.** Racism is the systematic mistreatment of people of colour based on the belief in the inherent superiority of one race and thereby the right to dominance. Racism is one manifestation of institutionalised differences in economic, social, and political power in which members of some ethnic and cultural groups benefit at the expense of others. In other words, **racism is the combination of prejudice plus power**. Racism can be overt or covert, intentional, or unintentional, and it can be perpetuated by individuals, groups, or institutions.

S

Sense of Belonging: refers to the subjective feeling of being accepted and valued as a member of a particular group or community. A strong sense of belonging can promote positive mental health and well-being, as well as increase motivation and engagement in academic or work settings.

Social Capital: Bourdieusian Social Capital refers to the social connections and networks that individuals have, which can provide them with access to resources and opportunities. This can include relationships with influential people, membership in clubs or organisations, and participation in social events.

Social justice: the practice of Allyship and coalition work to promote equality, equity, respect, and the assurance of rights within and between communities and social groups. Social justice results in a combination of laws, behaviours and attitudes promoting equal rights and fair treatment of all members of society. The practice of social justice includes resistance to racism, sexism, classism, and other forms of oppression.

Stereotype: a widely held and often oversimplified belief or perception about a specific group of people. Stereotypes are usually rooted in societal, cultural, or historical prejudices which can be both negative and positive. Stereotypes can influence people's judgements and attitudes towards others, which can lead to prejudice.

Structural Racism: the ways in which racism is embedded in the structures and systems of society, including housing, education, healthcare, and employment. Structural racism can be difficult to address because it is often hidden and reinforced by societal norms and practices.

Supremacy: the superiority of one group of people over other groups of people through a system of domination and subordination.

T

Tokenism: is a form of discrimination in which a person from a minority group is included in an organisation or activity to give the appearance of diversity or inclusivity, without providing meaningful representation or equal opportunities. Tokenism can be harmful because it perpetuates the idea that a few individuals from a marginalised group are sufficient to represent the entire group and can also lead to feelings of isolation and pressure on the token individual to represent their group.

U

Unconscious Bias: (sometimes referred to as 'implicit bias') refers to a bias that we are unaware of, and which happens outside of our control. Unconscious bias can be referred to as the beliefs, stereotypes and attitudes that can unconsciously influence one's judgement, perception, or behaviour towards other people. These biases are said to be formed through cultural and societal influences, personal experiences, and through portrayals in the media that can be both positive and negative. Research shows that unconscious bias is built into us as a survival mechanism, allowing us to process information quickly and make decisions when it comes to fight or flight. In that respect, it's a useful trait, but it can also cause us to make irrational, harmful, and ineffective decisions. Unconscious or implicit biases can occur based on various individual characteristics including:

- Accents
- Age
- Body language
- Clothing
- Disability
- Ethnicity
- Gender
- Hairstyle

- Physical appearance
- Piercings
- Religions
- Sexuality
- Tattoos

Urban: refers to areas characterised by high population density and infrastructure, such as cities or metropolitan areas. Urbanisation is a global trend and can have both positive and negative effects on the environment, social cohesion, and economic development. Although the term itself is neutral, it can be used in a negative way against people of colour when it is used as a euphemistic term to assert negative stereotypes or prejudices. The word 'Urban' can sometimes be used as a description for a person of colour, and it may suggest stereotypes such as being from a low-income background, and being involved in crime etc.

W

Whiteness: can refer to the cultural and social privileges associated with being identified as White in a society. This can include access to better job opportunities, healthcare, education, and legal protections. The concept of whiteness also includes a range of cultural norms and values that are seen as being associated with White culture, often at the expense of other cultures.

White privilege: refers to the advantages and benefits provided to those considered White in a society that is structured to privilege White people over people of colour. White privilege can manifest in a variety of ways, including access to resources, opportunities, and societal norms as a virtue of race. White privilege does not refer to the disadvantages White individuals may face because of other societal issues such as classism. It is specific to race.

White supremacy: is the belief that White people are superior to people of other races, and that they should therefore have greater political, social, and economic power. This belief has been used to justify numerous forms of discrimination and violence throughout history, including slavery, colonisation, and genocide.

White Supremacy: "the operation of forces that saturate the everyday mundane actions and policies which shape the world in the interests of White people" (Gillborn, 2010, p. 84)

Woke: is used to describe someone who is socially and politically aware, particularly with respect to issues of racism, inequality, and social justice. It is often used in the context of discussions around race and racism. The term has since been expanded and has been associated with a range of social movements, including Black Lives Matter, feminism, and LGBTQ+ rights. It is often used as a badge of honour among individuals who are committed to challenging systemic injustices and promoting greater social equality.

The word has however devolved and become weaponised to become a political insult. This provides evidence of how words that were initially created to outline social inequity specially in relation to racism are sometimes redressed in negative ways and (mis)appropriated.