The MACUHO Diversity Committee Resource Guide is an ongoing strategic effort to enhance the awareness, education, and resources of our membership. We welcome your feedback and insights to the resource guide and offer you the opportunity to share your materials that have impacted diversity initiatives on your campus.

Diversity Committee Co-Chairs

Curtis Chan    Kurtis Watkins

With guidance from MACUHO Past President, Brian Medina
Contents Include:

Cultural Competence Exercise
Drawbridge Exercise
The Red-Green Game
Gender Map
Approaches to Social Justice Activism
Terminology
Social Identity Wheel
Additional Resources
Cultural Competence – Part 1 Instructions

Part I: (5 min)
Introductions – As a small group, have everyone introduce themselves. Instead of just sharing their names, have staff share 2-3 identities and how they have impacted their everyday life.

Part II: (15 min)
Dyads/Triads – in groups of 2 or 3, have the staff share a story when they felt discriminated against or witnessed another person being oppressed (without names). As they share, those not speaking should be using the active listening skills that they learned previously.

Once the groups have shared, solicit 1-2 volunteers who not only talk about their own situation, but also how others (witnesses, bystanders, others) could have intervened to either interrupt or counteract the oppression experienced.

Part III: Cultural Competence Continuum Activity (45 min)
To start, have volunteers read the cultural competence continuum (cultural destruction, cultural blindness, etc) definitions to the group. Clarify as best you can.

There are a bunch of scenarios that have been printed in advance (blank paper is available if folks want to add any). As a group, the staff must decide which ones go under which categories on the cultural competence continuum. Every member should be participating, and if someone takes over the conversation, ask them to wait for others to speak.

Once the group has completed every scenario, provide them any changes that would need to be made and have them consider why they need to be moved. Provide encouragement for the efforts they put into this activity, as it can be challenging for some. The correct scenarios to continuum will be set up in CCIT 156 for when everyone gets back together as a large group.

Part IV: Wrap-up (10 min)
After these activities, have the group indicate what areas of diversity and multiculturalism that they will commit to learning more throughout the year. Provide resources (on campus, in our staff, online) that may be helpful for these topics. Take note if there are any topics that several people want to develop, as we can add this to in-services or January training.
Cultural Competence – Part 2 Continuum

- **CULTURAL DESTRUCTIVENESS**: When an individual’s practices, behaviors, attitudes and policies are destructive to cultures and consequently to the individuals within those culture. The most extreme example of this orientation are programs which actively participate in cultural genocide—the purposeful destruction of a culture or behaviors and statements that seek to degrade and dehumanize individuals from different cultural backgrounds.

- **CULTURAL INCAPACITY**: Individuals do not intentionally seek to be culturally destructive but rather lack the capacity to work effectively in cross-cultural situations and to communicate with and serve people from underrepresented and marginalized populations. They may act as agents of oppression by enforcing discriminatory policies and maintaining stereotypes. Characteristics of cultural incapacity include:
  - discriminatory practices and policies
  - an unrealistic fear of people from underrepresented and marginalized groups
  - subtle messages that these groups are not valued or welcome
  - generally lower expectations of individuals that belong to these groups

- **CULTURAL BLINDNESS**: Individuals express the philosophy of being unbiased. They function with the belief that culture makes no difference and that we are all the same. Cultural blindness is characterized by the belief that the dominant cultural norms are universally applicable and that if the norms are followed everything would work as it should. This view is based on a well-intended liberal philosophy; however this perspective:
  - ignores cultural strengths
  - encourages assimilation
  - blames the victims for their problems
  - Presupposes that the majority culture’s norms and values are normal and the all others are abnormal or deviant.

- **CULTURAL PRE-COMPETENCE**: Individuals are working to increase cultural competency by:
  - embracing, accepting and respecting difference
  - continuing self-assessment regarding culture
  - paying careful attention to the dynamics of difference
  - continuously expanding their cultural knowledge and resources.

- **CULTURAL COMPETENCE/ ADVANCED CULTURAL COMPETENCE**: Individuals hold culture in high esteem. They actively seek to add to their cultural competence by:
  - developing their awareness and knowledge of other cultures
  - proactively addressing cultural insensitivity and changing discriminatory practices
  - creating inclusive and welcoming environments where everyone is treated equitably and with respect.
Cultural Competence – Part 3 Scenarios

- A fraternity stages their version of Take Back the Night outside of the Women’s Center on a campus. Participants rally outside the center and chant things like “No means yes. Yes means anal.”

- A resident and their partner are walking down their hall in their building holding hands. They pass a few of their hallmates and hear them laughing & making remarks. When they return "fag" is written on their door.

- Outside of the Veterans Center, a poster encouraging prior enlisted members of the military to join the reserves reads “Missions change. Warriors don’t”. A few days later, a note is posted over this poster that reads “neither do the governments that send their young men and women to die for lost causes.”

- An international student with a very pronounced accent goes to the Billing Office to ask a question about their bill. The employee at the window finds it hard to understand what the student needs and refers him to the Center for International Education.

- Maria, an exemplary student and a Latina, goes to her advisor to get advice about applying to medical school. When she expresses concern about the rigorous application process, her advisor comments, “There is no need to stress over the process. You will definitely get in. You are Latina and they always reserve spots for minorities.”

- A student with a learning disability goes to her professor and asks that she be allowed to take her exam in the DSS Testing Center because there are fewer distractions. The professor tells the student that they will make sure the other students remain quiet while the test is being given so that the student can take the test in the classroom.

- We provide each of our students with the same quality service and all of our policies reflect equity and inclusion. As long as individuals adhere to our policies, there won’t be any issues.

- “I am so glad that Saroj (who is Hindu) joined our team. We have so much to learn from her. She can teach us what we need to know about her religion.”

- “I don’t see the need organizations like the Black Student Association anymore. Things aren’t as bad as they used to be and all people are accepted here whether they are black, white or purple.”

- A veteran is greeted by a civilian student who thanks them for their service. After thanking them they add that they are against the war the veteran has participated in.

- We require all new employees to go through mandatory diversity training.

- When we have office gatherings, we make sure that there is a variety of foods because some of our staff do not eat certain foods for religious or cultural reasons.

- Over the past few semesters, a professor notices that there has been an increase of students with learning differences and abilities in their class. In order to accommodate the different learning styles, the professor attends a workshop to help them update their syllabus and course assignments.
• In recent years we have seen a significant increase in our Muslim student population and as a result we have started offering Hallal dining options Monday through Friday at one of our dining facilities.

• We require our staff to take quarterly cultural and diversity related trainings to emphasize the importance of diversity and cultural competence to our company.

• We understand that cultural competency is a dynamic process. We will continue to research, evaluate, and practice culturally competent procedures and policies. Cultural competence will begin with our mission statement; extend to our policies, hiring practices, and employee evaluations/promotion standards.

• For several years, various staff and students petitioned on-campus housing to offer gender inclusive housing options. After getting feedback from various constituencies and looking at their strategic and construction plans, they developed and launched a pilot program where students could sign up for a gender inclusive housing. In the coming years, they will be assessing the program and examining the feasibility of continuing and increasing gender inclusive options throughout campus.

• As a part of their graduation requirements, students at ABC University are required to do study abroad. In order to accommodate the requirement, the administration decided to end the Spring term in April and instituted a May term for students studying abroad. They also provide funding to help students defray the costs associated with studying abroad.

• A student group chalks the sidewalks around campus with the following statements: “Support traditional marriage!” and “This is a CHRISTIAN nation!”
As he left for a visit to his outlying districts, the jealous baron warned his pretty wife: “Do not leave the castle while I am gone, or I will punish you severely when I return!”

But as the hours passed, the young baroness grew lonely, and despite her husband’s warning she decided to visit her lover, who lived in the countryside nearby.

The castle was situated on an island in a wide, fast-flowing river. A drawbridge linked the island to the mainland at the narrowest point in the river.

“Surely my husband will not return before dawn”, she thought, and ordered her servants to lower the drawbridge and leave it down until she returned.

After spending several pleasant hours with her lover, the baroness returned to the drawbridge, only to find it blocked by a gateman wildly waving a long, cruel knife.

“How do you attempt to cross this bridge, Baroness, or I will have to kill you” he cried. “The Baron ordered me to do so.”

Fearing for her life, the baroness returned to her lover and asked him for help. “Our relationship is only a romantic one”, he said. “I will not help.”

The baroness then sought out a boatman on the river, explained her plight to him, and asked him to take her across the river in his boat.

“I will do it, but only if you pay me a fee of 5 marks.”

“But I have no money with me”, the baroness protested. “That’s too bad. No money, no ride”, the boatman said flatly.

Her fear growing, the baroness ran crying to the home of a friend and, after explaining her desperate situation, begged for enough money to pay the boatman his fee.

“If you had not disobeyed your husband, this would not have happened”, the friend said. “I will give you no money.”

With dawn approaching and her last resource exhausted, the baroness returned to the bridge in desperation, attempted to cross to the castle and was slain by the gatemen.
Part 4: The “Reveal” (15-20 min)

Share with your group the second meaning to the story:

a. Baron = majorities in society, potential oppressors  
b. Baroness = developing world people, minorities, & women  
c. Gateman = Police force or military  
d. Boatman = institutions, structures of oppression  
e. Friend = Liberals or libertarians (as in, intelligent or principled citizens who choose not to interfere with individual interests and take action)  
f. Lover = Enticements (freedom, money, sex, others)

1) How can we better identify underlying meaning to a “story” in real life?  
2) What ways can we respond to systems of oppression? Who are the barons in this world and how do we make efforts to support the baroness over the baron?  
3) Why do we tend to blame victims/survivors for their experiences in today’s society?  
4) How do these characters represent situations that you’ve either experienced or have heard from a friend or family member?  
5) How does this activity help you to better understand diverse perspectives, experiences, and interactions?
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<tr>
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<th>Group Assessment</th>
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The Red-Green Game: 
Win As Much As You Can

Your task: Your objective is to win as many positive points as possible. Your team will have two minutes to decide whether to vote green or red in each round of the game. To indicate your votes, write an R (red) or G (green) on one of your pieces of paper below the team number. The game director will collect your votes after each round and record your score but is not allowed to answer any questions. Before rounds 3, 4, 6, and 7, you may send a representative to meet with the other team representatives in the center of the room for two minutes. During this time, representatives should speak very loudly so others can hear their discussion, and the rest of the group should remain silent so as not to distract them. Your representative does not always have to be the same person. Whatever you earn in round 4 will be doubled; your score in round 8 will be multiplied by 10. Remember the purpose of the game: Win as many points as you can. The accompanying chart indicates how the game will be scored. You have two minutes to decide on your vote for round 1.

Scoring Rules

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<td>R</td>
<td>Teams voting green lose 100 points</td>
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<td>Team voting red wins 300 points</td>
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<td>Teams voting green lose 200 points</td>
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<td>Teams voting red win 200 points</td>
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<td>R</td>
<td>Team voting green loses 300 points</td>
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<td>Teams voting red win 100 points</td>
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<td>R</td>
<td>Teams lose 50 points</td>
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Scoring Chart

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Adapted from: Osland et al., 2007, p. 353.
The Red-Green Game: Win As Much As You Can

Processing Questions

1. Who was “you” in the phrase “win as much as you can”?

2. What does “win” mean in that phrase?

3. What role does trust play in this simulation? What made you trust or distrust certain teams or individuals?

4. What impact did the restricted communication with the other teams have?

5. What’s the relationship between ambiguity and conflict?

6. What, if any, conflicts arose within your team? How did you resolve these conflicts?

7. What was it like to be a representative in this simulation?

8. The major lessons you feel we should take from this experience?

9. Other questions we should consider?
Gender Map – example

**Sex at Birth** is the biological “package” of genitals (internal/external), gonads (testicles/ovaries) and other reproductive organs (uterus), hormone levels (testosterone, estrogen, androgen), gametes produced (sperm, egg), genetics/chromosomes (XX, XY, XXY, YY, XO) used to classify people as “male” or “female” at birth.

**Gender Identity** is an individual’s self-perception as male, female, both, neither or another configuration of gender. This may or may not match their sex, their legal sex at birth or their current legal sex.

**Gender Expression/Presentation** is how one wears or performs one’s gender, through clothing, language, physical movement, body modification, etc. This is also one way that a person may communicate their gender identity to other people.

**Gender Role** is the social role one plays with regard to gender, there are two roles as defined by society, that of a “man” (dominant in a relationship, assertive, non-emotional, enjoys sports, etc) and that of a “woman” (non-dominant in a relationship, passive, empathetic/emotional, enjoys cooking, etc). This is based on stereotypes of appropriate behavior, appearance, etc. that are often sexist and very offensive and restricting.

**Sexual Orientation** is a person’s sexual, emotional, erotic, romantic, physical and psychological attractions for other people. (gay, lesbian, bi, heterosexual, pansexual, etc)

**Attraction** is listed separately to explore how sexual behavior and visceral attraction to others can differ from how an individual defines their sexual orientation.

**Legal Sex** is your sex as the local, state and federal governments see you. The “F” or “M” marker on someone’s State ID, driver’s license, social security card, birth certificate, etc. A person’s legal sex at birth and one’s legal sex later in life may or may not match. Also, all documentation may or may not be the same. **Federal documents (Passport, Birth Certificate, Military ID) may only be changed if you have completed Sexual Reassignment Surgery and have a physician’s letter.**
**Gender Map – Blank**

**Sex at Birth** is the biological "package" of genitals (internal/external), gonads (testicles/ovaries) and other reproductive organs (uterus), hormone levels (testosterone, estrogen, androgen), gametes produced (sperm, egg), genetics/chromosomes (XX, XY, XXX, XYY, XO) used to classify people as "male" or "female" at birth.

- Male
- Intersex
- Female

**Gender Identity** is an individual's self-perception as male, female, both, neither or another configuration of gender. This may or may not match their sex, their legal sex at birth or their current legal sex.

- Man
- Bi-Gendered
- Women

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- Masculine
- Feminine

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- Masculine
- Feminine

**Sexual Orientation** is a person's sexual, emotional, erotic, romantic, physical and psychological attractions for other people. (gay, lesbian, bi, heterosexual, pansexual, etc)

- Heterosexual
- Bi
- Homosexual
- Bi
- Heterosexual

**Attraction** is listed separately to explore how sexual behavior and visceral attraction to others can differ from how an individual defines their sexual orientation.

- Women
- Both
- Men

**Legal Sex** is your sex as the local, state and federal governments see you. The "F" or "M" marker on someone's State ID, driver's license, social security card, birth certificate, etc. A person's legal sex at birth and one's legal sex later in life may or may not match. Also, all documentation may or may not be the same. **Federal documents (Passport, Birth Certificate, Military ID) may only be changed if you have completed Sexual Reassignment Surgery and have a physician's letter.**

- Male
- Female
Five Approaches to Social Justice Activism

1. Food, Festivals, & Fun
Activism at this stage is based on cultural events and “celebrating diversity,” usually through cross-cultural programs and activities. Events tend to focus on surface-level cultural awareness, and often actually contribute to the stereotypes they are meant to challenge. People at the Food, Folks, and Fun stage might host an International Fair, a Multicultural Night, or a Diversity Fashion Show. Although these events have the potential to bring people together across difference, they do not have the potential to address injustices such as racism, sexism, classism, or homophobia.

2. Charitable Giving
One way we can contribute to social justice movements is by donating money or other goods to human rights organizations such as Amnesty International, United for a Fair Economy, the Humane Society, or even a local food shelf. People often choose this route to activism when they want to do something that will ease their own conscience, but don’t want to associate in any deeper way with a particular cause.

3. Individual Advocacy
An important part of being a social justice activist is building personal relationships with people who are less privileged than you are. People whose activism primarily takes this approach empathize deeply for the ways in which injustices affect people at an individual level—particularly the people with whom they have build personal relationships. However, they are not quite ready (or willing) to risk their own privilege by pushing for systemic change. So they draw on their privilege in smaller ways, serving as an ally or advocate to individual people who are being discriminated against.

4. Service & Volunteerism
Opportunities to work for social justice through service and volunteerism are endless. You can organize a fundraiser for a human rights organization, help build houses for the economically disadvantaged, volunteer at a battered women’s shelter, or get trained to become an anti-homophobia educator. The key point, though, is that you are actively involved beyond an individual advocacy level. You are doing the work of social justice, not simply supporting that work philosophically. (To clarify, what often passes as “service” is really charitable giving. Service and volunteerism require that we work with oppressed communities, avoid the “savior syndrome,” and abolish the hierarchies that remain in place when, for example, wealthy kids are sent into poor neighborhoods to do service-learning, but never discuss how their relative wealth is connected with the relative poverty of the people inhabiting those neighborhoods.)

5. Systemic Reform for Social Justice
Activists who see themselves as systemic reformers focus their energies on fighting for larger social change. They might see charitable giving, individual advocacy, and some other approaches to activism as misguided and inconsequential because these approaches fail to address the systemic nature of injustice. So systemic reformers are determined to organize and act on a larger scale in order to change laws, policy, and larger social conditions. They are less interested in educating about racism as it exists than with eliminating racism; less interested in celebrating diversity than in transforming institutions for equity and justice; less interested in lifting individual people out of poverty than in demanding the eradication of poverty.

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LGBT Terminology 101

Note: Because of the inherently changing nature of the use of words in the Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Allied (LGBTQIA) community, these definitions are always in DRAFT form. It should also be noted that these terms are contextualized from American culture. Other cultures have their own terms, definitions, and identities. Most of these definitions are taken from the University of California Riverside LGBT Resource Center.

Ag/Aggressive- See “Stud”

Agendered- Person is internally ungendered.

Ally - Someone who confronts heterosexism, homophobia, transphobia, and heterosexual privilege in themselves and others out of self-interest, a concern for the well-being of lesbian, gay, bisexual, transgender, queer, and intersex people and a belief that heterosexism is a social justice issue.

Androgyne- Person appearing and/or identifying as neither man nor woman, present a gender either mixed or neutral.

Androgyny – Blending or absence of what are usually regarded as male or female characteristics, values, or attitudes; aims to integrate into one’s personality the positive characteristics of the other sex as well as one’s own.

Asexual – Person who does not feel sexual attraction or does not have a sexual orientation.

Bear- The most common definition of a “bear” is a man who has facial/body hair, and a cuddly body. However, the word “bear” mans many things to different people, even within the bear movement. Many men who do not have one or all of these characteristics define themselves as bears, making the term a very loose one. “Bear” is often defined as more of an attitude and a sense of comfort with natural masculinity and bodies.

Berdache- A generic term first used to describe native American/American Indians who adopted a gender role that was in contrast with their given sex (a male bodied person who engaged in a woman’s gender role or took a husband). This was sometimes referred to as a “third gender” category. The term “berdache” is generally rejected as inappropriate and offensive by Native People’s because it is a term that was assigned by European settlers to differently gendered Native peoples. Appropriate terms vary by tribe and include: “one-spirit”, “two-spirit” and “winkte”.

Bicurious- A curiosity about having sexual relations with a same gender/sex person.

Bigendered- A person whose gender identity is a combination of male/man and female/woman.

Binding- The process of flattening one’s breasts to have a more masculine or flat appearing chest.

Biphobia - The fear of, discrimination against, or hatred of bisexuals. Negative perceptions of bisexual identified individuals are often steeped in the belief that bisexuals are promiscuous or that they can’t be attracted to both men and women.

Bisexual - People whose affectional and/or sexual orientation is for either men and women. Bisexual identity is far more than sexual behaviors, however, and identifies an entire orientation, parallel to heterosexual and homosexual identity. Someone who is bisexual may feel equally attracted to men and woman, or may have stronger preference for one sex over the other.

Bottom Surgery- Surgery on the genitals designed to create a body in harmony with a person’s preferred gender identity.

Butch – A person who identifies themselves as masculine, whether it be physically, mentally or emotionally. ‘Butch” is sometimes used as a derogatory term for lesbians, but it can also be claimed as an affirmative identity label.
**Cisgender** – A person who by nature or by choice conforms to gender based expectations of society (e.g. a female who displays feminine characteristics, values, attitudes).

**Coming Out** - Refers to the process by which one accepts one’s own sexual orientation (to “come out” to one’s self). Also referring to the process by which one shares one’s sexual orientation with others (to “come out” to friends, etc.). This process is a continual, lifelong process for gay, lesbian, bisexual, transgender, queer, and intersex individuals.

**Cross-dresser** – Someone who wears clothes of another gender/sex either full or part-time, but identifies primarily as a member of the sex to which they were born. A derogatory term used to describe this community is “transvestite”.

**Discrimination** – Prejudice + power. It occurs when members of a more powerful social group behave unjustly or cruelly to members of a less powerful social group. Discrimination can take many forms, including both individual acts of hatred or injustice and institutional denials of privileges normally accorded to other groups. Ongoing discrimination creates a climate of oppression for the affected group.

**Drag King/Queen** – Traditionally, drag is understood as the performance of one or multiple genders theatrically through dress, mannerisms and make-up. Drag Kings/Queens may identify as heterosexual, homosexual, bisexual, pansexual, gender variant and/or cisgender. Dragging can be an expression of one’s gender, a political statement, a venue for entertainment, and a safe space for gender exploration and empowerment.

**Dyke** - Derogatory term referring to a masculine lesbian. Currently adopted by many lesbians in an affirmative manner as a term of empowerment, regardless of their gender expression (masc/fem)

**Fag** - Derogatory term that refers to men who are not heterosexually identified and/or who express a feminine gender expression.

**Femme** - A feminine identified person of any gender/sex.

**Female to Male (FTM, F2M)** - Person born female-bodied, but who self-identifies primarily as male. FTMs may/may not seek surgical intervention to make their bodies congruent with their sense of self. (related terms: transmen, men with female histories, female-bodied men, transgender, pre-op, post-op, transsexual).

**Gay** - Most often describes homosexual men, and is the most socially acceptable term to describe homosexual men. Some women are also comfortable describing themselves as gay. This term is often (incorrectly) used as a short hand to describe the LGBTQIA community.

**Gender Binary** – The idea that there are only two genders – male/female and that a person must be strictly gendered as either/or.

**Gender assignment** is a term used to describe individual identity given at birth. The assisting physician assigns gender at birth. It is this determination that first classifies a human into a gendered category. Determination of this first gender assignment is dependent on the appearance of external genitalia.

**Gender Cues** - What human beings use to attempt to tell the gender/sex of another person. Examples include hairstyle, gait, vocal inflection, body shape, facial hair, etc. Cues vary by culture.

**Gender Expression/Presentation** - expression of gender through behavior, clothing, hair style, voice and body movement/characteristics.

**Gender Role** - The societal expectations placed upon males/females in regards to the organization of the social world, including labor, reproduction, presentation, etc.

**Gender Identity** - The psychological understanding of oneself in relation to gender. The two most common gender identities are male and female, but many others exist, including transgender, genderqueer, third gender, two-spirit, and others that are marginalized in American society.

**Gender Normative** – An assumption at everyone conforms to gender based expectations of society (e.g. a female who displays feminine characteristics, values, and attitudes).
Gender Variant – A person who either by nature or by choice does not conform to gender-based expectations of society (e.g. transgender, transsexual, intersex, genderqueer, cross-dresser, etc.). This term is also sometimes applied to butch women and feminine men whose gender identity is congruent with the state of their body.

Genderqueer – A gender variant person whose gender identity is neither male nor female, is between or beyond genders, or is some combination of genders. Individuals who identify as genderqueer sometimes seek to challenge or disrupt gender stereotypes and the gender binary system.

Hermaphrodite—an out-of-date and offensive term for an intersexed person. (See ‘Intersex’.)

Heteronormativity - The assumption that everyone is heterosexual, and that heterosexuality is superior to homosexuality, bisexuality, or queer sexual orientations.

Heterosexism- Prejudice against individuals and groups who display non-heterosexual behaviors or identities, combined with the majority power to impose such prejudice. Usually used to the advantage of the group in power. Any attitude, action, or practice - backed by an institutional power - which subordinates people because of their sexual orientation.

Heterosexual - A person primarily emotionally, physically, and/or sexually attracted to members of the other sex. (related term: straight)

Heterosexual Privilege –Those benefits derived automatically by being heterosexual that are denied to homosexuals and bisexuals. Also, the benefits homosexuals and bisexuals receive as a result of claiming heterosexual identity or denying homosexual or bisexual identity.

HIV-phobia- The irrational fear or hatred of person living with HIV/AIDS.

Homophobia/Homonegativity - The irrational fear of homosexuals or homosexuality, or any behavior, belief, or attitude believed to indicate homosexuality or tolerance of homosexuality. Refers to the discomfort one feels with any behaviors (telling “faggot” jokes, graffiti, verbal and physical harassment), and discriminatory policies such as denial of health, retirement and housing benefits. Homophobia results in fear of knowing, befriending, or associating with gays, lesbians, or bisexuals; fear of being perceived as gay or lesbian; or fear of stepping out of accepted gender role behavior.

Homosexual - A person primarily emotionally, physically, and/or sexually attracted to members of the same sex. (related terms: gay, lesbian)

Internalized oppression – Sometimes members of marginalized groups hold an oppressive view toward their own group, or start to believe in negative stereotypes of themselves.

“In the closet” - May refer to a gay, lesbian, bisexual, transgender, queer, intersex, or allied person who has not accepted his or her own sexuality, gender identity, or physical makeup (to be “in the closet” to one’s self). Also may refer to those who choose not to share their sexuality, gender identity, or physical makeup with family, friends, co-workers, or society (to be “in the closet” to everyone). (related term: closeted, “out”)

Institutional Oppression – Arrangements of a society used to benefit one group at the expense of another through the use of language, media, education, religion, economics, etc.

Internalized Oppression- The process by which a member of an oppressed group comes to accept and live out the inaccurate stereotypes applied to the oppressed group.

Intersex - Person with an anatomical variation from typical understandings of male and female anatomy. Infants born with intersex characteristics are often subjected to sex assignment surgery in effort to make the appearance of their genitalia conform to society standards of what a male or female should look like. The gender most often designated by doctors is female, although many intersex children have transitioned to male identities post-surgery. As well, surgical intervention often leads to lifelong health problems, pain and inability to experience sexual pleasure. Medical and psychological professionals now urge parents and doctors to not operate on infants who have intersex characteristics and allow them to make decisions on further development in their adolescence. (related terms: true hermaphrodite, female pseudo-hermaphrodite, male pseudo-hermaphrodite)
**Lesbian** - Term used to describe female-identified people attracted romantically, erotically, and/or emotionally to other female-identified people. The term lesbian is derived from the name of the Greek island of Lesbos and as such is sometimes considered a Eurocentric category that does not necessarily represent the identities of African-Americans and other non-European ethnic groups. This being said, individual female-identified people from diverse ethnic groups, including African-Americans, embrace the term ‘lesbian’ as an identity label.

**Lesbian Baiting** - The heterosexist notion that any woman who prefers the company of women, who does not have a mail partner, who has a masculine gender expression, or who shows agency over heterosexist/patriarchal institutions and/or attitudes, is a lesbian. This is often used as a threat to control the actions and attitudes of non-queer women by heterosexist systems.

**LGBTQIA** - Acronym most commonly used to refer to the community composed of those whose sexual orientation is not heterosexual, and whose gender identity is not traditional masculine/feminine. It can be broken down into its constituent parts of lesbian, gay, bisexual transgender, queer, intersex, ally, but is more inclusive when used as an acronym.

**Male to Female (MTF, M2F)** - Person born male-bodied, but who identifies primarily as female. MTFs may/may not seek surgical intervention to make their bodies congruent with their sense of self. (related terms: transwomen, females with male histories, male-bodied females, transgender, pre-op, post-op, transsexual)

**Oppression** - The systematic subjugation of a group of people by another group with access to social power, the result of which benefits one group over the other and is maintained by social beliefs and practices.

**Outing** - The use of fact or rumor and innuendo to declare someone as LGBTQIA. This phenomenon is commonly used by militant gay awareness groups and tabloid magazines to “out” famous people. Outing a person when they are not ready or comfortable can be very upsetting and damaging to an individual.

**Packing** - Wearing a phallic device on the groin and under clothing by a person who does not have a penis for any purpose, including: the comfort or confirmation of one’s masculine gender identity, seduction, and/or sexual readiness.

**Pansexual** – A person who is sexually attracted more gender identities/expressions than male/female. This identity encompasses bodies and attraction outside of the gender binary.

**Passing** – Describes a person's ability to be recognized/accepted as their preferred gender/sex or race/ethnic identity or to be seen as heterosexual. Those individuals in the LGBTQIA community who do not “pass” may be in danger of increased discrimination and harassment.

**Polyamory** – Refers to having honest, usually non-possessive, relationships with multiple partners and can include: open relationships, polyfidelity (which involves multiple romantic relationships with sexual contact restricted to those), and sub-relationships (which denote distinguishing between a ‘primary’ relationship or relationships and various "secondary" relationships).

**Prejudice** - A conscious or unconscious negative belief about a whole group of people and its individual members.

**Queer** - 1. An umbrella term which embraces a matrix of sexual preferences, orientations, and habits of the not-exclusively- heterosexual-and-monogamous majority. Queer includes lesbians, gay men, bisexuals, transpeople, intersex persons, the radical sex communities, and many other sexually transgressive (underworld) explorers. 2. This term is sometimes used as a sexual orientation label instead of ‘bisexual’ as a way of acknowledging that there are more than two genders to be attracted to, or as a way of stating a non-heterosexual orientation without having to state who they are attracted to. 3. A reclaimed word that was formerly used solely as a slur but that has been semantically overturned by members of the maligned group, who use it as a term of defiant pride. ‘Queer’ is an example of a word undergoing this process. For decades ‘queer’ was used solely as a derogatory adjective for gays and lesbians, but in the 1980s the term began to be used by gay and lesbian activists as a term of self-identification. Eventually, it came to be used as an umbrella term that included gay men, lesbians, bisexuals, and transgendered people. Nevertheless, a sizable percentage of people to whom this term might apply still hold ‘queer’ to be a hateful insult, and its use by heterosexuals is often considered offensive. Similarly, other reclaimed words are usually
offensive to the in-group when used by outsiders, so extreme caution must be taken concerning their use when one is not a member of the group.

**Questioning** - Refers to individuals who are unsure or are exploring their sexual orientation, gender identity, and/or physical development and as a result “question” their identity.

**Same Gender Loving** – A term sometimes used by members of the African-American / Black community to express an alternative sexual orientation without relying on terms and symbols of European descent. The term emerged in the early 1990's with the intention of offering Black women who love women and Black men who love men a voice, a way of identifying and being that resonated with the uniqueness of Black culture in life. (Sometimes abbreviated as ‘SGL’.)

**Sex** – A medical term designating a certain combination of gonads, chromosomes, external gender organs, secondary sex characteristics and hormonal balances. Usually subdivided into ‘male’ and ‘female’ to the exclusion of any others; however, scientists have identified over 40 various human sex categories – two of which are male and female.

**Sexual Orientation** - The direction of an individual's sexuality/emotionality, usually conceived of as classifiable according to the sex or gender of the persons whom the individual finds sexually/emotionally attractive.

**Sex Identity** - How a person’s body is identified medically: female, male, in between, beyond or either.

**Sexual Orientation** - The desire for intimate emotional, romantic, erotic and/or sexual relationships with people of the same gender/sex, another gender/sex, or multiple genders/sexes.

**Sexual Reassignment Surgery (SRS)** – A term used by some medical professionals to refer to a group of surgical options that alter a person’s “sex”. In most states, one or multiple surgeries are required to achieve legal recognition of gender variance.

**Sexuality** - A person’s exploration of sexual acts, sexual orientation, sexual pleasure and desire.

**Stealth** - This term refers to when a person chooses to be secretive in the public sphere about their gender history, either after transitioning or while successfully passing.

**Stereotype** - A preconceived or oversimplified generalization about an entire group of people without regard for their individual differences. Though often negative, can also be complimentary. Even positive stereotypes can have a negative impact, however, simply because they involve broad generalizations that ignore individual realities.

**Stud** - An African American and /or Latina masculine lesbian. Also known as “butch” or “aggressive”.

**Top Surgery** - This term usually refers to surgery for the construction of a male-type chest, but may also refer to breast augmentation.

**Trans** - An abbreviation that is sometimes used to refer to a gender variant person. This use allows a person to state a gender variant identity without having to disclose hormonal or surgical status/intentions. This term is sometimes used to refer to the gender variant community as a whole.

**Transactivism** - The political and social movement to create equality for gender variant persons.

**Transgender** - Used to describe people who transcend or transform expectations of gender norms through their identity, expression or role. It is important to note that the term transsexual is not synonymous with transgender. (related terms: transsexual, genderqueer, queer, FTM/F2M, MTF/M2F)

**Transgender (Trans) Community** – Transgender is an “umbrella” term, meaning that it is used to convey a wide variety of gender variant identities. The central ethic of this community is unconditional acceptance of individual exercise of freedoms including gender and sexual identity and orientation.

**Transition** – This term is primarily used to refer to the process a gender variant person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression. This may include changes in dress, hormone balance, surgical alteration of chest or genitalia and/or preferred gender pronoun/name.
**Transman** - An identity label sometimes adopted by female-to-male transsexuals to signify that they are men while still affirming their history as females. Also referred to as “transguys”.

**Transphobia** - The fear or hatred of transgender and transsexual people and those who express their gender in ways that are not traditionally expected and accepted by society. Like biphobia, this term was created to call attention to the ways that prejudice against trans people differs from prejudice against other queer people. Transphobia can also be found within the LGB community.

**Transsexual** - A person who strongly identifies as a sex other than the one they were assigned at birth, usually including a desire to actually be the other sex (through physical appearance and/or social acceptance as member of desired sex). Transsexuals may or may not undergo sex reassignment surgery for various reasons. Transsexual Individuals are part of the transgender community. (related terms: transgender, transwomen, transmen, genderqueer, queer, FTM/F2M, MTF/M2F, pre-op, post-op)

**Transvestite** – This is historically been a term used to describe gender variant individuals, particularly crossdressers and transsexuals. However, this term is strongly associated with the medical community and the DSM-IV condition of “transvestic fetishism”, which refers to someone who derives sexual pleasure from dressing in clothing generally identified with the opposite sex. It is perceived by many transgender, crossdressing and transsexual people to pathologize and hyper-sexualize their identity and consider the term derogatory.

**Transwoman** - An identity label sometimes adopted by male-to-female transsexual to signify that they are women while still affirming their history as males.

**Two-Spirited** – Native persons who have attributes of both genders, have distinct gender and/or social roles in their tribes, and are often involved with mystical rituals (shamans). Their dress is usually mixture of male and female articles and they are seen as a separate or third gender. The term ‘two-spirit’ is usually considered to specific to the Zuni tribe. Similar identity labels vary by tribe and include ‘one-spirit’ and ‘wintke’.

**Ze / Hir** – Alternate pronouns that are gender neutral and preferred by some gender variant persons. Pronounced /zee/ and /here/, they replace “he”/”she” and “his”/”hers” respectively.
1) Identities you think about most often

2) Identities you think about the least

3) Your own identities you would like to learn more about

4) Identities that have the strongest effect on how you see yourself as a person

Adapted from “Voices of Discovery,” Intergroup Relations Center, Arizona State University
**Additional Resources:**

**African American Policy Forum (http://www.aapf.org/ourmission/)**  
The African American Policy Forum (AAPF) is an innovative think tank that connects academics, activists and policy-makers to promote efforts to dismantle structural inequality.

**American Association of Hispanics in Higher Education (http://www.aahhe.org)**  
The American Association of Hispanics in Higher Education (AAHHE) is an agent of change for improving education, thus enabling Hispanic students to fully participate in a diverse society. AAHHE works collaboratively with all sectors of education, business, industry, as well as community and professional organizations to enhance the educational aspirations and to meet the needs of a significantly increasing Hispanic population.

**American Conference on Diversity (http://americanconferenceondiversity.org)**  
Share in our commitment and mission of empowering individuals and institutions to address issues of bias and discrimination and advocate for meaningful social change in our communities.

**Americans with Disabilities Act (https://www.ada.gov)**  
The Americans with Disabilities Act of 1990 (ADA) prohibits discrimination and ensures equal opportunity for persons with disabilities in employment, State and local government services, public accommodations, commercial facilities, and transportation.

**Book: “Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities”**  
Dr. Craig Steven Wilder's new book, Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities (New York: Bloomsbury, 2013) is the first of its kind -- a powerful and propulsive study revealing a history of oppression behind the institutions usually considered the cradle of liberal politics. In Ebony and Ivy, Dr. Wilder lays bare uncomfortable truths about race, slavery, and the American academy.

**Center for the Study of Social Difference (http://socialdifference.columbia.edu)**  
The Center for the Study of Social Difference at Columbia University promotes innovative interdisciplinary scholarship on the role of gender, sexuality, ethnicity and race in global dynamics of power and inequality.

**Culture of Respect (www.cultureofrespect.org)** Culture of Respect strengthens schools by providing a framework to assess and improve efforts to eliminate sexual violence from their campuses.

**Diverse Education (http://diverseeducation.com/)**  
Diverse seeks to be a catalyst for change, and our ultimate objective is to contribute to the building of educational, cultural, social and economic structures that will allow every individual to achieve his or her full human potential and contribute to the greater good of the community and the nation.

**EdChange (http://edchange.org/handouts.html)**  
EdChange is a team of passionate, experienced, established, educators dedicated to equity, diversity, multiculturalism, and social justice. With this shared vision, we have joined to collaborate in order to develop resources, workshops, and projects that contribute to progressive change in ourselves, our schools, and our society.
Higher Education Compliance Alliance (http://www.higheredcompliance.org)
The Higher Education Compliance Alliance was created by the National Association of College and University Attorneys (NACUA) to provide the higher education community with a centralized repository of information and resources for compliance with federal laws and regulations.

Implicit Association Test (https://implicit.harvard.edu/implicit/takeatest.html)
Project Implicit is a non-profit organization and international collaboration between researchers who are interested in implicit social cognition - thoughts and feelings outside of conscious awareness and control.

Love Has No Labels: Tips to Fight Bias and Prejudice: (http://lovehasnolabels.com/tips#=_=_)
Here are some tips that will help you address bias and prejudice and start to make people question themselves and their behavior.

MultiCultural Institute (http://imeiglobal.org/)
Founded in 1983, the International MultiCultural Institute (iMCI, formerly the National MultiCultural Institute or NMCI) is proud to be one of the first organizations to have recognized the nation’s need for new services, knowledge, and skills in the growing field of multiculturalism and diversity.

National Association for Multicultural Education (www.nameorg.org)
NAME is a non-profit organization that advances and advocates for equity and social justice through multicultural education.

NPR Code Switch (http://www.npr.org/sections/codeswitch/)
We're a team of journalists fascinated by the overlapping themes of race, ethnicity and culture, how they play out in our lives and communities, and how all of this is shifting.

The Institute for Higher Education Policy (http://www.ihep.org) (IHEP)
The Institute for Higher Education Policy is a nonpartisan, nonprofit organization committed to promoting access to and success in higher education for all students.

The Pell Institute for the Study of Opportunity in Higher Education (http://www.pellinstitute.org)
The Pell Institute for the Study of Opportunity in Higher Education conducts and disseminates research and policy analysis to encourage policymakers, educators, and the public to improve educational opportunities and outcomes for low-income, first-generation, and disabled college students.

The Safe Zone Project (http://thesafezoneproject.com)
The Safe Zone Project is a free online resource for creating powerful, effective LGBTQ awareness and ally training workshops.

The Unequal Opportunity Race (https://www.youtube.com/watch?v=eBb5TgOXgNY)
A cartoon visualization of structural discrimination.

White Privilege Conference (http://www.whiteprivilegeconference.com)
WPC is a conference that examines challenging concepts of privilege and oppression and offers solutions and team building strategies to work toward a more equitable world.