PEACE TRAINING MANUAL

P.E.A.C.E.
PRACTICING EMPATHY
AND
CULTURAL EXPERTISE

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PEACE Training Outline

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Note to facilitators:

- Facilitator instructions are in italics
- Please send feedback or suggestions on ways to improve the PEACE program to Lee Forest (lforest@bridgew.edu) and Sydne Marrow (sydne.marrow@bridgew.edu).
Introduction

Welcome and Introductions
Facilitators introduce themselves, summarize learning goals, and set up the Oppression Olympics video as the philosophy behind PEACE.

PEACE Learning Outcomes
As a result of attending this workshop, participants will be able to:
- Recognize and utilize proper terminology and language
- Understand how power and privilege is manifested within and between groups
- Identify and respond to microaggressions
- Identify actions they can take to increase social justice

Framework for our Workshop
View Oppression Olympics video (2 min):
http://www.youtube.com/watch?v=kFhCJqmWxkY&list=PLBeaq-eyK6SAiQPLW9PGvKqWorDYLhkm

Following the video, ask students to summarize what they gleaned. Ensure the following points:
- Inaccurate assumption that social justice issues can only be addressed sequentially/one at a time
- When disenfranchised group compete against each other or argue about who is most oppressed, we are helping to maintain the status quo
- When disenfranchised groups collaborate together, we make faster and greater progress towards social justice for all

ICE-BREAKER
Select One

Cultural Bingo
- Create a five by five square grid that looks like a bingo card. Fill the squares with different experiences a person might have in their lifetime. The statements will be in the first person. Participants will walk around the room asking people to sign squares that are true for them. Include items that reference specific cultures. For example, "I have an abuelo." This statement is asking the person if they come from a Spanish-speaking background and call their grandparent by abuelo. Another example is "I was born outside of the U.S." Each person can only sign another person's bingo card once.
Culture

- Provide each person in the group a large piece of blank paper and colored markers. Divide the paper into four equal sections. Provide the theme for each of the four sections. Pick themes that will help the group get to know each other better. For example, the sections may contain the following questions:

  "What is a value you live by?"
  "Who is important to you in your life?"
  "What is your favorite book?"
  "What is a goal you have for yourself?"

Encourage the members to tell stories that reveal who they really are and what they value in their lives. Lead by example and present your squares first, setting a safe and welcoming environment.
**Power and Privilege**

_Explain to students that in order to be effective social justice advocates and sensitive to people from diverse backgrounds, we must first understand the concepts of power, privilege, and oppression._

_Create a discussion about the below terms in addition to providing the answers below. For example, you can ask students to provide examples of oppression they’ve witnessed or experienced; ask them to name the identity categories of those with privilege and those with less; discuss the relativity of power and privilege as dependent upon situation and the identities present, etc._

**Q. What is privilege?**
A. Power or advantages of some at the expense of others. Privilege is INVISIBLE to those who have it.

“Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do.” Peggy McIntosh

**Q. When is privilege good?**
A. When it is used to advocate for and be an ally to others.

**Q. What is oppression?**
A. A system that maintains privilege for dominant groups and disadvantage for subordinated groups.

**Q. What is internalized oppression?**
A. Believing that the dominant group is superior to the subordinated group. Oppression is internalized in the psyches of both dominant and subordinated group members. Individuals collude with the power group consciously and unconsciously either because they believe there really is something inferior about their group (assume that the status quo is normal or correct) or in order to preserve their safety/reduce risk of loss. Internalized oppression also manifests itself in intragroup conflict.

Questions adapted from "Internalized Racism" by Susan Lipsky

[http://www.rc.org/publications/journals/black_reemergence/br2/br2_5_sl.html](http://www.rc.org/publications/journals/black_reemergence/br2/br2_5_sl.html)
Privilege Walk

Arrange students horizontally at one side of the room. Students are to take steps forward and back according to how well each statement below fits them. At the end of the exercise, note that actual starting point on the race to success is different for people with different identities and privileges.

Exercise

Explain the following directions to participants:

This exercise is designed to demonstrate the effect of unearned privileges on individual’s likelihood of achieving success and problematize the meritocracy narrative which claims we all have an equal chance of achieving success if we work hard enough.

Let’s take a look at systemic privilege and oppression that you may have experienced. One end of the room represents success, and we will see who starts off closest to success.

Agreements:

- This exercise can be uncomfortable for people. We are about to highlight the privileges that give a person an advantage in society – for each privilege, some of you will have that benefit and some of you won’t. Pay attention to how you are feeling during the exercise and any questions in particular that make you feel strongly.
- You do not have to identify yourself as members of any group that is called out if you so choose. However, notice any feelings that come up about not identifying yourself. If you are unsure about which group you belong to, decide for yourself what makes the most sense.
- Use “I” statements only – Speak only for yourself
- Confidentiality – what is said or is seen during the session is not shared or discussed outside the session
- Importance of allowing others to express their experiences, feelings and opinions without feeling judged by the group
- OK to Pass
- Challenge yourself to take risks
- Please show the respect for others that you would want to receive and turn-off cell phones

Key: In parenthesis before each numbered item are the identity categories of groups most likely to be marginalized by that particular privilege.

D = Disability; GI = Gender Identity; SOr = Sexual Orientation; I = International; R = Religious affiliation; SES = Socio economic status; GLBT = Gay, Lesbian, Bisexual, and Transgender; G = Gender/Sex; Interracial = interracial couples

1. (D) If you can easily hear this exercise without assistance... (2 steps forward)
2. (GI) If people you meet use the appropriate gender pronoun to refer to you...(1 forward)
3. (Race) If you can shop at expensive stores and not be followed by employees who think you might try to steal something... (1 forward)
4. (G) If when on a first date with someone new, you consider your personal safety... (2 back)
5. (SO) If you can live in any state in the country and have the opportunity to legally marry your significant other... (2 forward)
6. (I) If you are reasonably sure nobody thinks you are stupid because of your accent ... (2 forward)
7. (R) If when you testify in a court of law you are sworn in on your religion's holy book... (1 forward)
8. (SES) If you grew up in a home your family bought... (2 steps forward)
9. (D) If you can physically get to every classroom on this campus... (2 forward)
10. (GLBT) If you have been fired from a job, or can legally be fired, on the basis of your sexual orientation or gender expression... (2 back)
11. (Race) If people have asked or assumed that you benefitted from affirmative action... (1 back)
12. (G) If you can be assertive and be seen as a go-getter instead of as a troublemaker ... (2 forward)
13. (SO) If you can legally adopt children in all fifty states... (2 forward)
14. (R) If you are reasonably sure that when you wear a symbol of your religion people will not fear you... (1 forward)
15. (SES) If one of your parents completed college... (1 forward)
16. (D) If you have the physical ability to crawl through a window and get down a fire escape... (2 forward)
17. (GI) If you are unable to check “Male” or “Female” on important documents because neither or both apply to you... (2 back)
18. (Race/GLBT) If, when you go out for a night of fun, you worry about being verbally or physically harassed... (2 steps back)
19. (G) If you know you earn as much as a differently gendered co-worker performing the same job,...(2 forward)
20. (SO/Interracial) If you can easily find greeting cards that feature couples like the one you’re in, have been, or would like to be in... (1 forward)
21. (SES/I) If you send money home to support your family... (2 back)
22. (R) If the religious and/or cultural holidays you celebrate are recognized by the closing of businesses and schools... (1 step forward)
23. (GI) If you can enter a public restroom and NOT have someone think you’re in the wrong one... (2 forward)
24. (Race) If you can walk or drive in a “nice” neighborhood without fear of being stopped by the police... (1 forward)
25. (G) If its assumed that you are unable to do something (like fix a car or be good at math) because of your gender...(2 back)
26. (SO) If you can hold your partner’s hand in public without fear of verbal harassment or physical harm… (2 forward)
27. (I) If you have abbreviated or changed your name so it was easier to pronounce in English… (1 back)
28. (SES) If you are not on financial aid for college… (1 forward)
29. (GI) If you can join a sorority, fraternity, or athletics team without worrying if you will be rejected on the basis of your gender identity or expression… (2 forward)
30. (Race) If you can be rude, make a mistake, or drive carelessly without someone attributing it to your gender or race… (1 forward)
31. (SO) If you can hold your partner’s hand in public without fear of verbal harassment or physical harm… (2 forward)
32. (I) If English is not your first language… (2 steps back)
33. (SES) If you shared a bedroom as a child… (2 steps back)

Privilege Walk adapted in part from the work of Peggy McIntosh in “White Privilege: Unpacking the Invisible Knapsack.” Many diversity leaders have modified this concept to expand it to other categories of privilege as is done here.

FACILITATOR POINTS
Bring up the following points for discussion.

1) Take a look at who is in front, middle, and back of the room. What do you notice about the relationship between identities and current location?
2) How did you feel as others watched you move backwards or forwards. What made you make the decision to move?
3) What were your feelings as others moved and you did not?
4) Were you surprised at who was standing with you at any time?
5) Have there been incidents in your life where you have chosen to define yourself by a single characteristic about you? What made you do so?
6) Did you feel a sense of power or pride about any of the characteristics you identified with today?
7) Were any of your experiences or identifiers left out? How did that make you feel?
Terminology and Language
The Impact of Language  Suggested duration 15 minutes

**Explain the following to participants:** The language we use reflects values -- individual and/or cultural—and also informs our understanding of the world. Inaccurate understandings of the world, in turn, lead to myths and stereotypes, which in turn, influence standards, ethics, and laws created in a given society.

**Ethnic Derogatory Words:** i.e., unflattering words that reference people of varying ethnicities/religions and people of color (POC).

**GLBT Derogatory Terms:** Any word or phrase that dehumanizes members of the GLBT community. Words that label a human being a sexual behavior are reducing GLBT people to a sexual act and negating the fact that our differences are about love and gender and can’t be reduced to sexual acts or body parts.

**It’s a “lifestyle.”** It’s sometimes said that GLBT people live a gay “lifestyle.” There is no such thing as a gay lifestyle just like there is no such thing as a heterosexual lifestyle. The problem with that word is that it can trivialize GLBT people and the struggles they face. Being GLBT is no more a lifestyle than being straight — it’s a life, just like anyone else’s.

**Sexual preference** implies it is something that isn’t significant or can be changed. I prefer to wear red and not green today. It fails to reflect that SO is innate, unchangeable, and part of a person’s identity.

*Go to the end of this manual for help with educating participants about GLBT terminology.*

Sharing Personal Experiences

**Provide the following directions to participants:** Remember a time when you heard dehumanizing language in reference to a person while in, or in the vicinity of, a conversation.

Write down the following:

- How did it make you feel?
- Have you ever participated in using such language? What was your intention?
- When there is so much going on in the world, does language matter? Why or why not?

*Once participants have finished writing, give them the following directions:*
Pair up with someone you don’t know and share what you have written to the degree that you are comfortable. Pay attention to how you feel as a speaker and as a listener. Avoid the temptation to “fix” or resolve the situation being described by your partner and simply listen openly and respectfully.

**Marginalized in the Margins**

*This section will introduce the concept of intersectionality*

**At the Intersection of Racism and Heterosexism: GLBT People Of Color** (QPOC)

Show Messy in Here video: [http://www.youtube.com/watch?v=tis4k7qg DT4](http://www.youtube.com/watch?v=tis4k7qg DT4). (5 min)

Show intersection video:
[http://www.youtube.com/watch?feature=endscreen&NR=1&v=lCWODR_bnCs](http://www.youtube.com/watch?feature=endscreen&NR=1&v=lCWODR_bnCs) (2-3 min)

**Explain the following points to participants:** Queer People of Color (QPOC) frequently feel as if they must choose between their ethnic community and the GLBT community because they experience discrimination within both.

1. The GLBT community is a microcosm of the larger community and so, its members too, may hold racist biases. Therefore, QPOC are often marginalized within the GLBT community.
2. A racist and homophobic/transphobic society coupled with ostracism from the GLBT community can contribute to risk-taking behaviors, lowered self-esteem and feelings of being alone. QPOC are affected by multiple and intersecting forms of discrimination.
3. Frequently, a strong intersection exists between faith and communities of color. When QPOC belong to faith-based and/or ethnic communities that hold anti-glbt bias, they are often marginalized within those ethnic and/or spiritual communities.
4. Developing an integrated identity (as both a person of color and a GLBT person) is often difficult. GLBT youth of color report feeling pressure to choose between their ethnic and their sexual identities; these youth are less likely to be involved in gay social and cultural activities than their white counterparts. Many young QPOC find that neither community understands or is FULLY able to acknowledge the values of the other. They often struggle with identifying fully with either identity as well as integrating both identities into their self-understanding.
5. Youth of color are significantly less likely to have told their parents they are GLBTQ. However, there are families of color who actively support their GLBT family member.
6. QPOC and their families may face unique challenges associated with language and cultural barriers that discourage them from accessing the support and resources they might need.

Adapted from ‘The Impact of Homophobia and Racism on GLBTQ Youth of Color’ by Emily Bridges of Advocates for Youth and Youth Resources at [http://www.youthresource.com/living/yoc/day.htm](http://www.youthresource.com/living/yoc/day.htm); and University of California, Irvine, Queer Safe Zone Advanced Program, All the Colors of the Rainbow: Queer People of Color.
MICROAGGRESSIONS – *a more covert form of slur and oppression*

Show this video so that students gain an understanding of microaggressions.

http://www.fordham.edu/academics/office_of_research/research_centers_in/center_for_teaching/the_art_of_teaching/microaggressions_89343.asp

*Ask students to identify the main points of what constitutes a microaggression. Ensure the bullet list of points are identified.*

- Everyday slights, insults, or putdowns that those who are disenfranchised contend with on a daily basis
- Often intended as a compliment, the microaggression contains a hidden insult
- Those who engage in microaggressions see themselves as not holding negative bias against a marginalized group and believe themselves to be good, moral people.
- The implicit bias behind microaggressions are frequently not consciously known to the person committing the microaggression

*Ask students to read through the below list of example microaggressions and place a check next to ones they’ve heard others use, they’ve used before, and any that have been directed at them.*

**Examples of Racial, Gender, and Sexual Orientation Microaggressions**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Microaggressions</th>
<th>Message</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alien in own land</td>
<td>When Asian Americans and Latino Americans are assumed to be foreign-born</td>
<td>You are not American.</td>
</tr>
<tr>
<td></td>
<td>“Where are you from?”</td>
<td>You are a foreigner.</td>
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<tr>
<td></td>
<td>“Where were you born?”</td>
<td></td>
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<td></td>
<td>“You speak good English.”</td>
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<td></td>
<td>A person asking an Asian American to teach them words in their native language.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>You are not American.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>You are a foreigner.</td>
<td></td>
</tr>
<tr>
<td>Ascription of intelligence</td>
<td>Assigning intelligence level or aptitude to a someone on the basis of their identity</td>
<td>All Asians are intelligent and good in math/sciences.</td>
</tr>
<tr>
<td></td>
<td>Asking an Asian person to help with a math or science problem.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Said to a woman, “Wow! How did you become so good in math?”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Said to a person of color, “You are a credit to your race.”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>All Asians are intelligent and good in math/sciences.</td>
<td></td>
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<tr>
<td></td>
<td>It is unusual for a woman to be smart in math.</td>
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<tr>
<td></td>
<td>People of color are generally not as intelligent as whites.</td>
<td></td>
</tr>
<tr>
<td>Color/Difference blindness</td>
<td>Statements that indicate that a white person does not want to acknowledge race, straight or cis person does not acknowledge sexual and gender minorities.</td>
<td>Denying a person of color's racial/ethnic experiences.</td>
</tr>
<tr>
<td></td>
<td>“When I look at you, I don’t see color.”</td>
<td></td>
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<tr>
<td></td>
<td>“I think you are being too paranoid/sensitive. We should emphasize similarities, not people’s differences.”</td>
<td>Asimilate/acculturate to the dominant culture.</td>
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<tr>
<td></td>
<td>“America is a melting pot.”</td>
<td></td>
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<tr>
<td></td>
<td>“There is only one race, the human race.”</td>
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<tr>
<td></td>
<td>I don’t support gay rights because they are “special rights” – everyone is equal.</td>
<td>Denying the individual as a racial/cultural being.</td>
</tr>
<tr>
<td></td>
<td>I don’t support gay rights because they are “special rights” – everyone is equal.</td>
<td>Denying that queer people are treated differently in our society.</td>
</tr>
<tr>
<td>Denial of individual bias</td>
<td>A statement made that denies that one has biases</td>
<td>I am immune to racism because I have friends of color.</td>
</tr>
<tr>
<td></td>
<td>“I’m not racist. I have several Black/GLBT (fill in the disenfranchised group) friends.”</td>
<td>Your racial oppression is no different than my gender oppression. I can’t be a racist. I’m like you.</td>
</tr>
<tr>
<td>Theme</td>
<td>Microaggressions</td>
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</tbody>
</table>
| **Pathologizing cultural values/communication styles**<br>The notion that the values and communication styles of the dominant/white/straight culture are ideal | Asking a Black person: "Why do you have to be so loud/animated? Just calm down."
To an Asian or Latino person: "Why are you so quiet? We want to know what you think. Be more verbal." "Speak up more."
Dismissing an individual who brings up race/culture in work/school setting
I don’t mind gay people but why must they flaunt it (e.g., hold hands in public, have a parade) | Assimilate to dominant culture.
Leave your cultural baggage outside.
Gay people can exist but make sure I don’t have to see it. Go back into the closet. |
| **Second-class citizen**<br>Occur when a white/straight/cis/ person is given preferential treatment as a consumer, in hiring decisions, in conversations, etc | Person of color mistaken for a service worker
Having a taxi cab pass a person of color and pick up a white passenger
Female doctor mistaken for nurse.
Being ignored at a store counter as attention is given to the white customer behind you
"You people…” (also, “some people” “these people”)
"We can’t have a lesbian chancellor! She would come in with her own agenda, and we don’t want an activist leader - It would disrupt alumni giving!"
"We can’t have a woman president! All of the world leaders are mostly men, and they would just walk all over her!”
"I’ve donated to charity and gave those minorities so much. I’ve done my part to help the less fortunate.”
"Gay? Fine by me!"
Bisexuality is just a phase. "You’re confused. You’ll grow out of it.” | People of color are servants to whites. They couldn’t possibly occupy high-status positions.
You are likely to cause trouble and/or travel to a dangerous neighborhood.
Women occupy nurturing/lesser status roles.
Whites are more valued customers than people of color.
You don’t belong. You are a lesser being.
Assumes that all GLBT people have an “agenda” and that all straight people do not. Discrimination is often justified through raising alarm about morale, money or other material threats.
Women’s leadership abilities do not compare to that of men
You are a lesser being who needs to be grateful for the charity given to you by the majority
Heterosexuals have the moral superiority and authority to pass judgment about gay people.
There’s no such thing as bisexuality. Everyone is either straight or gay. |
| **Criminality/Assumption of Criminal Status**<br>A person of color or GLBT person is presumed to be dangerous, criminal, or deviant. | A white man or woman clutches their purse or checks their wallet as a black or Latino approaches or passes.
A store owner follows a customer of color around a store.
A white person waits to ride the next elevator when a person of color is on it.
A cisgender person refuses to share a room or restroom with a transgender person.
A white person crosses the street to avoid passing a group of Black male students wearing hoodies.
"Why do all the black people sit together? ” when coming upon a group of black students sitting together in a public place.
"Beware of people wearing a head scarf! Why are you dressed like a terrorist?” | You are a criminal.
You are going to steal. You don’t belong here.
You are dangerous.
You will violate my boundaries.
You are dangerous and poor. You do not belong on the University.
You are not to be trusted in a group; you are out to harm the majority. You are self-segregating.
You are part of the enemy. I don’t trust you. Your clothing identifies you as a terrorist. I don’t need to know anything else about you. I need to be wary of people like you. |
“I wouldn’t want my children to be taught by GLBT teachers.”

GLBT people are sexually deviant & would try to recruit young people in to the "gay lifestyle" or even sexually abuse them.

**Theme**

**Microaggressions**

Use of the pronoun "he" or the word "mankind" when referring to all people.

An assertive woman is a bitch.

A straight man who expresses femininity or anything less than masculine is called a "fag".

Refusing to use a person’s preferred name and pronoun.

"That’s so gay"

Using the word “normal” to describe straight and cisgender people compared to GLBT people.

GLBT is a “lifestyle” or “preference”

Male experience is universal. Female experience is meaningless.

Women should be passive.

Men who act like women are inferior (as women are inferior and gay men are inferior).

You don’t know reality. I will define it for you.

Gay=inferior

GLBT is a pathology/abnormal.

Being GLBT is a choice, can be changed, and is not central to identity.

**Message**

**Use of sexist/heterosexist language**

Terms that exclude or degrade women and GLBT persons.

**Sinfulness**

Being GLBT is sinful, against God, and immoral.

"Homosexuality is a sin."

"Love the sinner, hate the sin."

"We are all sinners. Who am I to judge?"

Being GLBT reflects moral inferiority or an act against God.

GLBT people shouldn’t act on their feelings or be true to themselves because they are misguided and are succumbing to evil.

Being GLBT is bad, but I don’t cast judgment.

**Intrinsic skills and personality types**

Using stereotypes of race, gender, and sexual orientation to assume an individual’s interests and talents.

"You’re gay? You have to give me some decorating tips!"

"Women in power lead by emotion and are too sensitive."

"Are you here on a basketball scholarship?" (when asked of African American students)

All gay men are interested and talented in interior design and decorating.

Women are “genetically” emotional & sensitive. They are not intelligent, rational, and impartial.

African Americans are good at basketball and that is the only way they would be able to attend our college.

In "Racial Microaggressions in Everyday Life: Implications for Clinical Practice," Derald Wing Sue provided several examples of racial microaggressions. Although he first wrote about racial microaggressions, he later expanded the concept to other disenfranchised identity groups. Other diversity leaders have contributed additional examples. This chart is adapted in large part from Sue’s examples.

**Facilitator Discussion Questions:**

*Place students in groups of 3 so that they can share the following with each other. Ask each group to share one person’s example (without naming that person) with the large group.*

- Share a microaggression directed at you. How did it make you feel to be on the receiving end of a microaggression?
- Share a microaggression that you said in the past. What message were you intending to convey? Now that you have a better understanding of implicit bias, what changes would you make if you could do it over?
How to Respond to Microaggressions

**Explain the following points to participants:** When you witness anti GLBT/POC (people of color) behaviors or language, don't doubt yourself and think you're being too sensitive. If you see something that strikes you as questionable, chances are that others perceive the situation similarly. Role model effective ally behavior and intervene.

*Normalize that responding to slurs and microaggressions takes courage but it gets easier with practice.*

**Explain these points:**

1. Remember your goal is to educate.
   - Do not let your emotions get the best of you. Do not try to “put the person in their place.”
   - You want to role model respectful communication and intercultural dialogue.
   - Be calm, centered, and take a deep breath before you educate the person engaging in the microaggression.

2. Teach in a way that does not arouse defensiveness in that person (e.g., “You may not realize that what you said is homophobic” or “You probably didn’t mean to be racist, but”).
   - Once someone feels defensive, they’ve already shut you out. Speak in a way that keeps them open to hearing what you have to say.

3. Identify the underlying message behind the microaggression (e.g., implying that Asian Americans aren’t “real” Americans.)

4. Identify the message as hurtful to GLBT/POC.
   - Making it concrete shows that talking about race, gender, sexuality and other issues are not taboo.
   - It sends the message that you’re proud to be a GLBT/POC ally much more than making vague corrections like “we don’t talk like that here.”

5. Make an I-statement
   - State how their comments made you feel. For example, “I have gay friends and it’s not ok with me to put them down.” Or, “It’s important to me that BSU is safe for everyone and derogatory language creates an unsafe environment for anyone who is different.”

6. Responding to “But I was just joking.” “You’re too sensitive.” “Are you the PC police?”
   - You may hear a response indicating that they were just “joking.” Seize the opportunity to teach them that once words leave our lips, we have no control over how they are perceived because *intentions and consequences are different.*
   - Frequently, those who enjoy a particular privilege may unintentionally reify microaggressions in their choice of words leaving persons with less privilege feeling hurt or angry.
Example:
Comment: A straight person says “That’s so gay!” regarding an idea with which they disagree.
Intervention: “You probably didn’t mean to be homophobic, but that was a homophobic slur you used and sends the message that gay is the same as stupid or bad, therefore gay people are “less than” straight people. I’m really uncomfortable with that language because it creates an unsafe environment for GLBT people and their allies.”

Example:
Comment: Following a presentation by an African American, a white person intends to compliment the presenter by saying, “You’re so articulate!”
Intervention: “I know you didn’t mean to sound racist, but that comment implies that African Americans are somehow less intelligent. As we know, that is simply not true. It’s important to me that BSU is a place where all people feel valued, so please be more mindful of the assumptions behind your statements.”

Give participants time to pair up for an opportunity to practice.

Summarize the following for participants
Once we become aware of the double standards, many people want to work toward equity and fairness. This means dismantling the beliefs and the laws that give unfair advantages to some people at the expense of others.

1. Educating oneself is never done.
   a. Terminology and culture are always changing, so allies must keep their knowledge current.
   b. There is always more to us than what meets the eye, so continuous self-reflection is an integral part of liberation.
2. Build Supportive Community. This work can’t be done alone.
3. Act According to Your Values, including educating others. - KSS
Kiss is the portion of the program when participants commitment to keeping up one positive behavior they do to promote social justice, one behavior they will stop doing, and one they will start doing.

1. Ask participants to independently write out what they will keep, stop, and start doing.
2. Break participants into groups of 3 to 4 to share their KiSSes.
3. Reconvene to share KSSs is large group.

What will you do to:

- Keep It
- Stop It
- Start It

Explain to participants that if they witness any derogatory or discriminatory behavior, that they should report it to the appropriate campus personnel.

Report Bias
If you encounter any anti-GLBT/POC graffiti, behaviors, or remarks on campus, please document them. No situation is “too small” to report.
Record the following:
- what happened
- where
- when
- who was involved (if known)
- how many times it has happened that you are aware of
- the names of any bystanders and their participation, if any

Contact the appropriate campus department(s).
**Continued Learning**


**Harvard's Implicit Bias Test**
[https://implicit.harvard.edu/implicit/takeatest.html](https://implicit.harvard.edu/implicit/takeatest.html)
SEX & GENDER

Sex and gender are frequently used interchangeably, but they actually refer to two very different aspects of identity.

Biological Sex
One’s biological, genetic, and physiological makeup and anatomy. One’s sex can be MALE, FEMALE, or INTERSEX.

Gender
The social construction of masculinity and femininity and/or what it means to be a man or woman in a specific culture. Gender is a given culture’s interpretation and expectations of male, female, and intersex bodies.

Transgender
An umbrella term that describes when a person’s gender identity and/or expression is different from their assigned and/or biological sex. Transgender may be used as an identity or as a description.

INTERSEX
A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male.

SEXUAL ORIENTATION

Sexual Orientation
An umbrella term that describes to whom one is romantically and/or sexually attracted, relative to one’s own gender identity. Includes sexual orientation identity, sexual behavior, and sexual thoughts and fantasies.

Asexual
Little to no sexual attraction to any gender. However, asexual people may have romantic attachments to men, women, and/or transgender people.

Bisexual
The capacity to experience sexual or romantic attraction to men and women.

Heterosexual
The capacity to experience sexual or romantic attraction to the gender that is “opposite” from one’s own gender identity.

Homosexual
The capacity to experience sexual or romantic attraction to the gender that is the same as one’s own gender identity.

Pansexual
The capacity to experience sexual or romantic attraction to all genders (i.e., men, women, and transgender people).
About Us

The GLBTA Pride Center offers a variety of services and resources that promote the learning and development of gay, lesbian, bisexual, transgender, and ally students and their cohorts.

Learn more about GLBTA issues by attending our programs and reading our library materials.

Visit us
Ronald Campus Center Room 109
508.531.1408

Online
my.bridgew.edu/departments/GLBTA

1. Intersex Society of North America
   (http://www.isna.org/)

Queer: Transcending Conceptual Boundaries

Queue
When used as an umbrella identity term, it encompasses lesbian, questioning, bisexual, gay, and transgender people, as well as those who eschew labels and anyone who does not strictly identify as heterosexual or cisgender. “Queer” was once used as a derogatory term, however, the word is now popular particularly among the millennial generation. Many view it as an empowering act to reclaim the word.

Still others in the LGBT community reject the use of this term due to its connotations of deviance and its tendency to gloss over and sometimes deny the differences within groups.

Queer Theory is an academic discipline that investigates and interrogates heterocentric and binary models of sexuality and gender, in particular as they are experienced, politicized, minoritized, and institutionalized among people in a given culture.

GLBTA Pride Center
Gender Neutral Pronouns

Preferred pronouns are the words you like to be referred to as in lieu of your name.

Sets of pronouns include:

- Masculine (he/him/his)
- feminine (she/her/hers)
- Gender Neutral (ze/hir/hirs)

There are other gender neutral pronoun sets, but ze/hir/hirs is the most common.

Example:

Ze went to ask hir mom which sandwich was hirs.

Anyone may choose to use these pronouns regardless of gender identity or transgender status.
Some Transgender Identities:

- Transsexual: A person who experiences a mismatch between their assigned sex and their gender, and sometimes undergoing medical treatment, including hormone therapy and sexual reassignment surgery, to change physical sex to match gender identity.
- Genderqueer: A term used by individuals, often transgender youth, who identify as neither a man or a woman, as both, or as somewhere in between. Genderqueer challenges the idea that gender is fixed and is a binary composed of mutually exclusive identities of man or woman.
- Crossdresser: A person who wears clothes, makeup, etc. that are considered by the culture to be appropriate for a gender other than one’s own. This term applies specifically to gender expression rather than identity.
- Drag King and Drag Queen: A female and male, respectively, who employ gender-marked clothing, makeup, and mannerisms for entertainment purposes.
- Two Spirit: A Native American First Nation term for people who blend the masculine and the feminine. The term is often used by contemporary LGBT Native Americans and First Nation people to describe themselves.

How to be an ally:

- Transgender is an umbrella term that encompasses many different gender identities. Someone who identifies as transgender has a gender identity or expression that is different from their assigned sex.
- If you don’t know what pronoun to use, ask. Be polite and respectful when you ask a person which pronoun they prefer. Then use that pronoun and encourage others to do so.
- Do not tolerate anti-trans remarks or slurs in public spaces. Consider strategies to best confront anti-trans remarks or jokes in your classroom, lab, office, living group, or organization.
- Be careful about confidentiality, disclosure, and “outing.” Knowing a trans person’s status is personal information and it is up to them to share it with others.
- Don’t ask a trans person what their “real name” is. For some trans people, being associated with their birth name is a tremendous source of anxiety, or it is simply part of their life they wish to leave behind. Respect the name a trans person is currently using.
- Don’t ask about a trans person’s genital or surgical status. Think about it – it wouldn’t be considered appropriate to ask a non-trans person about the appearance or status of their genitalia, so it isn’t appropriate to ask a trans person that question either.
Trainer’s Notes: