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**Diversity Peer Educators (DPE)**Info & Glossary | Fall 2019



**DPE Information**

**ABOUT THE PROGRAM**

The mission of the DPE is to foster dialogue between students on topics of race, religion, sexual orientation, gender, ability, etc. and to promote an environment that celebrates all students through facilitated workshops and programs. The Diversity Peer Educator (DPE) program promotes inclusive and welcoming communities in the residence halls, in classrooms, student organizations, in the dining facilities, and campus. As a function of the Office of Multicultural Affairs, the DPEs lead discussions and activities around issues of diversity and social justice.

**ABOUT THE DPE POSITION**The Diversity Peer Educator (DPE) position was created to work with student-staff and student leaders in promoting inclusive and welcoming environments at the University of Massachusetts Lowell. The DPEs serve as an extension of the Office of Multicultural Affairs. The DPE position is a unique leadership opportunity to educate the UML community on understanding, respect, and support for all people.

**DPEs will…**

* enhance their leadership training and skills through various training and conference opportunities
* gain valuable skills in public speaking, facilitation, group development, and working with diverse populations
* form relationships with the Office of Multicultural Affairs staff and other University staff and administrators
* better the UML community by engaging the campus in purposeful dialogue to promote inclusivity
* help facilitate trainings and collaborative programs with other campus offices such as Student Activities & Leadership and Residence Life

**Requirements:**

DPEs must:

* be students enrolled at UMass Lowell for the current semester.
* be able to attend DPE training in its entirety (each component builds upon each other, missing any part of the training will not provide the comprehensive understanding needed)

**TRAINING INFORMATION**

* Please check the OMA website for DPE 1.0 and DPE 2.0 dates
* Online application



Diversity and Social Justice

A glossary of working definitions\*

\*This glossary is not intended to be an exhaustive list of every word and term used in our conversations about diversity and social justice. Because of the way language works especially around these concepts, many of these words and terms will continue to evolve. Even so it can be useful to have a reference that provides basic working definitions that help spur discussions.

**Ableism:** Prejudiced thoughts and discriminatory actions based on differences in physical, mental, and/or emotional ability; usually that of able‐bodied / minded persons against people with illness, disabilities, or less developed skills / talents.

**Accessibility:** The extent to which a facility is readily approachable and usable by individuals with disabilities, particularly such areas as the personnel office, worksite and public areas.

**Adultism:** Prejudiced thoughts and discriminatory actions against young people, in favor of older people.

**Agender**: Not having a gender.

**Androgyne:** A non-binary person who is both a man and woman, neither man nor woman, or between man and woman.

**Androgynous:** Having an appearance that is traditionally seen as both masculine and feminine, neither masculine nor feminine, or in between masculine and feminine.

**Advocate:** Someone who speaks up for themselves and members of their identity group; e.g., a woman who lobbies for equal pay for women.

**AFAB/AMAB:** Assigned female at birth; assigned male at birth. These terms are often critiqued for their tendency to enforce a binary, but can be useful descriptors at times. (Not a preferred term, see TME/TMA).

**Agent:** The perpetrator or perpetuator of oppression and/or discrimination; usually a member of the dominant, non‐target identity group.

**Ageism:** Prejudiced thoughts and discriminatory actions based on differences in age; usually that of younger persons against older.

**Allosexual/alloromantic:** Experiencing sexual or romantic attraction to other people. The opposite of asexual/aromantic.

**Ally:** A person of one social identity group who stands up in support of members of another group; typically member of dominant group standing beside member(s) of targeted group; e.g., a man arguing for equal pay for women.

**Anti‐Semitism:** Hatred of or prejudice against Jews or Judaism.

**Aphobia:** Hatred of or prejudice against people on the asexual or aromantic spectrums.

**Appropriation:** Adopting elements of a different culture without understanding, credit, or permission. This occurs when a dominant culture takes from a minority culture and involves a power imbalance.

**Aromantic:** Experiencing a lack of romantic attraction towards other people. Aromantic people have varying preferences on relationships. Some enjoy participating in romantic relationships, some prefer queer-platonic partnerships, and some prefer not to be in a relationship. Can be combined with other terms (bisexual aromantic, etc.)

**Asexual:** Experiencing a lack of sexual attraction towards other people. Asexuality encompasses a wide range of experiences; asexual people can be sex repulsed, sex neutral, or sex positive, and can have varying sex drives. Commonly abbreviated to “ace.” Can be combined with other terms (asexual panromantic, etc.)

**Bias:** Prejudice; an inclination or preference, especially one that interferes with impartial judgment.

**Biphobia:** Hatred of or prejudice against bisexuality and bisexual people.

**Biracial:** Belonging to two races, or having biological parents of two different races.

**Bigender/Dual Gender**: Having two genders. These may be binary or nonbinary genders.

**Binary:** The division of society into only men and women, which ignores the existence of nonbinary and intersex people.

**Bisexual/biromantic:** Experiencing sexual/romantic attraction to two or more genders.

**Categorization:** The natural cognitive process of grouping and labeling people, things, etc. based on their similarities. Categorization becomes problematic when the groupings become oversimplified and rigid (e.g. stereotypes).

**Cisgender:** Having a gender that matches one’s sex assigned at birth. The opposite of transgender.

**Classism:** Prejudiced thoughts and discriminatory actions based on difference in socio‐economic status, income, class; usually by upper classes against lower.

**Coalition:** A collection of different people or groups, working toward a common goal.

**Codification:** The capture and expression of a complex concept in a simple symbol, sign or prop; for example, symbolizing “community” (equity, connection, unity) with a circle.

**Collusion:** Willing participation in the discrimination against and/or oppression of one’s own group (e.g., a woman who enforces dominant body ideals through her comments and actions).

**Color Blindness:** A sociological concept describing the ideal of a society where racial classifications do not limit a person's opportunities, as well as the kind of deliberately race-neutral governmental policies said to promote the goal of racial equality. The ideology is problematic, especially on a personal level (i.e., “I don’t see race, gender, etc.”), as it does not recognize the continued existence of racial privilege support by racialized structures and practices.

**Contact Hypothesis:** The original scientific motivation for integration of education and the armed forces, this theory posits that bringing peoples of different backgrounds together (on a college campus, for example) will lead to improved relations among them. Additional research has shown this to be true only under certain conditions including: sanction by authority, common goals, and equal status contact (both numerically and psychologically). (Allport, 1957)

**Demigender:** Having a partial connection to one or more genders. Often used as demigirl, demiboy, etc.

**Demisexual/demiromantic:** Experiencing sexual/romantic attraction only after forming an emotional connection with other people. Under the asexual umbrella.

**Dialogue:** "Communication that creates and recreates multiple understandings” (Wink, 1997); it is bidirectional, not zero‐sum and may or may not end in agreement; it can be emotional and uncomfortable, but is safe, respectful and has greater understanding as its goal.

**Discrimination:** Actions, based on conscious or unconscious prejudice, which favor one group over others in the provision of goods, services, or opportunities.

**Diversity:** The wide variety of shared and different personal and group characteristics among human beings.

**Dominant Culture:** The cultural values, beliefs, and practices that are assumed to be the most common and influential within a given society.

**Drag Queen/King**: A person who exaggerates gender presentation, usually for the purpose of performance or entertainment. This is a form of gender exploration, but being a drag performer does not necessarily mean someone is part of the LGBTQIA+ community.

**Dyadic:** Having sex characteristics that can be categorized into a binary sex. The opposite of intersex.

**Ethnicity**: An ethnic group; a social group that shares a common and distinctive culture, religion, language, or the like.

**Erasure:** The invalidation of an identity, which includes exclusion and lack of representation. A form of silencing.

**Fat Acceptance:** A social movement that seeks to counter fatphobia. Similar movements include body positivity.

**Fatphobia:** Hatred of or prejudice against fat people.
 **Fundamental Attribution Error:** A common cognitive action in which one attributes his/her own success and positive actions to his/her own innate characteristics (“I’m a good person”) and failure to external influences (“I lost it in the sun”), while attributing others success to external influences (“he had help, was lucky”) and failure to others’ innate characteristics (‘they’re bad people”). This operates on the group levels as well, with the ingroup giving itself favorable attributions, while giving the out-group unfavorable attributions, as way of maintaining a feeling of superiority. A “double standard.”

**Gay:** Experiencing attraction to members of the same or similar gender. Can also occasionally be used as an umbrella term for anyone who is not straight.

**Gender:** A description of one’s internal state of being, which is not limited to the traditional gender binary. Gender is a spectrum that includes a huge variety of different identities.

**Gender Dysphoria:** Severe distress or discomfort experienced by a trans person due to the difference between their gender and the sex they were assigned at birth.

**Gendered:** Having a denotative or connotative association with being either (traditionally) masculine or feminine.

**Genderfluid**: Having a gender that is not static and can vary over time.

**Gender Nonconforming:** Expressing oneself in ways outside of society’s binary gender roles.

**Genderqueer:** Having a gender that is outside of the gender binary.

**Gender Roles:** Binary societal norms that are expected to shape thebehavior and experiences of men and women.

**Hapa:** The term originates from the [Hawaiian Pidgin](https://en.wikipedia.org/wiki/Hawaiian_Pidgin) word for "part" or "mixed” and refers to any person of mixed ethnic heritage, regardless of the specific mixture.

**Hate Crime:** Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.

**Heterosexism:** The presumption that everyone is, and should be, heterosexual.

**Heterosexual/heteromantic**: Experiencing sexual/romantic attraction to members of another gender.

**Homophobia:** Hatred of or prejudice against homosexuality and gay or lesbian people.

**Homosexual/homoromantic:** Experiencing sexual/romantic attraction to members of the same or similar gender. (Not a preferred term. See: Gay, Lesbian)

**Inclusion:** the action or state of including or of being included within a group or structure.

**Indigenous peoples:** ethnic groups who are the original inhabitants of a given region, in contrast to groups that have settled, occupied or colonized the area more recently. In the United States, this can refer to groups traditionally termed Native Americans (American Indians), Alaska Natives, and Native Hawaiians. In Canada, it can refer to the groups typically termed First Nations.

**In‐group Bias**: the tendency for groups to “favor” themselves by rewarding group members economically, socially, psychologically, and emotionally in order to uplift one group over another. Also known as favoritism.

**Intergroup Conflict:** Tension and conflict which exists between social groups. And which may be enacted by individual members of these groups.

**Intersectionality:** The interaction of a person or group’s social identities or roles that result in the specific way they experience the world. In other words, the way that someone’s identities interact result in an experience that isn’t just the sum of those identities, but is unique to that combination of identities. For an example, see Misogynoir or Transmisogyny.

**Intersex:** Having sex characteristics that cannot be categorized into a binary sex. The opposite of dyadic.

**Islamophobia:** Hatred of or prejudice against Islams or Muslims, especially as a political force.

**Ism:** A social phenomenon and psychological state where prejudice is accompanied by the power to systemically enact an institutionalized form of discrimination.

**Lesbian:** A woman who is attracted to other women.

**LGBTQIA+:** Lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, aromantic, and other identities that are non-heteronormative and non-cisnormative (i.e. not straight or not cisgender.)

**Marginalized:** Excluded, ignored, or relegated to the outer edge of a group/society/community.

**Misogyny:** Hatred of or prejudice against women.

**Misogynoir:** The specific type of misogyny that is directed toward black women.

**Model Minority:** a demographic group (whether based on ethnicity, race or religion) whose members are perceived to achieve a higher degree of socioeconomic success than the population average. This success is typically measured relatively by income, education, low criminality and high family/marital stability. A controversial concept that has historically been used to suggest that there is no need to adjust for socioeconomic disparities between certain groups, to pit non-dominant groups against one another, and to diminish the achievements of relevant groups.

**Monosexual:** Experiencing attraction to only one gender. Straight, gay, and lesbian are monosexual identities.

**Monosexism:** Hatred of or prejudice against non-monosexual identities, including bisexuals, pansexuals, omnisexuals, polysexuals, etc.

**Multiculturalism** (n): is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviors, cultural assumptions and values, patterns of thinking, and communicative styles.

**Multiplicity:** The quality of having multiple, simultaneous social identities (e.g., being male and Buddhist and working class).

**Multiracial:** An individual whose heritage encompasses more than two races.

**Multiethnic:** An individual that comes from more than one ethnicity. An individual whose parents are born from more than one ethnicity.

**Naming:** "When we articulate a thought that traditionally has not been discussed".

**National Origin:** The political state from which an individual hails; may or may not be the same as that the person's current location or citizenship.

**Nonbinary:** Having a gender outside of the gender binary.Often shortened to nb or enby.

**Oppression:** Results from the use of institutional power and privilege where one person or group benefits at the expense of another. Oppression is the use of power and the effects of domination.

**Pansexual/panromantic** (also referred to as **omnisexual**): Experiencing sexual/romantic attraction regardless of gender or to all genders.

**People of Color:** A collective term for people of Asian, African, Latin and Native American backgrounds; as opposed to the collective "White" for those of European ancestry.

**Personal Identity:** Our identities as individuals‐including our personal characteristics, history, personality, name, and other characteristics that make us unique and different from other individuals.

**Polyamory:** The practice of nonmonogamy, having more than one relationship, or having relationships with more than two people. Polyamory prioritizes communication, honesty, and consent from all individuals. This is not an LGBTQIA+ identity, as it refers to how someone participates in relationships rather than who they are attracted to.

**Polysexual/polyromantic**: Experiencing sexual/romantic attraction to multiple genders.

**Prejudice:** A preconceived judgment about a person or group of people; usually indicating negative bias.

**Privilege:** Benefits and opportunities that are available disproportionately for majority groups at the expense of minority groups and are usually taken for granted.

**Queer:** An umbrella term that refers to being part of the LGBTQIA+ community. This word has historically been used as a slur and therefore should not be used except through personal reclamation.

**Questioning:** Being uncertain of one’s sexual/romantic orientation or gender.

**Race:** a class or kind of people unified by shared interests, habits, or characteristics. Race is often argued as being a social construct because race is not biological. A person categorized as black in the USA could be categorized as white in Brazil and colored in South Africa. If race were biological, racial categories would remain constant across boundaries. However, racialized experiences, responses and reactions are a reality and cannot be ignored on the premise of biology alone.

**Racism:** Prejudiced thoughts and discriminatory actions based on difference in race/ethnicity; usually by white/European descent groups against persons of color.

**Re‐fencing**: A cognitive process for protecting stereotypes by explaining any evidence/example to the contrary as an isolated exception. Also known as exception‐making.

**Religion:** A system of beliefs, usually spiritual in nature, and often in terms of a formal, organized denomination.

**Romantic Orientation:** A description of how someone experiences romantic attraction.

**Safe Space:** Refers to an environment in which everyone feels comfortable in expressing themselves and participating fully, without fear of attack, ridicule or denial of experience.

**Same Gender Loving:** a term coined by activist Cleo Manago as a description for homosexuals, particularly in the African American community. SGL is an alternative to Eurocentric homosexual identities e.g. gay and lesbian.

**Saliency:** The quality of a group identity of which an individual is more conscious and which plays a larger role in that individual's day‐to‐day life.

**Sex:** A socially constructed classification system based on a person’s sex characteristics. Sex is a spectrum that includes a variety of sexes much larger than just male or female, based on biological differences.

**Sexism:** Prejudiced thoughts and discriminatory actions, typically against women, on the basis of sex.

**Sexual Orientation:** A description of how someone experiences sexual attraction.

**Silencing:** The conscious or unconscious processes by which the voice or participation of particular social identities is exclude or inhibited.

**Social Identity:** It involves the ways in which one characterizes oneself, the affinities one has with other people, the ways one has learned to behave in stereotyped social settings, the things one values in oneself and in the world, and the norms that one recognizes or accepts governing everyday behavior.

**Social Identity Development:** The stages or phases that a person's group identity follows as it matures or develops.

**Social Justice:** can be defined as both a process and a goal. "The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their needs. Social justice includes a vision of society that is equitable and all members are physically and psychologically safe and secure."

**Social Oppression:** "Exist when one social group, whether knowingly or unconsciously, exploits another group for its own benefit" (Hardiman and Jackson, 1997)

**Social Self‐Esteem:** The degree of positive‐negative evaluation an individual holds about his/her particular situation in regards to his/her social identities.

**Social Self‐View:** An individual's perception of to which social identity groups he/she belongs.

**Split Attraction Model:** A model developed by the asexual and aromantic communities that separates different types of attractions into sexual, romantic, platonic, etc., and allows people to specify how their preferences vary for different types of attraction (for example bisexual demiheteromantic, or asexual panromantic). This model is not useful for everyone but is a very helpful tool in allowing for more complex descriptions of attraction.

**Spotlighting:** The practice of inequitably calling attention to particular social groups in language, while leaving others as the invisible, de facto norm. For example: "black male suspect"(versus "male suspect," presumed white); "WNBA" (as opposed to "NBA," presumed male).

**Stereotype:** Blanket beliefs and expectations about members of certain groups that present an oversimplified opinion, prejudiced attitude, or uncritical judgment. They go beyond necessary and useful categorizations and generalizations in that they are typically negative, are based on little information, and are highly generalized.

**System of Oppression:** Conscious and unconscious, non‐random, and organized harassment, discrimination , exploitation, discrimination, prejudice and other forms of unequal treatment that impact different groups.

**TME/TMA:** Transmisogyny exempt/transmisogyny affected. An alternative to AFAB/AMAB for trans people that allows for a focus on social effects rather than sex assignment at birth.

**Tolerance** (n): Acceptance and open‐mindedness to different practices, attitudes, and cultures; does not necessarily mean agreement with the differences.

**Transphobia:** The fear or hatred of people perceived to be transgender.

**Transgender:** Identifying as a gender other than the gender assigned at birth. This may be a binary or nonbinary gender.

**Transmisogyny:** The specific form of misogyny experienced by trans women.

**Two Spirit:** a modern, pan-Indian, umbrella term used by some indigenous North Americans to describe certain people in their communities who fulfill a traditional third-gender (or other gender-variant) ceremonial role in their cultures.

**Veteran Status:** Whether or not an individual has served in a nation's armed forces (or other uniformed service).

**Worldview:** The perspective through which individuals view the world; comprised of their history, experiences, culture, family history, and other influences.

**Helpful Facilitation Tips**

**BEFORE THE SESSION**

Before presenting any session there are many things one can do to feel more prepared:

* + - * Create an agenda for the training- this will help give you organization and structure
			* Review all topics- be informed
			* Consult, get varied points of view from multiple perspectives
			* Anticipate what may be potential questions or areas that might need clarification (don’t assume your audience will know everything that you’re discussing)
			* Develop a set of questions that will help guide your discussion or help your audience provide input

**DURING THE SESSION**

During an active session, you want a group discussion. Your role is to facilitate the flow of comments from participants. Although it is not necessary to interject your comments after each participant speaks, periodically assisting the group with their contributions can be helpful.

Here are some tips:

* **Paraphrase.** Paraphrase what a participant has said so that he or she feels understood and so that the other participants can hear a concise summary of what has been said. Say something like:
	+ “*So, what you’re saying is that ...”*
* **Give Positive Feedback.** Compliment an interesting or insightful comment.
	+ *“That’s a good point. I’m glad that you brought that to our attention.”*
* **Expand.** Elaborate on a participant’s contribution to the discussion with examples, or suggest a new way to view the problem*.*
	+ *“Your comments provide an interesting point from that perspective. It could also be useful to consider how others would view the same situation.”*
* **Devil’s Advocate.** Disagree (gently) with a participant’s comments to stimulate further discussion.
	+ *“I can see where you are coming from, but I’m not sure that what you are describing is always the case. Has anyone else had an experience that is different from Jim’s?”*
* **Relieve Tension.** Mediate differences of opinion between participants and relieve any tensions that may be brewing.
	+ *“I think that Susan and Mary are not really disagreeing with each other but are just bringing out two different sides of this issue.”*
* **Change the Process.** Alter the method for obtaining participation or by having the group evaluate ideas that have been presented.
	+ *“Let’s break into smaller groups ...”*
* **Summarize**. Summarize (and record, if desired) the major views of the group.
	+ *“I have noted four major points that have come up in our conversation (1) …, (2) …, (3) …, (4) ...”*

(Source: Active Training, 26 Linden Lane, Princeton, NJ)

**AFTER THE SESSION**

Once the session is done, there are a couple of things you can do to make sure that the session was valuable for participants and learn how to make the session better for next time:

* Evaluations
* Potential Questions:
	+ What did participants enjoy?
	+ What did participants learn?
	+ What did they find most useful?
	+ What did they find least useful?
	+ What would they change?
	+ What suggestions do they have to make the session better?
* Once evaluations are collected, find time to review the evaluations (with co-presenters) if necessary. Feedback will be critical to making the sessions better and better.
* Find time to meet with your co-presenters and staff from the Office of Multicultural Affairs to review how the session went!

