Promising Practices for Cultivating LGBT Student Leaders on Campus

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There is substantial research on how student leadership development through campus involvement positively impacts the college experience (Astin, 1993; Komives, Lucas, & McMahon, 2006; Pascarella & Terenzini, 2005). Yet there has been only limited research on college student leaders who identify as lesbian, gay, bisexual, and transgender (LGBT) despite growing scholarship on LGBT identity development and experiences (e.g. Renn & Bilodeau, 2005; Renn 2007). What constitutes student leadership on today's college campus? Does sexuality and gender identity/expression influence the evolution of a leadership style? Is the term leadership even applicable or relevant to today's *engaged* LGBT college student?

This project is aimed at discussing student leadership development in the context of sexuality and gender identity/expression. We offer an overarching review of literature on student leadership and identity development focusing on LGBT identity and the LGBT student leader. We contextualize this project against the *2010 State of Higher Education for Lesbian, Gay, Bisexual, and Transgender (LGBT) People* (Campus Pride, 2010). Finally, based on the research, we offer programmatic frameworks and recommendations by assembling a sampling of promising practices at 15 institutions nationwide focusing on various parts of an effective program. Our hope is student affairs educators will effectively connect theory to practice as they educate, engage, and empower a new generation of LGBT students on their respective campuses.

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INTRODUCTION: TOWARD A NEW DIRECTION

Seventy-five years ago, a statement was published by the American Council on Education at its annual meeting (Roberts, 2012) purporting that one of the core tenets of higher education is the "preservation, transmission, and enrichment of the important elements of culture: the product of scholarship, research, creative imagination, and human experience" through a focus on the whole person rather than academics alone (National Association of Student Personnel Administrators, 1987, p. 39). This charge summarized in *The Student Personnel Point of View* calls on colleges and universities to assist each student in their development to become productive members of society. Known by a plethora of names today, student leadership development has remained the cornerstone of student affairs practice and the focus of much scholarship.

The definition and our subsequent understanding of leadership have evolved with time (Hoover, 2009). The most simplistic view of leadership was an individual's ability to exhibit certain skills to meet the requirements for a position within a group and the ability to manage a group. This has matured into a deeper understanding that leadership is more of a collective process where individuals work together towards societal change (Komives, Lucas, & McMahon, 2006). The increasing diversity on college campuses has compelled leadership to be viewed through a social justice lens. According to Ostick and Komives (2006), the study of leadership tied to any specific group "requires knowledge of the needs of the population, of leadership in general, and of the population in concert with leadership issues" (p. 10). Lesbian, gay, bisexual, and transgender (LGBT) students are one such diverse group. At this point, it is important to recognize the danger in combining LGB (sexual orientations) together with the T (gender identity and expression). There are differences between the two even though "they are

increasingly being considered together as one campus community" (Renn, 2007, p. 312). Yet for the ease of simplifying this report, we use LGBT to represent this community. Once viewed largely as an invisible identity on campus, recent public policy LGBT activism aimed at equality at a campus, state, and federal level has grown the visibility of this segment in relation to the campus population. Yet despite the advent of LGBT-focused campus organizations some 40 years ago (D'Emilio, 1992) and the emergence of developmental theory for LGBT persons starting some 25 years ago (Cass, 1979), the specific focus on LGBT college students' leadership development have been modest at best. In examining the state of LGBT research in higher education, Renn (2010) pointed out the paucity of studies that go beyond homonormativity (e.g. trans) as well as a lack of research challenging the White, able-bodied, middle-class sample which defines most studies and fails to represent the diversity of race, ability, or social class that exists within LGBT spectrum.

The focus of this paper is to connect theory to practice. First we trace how leadership identity development has evolved and explore theoretical frameworks that can better inform the work of LGBT student resource professionals. Models of LGBT identity are then outlined. LGBT student leadership is also discussed in the context of existing literature which includes campus climate for LGBT people as well as specifically reviewing historically underrepresented identities within the LGBT spectrum. Finally, based on our national review of existing programs, we provide a framework of principles for promising practice and include with it, a blueprint for how to implement specific training programs with links to associated resources.

REVIEW OF THE LITERATURE

LEADERSHIP IDENTITY DEVELOPMENT

There is extensive research on student development theory (e.g. Baxter Magolda, 1998, 2004; Chickering & Reisser, 1993, 2005; Kegan, 1994; King & Kitchener, 1994; Perry, 1981) and theories of leadership (e.g. Chrislip & Larson, 1994; Greenleaf, 1977; HERI, 1996; Kolb, 1985; Rost, 1993; Terry, 1993). This section aims to connect student development theory and the theories of leadership in the context of practice, in this case, the student leadership development.

IDENTITY DEVELOPMENT AND STUDENT LEADERSHIP

Student development is inextricably linked to identity. Erikson (1968) defined identity as an understanding of the connected self. According to Torres, Jones, and Renn (2009), identity is socially constructed and within student affairs scholarship is "commonly understood as one's personally held beliefs about the self in relation to social groups (e.g., race, ethnicity, religion, sexual orientation) and the ways one expresses that relationship" (p. 577). It is this expression (and relationship) with the other that influences one's own construction of identity. As student affairs professionals, we shape the environment to foster this expression and interaction which positively impacts the relationship of expression between self and others. McEwen (2003) viewed student development in this context as a forward progression of identity towards a greater degree of intricacy, synthesis, and change. This forward progression may be applied to the processes of how a leadership identity and subsequently a leadership style are cultivated (Komives et al., 2006), both also shaped by psychosocial and cognitive theories.

Chickering's Vector Theory (Chickering & Reisser, 1993) is perhaps the most known of psychosocial theories using relationships as the cornerstone to develop personal identity while also underscoring the importance of developing commitments to and with others – the essence of

leadership. The seven vectors – developing competence, managing emotions, moving through

autonomy toward interdependence, developing mature interpersonal relationships, establishing

identity, developing purpose, and developing integrity (Chickering & Reisser), contain specific

developmental tasks. Yet while climactically related in its construction to each another, the

vectors remain "not mutually exclusive or unilinear" (Torres, Jones, & Renn, 2009, p. 579).

CRITICAL REFLECTION AS LEADERSHIP

Cognitive development theory focuses on reflection as an essential part of identity

development. Kegan (1982) introduced a theory of self-evolution which later evolved into a

theory of the evolution of consciousness (Kegan, 1994). "Growth involves movement through

five progressively more complex ways of knowing, which Kegan referred to as *stages of*

development in 1982, *orders of consciousness* in 1994, and *forms of mind* in 2000" (Evans,

Forney, Guido, Patton, & Renn, 2010, p. 177). There is constant movement including

reconstruction of self, one's relationships with others, environment. Each order involves

cognitive, intrapersonal, and interpersonal components. King and Kitchener's (1994) Reflective

Judgment Model helps explain how students reflect and react cyclically while owning their

responsibility to better understand the context in which they operate. King and Baxter Magolda

(2005) used Kegan's (1994) ideas to develop their multidimensional model focused on

intercultural maturity which includes a "range of attributes, including understanding (the

cognitive dimension), sensitivity to others (interpersonal dimension), and a sense of oneself that

enables one to listen to and learn from others (the intrapersonal dimension)" (King & Baxter

Magolda, 2005, p. 574). According to the model, each dimension has three interdependent levels

of development and is mutually influential (King & Baxter Magolda). Educators must seek to

construct programs that reflect all dimensions of development if they are to impact intercultural maturity (Evans et al., 2010).

Drawing on the work of Kegan (1994) and King and Baxter Magolda (2005), Baxter Magolda (2008) introduced the concept of self-authorship defined as "the internal capacity to define one's beliefs, identity, and social relations" (p. 269). The elements of self-authorship include: trusting the inner voice, building an internal foundation, and securing internal commitments (Baxter Magolda). But how is self-authorship fostered? What conditions are necessary to make it happen? Baxter Magolda (2001) introduced the Learning Partnerships Model (LPM) to help better explain educational practice that supports and encourages self-authorship.

Simply put, there are three assumptions and three principles that guide the LPM in its three dimensions – cognitive, intrapersonal, and interpersonal (Baxter Magolda). The three assumptions are (1) "knowledge [is] complex and socially constructed," (2) "self is central to knowledge construction," and (3) "authority and expertise [are] shared in the mutual construction of knowledge among peers" (p. xx). Effective practice that encourages self-authorship reflects the following three principles: (1) "validating learners' capacity to know," (2) "situating learning in learners' experience," and (3) "mutually constructing meaning" (p. xxi). Ways in which the LPM can be integrated into practice is through self-reflection exercises and/or experiential components such as service-learning.

The link between development and learning is unequivocal in Mezirow's (1994) theory of transformational learning in which rational reflection and critical dialogue are key elements of the learning process. The outcome here is that "transformative learners move towards a frame of

reference that is more inclusive, discriminating, self-reflective, and integrative of experience" (Mezirow, 1997, p. 5).

EXPERIENTIAL LEARNING AS LEADERSHIP

Much of Kolb work has focused on "a discussion of learning styles, the relationship between learning and development, and the implications of learning styles for higher education" (Evans et al., 2010, p. 138). Kolb (1984) defined learning as "the process whereby knowledge is created through the transformation of experience" (p. 38) and "how one learns becomes a major determinant of the course of personal development" (1981, p. 248).

According to Evans et al. (2010), the most direct influence of Kolb's work to student affairs practice and this project is the focus on different learning styles that we may encounter with our students in our roles as educators. There is a need to both challenge and support learning experiences and the methods we select will be instrumental in shaping the effectiveness of our programs. Another relevant consideration is the concept of learning spaces (Kolb & Kolb, 2005). Kolb and Kolb posit that there is a relationship between students' learning styles and the environment in which they learn. How and where we set up these environments may again be critical to program effectiveness. Do we hold the program on-campus or off-campus? Do we hold it at a retreat camp setting or at a local hotel? Such considerations can inform the choices we make and better shape our program design and associated learning outcomes.

DEVELOPMENT OF A LEADERSHIP STYLE

Komives et al.'s (2006) leadership identity development (LID) model identifies changes occurring as an individual moves in a linear manner toward "an increasingly complex understanding of leadership, community, and self in relation to others" (Hoover, 2009, p.34).

According to the LID model, students begin with "the perception of leadership as the external other, as positional, as well as a process" (Komives et al, 2006, p. 403) and move through six stages of (1) awareness, (2) exploration/engagement, (3) leader identified, (4) leadership differentiated, (5) generativity, and (6) integration/synthesis. Towards the latter stages, the individuals see that leadership is not limited; one can impact the success of a group through participation and without a formal leadership role. The shift (from positional) to a more transformational understanding of leadership is referred to as the "subject-object" shift and is the most critical (Renn & Bilodean, 2005). The impact of identity development on this shift and vice-versa is critical to understanding how best to serve students.

CONTEXTUALIZING THE LEADERSHIP EXPERIENCE

Bronfenbrenner's (2005) concepts of process, person, place, and time and the interactions among them are central to his Developmental Ecology Model viewing development as a function of the interaction of a person and the environment. For this interaction to be positive, the environment must be "intentionally designed to offer opportunities, incentives, and reinforcements for growth and development" (Strange & Banning, 2001, p. 201). Whether its involvement (Astin, 1984) or mentoring relationships that challenge and support (Sanford, 1966), Renn and Arnold (2003) posit that intentional interventions, which simultaneously explore environment through personal narratives and current ecologies, are effective tools to impact student development and dismantle peer cultures. While designing programs, educators must be cognizant of the environmental context in which they exist. Factors which frame environmental context include campus size, culture, and climate. Size may or may not influence access to resources the paucity of which might require strategic collaborations with internal and external campus partners (personal communication, L. Maurer, August 1, 2012). Institutional

demographics and data on historically marginalized communities and the systemic support (or

lack thereof) must inform the intentionality behind programs and services. Bronfenbrenner's

(2005) description of the four contexts surrounding an individual (1) the microsystem

(interpersonal relationships), (2) the mesosystem (inter-situational relationships), (3) the

exosystem (e.g. institutional culture, family culture), and (4) macrosystem (e.g. master narrative,

hegemonic system) can guide how the data is applied to the program design and learning

outcomes.

CHALLENGE OF MULTIPLE IDENTITIES

Since Chickering's original vectors, the college student population is now more diverse

in terms of gender, race, even including once invisible populations of adult students, immigrants,

students with disabilities, and LGBT students. This changing landscape of higher education has

resulted in a growing body of scholarship surrounding racial and ethnic identity development

(e.g. Cross, 1995; Helms, 1990, 1994; Phinney, 1993), women's identities and moral

development (e.g. Gilligan, 1979, 1982; Josselson, 1996), and sexual orientation (e.g. Cass,

1979; D'Augelli, 1994; McCarn & Fassinger, 1996) as well as the interactions among identities

(Jones & McEwen, 2000; McEwen, 2003; Weber, 2001). While taking into account the

environment is important, it is also critical to design programs that can reflect the growing

diversity of the students on campus. Race, class, gender, and sexuality are socially constructed

(Weber, 1998). LGBT students hold multiple identities, each of which may have differing

degrees of saliency at an individual and institutional level depending on their interactive

microsystems, mesosystems, and exosystems (Bronfenbrenner, 2005). LGBT centers often

struggle with how to support students challenged by their interactions between mesosystems

(that include a multiple microsystems) and influenced by any number of exosystemic pressures.

How do educators take intersectionality theory and actually putting it into practice? Two models in student affairs practice can guide effective program design – (1) Abes, Jones, and McEwen's Re-Conceptualized Multiple Dimensions of Identity Model (R-MDIM), and (2) Model of Multicultural Competence (e.g. Pope, Reynolds, and Mueller, 2004; Sue, 2001).

At the crux of the model of multiple dimensions of identity is the premise that each dimension of identity is dynamic, relative to salience based on context, and must be viewed in relation to other dimensions (Jones & McEwen, 2000). Abes, Jones, and McEwen (2007) reconceptualized Jones and McEwen's model by adopting a queer theory lens and integrating a meaning-making filter:

> The role of meaning-making capacity enables educators to more effectively see students as they see themselves by understanding not only *what* they perceive their identity to be, but also *how* they make meaning of their identity dimensions as they do, how they come to perceive identity dimensions as salient or relatively unimportant, and to what degree they understand their social identities as integrated or distinct. (p. 18)

Thus, this model charges educators to create programs and services that empower students to not only better understand their meaning-making capacity but also strengthen it. The principles of this model can be used to "create conditions where multiple truths about identity perceptions are assumed" (p. 18), encourage students to bring their own identity narratives forward, and (re) construct new truths about themselves and others. Sustained foci on experiential and reflective components of programs will help students build more complex meaning-making filters and come more self-authoring (Abes, Jones, & McEwen; Baxter Magolda, 2001).

Sue's (2001) Multiple Dimensions of Cultural Compentence (MDCC) is a conceptual framework to better understand the components involved – beliefs/attitudes, knowledge, and skills. Initially proposed for cultural competence in the mental health field, this framework

centers around social justice at both an individual and systemic level (Sue). Within higher

education, educators can also develop programs by framing them against cultural competencies.

Closely mirroring Sue's (2001) framework, Pope, Reynolds, and Mueller (2004) developed a list

of 33 cultural competencies for student affairs organized into three sections: awareness,

knowledge, and skills. Howard-Hamilton, Richardson, and Shuford (1998) developed a

corresponding grouping of cultural competence features for students. These included

"knowledge of self as it relates to one's cultural identity," "ability to identify similarities and

differences across cultures and the ability to articulate that with others," and "pride within one's

own cultural group" (p. II). Cultural competence is hardly just an individual effort; it must be

reflected in the mesosystem and exosystems respectively. There must be a systemic integrative

response towards cultural competence (Delgado & Stefanic, 2001). The Howard-Hamilton and

Hinton Behavioral Model of Multicultural Competence (Torres, Howard-Hamilton, & Cooper,

2001) offers a cyclical approach to student responses (behaviors) to challenging material

presented as part of a formal program. This particular model emerged from years of teaching

multicultural courses to graduate students in student affairs and offers perspective on how to

assess where your students are in the readiness to learn and grow.

In reviewing the aforementioned theoretical frameworks, we place considerable

importance on the need for educators to adopt cultural competence as a principal lens through

which learning outcomes are designed and leadership programs delivered.

LGBT IDENTITY DEVELOPMENT

Since the late 1970s, theories have emerged to address gay, lesbian, bisexual (LGB) identity in primarily two types – stage and lifespan models. Bilodeau and Renn (2005) offered a comprehensive comparative review of stage models of sexual orientation identity development (e.g., Cass, 1979; McCarn & Fassinger, 1996; Savin-Williams, 1990; Troiden, 1979) as well as life span and other nonlinear models (e.g., D'Augelli, 1994; Fox, 1995; Rhoads, 1994). Most of the stage models, created prior to 1990, offered a psychological lens to understanding LGB identity development while life span models (that emerged after 1990) offered a more contextualized non-linear approach that focused more on the process (Renn, 2010). These earlier models however neither address gender identity development nor reflect the experiences and gender expression of trans people. While we review major sexual identity development models in this section, the emerging role of queer theory to study broader societal structures such as gender identity and expression cannot be underestimated and is therefore discussed here as distinct from LGB identity development.

LESBIAN, GAY, AND BISEXUAL IDENTITY DEVELOPMENT

Cass (1979) presented a six-stage model showing sexual identity as a universal development occurring in a predetermined order beginning with a private sense of self as a non-heterosexual, moving toward public acknowledgement followed by immersion in the identity, and finally integration of the identity with one's larger sense of self. Integrating both psychological and sociological perspectives of gay identity, this model applies to both men and women, and is perhaps the most cited in reference to sexual identity development. Cass's theory is often criticized on the basis of not adequately reflecting the growing diversity of the LGB community (Levine & Evans, 1991; Renn, 2007; Savin-Williams, 2006), failing to account for

the environmental context that shapes the experience of an LGB individual including other dimensions of identity such as race and class, and for assuming an end-point without the possibility of variation within or movement between stages.

McCarn and Fassinger (1996) proposed a lesbian identity development model that viewed the identity development process as having two parallel branches – individual sexual identity (or self-identity) and group membership identity, that are "reciprocally catalytic but not simultaneous (p. 521). Four phases of development grounded the model with each phase occurring from an individual and group membership perspective. The four phases are (a) awareness, (b) exploration, (c) deepening/commitment, and (d) internalization/synthesis. In attempting to determine if McCarn and Fassinger's (1996) lesbian identity development model applied to gay men, Fassinger and Miller (1996) found that while participants were able to distinguish between a self-identity and a group identity, there was no evidence that demonstrated that these two processes were independent of each other.

D'Augelli (1994) offered a lifespan framework to lesbian-gay-bisexual identity formation using a human diversity perspective underscoring the "intersections and complexities of a non-heterosexual identity" (Bilodeau & Renn, 2005, p. 28) by accounting for the influence of historical, social, and cultural dimensions that impact gay identity development. "Thus differing from Cass (1979), gay identity development is a life-long process shaped as much by the individual's choices as by the context in which he [sic] develops" (DeVita, 2010, p. 8). The framework has six processes: (1) exiting heterosexual identity, (2) developing a personal lesbian-gay-bisexual identity status, (3) developing a lesbian-gay-bisexual social identity, (4) becoming a lesbian-gay-bisexual offspring, (5) developing a lesbian-gay-bisexual intimacy status, and (6) entering a lesbian-gay-bisexual community. The model views these processes through three sets

of factors that shape an individual's experiences: (a) personal, subjectivities and actions, (b) interactive intimacies, and (c) socio-historical connections. For example, an individual may be intimate with a same-sex partner, but may not be out to family due to the conservative town in which that individual resides.

GENDER IDENTITY DEVELOPMENT

Bilodeau (2009) defines the term *gender identity* as "an individual's internal sense of maleness or masculinity and femaleness or femininity [which] may include an understanding of self as a woman or man, or a self-concept in between or outside traditional notions of gender construction" (p. 2). Historically, conversation about gender focuses on men, women, and the biological, psychological, and emotional differences between these two disparate categories. This belief is called "genderism" (Bilodeau, 2009). Queer theory and postmodern feminism have opened the dialogue around gender to acknowledge the fluidity of this socially-constructed identity. It is important to note that, even among members of the transgender community and scholars of gender identity (Bilodeau, 2009; Bornstein, 1994, 1998; Factor & Rothblum, 2008; Valentine, 2007) there is disagreement around language and identity labels. The language around gender is constantly shifting, developing, and changing. For example, the word *transgender* is often used as an umbrella term to describe a vast range of people who transgress or blur traditional gender categories, inclusive of female-to-male and male-to-female transsexuals, crossdressers, drag queens and kinds, genderqueers, gender blenders, two-spirit people, androgynes, and other self-identified gender non-conforming people (Beemyn & Rankin, 2011). *Transsexual* is commonly used to refer to people who identify as and seek transition to another gender identity other than the one assigned at birth (Beemyn & Rankin). For the purpose of this project, we use the word transgender (T) to represent all persons whose gender identity and/or

expression varies from the biological sex assigned at birth. We acknowledge each transgender person engages in the range of expression that defines their respective identity.

The lack of common language, while complicating efforts at research and dialogue, creates space for each person to embrace fluidity and name their experience in an individual way. Going beyond normative binaries is what queer theory is about. The influence of queer theory on the study of gender identity itself has been critical in the growth of scholarship and subsequent awareness. The queer theory lens enables us to challenge the commonly-held belief that gender and sex are binary classifications in which an individual fits into one or the other. Yet queer research up to this point has largely focused on one segment of the transgender community (e.g. Bolin, 1988; Devor, 2004; Lewins 1995; Lev, 2004; Rubin, 2003).

Devor's (2004) Fourteen Stage Model of Transsexual Identity Formation is a lesser-known publication which provides significant insight into gender identity development, but it focuses almost exclusively on the development of transsexuals at the exclusion of transgender individuals and emphasizes a medical model. Lev (2004) proposed a six "states of emergence" model of transsexual identity development adding the critical step of "disclosure to significant others" to her stages that share much in common with previous gender identity scholarship. Bilodeau and Renn (2005) identified parallels between D'Augelli's (1994) LGB framework and the developmental experiences of transgender individuals, thus connecting it to the emerging theoretical discourse of gender identity development:

> [T]ransgender experiences, with their emphasis on identities existing outside traditional binary constructions of gender and sexuality, pose unique challenges to stage models. Though no identity development model can fully address the intersections and complexities of non-heterosexual identity, D'Augelli (1994) offered a 'life span' model

of sexual orientation development that takes social contexts into account in ways that the

early stage models did not. (p. 28)

In his research on the developmental experiences of self-identified transgender college students, Bilodeau (2005) maps the themes in these students' responses onto the D'Augelli (1994) framework. Bilodeau concludes that both of the students who participated in his study appeared to have experienced each of D'Augelli's six processes, and provided an adapted version of D'Augelli's framework using language specific to gender identity development. They are (1) existing in a traditionally gendered identity, (2) developing a personal transgender identity, (3) developing a transgender social identity, (4) becoming a transgender offspring, (5) developing a transgender intimacy status, and (6) entering a transgender community. In adapting this existing model to address the experiences of transgender individuals, Bilodeau has established a solid building block in the establishment of a developmental theory that focuses on gender identity without employing the medical model or the gender binary.

Beemyn and Rankin (2011) studied the experiences of the transgender community while exploring the breadth of diversity within the spectrum for the first time. Using a "milestone schema" (rather than a stage or step model), Beemyn and Rankin argue that milestones represent "common themes – events often experienced by people in each transgender group in the process of recognizing and acknowledging themselves as gender different" (p. 115). These milestones mean different things to different transgender groups and even within the transgender group there may be variance in the way each individual may experience that particular milestone if at all. The milestones were organized in four principal gender-different groups: female-to-male transsexuals (FTMs), transsexual men, and men with transsexual pasts; male-to-female transsexuals (MTFs), transsexual women, and women with transsexual pasts; cross-dressers

(CDs) and t-girls; and genderqueers, third genders, androgynes, and others with nonbinary gender identities. This latest work completely embraces queer theory as a lens through which identity formation can be explored and allows for better understanding and support of the experiences of gender-different people on college campuses.

LGBT AND INTERSECTING IDENTITIES

Drawn from Critical Race Theory, Crenshaw (1995) introduced the concept of intersectionality as a means to explore the multiple social identities of college students, sexual and gender identity notwithstanding. This understanding must take place at the intersection of those identities on several levels - individual, group, and systemic (Crenshaw). Several theoretical frameworks such as Critical Race Theory (DeCuir & Dixson, 2004; Ladson-Billings, 1998; Solórzano & Yosso, 2000), LATCrit (Delgado Bernal, 2002; Solórzano & Yosso, 2001), Queer Theory (Abes, 2008; Pinar, 2003; Renn, 2010), etc. have emerged as scholarship studying multiple intersecting identities continues to slowly grow. Other models also offer an insight into studying these experiences. Jones and McEwen (2000) and Abes, Jones, and McEwen (2007)'s Model of Multiple Dimensions of Identity have provided a strong foundation for how students can make meaning of their perceptions as well as experiences.

More recently, the Applied Critical Leadership (ACL) model has emerged combining not just critical theory but critical pedagogy as well (Santamaría & Santamaría, 2011). ACL is one way of conceptualizing what leadership means to historically marginalized populations (specifically People of Color). As a hybrid of the elements of transformative leadership theory and critical multiculturalism (including critical race theory and critical pedagogy), ACL is a theoretical ideation of culturally responsive leadership and emerged from a study where culturally and gender diverse leaders chose to approach challenge by drawing from their

experiences and practicing the affirming aspects of their identities as associated (Santamaría & Santamaría, 2011). ACL directly attempts to speak to higher education in a way that complex theoretical frameworks cannot. It has special meaning for historically marginalized communities on our college campuses. Within the LGBT context, programs specifically tailored towards Students of Color, religious minorities, and even transgender communities may learn from this model.

Using these models and frameworks for further research becomes critical to (re)frame scholarship that was almost entirely white, able-bodied, and middle-class (Renn, 2010). Studies on campus climate (e.g. Rankin, 2005), LGBT People of Color (e.g. Strayhorn, Blakewood, & DeVita, 2008), and the intersections of LGBT and spirituality (e.g. Halkitis et al., 2009; Kocet & Curry, 2011, Poynter & Washington, 2005, Rahman, 2010) underscore the shifting nature of how we need to view LGBT populations on a college campus and the complexities involved in navigating multiple marginalized identities.

THE LGBT STUDENT LEADER

We know that LGBT students (out or otherwise) are found on every campus and are involved (whether in a leadership capacity or not) in most organizations on campus (Sanlo, Rankin, & Schoenberg, 2002). Yet, "the fear of discrimination, harassment, or violence leads many LGBT individuals to adopt a very low profile on campus" (Evans & Rankin, 1998, p. 183) or keep their sexual and/or gender identity concealed i.e. "closeted". This makes it difficult to quantify the size of this sub-population – not all of them may use the services of an LGBT resource office on campus or are even involved in a LGBT-related organization. Some of these students may hold student leadership positions such as Resident Assistants and Orientation Leaders and yet remain formally unaffiliated with any student organization. From where do these students get their lessons on leadership? How do these students receive these messages? What models of leadership do these leaders subscribe to? What kinds of leaders do these students aspire to be? How do these students integrate their identities with their leadership experiences? Given the complexity of identity formation for this sub-population of the campus community, these critical questions only underscore the need for student affairs professionals to provide purposeful programs and services that effectively connect the LGBT student and leadership development.

There has been only a modest focus on the lesbian, gay, bisexual, and transgender (LGBT) student leader despite growing scholarship on LGBT students' identity and experiences. In the 1990s, scholarship on LGBT leadership supported the view that leadership was simply acknowledging one's sexual and gender identity (Sanlo, Rankin, & Schoenberg, 2002). Other research has simply attempted to tie sexual identity development scholarship to leadership development scholarship (e.g. Porter, 1998; Renn & Bilodeau, 2005) or focuses solely on LGBT

student organizations (e.g. Mallory, 1998; Outcalt, 1998; Sanlo, 2002; Shepard, Yeskel, & Outcalt, 1995). Given the extensive review of LGBT identity formation in this report, we know that the process of coming out and synthesizing all of one's identities is far from simple.

The work of Porter (1998) stands out "in its study of gay and lesbian students' leadership self-efficacy in gay and lesbian contexts to their leadership self-efficacy in non-LGB-specific contexts" (Renn, 2007, p. 311). In their own exploration of the impact of leadership (in an LGBT context), Renn & Bilodeau (2005) used a queer theoretical lens that drew from D'Augelli's (1994) lifespan framework of LGB identity development and the LID model (Komives et al., 2006). They found that leading advances both sexual and/or gender identity development as well as leadership identity development within the diversity that exists within the LGBT spectrum. Renn (2007) further studied this impact and discovered an "involvement-identification cycle in which increased leadership promoted increased public identification as LGBT/queer, which in turn promoted increased leadership" (p. 318) and for the first time proposed a "rubric of identities" to categorize LGBT students.

Renn based this rubric on two frameworks: the LID model (Komives et al., 2006) and Dilley's (2005) typology of non heterosexual male collegiate identities. The LID model breaks leaders into two types: positional and transformational. Renn (2007) "expanded Dilley's definition of "gay" to include women, bisexual men, and transgender people (LGBT) but retained his definition of Queer" (p. 319). The guiding principle was that LGBT students are "more aligned with normative structures of gay versus straight" (p. 313) and work within the system in established roles to create change. Queer students "align themselves in oppression to normative structures" to create change (p. 313). The distinction between positional and transformational leadership simply that a positional leader requires a system and structure that

inherently supports leading, whereas a transformational leader views leadership as independent of a structured system with set roles – a more non-hierarchical approach to leading.

What Renn's rubric does is indicate in simple terms challenge that exists with the different leadership styles for different LGBT students based on where they are in their identity formation and leadership identity. It is this understanding that becomes critical in informing how we construct leadership development programs for LGBT students on our college campuses. Renn (2007) further argues that without purposeful program that can effectively meet these different needs, organizations may face internal conflict between students who may be on opposite ends of the rubric.

If we are going to better understand how to develop LGBT student leaders, it is important to contextualize what it means to be LGBT on a college campus. The visibility of LGBT people and the campus climate for LGBT people are important factors impacting the quality of the college environment.

MAKING THE INVISIBLE VISIBLE

Over the past two decades, while always present, the visibility of LGBT people on college campuses has grown not only by way of autobiographical accounts of experiences (e.g. Garber, 1994; Heron, 1994; Mintz & Rothblum, 1997; Howard & Stevens, 2000), but also through growing empirical scholarship (e.g. D'Augelli, 1992; Lopez & Chism, 1993; Love, 1999; McNaron, 1997; Rhoads, 1997; Tierney, 1994), as well as support groups like "gay and lesbian, then gay/lesbian/bisexual, and eventually lesbian/gay/bi/transgender" organizations" on campus (Renn, 2010, p. 134). It is important to contextualize all of the scholarship over the past twenty years to the time in which it was conducted. "They remind readers of a time when even at progressive institutions being out was a risky political and personal act, which is still the case at many institutions" (p.134). Yet the visibility of LGBT people is not without its complicated intricacies of the intersections of other campus identities. There is still a need to better understand the LGBT identity against other campus sub-populations (e.g. Greek life, Athletics, Religious and Spiritual Life, etc.)

UNDERSTANDING CAMPUS CLIMATE

In 2010, Rankin, Weber, Blumenfeld, and Frazer published Campus Pride's State of Higher Education for LGBT People – an extensive multi-institutional campus climate survey for lesbian, gay, bisexual, transgender, queer, and questioning (LGBTQQ) faculty, staff, and

students. Adopting Renn's (2010) queer theoretical approach in its construction and analysis, the report studied how LGBTQQ people experienced campus climate, their perceptions of campus climate and "presented behavioral (personal) and institutional (campus) responses to LGBTQQ issues and concerns" (Rankin, Weber, Blumenfeld, & Frazer, 2010, p.8). The report underscored prior research (e.g. Dolan, 1998; Noack, 2004; Rankin, 2001, 2003, 2009) that LGBT individuals "often face a chilly campus climate, that LGBT individuals are the "least accepted group when compared with other under-served populations and, consequently, more likely to indicate deleterious experiences and less than welcoming campus climates based on sexual identity" (p. 9). The report also offered a more in-depth understanding of those experiences across racial identity, gender identity, and the impact of intersecting multiple forms of oppression.

The Campus Pride report offers a strong empirical analysis that calls on policy-makers and educators within higher education to intensify their efforts to provide inclusive and empowering learning and working environments for populations of faculty, staff, and students that continue to be marginalized in subtle and blatant ways on our college campuses.

IMPLICATIONS FOR "INTENTIONAL" PRACTICE

Contextualizing our awareness with a better understanding of campus climate, our review of promising practices nationwide offers a framework useful for "intentional" practice in the construction and delivery of LGBT student leadership development programs. Harper (2011) defined intentionality as "reflectively and deliberately employing a set of strategies to produce desired educational outcomes" (p. 288). Educators must create not just intentional programs but also environments that can support reflective and deliberate choices. For LGBT students, the environment is especially critical to personal and professional development and heavily shaped by campus peer culture defined by Renn and Arnold (2003) as a culture which "encompasses the

forces and processes that shape individual and collective life on campus in terms of identity,

group membership, acceptable discourse, and desirable behaviors" (p. 262). Leadership

programs for LGBT student leaders must address developmental outcomes on multiple levels

and in ways which integrate multiple dimensions of an individual's complex identity. The next

section summarizes the essential components involved with a LGBT student leadership

development tying them to promising practices which is aimed at helping educators effectively

translate theory into practice.

FROM THEORY TO PRACTICE

ORGANIZING PROMISING PRACTICES

We have chosen to use the word "promising" over "best" or "effective". We acknowledge that what may work effectively on one campus may not be the case for another. This is especially true for LGBT programs on college campuses where campus culture and institutional demographics hold considerable influence over campus climate. The promising practices contained herein are denoted as a 💡 and divided into two *sections*, each of which represents a broad area of what a typical leadership development program would look like on a college campus:

- **Program design** *(includes curriculum development)*

- **Program delivery**

Each section is then broken down into more specific *action areas*. For example, the Program Delivery section is divided into three action areas:

- **Application processes** *(includes facilitator and participant)*

- **Agendas and schedules**

- **Instructional handouts**

- **Evaluation tools**

Within each action area, there are recommendations for effective practice at higher education institutions. These recommendations (markers in parentheses) include:

- **General tips** 👍

- **Environmental sustainability tips** ♻️

- **Financial savings tips** 💰

- **Intersecting identity tips** ⌘

Where possible and applicable, the recommendations are accompanied by one or two promising practices to serve as possible models of implementation for other institutions. The recommendations, which were located through institutional websites or referrals, represent only a snapshot of the promising practices in place and certainly not meant to be considered as an exhaustive list. This project recognizes that there are certainly more institutions with promising practices in place that are not mentioned in this document.

≋ recommendation	
Institution:	Midwestern State University
Program Name:	The LGBTQQI Leadership Class
Promising Practice:	This leadership training takes the form of a for credit class (3 academic credits) incl. a service/learning experience.

Also, where applicable, the promising practice will denote the intended target audience:

- **Emerging Student Leaders** *(Typically, first time/first year, transfer undergraduate students, those new to the LGBT community.)*

- **Developing Student Leaders** *(Typically, those who have been through an emerging student leader program and seeking on-going personal and professional development.)*

- **Experienced/Engaged Student Leaders** *(Typically, those student leaders who hold leadership positions within student organizations, juniors and senior undergraduate students.)*

These intended target audiences are also used in *Program Design* section to assist with connecting theory to practical application.

Finally, a complete reference list as well as several appendices concludes this project. *Appendix A* is a list of referenced institutions and a quick-reference table of Promising Practices. *Appendix B* contains the link of electronic sources. We have chosen to have all of the appendices listed on the LGBTArchitect (http://architect.lgbtcampus.org/)

Easy-reference Key for Promising Practices

- Promising Practice Recommendation
- General tips
- Environmental sustainability tips
- Financial savings tips
- Intersecting identity tips

This review of leadership identity development and sexual and gender identity formation theories and models raise more questions than answers. To best serve the campus LGBT student leader, we have determined a series of Principles for Practice synthesizing the theoretical frameworks detailed in this report. Our hope is that these principles will guide practice more effectively in our bid to cultivate leaders and transform students during the college experience and continue long after their time on campus.

Know thy audience, know thyself. We have reviewed that the type of LGBT student leader varies depending on where they are in their identity formation from a sexuality, gender identity (personal and group identity), and leadership identity point of view and they are impacted by the nature of their involvement on campus (LGBT-related or non-LGBT-related) and their degree of "outness". It is critically important for student affairs practitioners to know their audience and not make assumptions with respect to the kind of LGBT student being served.

It is also imperative educators are keenly aware of their own identities and the inherent dynamics of power and privilege at play while wearing the many hats of professional practice. With the evolving diversity of the student population, it becomes critical for all educators to continue engaging in self-work.

Living in the intersections. Think process. There is considerable fluidity in the LGBT spectrum and as previously mentioned it is important to recognize the differences between sex, gender, and sexual orientation. There is also an inherent danger in combining LGB (lesbian, gay, and bisexual are sexual orientations) together with the T (transgender relates to gender identity). Using critical theory and queer theory as lenses through which programs and services are constructed is necessary to engage the essential worth of each individual within the gender

and sexuality spectrum and empower them. It is also important to view the integration of critical and queer theory into not just how students may learn, but rather how content may be taught. This mutually liberatory concept of teaching and learning is essential to breaking down the hegemonic banking model that dominates education (Freire, 1970/1996).

Do not reinvent. Reframe. You may be reviewing this report for several reasons one of which being your office or center is looking to start a leadership development program for LGBT student leaders. It is quite possible that a promising practice already exists within your menu of program offerings. We highly recommend that you review existing programs and see how (if possible) a current program can be modified to achieve a desired learning outcome. Sometimes the adjustment may expand or narrow the program scope or even require some rebranding. It is our hope that the review of promising practices can serve as a resource as you determine what best fits your campus dynamic and programmatic needs.

It is all about the assessment. Assessment is often thought of as needing to prove our value and worth to administration. Yet, assessment can be extremely useful in helping us know our audience better. It is likely that you already have program evaluations in place to track the experience of participants. We recommend reviewing those instruments to ensure they track as much detail about participant demographics as possible. Doing so will enable you to know exactly who you serve and what their needs might be. This in turn will help you develop more effective programs and services.

One Size Does Not Fit All. In structuring this review of programs, we were challenged with the consciousness of what the literature and our findings reveal – one size does not fit all. Leadership development programs come in many shapes and sizes from hour-long programs to others which may have a commitment of several hours a week for 15 weeks. We were also

conscious of how LGBT leadership may differ from traditional leadership and therefore what a typical experienced student leader may look like is not what an LGBT student leader even aspires to be. The varied classifications of what defines an emerging, developing, and experienced LGBT student leader will differ for each campus depending on not just culture and climate but also where the campus is located, i.e. rural versus urban.

Given the extensive literature review, it seemed fitting to provide some framework with which to connect theory to practice. To accomplish this, we introduced a rubric (Table 1) that ties the LID Model (Komives et al, 2004) and Renn's (2007) LGBT student leadership types to the types of student leaders we may encounter in our LGBT centers and offices. A recommendation of what a potential program looks like is then offered.

Table 1: Practical Classification of LGBT Student Leadership Programs

The LID Model (*Komives et al., 2004*)	LGBT Student Leadership Types (*Renn, 2007*)	Practical Classification Theme	Target Audience	Potential Program	Models
I. Awareness II. Exploration/Engagement III. Leader Identified	Positional LGBT Student Leader; Queer Student Leader	EMERGENCE	Students seeking an introduction to LGBT student leadership and resources. (Ex. Entering, transfer, and sophomore)	General leadership and LGBT leadership primer introducing this audience to the institution affording them knowledge of resources to draw from and get involved with. *E.g. Single/multiple-day retreat.*	FOUNDATIONAL THEORETICAL FRAMEWORKS (Self-Authorship, ACL, etc.)
IV. Leader*ship* Differentiated		DEVELOPING	Students who have successfully completed an emerging leadership program but who seek further development perhaps with respect to special populations.	A series leadership program that takes place throughout the year focusing on a different aspect of the LGBT student experience using an intersectionality approach. *E.g. leadership series*	
V. Generativity VI. Internalization/Synthesis	Transformational LGBT Activist; Queer Activist	EXPERIENCED	Juniors and Senior LGBTQA student leaders – experience with leadership positions in departments and/or student organizations.	A capstone leadership program focusing on actual experiences including mentorship, support of programs and services, and be outreach ambassadors for your center/office. *E.g. single/multiple day retreat, leadership series, etc.*	

PROMISING PRACTICES

PROGRAM DESIGN

To facilitate easy reference to the promising practice recommendations, the following

icon legend has been developed for your quick and easy reference –

<u>Easy-reference Key for Promising Practices</u>

Promising Practice Recommendation

General tips

Environmental sustainability tips

Financial savings tips

Intersecting identity tips

This section on Program Design has three action areas: (1) *Learning outcomes,* (2) *Curriculum*

development, and (3) *Program structure.*

LEARNING OUTCOMES:

Before you begin to develop learning outcomes, it

is important to consider the following questions: Who is

my target audience…who do I need to support? What is

my objective? What do I want my intended audience to

learn? How will this support my (or any other) strategic

plan? How can this help support assessment of increased

resources are needed?

> Developing learning outcomes is your first opportunity to put theory into practice. Remember *knowledge, skills,* and *awareness* (Pope, Reynolds, & Mueller, 2004)? Use that as a basis to frame your outcomes.

Simply put learning outcomes for a leadership development program are statements that

specify what students <u>will know</u> *(cognitive)*, <u>be able to do</u> *(skill)*, <u>and/or be able to demonstrate</u>

(action) at the conclusion of the program (Scagliola, 2007). It is important that learning

outcomes be **observable**, **measurable**, and **able to be demonstrated**. It is important to use language that is action-oriented in a clear and compelling way. Personal goals and expectations are not necessarily learning outcomes. Language is a critical part of how outcomes are constructed.

<u>Action verbs you should use</u> *(not exhaustive)*: Analyze, apply, argue, arrange, assemble, assess, calculate, categorize, choose, classify, compare, compile, compute, create, criticize, critique, defend, define, demonstrate, describe, design, develop, differentiate, discuss, distinguish, estimate, examine, explain, formulate, identify, illustrate, indicate, interpret, label, list, locate, manage, memorize, order, operate, organize, plan, practice, predict, prepare, propose, question, rate, recognize, repeat, report, reproduce, review, revise, schedule, select, solve, state, translate, use, utilize, write.

Here are two institutions with clear and compelling learning outcomes related to LGBT student leadership programs:

The Pennsylvania State University at University Park (hereafter referred to as "Penn State University") devised learning outcomes for its **LGBTA Student Leadership Retreat**. Initially executed as a multiple-day weekend program, it has since evolved into a single-day event to maximize participation from not only students from the main University Park campus but also from branch campuses across the Penn State University system. The program is

designed to be a general leadership retreat for several campuses that is rooted in knowledge of

self/others along with competency foci such as communication and planning. The length of the

program is not directly correlated with the number of learning outcomes. You could achieve the

same learning outcomes in a shorter period of time just without the depth a longer duration of

time would afford.

For the LGBTA Student Leadership Retreat, the learning outcomes are organized in

clusters drawn from not just the Center's own learning outcomes but those of the division of

student affairs to which it belongs and the university as a whole. Where applicable, the

program's learning outcomes speak with specificity to the Center's constituents groups – e.g.

students, faculty and staff, and community members and alumni. Despite shortening the

leadership retreat from three days to a single day-long event, the learning outcomes remain while

the schedule and program may change. The comprehensive nature of these learning outcomes

makes Penn State University's LGBT Student Leadership Retreat a promising practice **(See**

Appendix A)

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recommendation
promising practice

Institution:	The Pennsylvania State University, University Park/LGBTA Student Resource Center
Program Name:	LGBTA Student Leadership Retreat
Promising Practice:	Learning outcomes developed initially for a multiple-day retreat but still applicable to a one-day program.
Program Audience:	LGBTA undergraduate students from branch-campuses of The Pennsylvania State University system
Program Type:	One-day, multi-institutional, general program

Penn State University's LGBTA Student Leadership Retreat is an example of a general leadership program that is designed to cater to the needs of a wide spectrum of leadership skill and experience. But what if your focus is narrower? What would learning outcomes look like if you are working with a group of transgender student leaders?

In January 2012, *The University of California, Riverside* led a multi-institutional effort that became **T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning (TGQQ) Students**. This first-in-the-nation retreat held at an LGBT-friendly camp in the San Bernardino mountains "brought together 64 T-Campers from 17 colleges and universities for three days of community-building, dialogue, and personal growth" **(See Appendix B).**

The learning outcomes are founded on the aforementioned three goals – community, building, dialogue, and personal growth. A notable component of this set of outcomes is the specificity related to action. Words such as "articulate" and "identify" along with quantifiable numbers make this extremely tangible and clear in its expectations of participants. The action-oriented focus of this program and its learning outcomes make this a promising practice.

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recommendation
promising practice

Institution:	University of California, Riverside/LGBT Resource Center (Program Lead)
Program Name:	T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students
Promising Practice:	Learning outcomes developed specifically based on program objectives for a specific student population in a multi-institutional effort.
Program Audience:	Trans/Genderqueer and Gender Questioning Students
Program Type:	Multiple-day; multi-institutional, specific population

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CURRICULUM DEVELOPMENT

Curriculum development is often the first thing you may be tempted to focus on after making a decision to create a leadership development program. In reality, curriculum should follow your learning outcomes. For the purpose of LGBT student leadership development programs, it is critical to understand that curriculum has two audiences – **facilitator** and **participant**. Facilitators play a critical role leading various parts of the program for participants. But they also need to be trained or be trained professionals.

- A sound facilitator training module can make all the difference when it comes to program delivery.
- A good group of facilitators can also help you develop a more effective participant curriculum.

A participant curriculum module includes what is covered over the duration of the leadership development program in relation to the learning outcomes. It is more than the *agenda or schedule* although that may be considered a part of it. A facilitator training module on the other hand details out each part of a participant curriculum. It covers the what, why, how, and when aspect of the participant module. It serves as the "teacher's guide" to what the participants receive by way of a training manual or handout.

> **recommendation**
> **promising practice**
>
> Institution: University of California, San Diego/LGBT Resource Center
>
> Program Name: Q-League Retreat
>
> Promising Practice: One-day format program meeting three times/year
>
> Program Audience: All incoming, interested, and current queer student leaders
>
> Program Type: One-day program - three times/year; single institution, local venue, general program

The University of California, San Diego's **Q-League Retreat** is a three distinct one-day leadership experiences for new, interested, and current queer students. The facilitator curriculum **(See Appendix C)** includes the basic logistical information as well as each exercise detailed with instructions as well as potential worksheets that may form part of the participant training handouts.

Where and how can cross-cultural collaboration occur? Think about race and ethnicity, religion and spirituality, veterans, non-traditional/adult students, commuter students, athletics, student governance organizations, etc.

It is important to also consider who your program stakeholders may be. Can they help with developing curriculum? The wider the net you cast, the more effective the program is in meeting strategic planning goals for your division. It will also help in promoting the program extensively and you may reach participants who do not always walk into your center or office or attend one of your existing signature program initiatives.

There are different formats a leadership program curriculum can take depending on your target audience and how you plan to shape the program. Shaping the program depends in part on campus culture as well as important demographics such as size. You will often take into account other programs you have produced and study participation and satisfaction. There is no one way to shape a successful leadership program and ultimately you will need to choose a format that works for your center, office, students, and for your institution.

Programs can be shaped in terms of length of time: one-time annual program or a program series meeting weekly/monthly/quarterly/semesterly. A one-time annual program could have a general LGBT leadership focus (with a target audience – for example, only first-year

LGBTA students) or a focus on a specific population within the LGBT community (e.g. transgender, Queer People of Color, etc.). A weekly meeting could take the shape of an academic class with course credit (e.g. University of Illinois at Springfield, 2011; University of Maryland at College Park, 2012). Meeting three times a year could follow a format made successful by the University of California, San Diego (UCSD).

New York University's **First Year Queers and Allies (FYQA) Program** is a selective experience for 10-12 first-year undergraduate or first-year transfer students transitioning to NYU. Running through the academic year and meeting weekly, the program is open to first year queer and allies and makes it a point to encourage allies to apply. What makes this program unique is its inclusion of an LGBTQ-themed Alternative Spring Break program as part of its curriculum. This complementary experiential component is what makes this program a promising practice **(See Appendix D).**

recommendation promising practice	
Institution:	New York University/NYU LGBTQ Center
Program Name:	First Year Queers and Allies (FYQA)
Promising Practice:	This selective semi-structured program provides education while reflecting the cohort interests; includes an Alternative Spring Break trip.
Program Audience:	Emerging LGBT Student Leaders (First-year undergraduate or first-year transfer students)
Program Type:	Year-long weekly series; Single institution; Specific population

The *LGBT Equity Center at the University of Maryland (College Park, MD)* offers a "**trio of courses** that make up [the] Center's leadership suite run in conjunction with LGBT Studies Certificate/Minor and with the Leadership Studies Minor on campus" (N. Sakurai,

personal communication, August 10, 2012). To better align their mission to reflect advocacy and leadership development, students can gain academic credit through the three courses offered: (1) Leadership and Facilitation Skills in LGBTQA Organizations (Focus: Skills building for LGBTQA organization leaders), (2) LGBT Community Organization Internship course (Focus: Experiential application), and (3) LGBT People and Communication course (Focus: Communication).

"The program work we are doing to re-frame and re-model our programs around advocacy and leadership development relate to our recent revision of our vision and mission statement to view our work as not only developing an equitable campus environment, but also empowering people to become advocates for LGBTQ social justice in the larger world" (Sakurai, personal communication, 2012). This strong partnership between academic and student affairs is what makes this program a promising practice **(See Appendix E).**

recommendation
promising practice

<u>Institution</u>:	University of Maryland, College Park/LGBT Equity Center
<u>Program Name</u>:	LGBT Leadership Courses
<u>Promising Practice</u>:	Three 3-credit academic courses on different aspects of LGBT Leadership highlights the partnership between academic affairs and student affairs to train and develop LGBT student leaders.
<u>Program Audience</u>:	LGBTQA students and LGBTQA student organization leadership
<u>Program Type</u>:	Semester-long series; Single institution; Open to any undergraduate student.
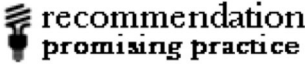
Similar to the University of Maryland, the *University of Illinois Springfield* offers "**LGBTQ & Allied Peer Education**" – a three-credit experiential learning course seeking "to

combat homophobia, transphobia, and heterosexism by training students in peer-education skills focused on LGBTQ issues" **(See Appendix F)**. At the University of Illinois Springfield (UIS), all undergraduate students are required to take 13 hours in "Engaged Citizenship Common Experience (ECCE)", a set of courses tied to UIS' heritage, mission, vision, and values. This specific course has an ECCE designation and is offered through Women and Gender Studies and cross-listed in Sociology/Anthropology, and Political Science.

The curriculum for the course draws on interdisciplinary course materials and topics with focus on interpersonal communication, group facilitation, multicultural/social justice, and queer theory **(See Appendix F)**. How gender identity/expression and sexuality intersect with other social identities is a theme woven through all 17 weeks of the course. The curriculum also includes a one-day retreat in the third-week of the course focused on team-building, communication skills (including listening skills), coming-out storytelling, and brainstorming. The intersectionality and queer theory approach to curriculum development makes this program a promising practice.

recommendation promising practice	
Institution:	University of Illinois Springfield/LGBTQA Resource Office
Program Name:	LGBTQ & Allied Peer Education Course
Promising Practice:	The intersectional and queer-theory approach to curriculum development; experiential course including a one-day retreat
Program Audience:	Undergraduate students and those interested in being LGBTQA peer educators.
Program Type:	Semester-long series; single institution; open to any undergraduate student.
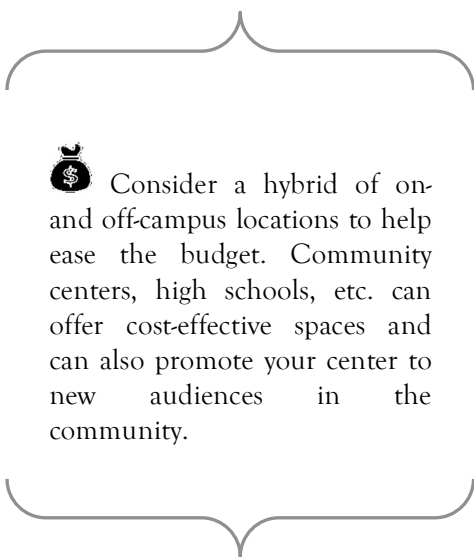
Racial Aikido is an education, engagement, and empowerment program run by the *University of Vermont's African, Latino/a, Asian, Native American (ALANA) and Bi/Multiracial Student Center* exclusively for Students of Color. Framed as a social justice retreat, the program is centered around "four core action principles**:** RESPECT- common ground in sharing your stories around race and racial identity, RECOGNIZE- seek your identity and understand the oppressive nature of discrimination, RESPOND- examine ways to respond to internal and external racism, and REPLENISH- who you are, what your racial identity means to you, who you wish to become" (M. Swaby, personal communication, January 25, 2012). An essential part of this "transformational" retreat is navigating personal journeys and making sense of one's own identity map and healing through greater understanding. For Queer Students of Color, this can be a challenge balancing multiple identities in different contexts. While not an LGBTQ-focused program, the curriculum and principles of *Racial Aikido* are well suited to be integrated into a leadership development program for Queer Student Leaders of Color **(See Appendix G)**.

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recommendation
promising practice

Institution**:**	University of Vermont/African**,** Latino/a, Asian, Native American (ALANA) and Bi/Multi-racial Student Center
Program Name**:**	Racial Aikido Retreat
Promising Practice**:**	As a retreat exclusively focused on healing and techniques to overcome incidents of oppression and marginalization, this program has principles transferable to Queer Students of Color**.**
Program Audience**:**	Undergraduate students and Graduate ALANA and Bi/Multiracial Students**.**
Program Type:	Multiple-day program**;** single institution

The larger the scope of a program the more expansive logistical support is needed. Increased logistical support is directly correlated to available documentation. From our review, short day-long programs generally tended to use current existing staff to deliver the program. These individuals are often either working for the Center or Office or have strong professional collaborative ties. Generally, a smaller program works off a simple learning outcomes document and/or program outline or agenda and pulls from an existing pool of ice-breakers, exercises, or presentations to deliver individual program components. It proved difficult to track down a single document (for a program) that extensively spelled out each aspect of the day. This was not surprising given the demands on professional time for most staff. It is our hope that the four promising practices listed in this section will give you a strong foundation with which you can build an effective curriculum for your leadership program.

PROGRAM STRUCTURE

After you have developed a curriculum, you need to set structure to the program in terms of budget and staffing. Critical questions that will shape budget will include the projected length of your program, where will it be held, and whether you plan to compensate your facilitators and any other speakers you choose to include.
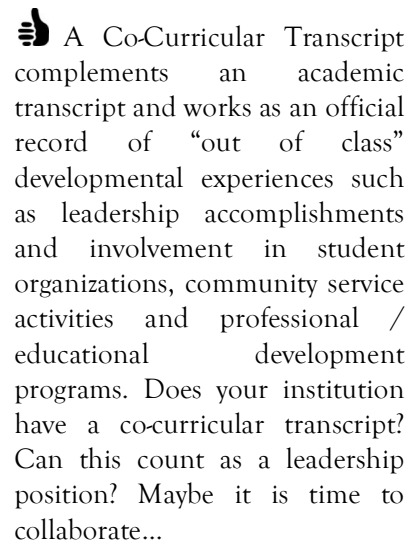
💰 Consider a hybrid of on- and off-campus locations to help ease the budget. Community centers, high schools, etc. can offer cost-effective spaces and can also promote your center to new audiences in the community.

Budget: Arguably the biggest cost factors are location and length of program. A longer (multi-day) program off-campus requires that transportation, meals, and overnight lodging be expensed. Depending on how space is administered on your campus and its availability, it may end up being more cost-effective to hold the program off-campus, perhaps to a

neighboring school or into the community. Also, wherever you are with your budget, you may or may not have to execute this alone. Collaborations across departments and up and down the institutional organizational structure can come in various forms, the most useful being financial. Sometimes, depending on your campus size of program goal, it may be possible to collaborate with other neighboring campuses. For example, *T-Camp 2012* is a collaborative "intercampus" venture serving students from 17 difference schools, the costs of which are shared by several campuses **(See Appendix B)**.

Other innovative approaches include using technology as a potential learning medium. A speaker or a panel addressing participants virtually using Skype™ saves hotel and transportation costs. Using a critically-acclaimed film followed by a moderated discussion on themes can be sometimes more effective and replace a speaker entirely.

👍 A Co-Curricular Transcript complements an academic transcript and works as an official record of "out of class" developmental experiences such as leadership accomplishments and involvement in student organizations, community service activities and professional / educational development programs. Does your institution have a co-curricular transcript? Can this count as a leadership position? Maybe it is time to collaborate...

How do you compensate your facilitators? This is a question that comes up repeatedly especially in the case of students. While there is no one way to achieve this effectively, at the outset promoting the facilitator position as a valued and coveted leadership experience is critical. In addition, depending on your budget some of your other options may include a small stipend, additional meals at training, etc. If the program is off-campus, then ensuring all costs for the facilitators are otherwise covered including transportation.

A typical budget covers major logistical expenses (e.g. meals, lodging, meeting space, and transportation) and programmatic expenses (speaker fees, supplies, program t-shirts, etc.). *The Penn State University* transitioned from a multi-day program to a one-day program in 2012-2013. The budget included as part of this document includes a projection on what was requested, allocated, and finally expensed **(See Appendix H)** for a couple of years prior to their transition to indicate the associated cost savings.

≋ recommendation
promising practice

Institution:	The Pennsylvania State University, University Park/The LGBTA Student Resource Center
Program Name:	The LGBTA Student Leadership Retreat
Promising Practice:	Longitudinal view of retreat budget including a transition from multi-day program to a day-long event
Program Audience:	LGBTA undergraduate students from branch-campuses of The Pennsylvania State University system
Program Type:	One-day program; multi-institution, general program

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T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning (TGQQ) Students brought together 64 T-Campers (51 students from 16 campuses and 13 facilitators from 11 institutions/organizations) over three days. The cost for the collaborative effort was shared by six campuses with the largest expenses being the food/lodging (at an all-inclusive camp in the San Bernardino Mountains) and transportation. Only five students paid out of pocket. Other campuses contributed in kind. A budget overview is included in **Appendix B**.

<u>Institution</u>:	University of California, Riverside/LGBT Resource Center (Program Lead)
<u>Program Name</u>:	T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students
<u>Promising Practice</u>:	Learning outcomes developed specifically based on program objectives for a specific student population in a multi-institutional effort.
<u>Program Audience</u>:	Trans/Genderqueer and Gender Questioning Students
<u>Program Type</u>:	Multiple-day, Multi-Institutional, Specific population

Staffing: Staffing for any program and especially one that focuses on LGBT leadership development merits additional consideration. First you want to have a team that reflects the diversity of your participants as well as the diversity on campus. Secondly, they must be effective at what they do – whether it is a facilitator role or a logistical support role.

💰 Does your institution have a graduate program in student affairs, counseling, and/or social work? You could create an intern position focusing on logistical and/or programmatic staffing support which could potentially offer experiential course credit.

Logistical supportive roles are primarily filled by existing full-time, paraprofessional (e.g. graduate assistant), and undergraduate student staff within your office. If you have a wage-employee that you are looking to call upon, you must pay careful attention to Human Resources guidelines about what that position can and cannot do outside pre-determined business hours. One way to get around this would be modifying (according to existing policy) the position description to include a provision that allows for you

to provide compensatory time-off or a flex schedule in exchange for support during non-business hours. Alternatively, creating internship positions to assist with planning is also a valuable option. While it may not cost you financially, it may require time and energy to mentor and guide the individual through the process. Yet this offers a wonderful opportunity for you to advertise, interview, and hire someone of your choosing who is passionate about the work you do and is willing to learn.
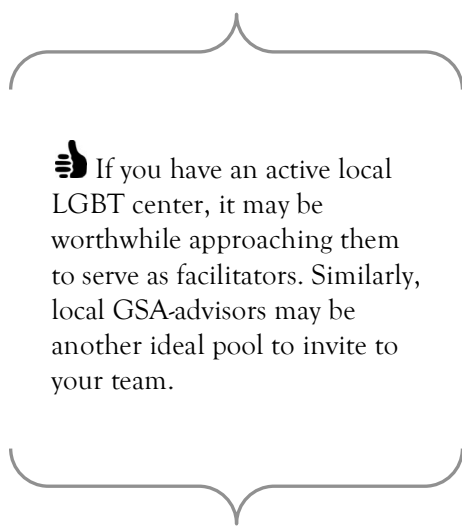
👍 If you have an active local LGBT center, it may be worthwhile approaching them to serve as facilitators. Similarly, local GSA-advisors may be another ideal pool to invite to your team.

Filling facilitator roles can be challenging especially when starting a program from scratch. Ideally, the role of a facilitator must be a coveted one. While facilitators typically include other student affairs professionals from within your institution, sometimes experienced undergraduate student leaders can also serve as effective facilitators and this in itself becomes a leadership development opportunity for them.

Furthermore, do not underestimate the power of your professional networks. Colleagues at neighboring local colleges and universities may be interested in potentially collaborating. The *Consortium of Higher Education LGBT Resource Professionals* can be a valuable resource as you build your facilitation team and plan your program.

Programs can be structured in several ways including collaborations with neighboring campuses. Again, **T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning (TGQQ) Students (See Appendix B)** is an example of campuses coming together to focus on providing a leadership opportunity to a specific segment of the population. In the case of T-Camp, it was a collaborative planning effort led by UC-Riverside. Alternatively, Penn

State as the flagship main campus for the Pennsylvania State University system plans and hosts its LGBTQA Student Leadership Retreat for all its branch campuses. In 2012, the retreat was a single drive-in day designed to maximize the learning at minimum cost for attendees. The schedule/agenda for the day is outlined in **Appendix I.**

<table>
<tr><td colspan="2">🌀 recommendation
promising practice</td></tr>
<tr><td>Institution:</td><td>The Pennsylvania State University, University Park/LGBTA Student Resource Center</td></tr>
<tr><td>Program Name:</td><td>LGBTA Student Leadership Retreat</td></tr>
<tr><td>Promising Practice:</td><td>One-day drive-in leadership retreat for undergraduate students from branch campuses of The Pennsylvania State University system.</td></tr>
<tr><td>Program Audience:</td><td>LGBTA undergraduate students</td></tr>
<tr><td>Program Type:</td><td>One-day, multi-institutional, general program</td></tr>
</table>

Timeline: While creating a timeline for your leadership development program it is important to remember the old adage – *Rome was not built in a day.* The best program is one that is intentional in its planning and adaptable should any unforeseen circumstance arise.

One of the most important timeline considerations is *when to hold the program*. The exact timing may depend on several existing calendars and schedules – *the academic calendar, signature university events (e.g. commencement, homecoming/alumni reunion, sporting events), other divisional/departmental considerations (e.g. leadership retreats, diversity trainings, etc.).* There is also the *unconscious calendar* – one which follows no consistent pattern. For example, midterm examinations are different for each class and occur in different formats anytime between week five and week eight of a typical 15-week semester. It is not surprising that

48

students may experience considerable anxiety around this time of the semester and attending a retreat is probably not a high priority for them.

Consideration to religious observances is another schedule to be mindful of although it may also afford you an opportunity to effectively integrate that into the planning and delivery of your retreat. For example, during the month of Ramadan, how do you effectively serve devout Muslim students observing a fast from sunrise to sunset? One direct way is to

⊛ Check for other campus cultural programs (e.g. heritage months) and religious observance calendars (e.g. Jewish high holidays, Muslim holy days, Hindu Festivals, etc.)

acknowledge and address the issue at the point of application and allow for Muslim students to indicate their circumstances. If the retreat is off-campus and includes an overnight stay, then meet with the local cleric (if possible) and determine how best you can meet their needs at the retreat.

It is important to also consider these various calendars and schedules when soliciting applications for both facilitators and participants. For student affairs professionals, while the summer months may appear to be down-time for most, those involved with new student and family orientation or residence life may be busy with position responsibilities.

Easy-reference Key for Promising Practices

🌀 Promising Practice Recommendation

👍 General tips

♺ Environmental sustainability tips

💰 Financial savings tips

⊛ Intersecting identity tips

This program delivery section is divided into the following action areas: (1) Application Processes, (2) Agendas and Schedules, (3) Training Handouts, and (4) Evaluation.
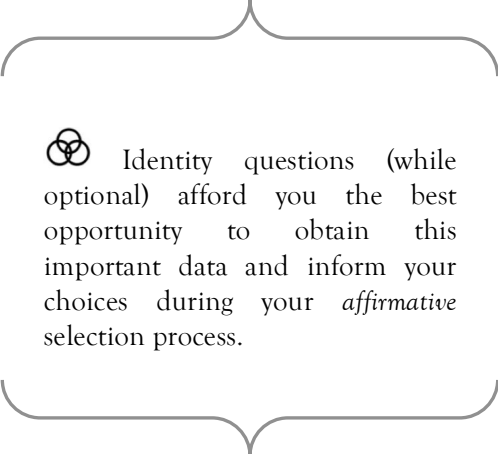
APPLICATION PROCESSES

Constructing an effective timeline for applications is critical to gaining a diverse pool of both facilitators and participants. Ideally, applications for both processes should be completed electronically facilitating easy review and organization.

Being comprehensive is the key to developing effective applications. It is likely that you have "talked up" this program idea and know where your applications will come from but do not let this deter you from the need to effectively collect important information that will allow you to better learn about your audience.

⊛ Identity questions (while optional) afford you the best opportunity to obtain this important data and inform your choices during your *affirmative* selection process.

Facilitator Applications: In general, you want to ensure your pool of facilitator applications is as diverse as possible. If you are on a predominantly White campus, it is likely you want your leadership program to foster critical thinking on multiple levels. A diverse facilitator pool will accomplish this objective more effectively than if your pool simply reflects the majority White campus.

Promote your facilitation opportunities with campus cultural centers. If you have strong collaborative relationships, partner with professional staff in these centers on other aspects of the program such as curriculum development.

A good practice with any application (but especially a facilitator) is to outline a little bit about the program, how the application process works, and when applicants can expect to hear

from you with an outcome. In addition to basic demographic questions, you should invite applicants to share their values, beliefs/attitudes, and experiences using open-ended questions. You may also request a resume. The **Next Step Social Justice Retreat** at the *University of Vermont* is a comprehensive electronic application that allows for not only demographic information but also some critical open-ended questions (with word limit of up to 250 words):

- *Why do you want to be a facilitator for this program?*

- *What experience have you had with social justice issues? Please include participation in classes, workshops, groups, trainings, and other venues at this institution and beyond..*

- *What experience do you have facilitating group dialogues and discussions?*

- *With what areas/identities of social justice do you feel especially comfortable and why? With what areas/identities do you feel you could grow in and why?*

- *It is important to us that participants are able to see their own identities reflected in our facilitation team. With that in mind, we ask that you share with the committee those social identities that you would be willing to share with the participants at the retreat. Please include race, ethnicity, gender identity/expression, age, sexual orientation, religion/spirituality, socioeconomic class, nationality, ability/disability, size, and any other social identity group memberships that fell are relevant to your work as a social justice educator/practitioner.*

- *Is there anything else that we have not asked about that you feel we should know with regard to your application to facilitate at this retreat?*

[Used with permission from University of Vermont's Facilitator Application for the Next Step Social Justice Retreat]

Institution:	University of Vermont (UVM)/Student Life
Program Name:	The Next Step Social Justice Retreat
Promising Practice:	Comprehensive Application Forms
Program Audience:	Undergraduate and graduate students only.
Program Type:	Three-day off-campus social justice retreat

Have you thought about scheduling these dates/times for…
- ...“Training for Trainers” sessions for your selected facilitators?
- ...All pre-departure program meetings?
- ...All facilitator logistics meetings?
- ...A post-program debrief session?

These must be scheduled in advance and noted on the application so that the applicant can make an informed decision and best understand the level of commitment you expect.

It is important to include in the application all expectations of facilitators along with the time commitments to trainings/meetings in addition to the actual program dates/times you envision as required of participation in this program. You can also invite facilitators to list any conflicts they have with the dates and times you list as necessary.

Another good practice is to invite applicants as facilitators to check off whether they would be willing to attend the retreat as a participant especially if the application is coming from a senior student leader. Remember, students can make outstanding facilitators, and staff can make outstanding participants.
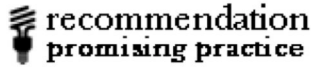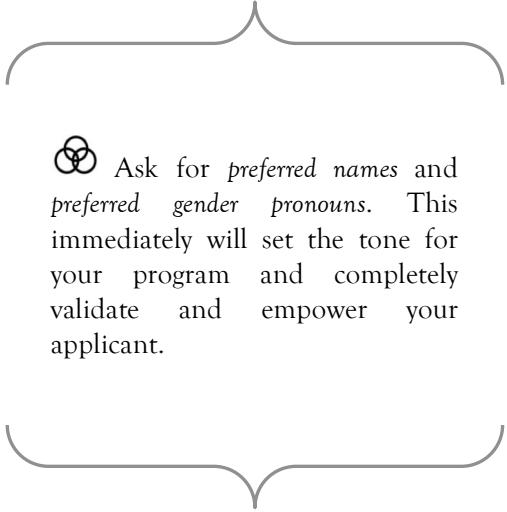
Institution:	University of California, Davis/LGBT Resource Center
Program Name:	Queer Leadership Retreat
Promising Practice:	Comprehensive facilitator application with additional situational questions to determine facilitation style
Program Audience:	LGBTA student leaders
Program Type:	Multiple-day; single-institution; general program

The **Queer Leadership Retreat** at the *University of California, Davis* has two levels of involvement beyond the participant level: (1) facilitator, and (2) home group leader. Both positions use the same comprehensive application focused on not identifying demographics as well as important logistical information such as dietary needs, emergency contact information, and additional accommodations. Besides, several open-ended questions to learn about the applicant's skills, interests, and experiences, this application also poses situational questions to determine facilitation style and asks applicants to rank out workshops/groups they are most interested in facilitating. The level of application detail makes this a promising practice **(See Appendix J).**

⊛ Ask for *preferred names* and *preferred gender pronouns*. This immediately will set the tone for your program and completely validate and empower your applicant.

Participant Applications: Participant applications are less extensive than facilitator applications, but no less comprehensive in their construction. A strong participant application

obtains as much identifying information while also learning about their respective values, interests, goals, and objectives from participation.

The application must outline the timeline of your entire program – application deadline, when decisions will be made, pre-departure gatherings (if any), liability waivers, and any financial obligations due from applicants upon selection.

Learn about your prospective participant's involvement and experiences. Each applicant is at a different point in their identity development and their exposure to social justice issues and identity exploration may be limited. In reviewing applications, it is important to consider varying degrees of experience and skills you will encounter. Open-ended questions (again, with a word limit) will help you better understand why an applicant is interested in the program and what they hope to gain. While it is also important to learn about your applicant's various social identities, reducing this exercise to a series of check boxes may likely cause more harm than good. Rather have the applicant self-disclose their social identities through an open-ended question prompt. For example, perhaps a question like this may be valuable in soliciting this information voluntarily:

> *This question is OPTIONAL but encouraged for you to answer: Please share with the committee the social identities that you would also be willing to share with your fellow participants and facilitators at the retreat. Please include race, ethnicity, gender identity/expression, age, sexual orientation, religion/spirituality, socioeconomic class, nationality, ability/disability, and any other social identity group memberships that are relevant to you as an individual.*
>
> [Used with permission from University of Vermont's Facilitator Application for the Next Step Social Justice

The participant application for the **Queer Leadership Retreat** at the *University of California, Davis* is as comprehensive as its facilitator/group leader application. We noted that the application chose to not make an assumption between an applicant's gender identity/preferred gender pronoun and their preference for housing. For example, the application

contained three distinct questions for gender identity, preferred gender pronoun, and housing preference (the options being gender neutral, gender-specific, and no preference). Another notable mention was the open-ended question calling on participants to reflect on their engagement practices: *"As a participant, how will you (a) encourage others to participate? (b) Contribute to other participants' experience? And (c) deal with difficult and/or sensitive subject matter?* **(See Appendix K)**

⬤ recommendation **promising practice**	
Institution:	University of California, Davis/LGBT Resource Center
Program Name:	Queer Leadership Retreat
Promising Practice:	Comprehensive participant application with additional questions to determine engagement style
Program Audience:	LGBTA student leaders
Program Type:	Multiple-day; single-institution; general program

New York University's **Queer Leadership Retreat** offers an electronic format for its participant application **(See Appendix L).** The application itself chooses to allow prospective participants to write-in their social identities (e.g. gender identity, race/ethnicity, and sexual orientation). It also maintains zero correlation between degree of "outness" and interest of the applicant by asking a simple question: *"Is it okay to leave an LGBT-related message at this number?"* Besides asking how the applicant learned of the program, one of the additional open-ended questions was even more indicative of an overarching assessment-focus: *"How would you describe NYU's queer community? If you are new to NYU, please describe your experience with*

the queer community in general. The value of asking a simple question in a program application will enable your center or office to frame programs and outreach more effectively.

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⚡ recommendation
  promising practice

  Institution:              New York University/NYU LGBTQ Center

  Program Name:             Queer Leadership Retreat

  Promising Practice:       Electronic comprehensive participant application

  Program Audience:         Undergraduate and graduate LGBTA students

  Program Type:             Multiple-day; single-institution; general program
```

AGENDAS AND SCHEDULES

Agendas and schedules for your program can be as detailed and comprehensive as you want them to be. *How much information do you put in a schedule?* We review different kinds of schedules and agendas for different kinds of retreats. In our review of programs, we were able to organize promising practices on the basis of length of time – one-day retreats, and multi-day retreats.

One-day Retreats: Day-long retreats cannot take place too far off-campus as travel time is likely to eat into actual program time. Therefore, these retreats tend to stay local with an early start and a late end to the day.

In 2012, *Penn State University* transitioned to a one-day program for their **LGBTA Student Leadership Retreat** for all of their branch campuses. **Appendix M** outlines both the one-day agenda as well as the multi-day agenda to provide a comparative view. Despite the length of retreat, the learning outcomes **(See Appendix A)** are reflected in the agenda.
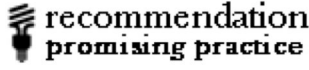
Institution:	The Pennsylvania State University, University Park/LGBTA Student Resource Center
Program Name:	LGBTA Student Leadership Retreat
Promising Practice:	Comparative view of the one-day retreat agenda and the three-day retreat agenda
Program Audience:	LGBTA undergraduate students from branch-campuses of The Pennsylvania State University system
Program Type:	One-day & multiple-day, multi-institutional, general program

On the other hand, *University of California, San Diego (UCSD)* offers **Q-League** – a leadership retreat program where participants go on three one-day-long retreats in the fall, winter, and spring. In 2011-2012, two of those (fall and winter) were held at a local college while the spring retreat was held at the UCDS's LGBTA Resource Center. To facilitate quick comparative review, all three one-day retreat agendas are detailed in a single document **(See Appendix N)**. The unique longitudinal format makes this a promising practice.

Institution:	University of California, San Diego/LGBT Resource Center
Program Name:	Q-League Retreat
Promising Practice:	One-day format program meeting three times/year
Program Audience:	All incoming, interested, and current queer student leaders
Program Type:	One-day program - three times/year; single institution, local venue, general program

Multiple-day Retreats: While multiple-day retreats offer a more ecologically developmental experience with the luxury of time to cover curriculum in depth, often locating them off-campus means increased costs for lodging, meals, and transportation. Yet our review of programs indicated most multiple-day annual retreats preferred an off-campus setting to frame the participants' experience.

University of California, Davis' **Queer Leadership Retreat** is held over three-days at the Community of the Great Commissions, a retreat camp location approximately 90 minutes away. The master schedule **(See Appendix O)** is a clear example of a basic internal agenda outlining what, where, who, and supplies needed for each program component. This would be for facilitator use only and potentially shared with the facility as well.

≋ recommendation
promising practice

<u>Institution:</u>	University of California, Davis/LGBT Resource Center
<u>Program Name:</u>	Queer Leadership Retreat
<u>Promising Practice:</u>	Basic internal agenda (for facilitator and facility staff only)
<u>Program Audience:</u>	LGBTA student leaders
<u>Program Type</u>:	Multiple-day; single-institution; general program

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T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students is multi-institutional collaborative three-day program set at a camp in the San Bernardino Mountains. The combination of detail and ambiguity in this schedule is sufficient to make it a promising practice **(See Appendix B).** While it outlines a clear intersectional approach

to curriculum and states succinctly what participants can expect to cover in this experience, it also includes ambiguously creative teasers such as *"Twitter Wall"* and *"Trigger Wall"*. Creativity can help strike the right balance between two much and not enough information on a schedule. Humor and creativity can be effective tools in social justice education programs given the risk often involved with participation.

≋ recommendation
promising practice

<u>Institution:</u>	University of California, Riverside/LGBT Resource Center (Program Lead)
<u>Program Name:</u>	T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students
<u>Promising Practice:</u>	Learning outcomes developed specifically based on program objectives for a specific student population in a multi-institutional effort.
<u>Program Audience:</u>	Trans/Genderqueer and Gender Questioning Students
<u>Program Type</u>:	Multiple-day, Multi-Institutional, Specific population

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TRAINING HANDOUTS

Training handouts refers to what the participants receive at the program. It not only includes the program agenda but also information guiding the participant through activities and exercises part of the curriculum.

How handouts are presented vary and depends on budget for printing, copying, etc. Your options range from basic as-needed handouts (per exercise) to a comprehensive

Penn State University's LGBTA Student Resource Center has begun using flashdrives with their logo on it to provide training handouts to their participants at their training programs. *What a great idea!*

participant binder or manual. Reviewing program objectives and learning outcomes helps determine content of training handouts. How much critical thinking should participants do post- retreat? What type of handouts will facilitate this reflection?

When is the perfect time to hand out your participant packet? The answer lies in the purpose and content of the packet which should reflects the program's learning outcomes. If the packet is meant to guide participants through the retreat then give it out at the start. If the packet

👍 ⊛ Your campus may have a history of social justice activism dating back several decades. Use this opportunity to tell that story to your participants. Rather than be limited to gender identity and sexuality. Embrace the history of other historically marginalized social identities on your campus. We are bound by our common oppression.

serves as a "go-to resource" after the retreat has ended, then give it out in a closing ceremony.

Given out at the start of the multiple-day retreat, the *University of California, Davis'* **Queer Leadership Retreat** participant packet is an effective combination of logistical, educational, historical, and resource information in addition to worksheets related to curriculum exercises. Specifically, this promising practice includes a relatively comprehensive outline of queer activism defined as those incidents and individuals committed to "creating communities based on non-normative desires" **(See Appendix P1/P2)**.

recommendation
promising practice

Institution:	University of California, Davis/LGBT Resource Center
Program Name:	Queer Leadership Retreat
Promising Practice:	Comprehensive participant packet + addendum
Program Audience:	LGBTA student leaders
Program Type:	Multiple-day; single-institution; general program

Evaluations are critical to your program. You learn what worked and what areas for growth remain. You must solicit feedback from not just participants but facilitators as well. Facilitator feedback can reveal valuable information about invisible aspects of the program experience (e.g. planning, organization, delivery, communication, etc.). Evaluations can be conducted in a variety of ways – feedback surveys and assessment forms, focus groups, and debrief meetings. It is important to objectively absorb feedback without internalizing it as an assessment of personal performance.

Is your institution contracted with a service like *CampusLabs* (formerly *StudentVoice*)? If you are unsure, check with your Chief Student Affairs Officer! Chances are your institution uses an online tool to conduct institution-wide assessments such as satisfaction surveys, etc. If they do, at no additional cost, you may be able to design, develop, and execute online applications as well as pre- and post-program assessments. It saves paper, and you are able to pull out customizable reports.

When do you ask for feedback? Getting the strongest participation on your evaluations is important. While some feel intentional scheduled time to complete a survey instrument provides higher response rates, others opine the potential emotional exhaustion at the end of a retreat compromises the quality of written feedback. Again, approaches to this may depend on the length of the program. In the case of a multiple-day weekend program, conducting evaluations on a Sunday morning may be relaxed when compared to a single-day experience where participants have engaged for eight-to-ten hours.

How do you structure feedback forms? Survey forms itself vary in style and format. Offering multiple-choice or a Likert scale format is an effective way to quantitatively assess program experience against learning outcomes. An evaluation instrument is however limited in

its effectiveness if it fails to allow for a free-write response to qualify the quantitative selection. It is not difficult to have both these formats on a single form. Having the capacity to create online forms either through internal expertise or external vendors can be effective mediums to conduct evaluations. For example, *EasyInputForms.Com* provides an easy user-friendly way to customize virtual forms and then embed the URL in an email to participants. Alternatively, if the institution has a current assessment vendor contract (e.g. *Campus Labs™*) then it may be advantageous to integrate both the program application and evaluation form with that virtual system.

Effective evaluations not only have participants assess overall program experience but also ask for specific program component feedback. *University of California, Riverside's* **Snow Camp Retreat** evaluation assesses the participant's experience on each exercise using a three point Likert scale: *"1 = Freakin' Awesome! 2 = Okay 3 = Needs Improvement 0 = No Opinion"* **(See Appendix Q)**. It also includes an interesting open-ended question asking participants to describe how they would present their experience to others who may attend in the future. The simplicity yet practical effectiveness of this evaluation makes it a promising practice.

recommendation promising practice	
Institution:	University of California, Riverside/LGBT Resource Center
Program Name:	Snow Camp
Promising Practice:	Simple yet practical one-page program evaluation
Program Audience:	LGBTA student leaders
Program Type:	Multiple-day; single-institution; general program
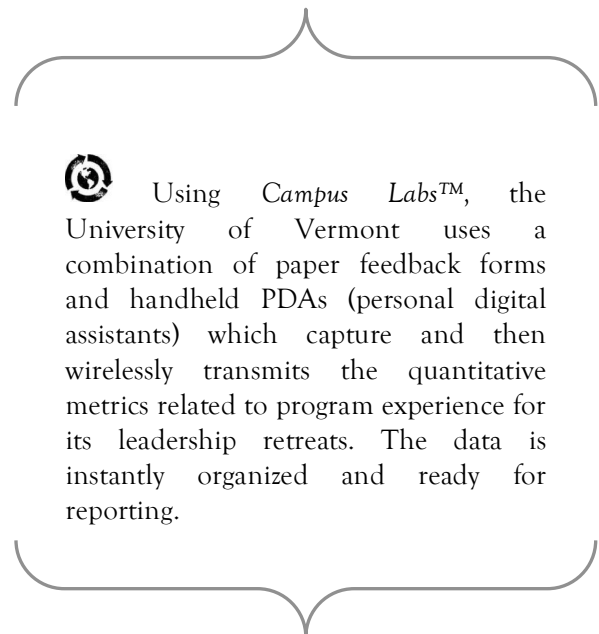
Another effective method to evaluate your program is to use a pre-test and post-test measure. *Northwestern University's LGBT Resource Center* administers a pre- and post-training

evaluation to measure expectations and experiences respectively for their **Transgender Ally Program.** While not specifically a leadership development program, the format (clearly connected to learning outcomes) is completely transferable to effectively assessing participants' developmental growth before and after a multiple-day leadership experience **(See Appendix R).**

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recommendation
promising practice

<u>Institution</u>:	Northwestern University/LGBT Resource Center
<u>Program Name</u>:	Transgender Ally Training
<u>Promising Practice</u>:	Pre- and post-training evaluation format
<u>Program Audience</u>:	Entire university community
<u>Program Type</u>:	Three-hour training; single-institution; specific curriculum content

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The University of Vermont uses a comprehensive series of assessments for its annual Next Step Social Justice Retreat. While the retreat itself is not designed to specifically focus on LGBT leadership, it does cover concepts of power, privilege, and oppression as well as affinity space groups based on like-race, like-sexuality, etc. as part of its curriculum. As part of its assessment efforts, the leadership for Next Step conducts a pre-test and a post-test assessment that is focused very much on the participants' understanding of (pre-test) and knowledge gained (post-test) about the curriculum. **Appendix S1 and S2** outlines what these

Using *Campus Labs™*, the University of Vermont uses a combination of paper feedback forms and handheld PDAs (personal digital assistants) which capture and then wirelessly transmits the quantitative metrics related to program experience for its leadership retreats. The data is instantly organized and ready for reporting.

two assessment measures look like. In addition, the leadership attempts to measure participant

satisfaction with the retreat schedule, logistics etc. in a separate satisfaction survey **(See

Appendix T)** administered on the way home using smartphone handheld devices that save the

data which is then downloaded to a computer. In 2012, the pre-test assessment measure will be

completed using the same handheld smartphone devices (owned by the sponsoring department)

on the bus on the way to the retreat.

The pre-test assessment is administered over handhelds on the way to the retreat, the

satisfaction survey is administered using the handheld from the retreat. The post-test measure is

administered through online survey (e.g. CampusLabs formerly Student Voice) approximately

two months after the retreat. Finally, a third survey is administered one-year after the program to

track the actual lived experiences related to the effectiveness of the retreat. **Appendix U** outlines

what this one-year out survey looks like. The leadership for the Next Step Retreat uses all of this

data to generate a report. A copy of the 2012 report detailing how the data is presented can be

found in **Appendix V**. The effectiveness of assessment in the case of Next Step cannot be

overstated. This program has quickly become the flag ship social justice program that all cultural

centers (including the LGBTA Center) promote as an essential leadership experience for its

respective communities. Yet this assessment is strictly part of the detailed planning that goes into

this program. **Appendix W** outlines the organization for Next Step leadership including the

collaborations that occur annually in order to make this tradition (founded in 2002) an annual

success. Th**e** comprehensive nature of assessment for this program makes this a promising
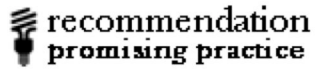
practice.

recommendation
promising practice

<u>Institution</u>:	University of Vermont (UVM)/Student Life
<u>Program Name</u>:	The Next Step Social Justice Retreat
<u>Promising Practice</u>:	Comprehensive Assessment Program
<u>Program Audience</u>:	Undergraduate and graduate students only.
<u>Program Type</u>:	Three-day off-campus social justice retreat

CONCLUSION

Conclusion: *The Case for Community-Builders*

There is no one way to achieve leadership development for LGBT college students. Leadership has different meanings for different people contingent on where they are in the development of their multiple identities. Campus culture and institutional context also vary considerably and continue to be critical environmental factors influencing identity development, sexuality and gender identity/expression notwithstanding. As support services for LGBT people continue to grow on college campuses (especially religiously-affiliated institutions), the challenge to (re)frame what support looks like will need to evolve as well. Whether LGBT students view leadership through a positional (normative) or transformational (queer) lens, it is clear that both seek to develop and sustain a more equitable community where each individual's value and worth is celebrated. "If that is the end, should we not be moving beyond traditional student leadership towards community building?" (S. Subbaraman, personal communication, August 1, 2012). Yet the pressure to effectively support our LGBT students remains.

Understanding where we have come from is critically important for it allows us to chart where we want to go: the future is promising. Changes in LGBT public policy at the state and federal level will continue to shape the LGBT college student experience. What impact would a Supreme Court strike-down anti-equality legislation have to the immediate work we do? How will the needs of LGBT students change and how will we respond as educators? This project is not absolute. It is meant to guide the start of a new program or evaluation of an existing one. We hope that this project underscores the importance of the role you play to steward the campus LGBT community. As we educate, engage, and empower a new brand of LGBT community builders, it may come down to not changing what we do, but having to change how we do it.

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LIST OF REFERENCED INSTITUTIONS

Georgetown University

Massachusetts Institute of Technology

New York University

The Pennsylvania State University, University Park

University of California, Davis

University of California, Riverside

University of California, San Diego

University of Illinois, Springfield

University of Maryland, College Park

University of Vermont

APPENDICES

A. Learning Outcomes, *LGBTA Student Leadership Retreat*, The Pennsylvania State University, University Park

B. Overview, *T-Camp: InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students*, University of California, Riverside

C. Curriculum, *Q-League Leadership Retreat,* University of California, San Diego

D. Program Outline/Curriculum, *First Year Queers and Allies,* New York University

E. Syllabi, *Trio of Leadership Courses,* University of Maryland, College Park

F. Syllabus, *LGBTQ & Allied Peer Education,* University of Illinois, Springfield

G. Program, *Racial Aikido,* University of Vermont

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J. Facilitator Application, *Queer Leadership Retreat,* University of California, Davis

K. Participant Application, *Queer Leadership Retreat,* University of California, Davis

L. Electronic Participant Application, *Queer Leadership Retreat,* New York University

M. Program Schedule, *LGBTA Student Leadership Retreat*, The Pennsylvania State University, University Park

N. Program Schedule, *Q-League Leadership Retreat,* University of California, San Diego

O. Program Schedule, *Queer Leadership Retreat,* University of California, Davis

P. 1) Applicant Packet, *Queer Leadership Retreat,* University of California, Davis

 2) Packet Addendum, *Queer Leadership Retreat,* University of California, Davis

Q. Evaluation, *Snow Camp,* University of California, Riverside

R. Pre- and Post Training Evaluations, *Transgender Ally Training,* Northwestern University

S. 1) Pre-test Assessment, *Next Step Social Justice Retreat,* University of Vermont

   2) Post-test Assessment, *Next Step Social Justice Retreat,* University of Vermont

T. Satisfaction Survey, *Next Step Social Justice Retreat,* University of Vermont

U. One-year Out Assessment, *Next Step Social Justice Retreat,* University of Vermont

V. Assessment Report 2012, *Next Step Social Justice Retreat,* University of Vermont

W. Organization and Planning Chart, *Next Step Social Justice Retreat,* University of Vermont

APPENDIX A: LEARNING OUTCOMES, *LGBTA STUDENT LEADERSHIP RETREAT*, THE
PENNSYLVANIA STATE UNIVERSITY, UNIVERSITY PARK

The Lesbian, Gay, Bisexual, Transgender, and Allies (LGBTA) Student Resource Center

The Pennsylvania State University, University Park, PA

Learning outcomes for the LGBTA Leadership Retreat

Drawing from the mission, vision, and values of the institution, the Division of Student Affairs, and the Center itself, the learning outcomes for the LGBTA Student Leadership Retreat are broadly organized under the following categories:

1. Identity (psychosocial development)
2. Community and collaboration
3. Inter- and intrapersonal skills
4. Ally/advocate/activist
5. Historical and contemporary issues
6. Support and resources for LGBTA students
7. Health and wellness
8. Professional and career development

Each category spells out learning outcomes related to the constituency groups that the Center serves: students, faculty and staff, and community and alumni. These learning outcomes are then mapped to taxonomy levels:

(1) Knowledge (awareness, recognition),
(2) Comprehension (explain, interpret), and
(3) Application (demonstrate, apply)

Learning outcomes for the LGBTA Leadership Retreat

1. Identity (psychosocial development)

Learning Outcome	Taxonomy level
Develop a greater understanding of their personal identities, particularly sexual orientation, gender identity, and gender expression;	3
Gain a working knowledge of the various ways people in the LGBTA community identify with regard to sexual orientation, gender identity, and gender expression;	3
Gain insight into the diversity within the LGBTA community in regards to race, ethnicity, socioeconomic status, religion, spirituality, disability, or circumstances of life.	3
Understand the difference between sexual orientation and gender identity and the continuums and fluidity of both; and	3
Gain knowledge of various methods to understand and change the homophobic behaviors of others and, if relevant, their own internalized homophobia.	3

1

2. Community and collaboration

Learning Outcome	Taxonomy level
Recognize, respect, and celebrate the diversity within the Penn State community	3
Demonstrate an ability to build community through collaboration;	3
Assume a sense of commitment to the LGBTA community; and	3
Provide a Safe Space for the Penn State Community	3
Demonstrate a commitment to helping others within and outside the LGBTA community.	3

3. Inter- and intrapersonal skills

Learning Outcome	Taxonomy level
Improve self-understanding;	3
Demonstrate a commitment to their on-going development;	2
Demonstrate an interest in and ability to learn about individuals different than oneself;	3
Demonstrate an interest in and ability to learn about ideas and beliefs different than one's own;	3
Develop an ability to manage and resolve interpersonal conflict;	3
Demonstrate effective peer education and helping skills; and	1
Acquire ethical decision making skills.	1

4. Ally/advocate/activist

Learning Outcome	Taxonomy level
Gain and/or support a sense of commitment to improving social and political outlook for the LGBTA community;	2
Understand the different roles of LGBT allies, advocates, and activists;	2
Gain self-understanding about their roles as allies, advocates, and/ or activists for the LGBT community; and	2
Gain self-understanding about their roles as allies, advocates, and/ or activists for other marginalized groups.	3

5. Historical and contemporary issues

Learning Outcome	Taxonomy level
Gain knowledge of and ability to articulate the contemporary issues facing the LGBTA community at Penn State and elsewhere.	2

2

6. Support and resources for LGBTA students

Constituency Group-Specific	Learning Outcome	Taxonomy level
Students will:	Build awareness and understanding of the resources available to them on campus and within the community; and	2
	Use knowledge to assist in improving the campus climate for LGBTA individuals.	2
Faculty & Staff will:	Build an awareness and understanding of the resources available to LGBTA students;	2
	Understand how they can be a support and resource for Penn State's LGBTA students; and	3
	Demonstrate an ability and commitment to help students find and use the support and resources available to them.	3

7. Health and wellness

Learning Outcome	Taxonomy level
Develop and encourage healthy personal habits, particularly with regard to safer sex and mental health.	1

8. Professional and career development

Constituency Group-Specific	Learning Outcome	Taxonomy level
Students will:	Develop personal and leadership skills, including but not limited to time management, effective written and oral communication, conflict resolution, teamwork, group facilitation, and peer education.	1

- Unless specifically indicated, learning outcomes apply to all constituency-groups.

3

APPENDIX B: OVERVIEW, *T-CAMP: INTERCAMPUS RETREAT FOR TRANS/GENDERQUEER AND GENDER QUESTIONING STUDENTS*, UNIVERSITY OF CALIFORNIA, RIVERSIDE

Trans*Studies Conference 2012 Workshop

T-Camp: An InterCampus Retreat for Trans/Genderqueer and Gender Questioning Students

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- Nancy Jean Tubbs, nancy.tubbs@ucr.edu, 951.827.2267
  Director, LGBT Resource Center, UC Riverside

In January 2012, the first college TGQQ retreat in the nation brought together 64 T-Campers from 17 colleges and universities for three days of community-building, dialogue, and personal growth.

51 Students from 16 campuses

Cal Poly Pomona	Scripps College
Chapman University	UC Berkeley
Harvey Mudd College	UC Davis
Mills College	UC Irvine
Pitzer College	UC Los Angeles
Pomona College	UC Riverside
Sacramento City College	UC San Diego
St. Mary's College of California	UC Santa Barbara

13 Facilitators from:

Blood Orange Infoshop	UC Irvine
Chapman University	UC Los Angeles
Claremont Colleges	UC Riverside
CSU San Bernardino	UC San Diego
MCC in the Valley	UC Santa Barbara
UC Berkeley	

Budget Overview

1. $13,359 budget [camp, food, bus x 2 and SUV, supplies, T-shirts]
2. $140/person to cover camp lodging & food [only 5 students paid out of pocket]
3. $5,099 provided by 5 campus LGBT resource centers to cover other expenses: Cal Poly Pomona, Claremont Colleges, UC Irvine, UCLA, UC Riverside,
4. Largest expense other than camp: $2,765 for 2 charter buses
5. Chapman University provided to each participating campus the Brown Boi Project book "Freeing Ourselves: A Guide to Health and Self Love for Brown Bois"
6. University of Redlands provided a room and parking for a Pre-Departure Meeting on Friday, 1pm-3pm.

Planning Process

The seeds for T-Camp were planted by **UC Irvine**, when the campus LGBT Resource Center hosted a one-day retreat in Spring 2011 for UCI trans/genderqueer and gender-questioning students. A group of campus LGBT resource staff began working on the logistics of bringing together a similar intercampus retreat. A January week-end reservation held by UC Riverside at Camp de Benneville Pines, an LGBT-friendly camp in the San Bernardino mountains run by the Unitarian/Universalist Church, was confirmed.

Two conference calls, one in-person group planning meeting, and several smaller phone and in-person consultations were held in Fall 2011. The Logistics Committee included campus staff. The Content Committee included TGQQ students, staff, and community members. The retreat agenda drew from the UCI TGQQ retreat, UCR's annual LGBTQ student retreat, and Chapman University's annual social justice retreat. We also considered student responses to the online retreat application.

Facilitators were drawn from campus LGBT resource centers, TGQ-identified staff and faculty, and TGQ-identified community members. Three trans-identified facilitators withdrew in December over concerns signing the required UC liability waiver.

Recruitment Process
1. Online application linked to web sites and facebook page
2. Application questions included qualitative questions:
   a. What do you hope to learn, gain, or explore at T-Camp?
   b. What are some things you hope will happen at T-Camp?
   c. What are some things you hope will NOT happen at T-Camp?
   d. … Please write a paragraph describing how you identify yourself…
3. 73 applications
4. Inquiries from 4 non-students (2 college-age and 2 older)
5. 19 students decided not to complete registration process (no payment/paperwork)
6. 4 students dropped out in December after completing registration process
7. 51 student T-Campers went up the mountain

http://www.lgbtrc.uci.edu/programs/TGQQretreat.php
http://out.ucr.edu/events/Pages/retreat.aspx
http://www.facebook.com/Tcampers

"T-camp was absolutely life-changing. It's been a long time since I've been around that many other trans* people and it was much much much needed. I got to talk to other trans* folks about genderqueerness, social justice, disability identity, spirituality, activism, relationships, and so much more. I feel re-invigorated and inspired and excited to try to bring some of this magic back to school this semester. I feel like the beautiful healing energy of that space is what's going to get me through this semester. Thank you to all of the incredible people who made T-camp possible, and nourishing and wonderful." - shared with permission from a facebook post

Activities
Friday
1:00 Pre-departure Meeting @ University of Redlands
      Photo releases, name tags, lanyards, t-shirts, and pizza

3:00 Get on the bus, ya'll
4:30 Arrive at Camp, drop off luggage, return to Lodge for folders & notebooks
5:00 **Opening Ceremonies @ Lodge** [1 circle]
      Camp Rules, Shared Ground Rules, Twitter Wall
6:30 Dinner
7:30 Common Ground Circle [1 circle] Step in/out activity
8:30 **Micro-aggressions & Triggers Triads (hard/soft/hot/cold spots)** [1 circle +
triads], Trigger Wall
9:30 <u>Home Groups</u> – meet members, debrief for evening, choose group name & motion.
      Sample prompt: What is your name & what does it mean to you (chosen and how?
      Given?)
Night Games, music, gossip, bedtime

Saturday
8:00 Breakfast
9:00 *Energizer – Move Your Butt!*
9:30 **Labels People Place on Me + Debrief** [All in <u>Home Groups</u>]
10:45 Journaling + Break
11:00 **Closed Breakouts**
      1. People of Color
      2. White/Anti-Racism
      3. [added] Multiracial / Other Racially Defined / Anti-Racism
12:30 Lunch
1:30 Free time & Naps & Snowpeeps – <u>1.5 hours</u>
3:15   **Circles – Round 1**
      1. Transmasculine/Masculine of Center
      2. Transfeminine
      3. Genderqueer/Outside the Box
      4. [Added] Gender Questioning
4:30 Break/travel
4:45 **Circles – Round 2**
      1. TG & Spirituality
      2. Exploring Spirituality
      3. Feminism & the TG Community
      4. Relationships
6:00 <u>Home Groups</u>
6:30 Dinner
   • Added dinner discussion: Kink & Sex Positive
7:30 [**added] Circles – Round 3**
      1. Self-care & Wellness
      2. Trans* & Disability
      3. People of Color, Part II
      4. L.A. Trans Film Festival screenings
9:00 Prepare for Talent(less) Show

9:30   **Social – Talent(less) Show**
Night **Dance @ Lodge**

Sunday
8:00   Pack your belongings
8:30   Breakfast
9:15   *Energizer – Move Your Butt!*
9:30   **[added] Circles**
        1.   Being an Ally & Creating Trans-Friendly Spaces
        2.   Medical & Natural Transitioning
10:30 **State of Our Campuses**
        UC, CSU + Community College, Private
11:30 **Letter to Myself**
noon   Group Photo
12:30 Lunch
1:30   <u>Home Groups</u>
2:00   **Written Evaluations**
2:30   **Tap Circle**
3:15   Break, pack, clean up after ourselves
3:30   Back on the bus, ya'll!
4:30   Arrive at UofR campus

<u>Home Groups</u>
6 groups of about 10 people, including co-facilitators. Meet throughout the retreat to provide a more intimate space for reflection, dialogue, and bonding.

<u>Mail Bags</u> – Friday, we each are given a mail bag to personalize with craft supplies (by lunch Saturday). We can leave positive notes in others' bags throughout the retreat. On Sunday, we take our mail bag and can read on the bus or later.

<u>Letter to Myself</u> – On Sunday, we are given 20 minutes to write a letter to ourselves, which is sealed in a self-addressed envelop provided by Chapman University. The letter is mailed to us in a few weeks, so we can reflect on out time at T-Camp and how we feel now or where we've moved following the retreat.

<u>Tap Circle</u> – This is the last group activity. We stand in a circle facing outward, and take turns in the center tapping on the shoulder or hand those folks who "made us laugh, tough us something, surprised us, challenged us, feel are a friend or ally," etc.

<u>Move Your Butt!</u> – We sit in circles in chairs, with someone in the middle. The center person states "Move your butt if…" something true about themselves. Anyone who shares that trait must get up and find an empty chair at least one chair away to sit it. Whoever cannot find a chair is then in the center and does the next round.

Learning Outcomes:

1. Opportunities throughout retreat for every individual to work on personal growth. Each student will:
   a. Be able to self-identify (even if their expressed identity is label-less) to and be able to communicate that stated identity to become legible to the other participants.
   b. Be able to articulate by the end of the weekend what they are able and willing to contribute to their campus, to this group/consortium, to the larger TGQQ movement.
   c. Be able to articulate 3 things they learned while at the retreat
   d. Be able to articulate 5 things about themselves that are strengths or qualities of value that they like and respect.
   e. Be able to articulate at least 1 tool to continue personal exploration / introspection.
   f. Be able to articulate at least 1 tool for stress reduction or self-care.
2. Opportunities to hear from TGQQ leaders from outside of participant campuses and learn from each of their areas of expertise (TBD). This expertise could be:
   a. Medical wellness
   b. Transition relevant
   c. Legal issues pertaining to TGQQ populations
   d. Policy issues
   e. Activism
   f. Psycho/social and relevant to TGQQ populations
3. Opportunities throughout retreat to engage with other representatives from each school to share best practices from represented campuses to:
   a. Learn tools, policy, programs, educational models to take back to their own campus
   b. Provide support to represented campuses where needed
   c. Share ideas and knowledge base
   d. Identify gaps in policy, education, support systems, etc.
   e. Start a strategic plan for this intercollegiate group
   f. Start a strategic plan to connect with a larger California TGQQ movement
4. Opportunities throughout retreat for every individual to learn specific skills, community tools, and personal tools:
   a. Be able to articulate 1 method of activism
   b. Be able to articulate 1 method to support peers
   c. Be able to articulate 1 method for defining boundaries for safety (this could be physical, emotional, interpersonal, sexual)
5. Every person will participate in the strategic planning process. By the end of the weekend each participant will:
   a. Be able to articulate their specific commitment to the next step in their own campus activism.
   b. Be able to articulate their specific commitment to the next step in activism for this group/consortium.
   c. Be able to articulate their specific ability, commitment to supporting other member(s) of the group.

APPENDIX C: CURRICULUM, *Q-LEAGUE LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, SAN DIEGO

University of California, San Diego (UCSD) • LGBT Resource Center

Q League Retreat Fall 2011

October 8, 2011

Muir College: Mandeville Suite (Top Floor of Tioga Hall)

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:30 AM	Team builder/Energizer Tree and Squirrel game (Alina and Eliseo)
10:30 AM	Break
10:45 AM	Who are we and who do we want to be? • Sharing org purposes • Charting
11:30AM	Workshop (Funding an organization) –Claire
Noon	Lunch (on your own)
1:00pm	Team Builder: Tentative--Move your butt
1:30pm	Social Justice Activity: Building Common Ground
3:30pm	Quality Time/Long Break
4:00pm	Our stories/sharing stories
5:00pm	Workshop (Facilitation) • Do's and Don't • Sharing out/stories
6:00pm	Break (feel free to eat during next session)
6:15pm	Action Planning • Small groups—Workshops that you want to present throughout the year • What do we want to do collaboratively? • What about the next Q league meeting? (Jan 21, 2012)
7:15pm	Check out/Touch Someone Who
7:45pm	Clean-up • Lock all doors • Turn off all lights
8:00pm	Retreat ends

Things to bring:

- Paper, pens, markers, large post-its
- Comfy clothes
- Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
- Snacks
- Breakfast foods
- Lunch/Dinner (on your own)

Icebreakers/Energizers/Teambuilders

Move Your Butt!

Create one circle of chairs. Everyone has a chair except the person standing in the middle of the circle. That person yells out "Move your butt if… _____" and states something true of themselves. Anyone for whom that statement is also true must get up and find another chair to sit on (you cannot sit on a chair directly next to you). Repeat.

In Sync

Each home group has chosen already chosen a name. Now think of a brief motion your group members can do in unison to demonstrate who you are as a group. Whenever we call out "In Sync," your group will demonstrate your unique motion.

Lava Walk Activity

Rope out your course (at least 8ft x 8ft). Lay down "rocks" (rubber mats or squares) for participants to step on while inside the boundaries. Basically, you can decide how to lead the actual activity. The objective is to get a group from one corner to another. All participants have to be inside before anyone can leave the boundaries. If anyone steps or falls into the "lava", then they loose the use of that "limb" (or you can have them start over). Once a member of the team touches a "rock" there must be someone touching that "rock" from then on. If they stop touching the "rock" then they lose that "rock."

Once everyone gets out of the boundaries debrief by talking about communication role and teamwork.

Sharing Our Stories

Now that you have a listening partner, we are going to introduce ourselves. We will take turns talking for 3 minutes about who we are. When one person is speaking, the other only listens. I will tell you when the 3 minutes are up, and then we will switch the speaking and listening roles.

Please pay very close attention, because I will ask for volunteers to introduce their listening partner to everyone else here. This is the one time when you will not use "I" statements, but rather you will talk about someone else. And, if you don't want everyone to know your secrets, like an obsession with country music, then leave that out of your personal story.

But, I have one special instruction: Do not talk about your coming out story. Do not talk about coming out to other people, or to yourself, at work or at church or to your classmates. You can talk about your girlfriend or boyfriend, if you happen to have one, but not about coming out to each other's families, or what it feels like to be a same-sex couple, etc. This is the opposite of your coming out story. Instead, talk about where you grew up, what your hobbies and interests are, what you want to be when you grow up, do you have a cat, all that fun stuff.

Will TBA please introduce their listening partner? Etc.

- How easy or difficult was it for you to leave out your coming out stories?

Coming Out

Okay, now we will repeat the listening exercise. This time, we will tell our coming out stories. I will give you three minutes to describe when or how you came out to yourself, to family, friends, classmates, roommates, at church or work, and so on. If you have not come out to someone, or in some part of your life, talk about why. Imagine what it would be like to come out, both the positives and negatives. Talk about coming out in any way that relates to sexual orientation or gender identity. This time, we have 5 minutes each to listen and speak. When we are done, we'll have a group discussion. I won't ask anyone to speak about their listening partner this time, either.

- What has coming out meant to us?
- Some examples? Anyone come out as different labels within our community, for ex. Both "gay" and "queer"?
- Anyone talk about ways they have not come out?
- What were reasons why we have not come out?
- Do you think "coming out" is one thing all LGBT people share?

Building Common Ground

Instructions

- Let's all stand in one large circle.
- What can we tell about each other by looking around this circle?
- In a moment, I will make a series of statements. If what I say is true for you, please walk to the center of the circle.
- Remember it is okay to pass if you do not feel comfortable stepping into the center of the circle. Pay attention to how you feel as you decide whether to step forward.
- This is a silent activity. Please hold your comments and thoughts until the end.

Questions

1. If you were born with a female body
2. If you were born with a male body
3. If you were born with an intersex body
4. If you are the first in your family to attend a college or university
5. If you have ever celebrated Ramadan
6. If you have ever celebrated the Lunar New Year
7. If you have ever celebrated Yom Kippur
8. If you have ever dated someone of the opposite sex
9. If you have ever dated someone of the same sex
10. If your heritage is Asian or Pacific Islander
11. If you are Chicano/a or Latino/a
12. If you are white or of European descent
13. If you are black or of African descent
14. If your heritage is Native American
15. If your heritage is Middle Eastern
16. If you have a multi-ethnic heritage
17. If you have ever wanted to change the color of your skin
18. If you have ever worn a dress
19. If your faith is Christian
20. If you grew up in the Catholic faith
21. If your faith is Buddhist
22. If your faith is Hindu
23. If your faith is Pagan
24. If you are atheist or agnostic
25. If, when growing up, your family did not always have enough money to get by
26. If you have ever been sick or ill to the point where you were near death
27. If you have ever had to translate English for a family member
28. If you have ever marched in a Pride Parade
29. If, growing up, you ever had to take on a major role of responsibility in your family
30. If you or a member of your family has ever struggled with an eating disorder
31. If you or a member of your family has ever struggled with drug or alcohol abuse
32. If you or a member of your family has ever been incarcerated or been in the juvenile justice system

33. If you see positive representation of people of your ethnic or racial heritage on TV or in newspapers
34. If you have a parent who is working class, or did manual labor, clerical, or service work to make a living
35. If you have a parent who has a Master's or PhD
36. If you grew up in a single-parent household
37. If you have a visible or hidden disability
38. If you were born in a country other than the United States
39. If you have ever been the victim of sexual harassment
40. If you have ever stopped yourself from showing affection, hugging or touching another person of the same gender because people might think you are gay
41. If you have ever discussed safer sex with a sexual partner
42. If you have ever been pressured to have unsafe sex
43. If you practice safer sex
44. If you have a friend or family member who has been impacted by HIV/AIDS
45. If you have ever been the target of derogatory statements
46. If you have ever used derogatory statements toward someone else
47. If you have ever used the word "gay" to identify yourself to others
48. If you have ever used the word "transgender" to identify yourself to others
49. If you have ever used the word "bisexual" to identify yourself to others
50. If you have ever used the word "queer" to identify yourself to others
51. If you have ever used the word "pansexual" to identify yourself to others
52. If you have ever used the word "lesbian" to identify yourself to others
53. If you have ever used the word "genderqueer" to identify yourself to others
54. If you have ever used the word "straight" to identify yourself to others
55. If you have ever used the word "pangender" to identify yourself to others
56. If you have ever used the word "asexual" to identify yourself to others
57. If you prefer not to label your sexual orientation
58. If you prefer not to label your gender identity
59. If you have ever been to the Mandeville Suite

If you would like to share something about yourself, you may now share with us other statements and we will step into the circle with you if they are also true for us.

Group Discussion
- Thank you for taking part so respectfully in this activity.
- Can anyone share what it felt like to move to the middle of the circle?
- Can anyone share what it felt like to watch others step to the center of the circle?
- How did it feel to be defined by a single characteristic?
- Have you ever defined someone else based on a single characteristic about them?
- Were there any times you felt a sense of pride stepping to the center of the circle?
- We are all at the Retreat because we share at least one thing in common – we all identify in one way or another with the LGBT community at UCSD. In what other ways are we similar? Different?

TOUCH SOMEONE WHO…

Put people in a circle facing outwards, shoulder to shoulder, eyes closed. This is a silent exercise and it's also a trust exercise so people should touch others respectfully and appropriately. Depending upon numbers, put 3-5 folks (volunteers) in the middle of the circle and then ask the 3 questions. After that, ask for new volunteers to raise their hands, if their shoulder is touched, then the go into the circle (the original 3-5 then join the circle. And so on.

Some questions are repeated because it helps with the flow. You can switch off who reads the questions, but I'd recommend only two readers as it can get confusing. As a facilitator, keep an eye out to make sure everyone gets touched at least a couple of times. You may need to improvise some questions to be sure certain folks get touched or you can have people step out of the circle once they have been touched three times.

Touch someone who…

1. you learned something from
2. you are glad you met
3. makes the world a better place
4. Who you want to learn more about

5. you respect
6. you would go to for advice about a problem
7. made you see a different point of view
8. Who will really be able to connect with others

9. made you think
10. inspired you to work harder
11. helped you this training
12. is a strong leader

13. you look forward to seeing next term
14. you're sorry you won't have class with anymore
15. made you smile
16. will challenge you

17. you would like to go deeper with
18. made you understand a new point of view
19. you learned something from

20. makes it look easy

21. made you laugh
22. always had something positive to say
23. made you see a different point of view
24. you had a good one on one conversation with

25. who you saw help someone
26. worked really hard today
27. you appreciate & respect
28. was real

29. you would like to take a meal together with
30. you didn't really know, but know better now
31. you think you could learn much more from
32. touch someone who touched you

In-Active Organizations/Organizations in need of Leadership

<p style="text-align:center;"><u>The Alliance</u></p>

TBA

Heritage Room, LGBT Resource Center

Interested in raising awareness on campus regarding LGBT issues and working on the Day of Silence? Then join the AS Alliance! Similar to Gay-Straight Alliances found at many high schools, the AS Alliance brings together folks who are committed to being allies to the UCSD LGBT Community. Please e-mail alliance.ucsd@gmail.com if you are interested in attending training, joining the Alliance or if you have any other questions!

<p style="text-align:center;"><u>Fluid Sexuality</u></p>

To be announced Website: Facebook Group

This group is an open and intimate discussion regarding bisexual identities/labels, attraction to multiple genders, and the fluid nature of sexual attraction, sexual orientation and sexual identity that many experience in our community. People of all sexual and gender identities are encouraged to attend, listen, and actively participate in this unique forum. Come together and share your experiences or learn from the experiences of others about what fluid identities mean in people's lives.

<p style="text-align:center;"><u>Chingusai</u></p>

TBA

Cross-Cultural Center Small Comunidad Room

친구사이 (Chingusai, or 'Between Friends') is a closed spaceg for Korean students of all backgrounds who identify as queer. The group aims to provide an inclusive, private, and confidential space for queer Koreans to dialogue, build community, and foster growth in a safe environment. Unless otherwise specified, meetings are closed spaces.

<p style="text-align:center;"><u>QxN: Queer By Nature</u></p>

We are a Queer wilderness collective of friends interested in experiencing the beauty of the natural world through means of exploration. We hike, bike, surf, swim, camp, climb and kayak and anything else outdoorsy you can think of. Our goal is to provide a safe and fun wilderness experience for LGBTQI students of UCSD and other colleges in the San Diego area (State / Private / Community all welcome).

<p style="text-align:center;"><u>Queer Peer Support Program (QPSP)</u></p>

Meetings determined by program participants

QPSP is a student organization that broadens queer and questioning UCSD students' support networks by developing an individual mentoring relationship with another queer UCSD student. It is for queer UCSD students by queer UCSD students. The mission of QPSP

is to help queer and questioning students at UCSD succeed during their time at the university, reach their full potential as individuals, and connect with other queer UCSD students in an intimate and confidential setting. Participants will meet with Peer Supporters (PS's) once every two weeks for the academic year and attend quarterly socials.

QWOC: Queer Womyn of Color

Even Week Thursdays, 5-7pm
LGBT RC
Queer Womyn of Color is a group for self-identified queer womyn of color to come together to establish our own space, acknowledge our intersectionalities, create visibility and community, and discuss possible ways to move forward. QWOC was established January 13, in the winter quarter of 2009, to provide a safe space for its members (student, staff and faculty). While the LGBT RC is where we primarily meet, we also branch out to other Campus Community Centers. During our quarterly Q-Trips, we meet off campus. For more information, please contact us at ucsdqwoc@gmail.com.

Queer Womyn's Collective

TBA
LGBT RC
The Queer Womyn's Collective (QWC) is starting this year with a General Body Meeting inviting anyone--regardless of gender or sexual orientation, interested in creating new friends and learning about or implementing QWC's mission statement. The mission of QWC is to create a space that is inclusive and representative of queer womyn and is inclusive of the multiple identities of queer womyn. The collective works to actively create change and opportunities for womyn in the queer community.

Women's Group

To be announced
Heritage Room, LGBT Resource Center
Women's Group is a space for female-bodied and/or female-identified members of the UCSD community to discuss general, specific, or personal issues in an informal and comfortable atmosphere. We meet in a respected space, so all information and identities are kept confidential. If you identify as lesbian, bisexual, queer, transgender, straight or are questioning your sexual orientation, stop by Women's Group to meet other like minded women and gain support from your peers.

Organization (s) of Interest	Position of Interest Member or Principle Member/Facilitator	Questions/First-Steps to restarting

Q League Retreat

Fall Quarter 2011

Evaluation

What aspects of the retreat should we? :

      A. Start doing (what would you like to see done differently)
      B. Stop doing (what can you do without and/or what wasn't helpful)
      C. Continue to do (what did you like that we should keep)

Start	Stop	Continue

Q League Retreat Winter 2012

January 21, 2012

Muir College: Mandeville Suite (Top Floor of Tioga Hall)

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:30 AM	Team builder/Energizer Blanket Game
10:00 AM	Break
10:15 AM	Facilitation skill building (Shaun)
11:15AM	A.S. Funding (Lynne)
Noon	Lunch (on your own)
1:00pm	Team Builder: This or That or Move your Butt
1:30pm	Social Justice Activity: Crossing the Line 1:30-2:30pm Intersectionality activity Take breaks as needed
4:00pm	Self-care workshop (Serena) Activist burnout
5:00pm	Dinner
6:00pm	Action Planning • Student orgs planning for the quarter and the year • Problem solving in organizations • Next retreat
7:15pm	Clean Up • Lock all doors • Turn off all lights
7:30pm	Love Taps/Touch Someone Who
8:00pm	Retreat ends and GET OUT

Things to bring:

- Paper, pens, markers, large post-its
- Comfy clothes
- Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
- Snacks
- Breakfast foods
- Lunch/Dinner (on your own)

Activity-Crossing the Line

- Everyone stands and gathers on one side of the room.

- Participants are asked to follow the instructions in silence, paying attention to the feelings that are coming up for them.

- Participants are asked to self identify with the groups that are mentioned and respond accordingly. Participants do not have to identify with all the groups they are members of, but participants are asked to pay attention, for their own learning, to why they are choosing to not be public about their identity.

- Participants are asked to respect each person participating, by maintaining confidentiality in regards to this activity.

- For each category, the facilitator will say:

    o "Please cross the line if you …. (insert Shuffle Statements from below)"
    o "Notice who is with you"
    o "Notice who is not with you"
    o "Notice how it feels to be where you are"
    o "Notice what it feels like not to be with the others"
    o (If no one walks across, include: "Notice how it feels to not have someone represented from this group")
    o "Thank you"

Shuffle Statements
- You identify as a woman
- You identify as a man
- You identify as Asian, East Asian, East Indian, Pacific Islander, Laotian, Hmong, Japanese, Chinese, Korean, Vietnamese, Cambodian or Filipino
- You identify as Latino/a, Chicano/a, Mestizo/a, Hispanic, Puerto Rican, Mexican or Cuban
- You are of Arabian descent or identify as Middle Eastern or Palestinian
- You identify as Native American
- You identify as black or of African descent
- You are of multi-ethnic heritage
- You are a Jew or are of Jewish heritage
- You know little about your ethnic heritage
- You are someone who is 25 or over
- You are someone who is 21 or under
- You were raised in a rural community
- You were raised in an urban community
- You attended school somewhere outside the continental United States
- You are someone who was raised by a single parent or currently are a single parent
- You are a first generation college student
- You are the oldest in your family

- You are the youngest in your family
- You have more than 2 brothers and/or sisters
- You are an only child
- You were adopted
- One or more of your siblings was adopted
- You are gay
- lesbian
- bisexual
- transgendered
- Someone in your family is gay/lesbian/bisexual/transgendered
- You were raised in a family with a step father/mother/brother/sister
- Your parents are or would be still married
- You have a visible or hidden physical, learning or developmental disability or impairment
- You are or were a member of a sorority or fraternity
- You had an imaginary friend as a child
- You have ever been dangerously or continuously sick
- You speak more than one language
- You have a car on campus
- You are from California
- You were raised East of the Mississippi
- You voted in the last election
- You have registered to vote
- You consider yourself to be a member of a Christian Faith
- You consider yourself to be a member of a religion which is not considered Christian
- You do not consider yourself to be a member of any religion
- You are or have been in the military
- You have visited another country
- You consider yourself to be an athlete
- You played a varsity or jr. varsity sport in high school or college
- You have ever been in a play or musical
- You have ever played in a band
- You have ever made a bowl or cup out of clay
- You have ever been discriminated against because of who you are
- You have cried in the past month
- You know what you are passionate about

Discussion (10 minutes)

- Did anything surprise you?
- What did you learn about yourself through the activity?
- What did you learn about your teammates through the activity?

- Has what you learned affected how you can relate and communicate to your teammates? And how does that make you feel?
- What did you learn about multiculturalism?
- How does multiculturalism, diversity, ethnicity, and culture apply to leadership?
- Any closing thoughts?

TOUCH SOMEONE WHO…

Put people in a circle facing outwards, shoulder to shoulder, eyes closed. This is a silent exercise and it's also a trust exercise so people should touch others respectfully and appropriately. Depending upon numbers, put 3-5 folks (volunteers) in the middle of the circle and then ask the 3 questions. After that, ask for new volunteers to raise their hands, if their shoulder is touched, then the go into the circle (the original 3-5 then join the circle. And so on.

Some questions are repeated because it helps with the flow. You can switch off who reads the questions, but I'd recommend only two readers as it can get confusing. As a facilitator, keep an eye out to make sure everyone gets touched at least a couple of times. You may need to improvise some questions to be sure certain folks get touched or you can have people step out of the circle once they have been touched three times.

Touch someone who…

33. you learned something from
34. you are glad you met
35. makes the world a better place
36. Who you want to learn more about

37. you respect
38. you would go to for advice about a problem
39. made you see a different point of view
40. Who will really be able to connect with others

41. made you think
42. inspired you to work harder
43. helped you this training
44. is a strong leader

45. you look forward to seeing next term

46. you're sorry you won't have class with anymore
47. made you smile
48. will challenge you

49. you would like to go deeper with
50. made you understand a new point of view
51. you learned something from
52. makes it look easy

53. made you laugh
54. always had something positive to say
55. made you see a different point of view
56. you had a good one on one conversation with

57. who you saw help someone
58. worked really hard today
59. you appreciate & respect
60. was real

61. you would like to take a meal together with
62. you didn't really know, but know better now
63. you think you could learn much more from
64. touch someone who touched you

In-Active Organizations/Organizations in need of Leadership

<div align="center">The Alliance</div>

TBA

Heritage Room, LGBT Resource Center

Interested in raising awareness on campus regarding LGBT issues and working on the Day of Silence? Then join the AS Alliance! Similar to Gay-Straight Alliances found at many high schools, the AS Alliance brings together folks who are committed to being allies to the UCSD LGBT Community. Please e-mail alliance.ucsd@gmail.com if you are interested in attending training, joining the Alliance or if you have any other questions!

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Meetings determined by program participants

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—

is to help queer and questioning students at UCSD succeed during their time at the university, reach their full potential as individuals, and connect with other queer UCSD students in an intimate and confidential setting. Participants will meet with Peer Supporters (PS's) once every two weeks for the academic year and attend quarterly socials.

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Even Week Thursdays, 5-7pm
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Queer Womyn of Color is a group for self-identified queer womyn of color to come together to establish our own space, acknowledge our intersectionalities, create visibility and community, and discuss possible ways to move forward. QWOC was established January 13, in the winter quarter of 2009, to provide a safe space for its members (student, staff and faculty). While the LGBT RC is where we primarily meet, we also branch out to other Campus Community Centers. During our quarterly Q-Trips, we meet off campus. For more information, please contact us at ucsdqwoc@gmail.com.

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The Queer Womyn's Collective (QWC) is starting this year with a General Body Meeting inviting anyone--regardless of gender or sexual orientation, interested in creating new friends and learning about or implementing QWC's mission statement. The mission of QWC is to create a space that is inclusive and representative of queer womyn and is inclusive of the multiple identities of queer womyn. The collective works to actively create change and opportunities for womyn in the queer community.

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Organization (s) of Interest	Position of Interest Member or Principle Member/Facilitator	Questions/First-Steps to restarting

Q League Retreat

Winter Quarter 2012

Evaluation

What aspects of the retreat should we? :

    A. Start doing (what would you like to see done differently)
    B. Stop doing (what can you do without and/or what wasn't helpful)
    C. Continue to do (what did you like that we should keep)

Start	Stop	Continue

Q League Retreat Winter 2012

January 21, 2012

LGBT Resource Center

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:15 AM	Team builder (Names and Decorate Affirmation bags)
9:30 AM	Breath work and resonance
9:40 AM	Partner Check-ins Pick one person and check-in, how are you feeling right now?
10:00AM	Break
10:15AM	Reflections on the year—My Story Timeline where you were and are now
12:00PM	LUNCH
1:00pm	Breath work Conflict Management Difference between dialogue and debate
2:00pm	Healing Circle/Fishbowl • 4 people in the middle of the circle • Others listen • Talk to us about something that brings you joy • Talk to us about something that causes pain • Folks can tap in and out
4:00pm	Break
4:30pm	• Leadership transitions and next steps for next year • Where you all at right now? • What are your thoughts on leadership for next year? • Does our current structure serve our community? • Who are next years leaders? Who do we want? (Write them down) • What is our recruitment and retention plan?
6:00pm	• Evaluations and Clean Up
6:20pm	Celebration! Cake time!
7:00PM	Retreat ends and GET OUT

Things to bring:

- Paper, pens, markers, large post-its
- Comfy clothes
- Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
- Snacks
- Breakfast foods

- Bags
- Lunch/Dinner (on your own)

Crucial Conversations

Tools for Talking When Stakes Are High

Q League Retreat—Spring 2012

Before you begin a Crucial Conversation, ask yourself:

- What do I really want for myself?
- What do I really want for others?
- What do I really want for the relationship?
- How would I behave if I really wanted these results?

What is your **Style Under Stress**? Do you resort to silence or violence? (Quiz)

Ask yourself:

- Am I in silence or violence mode?
- What emotions are encouraging me to act this way?
- What's creating these emotions? What's the story?
- What facts do I have to support this story?

When people feel disrespected, they become emotional. Try to utilize *Contrasting* to fix a misunderstanding.

Contrasting is a don't/do statement that:

- Addresses the other person's concerns that you don't respect them
- Confirms your respect or clarifies your real purpose.

Example: "I don't want you to think I don't trust your judgment (*don't statement*). I do think you're a talented researcher (*do statement*). But I am concerned that you have delayed completing this project. I want us to figure out a way that we can make sure we don't miss the publication deadline.

Commit to a mutual goal. We all come into conversations with opinions, feelings, theories and experiences. This is our personal pool of meaning. In a Crucial Conversation, we don't share the same pool. We need to make it safe for all to add their personal experiences into a **Pool of Shared Meaning.**

Start with an area of agreement. Facts lay the groundwork for all delicate conversations. Get as many facts as possible into the pool.

Ask   "What do you mean?"

Mirror   "You seem to feel _____ about this."

Paraphrase   "Let's see if I've got this right."

Prime   "So, you're thinking ____, is that right?"

Make it safe. Supervisors will listen to anyone who is skilled at making them feel safe. Supervisors must know that you:

1. Respect them and their position
2. Care about their interests and recognize that your understanding of their goals might be incomplete

Supervisors get defensive when you have not assured them of these two points.

Scenarios

The Absentee PM
Chuck spends little time assisting with projects and programs. You are not sure where you stand because you never get a chance to speak with him about an upcoming program that you both decided to collaborate. You are worried that the program won't happen or the work is going to be on you. Share your concerns with Chuck.

The Conference Attendance Dispute
Sharon promised you that you would be listed on a proposal for a conference you've been working on together. You now find out that Sharon has invited others to present with you all but have only secured funding for two people. Speak with Sharon about this.

Facebook
You notice a Principle Member in your organization made racist and sexist comments on facebook. You feel these comments do not reflect the mission and values of the organization. Speak with this PM.

Too many leaders
You have noticed that there are too many students who are interested in leadership positions for your board. You need to have a discussion with the current board about your concerns about having enough support for student leaders. Explain your concern to the board.

The Micromanager
Ray is very particular about how things are run in general body meetings. It is their way or the highway. You would like to suggest a change to an agenda item that will be time effective and provide space for other activities. Speak to Ray about this.

The Indifferent PM

Chris, a fellow Principle member, seems to be not as committed to the program as you are and has missed a few important deadlines. The success of the project is dependant on you and Chris working cooperatively. Explain the importance of this to Chris.

The _____

Practice having a crucial conversation about a current issue that has been on your mind.

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Start	Stop	Continue

APPENDIX D: PROGRAM OUTLINE/CURRICULUM, *FIRST YEAR QUEERS AND ALLIES,* NEW YORK UNIVERSITY

FYQA Syllabus

9/21
- FYQA Orientation
  - Ice Breakers
    - Bring Social Justice Role Model into Space
    - Pictorial Autobiographies
  - SafeZone Training
  - Review Syllabus and Group Expectations
    - Hopes and Aspirations

9/28 - 9/30
- Queer Leadership Retreat

10/12
- **Introductions**
  - Ice Breakers
    - Myers-Briggs (MBTI)
  - Group Expectations
    - PROCESS (Oops & Ouch)
    - Suggests from group about group rules and standards
  - Brainstorm
    - Ideas of interest
    - Ideas for fundraising
    - Ideas for Group Project

10/19
- **Trip to Leslie + Lohman Museum of Gay and Lesbian Art**
  - Del LaGrace Volcano: A Mid-Career Retrospective (12PM - 6PM)
    - Curated by Jonathan David Katz and Julia Haas
      - The Leslie-Lohman Museum of Gay and Lesbian Art is proud to present Del LaGrace Volcano: A Mid-Career Retrospective, the first major
        U.S. museum exhibition of the gender variant artist's 30-year career. A pioneer of LGBT photography, Volcano's work undercuts any easy assumptions about the legibility of gender.
        - **More Info:** http://www.leslielohman.org/about/press-release.html

10/26
- **Check-ins**
- **Choose end of the month fundraising event**
- **Film Screening**
  - Bi The Way
    - End with a group discussion about the film

11/02
- **Ignacio Rivera Workshop**
  - Negotiating consent and sex positivity: how that relates to non-monogamous and polyamorous relationships.
    - Outspoken may be invited to attend

11/09
- **Check-ins**
- **Film Screening**
  - Transgeneration
    - End with a group discussion about the film

TRANS AWARENESS WEEK (11/12 - 11/16)
Require students to attend at least two Trans Awareness Week Event

11/16
- **Group Discussion of Trans Awareness Week Events**
  - (Mini-Presentations: Facilitate 10-20 mins of conversation related to the event you attended. Could be an activity or a discussion.)

11/30
- **Host Fundraising Event**

12/7
- **Check-ins**
- **Film Screening**
  - Paris is Burning
    - End with group discussion about the film
      - *Please be sure to watch How Do I Look*

12/14
- **Last Day of Class Social Event**
  - A social gathering either in the center or early dinner at a local restaurant

12/21
- **Last Day of Finals (No Meeting)**

2/1
- **Welcome Back!**
  - Ice Breaker
  - Check-ins/Updates
  - Brainstorm for next Fundraising event

2/8
- **Vocal NY**
  - Representative will come and speak about their organization
    - Voices Of Community Advocates & Leaders (VOCAL) is a statewide grassroots membership organization building power among low-income people affected by HIV/AIDS, the drug war and mass incarceration, along with the organizations that serve us, to create healthy and just communities. We accomplish this through community organizing, leadership development, public education, participatory research and direct action.

2/15
- **New Alternatives**

- Representative will come and speak about their organization
  - New Alternatives for LGBT Homeless Youth was created in October, 2008 by a group of volunteers and professionals with experience working with homeless LGBT youth in various shelter and transitional housing settings. The mission of the organization is to increase the self-sufficiency of homeless LGBT youth to enable them to "go beyond" the shelter system.

2/22
- **Host Fundraising Event**

3/01
- **Check-ins**
- **Film Screening**
  - Thank God I'm a Lesbian
    - End with a group discussion about the film

3/08

Visit one of NYC LGBTQ Community Centers

3/15
- **Alternative Spring Break Overview**
  - Review of Agenda
  - Group Expectations
  - Reflections

3/17 - 3/23
- **Alternative Spring Break!!!!**

4/05
- **Check-ins**
- **AB Trip Evaluation and Reflections**
- **Pluses and Deltas**

4/12
- **Last Meeting**

			Alternative Spring Break Itinerary: A Wider Circle	
	Sun 17th	6:30 AM	Meet at Kimmel	NYC
		7:30 AM	Depart to D.C.	NYC
		12:00 PM	Arrive in D.C. at Union Station	Washington, DC
		12:30 PM	Depart to NYU DC Site	Metro/
		1:30 PM	Grocery Store Shopping for week	Grocery
		2:00 PM	Watching Southern Comfort	
		6:00 PM	Cook and Eat Dinner	
		10:00 PM	Journaling and Free time	
	Mon 18th	9:00 AM	Make & Eat Breakfast	
		10:30 AM	Pack Lunch and Depart	
		11:00 PM	Travel to Task Force Offices/National Center for Trans Equality (NCTE)	Transit
		12:00 PM	Lunch and Tour with Avory Faucette at NCTE	NCTE
		1:30 PM	Travel to DC Trans Coalitions Meeting place with Shannon	NCTE
		2:30 PM	Meeting with Shannon from DCTC; presentation on the personal and political climate for transfolks in DC	DCTC
		4:00 PM	Depart for Oakwood	Metro
		6:00 PM	Cook and eat dinner	
		9:30 PM	Reflection (NCTE vs DCTC)	
	Tues 19th	10:00 AM	Make & Eat Breakfast (Bring AB T-shirt!)	
		11:00 AM	Depart for Smithsonian	Metro
		12:00 AM	Visit Smithsonian	DC
		2:00PM	Lunch	
		3:00PM	(more) Smithsonian Institute	
		6:00 PM	Dinner on the town/Reflection	Metro
		9:00 PM	Attend Busboys & Poets Open Mic	Bb & P

	Wed 20th	9:00 AM	Make & Eat Breakfast	
		11:00 AM	Depart for American University	AU
		12:00PM	Meet with Matt from the GLBT Resource Center of American University (AU)	AU
		1:30PM	Lunch on AU campus	AU
		2:30 PM	Depart for Dupont Circle	Metro
		3:30 PM	Experience Dupont Circle	Dupont
		5:30 PM	Depart for NYU DC Site	Metro
		7:00 PM	Make and eat dinner together	
		9:00 PM	Journaling and Reflection & Pack Lunches	
	Thr 21th	8:00 AM	Eat Breakfast	
		8:30 AM	Travel to A Wider Circle	Metro/bus
		10:00 PM	Work wtih A Wider Circle: Neighbor-to-Neighbor	AWC
		12:00 PM	Bag Lunch	AWC
		12:30 PM-2:00PM	Work with A Wider Circle: Neighbor-to-Neighbor (cont)	AWC
		2:30 PM	Activity TBA	
		6:00 PM	Return to Lodging: Dinner & Reflection	
	Fri 22th	8:00 AM	Breakfast	
		8:30 AM	Depart for A Wider Circle	Metro
		10:00 AM	Work with A Wider Circle: Neighbor-to-Neighbor	AWC
		12:00 PM	Bag Lunch	Picnic
		12:30 PM - 2:00pm	Work with A Wider Circle: Neighbor-to-Neighbor(cont)	Metro
		4:30 PM	Activity TBA*	
		5:30 PM	Cleaning/Packing/Food	

	Sat 23th	9:00 AM	Breakfast + Check Out	
		11:00 AM	Activity TBA*	
		3:00 PM	Depart for Bus	Metro
		4:30 PM	Depart for NYC	MegaBus

Activities Details

National Center for Transgender Equality (NCTE) with Avory Faucette

Come in at noon for a bag lunch in the conference room of the Task Force offices. Avory will be notifying all the organizations in advance, and that way folks can drop in, meet the students, and FYQA will have an opportunity to ask questions of lots of different organizations without disrupting anyone who's working. Mara, the ED of NCTE, said that she will definitely be happy to come down and meet you all.

Logistics:

Time alloted: 1.5 hours

Travelling: If you're coming from VA the metro to McPherson square is the best. If in the city beforehand, use metroopensdoors.com for bus routes. Busses can be faster.

Lunch: Bring Bag Lunches

DC Transcoalition

Whitman Walker Clinic
1711 14th Street NW
Metro: U Street
By phone: 202.681.DCTC
http://dctranscoalition.wordpress.com/

The DC Trans Coalition (DCTC) is a volunteer, grassroots, community-based organization dedicated to fighting for human rights, dignity, and liberation for transgender, transsexual, and gender-diverse (hereafter: trans) people in the District of Columbia.

We will be speaking with Shannon and some of the other people behind DC Trans Coalition about running a organization with only volunteers; and about the political climate for Trans folks in DC/across the US.

A Wider Circle

Phone:	301-608-3504	

Neighbor-to-Neighbor Program

The Neighbor-to-Neighbor Program, A Wider Circle's largest program, provides furniture and other home items to families moving out of shelters or otherwise living without their basic need items. Families are referred to us by more than 250 social service agencies throughout Maryland, D.C., and Virginia. After speaking to our staff and scheduling an appointment to visit our storage facility, each family has the opportunity to select the items they need, free of charge. The most commonly requested items are beds, dressers, and kitchen tables, truly the basic necessities for the home. By providing these items to families in need, A Wider Circle is helping to create the stability and independence that all families deserve.

Additional aspects of this program include:
- Maintenance of a storage facility where all donations are stored and families come to pick out items
- Emergency response for victims of fires or crime, and for new mothers unable to bring children home due to insufficient resources

- Wellness baskets for furniture recipients including healthy snacks and information such as healthy eating, relaxation techniques, creativity exercises, and better sleep tips

Housing arrangements:

Oakwood Apartments at Crystal City
400 15th Street South
Arlington, Virginia
22202-2800

2 Bedroom Apartment with One bed and couch in each room
Full Kitchen
4-5 People per room

http://www.oakwood.com/corporate-apartments/furnished/US/VA/Arlington/prop2562.html

What to bring:

Umbrella
Clothes for SEVEN days, including:
- Comfortable close-toed walking shoes
- Long pants that can get dirty
- Work clothes/shoes (something casual/comfortable you can easily move around in)
- Flip flops for shower (you'll be sharing a bathroom with 1-2 other people)
- Pajamas
- Sweaters and jackets
- Rainjacket (in case it rains -- check weather schedule)
Spending money on food/souvenirs (we'll have money set aside for groceries)
Toiletries
Hair dryer (if you need)
Phone charger
Water canteen
Backpack/Bag

Weather:

APPENDIX E: SYLLABI, *TRIO OF LEADERSHIP COURSES,* UNIVERSITY OF MARYLAND, COLLEGE PARK

University of Maryland

LGBT Courses affiliated with the LGBT Equity Center

LGBT350 (PermReq) **Lesbian, Gay, Bisexual, and Transgender People and Communication**; (3 credits) Grade Method: REG/P-F/AUD. GenEd: Distributive Studies - Scholarship in Practice; Diversity - Cultural Competency.
Prerequisite: LGBT200; and permission of UGST-Undergraduate Studies. Study of differences, stereotypes, and values distinguishing LGBT people and of effective means of communicating such differences to non-LGBT people. Emphasis on contemporary LGBT life and on the development of didactic skills. Preparation and presentation of forums on LGBT people; facilitation of workshops in various outreach locations (residence halls, Greek system, classes).

EDCP318Q/LGBT398Q (PermReq) Applied Contextual Leadership / Special Topics in Lesbian, Gay, Bisexual, and Transgender Studies: **Facilitation and Leadership Skills in Lesbian, Gay, Bisexual, Transgender, Queer, or Ally Organizations**; (3 credits) Grade Method: REG/P-F/AUD. GenEd: Diversity - Understanding Plural Societies.
Prerequisite: Permission of Instructor. Interested students must be facilitators within an LGBTQA organization or program, and must prepare, organize, execute, and assess a weekly small group discussion. Or, student must have an equivalent leadership project agreed upon with instructor . Students will hone skills in a wide range of areas, including facilitation, interpersonal communication, organization building, and organizing for social change. Students will apply evidence-based leadership practices in an LGBTQA organizational context, and will be expected to analyze their learning and demonstrate growth. Contact Nicholas Sakurai (sakurai@umd.edu) for more information.

LGBT386 (PermReq) **Lesbian, Gay, Bisexual, and Transgender Community Organization Internship**; (3-6 credits) Grade Method: REG/P-F/AUD. GenEd: Diversity - Cultural Competency. Individual Instruction course: contact department or instructor to obtain section number.
Prerequisite: 9 credits in LGBT courses. Restriction: Permission of UGST-Undergraduate Studies. Supervised internship experience with a community organization that expressly serves lesbian, gay, bisexual, and transgender people. Students will be expected to relate course material to experience in an analysis of an organization's activities.

EDCP418I Special Topics in Leadership: **LGBT Leadership**; (3 credits) Grade Method: REG/P-F/AUD. GenEd: Diversity - Cultural Competency.
Non-official description of EDCP418I: This course will help explore several different aspects of leadership within the LGBT community, as well as being an LGBT leader. Students will be challenged to think about their role as a leader in addition to gaining knowledge of the history and theory of LGBT leadership.

Contact:
Nicholas Sakurai
sakurai@umd.edu

EDCP318Q/LGBT398Q

Facilitation and Leadership Skills in Lesbian, Gay, Bisexual, Transgender, Queer, or Ally Organizations

3 Credits, Fall 2012

Faculty:

Nicholas S. Sakurai, MA, MBA
Associate Director, LGBT Equity Center
2218 Marie Mount Hall
301-405-8722 / sakurai@umd.edu
Biographical info: http://lgbt.umd.edu/nsakurai.html
Office hours: by appointment

Course Description and Meeting Location/Times:

This course is a practical, application-based course that looks at facilitation and leadership skills in an LGBTQA organizations or programs context. In this light, the course includes both the academic and classroom component (framed as knowledge and skills-building workshops, discussions, and lectures) and a laboratory credit based on hours of participation in leadership/facilitation projects, as well as LGBTQA knowledge and leadership skills development activities.

To fulfill the leadership/facilitation project component, students must be facilitators within an LGBTQA organization or program, and must prepare, organize, execute, and assess a weekly small group discussion. Or, student must have an equivalent leadership project agreed upon with instructor.

Students will hone skills in a wide range of areas, including facilitation, interpersonal communication, organization building, and organizing for social change. Students will apply evidence-based leadership practices in an LGBTQA organizational context, and will be expected to analyze their learning and demonstrate growth.

Regular time and location: Tuesdays, 3:30pm to 5:10pm, 1127 Woods Hall. For the session on Sunday, September 23, 2012, we will meet on the Chapel side of Marie Mount Hall in order to enter and meet in the LGBT Equity Center for our class. Call my office number (above) if you arrive late or have any problems.

N.B. – There may be alternative locations announced for selected classes. Also see the schedule section on the syllabus, as alternative class times may also be determined, etc.

Schedule:

If all students can come to an agreement with the structure, we will schedule a special Saturday or Sunday class that will run from 12pm to 5pm. This would take the place of three of the weekly classes (meaning there are three weeks where we would not meet for class). If an agreement can not be reached, there is a default class schedule that will be distributed, and all the regularly scheduled weekly sessions will take place.

Benefits to doing a weekend special session:
- We can get more in-depth on facilitation skills earlier in the semester, and you can then sooner apply those skills in your project work.
- You can front load your semester and have three weeks throughout the later part of the semester where we will have no class.
- The hands-on activities we will do flow better educationally in an extensive weekend session than split up across three separate classes.

CLASS SCHEDULE* (with prospective special weekend class session)
*All aspects subject to change.

Date	Class Session	Class Theme	Assignments Due	Pre-readings
Tues. 9/4	#1	Introductions; syllabus review; ground rules; how to develop vision/mission, goals	Bring calendar (no deliverable)	No
Tues. 9/11	#2	Review and feedback on draft project goals; how to develop a project proposal	Draft goals (bring two paper copies to class)	Syllabus
Tues. 9/18	#3	LGBTQA community building; organization membership building strategies	None	Find and share
Sun. 9/23	#4/5/6	12pm to 5pm triple session on: Facilitation skills, facilitation practice, and session design	None	Yes
Tues. 9/25	#7+8	Identity, diversity, and power dynamics in LGBTQA organizations + ONE-TO-ONE MEETING W/ INSTRUCTOR	Final project proposal due *** DUE by 3:30pm on 9/27 due to Yom Kippur	No
Tues. 10/2	#9	Coming out, transitioning, & identity development	None	Yes
Tues. 10/9	No	N/A	Project progress	N/A

	class		report (submit electronically)	
Tues. 10/16	#10	LGBTQA leadership goes international	None	Find and share
Tues. 10/23	#11	Hot Topic 1	None	Maybe
Tues. 10/30	#12	Hot Topic 2	None	Maybe
Tues. 11/6	No class	N/A	Personal leadership development plan (submit electronically)	N/A
Tues. 11/13	#13	Hot Topic 3	None	Maybe
Tues. 11/20	No class	N/A	None	N/A
Tues. 11/27	#14	Leadership transition	None	No
Tues. 12/4	No class	N/A	None	N/A
Tues. 12/11	#15	Final presentations	Final presentations (to be presented)	No
Weds. 12/19	FINAL EXAM	N/A	Final project report (submit electronically by 12:30pm)	N/A

All Tuesday classes are from 3:30pm to 5:10pm. All assignments with deliverables must be turned in by 3:30pm on Tuesday due dates (with the exception of the final project proposal which will be due at 3:30pm on Thursday, September 27 due to Yom Kippur). The final exam (final project report) is due at 12:30pm on Wednesday, December 19.

Pre-readings:

If there are assigned pre-readings for a class, they will be posted with sufficient advance notice. For weeks with "find and share" readings, students should find relevant resources and share them with classmates in a manner to be discussed in class.

There are no required textbooks for this course. (Required readings are chapters/articles to be posted.) However, you may wish to learn more by referring to the following resources:

Arnold, Rick. *Educating for a Change.* Toronto: Between the Lines Press, 1991.

Bobo, Kimberley A, Jackie Kendall, and Steve Max. *Organizing for Social Change: Midwest Academy Manual for Activists.* Santa Ana, Calif: Seven Locks Press, 2001.

Loffreda, Beth. *Losing Matt Shepard: Life and Politics in the Aftermath of Anti-Gay Murder.*
New York: Columbia University Press, 2000.

Simmons, Jeremy, Thairin Smothers, Mathilde Bittner, and Ashley York. *Trans Generation*.
New York, NY: Docurama, 2006.

The Revolution Will Not Be Funded: Beyond the Non-Profit Industrial Complex. Cambridge,
Mass: South End Press, 2007.

Those are just a few of the many resources you might find useful. If you have questions or
you are looking for something in particular, feel free to consult with the instructor or to
speak with Glenn Moreton, the LGBT Studies librarian in the University Libraries, or utilize
his LGBT Studies research guide available online at:
http://lib.guides.umd.edu/LGBT_Studies

Evaluation:

Many of the assignments for this course are short, fun, or things that you might already be
planning to do. The assignments are intended to help you in your development as a leader,
both personally/internally and in your application of your growth to your
facilitation/leadership roles. Furthermore, the amount of reading assigned for this course
is relatively limited. However, you will find that much of this balances out because the
number of tasks is relatively high and the expectation of quality to receive a top evaluation
is also relatively high.

PASS/FAIL LAB HOURS REQUIREMENTS:

**N.B. These items must ALL be fully completed to PASS the course (though your letter
grade will be based on the deliverables, not the lab hours). Failing one item from the
lab hours requirements means failing the course (F).** If you have any questions or
concerns, please speak with the instructor. Do not wait until it is too late.

To take this course, you must facilitate a weekly discussion group or else you need a project
that you must lead. The discussion group or project should:

* Take 15 hours or more of your time to complete (not including the
writing/reporting/presentations you will be asked to do).
* Be a discussion group or project affiliated with or for an LGBTQA organization.
* Require critical thinking, judgment, and some amount of interacting with others.
* Be able to have a clear breakdown on the use of time and have periodic progress reports.
Ideally, the project should be spread out fairly evenly throughout the semester with weekly
activities.

You would have discussed the facilitation/leadership project with the instructor (or at least your ability to come up with one) prior to being given permission for enrollment. If your project is simply facilitation of a small group discussion, then you should be relatively in the clear. If your project is to be something else, you will have to continue to check in and ensure that your project is acceptable as per the above criteria. This should become clear as you submit your draft and final project proposal document.

- **Completion of 15-hour or more discussion group facilitation or leadership project.** Please make sure the instructor fully understands and agrees that your facilitation or leadership project meet the criteria outlined above. Documentation: You will be asked to submit a list of dates and hours for your project. Your progress report and final report and presentation (see graded deliverables) also support your documentation of completing this requirement.

- **Attendance to at least 3 hours of leadership or skills development workshops/conference.** You may choose to fulfill this requirement with options given by the instructor or options you propose and have cleared by the instructor. This requirement can be completed early in the semester, so it is recommended you do so. Documentation: Submit to the course instructor electronically the titles, locations, and dates/times for each event attended as well as the name, email, and signature of an organizer for each event.

- **Attendance to at least 3 hours of LGBTQA educational events to build content knowledge**. You may choose to fulfill this requirement with options given by the instructor or options you propose and have cleared by the instructor. This requirement can be completed early in the semester, so it is recommended you do so. Documentation: Submit to the course instructor electronically the titles, locations, and dates/times for each event attended as well as the name, email, and signature of an organizer for each event.

- **Completion of 8 additional hours that can fall into any of the above categories (facilitation/leadership project, skills development, or knowledge building) and/or may be counted for a mentorship experience** (details to be given in class)**.**

GRADED DELIVERABLES/COMPONENTS:

With the exception of the class participation part of the grade, your grade is based on the report/presentation/deliverable itself, not so much what you did during your lab hours. How great the results are for your facilitation or project are not directly graded. This grading principle is intended to ensure that you maintain the autonomy to do what you feel is right and necessary within your LGBTQA organization. It also provides equalization across project experiences that could vary widely.

However, the quality of what you do during your lab hours will have an impact on the quality of what you will be able to write about it. What is graded is the quality and depth of your report/presentation, analysis, learning, etc. Even if you learned through hard lessons or mistakes, showing that you learned and how you have adapted to changing

circumstances or applied what you have learned from mistakes is valued just as is success, hard work, and positive results.

Deadlines are important. They exist in the world outside of the university and they exist in this class. An assignment turned in late will result in a 10% grade drop for that assignment. An assignment turned in more than one week late will result in a 30% grade drop for that assignment. Assignments not completed on the last day of class (except the final exam) receive a 0% grade. As with the professional world, there can sometimes be some flexibility, but flexibility requires planning. Thus, if you feel that an assignment might not be able to be completed on time, talk it out with the instructor WELL in advance. Requests for extensions less than a week before an assignment is due typically will not be granted. Planning and time management are critical life and professional skills. **ASSIGNMENTS ARE DUE AT 3:30PM ON THE DUE DATE AND MUST BE SUBMITTED ELECTRONICALLY. FINAL EXAM DUE ELECTRONICALLY AT 12:30PM ON THE FINAL EXAM DATE. AN UNEXCUSED ABSENCE DURING THE FINAL PRESENTATION OR TURNING IN THE FINAL EXAM LATE WILL RESULT IN A 0% GRADE FOR BOTH THE FINAL REPORT AND PRESENTATION.**

GRADE BREAKDOWN
- Project proposal - 15%
- Project progress report - 10%
- Class participation and preparedness
      General participation/preparedness - 10%
      Hot Topic presentation – 20%
- Personal leadership development plan - 15%
- Final project report and presentation- 30%

Each graded item in the above list receives a percentage score that is weighted based on the breakdown, resulting in a final percentage score that is then converted into your final letter grade as per the following scale:

A+   = 97-100%
A   = 93- 96.999%
A-   = 90- 92.999%
B+   = 87- 89.999%
B   = 83- 86.999%
B-   = 80- 82.999%
C+   = 77- 79.999%
C   = 73- 76.999%
C-   = 70- 72.999%
D+   = 67- 69.999%
D   = 63- 66.999%
D-   = 60- 62.999%
F   = 0- 59.999%

As per the UMD grading system, A+, A, and A- represent "excellent mastery," B+, B, and B- represent "good mastery," C+, C, and C- represent "acceptable mastery," D+, D, and D- represent "borderline understanding" or "marginal performance," and F represents "failure to understand" and "unsatisfactory performance."

N.B. True quantization of percentage grades to the letter grade only takes place once, in the very final step. Rounding, truncation, and degree of precision for units smaller than 1% increments is at the discretion of the instructor, but will be applied equally to all students.

Extra credit may or may not be offered, at the instructor's discretion. Such information will be provided in class.

For ALL assignments: Your name should be in your deliverable. End notes, foot notes, and reference lists are not required, but might be sensible depending on the assignment and your approach. They generally do not count towards your word count. Any citation style is fine, but citations should be consistent in their formatting. I am looking more for business/professional writing than research/academic papers. See grading rubric. Your file should be in Microsoft Word format. If that is not possible for you, please contact the instructor well in advance to discuss alternative file formats that are acceptable for submission.

Each of these assignments will be discussed in greater detail as to the expected structure of the deliverables. All deliverables should be your own original work.

Project proposal

750-1500 words. Details to be given separately.

Project progress report

750-1500 words. Details to be given separately.

Class participation/preparedness

Quality of participation is as important as quantity of participation. This portion of your grade is a comprehensive assessment of your overall participation, including your contribution to discussions during class, interactions over the online forum between classes, and preparedness for class (including completion of any mini-assignments that may be given). **Each unexcused absence from class will automatically result in losing 5% of your overall participation/mini-assignments grade**. Excused absences will not directly affect your participation grade, but you will be expected to make up your absence by participating more actively in the online forum or through alternative assignments at the discretion of the instructor. Absences may be excused based on university policy or at the instructor's discretion in special circumstances. Participation is expected every week, at least online, even if there is no face-to-face class that week.

Personal leadership development plan

750-1500 words. Details to be given separately.

Hot Topic presentation

You or a group of students will present material or facilitate a discussion during one of our classes. Plan for 75 minutes. The instructor is available to help you craft this session. Topics to be determined by the class and approved by the instructor. Details to be given in class.

Final presentation & final report

Presentation: 8-10 minute presentation, 5 minutes Q&A. Details to be given separately.
Report: 1500-2500 words. Details to be given separately.
These two items will be graded as a comprehensive, cohesive package, and should match/complement each other. They should not feel disparate.

GRADING RUBRIC:

This rubric applies to all parts of the grading system except for the Class Participation and Preparedness component. **Meeting the word count requirements and including your name in the deliverable are essential. Failure to meet these requirements will result in a 10% reduction in that overall assignment's grade. This is in addition to any grade reductions that could result from a late submission or within the grading rubric due to insufficient or extraneous content.**

Each section of the rubric will be scored with a percentage from 0% to 100%. The average of the five scores is the final grade for the assignment. A weighted average or alternative rubric might be used for some assignments, and, if so, the instructor will announce this in advance of the assignment's due date.

1. Depth/creativity of thought and reasoning, quality of learning and analysis
2. Presentation/formatting/grammar/flow, writing – conciseness, concreteness, style
3. Realistic, complete, and balanced self appraisal and/or situation appraisal
4. Strong solutions and/or action plans (ambitious, thought-out, reachable, etc.)
5. Incorporates knowledge from class, readings, experience, and research

N.B. All aspects of this syllabus, including the assignments and evaluation are subject to change by instructor; of course, as changes are made they will be made in such manner as to be as equitable as possible across all course participants. Special exceptions may also be applied at the discretion of the instructor (or by cause of university policy) for students with unique circumstances.

Means of Communication and Deliverables Submissions:

You should provide the instructor with the best email where you can be contacted. Official communications may be sent by the instructor to this email. You should check your email at least once a day on weekdays to ensure timely receipt of class-related communications. You are responsible for handling your spam filters and making sure instructor and classmate emails get through.

Statements on Perspective & Language:

"This course, like all courses, has a point of entry into [discussion]; i.e., something it wants to show you, a position, and/or a perspective. Like many courses, it is not neutral or objective. Given this fact, it is important that you understand that you need not embrace the course perspective in order to be successful in it. You are strongly encouraged to be a critical thinker about everything in this course, including its perspective."

"In the discussion of politically complex and charged issues, it is often necessary to explore terminology and concepts that, on occasion, may make us uncomfortable. Please understand that it is necessary to engage in these discussions in order to come to a critical and comprehensive understanding of our topic so that, subsequently, we can learn how to deconstruct and assuage the themes contained therein. If you become particularly distressed about any discussion, please speak to me immediately."

(Syllabus language for this section courtesy of Dr. Mark Brimhall-Vargas.)

Furthermore, please do not assume that the instructor agrees with a certain perspective merely because it is presented to the class.

Medically Necessary Absence:

Regular attendance and participation are critical for this course. However, in the event that a class must be missed due to an illness, the policy in this class is as follows:

For every medically necessary absence from class, a reasonable effort should be made to notify the instructor in advance of the class. When returning to class, students must bring a note identifying the date of and reason for the absence, and acknowledging that the information in the note is accurate. If a student is absent more than one time, the instructor may require documentation signed by a health care professional.

All assignment due dates for assessed work listed in this syllabus are "Major Scheduled Grading Events." Non-consecutive medically necessitated absences (beyond a single, one-day occurrence for which you may provide a self-signed note as explained above) shall require for excuse: "written documentation of the illness from the Health Center or from an outside health care provider. In cases where written verification is provided, the Health Center or outside health care provider shall verify dates of treatment and indicate the time frame that the student was unable to meet academic responsibilities. No diagnostic

information shall be given." In other words, you might only receive as much additional time to complete an assignment as indicated as medically necessary.

Additional details can be found in various university policies, which further define what qualifies as a health care provider, etc.

(Significantly modified from syllabus language provided by the Office of Faculty Affairs.)

University Policies and Resources:

The University of Maryland maintains numerous policies regarding such issues as medical absences, religious observations, disabilities and accommodations, academic integrity, etc. This course follows university policies and they supersede any other statements in this syllabus. If there should be any policy about which you feel the course or instructor are not meeting the obligations of the policy, or about which you are uncertain, you are invited to speak with the instructor to request an appropriate and rapid resolution.

You are also encouraged to take advantage of the resources of the institution. Should you find any concerns – academic, personal, religious, medical, etc., that you would like to discuss with the instructor, please do so. The instructor can help in referring you to other resources on campus and can sometimes provide exceptions or accommodations as required or requested.

Regarding academic integrity, the instructor expects and assumes academic integrity as a basic criterion of taking the class, and does not require you to write that you reaffirm this – you have automatically taken these pledges on your honor by enrolling in this course.

In case of inclement weather or other exigency, you can find the university's status as open/closed/etc. on the website (http://www.umd.edu) or by calling the snow line: 301-405-SNOW.

The one thing you are asked is to provide as much notice as possible of any requests that you may have. An unreasonable amount of notice may result in a denial of your request, if such denial is permitted under university policies. Review the relevant policies to understand how much notice may be required.

Code of Academic Integrity:
    http://www.shc.umd.edu/code.html
Disability Support Services:
    http://www.counseling.umd.edu/DSS
Medically Necessitated Absence:
    http://www.president.umd.edu/policies/docs/V-100G.pdf
Attendance and Assessment Policy:
    http://www.testudo.umd.edu/soc/atedasse.html

Collected University Policies:

http://www.president.umd.edu/policies/

Counseling Center:

http://counseling.umd.edu

Mental Health Service in the Health Center:

http://health.umd.edu/mentalhealth

LGBT350: LGBT People and Communication
Fall 2012 Syllabus

Instructor
Luke Jensen, Ph.D.
2218 Marie Mount Hall
301 405-8721
ljensen@umd.edu

Time and location
Lecture: Wed 3:30-5:10; 1131 Woods Hall
Lab: TBA

Prerequisite
LGBT200 and permission of the program. Enrollment is open to all students regardless of their sexual identity. Screening is necessary to insure that students have an adequate knowledge base and presentation skills.

Required texts
Readings for this course come from a wide variety of sources. They include chapters of books, articles in periodicals, news clippings, online reports, videos, film etc. The readings currently planned are all available online at http://elms.umd.edu. Given the nature of the topic, you should expect last minute changes, additions, substitutions, etc. These may come in a variety of formats including video clips, sound bites, and movies in addition to traditional reading assignments. Be sure to check the online list of readings each week to insure you have the most up-to-date information on reading assignments.

Description
Study of differences, stereotypes and values distinguishing LGBT people and effective means of communicating such differences to non-LGBT people. Emphasis on contemporary LGBT life and on the development of didactic skills. Preparation and presentation of forums on LGBT people; facilitation of workshops in various outreach locations (residence halls, Greek system, classes).

Objectives
1. Identify the knowledge base needed to address issues surrounding LGBT people in public discourse.
2. Develop concrete answers based on both personal experience and current research to these issues.
3. Refine those answers from experience in giving them to different audiences.
4. Provide training for the campus to reduce homophobia and heterosexism.

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Requirements and policies

- Academic integrity

  You are required to follow the University's Code of Academic Integrity found at
  http://www.shc.umd.edu/SHC/Default.aspx and
  http://www.president.umd.edu/policies/iii100a.html. I do not require you to write the Honor
  Pledge on any assignments or examinations *(I pledge on my honor that I have not given or
  received any unauthorized assistance on this examination (or assignment);* however, I do
  assume you affirm that statement whenever you submit an assignment or exam.

- Students with disabilities

  Students with disabilities are strongly encouraged to speak with me at the beginning of the
  semester so that appropriate accommodations can be arranged.

- Attendance and participation

  Attendance and participation in class is crucial and required. For each class, you will evaluate
  your participation and suggest the number of points you feel your participation merited.
  Please consider the following.

  > 1) Did I contribute sufficiently to move the conversation forward, or did I depend too
  > much on others?
  > 2) Did I speak too much so that others had difficulty in participating? Was I part of a
  > small group that dominated the conversation excluding some of the other members of the
  > class?
  > 3) Were my contributions, including both questions and comments, meaningful and add
  > to the discussion, or did they add little to the richness of the conversation?
  > 4) Did I speak from my own experience or personal knowledge? Did I usurp the voice of
  > others, especially others in the class? Did I listen carefully, or did I rely too much on my
  > own previous understandings?

  You may earn up to 20 points per class. Do not be shy in asking for points, but do not ask for
  points you feel you do not deserve. You should give a brief explanation for the number of
  points you request. I will decide how many points are actually awarded.

  You are allowed up to two absences without penalty. If you miss only one class, I will raise
  your lowest score to the full 20 points. If you miss two classes, I will raise your two lowest
  scores. You will earn no points for any classes you miss over two.

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Class begins promptly at 3:30 every Wednesday and ends at 5:10. You cannot earn the full amount if you are late or leave early.

Please submit your class participation evaluation no later than Friday morning at 9 AM. Typically, that is the time I will make the final point assignments for that week.

- Reading assigned texts

All reading assignments are delivered online via http://elms.umd.edu. You are responsible for accessing the assignments. It is your responsibility to resolve any computer software or access difficulties you may experience.

You must thoroughly read all assignments *before* the class in which they are discussed. To read an assignment thoroughly means that you have spent sufficient time to ponder and process what you have read. You may need to read certain passages more than once. And you may find it helpful to write down notes and questions raised by the reading. Be sure to bring relevant materials to class each time.

- Short papers responding to a question and referencing the reading assignment

There is a cluster of questions for each major subject area. These constitute the questions most frequently asked by undergraduate students of LGBT peers. After completing the reading assignment for the week, you will write a short response paper, 1-2 pages, to one of the questions in each cluster. One short response paper is due each week and should be submitted before class begins.

Each member of the class will share their paper at the beginning of each session at least twice during the semester. It is highly preferable that you bring to class a printed copy of the papers you share.

You will want to draw on information found in the readings and on your own personal experience. The questions are addressed to LGBT persons. If you are not an LGBT person, you will need to phrase your answers in a way that responds to the question while simultaneously honoring your own identity and experience. For example, you might begin with, "As a heterosexual ally, I have learned that . . .," or "When my brother came out to our parents . . ." I will gladly assist any student who feels that he or she does not have any relevant experience upon which to draw.

- Laboratory requirement

Panel presentations comprise the majority of the laboratory requirement. These presentations are intended to lead the group into an honest and informative discussion about topics related to sexual orientation, and gender identity and expression. The bulk of these presentations

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will be for UNIV100 and other second-stage orientation programs; however, we lead other classes and other groups in this type of discussion. Other than panel presentations, there *may be* other educational presentations arranged through the LGBT Equity Center that fulfill part of this requirement.

To successfully complete this course, you must participate in a minimum of twelve approved panel or other educational presentations. In the unlikely event that there are too few requests that reasonably fit your schedule, *and we both agree that this is the case,* a mutually agreeable solution will be found with the most likely scenario being an incomplete and finishing the required number of presentations the following semester.

Panel presentations

Before a panel presentation, the instructors requesting a panel will assign their class an online course module that includes two short quizzes. A summary of the class's performance on the quizzes will be provided to you before the presentation.

Each panel presentation consists of three parts. To receive credit for any panel presentation, you must participate fully in each part. They are 1) preparation, 2) presentation, and 3) de-briefing. Preparation and de-briefing occur in the "Discussion Boards" for LGBT 350 at http://elms.umd.edu. A discussion space will be available for each panel presentation. For presentation to classes, it will begin with a profile of how well that particular class completed the on-line materials. For presentations outside of any course, the preparation part of the discussion may begin at any time.

Preparation includes deciding which role each member of the panel will take, reviewing the class profile, and determining strategies for addressing any weaknesses evident in the profile. You must post *at least **once before** the discussion*. Typically, this will be the evening before the day of the panel (i.e., Monday evening for a panel on Tuesday).

For the discussion itself, you must arrive 5 to 10 minutes before the scheduled beginning. Each member of the panel will assume the role decided upon during the preparation. [These roles and other elements of the presentation will be reviewed extensively in class before your first panel presentation.]

De-briefing is the third essential element. Each member of the panel must post *at least **twice** after the panel presentation.* The de-briefing must be completed **no more than one week after** the presentation. The first post should give a brief overview of how you felt the presentation went. Please reference the types of questions asked especially if a question was unusual or asked in an unusual way. The second post should be a response to the other panelists' first post. You may agree, disagree, clarify, or amplify statements made by others. All comments must be constructive and contribute to giving a fuller description of the experience.

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<u>Failure to attend a presentation</u>

Failure to attend a presentation for which you are responsible is a particularly serious offense. The precise penalty will depend on the individual circumstances and will **range from the loss of a minimum of 75 points to immediate failure of the class** (see grading).

- Organizing a panel presentation

In addition to participating on panels, you must also find at least one opportunity for a panel presentation. It may be for a class, but you may also find opportunities in the Residence Halls, in fraternities and sororities, for student groups, or even local community groups. The actual presentation may occur anytime before the last day of classes (December 11) but it must be arranged, scheduled and settled **no later than October 31. This is an essential element of the course.**

- Learning analysis

A learning analysis will serve as the take-home final for this course and will be due at the time of the scheduled final exam. It should be a 6-8 page essay and must include the elements on the following list, but not limited to this list, and not necessarily in this order.

1. The content and purpose of the course, and how they matched or failed to match your expectations.
2. If and in what areas this course expanded your knowledge base.
3. Which reading or video assignments assisted you best in responding to frequently asked questions (discuss *at least* three different assignments).
4. Which area or areas you feel additional reading would have helped you.
5. How the panels helped to improve your presentation skills.
6. Whether your answer to the same or similar questions changed over the course of the semester. The change could be in content, form, emphasis, etc. Provide examples.
7. How well prepared you would feel if you were called upon to be a spokesperson for an LGBT organization. In addition to becoming completely familiar with the particulars of the organization, the steps you would need to take to be better prepared to speak publically about work in the LGBT community.

- Grading

Class Participation	300 points (20 points per class)
Short Response Papers	325 points (25 points per paper)
Laboratory	300 points (25 points per panel)
Organizing a Panel	50 points
Learning Analysis	300 points

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Total   **1,275 points**

Schedule of topics and question clusters

1. August 29: Introduction: Who is your audience? What do they know? What do they want to know? What should they know? Providing a context for your story. Who is not here? A common vocabulary. Providing basic information and telling your story.

2. September 5: Coming out. What does coming out really mean? Isn't this your private business? Why do you have to tell us? Can a heterosexual 'come out'?

3. September 12: Family-of-origin relationships and reaction. Do your parents know? How did they react? How do you relate to them now? How did you tell them? What about siblings and other family members?

4. September 19: Etiology and self-satisfaction. Why do you want to be an LGBT person? What made you that way? Is homosexuality a choice, learned, or instinctive? Did past experiences in childhood affect your sexual preference? Were you influenced by a person or event? Do you enjoy being an LGBT person? Are you ashamed? Do you wish you were straight, or do you like being different? Given a choice, would you become heterosexual? Why?

5. September 26: Media representations. What do you think about *Modern Family* or *Ugly Betty?* What about *Queer As Folk?* Do you watch *Glee?* Do you watch the Logo channel?

6. October 3: Discrimination. Do you feel you have to hide your sexual orientation? Have you ever experienced discrimination because of your sexual orientation? How do your friends react? How do you cope with discrimination? Should you have special rights? Is it hard for you to go out in public? What do you fear most?

7. October 10: Developmental issues. How long have you been LGBT? When did you first feel that way? Did it start in childhood? Was there a 'turning point'?

8. October 17: Intersections with other elements of identity. Are you accepted in your ethnic/racial community? How is being an LGBT person of color different from being a white LGBT person?

9. October 24: Couple relationships. Should same-sex marriage be legalized? Do you wish to marry? Are you married? How do you feel about the laws regarding same-sex marriage?

10. October 31: Parenting. Would you want to adopt a child? Do you think it is fair to the child to be raised in a same-sex headed household in terms of peer pressure, teasing, and

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so forth? Do you think you will have an influence on that child's sexual orientation? Do you believe children need male and female role models?

11.   November 7: Health. Are you afraid of getting AIDS? What kind of support is there for people with AIDS? Do you practice safer sex? How? What other health risks do LGBT people face? What about suicide rates in LGBT youth?

12.   November 14: Strategies. Do you ever have straight people as partners? How do you dress, and what do you do to attract the same sex? How do you find one another? Is there such a thing as 'gaydar'? What would you describe as an ideal relationship? Does one person take a more masculine or feminine role?

13.   November 21: Western religious traditions. What is your religious background and present religious affiliation? How do you justify your lifestyle from a religious perspective? How do you justify your actions through the Bible?

14.   November 28: Challenges and pride. Tactics of the anti-gay crowd. Proud of what?

15.   December 5: Course summary and review.

Saturday, December 15, 1:30pm: Final Learning Analysis due.

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LGBT386: LGBT Community Organization Internship
Syllabus – Fall 2012

Instructor

Dr. Luke Jensen
2218 Marie Mount Hall
Voice: 301 405-8721 / Fax: 301.405.4455
ljensen@umd.edu

Prerequisites

Nine hours of prior course work in LGBT Studies including LGBT200, LGBT265 (also listed as ENGL265), and one upper-division course that fulfills a requirement for the LGBT Certificate; and permission of program in LGBT Studies.

Course description

Supervised internship experience with an LGBT community organization. Students will be expected to relate course material to experience in an analysis of an organization's activities.

Course objective

The purpose of this course is to provide supervised experience working in an organization that expressly serves LGBT people. The course is primarily intended for students seeking the Upper Division Undergraduate Certificate in LGBT Studies, but exceptions will be considered for students whose educational or career interests lie in this area.

Course requirements

You must first procure an internship with an LGBT community organization for the semester. The organization must designate a supervisor, provide a brief description of the internship, and supply other information required on the Organization Sign-In Sheet. Internships must include substantive work that relates to your course work. The Organization Sign-In Sheet and your request to enroll must be in my hands no later than September 5, 2012.

Most communication will be through telephone, mail, and email. You should also plan to meet with me twice during the semester; once when you have completed about one third of your hours and again when you have completed about two thirds. You must work a minimum of 135 hours to qualify for 3 credits. In some exceptional circumstances, additional credit to a maximum of 6 credits may be granted. (The basic formula is 45 hours of work per credit hour, or 270 hours of work for 6 credits. The size and scope of the final paper may also be adjusted if more than 3 credits is awarded.)

You are required to keep a weekly journal detailing your experiences. You are to submit your journal *every week.* Based on your journal and experiences, you must complete and submit an term paper that should be 18 to 20 pages. Your field supervisor must also complete and submit an evaluation form at the end of the semester.

The paper must contain the following elements.

1. Briefly introduce the organization for which you work, its scope of operations, and the area in which you worked.
2. What did you learn as an intern that built upon the knowledge and experience you already had, especially anything you learned as a part of your college experience?

3.   What did you learn as an intern that required the acquisition of completely new knowledge and/or skills?
4.   Provide recommendations for the internship experience. What advice would you give to next semester's interns?

Grading

Your final grade will be determined based on the following.

Weekly journals	15%
Two "in person" discussions	15%
Final paper	50%
Supervisor evaluation	20%

All materials must be in my hands no later than December 11, 2012.   An extension of this deadline will be considered only in extreme circumstances and almost always with advanced approval.

LGBT Community Organization Internship
Organization Sign-In Sheet

Student Information

Name:

Address:

Phone:

Email:

Internship Information (You may attach the description on a separate page.)

Internship Description:

Name of Supervisor: Title of Supervisor:

Signature: Date:

Address: Email:

Phone: Fax:

Start/End Dates: Work Schedule:

The completed sign-in sheet must be in my hands no later than September 5, 2012. Submit to:

Dr. Luke Jensen
LGBT Equity Center
2218 Marie Mount Hall
University of Maryland
College Park, MD 20742
Fax: 301.405.4455

If you have any questions, please contact me.

LGBT Community Organization Internship
Student Evaluation Form

Program in LGBT Studies
University of Maryland College Park   Fall 2012

.   Name of Organization: _____

.   Name of Supervisor: _____

.   Signature of Supervisor: _____

Please rate your intern on the following characteristics:

	Poor	Fair	Good	Very Good	Excellent
Knowledge base					
Punctuality					
Ability to work with others					
Ability to take direction					
Motivation					
Flexibility					
Cooperativeness					
Overall evaluation					

If you have any additional comments about your student intern – positive or negative – please include them below, or attach them to a separate page.

Overall grade that you feel your student intern has earned: _____

Please return this evaluation at the conclusion of your student's internship. It must be in my hands no later than December 11, 2012.

Dr. Luke Jensen
LGBT Equity Center
2218 Marie Mount Hall
University of Maryland
College Park, MD 20742
Fax: 301.405.4455

If you have any questions, please contact me.

APPENDIX F: SYLLABUS, *LGBTQ & ALLIED PEER EDUCATION,* UNIVERSITY OF ILLINOIS, SPRINGFIELD

ECCE: LGBTQ & Allied Peer Education

Course: WGS 357   **Credits:** 3   **Session:** Fall 2011
Days/Time: TBA   **Room:** TBA
Instructor: Kerry John Poynter   **Phone:** 206-8411
Email: kpoyn2@uis.edu   **Office:** SLB 22

                                     Office Hours: by appt.

Course Description
Experiential learning course that seeks to combat homophobia, transphobia, and hetero-sexism by training students in peer-education skills focused on LGBTQ issues. Interdisci-plinary course materials and topics with focus on interpersonal communication, group fa-cilitation, multicultural/social justice, and queer theory. The larger goal is produce a team of student peer educators that provides workshops and other activities throughout the year in residence halls, classrooms, athletic teams, and student organizations.

Course Format
This course is taught in seminar format where student presentation of personal narratives and discussion of assigned readings and other course materials will form the major class activity. Each class will typically consist of discussion of news and current events, the topic of the day, interactive activities, and the practicing of facilitation, communication and pub-lic speaking techniques. Occasionally, campus and community experts will visit the class to address specific topics.

Course Objectives
Upon completion of this course, students will be able to:
- Discuss LGBTQ community history, politics, identity, issues and resources and how the-se have shaped the public discourse related to institutionalized discrimination, toler-ance, and eventual inclusion.
- Understand the concept of intersectionality and people with multiple identities (cul-ture/LGBTQ/race/religion/class, etc.).
- Understand individual identities and how communicating them as an LGBTQ or allied peer educator constitutes leadership for change on campus and in the local community.
- Listen, present, and speak in public in order to inform the general UIS student popula-tion about LGBTQ issues
- Engage peers in open-minded discussion based on both personal experience and cur-rent literature and research on LGBTQ issues and people.

Required Text/Readings
- select readings on Blackboard (see readings schedule)
- Howard, K. & Stevens, A. (2000). *Out & about campus: personal accounts by lesbian, gay, bisexual, & transgendered college students*. Los Angeles, CA: Alyson Publications. ISBN: 1555834809. (Available online from $4-12.00 used.)

- Marcus, E. (2005) *Is it a choice?: answers to the most frequently asked questions about gay and lesbian people*. San Francisco: Harper Collins. ISBN: 0060832800. (Available online from $3-15.00 used.)

Course Requirements (course worth 1000 points total)
- *Attendance* (see below)
- *Weekly Response Papers & Brief Presentation* (350 points): dates on syllabus. There is a cluster of questions for each major subject area for each class. These constitute the questions most frequently asked by undergraduate students of LGBTQ peers. After completing the reading assignment for the week, you will write a short response paper, 1-2 pages, to one of the questions in each cluster. One short response paper is due each class where you will present your thoughts to the class using presentation skills learned so far in the class. You will want to draw on information found in the readings, make sure to cite at least one reading using APA style. Make sure to use any of your own personal experience you feel is relevant. The questions are addressed to LGBTQ persons. If you are not an LGBTQ person, you will need to phrase your answers in a way that responds to the question while simultaneously honoring your own identity and experience. For example, you might begin with, "As a heterosexual ally, I have learned that …" or "When my brother came out to our parents…" I will gladly assist any student who feels that ze does not have any relevant experience upon which to draw upon.
- *One Day Retreat* (300 points): date on syllabus.
- *Final Group Presentation* (350 points): outline due date on syllabus; final presentation due date on syllabus. The course culminates in the creation of a peer-to-peer workshop that a team of students will create. Submit a subject and outline, under consultation with the instructor, for the workshop by late October. The workshop outline should include goals, objectives, process questions, process statements, media used, and example cases that illustrate how to implement the workshop. Each team will present their workshop at the end of the semester with a pre-determined and agreed upon audience of UIS students Workshops should be based on material from class discussion and anticipated needs at UIS. These workshops will form the basis of future student peer-to-peer interactions.
- *Extra credit* (up to 50 points): *optional* extra credit options will be announced over the course of the semester.

General Course Policies
Attendance and Participation
Attendance and participation in class is crucial and **required**. You will be allowed only one un-excused absence without a direct impact on your final grade. This excused absence will be allowed for a religious observation, or, at instructor's discretion, some other bona fide reason. An excused absence *must* be agreed upon in advance. It is your responsibility to contact another student for an explanation of what was covered during an excused or unexcused absence. If the instructor notices that you are silent or not participating in activities, ze will ask to speak with you one-on-one. Students are required to attend a five hour retreat in September and group presentation rehearsal on a date to be determined.

- **Regular, punctual attendance is required.** A sign-in sheet will be circulated during the first few minutes of class. It will serve as proof of your attendance/absence.
- **Second** and **Third** absences will result in a *course* grade penalty of 50 points per absence.
- **Any student who misses FIVE or more classes will automatically <u>fail</u> the course, regardless of the quality of other work.**
- Late arrivals/early departures are disruptive to everyone in class. **If you arrive more than 10 minutes late, are gone during or depart more than 10 minutes early from, class you will receive a tardy.** Three tardies = one absence.

Grading
- the same standard will be used to assess your work whether you are taking the course to fulfill a major/minor, general education, or elective requirement!
- late work is **NOT** accepted. Plan your time accordingly….
- student work must be submitted on paper, **NOT** electronically.
- <u>if you are offered</u> an opportunity to rewrite a paper, you will have one week to complete it. A rewritten paper must be accompanied by the original paper or it will not be graded. Clock stops when assignment reaches instructor (**NOT** when it is slid under an office door, given to a secretary, or placed in a mailbox!)
- if you are taking the class Pass/Fail you must earn a 70/C- average to receive credit.
- the instructor reserves the right to adjust a student's final course grade (up **OR** down) if grades earned on course requirements do not reflect a student's overall performance in the course.

Academic integrity
Please familiarize yourself with the University's Academic Integrity Policy, which governs student work in this course. Students caught cheating or representing someone else's work as their own (plagiarism) will **automatically fail the course** and be referred to the Academic Integrity Council for appropriate discipline. Always cite any material or concepts you use in your written work. Ask if you have questions. Ignorance is no defense!

Disability accommodations
Reasonable accommodations for those with disabilities will be made, as required by law and University policy. However, prompt action on your part is essential: if you require accommodations to complete your education please contact the instructor or the Office of Disability Services (ODS) located in HRB 80. No accommodations can be made without prior registration and documentation with ODS .

Classroom Civility
Much of this course will be focused on the personal narrative. Students are expected to be respectful of others as they share personal stories. Expect to hear experiences that may be different from your own. Students may also have skills sets and communication styles more or less advanced than others. An atmosphere of mutual cooperation, guidance, and feedback is expected.

Schedule of topics and paper questions

8/23: Introduction & Basic Presentation Skills
Discussion questions: Who is your audience? What do they know? What do they want to know? What should they know? What skills are needed? How do I learn to present?
Assignment: Be prepared to explain to the class about your motivation, personal goals, and reasons for joining this seminar and becoming a peer educator on LGBTQ and allied issues at UIS.

8/30: Coming Out
Reading: Howard & Stevens, Out & About Campus, Coming In, p. 1-11
Reading: Marcus, Is It A Choice, The Basics (p. 1-27), & Coming Out & Going Public (p. 40-57)
Reading: -Stryker, "Transgender Terms and Concepts," 29pp. BB **FOCUS ON PP. 7-24**

Reading questions: What does coming out really mean? Isn't this your private business? Why do you have to tell us? Can a heterosexual come out? Do your parents know? How did they react? How do you relate to them now? How did you tell them? What about siblings and other family members?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

9/3: One-Day Weekend Local Retreat – Team Building, Communication & Speaking Skills, Basic Listening Skills, Coming Out Story Telling, & Brainstorming.

9/6: Etiology and self-satisfaction.
Reading: Howard & Stevens, Out & About Campus, Sisterhood (p. 31-40), Competitive College (p. 54-61)
Reading: Marcus, Is It A Choice, Socializing and Friends (p. 161-169).
Readings:
- Greenberg, "Gay By Choice?: The Science of Sexual Identity," 5pp. BB
-Zicklin, "Media, Science, and Sexual Ideology," QW 381-94.
-Nelkin/Lindee, "Creating Natural Distinctions," QW 309-27.
-Burr, "Homosexuality and Biology," *Atlantic Monthly* (March 1993): 47-65. BB*****
-Meyer-Bahlburg, "Psychobiologic Research on Homosexuality," QW 285-297.*
-Byne, "LeVay's Thesis Reconsidered," QW 318-27.
-Mooallem, "Can Animals Be Gay?," *New York Times* (4 April 2010): MM24+. BB
-Puts/Jordan/Breedlove, "O Brother, Where Art Thou? The Fraternal Birth-Order Effect on Male Sexual Orientation," 2pp. BB

Reading questions: Why do you want to be an LGBTQ person? What made you that way? Is homosexuality a choice, learned, or instinctive? Did past experiences in childhood affect your sexual orientation? Were you influenced by a person or event? Do you enjoy being an LGBTQ person? Are you ashamed? Do you wish you were straight, or do you like being different? Given a choice, would you become heterosexual? Why?

Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

9/13: Discrimination
Reading: Howard & Stevens, Out & About Campus, Getting Real at ISU (p. 12-18), A Deep, Sad Sorrow (p. 41-53), Out & Proud (p. 124-130)
Reading: Marcus, Is It A Choice, Discrimination and Anti-gay violence (p. 186-194)
Readings:
-Cathcart, "Boy's Killing, Labeled a Hate Crime, Stuns Town" 3pp. BB
-Clark, "Sexual and Racial Violence and American Masculinity: The James Byrd and Matthew Shepard Murders," 6pp. BB
-GenderPAC, "Fifty under 30," 12pp. BB

Reading questions: Do you feel you have to hide your sexual orientation or gender identity? Have you ever experienced discrimination because of your sexual orientation or gender identity? How do your friends react? How do you cope with discrimination? Should you have special rights? Is it hard for you to go out in public? What do you fear most?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

9/20: Developmental Issues
Reading: Marcus, Is It A Choice, For Parents of Gay Children (p. 70-96)
Readings:
-Kinsey, "Kinsey's Seven-Point Scale of Sexual Identity," 3pp. BB
- Kerry Poynter, *Implementing theory to meet lesbian, bisexual, & gay student needs: the McCarn & Fassinger model.* (1999) Unpublished Presentation: Durham, NC: Duke University. BB
- Brent Bilodeau, & Kristen Renn, "Analysis of LGBT identity development models and implications for practice." In *Gender identity and sexual orientation: research, policy, and personal perspectives* (2005) (pp. 25-39). BB
- Nancy Evans, & Ellen Broido, (2005). "Encouraging the development of social justice attitudes and actions in heterosexual students." In *Developing social justice allies* (2005) (pp. 43-54). BB

Discussion questions: How long have you been LGBTQ or heterosexual? When did you first feel that way? Did it start in childhood? Was there a turning point?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

9/27: Intersections/Multiple Identities
Readings: Howard & Stevens, Out & About Campus, From the Margins (p 19-30), Creating Familia, p. 200- 211
Readings:

- Kerry Poynter & Jamie Washington, "Multiple identities: Creating community on campus for LGBT students." In *Gender identity and sexual orientation: research, policy, and personal perspectives* (2005) (pp. 41-47). BB
-Laura Sullivan, "Chasing Fae: *The Watermelon Woman* and Black Lesbian Possibility," *Callaloo* 23, no. 1 (2000): 448-460. BB
-Samuel R. Delany, "Some Queer Notions about Race," in *Dangerous Liaisons: Blacks, Gays, and the Struggle for Equality*, Eric Brandt, ed. (NY: New Press, 1999), 259-289. BB
-Cherrie Moraga, "Queer Aztlan: The Re-formation of Chicano Tribe," excerpted from *The Last Generation* (Boston: South End Press, 1993), 145-165. BB
-Urvashi Vaid, "Inclusion, Exclusion, and Occlusion: The Queer Idea of Asian Pacific American-ness," *Amerasia* 25, no. 3 (1999-2000): 1-16. BB
-Nanda, "The Hijras of India," QW
-DeMarco, "Gay Racism," 7pp. BB
-Hoy, "Secret Sex and the Down Low Brotherhood, 3pp. BB
-Gomez, "The Event of Becoming," 6pp. QW
-Roy, "Curry Queens," 6pp. BB

Discussion questions: Are you accepted in your ethnic/racial community? How is being an LGBTQ person of color different from being a white LGBTQ person? What ways is discrimination against sexual minorities intertwined with discrimination against others on the basis of race, class, and sex?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

9/4: Western Religious Traditions
Reading: Howard & Stevens, Out & About Campus, Gay and in Bible College, p. 163-171; Babel, p. 224-233
Reading: Marcus, Is It A Choice, Religion (p. 170-185).
Discussion questions: What is your religious background and present religious affiliation? How do you justify your lifestyle from a religious perspective? How do you justify your actions through the Bible? What about other texts such as the Qur'an? Are most LGBTQ people Atheist?
Assignment: Answer at least one question in a 1-2 page written essay. Cite one reading, use personal experience, and be prepared to present.

10/11: Marriage and Equality
Reading: Marcus, Is It A Choice, Family and Children (p. 58-69); Politics and Activism (p. 218-228).
Readings:
-John D'Emilio, "Stonewall: Myth and Meaning," in *The World Turned: Essays on Gay History, Politics, and Culture* (Durham, NC: Duke University Press, 2002), 146-53.
-Elizabeth Armstrong and Suzanna Crage, "Movements and Memory: The Making of the Stonewall Myth," *American Sociological Review* 71 (October 2006): 724-51. BB
-Pierceson, "Same-Sex Marriage and the American Political Tradition", In *Moral Argument, Religion, and Same-Sex Marriage, (2009), p.129-134.*

-Wolfson, "What is Marriage?," 15pp. BB
-Parker-Pope, "Kept from a Dying Partner's Bedside," 2pp. BB
-Frank, "Why Other People's Marriages are Our Business," 2 pp.
-Miller, "Our Mutual Joy," 4pp. BB
-Ettelbrick, "Since When Is Marriage a Path to Liberation?," 4 pp. BB
-Polikoff, *Beyond (Straight and Gay) Marriage*, **pp. 1-10 <u>ONLY</u>** BB
-Duggan/Kim, "Beyond Gay Marriage," 4pp. BB
-Coontz, "Taking Marriage Private," 1 pp. BB

Discussion questions: Should same-sex marriage be legalized? Do you wish to marry? Are you married? How do you feel about the laws regarding same-sex marriage? Do you think it is fair to the child to be raised in a same-sex headed household in terms of peer pressure, teasing, and so forth? Do you think you will have an influence on that child's sexual orientation? Do you believe children need male and female role models?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

10/18: Transgender Identities/Genderqueer
Readings: Howard & Stevens, Out & About Campus, Wearing the Dress, p. 83-91; Finding My Place in the World, or Which Bathroom Should I Use, p. 172-179; It's a Long Journey, So Bring an Extra Set of Clothes, p. 244-255From the Margins, p. 19- 30;
Readings:
- Kerry Poynter, "The Transgender Umbrella", *Safe-on-Campus Manual*/DVD, (2003) Duke University. BB
- Kate Bornstein, K., "Which outlaws? or, 'who was that masked man?'". In *Readings For diversity and social justice.* (2000). New York, NY: Routledge. 220-228. BB
-John Colapinto, "The True Story of John/Joan," *Rolling Stone* (11 Dec. 1997): 54-72. BB
-John Colapinto, "Gender Gap: What Were the Real Reasons behind David Reimer's Suicide?," *Slate.com* (3 June 2004). 2pp. BB
-Suzanne Kessler, "The Medical Construction of Gender: Case Management of Intersexual Infants," *Signs* 16, no.1 (1990): 3-26. BB
-Judith Butler, "Doing Justice to Someone: Sex Reassignment and Allegories of Transsexuality," *GLQ* 7, no. 4 (2001): 621-636. BB
-Bergman, "The Field Guide to Transmasculine Creatures," 6pp. BB
-Weil, "What If It's (Sort of) a Boy and (Sort of) a Girl?," 7pp. BB

Discussion questions: Would you want to adopt a child? Do you think it is fair to the child to be raised in a same-sex headed household in terms of peer pressure, teasing, and so forth? Do you think you will have an influence on that child's sexual orientation? Do you believe children need male and female role models? What about same-sex marriage?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

10/25: Dating and relationships
DUE: Basic Outline for Workshop/Presentation (see assignment)
Reading: Marcus, Is It A Choice; Dating, Relationships, and Marriage (p. 97-123).
Discussion questions: Do you ever have straight people as partners? How do you dress, and what do you do to attract the same sex? How do you find one another? Is there such a thing as "gaydar"? What would you describe as an ideal relationship? Does one person take a more masculine or feminine role? Do you think it is fair to the child to be raised in a same-sex headed household in terms of peer pressure, teasing, and so forth? Do you think you will have an influence on that child's sexual orientation? Do you believe children need male and female role models?
Assignment: Answer at least one question in a 1-2 page written essay. Cite one reading, use personal experience, and be prepared to present.

11/1: Health
Reading: Howard & Stevens, Out & About Campus, The Politics of Silence, p. 71-82; And Then They Came, p. 154-162
Reading: Marcus, Is It A Choice, Sex (p. 124-137).
*Reading*s:
-Gayle Rubin, "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality," from *Pleasure and Danger: Exploring Female Sexuality*, ed. Carole S. Vance (London: Pandora Press, 1992 [orig. 1982]), 267- 319. BB
-Lauren Berlant and Michael Warner, "Sex in Public," [1998] 10 pp. BB
-Dennis Altman, "Sex: The New Front Line for Gay Politics," (1982), 6pp. BB
-Michael Warner, "Unsafe: Why Gay Men are Having Risky Sex," *Village Voice* (31 January 1995). 7pp. BB
-C. Jacob Hale, "Leatherdyke Boys and Their Daddies: How to Have Sex Without Women or Men," from *Queer Studies: An Interdisciplinary Reader*, Robert J. Corber and Stephen Valocchi, eds. (Malden, Mass.: Blackwell, ????), 61-70. BB

Discussion questions: Are you afraid of getting AIDS? What kind of support is there for people with AIDS? Do you practice safer sex? How? What other health risks do LGBTQ people face? What about suicide rates in LGBTQ youth? Where and how have you learned about sex with someone of the same gender?
Assignment: Answer at least one question in a 1-2 page written essay. Cite at least one reading, use personal experience, and be prepared to make a <3-5 minute presentation on your essay.

11/8: Presentation/Workshop Practice Session

11/15: Presentation/Workshop Practice Session

11/29: Presentation/Workshop Practice Session

12/6: Final Presentation/Workshop to a campus wide audience.

12/13: Semester review and evaluation. Next semester steps.

APPENDIX G: PROGRAM, *RACIAL AIKIDO,* UNIVERSITY OF VERMONT

Facilitator Manual

A Retreat for Students of Color

University of Vermont

Manual Developed: July 14, 2008

Racial Aikido Introduction

In the opening of this workshop you want to give a context for the participants to function from. Illustrate the need for a program like Racial Aikido by discussing how the concept of Racial Aikido came to be, the need for us to develop a workshop of this kind, and the ways we feel all people of color could benefit from a workshop like this. Be sure to especially highlight the way race impacts us on a daily basis, and we, as human beings internalize what race means to us in our lives, how we perceive it, and how it plays out in our interactions with others and with ourselves.

A Brief History of Racial Aikido:

The concept of Racial Aikido was born out of a conversation that was had between Beverly Colston and Sherwood Smith. Both of them discussed the ways people of color may sometimes be ill prepared to deal with issues of race and racism as it affects them personally, and the lack of some necessary tools to maintain a positive image of oneself and be able to respond to some difficult situations in a productive manner. The conversation also expanded to the very fact that we are all pulled to do "Diversity Trainings" for many different constituents, mostly our White counterparts, all the while being aware that the ways the students of color are perceiving and experiencing such diversity trainings is very different, and can be problematic when others look to them to seek understanding. The question was posed: ***What are we doing for our students of color to meet their needs in the context of "diversity trainings?***

It was this initial conversation that sparked many more conversations that followed, pulling in various staff members form the ALANA Student Center to then conceptualize what this training for students of color would look like, and what the learning outcomes would entail. The entire creation team, Bev Colston, Sherwood Smith, Nick Negrete, Sabrina Kwist, John Mejia, and Patricia Nguyen, pulled together a comprehensive training that was two-fold: They first focused on the need for participants to do some self-exploration and self-awareness, to understand their own progress in their identity development in the context of race and ethnicity, and how they walk with that on a daily basis. The second piece was to then deconstruct the many stereotypes and negative actions experienced based on their race, and how to combat racist acts, many times covert acts, in order to maintain a positive self-image and address situations in a harmonious and productive way.

Racial Aikido Learning Outcomes

At the end of this entire retreat, we would like students to leave with the understanding of the following conceptual frameworks:

- White Privilege-understanding what it is and how they are affected by this.
- Self-Awareness-Answering the questions, How do you see yourself? How do you identify?
- In-group Oppression
- Internalized Oppression
- Development models to help them understand more clearly their identity formation

We envision this retreat covering two important aspects that makes racial aikido so powerful:

I. Identity Formation and Development

This first part of the retreat will focus on helping students identify who they are racially and ethnically by asking questions, engaging in dialogue, and introducing them to some Identity Development Models to help them begin to process their personal identity and the ways it informs who they are in the world today. This usually takes the majority of the time during the retreat, but it is important for students to have some grounded idea about their own self-awareness before talking about difficult conversations on race and racism.

Once the students have been provided with some frameworks on identity development and have reached some understanding on how they identify racially and ethnically, we will focus on how to respond to situations where they may be a victim of racism. The following are ways we begin to dialogue around incidents of racism and responding techniques:

- Develop scenarios, either from students who have shared stories, or from ourselves who have experienced students who have been victims of racism at UVM, and use the real life scenarios as an educating tool.
- Discuss together, some important definitions we feel are integral when talking about race.
- Provide real responding techniques, and a framework to think about a situation using the taxonomy we have created.

Introductory Sessions: Setting the Tone

Facilitators must first work to build trust with participants in order for the remainder of the retreat to function at its full capacity. In this first introductory piece, it is important for the facilitators to humanize the experiences of racism by personalizing such experiences, and telling their specific story(ies) that reflect an instance where racism was experienced. *"In My Space"* should be a section where each of the facilitators share a specific story of a time where they felt discriminated against. They should take 2-3 minutes each to tell a detailed story, without telling how they responded to the situation. This is simply a time to share something very personal, possibly making you vulnerable, thus humanizing you, as a facilitator. This is also meant to model what we are going to be asking them to do later on in this retreat, and also suggests to them that they are not alone in these experiences, and we, as facilitators struggle just the same.

In My Space: Personal Reflections on Racism—25 minutes

Before beginning this section, you want to be sure formal introductions happened, and possibly ask why participants' chose to participate in a retreat like this one. This is always helpful to know who and what you are working with for the weekend.

In this section you want to "tell a story" about an experience that revolved around race. Do not present any internal thoughts about how you reacted. Your stories are serving as "data" for them to "analyze" later on. When you tell your story, please only share the story, and do not include how you responded. How you responded will be explored later on.

Examples:

Sherwood-Hotel: telling a story about being mistaken for one of the valet workers during a conference he was attending.

Nick-Apartment: Experiencing the fear in a White woman's actions, questioning if he even lived in the apartment building that was clearly expensive to live in, and as he offered her help when she fell, being yelled at by the woman with disdain.

Trish-Supermarket: Being asked about a Japanese beer, with the customer assuming all Asians drink the same beer, and should know about them.

Bev-President's House: Being mistaken for the coat checker while at a President's function.

John-Bus Stop: Being asked if he was a legal US citizen while those around him were simply asked how their day was.

Speaking points to cover:

- In many diversity related programs, facilitators are often external to the group process. In Racial Aikido, the facilitators are not outside of what the group is going through. We are just as invested as all of you, and understand that there is always more learning to do about oneself and each other.

- Community through Reciprocity: if we create a safe space for those to disclose parts of themselves through their stirs, we can learn and grow together, and possibly discover similar struggles we have around race, racism, and identity.

- Although you see us (facilitators) at work, doing work that combats and supports a lot of the issues you are facing, we face them as well, both on campus and in the community. Also, we do not always feel we, ourselves, have the answers to everything and we seek similar support from each other.

> **Materials Needed:**
>
> Video backgrounds that document the location of the facilitator's chosen story. This is not a necessity, but adds something nice to this portion of the program. You could also have a photo backdrop of the location instead of a video.

Ground Rules–15 minutes

Due to the challenging content and the fact that the process is experiential and interactive, participants need some basic guidelines in order to develop trust and safety. Ask the group to identify "ground rules" that would help them participate fully in the retreat. Also, make a note to the group that the ground rules is seen as a "living" document, where they can revisit them as needed, and even add to it throughout the retreat if it seems necessary.

Some Suggested ground rules:
- Set own boundaries.
- Speak from experience and avoid generalizing about groups of people.
- Respect confidentiality.
- Keep personal information shared in the group.
- Share air time.
- Listen respectfully to different perspectives.
- No blaming or scapegoating.
- Focus on own learning.
- Allow for mistakes.
- Step up, Step down.
- Challenge by choice.

> **Materials Needed:**
> ✓ Poster paper
> ✓ Markers

"In the Moment": Guided Meditation—5 minutes

As we begin to enter the meat of he retreat, we feel it is important to refocus the group, and have everyone begin in a place that feels peaceful and grounded. We have chosen to incorporate a mediation piece to the retreat to do just that. To set the tone for the day, and to bring the participants in the moment, have the participants go through this guided meditation. Read the script in a "meditative" tone. Read the script located in **Appendix A**.

Materials Needed:

✓ Guided Meditation on the Space between Each Breath Script

Understanding Aikido Principles—10 minutes

It's a good idea to begin connecting the concept of "aikido" to the entire retreat, so that participants have a better understanding about how we apply it to this specific retreat. Simply give a brief introduction to the principles of aikido as a framework for the retreat. See **Appendix B** for principles.

Some Points to Cover:
- A martial art is a metaphor for the workshop. If you needed to defend yourself, you could. We're just offering a way, possibly more effective, for you to learn how to defend.

- Like a martial art, it is a discipline. It takes practice. You're not going to react to every "attack" the "right way" every time.

- We're not trying to promote an "offensive" way of dealing with the unjust encounters in your life. Aikido is about redirecting negative energy and maintaining a positive energy for yourself.

- This discipline is presented in three parts: Recognize, Respond, Reflect. These three parts will be woven throughout the retreat as we begin to get more in depth.

- We encourage everyone to treat this retreat like a practice for discipline. You're away from campus. Clear your mind and focus on the positive you.

Materials Needed:
✓ Aikido Handout in Packet

The 'I' in Identity: My Multicultural Self—30 minutes

The purpose of this section is to have the participants immerse themselves in identity on a personal, social, and contextual level. As a part of Racial Aikido, we feel it is imperative for the participants to develop a higher sense of self-awareness in order to be able to deeply connect the ideas and concepts we will be discussing back to their personal selves. We have modified an activity known as "Circles of my Multicultural Self" to help peel off the multiple layers of identities.

Identity Wheel Worksheets
First, have the participants complete the handouts. Do each handout one at a time, having them stop and process after each handout. Begin with the personal identity wheel, then the social identity wheel, the context identity wheel, and finally the worksheet, "Circles of My Multicultural Self." Allow for dyads, small group, or whole group discussion in between circles. **Please see Appendices C, D, E, and F for figures.**

Personal Identity Wheel (Appendix C)
Have participants complete the Personal Identity Wheel first. They will first need to write 3 personal characteristics that sits at the core of who they believe they are, as they see themselves. For example, someone could write the following three characteristics in for themselves:

1. Loving
2. People person
3. Optimistic

It is important to remind them that these are characteristics they feel are the most prominent when they think about who they are as a person. Next, have them fill in the boxes that make up the actual wheel. Once they complete this, put them in pairs, and have them do dyads.

> *A Note About Dyads:*
> *A dyad is a pair that will share information about whatever they are asked by the facilitator. The most important piece of a dyad is to have one person talk at a time. Meaning, one person talks for the amount of time allotted by the facilitator, while the other person simply listens. It is important for the one person talking to have the moment to process, and be in a space where they feel completely heard. We also suggest highly encouraging the listener to not only just listen, but to also refrain from facial expressions, nodding of their head, or any other movement that represents non-verbal communication. This will feel awkward for both people in the dyad, but it is meant to demonstrate the entire space we are giving the speaker to have to just share themselves.*

Social Identity Wheel (Appendix D)
Second, have them complete the Social Identity Wheel. This wheel signifies the many social identities they belong to, as they identify them. In the center of the wheel, they must first answer the question, *"Who am I as a group member?"* The participants should fill in who they are as a group member, as others see first. A good way to explain this is the following:

Think about what others see first as soon as they see you. Imagine you come into a room for just 30 seconds, and disappear. What are the 3 things other people will identify about you first, as they see them? Remember, this is based on what you believe others see you to be, not how you view yourself. For example, if I were to come in an out of a room in just 30 seconds, I would say the 3 social identities others would say about me are that I am Latino, a man, and young (You can change this to fit the facilitator who is actually presenting this section).

Once they finish the center of the wheel, have them complete the other boxes around the wheel. They should be naming the actual social identities they belong to, as they personally identify. Once they are finished have them get into different dyads, and do the same dyad exercise.

> **NOTE:** *During the discussion on this wheel, this is also a good time to ask the question "What's the difference between race and ethnicity?" Many times people couple it together as one, but it is important for them to know the difference between both, and make it clear to them as they complete their wheel.*

Context Wheel (Appendix E)

Next, have them complete the Context Wheel. This wheel is to signify the context in which they are currently in, as well as the other contextual frameworks that may be affecting their identity in many different ways. They should start by answering the question *"What current conditions are affecting my identity right now?"* A good way to think about this is to have them think about what is happening in their lives here and now that may be affecting the way they see themselves, or the identity(ies) that may seem more salient based on their changing context. For example, the three conditions that may be listed are:

1. Living in a predominately White state.
2. Sister is overseas in the military.
3. Current dating situation.

Next, have them complete the boxes that make up the circle. This context wheel can seem a bit confusing for participants, so you may need to explain each box, what it means, and provide them with an example of what you would include. Here are some examples of each possible box:

Family Background: this can include where they grew up, how they grew up, did they have siblings, is their family in the states or do they have family in their native countries, or anything else that may be significant to them as a part of their family background. *One example can be: I grew up in a 2 parent family home with 2 other siblings, being the middle child, 3rd generation Mexican American, living in California my whole life.*

Sociocultural Conditions: This may be the most difficult for them to think about but it simply means the social conditions they are currently experiencing. For instance, living in an all White state, or attending a Predominately White institution are two examples of the social conditions that they may be experiencing. This part should get at the social and cultural factors that are currently at the fore for them. Other examples could be, growing up as a 3rd generation Filipino in a white neighborhood, growing up in predominately people of color neighborhoods, being in an all women household, etc.

Current Experiences: This simply gets at their current experiences that may be affecting their identity, such as being away from home, living on a floor with no one else who shares a social identity with them, etc.

Career Decisions and Life Planning: What is their current 5-10 year plan for their own lives? What does this entail? What kind of questions is being asked in order for them to think about this? This allows them to think about their possible future contexts.

Once they have finished this wheel, have them get into dyads once again (preferably a different one), and share their context wheel with each other. As they share the wheel, they should be given the following prompt:

"Please share your current conditions affecting your identity that you had identified at the center of your wheel, After sharing, share what parts of your identity may be affected by these current conditions. For instance, if one of my conditions was living in a predominately White state, I would say my racial and ethnic identities have become even more salient, and are most vulnerable. Try doing this as much as you can. Once you finish the center of the wheel, try talking about the boxes around the wheel, and again, share how some of those boxes that you completed affect your own personal identity."

<u>Circles of My Multicultural Self (Appendix F)</u>
Once all of the wheels have been completed, bring the group back together, and ask them to complete the final activity, "Circles of My Multicultural Self." You may have to walk them through the activity, and give them a few minutes to complete the worksheet. In a large group setting, ask a couple volunteers to possibly share some of what they included in this specific activity, as well as share what may have come up for them overall doing all of these activities combined.

You will want to discuss the concept of multiple identities that may intersect, and how the many identities we identify for ourselves may become even more salient for us based on our context at any given moment. This exercise overall is to really to help highlight their multiple identities, layer by layer, all in light of the many contexts they identify as a part of their lives. One good model to share with the participants to better explain this in a visual way is to draw out the *Multiple Dimensions of Identity Model* (Jones, S.R. & McEwen, M.K., 2000), and explain it as various social identities surrounding our core, coming to the forefront based on the backdrop, or our own context (**Please see Apendix G**).

Note: As you present each wheel for them to complete, it seems to work best when the facilitator walks them through each wheel before they begin working on their own, and uses themselves as an example by completing the wheel publicly and verbally so they understand what you are asking them to do as they individually complete their wheel. It also is a good way to model how deep (or not) you want them to go as they complete their wheels.

Expected Learning Outcomes:
- Closely examine their individual identities on multiple levels.
- Understand that depending on the context, different parts of their identities may be more salient than others in a particular time.
- Understand the significant difference between race and ethnicity.
- Develop a heightened awareness around their racial and ethnic identities, how they interact with other identities, and realizing how they perceive themselves versus how others perceive them.

Materials Needed:

- ✓ Personal Identity Wheel
- ✓ Social Identity Wheel
- ✓ Context Wheel
- ✓ Poster paper(draw diagram)
- ✓ Markers

In this exercise we are focused on helping participants identify instances of oppression, prejudice, and discrimination in their life experiences. Reflecting on the introduction, and the recent identity wheels we had just completed, have participants recount brief stories of their own personal experience with racism. This exercise very much models the opening of the retreat where the facilitators recounted their own stories. Just as the facilitators had done, have them do the same thing.

At this point, they have clearer sense of who they are as an individual, and based on the recent conversations, they may be able to make some more clear connections with their identity to a particular incident. This incident could be something that had happened to them while in college or in the current community they live in, or it could be something they remember a few years back at home. Any story is a valid one.

We find it best to give participant "prompts" with placards (or poster signs) indicating various settings where incidents could possibly happen. Here is an example of a few we have worked with:

- "The Supermarket": Out in the Community Everyday
- "The Club": The Party Scene
- "The Professor": In an Academic Setting
- "The Police": In an Institution
- "The Residence Hall": On Campus
- "Home": Back in Your Community
- "Other": Your Own

These sings could be totally different, based on the context of where you are doing this retreat. We find these to be very general, allowing room for some ambiguity. We also find it important to have an "other" sing so students can simply identify a story that may not be under any one of the signs posted.

Once the signs have been hung around the room, participants should be asked to identify an area they have identified an incident happening to them and group up with folks in that area. In an ideal case, there should be a small group under each sign, depending on the size of your participant group.

> **Explaining the Activity:** *"You have all notice various signs round the room. Each of these signs signifies a location. In this activity we would like you to stand under a location where you can identify an incident where you believe you experienced a form of racism, discrimination, or prejudice based on your perceived race or ethnicity. If not one of these signs speak to you, we have provided an "Other" sign where you can share a story that may have taken place in another place that is not presented here. Once you have all decided which group to join, take the next half out to share your stories in full with each other. I will then cal us back together to regroup."*

Once the participants are in the groups they have identified, give them each time to share their experience with each other (they should have 30 minutes total as a group to share together).

Once the small group sharing has finished, debrief as a larger group. Ask for volunteers from each group to share an account, and how they may have responded to their incident at the time. This exercise is a great way for the participants to begin to process at least one account of racism, discrimination, or prejudice, and verbally share this with someone. You may notice that some participants will say this was the first time they actually shared a particular

incident with anyone at all, and many times it makes them feel good about saying it verbally, and finding that they are not alone in some of their experiences.

FACILITATOR NOTE: *Make sure that there is a facilitator present in each (or at least most) of the sections with a story to help get the conversation going. Also, if you notice there are groups with very little or one person only, be sure to join that group with a prepared story. As a facilitator, you may have many more experiences to draw from, so you can hopefully go under multiple posters and share a story.*

Expected Learning Outcomes:
- Participants are able to identify a personalized story that reflects this activity.
- Understanding that they are not alone in their experiences.
- Value the power in narratives, and provide a validating environment for them to share and explore.
- Honor each other's truths.

Materials Needed:

- ✓ Signs
- ✓ Tape

A Eulogy for Epithets: Deconstructing Stereotypes, Part 1–80 minutes

Before you launch into this activity, you will want to have separated out pieces of colored votive paper. Votive paper (Vietnamese funeral paper) is needed for this activity, and should be purchased beforehand in order for the power of this activity to be felt.

You should all, as a facilitation team, decide what racial minority groups you would like to focus on as a part of this activity. We understand that we cannot touch on all racial groups, but we must be intentional about what groups we choose and why. The choice of groups could be contingent upon the context your students are living in (location, issues at hand, etc.). Be sure to associate a color to each racial group. For example, here is what we have done in the past:

- **Black/African American (Brown paper)**
- **Bi/Multiracial (Purple paper)**
- **Latino (Green paper)**
- **Native American/American Indian/Indigenous (Pink paper)**
- **Asian/Pacific Islander (Yellow paper)**
- **Middle Eastern (White paper)**

Be sure to have 3-4 pieces of each color for each participant (4 pink, 4 greens, etc.). The number of sheets of paper is all up to you all. For groups of 15-20, we usually go with 3-5 of each sheet. Once you have stacks of each color for each participant, you can begin the following:

Preface (facilitator speaks this):
"In society we are taught socially constructed meanings of who we are. What a Black man is, what a Latina does, who an Asian is, where Native Americans go, where a multiracial person actually fits or should fit...these "so called" lessons aren't always a positive one for people of color. There are images, words, phrases, preconceptions that we have all encountered not only about our own identity, but of others as well. What are they?"

<u>Explaining the activity:</u>
*In this **silent and reflective** activity we will be exploring these so called "lessons" that we have learned somewhere and sometime in your life. They come in a form that might be more familiar as "stereotypes." With the set of paper in front of you, write down words, phrases, images, stereotypes of:*

- *Black/African American (Brown paper)*
- *Bi/Multiracial (Purple paper)*
- *Latino (Green paper)*
- *Native American/American Indian/Indigenous (Pink paper)*
- *Asian/Pacific Islander (Yellow paper)*
- *Middle Eastern (White paper)*

Take time for participants to write down stereotypes of each group one at a time. Be sure to let them know this is a safe space, as we have already established, and stereotypes inflict all of us, so not to be shy about the words that may feel harmful. This is the very essence of the cruelty of stereotypes that invades every one of our spaces.

1. Have the participants simply just throw the votive paper as they write onto it into the center of the room. As you go from one racial group to the next, you will notice the mixing of colors. As facilitators, you too participate in this activity, and be sure all of the paper ends up in the center of the pile.

2. After everyone has written on all of their pieces of paper, have everyone get up and sift through the pile, making all the words visible. This usually entails spreading all of the paper out, with enough room for everyone to walk around the pile.

3. Begin to do a "gallery walk" of the pile. Again, reiterate this is a silent activity, and they are to just take in all that may be felt by looking at each of these stereotypes. As they walk around, the facilitator may need to remind the participants which color is associated with the racial group to help them focus on it again. As they are walking around, you may read the following script:

"Look at the pile. It's beautiful from afar. As one draws near, it's not as beautiful as it seems. Our society is one of progress, equality, freedom—beautiful images from afar...with closer observation, with a more critical eye, this beautiful image, this mosaic of society, is tainted with ugliness—prejudice, discrimination, racism...oppression."

4. Next, have participants pick one paper that stands out for them in regards to their own racial identity. They must choose a stereotype that resonates for them, sharing the same racial identity. For instance, if I identified as African-American, I would choose a stereotype from the Black/African-American sheets, and pick one up that resonates with me.

5. Once they have chosen a piece of paper they have connected with, have participants free write in their packet about the particular sheet they chose to pick up. Give them a few minutes to process and put their feelings about the particular stereotype on paper.

6. Next, dyad with a pair on the free write. Their dyad should model the previous dyads that took place earlier in the retreat.

7. Once the dyads are completed, open this discussion up to the larger group and discuss as a whole group about activity in general. Here are some prompting questions you may use to process as a whole group:

- How is everyone feeling at this point?
- What may have been difficult to deal with as you were either writing down stereotypes, or reading what everyone else wrote down as you did the gallery walk?
- In terms of the paper you chose to pick up, why did that particular stereotype resonate with you?

FACILITATOR NOTE: *During or after this discussion, someone from the facilitation tea should make the observation that this was a totally silent activity, but yet, there were many stereotypes we all wrote down that were duplicated over and over again. No one spoke, and we were all able to write down 3-4 stereotypes for each group in a matter of minutes. This observation should be to point out how impactful such stereotypes are on out lives, and how much we all receive similar messages, no matter what our individual backgrounds are. This is how we are inflicted as people of color, often fighting against these stereotypes that are engrained in us.*

8. Once the discussion has come to a close, the facilitator should collect sheets from participants and hold on to them for part II.

Expected Learning Outcomes:
- Understand the power of stereotypes, and how they affect people of color on a daily basis.
- Be able to articulate how stereotypes impact us individually, and how this in turn affects our sense of identity.
- Make connections across racial identities on how all are inflicted upon, and not any one of these racial identities are exempt from the pain, suffering, and paralyzing effect stereotypes have upon us.
- Understand the possible internalization of such stereotypes, and how this oppresses our sense of identity (internalized oppression).

Materials Needed:

✓ Votive paper
✓ Markers
✓ Freewrite sheet in packet

Loaded Words: Key Concepts & Terminology—60 minutes

In this section we will together, define as a group certain words we feel may have may lost meaning due to stigma built around them or over use of them. There are many other words we could define as important in the context of this retreat, but these are the most crucial, in our point of view, as we begin to go into further discussion, as we feel it can create some common language for all of us at the retreat.

Facilitators will want to first have posters with each of these words written large and bolded. The facilitator should discuss the impact of language on our society (i.e. stereotypes), and how we, as a group, should establish some common language, of what we name as "loaded words." Below are the words we have typically used:

- *Discrimination*
- *Race*
- *Racism*
- *Ethnicity*
- *Culture*
- *Privilege*
- *Oppression (Vertical, Horizontal, Internalized. You can choose one, or do all three.)*

Depending on the nature of the group, these words can be very elementary or very advanced. It is up to you as a facilitation team to decide whether to go with these words or not. We would like to still suggest that these words be used as many of us have very different definitions for each, as you will soon see in this activity.

Activity:
1. Divide the entire group up into 7 small groups (including facilitators). Depending on the amount of participants, you may have to have less than 7 groups.

2. Provide each group with the poster paper with their word on it. If you have less than 7 groups, you can choose to give 2 definitions per group.

3. Give each group 20 minutes in total to discuss the definitions, and attempt to come up with one definition they agree upon as a group. In addition, ask them to draw an image that best represents their agreed upon definition. If they have 2 definitions, you may want to give them 30 minutes total, or stick with the 20 minutes, and have them spend only 10 minutes on each definition.

4. Next, have each group share their definition with the entire group, and allow others to ask questions or provide additional insight. This can go on for a while, so you will need to keep this moving, and allow enough time for each group to present and share their definition.

5. Be sure to allow for some time for the other participants to ask each group questions or ask the whole group questions to better understand a definition. This is really a time for group processing, and sharing of various opinions in an intentional and respectful dialogue.

6. Once each group has shared their own definition, the facilitator should have a definition for each of the words provided, as agreed upon beforehand from the rest of the facilitation group, and share each one with the entire group. You can point out some similarities to the small group definitions, but for the sake of time, you will let the group know that we will be functioning off of the definitions the facilitation team had agreed upon for this particular retreat.

7. Post the definitions up in a visible spot for the remainder of the retreat.

Below are the definitions we have used to define each of the words listed above:

- **Race:** a human population considered distinct based on physical characteristics. Predominantly a social construct .
- **Racism:** A system of advantage based on race.
- **Ethnicity:** Is how you define your self based on your culture or family.
- **Culture:** Refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material

objects and possessions acquired by a group of people in the course of generations through individual and group striving.

- **Oppression:** the state of being kept down by unjust use of force or authority
- **Discrimination:** Is the discernment of qualities and recognition of differences, and being treated differently because of such differences.
- **Privilege:** Is a special entitlement or immunity granted by a government or other authority to a restricted group, either by birth or on a conditional basis.

FACILITATOR NOTE: *This activity is simply about processing, dialoguing, and allowing there to be some brainstorming on the meanings of such words. Although there will be a set of definitions we will work with (as decided by the facilitation team), the participants have gotten a change to hash these out for themselves. Additionally, those facilitators not facilitating this activity should be a part of the small group process.*

Expected Learning Outcomes:

- Articulate the meanings of loaded words that affect our sense of identity.
- Process the meanings of such words, and gain a heightened knowledge of them in the context of each individual's personal lives.
- Provided a common language to utilize for the remainder of the retreat.
- Link language to power.

Materials Needed:

✓ Chosen Definitions
✓ Poster paper
✓ Markers/pre-printed definitions

Identity 101: Theories on Racial Identity Development—30 minutes

In this section we take some time to provide a theoretical background and common language for participants from a target population perspective (the "omg! I'm not crazy! feeling). We feel that our students, especially undergraduates, should not wait until graduate school or even later than that to be introduced to theories that help describe one's racial identity development. This is a very brief introduction to an identity development model that may help participant's make better sense of their own experiences, and possibly even stronger connections to the real life experiences they have been reflecting on previously in the retreat. We will use Atkinson's Model on Minority Identity Development to provide a general overview of one's racial identity development.

Activity Instructions:

1. The facilitator should introduce this part of the retreat, and provide a clear purpose of why we feel this is an important aspect of the retreat (**see model in Appendix H**).

2. Next, the facilitator should clearly walk through each draw examples from own life during the explanation. It's always best to draw from your own personal experience to help participant's understand more thoroughly each phase in the model.

3. Hand out Cross' model and mention that these are only models, there's no one right way. This model is just an idea of what you may be experiencing. It is also important to point out that this is a fluid model, and we can go in and out of each phase as many times as possible, all depending on the context, which we discussed earlier. For instance, moving from an all people of color community to a predominately White community could disrupt our personal selves and re-introduce a part of the model playing out in our lives.

4. After each participant has a handout, have them fill in the blank boxes beneath each phase, and have them draw/write in a particular experience that may reflect that particular phase in the model.

5. Have participants get into dyads, and share with each other their phases, and also where they think they are currently according to the model.

6. Once the small dyads are complete, regroup, and ask anyone if they would like to share anything about their model.

Expected Learning Outcomes:
- Immerse participants in the culture of being part of a target population.
- Provide participants with additional language around identity development.
- Allow participants to define where they think they may be in terms of their own identity development in this time and place.
- Understand theory behind their personal experience.

Materials Needed:
- ✓ Posters
- ✓ Identity Development Model handout in participant packet

Respond

Aikido Overview—25 minutes

In this section you will now transition the participants from recognize to respond. You want to share with them how important it was to spend some significant time on the recognize section, as they were able to reflect on some personal experiences and real stories that had to do with their own racial identity. As we move into respond, we will be reflecting on some of those stories shared earlier in the retreat, and provide the opportunity and tools needed to help respond to some of those incidents.

- Go through Aikido principles in detail, and link them to how each principal is interpreted in the context of Racial Aikido:

> **Aikido Principles**
>
> - **Recognize:** "*Aikido is not a way to fight with or defeat enemies; it is a way to reconcile the world and make all human beings one family.*"
>
> In the context of Racial Aikido, this principle translates into the act of recognizing what is being said, of understanding the many forms of racism and internalized racism, and of combating it and defending yourself in ways that are harmonious with all involved.
>
> - **Respond:** "*The essence of Aikido is the cultivation of ki [a vital force, internal power, mental/spiritual energy].*"
>
> Once one is able to recognize, the response that is triggered varies depending on context, people involved, and one's own development. Response can be based on the energy you have available at the time, levels of strength, mental and spiritual, sense of one's own identity development, and one's feelings of appropriateness at the time of the incident.
>
> - **Replenish:** "*Aikido is primarily a way to achieve physical and psychological self-mastery.*"
>
> Psychological self-mastery allows one to replenish and renew the mental and spiritual energy needed to respond, alleviating the stress, and sometimes pain one endures when addressing issues of racism and internalized racism. This Aikido principle of replenishment focuses on taking care of our own needs in order to maintain a healthy physical, emotional, and spiritual image of self as a racially marginalized human being in the United States.
>
> Reference: http://www.wikidofaq.com/introduction.html

Once the Aikido principles have been reintroduced with a strong link to our interpretation of them within the Racial Aikido retreat, you will want to be sure to answer the question, "What is Aikido, and how do we relate to it in the context of this workshop?" Be sure to weave your answer to this question into the way you introduce Racial Aikido.

Next, you will want to introduce for the first time the taxonomy that was created to help make sense of a situation or incident, as it is a tool that can be used to neatly deconstruct and analyze what actually happened, as well as examine all of the variables that could have contributed to the nature of the situation at hand.

Explaining the Taxonomy (Appendix I)

Introduce what the taxonomy is and why it was created. Additionally, you will want to explain how we will utilize it in the workshop by going through each section of the taxonomy in full. Say something like:

"*There is a taxonomy we have developed to help guide us through our experiences, and address some of the many questions that come up for us in situations where we experience racism. Many of the situations we have shared earlier in this retreat had various factors involved, and hopefully this taxonomy will address some of the many factors that we must consider in order to fully grasp the entirety of the situation. We will briefly explain the taxonomy and how to use it to further talk about a specific incident. Looking at the taxonomy, you can see three columns: (1) the actual variable we will consider in the situation. (2) a sender (3) and a receiver. For many of your stories you may have been on the receiving end of the situation, whether that was someone who said something inappropriate, or something someone or a group of people did that was questionable. In both the sender and receiver column, we have identical factors involved across the rows of variables that we will now discuss.*"

1. **Characteristic:** What is the characteristic of the actual situation? Is there some emotional response happening from the receiver based on the sender's behavior? What, if at all, is being triggered emotionally or physically? Is it happening intergroup or intragroup (explain the difference)? Within your own racial group or across racial groups? How do you define the overall characteristic of the situation?

2. **Context and Location:** Where is this situation talking place? Is it happening in a private, one on one setting, or in a very public setting such as in the classroom, the residence halls, or downtown? Is this situation involving a stranger or an acquaintance/friend? Is it happening across peer groups or with someone who is not in your peer group? All of these things provide you with the context of the situation, and the location of it influences the way you may respond differently.

3. **Developmental Influences:** It is important to consider what is currently going on with all parties involved developmentally. Where are you in your own racial and ethnic identity development? Depending on where you are in this development, based on what we discussed earlier, your response may look very different. For instance if you found yourself to be in the immersion phase, you may react to an incident very differently than if you were in the synergetic phase. Also, the maturity levels of the parties involved plays a role in the way you process and respond to a situation. This should all be considered as you think about your specific incident.

4. **Outcome and Objective:** Based on what had occurred, you have decided what the outcome or objective of that situation should be in that particular moment. As you reflect on the incident, what would you have liked it to be, if at all different? Were you looking for a win-lose situation, where you are proven to be correct and the other person to be corrected? Are you looking to teach all who is involved, and be the educator in the moment? Do you simply want to walk away and conserve the little energy you do have? These are all questions to consider as you think about what you would like the outcome to be in that situation.

5. **Afterward:** What would you like to have happened afterward? Do you need closure? If so, what does closure look like for you? Confronting the individual(s), or venting to a support network? Are you searching for affirmation that this incident actually happened, and possibly some unacknowledged impact to be addressed? What needs to happen afterward so this is not sitting in the back of your mind and paralyzing a part of your identity?

Once you have gone through the taxonomy, you will then talk them briefly through the three techniques we have established as possibilities to respond to a situation. You can say some of the following:

"We have just went over the ways you can piece apart any particular situation, but we also want to go further into the three techniques we have named to help think about how you have responded to an incident, or how you would have liked to respond to an incident. The three techniques we will share are not the ONLY way to respond, but in light of Aikido, and the way it is used as a martial art, we felt it fitting to use some of these tangible combat techniques that depict a preferred response, and provide you with some language around these techniques."

You will then go through each of the three techniques (**Appendix I**), and offer them the opportunity to name any other techniques as they enter into the next activity.

1. **Blocking:** This refers to defending oneself by blocking an attack. This can be a verbal, emotional or a cognitive block. A prime example of blocking in a situation is walking away. This is usually done when one feels like they have no real energy to do anything further so they block this cognitively and emotionally.

2. **Deflecting:** This technique allows you to deflect the aggressor's energy back onto them by asking them some follow up questions like "What makes you say that,?" or "Tell me more about that comment you just stated." This technique redirects the energy felt by the receiver back onto the sender so that it is their issue to work on, and hopefully they are being just as impacted by the energy they had just put out.

3. **Disarming:** This technique may require a little more energy on the receiver's part, but this is only encouraged if you feel you have the energy to teach and inform. Disarming refers to the disarming of the ignorance involved in a situation where you may have felt wronged. This may included having an educational conversation with the aggressor to help better understand where their comment or action was coming from,

and taking the time out to have a dialogue about how you or others may have been impacted, with hopes that learning is occurring across all parties involved.

Afterward, show the short video clip that helps participants visualize aikido in action, helping them connect visually with what we mean by blocking, deflecting, and disarming, in the context of Aikido.

Expected Learning Outcomes:

- Develop tangible techniques one can utilize in order to better respond to difficult situations involving racial bias.

- Develop a set of tools to help better assess a situation, and examine the many variables that may contribute to the impact of a particular incident.

- Understand how Aikido principles can be used in the form of Racial Aikido, providing language and rational thought.

Materials Needed:
- ✓ Aikido Technique video
- ✓ Taxonomy/Techniques handout
- ✓ Aikido principles handout

Scenario Part I: Your scenario and You–30 minutes

You will first want to open up this section by sharing your own scenario (as described at the beginning of this retreat). Reflect on the story(ies) you had shared prior, and share your response(s) to your situation while identifying the techniques you may have used. This section is focused **JUST ON RESPONSE TECHNIQUES**. This will give the participants an idea of what we want them to do in this activity.

Once a few facilitators have shared their story with the response techniques utilized, split the group up smaller groups of 3 to 4 people. Instruct them to go around in their small groups and have each person in their group share one story where they felt they may have experienced some form of racism or bias. **Remember, this is based on how they perceived the situation, not how others did.** In each group, again, <u>focus on responses only</u>, and have them facilitate how and why they may have responded the way they did. Encourage them to utilize the techniques that we had just reviewed to help them possibly name their responses. Use the following questions to help guide the discussion (possible handout):

    i. What is the context?
   ii. What are the power relationships, if any?
  iii. How am I feeling?
  iv. Do I feel safe?
      Each person should have went over how they responded and relate to any of the 3 techniques we had discussed, if they used any similarly

Once they have shared their responses with each other, you can briefly have volunteers share with the larger group before you enter into the next section of the scenarios.

Materials Needed:
- ✓ Taxonomy/Techniques handout

Instruct the participants to get back into their same groups, and as a group they must choose a story (from the one's they had previously shared) to share as the most useful to discuss. Since they have all heard each other's stories, they have 3 to 4 to choose from to use as the "meat" in this activity to pick apart.

1. Once they choose a story, have them deconstruct it using the **taxonomy and principles** we just presented on. As the facilitator, you will want to once again use your own story as an example on how you want them to go through the taxonomy. Once you have provided them with an example on how you want them to analyze their situation, allow them time to do this within their small group. Also, be sure to have them highlight any techniques used in the situation, either based on the ones we presented on, or others that they feel are additional techniques that assisted them in responding to a situation.

2. Provide them with some poster paper and markers to help visualize all of the variables involved in the situation they are working with. They should use the poster paper to depict their deconstruction of the situation at hand. They can simply write words, or use images. Any thing goes. <u>Give them 20 minutes to do this, then move them on to the next part of the activity.</u>

3. Next, you will instruct them to develop a small skit (playfully), and be sure to have 3 versions of the skit, each version reflecting one of the techniques (block, deflect, disarm). They should have 25 minutes to do this as well. Encourage them to be creative and have fun!

4. Regroup, and have each small group share their story through the skits. Once they have gone through their three skits, have the larger group as a whole identify which skit they believe reflected a specific technique.

5. Before moving on to the next group, be sure to have the same group go through the taxonomy and identify the variables that had possibly influenced the entirety of the situation or incident. Some of this may have been touched upon through their skit, but this is a more directed attempt you should have them make. As they go through the taxonomy, using their situation as the backdrop, you may see them struggle a bit, but gently guide them through the taxonomy if you feel they need it.

6. Move on to the next groups, and repeat steps 4 and 5.

FACILITATOR NOTE: *take notes for an outline of the small groups' stories main points, and guide them through this if needed, as they discuss the taxonomy.*

Expected Learning Outcomes:

- Allow opportunity for participants to apply what they have learned in the response section to a particular situation.
- Help participants further understand the depth of an incident.
- Provide the participants with an opportunity to think about the variety of techniques that could be utilized in one situation.

Materials Needed:
- ✓ Poster paper
- ✓ Markers
- ✓ Other materials for skits to help with pros (as available)

Different Ways of Responding—20 minutes

This part of the response section is really to help validate any response the participants have shared, and reiterate the fact that there are many different ways we all respond to a situation, and it all has to do with the five variables we had discussed in depth through the taxonomy. Our responses can change all of the time, and it is heavily dependent on the context, characteristics, developmental influences, and intended outcomes at that given moment. You can walk through the following points to guide this section of the retreat:

- How and why did you respond the way you did?

- Go over the fact that our response is triggered by various factors such as the context, where we are in our own identity development, who it is making the comment, and who is with us at the time.

- Hand out the handout entitled "Distancing Behaviors Used by White People," (**see Appendix J**) and briefly skim over. This is just for their own reference, and it also helps them understand the possible behaviors on the other end that may contribute to the incidences we experience.

- Other ways to respond: REPORT!! Introduce to them the possibility of reporting a situation that could be considered a bias incident, especially if it has happened on campus (in the res hall, classroom ,etc.). Go over bias protocol as well as important people to know on campus **See Appendix K** for the UVM Bias protocol and resource list.

NOTE: *If this is being done on a different campus, be sure to gather that institution's bias protocol specific to them, and incorporate it into this section, along with any important people they believe students should know.*

- Next, take the time to have them recall a story and write a detailed summary of their incident, much like a bias report. You should provide them with a worksheet that is very similar to how they would actually report it at their institution (either online, or in paper format). **See Appendix L** for the modified paper version of UVM's reporting form.

- Close this section out by going around the room, and having each person share where they are at or how they are feeling.

Expected Learning Outcomes:

- Provide opportunity for participants to feel validated in any of their responses.
- Understanding that response may look different every time, and it has a lot to do with the changing variables.
- Understand what bias is, when and how to report a bias-related incident

Materials Needed:
- ✓ "Distancing Behaviors used by White people" handout
- ✓ Bias incident report form
- ✓ Bias protocol info
- ✓ Resource page

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This marks the start of <u>Replenish</u>. This is meant to cleanse the bad energy from the stereotypes and epithets experienced in part I. This should happen as the last activity of the evening before going into replenish the next morning.

1. Start up a bonfire during while one of the facilitator's is going over "different ways of responding."
2. Give the participants their sheet of votive paper back (the one they selected to discuss in their dyad). This is the paper they selected that they felt spoke to them in part I of this activity. Scatter the other sheets around the bonfire.
3. Be sure to have all of the participants, including the facilitators, huddled around the fire pit.
4. Preface the activity with the following script:

"As we reflect on the pile of stereotypes that we created earlier in this activity, you will note that it was beautiful from afar. As one draws near, it's not as beautiful as it seems. Our society is one of progress, equality, freedom—beautiful images from afar...with closer observation, with a more critical eye, this beautiful image, this mosaic of society, is tainted with ugliness—prejudice, discrimination, racism...oppression.

*The stereotypes and epithets are written on votive paper. Votive paper is used in funeral rites of the Vietnamese people. Funeral rites represent a traditional way of life to the Vietnamese people. **They are based on the concept of the indestructible soul and the close relationship between members of the same blood line. By assuming this responsibility, generation after generation retains the strong fabric of our society.***

***The paper is a part of tradition.** We are not dealing with happy matters. Stereotypes and epithets are not the most beautiful things in life, but like death, like funeral rites, they have become apart of our culture, our tradition. They are embedded in our society. Society constructed these stereotypes, and they are here. Now. They aren't just a personal and individual thing—they've become institutionalized. "Traditionalized" if you will.*

***The paper is cheap.** Like the paper, these stereotypes, awful phrases and images, these epithets, are "cheap" shots at our whole and beautiful selves. They may seem small, after all "its just a word", but its symbolism, as the votive paper represents the entire belongings of a passed one, these words can have a heavy toll on our beings.*

***The paper represents belonging of the deceased, our ancestors**...they are burned to be sent into the heavens with them. We share these words with our family, our ancestors, our people...generation after generation. The same pain we feel about these words are the same, if not more, feelings experienced by the generations before us. It illustrates how oppression becomes a vicious cycle. Repeated. Over and Over. Generation after generation.*

***The paper burns clean**...and sometime floats. As we burn these sheets, let us remember what our ancestors went through, what you went through this past hour, day, month, year...life, and what the next generation will go through. Let the burning be a tribute, but also a call to action."*

Next, instruct the participants to burn their individual piece, but before they do so, they should state the following:

I am a(n) <u>*fill in identity*</u> *but I am NOT a(n)* <u>**fill in a stereotype**</u>. For example, *I am a Mexican American but I am not lazy...*

Once the participant makes their statement, they should throw their paper into the fire. Go around the entire circle until everyone has thrown their stereotype into the fire. Once this is complete, give the participant's the rest of the pile of stereotypes from part I to burn. Be sure to burn all of the paper, and watch it as it burns away clean.

You have completed a full day of the retreat, and have begun the replenishing process that will be continued the next morning. Time to de-stress!!

Replenish

We are now going to continue the replenish section through a series of activities that help model for the participants the ways we can replenish our mind, body, and soul, and do this individually in the future. This section is about focusing on the self, and feeding our soul as to rid us of the negative energy and experiences we had immersed ourselves in the day prior.

Taking care of our Mind, Body & Spirit: Yoga—10 minutes

"Since we have all just gotten woken up, we thought it would be a good idea to have some physical activity that involves our minds, bodies, and spirit. We chose yoga because it is an activity that is popular and can be practiced either as simple exercise or can also include a mind/spirit component. We will be sharing our views on spirituality later in the day."

Have everyone prepare for some yoga, and space out as needed. Use the video you have selected to play for 8-10 minutes, and have the participants follow along. This activity is meant to set the tone, and provide a relaxing and rejuvenating aspect to the retreat.

Materials Needed:
- ✓ Yoga video/music for yoga

Whip of Emotions—10 minutes

In order to bridge from the previous activity and bring to the foreground those issues and emotions that have come to the surface over the last two days we will be doing a simple whip around the room to gauge where everyone is at and how hey are feeling.

a. **Whip Around** – Ask everyone to share a word or phrase that comes to you about what you think about what we have just done over the past days.

b. **Whip Around** – Ask everyone to share a word or phrase about what you are feeling right now, in this time and place.

Once everyone has gone, ease into the next activity.

Reading for Validation—30 minutes

Let the participants know that they will simply sit for a second to absorb what is going on around the room. Have them be at peace with what they are feeling, and to really try to be in tune with their current emotions. At this time, you will want to have several short readings (short stories, testimonies, etc.) that touch on race, identity politics, racism, or any other themes you feel are helpful for this section to flourish.

Have 2 to 3 readings available to read, and as the facilitators of this section, you will take turns reading on of the chosen stories while allowing the participants to listen intently, and process them.

   a. **Readings**
      - We encourage you to choose 3-5, only using 2 to 3, but being able to have choices. Be sure these chosen readings reflect multiple identities from the author's perspective (i.e. having an author who identifies as Black, Latino, Asian, etc.). You will want to choose readings that best represent your current audience so there is some connection to be made on the participants' behalf.

   b. **Responses to the readings**
      - After several of the readings have been shared, allow some time for the larger group to respond to the readings. This facilitation will be very fluid, and you will possibly be addressing issues as they arise in conversation.

You can choose to say the following:

"These readings can be validating for us because they reflect some of our own experiences. So many times when we are faced with racist situations we question ourselves and our interpretations of the situation. In fact, in many cases the message we get back is that we are being too sensitive or misinterpreting our own reality. What we know to be true is that we are able to correctly interpret our own reality, and that these things do happen because of people's perception of our racial/ethnic differences. You all know what it is like to think "Am I crazy or did they just say/do/etc. that"? But we know what it may feel like and we want you to know that you are NOT crazy. Trust yourself. And part of what this entire weekend is about is to learn to trust yourself and your feelings." (Refer back to "Distancing Behaviors Often Used by White People" handout.)

You can also choose to explore the following question if there is time: *In what ways do you validate your experiences and where can we find other voices that help validate our experiences?*

Examples may include:

- Reading – Novels, Histories, etc.

- Watching – Movies, Documentaries, Plays, etc.

- Listen – Music, Speeches, etc.

> **Materials Needed:**
> ✓ Selected readings
> ✓ Poster paper
> ✓ Markers

Feeding our Spirit—25 minutes

Begin talking about what spirituality means to us and how racism damages our spirit. This damage is caused mostly by internalized racism. Believing that we may really be those things we interface with on the television, in person, or within our own racial identity groups that are negative most of the time. Because racism damages our spirit, it is vital that we take the time to build and replenish our spirit.

First have them brainstorm (on poster paper) in the large group what spirituality means to them. You can ask:

- What is spirituality to you?

- How do you experience your own spirituality?

Once you feel you have a good list, ask the next question:

   a. What feeds your spirit?

Write out brainstorm responses. This should be done popcorn style with one facilitator taking notes on poster paper, and the other clarifying responses and making sure we have accurate responses. Once this is complete, you will want to transition into humor, and add that (or reemphasize it if it was already mentioned) as something that people may use to validate our experiences and replenish our spirit.

Next, begin to play video clips of comedians you have already decided upon to help the group make things a bit more lighter, and laugh a bit. Some of the clips that were used in the past were:

- George Lopez

- Margaret Cho

- Other comedians identifying as a racial minority that addresses the realities of race and racism.

Materials Needed:
- ✓ Poster paper
- ✓ Markers
- ✓ Video Clips of comedy

Establishing Trust—30 minutes

In this next activity, we will explore what trust is, and how we find those whom we trust. Now that we have expressed how we validate ourselves with activities and readings let us explore how we find people who can support us through these experiences. *In dyads, have participants explore the following questions*:

a. What are the characteristics of people you trust?
b. Share about a person you trust and why?

Come back into big group and share as appropriate. As a large group have participants think about people at UVM (or whatever institution you are at) that fall into this category of support people. Brainstorm a list together.

Once you have had them think about the people they trust, they should think about how they can be of support to their peers. You could begin to explore:

a. How can we show ourselves to be trustworthy?

Brainstorm this question as a group as well. Once confidentiality is mentioned (as it usually is, and if not, then a facilitator should mention it), do the "Whisper Down the Lane" activity.

Whisper Down the Lane: *In this activity, the facilitator comes up with a sentence or two (something fun), and whispers it into someone's ear. They are then prompted to pass the message along, until everyone has received the message. The very last person should report to the larger group what the message was out loud. Usually, the message is not accurate, and this activity should depict the way misinformation gets communicated.*

When you get to the end and the message has been totally garbled as for reflection from participants of what this means in real life. Ask about gossip. *Is there such a good thing as good gossip?* If so, what does this look like? As facilitators, you want to help them understand what "good gossip" is, such as spreading the news about a bias incident, or sharing the great news about accolades happening to someone in our very small community which helps

uplift us as a community. This is meant to help them understand how to talk to each other as a community, and share with each other the important information we can all benefit from as a community, hence, good gossip.

> **Materials Needed:**
> ✓ Poster paper
> ✓ Markers

Closing: Let Go!—10 minutes

Encourage them to be able to let go a healthy way and trust that whatever their response is to a situation is enough for that moment in time. Get them to share how they let go themselves:

a. In what ways do you let go? (brainstorm poster paper)
   i. Comfort food
   ii. Exercise
   iii. Writing
   iv. Debriefing with friends
   v. Sanctuary – making a special space for yourself

At the end of this, have the entire group circle up, and do a yarn exercise, asking them to reflect on what this weekend meant to them.

> **Yarn exercise:** *Be sure to have a roll of yarn, and the first person should be the facilitator with one end of the yarn. Instruct the participants to share one word, phrase, or sentence, hat will help them describe how this weekend has impacted them. Once they share, have them, throw the other end of the yarn to someone else across the circle, holding onto their end. This will eventually form a large web, connecting everyone to each other. Facilitator's can take a moment to talk about what this web metaphorically means, if you choose to. A nice gesture at the end of everyone sharing would be to cut off a piece of the yarn for everyone to save, or wear as a bracelet as a memory of this retreat.*

Additional Replenish Notes:

1. At the beginning of replenish, be sure to surround the front of the room with very peaceful elements such as plants, water, incense, etc. Build a sort of sanctuary, and use this set up as an introduction into replenish before entering into the rest of the activities. This does something nice for the space being used, and it models for them the ways they can surround themselves with meaningful things that help boorish their spirit.

2. At the beginning of the entire retreat, the facilitators in charge of Replenish, should take a Polaroid of every participant, and have them attach the picture to a paper bag which should be displayed throughout the retreat. Explain at the beginning that this is an ongoing piece of the replenish part of the retreat, and they should use these bags as a way to leave positive note for each other at the retreat. This is always nice to have throughout the retreat, and be sure to provide pieces of paper (post-its or small cut out pieces), and writing utensils in a central spot.

> **Materials Needed:**
> ✓ Poster paper
> ✓ Markers
> ✓ Yarn

Appendix A

Guided Meditation on the Space Between Each Breath

Use this guided meditation to help you achieve a state of single pointed focus on the space between each breath.

Take a comfortable position for meditation, either sitting or lying down. Make any adjustments you need to make to be comfortable for the next 5-10 minutes.

Gently close your eyes and focus your attention on your breath. Feel the rhythmic pulsation of the breath on the way in and on the way out. As you focus your attention on the breath, allow your state of relaxation to deepen through the breath. Feel your body relaxing with each inhalation, and release any tension you may be holding with the out-breath.

As you continue to relax, feel your awareness as it's gently guided to the space between the breath. Feel and sense as the breath moves in, a tiny pause, just before the in-breath becomes the out-breath. As you breath out, feel that tiny pause, that momentary stillness, where the breath changes directions and becomes the in-breath.

As you continue to focus on the breath and allow your attention to simply observe the space between the breath, that space will naturally open itself to you. Remain free from trying to grasp at the space between each breath, or from trying to make anything happen. Just simply watch and observe the breath, and that momentary space of stillness between the in-breath and the out-breath….and between the out-breath and the in-breath.

As you observe this space, you may naturally experience that space expanding. Your sense of peace and stillness within you will naturally, and easefully expand with each breath you take.

If you find your mind wandering, or if you become aware that your attention has drifted to some other thought or sound, simply become aware of where your attention is focused, and bring you awareness back to the breath, and from the breath, move your awareness into the space between each breath. Feel that space expand with each breath you take. Just observe the breath. If you try to grasp at the space between the breath, it may elude you. So just observe it, allow it to naturally expand. Feel the breath guiding you into that deep space of stillness within you and rest there for the next few minutes.

When you're ready. Slowly and gently begin to bring yourself out of meditation. Just as slowly as we moved into meditation, move out. Feel more energy moving into your body, and begin to move the body, starting with your fingers and toes, and then expanding into larger movements. When you're ready, open your eyes and sit quietly for another moment before you go about your activities.

Aikido Principles

- **Recognize:** "*Aikido is not a way to fight with or defeat enemies; it is a way to reconcile the world and make all human beings one family.*"

In the context of Racial Aikido, this principle translates into the act of recognizing what is being said, of understanding the many forms of racism and internalized racism, and of combating it and defending yourself in ways that are harmonious with all involved.

- **Respond:** "*The essence of Aikido is the cultivation of ki [a vital force, internal power, mental/spiritual energy].*"

Once one is able to recognize, the response that is triggered varies depending on context, people involved, and one's own development. Response can be based on the energy you have available at the time, levels of strength, mental and spiritual, sense of one's own identity development, and one's feelings of appropriateness at the time of the incident.

- **Replenish:** "*Aikido is primarily a way to achieve physical and psychological self-mastery.*"

Psychological self-mastery allows one to replenish and renew the mental and spiritual energy needed to respond, alleviating the stress, and sometimes pain one endures when addressing issues of racism and internalized racism. This Aikido principle of replenishment focuses on taking care of our own needs in order to maintain a healthy physical, emotional, and spiritual image of self as a racially marginalized human being in the United States.

Reference: http://www.wikidofaq.com/introduction.html

Personal Identity Wheel

Favorite Music • One Talent • Favorite Food • No. of Siblings • Favorite Animal • One Skill to Improve • Slogan • Favorite Color

Name

Who am I as an Individual?

Three Personal Characteristics

1.

2.

3.

Courtesy of the "Who: Not in Our House" program at the Intergroup Relations Center, Arizona State University, 1998.

Appendix D

Social Identity Wheel
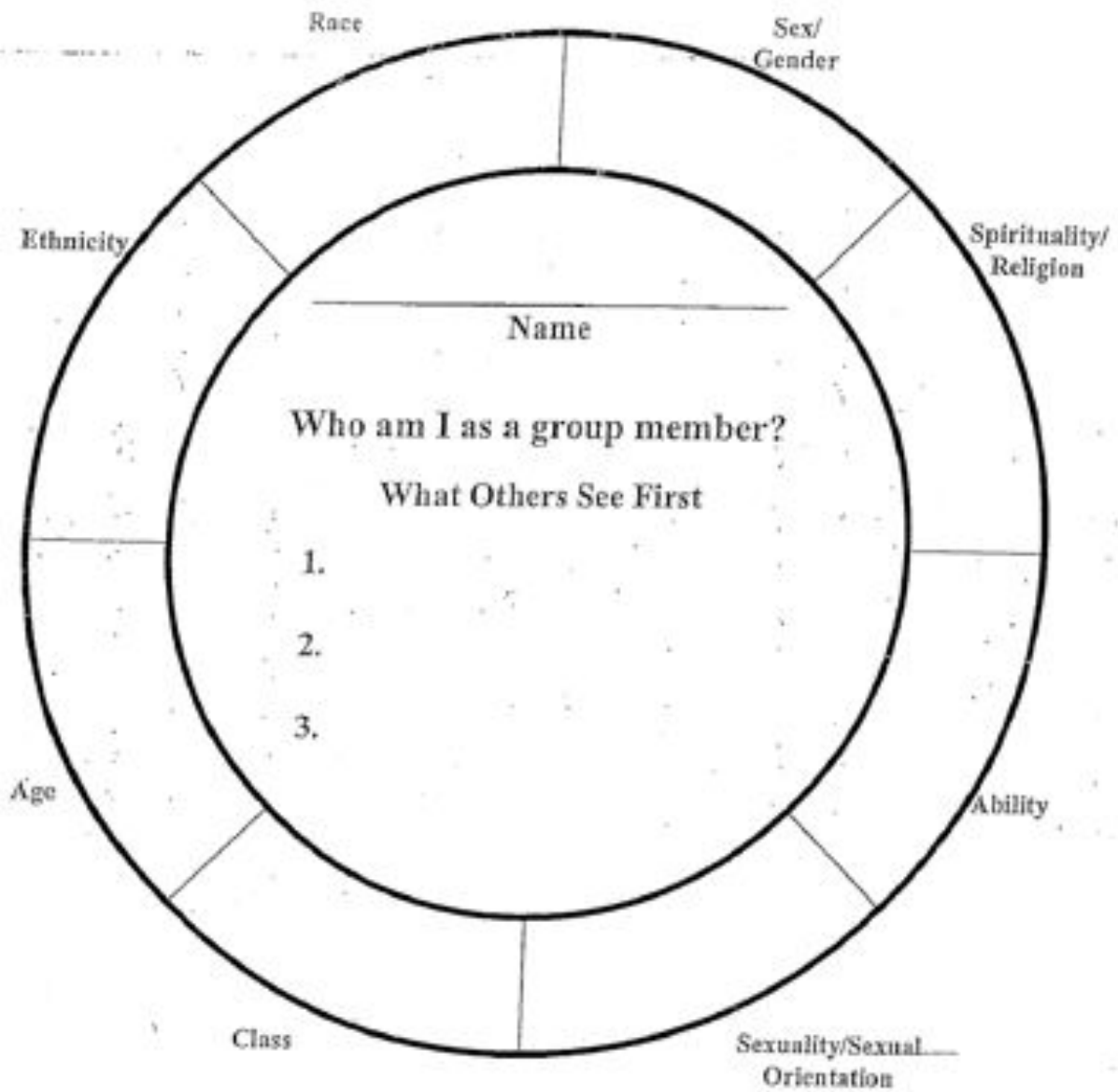
Race

Sex/Gender

Spirituality/Religion

Ethnicity

Name

Who am I as a group member?

What Others See First

1.

2.

3.

Ability

Age

Class

Sexuality/Sexual Orientation

Courtesy of the "Hate: Not in Our House" program at the Intergroup Relations Center, Arizona State University, 1998.

Appendix E

Context Wheel

A circular diagram (context wheel) with an inner and outer ring divided into sections.

Outer ring labels:
- Family Background (upper left)
- Sociocultural Conditions (upper right)
- Current Experiences (lower left)
- Career Decisions and Life Planning (lower right)

Inner circle text:

Name

What current conditions are affecting my identity right now?

1.
2.
3.
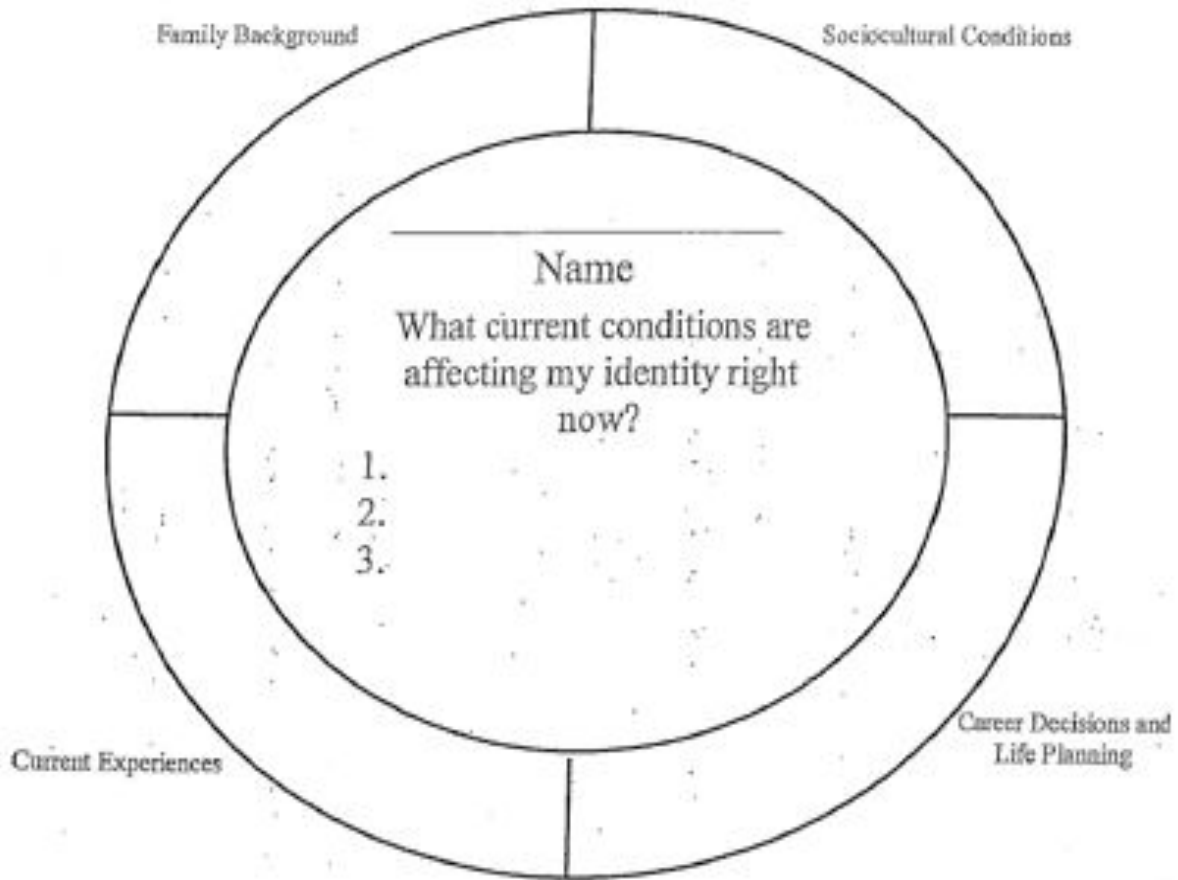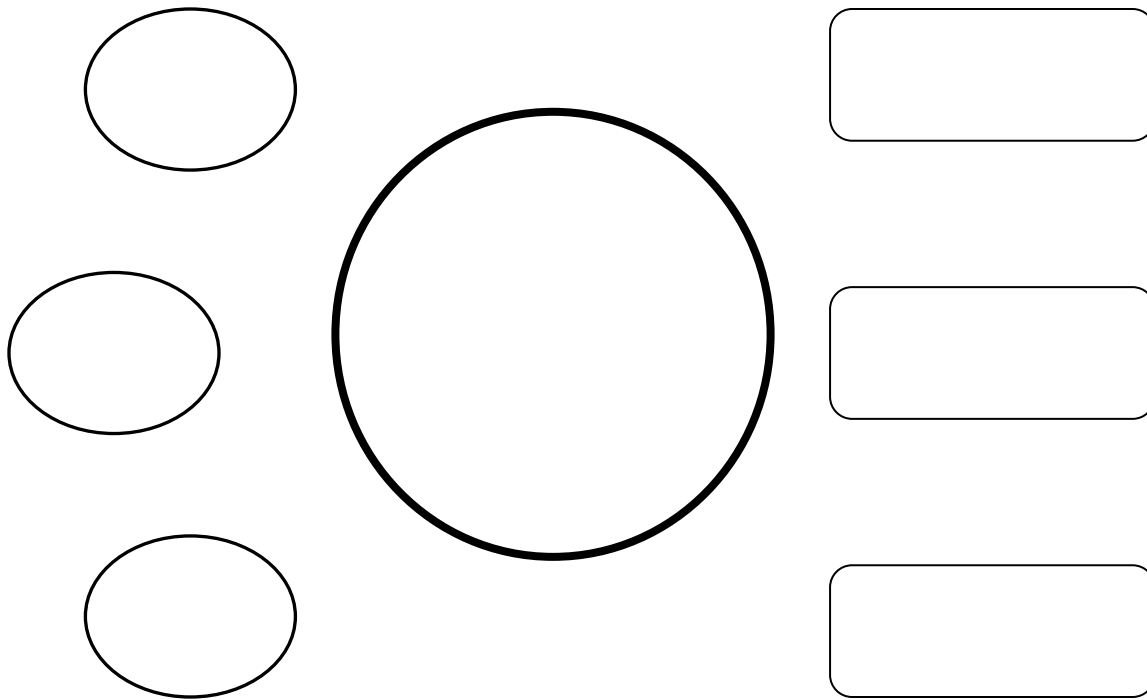
Appendix F

Circles of My Multicultural Self

This activity highlights the multiple dimensions of our identity. It addresses the importance of self-defining what is important about ourselves as the importance of challenging stereotypes.

Part I

Place your name in the center circle below. In addition write a central identity or descriptor that is important to you. In the additional circles write other aspects of your of your identity that you feel is important in defining you. This can include anything: Asian American, female, athlete, educator, artist, scientist, Taoist, mother, or any descriptor with which you identify.

Part II

In the Squares write 3 identities or descriptors that people assume about you upon the first few minutes of meeting you.

Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence.

I am a(n)_____but I am NOT a(n)_____

Appendix G

Multiple Dimensions of Identity Model
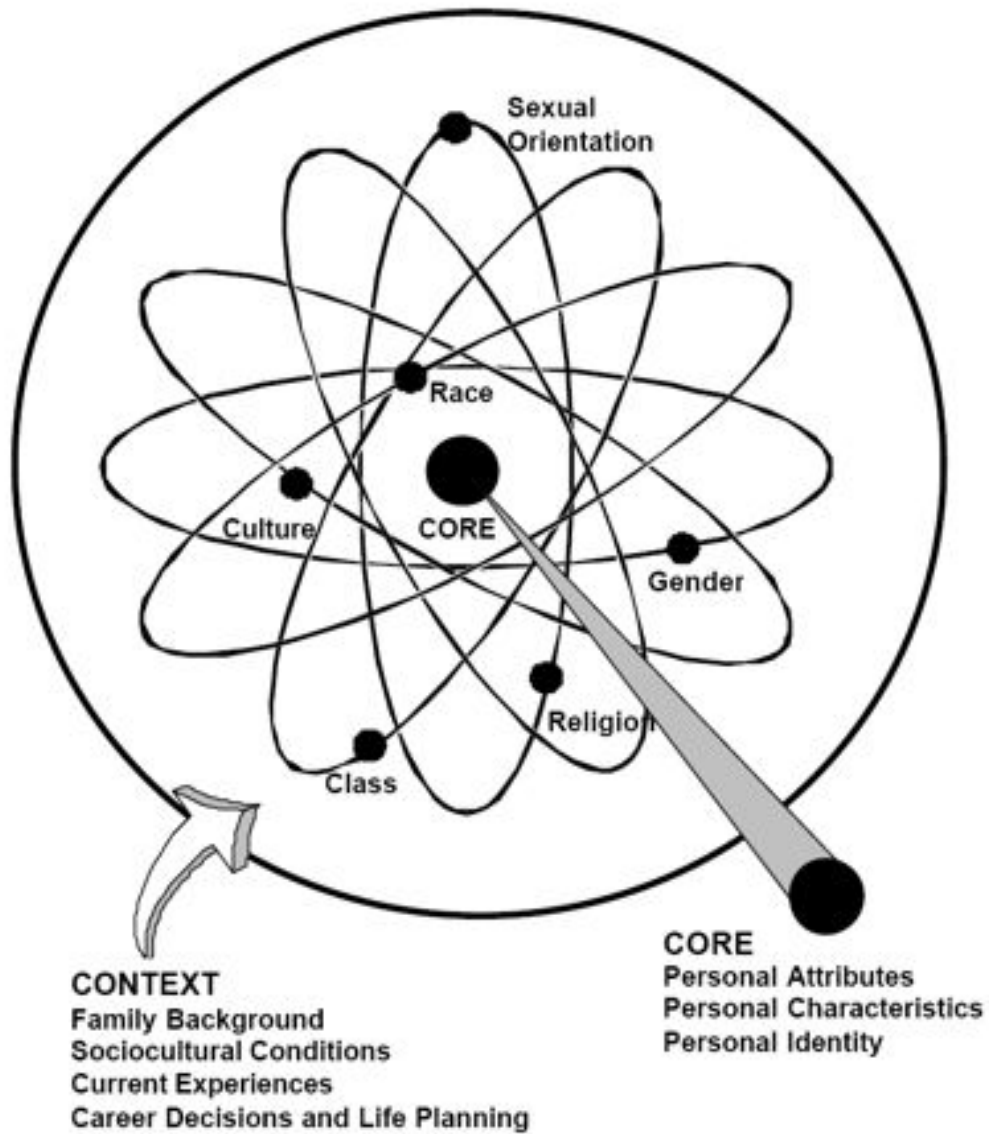
FIGURE 1.
Model of Multiple Dimensions of Identity

Jones, S.R. & McEwen, M.K. (2000). A conceptual model of multiple dimensions of identity. *Journal of College Student Development*. 41(4).

Where are you in Your Identity Development?

Given Atkinson's model of Identity Development, where do you think you are?

Do you think you developed your racial identity in a different way?
Feel free to come up with you own developmental journey!
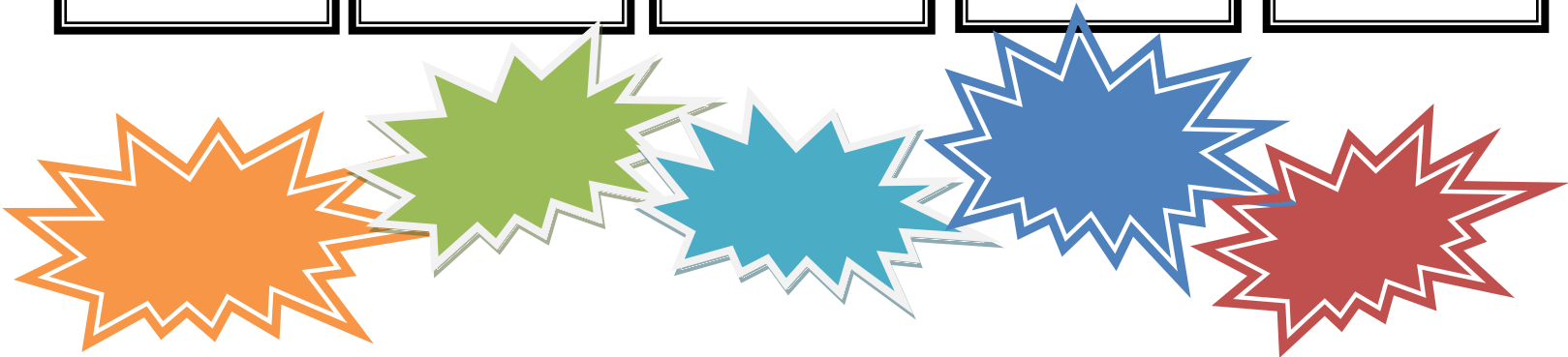
Appendix I

TAXONOMY

	CLDOA	SENDER	RECIEVER
1	**Characteristic**	Emotional Identity (in or outgroup) Physical Spiritual	Emotional Identity (in or outgroup) Physical Spiritual
2	**Context & Location**	Private v. Public 1:1 v. group peers v. not	Private v. Public 1:1 v. group peers v. not
3	**Developmental Influences**	Ethnic identity Emotional Maturity Cultural background	Ethnic identity Emotional Maturity Cultural background
4	**Outcome & Objective**	Win v. lose Teach v. understand Escape v. chase away Confront v. engage	Win v. lose Teach v. understand Escape v. chase away Confront v. engage
5	**Afterward**	Closure Unexpressed /unacknowledged impact Reward Loss Affirmation	Closure Unexpressed /unacknowledged impact Reward Loss

Techniques

1.	**Blocking**	Defending one's own self by blocking an attack either verbally, emotionally, or cognitively.	
2.	**Deflecting**	Deflect the aggressor's energy back onto them by asking questions, and making it their issue to work on.	
3.	**Disarming**	Coming from an educational angle and asking the aggressor why they made a specific comment that they did, disarming them of their ignorance and possibly providing them with alternative ways to think about a specific issue.	

Distancing Behaviors Often Used by White People

by James Edler and Bruce Irons

As Whites work on the issue of racism, certain avoidance or distancing behaviors invariably arise. These behaviors may be unconscious and arise from a universal need for safety, security and a positive self-image. However they minimize the impact of the workshop, since racism cannot be confronted at a distance. To really understand and deal with racism entails experiencing various levels of personal questioning, discomfort and bewilderment about personal responsibility. Becoming aware of one's armor of distancing behaviors can allow one to move past such struggles and begin a constructive effort to confront personal and societal racism.

1. Definitions Game

This behavior prevents people from addressing the problem of racism by requesting a "clear," absolute definition of racism and related terms, which often leads to involved, abstract discussions. This is not to be confused with an actual need to clarify differences among concepts like racism, discrimination, prejudice and the like.

2. Where are the People of Color?

Many White people believe that until they can discuss racism with people of color directly, the issue can't be addressed. This belief also suggests that if there are only a limited number of minorities representing a particular organization or community, racism isn't a problem. Racism, however, may be the very reason they are not present.

3. Racism Isn't the Only Problem

Frequently, White people insist that racism is part of a larger societal problem, and must therefore be discussed within the context of other problems such as sexism, crime, and poverty. While it is true that many forms of oppression are deeply intertwined, this behavior is one way to avoid confronting racism directly.

4. Being an Expert

While White people spend numerous hours theorizing about what it is like to be oppressed, they seem to take little action in their communities to combat the problem. This manifests as "some of my best friends are..." or "I'm the okay White person

in this group," and leads to denying the need to change racist views they may embrace.

5. Instant Solutions

Advocates sometimes simplify the problem of racism by promoting single solutions such as "Change the Schools" which have their value, but can be self-limiting. In order to effectively combat problems such as racism, advocates must look at how things are rather than "how they should be."

6. Find the Racist

One of the most destructive behaviors transpire when members of a White group working on the issue of racism attack one another for their "racist comments." This generates a climate of uncertainty among the group and may prevent further discussions about how to constructively address racism in White communities.

7. After I...

Those people who do nothing or only minimally invest in the area of combating racism justify their actions by focusing on all the things that prevent them from taking action. For example, one might say, "I will challenge racism when I get my degree" or "It's too big a problem. I don't know what to do!" Excuses like these are common and become a routine way to avoid fighting racism.

8. Geography

Racism is a sickness that prevails in most areas regardless of the size of the minority population. For this reason, White people must ask themselves what it is that keeps minorities from living and working in their White communities, and avoid focusing strictly on those areas that have developed reputations for overt "race problems."

9. You've Come a Long Way

Developing rationales that emphasize what changes have or may have occurred among people of color, slow down and even prevent White people from confronting racism. This strategy implies that these groups should be satisfied with certain improvements that have indeed occurred in their communities. Though victories hard won must be acknowledged, it is important not to discount what is left to be done and the retrogression that has occurred during the past decade.

Adapted from an article by James Edler and Bruce Irons.

Appendix K

Bias Protocol 101

Bias incidents and/or hate crimes involve behavior that is motivated by bigotry and prejudice regarding a person's real or perceived race, religion, sexual orientation, ethnicity, national origin, ancestry, gender, age or disability gender identity and/or expression. **Bias incidents** include those actions that are motivated by bias, but not meet the necessary elements required to prove a crime. **Hate crimes** are any criminal act motivated by bigotry or prejudice regarding a person's real or perceived membership in a particular class or group. A **hate crime** is a bias incident that has risen to the level of a violation of criminal statue. *All hate crimes are bias incidents, but not all bias incidents are hate crimes.*

What is the Protocol to Report a Bias?

Upon receiving information (verbal or written) about a bias act or behavior, you are encouraged to take the following action:

1. If anyone is physically injured or in danger, call 911 immediately.
2. If no one is injured or in danger, contact Police Services at 656-3473, the Dean of Student's office at 656-3380, or AA/EO at 656-3368. Confidentially will be maintained.
3. Preserve all physical evidence for Police Services (eg. Photos, Written Facts, etc.) Help preserve evidence by not removing, cleaning or disposing of any offending graffiti or other materials before they have been documented by the Police. Special Note: If the reporting person(s) does not want police involvement, it is strongly encouraged that a (third) party document and report the act.
4. Note: If the incident occurred in a Residence Hall, contact the Resident Advisor, Asst. Resident Director or the Resident Director, who will then contact Police Services.

If you did not report the bias incidents to either Police Services, Dean of Students, or AA/EO, it is not considered an *official bias report.*

How do I find support or help others find support?

Remember, there is a difference between *reporting* and *supporting*. Once the bias incident has been properly reporting ,you can find support networks in any places on campus. Typically, the following offices serve as a means of supporting you in any situation you may find yourself in, regarding bias. These offices are, but are not limited to:

- ALANA Student Center
- LGBTQA Services
- Women's Center
- AA/EO
- Counseling Center
- Center for Cultural Pluralism
- Dean of Students Office

Again, seeking out support may entail unofficially reporting the incident, but know that you must report it to one of the 3 offices listed above as official reporting agencies. The supporting offices can serve as a means to empower you to do so, or assist you in any to help you officially report.

Appendix L

Reporting a Bias Incident

You can report a bias incident anonymously online through the Police Services Website. Log on to https://www.uvm.edu/~police and go to "Reports and Stats" on the left side of the page, then click on "Bias Incidents." You will then be able to complete the blank fields it is asking for, and submit anonymously.

Select the type of incident occurring:

Bias Incident ▼

Where did the incident occur?

Enter an exact location or address where this incident occurred:

Enter any special dates/times when this incident occurs/has occurred:

Explain why you suspect a bias crime/incident has or is being committed at this location (please provide as much detail as possible):

Suspect's Name(s):

Optional: If you are willing to talk to a UVM Police Officer, please provide the necessary contact information:

APPENDIX H: BUDGET, *LGBTA STUDENT LEADERSHIP RETREAT*, THE PENNSYLVANIA STATE UNIVERSITY, UNIVERSITY PARK

The LGBTA Student Resource Center

The Pennsylvania State University, University Park

LGBTA Student Leadership Retreat for the Pennsylvania State University System: BUDGET

Leadership Retreat							
	2010-2011			*2011-2012*			*2012 - 2013*
	Request	*Allocation*	*Spent*	*Request*	*Allocation*	*Spent*	*Request**
Transportation	$787.12	$787.12	$756.79	$0.00	$0.00	$0.00	$0.00
Venue with Food NOT included	$3,196.00	$3,196.00	$2,986.00	$0.00	$0.00	$0.00	$0.00
Supplies	$282.30	$282.30	$450.35	$0.00	$0.00	$0.00	$0.00
Participant - Shirts	$0.00	$0.00	$0.00	$0.00	$0.00	$0.00	$0.00
Transportation	$0.00	$0.00	$0.00	$800.00	$600.00	$978.19	$0.00
Venue with Food NOT included	$0.00	$0.00	$0.00	$3,000.00	$3,000.00	$2,166.28	$0.00
Supplies	$0.00	$0.00	$0.00	$450.00	$400.00	$319.01	$0.00
Participant - Shirts	$0.00	$0.00	$0.00	$450.00	$0.00	$0.00	$0.00
Fall 2012 Revised Leadership Retreat One Day Conference Supplies	$0.00	$0.00	$0.00	$0.00	$0.00	$0.00	$500.00
	$4,265.42	$4,265.42	$4,193.14	$4,700.00	$4,000.00	$3,463.48	$500.00

* Budget request for 2012-2013 is reduced due to change in format and length from a multi-day program to a day-long event.

APPENDIX I: ONE-DAY PROGRAM BUDGET, *LGBTA STUDENT LEADERSHIP RETREAT*, THE
PENNSYLVANIA STATE UNIVERSITY, UNIVERSITY PARK

LGBTA STUDENT LEADERSHIP RETREAT 2012

ONE-DAY AGENDA

INSERT DAY & DATE HERE	
8:00 am to 8:30 am	Check-in and Continental Breakfast
8:30 am to 9:00 am	Welcome and Energizer (Name Game)
9:00 am to 9:30 am	Iceberg Profile Charts – Getting to know you...a bit deeper! ▪ Top 1/3 of Individual Charts –Name/things people know by looking at participant ▪ Lower 2/3rds: What cannot be seen: Religion, Class, Ability, etc.
9:30 am to 10:45 am	Power and Group Communication/ "Being the Star" Exercise ▪ High/Low Context Communication ▪ How do I respond to Conflict?
10:45 am – 11:00 am	Break
11:00 am – 12:00 pm	Power and Privilege Step Into the Circle/Cross the line
12:00 pm – 1:00 pm	Lunch
1:00 pm – 1:15 pm	Energizer
1:15 pm – 2:15 pm	Personal Identity Profiles
2:15 – 4:15 pm	True Colors Assessment and Discussion
4:15 pm – 4:30 pm	Break
4:30 pm – 5:30 pm	Campus Caucusing - What issues affect your campus how can you work together?
5:30 pm – 6:30 pm	Dinner
6:30 pm – 7:30 pm	Closing Activities – Review Day of Activities and add to Iceberg sheets... ▪ Write on chart *one thing* you will take away and change as a leader Review ▪ Communication Styles ▪ True Color Representation ▪ Hot Buttons/Pet Peeves/Responding to Conflict ▪ Take away/change
7:30 pm – 8:00 pm	Clean-up/Evaluations/Wrap-up

APPENDIX J: FACILITATOR APPLICATION, *QUEER LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, DAVIS

The Lesbian, Gay, Bisexual, Transgender Resource Center Presents the

3ʳᵈ *Annual*

Queer Leadership Retreat

November 4 - 6, 2011

Application deadline:
October 7, 2011 <u>by 12 Noon</u> at the LGBT Resource Center

Personal Information:

Name: _____

Current Address: _____

Phone #: _____ E-mail: _____

Age: _____ Hometown: _____

The following questions are to help us with housing and workshop configurations:

Gender (*Optional*): _____

Preferred Gender Pronoun(s) (*Optional*): _____

Ethnicity (*Optional*): _____

Sexual Orientation (*Optional*): _____

Housing Preference *(please circle preference):*

Gender Neutral   *Gender Specific*   *No Preference*

If you marked "Gender Specific," please state your preference:

_____

Student Status *(as of Fall 2011)*:

Please circle your year: *1st   2nd   3ʳᵈ   4ᵗʰ   5ᵗʰ   Other*

Transfer student? *Yes / No*   If yes, quarter/year transferred? _____/_____

Major(s): _____

Minor(s): _____

How many years have you attended the UCD Queer Leadership Retreat before?
As a…

Participant: _____ years   Facilitator: _____ years   Home Group Leader: _____ years

Retreat Info:

T-Shirt Size: *XS   S   M   L   XL   2XL*

Meals *(please circle preference)*:   *Vegetarian   Non-Vegetarian   Vegan*

Other dietary needs: _____

Any serious food allergies (*i.e. lactose intolerance, nuts, etc.*): _____

*Three meals will be provided per day. They include: dinner Friday night, breakfast, lunch, & dinner Saturday, and breakfast and lunch Sunday. Additional snacks will be available during breaks.

Emergency Contact Information

Please indicate on both contacts whether or not you would like us to use discretion when calling.
(For example, rather than disclosing "Queer Leadership Retreat", saying "UC Davis Leadership Retreat.")

Primary Emergency Contact: _____

Phone #: _____   Discretion? *Yes   No*

Secondary Emergency Contact: _____

Phone #: _____   Discretion? *Yes   No*

In the case of an emergency, are there any health issues or concerns we should be aware of?
_____
_____
_____

2

Needs and accommodations:

_____
_____
_____
_____

Facilitator/Home Group Leader Application 2011

Please answer the following questions in a well-stated paragraph in the space provided. Your answers will be carefully considered throughout the application process. In addition, we will be having individual interviews with applicants upon reviewing applications.

1. **Briefly describe your former experience as a facilitator or participant in a conference/workshop setting.**

2. **Describe your experience with, or how you would handle difficult conversations that potentially bring up emotions? (If possible, provide a specific example)**

3. **How will you contribute to other participants' experience at the leadership retreat?**

4. **Why do you want to be a facilitator and/or home group leader at the Queer Leadership Retreat?**

5. As a facilitator and/or home group leader, what would you do to…

a. **Encourage timid/quiet individuals to participate?**

b. **Considerately discourage over-participation and conversation domination?**

c. **Focus a group conversation that has deviated off-topic?**

If you are selected, the cost will be $25 for lodging, transportation and food.
For financial assistance, please email Elizabeth Krause at eakrause@ucdavis.edu

Would you be able to attend the <u>mandatory</u> training sessions on:

For facilitators:

Thursday, October 13, from 6:30 to 8:30 pm?   Yes   No

Thursday, October 20, from 6:30 to 8:30 pm?   Yes   No

For home group leaders:

Thursday, October 20, from 6:30 to 8:30 pm?   Yes   No

If you are not selected as a workshop facilitator and/or home group leader, would you like to be considered to attend as a participant?

Yes   No

4

For workshop facilitators: please indicate which workshops you would be interested in facilitating by ranking them from 1 to 8 (1 = most interested; 8 = least interested):

___ **Intersections of Identity: Queerness & Ability**
___ **Power & Privilege**
___ **Gender**
___ **Queers in the Media: Representations & Critiques (with a zine component)**
___ **Kink, BDSM, and Polyamory**
___ **Coming Out**
___ **Our Story of Queer Activism**
___ **Queers & Militarism**

Please list any ideas for workshops not listed above:

APPENDIX K: PARTICIPANT APPLICATION, *QUEER LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, DAVIS

The Lesbian, Gay, Bisexual, Transgender Resource Center Presents the

3^rd Annual

Queer Leadership Retreat

November 4 - 6, 2011

Application deadline:
October 14, 2011 by 12:00 pm at the LGBT Resource Center

Personal Information:

Name: _____

Current Address: _____

Phone #: _____ E-mail: _____

Age: _____ Hometown: _____

The following questions are to help us with housing and workshop configurations:

Gender (*Optional*): _____

Preferred Gender Pronoun(s) (*Optional*): _____

Ethnicity (*Optional*): _____

Sexual Orientation (*Optional*): _____

Housing Preference *(please circle preference):*

Gender Neutral   *Gender Specific*   *No Preference*

If you marked "Gender Specific," please state your preference:

_____

Student Status *(as of Fall 2011)*:

Please circle your year: *1st   2nd   3^rd   4^th   5th*

Transfer student? *Yes / No*   If yes, quarter/year transferred? _____/_____

1

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Major(s): _____

Minor(s): _____

How many years have you attended the UCD Queer Leadership Retreat before?
As a…

Participant: _____ years   Facilitator: _____ years   Home Group Leader: _____ years

Retreat Info:

T-Shirt Size: *XS   S   M   L   XL   2XL*

Meals *(please circle preference):*   *Vegetarian   Non-Vegetarian   Vegan*

Other dietary needs: _____

Any serious food allergies (*i.e. lactose intolerance, nuts, etc.*): _____

*Three meals will be provided per day. They include: dinner Friday night, breakfast, lunch, & dinner Saturday, and breakfast & lunch on Sunday. Additional snacks will be available during breaks.

Emergency Contact Information

Please indicate on both contacts whether or not you would like us to use discretion when calling. *(For example, rather than disclosing "Queer Leadership Retreat", saying "UC Davis Leadership Retreat.")*

Primary Emergency Contact: _____

Phone #: _____   Discretion? *Yes   No*

Secondary Emergency Contact: _____

Phone #: _____   Discretion? *Yes   No*

In the case of an emergency, are there any health issues or concerns we should be aware of?
_____
_____
_____

Needs and accommodations:
_____
_____
_____
_____

2

PARTICIPANT APPLICATION 2011

Please answer the following questions in a well-stated paragraph in the space provided. Your answers will be carefully considered throughout the application process.

1. **Why do you want to participate in the leadership retreat?**

2. **What do you expect to gain from the leadership retreat?**

3. **As a participant, how will you…**

   a. **Encourage others to participate?**

   b. **Contribute to other participants' experience?**

3

c. **Deal with difficult and/or sensitive subject matter?**

4. Is there anything specific you are looking to get out of this retreat? If so, please describe.

If you are selected, the cost will be $25 for lodging, transportation and food.
For financial assistance, please email Elizabeth Krause at eakrause@ucdavis.edu

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APPENDIX L: ELECTRONIC PARTICIPANT APPLICATION, *QUEER LEADERSHIP RETREAT,* NEW YORK UNIVERSITY

Queer Leadership Retreat Application 2007

DEADLINE IS FRIDAY, SEPTEMBER 14TH at 5pm!!!

For more detailed information on the NYU Queer Leadership Retreat, click here.

First & Last Name:

Preferred Name :

NYU Email Address:

Phone Number:

Is it okay to leave an LGBT-related message at this number?:
    Yes
    No

Classification:
    Undergraduate student
    Graduate student

Year in school:
    1st Year
    2nd Year
    3rd Year
    4th Year
    4+ Years/ Other

Gender Identity:

Race/Ethnicity:

Sexual Orientation:

How did you hear about the NYU Queer Leadership Retreat?:
Please check all that apply!
    Flier
    Email or listserv
    Friend or referral
    NYU online events calendar

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LGBT Office Website

LGBT Office Staff

Resident Assistant

LGBT peer educator

NYUTV

Faculty

Administrator/staff

Other:

Extracurricular Involvement

Please describe your involvement with **LGBT** activities **_on campus_** or at a previous school (including high school) if you are new to NYU:

Please describe your involvement with **LGBT** activities **_off campus_**:

List other activities you are involved with:

Questions

How would you describe NYU's queer community? If you are new to NYU, please describe your experience with the queer community in general.
(please limit responses to 1-2 paragraphs)

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Please present your reason for wanting to attend the NYU Queer Leadership Retreat.
(please limit responses to 1-2 paragraphs)

In what ways do you think this experience will help you as a student leaders and how do you hope to bring what you have learned back to campus?
(please limit responses to 1-2 paragraphs)

Retreat Logistical Questions

We will be leaving for the retreat on Friday, September 28th at 1:00pm and returning to campus on Sunday, September 30th at 4:00pm.

Do you have any classes on Friday:

    Yes--- If yes, please list state the start and end time of the class:

    No

Between Friday, September 28th and Sunday, September 30th, will you be under the age of 18?

    Yes*

    No

*Please note that if you answered "yes," upon being selected to attend retreat, it is required that all participants under the age of 18 seek parental consent. For more information or questions, please contact Dre Domingue, Assistant Director for the Office of LGBT Student Services at (dre.domingue@nyu.edu).

Please list any special accomodations & dietary needs/restrictions:

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Additional information you want us to know:

APPENDIX M: PROGRAM SCHEDULE, *LGBTA STUDENT LEADERSHIP RETREAT*, THE
PENNSYLVANIA STATE UNIVERSITY, UNIVERSITY PARK

LGBTA Student Leadership Retreat Agenda

(One-Day Program)

INSERT DAY & DATE HERE	
8:00 am to 8:30 am	Check-in and Continental Breakfast
8:30 am to 9:00 am	Welcome and Energizer (Name Game)
9:00 am to 9:30 am	Iceberg Profile Charts – Getting to know you…a bit deeper! ▪ Top 1/3 of Individual Charts –Name/things people know by looking at participant ▪ Lower 2/3rds: What cannot be seen: Religion, Class, Ability, etc.
9:30 am to 10:45 am	Power and Group Communication/ "Being the Star" Exercise ▪ High/Low Context Communication ▪ How do I respond to Conflict?
10:45 am – 11:00 am	Break
11:00 am – 12:00 pm	Power and Privilege Step Into the Circle/Cross the line
12:00 pm – 1:00 pm	Lunch
1:00 pm – 1:15 pm	Energizer
1:15 pm – 2:15 pm	Personal Identity Profiles
2:15 – 4:15 pm	True Colors Assessment and Discussion
4:15 pm – 4:30 pm	Break
4:30 pm – 5:30 pm	Campus Caucusing - What issues affect your campus how can you work together?
5:30 pm – 6:30 pm	Dinner
6:30 pm – 7:30 pm	Closing Activities – Review Day of Activities and add to Iceberg sheets… ▪ Write on chart *one thing* you will take away and change as a leader Review ▪ Communication Styles ▪ True Color Representation ▪ Hot Buttons/Pet Peeves/Responding to Conflict ▪ Take away/change
7:30 pm – 8:00 pm	Clean-up/Evaluations/Wrap-up

(MULTI-DAY PROGRAM)

Day One – Friday — Team Building/Getting to Know You!

Location:

Time	Activity	Location
3:00pm	Meet at LGBTA Student Resource Center	101 Boucke
3:15pm	Walk to vans in back parking lot – pack & leave!	Parking Lot
3:45pm	Arrive at Hartman Center: Unload Bags in Cabins	Hartman Center
4:15pm	Binders and house keeping items	Chapel
4:45pm	Start Personal Profile Chart More of an art project at this stage - Use top ½ of paper: ■ picture to represent yourself (fish, dragon, teddy bear, flower etc) ■ Name ■ Major ■ Year in school ■ Campus	Chapel
5:30pm	DINNER	Dining Hall
6:45pm	SES	Chapel
9:00pm	Cookies and Journaling	Chapel
9:45pm	Evaluations: Day 1	Chapel
10:00pm	Get ready for bed	Cabins
11:00pm	Movie & Snacks ☺	Chapel
End of movie	**Lights Out EVERYONE**	Cabins

Day Two – Saturday — Who Am I? How Do I Communicate? What is a Leader?

Location:

Time	Activity	Location
7:15am	ALL WAKE UP CALL	Cabins
8:00am	BREAKFAST	Dining Hall
9:00am	Team Builder/Energizer	Chapel
9:30am	Mailboxes!	Chapel
10:00am	Personal Identity Profiles	Chapel
10:45am	Introduction to Power & Privilege	Chapel
12:00pm	LUNCH with Presenters	Dining Hall
1:15pm	Star Power	Chapel
2:30pm	Energizer!	Chapel
2:45pm	Campus Organizing, Leading Change, Responsible Activism	Chapel
3:15pm	Leadership Workshop	Chapel
5:00pm	FREE TIME! MAILBOXES!	Chapel
5:30pm	DINNER	Dining Hall
7:00pm	Quiz & Discussion	Chapel
8:00pm	Journaling	Chapel
8:45pm-9:30pm	Connections!	Chapel
9:30pm	Evaluations Day 2	Chapel
10:00pm	Get ready for bed	Cabins
11:00pm	Movie & Snacks	Chapel
End of movie	**Lights Out EVERYONE**	Cabins

Day Three – Sunday	*What I learned? Personal Profile. What vision will I take with me?*	
		Location:
7:15am	WAKE UP CALL	Cabins
8:00am	**BREAKFAST**	**Dining Hall**
9:00am	Pack & load vans	**Parking Lot**
10:00am	Communication Discussion	Chapel
11:00am	Journaling	Chapel
12:00pm	**LUNCH**	**Dining Hall**
1:00pm	Personal Profiles	Chapel
2:00pm	**Clean Up**	**Chapel**
2:30pm	**Closing Circle Activity (Group hugs ☺)**	**Chapel**
3:00pm	**FINAL EVALUATIONS**	**Chapel**
3:30pm	Travel back to LGBTA Student Resource Center	Vans

APPENDIX N: PROGRAM SCHEDULE, *Q-LEAGUE LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, SAN DIEGO

Q League Retreat Fall 2011

October 8, 2011 • Muir College: Mandeville Suite (Top Floor of Tioga Hall)

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:30 AM	Team builder/Energizer Tree and Squirrel game (Alina and Eliseo)
10:30 AM	Break
10:45 AM	Who are we and who do we want to be? • Sharing org purposes • Charting
11:30AM	Workshop (Funding an organization) –Claire
Noon	Lunch (on your own)
1:00pm	Team Builder: Tentative--Move your butt
1:30pm	Social Justice Activity: Building Common Ground
3:30pm	Quality Time/Long Break
4:00pm	Our stories/sharing stories
5:00pm	Workshop (Facilitation) • Do's and Don't • Sharing out/stories
6:00pm	Break (feel free to eat during next session)
6:15pm	Action Planning • Small groups—Workshops that you want to present throughout the year • What do we want to do collaboratively? • What about the next Q league meeting? (Jan 21, 2012)
7:15pm	Check out/Touch Someone Who
7:45pm	Clean-up • Lock all doors • Turn off all lights
8:00pm	Retreat ends

Things to bring:

• Paper, pens, markers, large post-its
• Comfy clothes
• Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
• Snacks
• Breakfast foods
• Lunch/Dinner (on your own)

Q League Retreat Winter 2012

January 21, 2012 • Muir College: Mandeville Suite (Top Floor of Tioga Hall)

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:30 AM	Team builder/Energizer Blanket Game
10:00 AM	Break
10:15 AM	Facilitation skill building (Shaun)
11:15AM	A.S. Funding (Lynne)
Noon	Lunch (on your own)
1:00pm	Team Builder: This or That or Move your Butt
1:30pm	Social Justice Activity: Crossing the Line 1:30-2:30pm Intersectionality activity Take breaks as needed
4:00pm	Self-care workshop (Serena) Activist burnout
5:00pm	Dinner
6:00pm	Action Planning • Student orgs planning for the quarter and the year • Problem solving in organizations • Next retreat
7:15pm	Clean Up • Lock all doors • Turn off all lights
7:30pm	Love Taps/Touch Someone Who
8:00pm	Retreat ends and GET OUT

Things to bring:

- Paper, pens, markers, large post-its
- Comfy clothes
- Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
- Snacks
- Breakfast foods
- Lunch/Dinner (on your own)

Q League Retreat Spring 2012

April 12, 2012 • LGBT Resource Center

Time	Activity
8:00 AM	Arrival and Breakfast • Light community breakfast (potluck style) • Table topics
9:00 AM	Introductions and Ground Rules
9:15 AM	Team builder (Names and Decorate Affirmation bags)
9:30 AM	Breath work and resonance
9:40 AM	Partner Check-ins Pick one person and check-in, how are you feeling right now?
10:00AM	Break
10:15AM	Reflections on the year—My Story Timeline where you were and are now
12:00PM	LUNCH
1:00pm	Breath work Conflict Management Difference between dialogue and debate
2:00pm	Healing Circle/Fishbowl • 4 people in the middle of the circle • Others listen • Talk to us about something that brings you joy • Talk to us about something that causes pain • Folks can tap in and out
4:00pm	Break
4:30pm	• Leadership transitions and next steps for next year • Where you all at right now? • What are your thoughts on leadership for next year? • Does our current structure serve our community? • Who are next years leaders? Who do we want? (Write them down) • What is our recruitment and retention plan?
6:00pm	• Evaluations and Clean Up
6:20pm	Celebration! Cake time!
7:00PM	Retreat ends and GET OUT

Things to bring:

- Paper, pens, markers, large post-its
- Comfy clothes
- Blankets and Folded Chairs (not enough chairs provided by Mandeville Suite)
- Snacks
- Breakfast foods
- Bags
- Lunch/Dinner (on your own)

APPENDIX O: PROGRAM SCHEDULE, *QUEER LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, DAVIS

2011 QLR MASTER SCHEDULE

12:00 pm	Meet at the LGBT Resource Center
	Supplies: name buttons
12:30 – 1:30 pm	Load the bus & leave Davis
1:30 – 3:30 pm	Drive to Community of the Great Commission
3:30 – 4:00 pm	Unload & Unpack
	Outside bus
	Supplies: cards, workshop sign ups, t-shirts, packets
	Facilitator: Leanne
4:00 – 4:30 pm	Welcome & Community Agreements
	Bobbit Hall
	Facilitators:
	Supplies: butcher paper, markers, tape
4:30 – 5:00 pm	Icebreaker: Celebrate & Appreciate
	Bobbit Hall
	Facilitators: Sheri & e.
	Supplies: notecards with identities
5:00 – 5:30 pm	Intro to Self-Care
	Bobbit Hall
	Faciliators: Natacha
	Supplies:
5:30 – 6:30 pm	Dinner & Home Group Meeting 1
	Irvin Dining Hall
	Supplies: notecards on tables w/ homegroup numbers (1-8)
6:30 – 7:15 pm	Keynote Speaker
	Bobbit Hall
7:15 – 7:30 pm	Keynote Q&A
	Bobbit Hall
7:30 – 9:00 pm	OurStory of Queer Activism
	Bobbit Hall
	Facilitators: Chucha & Cecilio
	Supplies: butcher paper, tape, markers
9:00 – 9:20 pm	Break/Facilitators & Home Group Leaders Check-In
	Bobbit Hall (or wherever facilitators feel comfortable meeting)
	Ask home group leaders to facilitate two energizers tomorrow
9:20 pm	Musical Shares & Dance Party
	Bobbit Hall
	Facilitators:
	Supplies: 35 chairs, tape, cards w/ shares, ipod, speakers

Saturday – November 5[th]

7:30 – 8:30 am	Breakfast
	Irvin Dining Hall
8:30 – 9:30 am	Home Group Meeting #2
	Supplies: packets, worksheets for home group leaders
9:30 – 9:45 am	Energizer
	Bobbit Hall
	Facilitators:
	Supplies: instruction sheet

10:00 – 11:30 am	**Power & Privilege**
	Bobbit Hall or outside
	Facilitators: Desun & Mitchell
	Supplies: bag of candy, butcher paper, tape, markers
11:30 am – 12:00 pm	**Check-In**
	Bobbit Hall
	Facilitator: Natacha
12:00 – 1:00 pm	**Lunch**
	Irvin Dining Hall
1:00 – 1:30 pm	**Energizer**
	Bobbit Hall
	Facilitators:
	Supplies: instruction sheet
1:30 – 3:00 pm	**Coming Out**
	Conference Room in Irvin Diving Hall
	Facilitators: Dana & Diddy
	Supplies:
	Queers in the Media: Critiques & Representations
	Cabin 30
	Facilitators: e & Mitchell
	Supplies:
	Kink, BDSM, & Polyamory
	Bobbit Hall
	Facilitators: Andrew & Sarah
	Supplies: speakers, computer, projector
	Queers & Militarism
	Irving Dining Hall
	Facilitators: Migz & Desun
	Supplies:
3:00 – 3:15 pm	**Break**
3:15 – 4:30 pm	**Alumni Panel**
	Bobbit Hall
	Facilitators:
	Supplies: projector, speakers, computer
4:30 – 6:00 pm	**Intersections of Queerness & Dis/Ability**
	Bobbit Hall
	Facilitators: Dana & Hailey
	Supplies: tape, butcher paper, markers
6:00 – 7:00 pm	**Dinner & Age Caucus**
	Irving Dining Hall
	Supplies: notecards on table
7:00 – 7:45 pm	**Home Group Meeting #3**
	Supplies:
7:45 – 8:15 pm	**Break/facilitators, home group leaders check-in**
	Conference room in Irving Dining Hall
	Facilitator: Natacha
8:15 pm	**Igniting Change**
	Fire Pit
	Facilitator:
	Supplies: fire wood, lighter fluid, lighter, safezone

Sunday – November 6[th]

Remember Daylight Savings Time ☺

7:30 – 8:30 am	Breakfast/Pack
8:30 – 8:45 am	Discussion/Check-In
	Bobbit Hall
	Facilitator: Natacha
8:45 – 10:00 am	Gender
	Bobbit Hall
	Facilitator: Migz, Sarah
	Supplies: butcher paper, markers, tape
10:00 – 10:30 am	Free Time
10:30 am – 12:00 pm	Where do we go from here?
	Bobbit Hall
	Facilitators:
	Supplies: body drawing,
12:00 – 1:00 pm	Lunch
1:00 – 1:45 pm	Home group meeting #4
	Supplies:
1:45 – 2:30 pm	Group Pictures
	Supplies: T-shirts, cameras
2:30 pm	Leave

APPENDIX P: PARTICIPANT PACKET, *QUEER LEADERSHIP RETREAT,* UNIVERSITY OF CALIFORNIA, DAVIS

1) APPLICANT PACKET

2) PACKET ADDENDUM
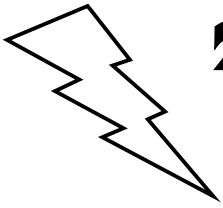
2011 Queer Leadership Retreat

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Queer Leadership Retreat 2011
WEEKEND SCHEDULE

Friday – November 4[th]

12:00 pm	Meet at the LGBT Resource Center
12:30 – 1:30 pm	Load the bus & leave Davis
1:30 – 3:30 pm	Drive to Community of the Great Commission
3:30 – 4:00 pm	Unload & Unpack
4:00 – 4:30 pm	Welcome & Community Agreements
4:30 – 5:00 pm	Icebreaker: Celebrate & Appreciate
5:00 – 5:30 pm	Intro to Self-Care
5:30 – 6:30 pm	Dinner & Home Group Meeting 1
6:30 – 7:15 pm	Keynote Speaker
7:15 – 7:30 pm	Keynote Q&A
7:30 – 9:00 pm	OurStory of Queer Activism
9:00 – 9:20 pm	Break/Facilitators & Home Group Leaders Check-In
9:20 pm	Musical Shares & Dance Party

Saturday – November 5[th]

7:30 – 8:30 am	Breakfast
8:30 – 9:30 am	Home Group Meeting #2
9:30 – 9:45 am	Energizer
10:00 – 11:30 am	Power & Privilege
11:30 am – 12:00 pm	Check-In
12:00 – 1:00 pm	Lunch
1:00 – 1:30 pm	Energizer
1:30 – 3:00 pm	Optional Workshop Sessions
3:00 – 3:15 pm	Break

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3:15 – 4:30 pm	Alumni Panel
4:30 – 6:00 pm	Intersections of Queerness & Dis/Ability
6:00 – 7:00 pm	Dinner & Age Caucus
7:00 – 7:45 pm	Home Group Meeting #3
7:45 – 8:15 pm	Break/facilitators, home group leaders check-in
8:15 pm	Igniting Change

Sunday – November 6th

Remember Daylight Savings Time ☺

7:30 – 8:30 am	Breakfast/Pack
8:30 – 8:45 am	Discussion/Check-In
8:45 – 10:00 am	Gender
10:00 – 10:30 am	Free Time
10:30 am – 12:00 pm	Where do we go from here?
12:00 – 1:00 pm	Lunch
1:00 – 1:45 pm	Home group meeting #4
1:45 – 2:30 pm	Group Pictures
2:30 pm	Leave

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COMMUNITY — OF — THE — GREAT COMMISSION
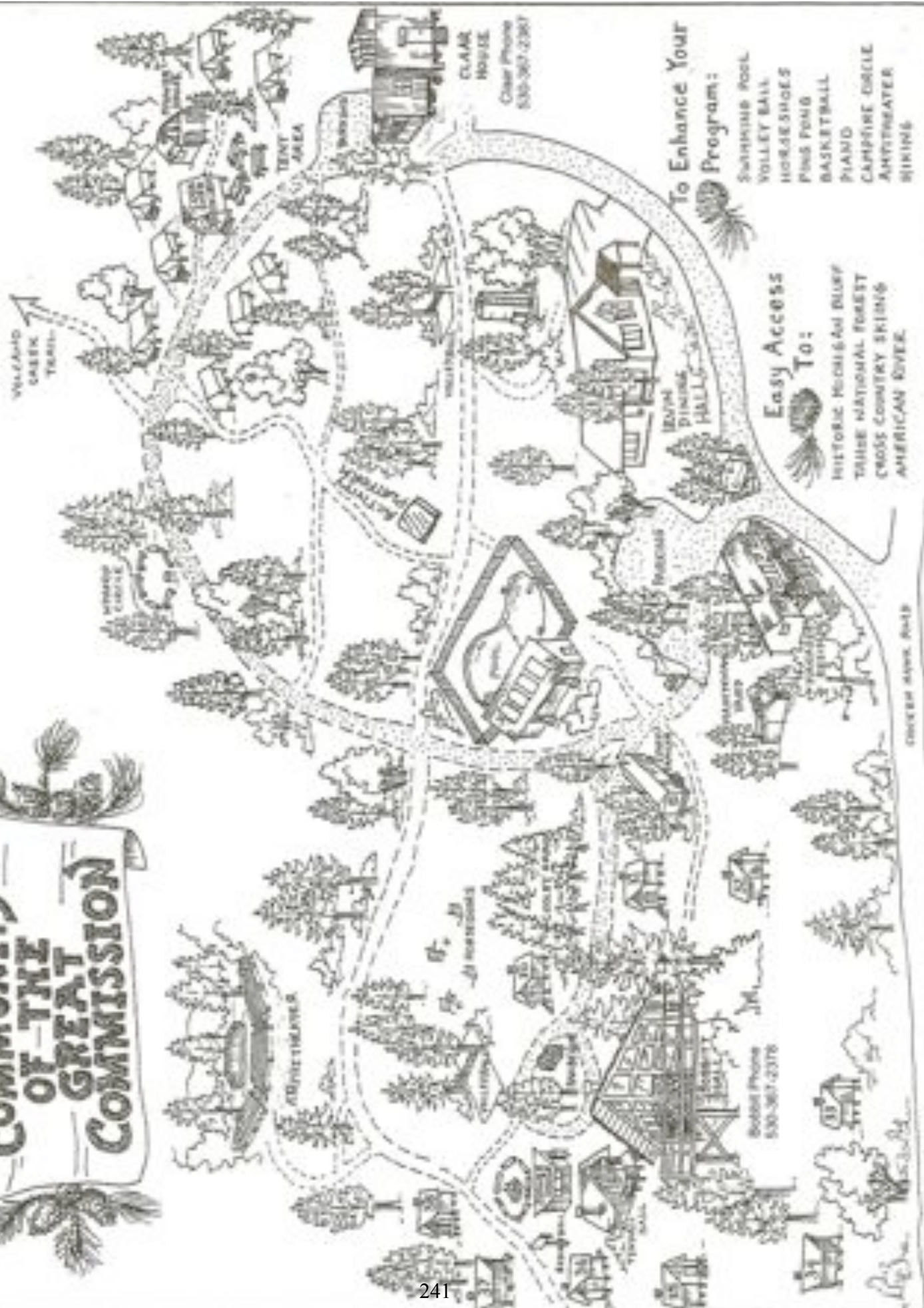
To Enhance Your Program:

SWIMMING POOL
VOLLEY BALL
HORSESHOES
PING PONG
BASKETBALL
PIANO
CAMPFIRE CIRCLE
AMPHITHEATER
HIKING

Easy Access To:

HISTORIC MICHIGAN BLUFF
TAHOE NATIONAL FOREST
CROSS COUNTRY SKIING
AMERICAN RIVER

SOCIAL JUSTICE
Working Terms and Definitions

Ableism: The pervasive system of discrimination and exclusion that oppresses people who have mental, emotional, and physical disabilities.

Ageism: "Any attitude, action, or institutional structure which subordinates a person or group because of age or any assignment of roles in society purely on the basis of age" (Traxler, 1980, p. 4). Ageism works against the young and the old and benefits those between 30-early 50s.

Agender: A gender identity of null. Could be considered to fall under the transgender umbrella.

Ally: A person who confronts heterosexism, sexism, homophobia, transphobia, heterosexual privilege, and so on, in themselves and others out of self-interest and a concern for the well-being of lesbian, gay, bisexual, transgender people, and other queer-related people, and who believes that heterosexism is a social justice issue.

Androgyne: A person with traits ascribed to males and females. Androgyny may be physical, presentational, an identity, or some combination.

Anti-Semitism: "Semitic" originally referred to a family of languages that included Hebrew, but it came to be applied directly to hatred of the Jews. It is the systematic discrimination and oppression of Jews, Judaism, and the cultural, intellectual, and religious heritage of the Jewish People.

Asexuality: A sexual orientation (or lack thereof) generally characterized by not feeling sexual attraction. Asexuality is distinct from celibacy (deliberate abstention from sexual activity). Some asexuals do have sex and/or affectional relationships. There are many complicating factors and reasons why an asexual might want to have sex, but it is not an inherent desire the way it is for many sexuals. There are many diverse ways of being asexual.

BDSM: Bondage and Discipline, Dominance and Submission, Sadism and Masochism. BDSM refers to a wide spectrum of activities and forms of interpersonal relationships. While not always overtly sexual in nature, the activities and relationships within a BDSM context are almost always eroticized by the participants in some fashion. Many of these practices fall outside of commonly held social norms regarding sexuality and human relationships.

Bear Community: A part of the queer community composed of queer men similar in looks and interests, most of them big, hairy, friendly and affectionate. The community aims to provide spaces where one feels wanted, desired, and liked. It nourishes and values an individual's process of making friends, and of learning self-care and self-love through the unity and support of the community. Bears, Cubs, Otters, Wolves, Chasers, Admirers and other wildlife comprise what has come to be known as the Brotherhood of Bears and/or the Bear community.

Bigendered: Having two genders; exhibiting cultural characteristics of male and female roles.

Biphobia: Fear or hatred of people who are bisexual, pansexual, omnisexual, or non-monosexual. Biphobia is closely linked with transphobia and homophobia.

Bisexual: A person whose primary sexual and affectional orientation is toward people of the same and different genders, or towards people regardless of their gender.

Butch: A gender expression that fits societal definitions of masculinity. Usually used by queer women and trans people, particularly by lesbians. Some consider "butch" to be its own gender identity.

Cisgender: Adjective describing a person whose determinations of their sex and gender are universally considered valid. The prefix cis- means "on this side of" or "not across from." A term used to call attention to the privilege of people who are not transgender. Preferred to "non-transgender."

Classism: The institutional, cultural, and individual set of practices and beliefs that assign differential value to people according to their socio-economic class. Also, an economic system which creates excessive inequality and causes basic human needs to go unmet.

Collusion: Thinking and acting in ways which support the system of oppression. Both privileged and oppressed groups can collude with oppression through their attitudes, beliefs and actions.

Coming Out: "Coming out" describes voluntarily making public one's sexual behaviors or sexual or gender identity. Related terms include: "Being out," which means not concealing one's sexual behaviors

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or sexual or gender identity; and "Outing," a term used for making public said information of another who would prefer it be kept secret.

Consent: Mutual agreement between two or more people involving full awareness of what they are engaging in, a good grasp of the consequences, and freedom from any manipulation or coercion. Consent is temporal: prior consent does not imply future consent.

Crossdresser: (CD): The most neutral word to describe a person who dresses, at least partially or part of the time, and for any number of reasons, in clothing associated with another gender within a particular society. Carries no implications of "usual" gender appearance, or of sexual orientation. Has replaced "Transvestite," which is outdated, problematic, and generally offensive, since it was historically used to diagnose medical/mental health disorders.

Dominant/Privileged/Agent group: Members are privileged by birth or acquisition, and knowingly or unknowingly exploit and reap unfair advantage over members of the Target/Empowered group.

Drag King: Person who appears as a man on a temporary basis; they may or may not have any masculine expression in their usual life. Generally in reference to an act or performance.

Drag Queen: Person who appears as a woman on a temporary basis; they may or may not have any feminine expression in their usual life. Generally in reference to an act or performance.

Empowered Person of Color: An empowered person of color has an understanding of racism and its impact on one's life without responding to the events and circumstances as a victim. Rather, being empowered means the capacity to engage individuals and institutions with an expectation of being treated well. (Wijeysinghe, C.L., Griffin, P., and Love, B. (1997). Racism Curriculum Design. In M. Adams, L.A. Bell, & P. Griffin (eds.), <u>Teaching for diversity and social justice: A sourcebook</u> (p.98). New York: Routledge.)

Empowerment: When target group members refuse to accept the dominant ideology and their subordinate status and instead take actions to redistribute social power more equitably.

Femme: A gender expression that fits societal definitions of femininity. Historically used in the lesbian community, it is being increasingly used by other queer people.

FTM (F2M): Female-to-male transsexual or transgender person. Someone assigned female at birth who identifies on the male spectrum.

Gay: A person (or adjective used to describe a person) whose primary sexual and affectional orientation is toward people of the same gender. A commonly used word for men who are primarily attracted to other men..

Gender: A social and cultural construct used to classify a person as a man, woman, or some other identity. Fundamentally different from the sex one is assigned at birth.

Gender Dysphoria: A medical term describing intense, persistent discomfort and feelings of the inappropriateness of the assigned sex.

Gender Expression/Presentation: How one expresses/presents oneself, in terms of dress and/or behaviors that society characterizes as "masculine" or "feminine." May also be androgynous or something else altogether. Some people differentiate between the two terms.

Genderfluid: Being fluid in motion between two or more genders; shifting naturally in gender identity and/or gender expression/presentation. May be a gender identity itself. Refers to the fluidity of identity.

Genderfuck: A form of gender identity or expression, genderfuck is an intentional attempt to present a confusing gender identity that contributes to dismantling the perception of a gender binary.

Gender Identity: A person's internal sense or self-conceptualization of their own gender. Used to call attention to the self-identification inherent in gender. Cisgender, transgender, man, woman, genderqueer, agender, etc. are all gender identities.

Gender Identity Disorder (GID): A formal diagnosis used by psychologists and physicians to describe people who experience significantly disruptive gender dysphoria. Currently listed in the Diagnostic and Statistical Manual of Mental Disorders (DSM). Heavily contended; some argue that a diagnosis facilitates recognition and treatment, while others argue that it stigmatizes and characterizes natural variation as a disorder.

Genderism: The belief that there are, and should be, only two genders and that one's gender or most aspects of it are inevitably tied to assigned sex.

Genderless: Not having a gender identity. Could be considered to fall under the transgender umbrella.

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Gender Non-Conforming (GNC): A person who does not subscribe to gender expressions or roles expected of them by society.

Gender Outlaw: A person who refuses to be defined by conventional definitions of men and women. A term popularized by Kate Bornstein in her book of the same name.

GenderQueer: A person whose gender identity and/or gender expression falls outside of the dominant societal norm for their assigned sex, is beyond genders, or is some combination of them.

Gender Role: A set of social, behavioral, and attitudinal roles, expectations, and norms that, within a specific culture, are either informally or formally required or are widely considered to be socially appropriate for individuals of a specific gender identity.

Gender Variant: A person whose gender identity and/or expression varies from the culturally expected characteristics of their assigned sex.

Heteronormativity: A set of lifestyle norms, practices and institutions that promote binary alignment of biological sex, gender identity, and gender roles; assume heterosexuality as a fundamental and natural norm; and privilege monogamous, committed relationships and reproductive sex above all other sexual practices.

Heterosexism: The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay and bisexual, and other non-monosexual people as well as asexual, transgender, intersex, and queer people, while it gives advantages to heterosexual people. It is often a subtle form of oppression which reinforces realities of silence and invisibility.

Heterosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of the "opposite" binary gender.

Homonormativity: The reproduction of heteronormative ideas and constructs within LGBT culture and identity, without critically examining their fundamental assumptions around monogamy, procreation, binary gender roles, and so forth.

Homophobia: The irrational hatred and fear of homosexuals or homosexuality. In a broader sense, any disapproval of homosexuality at all, regardless of motive. Homophobia includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred. It occurs on personal, institutional, and societal levels, and is closely linked with transphobia, biphobia, and others.

Homosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of the same gender. This is often an outdated term due to its connection with pathologizing same-sex relationships and behavior by the psychological and medical communities. "Homosexual" was removed from the American Psychological Association's DSM IV (a handbook for diagnosing patients) as a psychological disorder in 1973.

Horizontal Prejudice: The result of people of targeted racial groups believing, acting on, or enforcing the dominant system of discrimination and oppression. Horizontal racism can occur between members of the same social group or between members of different targeted social groups.

Hormone Replacement Therapy (HRT): The process of replacing the dominance of one sex hormone with another, either testosterones ("T") or estrogens. Most people produce both types of sex hormones, so blockers may also be involved in HRT.

Internalized Homophobia: The fear and self-hate of one's own homosexuality or non-monosexuality that occurs for many individuals who have learned negative ideas about homosexuality throughout childhood. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group.

Intersex: People who naturally (that is, without any medical intervention) develop primary and/or secondary sex characteristics that do not fit neatly into society's definitions of male or female. Many visibly intersex babies and children are surgically altered by doctors to make their sex characteristics conform to societal binary norm expectations. Intersex people are relatively common, although society's denial of their existence has allowed very little room for intersexuality to be discussed publicly. Has replaced "Hermaphrodite," which is inaccurate, outdated, problematic, and generally offensive, since it means "having both sexes" and this is not necessarily true, as there are at least 16 different ways to be intersex.

Lesbian: A woman whose primary sexual and affectional orientation is toward people of the same gender. The term was coined in 1890.

LGBT: Abbreviation for Lesbian, Gay, Bisexual, and Transgender. An umbrella term that is used to refer to the community as a whole.

Monogamy: Having only one intimate partner at any one time.

Monosexism: The belief in and systematic privileging of monosexuality as superior, and the systematic oppression of non-monosexuality.

Monosexual: People who have romantic, sexual, or affectional desire for one gender only. Heterosexuality and homosexuality are the most well-known forms of monosexuality.

MTF (M2F): Male-to-Female transsexual or transgender person. Someone assigned male at birth who identifies on the female spectrum.

Neutrois: A gender identity of null, accompanied by body dysphoria and a desire to be as physically neutral as possible. Could be considered to fall under the transgender umbrella.

Non-Monogamy: Umbrella term for relationships that are not monogamous. Can be problematic, as it establishes monogamy as the norm and may imply other relationship structures are deviant.

Non-monosexual: People who have romantic, sexual, or affectional desire for more than one gender. Bisexuality is the most well-known form of non-monosexuality.

Omnigendered: Possessing all genders; exhibiting cultural characteristics of male and female. The term is used specifically to <u>refute the concept of only two genders</u>.

Oppression: Exists when one social group, whether knowingly or unconsciously, exploits another social group for its own benefit.

> **Individual Level**: Beliefs or behaviors of an individual person; conscious or unconscious actions or attitudes that maintain oppression.
>
> **Institutional Leve**l: Institutions such as family, government, industry, education, and religion are shapers of, as well as shaped by, the other two levels. The application of institutional policies and procedures in an oppressive society run by individuals or groups who advocate or collude with social oppression produces oppressive consequences.
>
> **Societal/Cultural Level**: Society's cultural norms perpetuate implicit and explicit values that bind institutions and individuals; cultural guidelines, such as philosophies of life and definitions of the good, normal, health, deviance, and sickness, often serve the primary function of providing individuals and institutions with the justification for social oppression.
>
> <u>Features of Oppression:</u>
>
> **Pervasiveness:** Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.
>
> **Restricting:** Oppression denotes structural and material constraints that significantly shape a person's life chances and sense of possibility.
>
> **Hierarchical:** Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.
>
> **Complex, multiple, cross-cutting relationships:** Power and privilege are relative, however, since individuals hold multiple and cross-cutting social group memberships.
>
> **Internalized:** Oppressive beliefs are internalized by victims as well as benefactors. The oppressor doesn't have to exert any more pressure, because we now do it to ourselves and each other. Divide and conquer works.
>
> "*Isms*": **Shared and Distinctive Characteristics:** It is of value to identify both the particular characteristics of specific forms of oppression (such as racism, sexism, heterosexism, ableism, etc.), as well as the patterns that connect and mutually reinforce different oppressions in a system that is inclusive and pervasive.

Pansexual, Omnisexual: Terms used to describe people who have romantic, sexual, or affectional desire for people of all genders and sexes. Some see them as broader terms than bisexual because they explicitly include not only loving both men and women but also transgender people and gender fluid people who do not feel they fit into categories of male or female.

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Polyamory: Denotes consensually being in/open to multiple loving relationships at the same time. Some polyamorists (polyamorous people) consider "poly" to be a relationship orientation. Sometimes used as an umbrella term for all forms of ethical, consensual, and loving non-monogamy.

Polygendered, Pangendered: Exhibiting characteristics of multiple genders; deliberately <u>refuting the concept of only two genders</u>.

Privilege: Access to resources (social power) only readily available to some people as a result of their social group membership by birth or acquisition.

Queer: Anyone who chooses to identify as such. This can include, but is not limited to, gays, lesbians, bisexuals, transgendered people, intersex people, asexuals, allies, leather fetishists, freaks, etc. Not all the people in the above subcategories I.D. as queer, and many people NOT in the above groups DO. This term has different meanings to different people. Some still find it offensive, while others reclaim it to encompass the broader sense of history of the gay rights movement. Can also be used as an umbrella term like LGBT, as in "the queer community."

QPOC: Abbreviation for Queer People of Color.

Racism: The systematic subordination of members of targeted racial groups (Blacks, Latin@s, Native Americans, Chican@s, APIA, etc.) who have relatively little social power in the United States, by members of the agent racial group who have relatively more social power (Whites).

Religious Oppression: Systematic discrimination and oppression of individuals based on their religious beliefs and/or practices.

Same Gender Loving: A term used by some African-American people who love, date, and/or have attraction to people of the same gender. Often used by those who prefer to distance themselves from the terms they see as associated with the "White-dominated" queer communities.

Sex: A categorization based on the appearance of genitalia at birth. Refers to the biological characteristics chosen to assign humans as male, female, or intersex. These include, but are not limited to, chromosomes, genitalia, gonads, internal reproductive organs, hormone levels, and secondary sex characteristics.

Sexism: The cultural, institutional, and individual set of beliefs and practices that privilege men, subordinate women and all other genders, and denigrate values and practices associated with women.

Sex Reassignment Surgery (SRS): Any surgical procedure to alter sex characteristics. This includes "top surgery," "bottom surgery," and other surgeries such as orchiectomy, hysterectomy, and facial feminization surgery. Any individual surgery may or may not be pursued by any given trans person as an appropriate treatment for GID or gender dysphoria. Different state laws may require proof of SRS in order to legally change ("reassign") one's gender marker. SRS may also be performed on intersex people, often in infancy before the age of consent. Also known as gender confirmation surgery, sex affirmation surgery, gender reassignment surgery or (more narrowly) genital reconstruction surgery (GRS), or (often pejoratively) a sex-change operation.

Sexual Harassment: Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature, when submission to or rejection of this conduct explicitly or implicitly: 1. Affects a person's employment or education; 2. Unreasonably interferes with a person's work or educational performance; 3. Creates an intimidating, hostile or offensive working or learning environment.

Sexuality: The components of a person that include their physical sex, sexual orientation, gender identity, sexual practices, etc.

Sexual Orientation: An enduring emotional, romantic, sexual, and/or affectional attraction to another person. Terms include, but are not limited to, homosexual, heterosexual, bisexual, pansexual, non-monosexual, queer, and asexual, and these may apply to varying degrees. Sexual orientation is fluid, and people use a variety of labels to describe their own. Sometimes "sexual preference" is used, but can be problematic as it implies choice.

Social Group memberships: Identity-based groups that one belongs to that may be a part of the dominant or the target group.

Social Justice: Includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure.

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Social Power: Access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

Straight: A person (or adjective used to describe a person) whose primary sexual and affectional orientation is toward people of the "opposite" binary gender.

Subordinated/Targeted group: Members of social identity groups that are disenfranchised, exploited, and victimized in a variety of ways by the oppressor and the oppressor's system or institutions.

Transfag: A trans male-identified person who is attracted to/loves other male-identified people.

Transgender: Adjective used most often as an umbrella term, and frequently abbreviated to "trans" or "trans*" (the asterisk indicated the option to fill in the appropriate label, ie. Trans man). It describes a wide range of identities and experiences of people whose gender identity and/or expression differs from conventional expectations based on their assigned sex at birth. Some commonly held definitions:

> 1. Someone whose determination of their sex and/or gender is not universally considered valid; someone whose behavior or expression does not "match" their assigned sex according to society.
> 2. A gender outside of the man/woman binary.
> 3. Having no gender or multiple genders.
> 4. Some definitions also include people who perform gender or play with it.
> 5. Historically, the term was coined to designate a trans person who was not undergoing medical transition (surgery or hormones).

Transition: An individualized process by which transsexual and transgender people "switch" from one gender presentation to another. There are three general aspects to transitioning: social (ie. name, pronouns, interactions, etc.), medical (ie. hormones, surgery, etc.), and legal (ie. gender marker and name change, etc.). A trans* individual may transition in any combination, or none, of these aspects.

Trans man: Also referred to as an FtM. The space between trans and man is intentional to avoid rendering invisible or invalidating the man part of the identity.

Transphobia: A reaction of fear, loathing, and discriminatory treatment of people whose gender identity or presentation (or *perceived* gender or gender identity) does not "match," in the societally accepted way, the sex they were assigned at birth. Transgender people, intersex people, lesbians, gay men, bisexuals, and other non-monosexuals are typically the target of transphobia, and it is closely linked with homophobia and biphobia.

Transsexual (TS): A person who perceives themself as a member of a gender that does not "match" the sex they were assigned at birth. Many pursue hormones and/or surgery. Sometimes used to specifically refer to trans* people pursuing gender or sex reassignment.

Trans woman: Also referred to as an MTF. The space between trans and woman is intentional to avoid rendering invisible or invalidating the woman part of the identity.

Triggers: Words or phrases that stimulate an emotional response because they tap into anger or pain about oppression issues.

Tryke: A trans female-identified person who is attracted to/loves other female-identified people.

Two-Spirit: This term describes indigenous people who fulfill one of many mixed gender roles found traditionally among many Native Americans and Canadian First Nations indigenous groups. These roles included wearing the clothing and performing the work that is traditional for both men and women. Dual-gendered, or "two-spirited," people are viewed differently in different Native communities. Sometimes they are seen without stigma and are considered emissaries from the creator, treated with deference and respect, or even considered sacred, but other times this is not the case. "Two-Spirit" is the closest thing to an appropriate umbrella term of referring to these gender traditions among Native peoples, for many Native American Tribes have three, five, or even seven genders. Has replaced "Berdache," which is outdated and generally considered offensive due to its roots. However, even "two-spirit" is contested in modern usage.

Womyn: Some womyn spell the word with a "y" as a form of empowerment to move away from the "men" in the "traditional" spelling of "women."

Sources:
Borrowed from Pat Califa, Emi Koyama and countless others.

Source: M. Adams, L.A. Bell, & P. Griffin (eds.), <u>Teaching for diversity and social justice: A sourcebook.</u> *New York: Routledge.).*

Please keep in mind that this list is rudimentary, and that what comes with language is its ability to adapt, mutate and change. Terms are presented to you for the purpose of communication, and should hardly be considered an authoritative source.

Our Story Of Queer Activism

(Note: although this timeline begins in the 1950's, it's important to that queer history extends prior to this, and that networks of people existed who were creating communities based on shared non-normative desires)

1950: the United States Senate authorizes a formal investigation of "homosexuals and other moral perverts" in government. Ushers in a decade of active police and government harassment of homosexual men and women.
1951: The Mattachine Society was one of the earliest homophile organizations in the United States. This was one of the first activist groups for homosexual men.
1953: The second book of the Kinsey report is published and the Kinsey scale is further explained
1954: Brown v. Board of Education rules "separate but equal" illegal.
1955: The Daughters of Bilitis is the first lesbian rights organization in the United States. It was formed in San Francisco, CA in 1955. The group was conceived as a social alternative to lesbian bars, which were considered illegal and thus subject to raids and police harassment. It lasted for fourteen years and became a tool of education for lesbians, gay men, researchers, and mental health professionals.
1955: Rosa Parks arrested and the Montgomery bus boycott begins
1959: Prior to 1959 UC Davis was the agricultural extension of UC Berkeley, and Davis was a sleepy little college town. Students attended UCD for some ag classes, and then went to Berkeley to complete their undergraduate degree. The politics of the community was as conservative as any farm town in the California Central Valley, and voted Republican in most state and national elections.

1960: Substandard conditions at institutions for the mentally retarded exposed in media. Educators begin questioning the desirability of special classes vs. mainstream classes.
1961: Freedom Rides protest segregation in transportation
1961: National Indian Youth Council formed.
1963: Bayard Rustin began organizing what became known as the March on Washington for Jobs and Freedom. Rustin was able to persuade the leaders of all the various civil rights groups to participate in the planned protest meeting at the Lincoln Memorial on August 28[th]. Because of his sexual orientation as well as his controversial political positions, he was often regulated to a behind-the-scenes role in various campaigns.
1966: The **Compton's Cafeteria Riot** occurred in August 1966 in the Tenderloin district of San Francisco. This incident was one of the first recorded transgender riots in United States history.

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1967: The first "women's liberation" group was formed in Chicago which led to similar groups to form in other cities.

1969: A group of Native Americans occupied Alcatraz Island in San Francisco for 18 months before being forced off by the US government

1969: Stonewall riots, New York City. During a routine police raid of a gay bar in Greenwich Village, gay men and lesbians fight back for the first time, touching off three days of riots and gaining national media attention. This is marked as the birth

1970: Sylvia Rivera and Marsha P. Johnson found STAR (Street Transvestites Action Revolutionaries) in New York City, providing shelter and food to transgender people living on the streets.

1970: The first Gay Liberation Day March is held in New York City. The first Gay Freedom Day March is held in Los Angels. The first "Gay-in" held in San Francisco

1972: a small group of UC Davis students and Faculty organize an organization called the Davis Gay Task Force

1972: Davis Gay Task Force start to write a series of columns addressing Gay Student Issues in the California Aggie

1973: Joy Fergoda writes an article in the California Aggie calling out the Gay Rights movement for excluding lesbians

1973: Roe vs. Wade decided by Supreme Court, legalized abortions and held the decision to have an abortion must be made solely by a woman and her physician

1975: American Psychological Association removes homosexuality from its list of mental disorders.

1977: Date County, Florida recalls gay rights law. Singer Anita Bryant becomes spokeswoman for anti-gay groups. Harvey Milk is the first openly gay supervisor elected in San Francisco.

1978: Briggs Initiative introduced and defeated in California. The failed initiative would have banned gays and lesbians, and possibly anyone who supported gay rights, from working in California's public schools/

1978: Harvey Milk and Mayor George Moscone assassinated in San Francisco, November 27th

1979: Dan White convicted of manslaughter for his assassination of Harvey Milk and given a minimal seven-year sentence. This was known as the Twinkie defense.

1979: First National March on Washington for lesbian gay rights has 100,00 participants.

1981: First cases of AIDS begin to appear.

1987: The second national march on Washington for lesbian and gay rights has 700,00 participants. It is the biggest civil rights march in the history of the country. Time and Newsweek fail to report it. Bisexuals becoming increasingly visible and vocal about explicitly included in lesbian and gay events and organizations.

1988: Act Up (AIDS Coalition to Unleash Power) becomes a prominent direct action group calling national to the failure of the government to address AIDS and price gouging by drug companies. This ushers in a new era of militant activism by lesbians, gay men, bisexual people, and heterosexual allies.

1990: Beginning of Queer Nation, a direct action protest group of mostly young lesbian, gay, and bisexual people in cities and towns around the country. "Outing" becomes a controversial tactic within LGB community where well known, but closeted lesbian and gay politicians, movie starts, athletes, etc. are yanked out of the closet by other gays.

1990: Delta Lambda Phi is formed at UC Davis, it is a Fraternity for Gay, Bisexual, and Progressive men.

1991: UC Davis students form a chapter of ACT UP and participate in protest in Sacramento for better health care for people with HIV and AIDS

1993: Brandon Teena is raped and murdered
1993: "Don't ask, don't tell" policy is introduced into the US armed forces
1993: Cheryl Chase founded the Intersex Society of North America
1994: The LGBT Resource Center is opened, the second system wide center and it is run by volunteers
1994: The first Pride Week by the LGBT Resource Center is established
1997: The Chancellor's Advisory committee voted to add Transgender to its name and to the name of the Resource Center
1998: Lambda Delta Lambda, a sorority for progressive women, is formed at UC Davis
1999: Following the brutal murder of Rita Hester, a black transsexual woman in Boston, activists organized the annual Transgender Day of Remembrance, an international public memorial for people who were killed as a result of anti-trans violence
1999: Matthew Shepard, a white gay cisgendered man, is murdered (note: this murder received more publicity and attention than Rita Hester)

2002: Millions of people across the world protest the U.S. invasion and war against Iraq
2002: Asian Pacific Islander Queers (APIQ) is formed
2003: La Familia, a group for Queer Latin@s Chican@s, officially forms and starts having meetings
2004: Mayor Gavin Newsom authorizes city officials to issue marriage licenses to same-sex couples
2004: Queer Student Union formed at UC Davis
2005: Western Regional LGBTQIA Conference held at UC Davis
2005: First annual Intersex Awareness Week held at UC Davis
2007: Bi-Visibility Project Formed
2008: Prop 8 passes in California
2008: First Annual Beyond the Binary: Bisexual Awareness Week is held at UC Davis
2008: Black Out, a group for the Queer African Diaspora at UC Davis, is formed
2008: SAME LOVE, South Asian Middle Eastern Leaders of Voice Equality, is formed as a group for South Asian and Middle Eastern Queers on campus
2009: 4th annual Queer People of Color Conference held at UC Davis by the Queer People of Color Collective
2009: 52 UC Davis students arrested at Mrak Hall in protest against tuition hikes and cuts to ethnic studies, and campus centers.
2010: LGBT Resource Center is part of a string of hate crimes throughout the UC schools
2010: First annual Queer Leadership Retreat is held!
2011: 23rd annual Student of Color Conference is held at UC Davis

QUEER ACTIVISM AND YOU!

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Where I'm From

By George Ella Lyon

I am from clothespins,
from Clorox and carbon-tetrachloride.
I am from the dirt under the back porch.
(Black, glistening,
it tasted like beets.)
I am from the forsythia bush
the Dutch elm
whose long-gone limbs I remember
as if they were my own.

I'm from fudge and eyeglasses,
         from Imogene and Alafair.
I'm from the know-it-alls
         and the pass-it-ons,
from Perk up! and Pipe down!
I'm from He restoreth my soul
         with a cottonball lamb
         and ten verses I can say myself.

I'm from Artemus and Billie's Branch,
fried corn and strong coffee.
From the finger my grandfather lost
         to the auger,
the eye my father shut to keep his sight.

Under my bed was a dress box
spilling old pictures,

a sift of lost faces
to drift beneath my dreams.
I am from those moments--
snapped before I budded --
leaf-fall from the family tree.

This first "Where I'm From" poem was written by George Ella Lyon in the early 1990s.

*"Where I'm From" grew out of my response to a poem from **Stories I Ain't Told Nobody Yet** (Orchard Books, 1989; Theater Communications Group, 1991) by my friend, Tennessee writer Jo Carson. All of the People Pieces, as Jo calls them, are based on things folks actually said, and number 22 begins, "I want to know when you get to be from a place. " Jo's speaker, one of those people "that doesn't have roots like trees, " tells us "I am from Interstate 40" and "I am from the work my father did."*

In the summer of 1993, I decided to see what would happen if I made my own where-I'm-from lists, which I did, in a black and white speckled composition book. I edited them into a poem — not my usual way of working — but even when that was done I kept on making the lists. The process was too rich and too much fun to give up after only one poem. Realizing this, I decided to try it as an exercise with other writers, and it immediately took off. The list form is simple and familiar, and the question of where you are from reaches deep."

- George Ella Lyon on the process

Below are some examples of poems that other folks have written using this form:

I Am From Swingsets and Jungle Gyms
By Debby Gordon

I am from jars for change collections,
cards from Grandma,
and chocolate milk.

I am from swingsets and jungle gyms
rusted metal mounted in dirt
used by many kids,
well broken in.

I am from the cherry tree,
and the pudgy faces climbing out of the branches
for a piece of juicy red fruit.

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I am from tattle-tales,
keep-it-froms,
and "shut-up and listen to me."

I am from Rice Crispy Treats,
and pretty rings,
from Melvin and Earline.

I'm from Will and Sharon's long branch,
chunky Peanut-Butter and Jelly,
from the house we lost to the fire,
and surgeries we all have had.

I am from the old scrapbooks,
where pictures
remind me of days that live only in the minds
of those of us who were there.

I am from people who paved a way for me,
I am from the best that could be,
And I am the best I could be.

I Am From…
By Oretha Storey

I am from bobby pins, doo rags
and wide toothed combs.
I am from tall grass, basketballs and
slimy slugs in front of my home.
I am from prayer plants that lift
their stems and rejoice every night.

I am from chocolate cakes and deviled
eggs that made afternoon snacks just right.
I am from older cousins and hand me downs
to "shut ups" and "sit downs."
I am from Genesis to Exodus
Leviticus too.
Church to church, pew to pew.

I am from a huge family tree,
that begins with dust and ends with me.

In the back of my mind there lies a dream
of good "soul food" and money trees.
In this dream I see me on top makin'
ham hocks, fried chicken
and smothered pork chops.
I am from family roots and blood,
Oh, I forgot to mention love.

I Am From
Anissa Little

I am from fist fights, pulling out knives
with silent cries. A fighting family is
where I'm from.

I am from a mixed family.
Some are sick and some are dying.
I am from different cultures.
A different family is where I'm from.

I am from sometimes feeling
Nervous, sad, scared, and lonely.
I am from "I want my mommy".
But, I am sometimes from being mad at my mommy
too.
I am from "stop crying you're acting like such a
baby."
A loving family is where I am from.

I am of dancing from the heart,
Letting my heart take over my dance moves.
I am from ballet, jazz, hip-hop and drill team.
A talented family is where I'm from.

I am from spending quality time with my family
Having good laughs.
I am from Twister and Monopoly.
I am from "say you're sorry".
A fun family is where I'm from.

I am from everybody cooks in our family.
I am from macaroni and cheese,
Chicken and peas.
A well fed family is
Where I'm from.

I am from Mom and Step Dad,
Aunts and uncles, brothers and cousins,
Grandmothers, grandfathers and godmothers.
A humongous family is
Where I'm from.

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I Am From
Kristen B. French

I am from an education of belly laughter
And repeated stories around the dinner table.
I am from woman magic
And secrets in the kitchen.

I am from frybread, the aroma of coffee and berry soup.
I am from dreaming on the banks of the Spokane River
Watching for my Grandfather in the distant rolling hills.

I am from walking barefoot in the grass.
I am from shimmering quaking asps.
I am from the smell of Birch Creek.
I am from many generations that live and love in Montana.

I am from the colonizer and the colonized.
I am from the Oregon Trail and the Trail of Tears.
I am from the boarding schools, Chemawa and Haskell.
I am from Daughters of the Revolution and the Lincoln Memorial.

I am from "you don't look Indian."
"What are you? Mexican?"
I am from "You can set
Your teepee up in the front yard"
And "Are her eyes blue?
No. That's a shame."

I am from glorious familial love. I am from centuries
Of strong women, Sandra, Joyce, Violet,
And all my relations. I am Tsiwaki.

I am from "never rely on anyone to take care of you
Always take care of yourself" and "I believe in you."
I am from Sonia and Dale and their unending guidance and support.

I am from portables that smell of dust and bones.
I am from teenage pregnancy and not fitting into small desks.
I am from endurance and perseverance.
I am from an Associate's Degree, a Master's, and an Ed.D.

I am from books, paper, and pencils.
I am from teaching the future.
I am from dreams of empowerment, revolution, and justice.
I am from the pedagogy of hope and love.

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Where I'm From

Below are eight prompts to help you reflect on who you are and where you are from. Try to come up with as many specific memories or images as possible in each category, be as honest as possible, and be as descriptive as possible (example: 'the smell of warm apples and cinnamon wafting from a pie in the oven' vs. 'baking pies'). Use the back to write other memories that pop up but may not fit in these boxes.

The smells of home

The sounds that surround where I grew up

Things we say in my family

My family's heritage/ancestry

You know you're a member of the family when

The lessons I learned growing up

How we spent family time

Favorite objects from my childhood

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<u>"Where I'm From"</u>
<u>Pair Share and Dialogue</u>

Below is an outline of how to actively listen and respond to the "Where I'm From" poems. Before you share your poem, let your listening partner know if there is a different or additional way they can respond that would feel better or more supportive for you.

As you are listening to your partner…
- Try to create a space for them to share, and witness how they fill it.
- Be aware of the lens through which you hear and visualize their experiences and expression.
- Celebrate and honor the privilege of being invited to see a glimpse through their lens.

After your partner has shared their poem with you…
- Thank them sincerely for sharing with you.
- Share with them one image or one part of the poem that you connected with, that felt powerful, that was meaningful in your listening experience.
- Ask one question that invites your partner to share a little more (within their comfort level).
  - "<u>This part</u> of the poem felt very emotional. If you're comfortable, I would love to hear more about what it means for you."
  - "I don't know much about <u>this</u> and would really like to learn more. Would you be willing to share more about this experience and its significance for you?"
  - "What part of your poem would you be most excited to share more about? Tell me about it – I'd love to listen."
- Thank them again for taking the risk to share with you.

After both partners have shared, listened, and dialogued…
- Share with each other what the process of writing the poems felt like.
- Ask each other what it was like to share your poems, and why.
- Thank each other again.

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MODEL OF MULTIPLE DIMENSIONS OF IDENTITY
(JONES & MCEWN, 200)
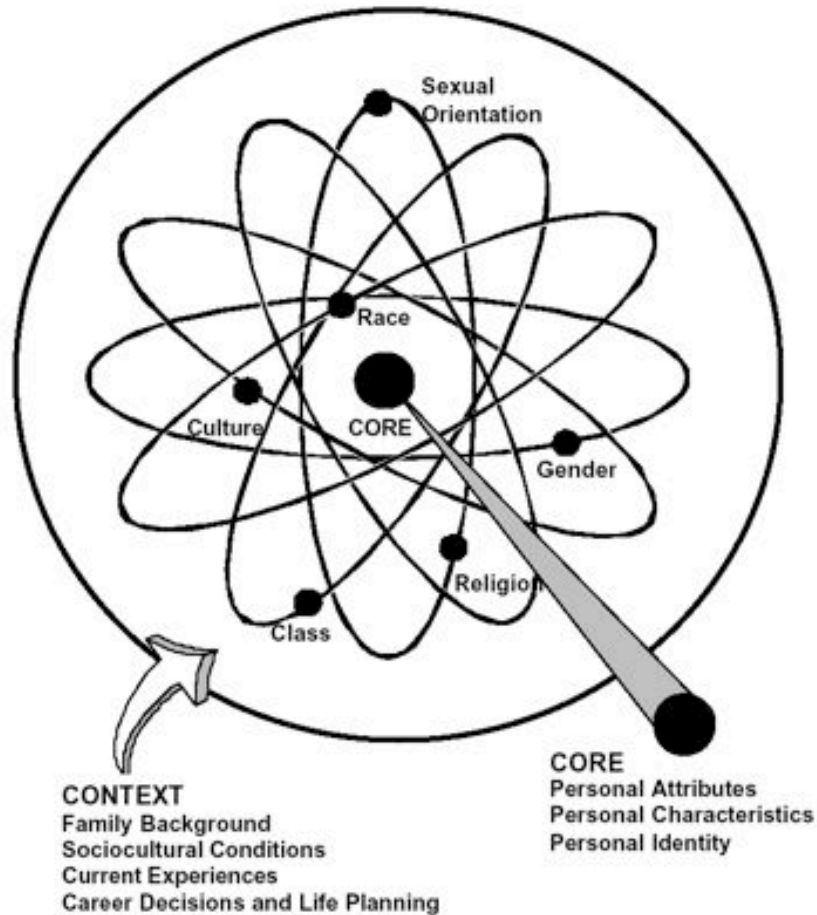
FIGURE 1.
Model of Multiple Dimensions of Identity

Journal of College Student Development

- Identity dimensions are intersecting rings around a core.

- No one dimension may be understood singularly—only in relation to the other dimensions.

- In the center is the core sense of self, comprising of the valued personal attributes and characteristics.

- Surrounding the core and identity dimensions is the context in which a person experiences their life.

- The salience of each identity dimension to the core is fluid and depends on contextual influences.

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Action Continuum for Confronting Hate Speech

Works Against Social Justice		Works Toward Social Justice				
Actively join in Behavior	No Response	Educate Oneself	Interrupt the Behavior	Interrupt and Educate	Support Others' Proactive Response	Initiate Proactive Responses

ACTIONS TO CONSIDER

Tolerance: this term has often been used as a positive term in regards to diversity. However, with further analysis we can see how this term can be problematic. We often tolerate things that we dislike and do not value. It may be a step in the right direction however it should not be the ultimate goal to strive for as a community.

Acceptance: this term tends to be used in a more positive manner; however it still implies there is something to accept. It maintains the power structure by creating two distinct groups: those that are accepted and those who get to do the accepting.

Respect: esteem for or a sense of the worth or excellence of a person, a personal quality or ability, or something considered as a manifestation of a personal quality or ability (dictionary.com). By respecting people of all identities we can move to a society that values everyone equally.

Advocacy: the action of advocating, pleading for, or supporting a cause or a community (adapted from dictionary.com). By speaking up and acting with/for underrepresented and underserved communities, we can use our power to create a more inclusive and integrated society.

Campus Resources

Lesbian, Gay, Bisexual, and Transgender Resource Center

University House Annex (between Voorhies and Dutton)
Hours: 9am – 5pm
Phone: (530) 752-2452
Web: lgbtrc.ucdavis.edu
E-mail: lgbtcenter@ucdavis.edu

The LGBT Resource Center provides a comprehensive range of education, information and advocacy services and works to create and maintain an open, safe, and inclusive environment for lesbian, gay, bisexual, and transgender students, staff, faculty, their family and friends, and the entire campus community. Our focus is **respect**, **pride** and **unity** with regard to all individuals.

Cross-Cultural Center

Corner of Shields and East Quad, across from Olson
Hours: 8am-5pm
Phone: (530) 752-4287
Web: ccc.ucdavis.edu
E-mail: ccc@ucdavis.edu

The Cross-Cultural Center is a department within the Division of Student Affairs which supports and advocates for the institutional goal of campus diversity; fosters the understanding of and appreciation for the many cultures, traditions, and histories reflected in the campus community; sponsors multicultural arts and educational programs, symposia, workshops, seminars, lectures, exhibits and performances; develops and funds opportunities for undergraduates to enhance their leadership development.

Women's Resources and Research Center

North Hall, first floor
Hours: 8am-5pm
Phone: (530) 752-3372
Web: wrrc.ucdavis.edu
E-mail: wrrc@ucdavis.edu

The Center educates the campus community--students, faculty and staff, women and men--about women's issues and concerns, and promotes an understanding of the roles and impact of gender in our lives and our society. The Center helps women of diverse backgrounds achieve their intellectual, professional and personal goals and realize their full potential; advocates for women's full inclusion, equality and advancement.

Counseling And Psychological Services (CAPS)

219 North Hall
Hours: 8am-12pm, 1pm-5pm
Phone: (530) 752-0871
Web: caps.ucdavis.edu

As a student you may encounter a variety of pressures and demands, which can create stress, impair your academic performance, or affect your sense of well-being. Seeing a professional or peer counselor can be of help in assisting you to clarify issues and explore options. CAPS offers a variety of counseling services to help you realize your academic and personal goals while at UC Davis.

Campus Violence Prevention Program

Phone: (530) 752-3299
FAX: (530) 754-6390
Web: cvpp.ucdavis.edu
Email: violenceprevention@ucdavis.edu

The Campus Violence Prevention Program (CVPP) exposes the realities of sexual violence, relationship violence, and hate related activity, focusing on prevention through education. The program's primary mission is to eliminate these forms of violence and in the interim, to ensure support services are available for survivors. The program is committed to the advancement of services available to survivors through prevention, intervention, education, training, and policy. Confidential crisis intervention and advocacy is available to both recent survivors and those working to recover from a past incident. We also provide short term intervention and support for friends, family, housemates and co-workers of the survivor.

Peer Counseling at the House

TB -16, next to the UCD Housing Office and across from Regan Residence Hall
Hours: 8am-6pm
Phone: (530) 752-2790
Web: thehouse.ucdavis.edu

The House is a confidential peer-counseling center offering a variety of free and confidential services to UCD students. The mission of The House is to provide a supportive, relaxed, accessible, and non-judgmental environment for students who wish to explore personal issues and interpersonal problems. The House falls under the administrative umbrella of UCD's CAPS. Student volunteers who receive structured training and supervision from CAPS professionals staff it. The staff believes an integral part of building this supportive environment entails recruiting student volunteers who reflect the general campus community with regard to race, ethnicity, religion, sexual orientation and majors. Peer staff also receives extensive cross-cultural training from CAPS. This focus on recruitment and training is a critical and valued dimension of The House because it assists peer counselors in responding sensitively and capably to student needs.

Health Education and Promotion (HEP)

UC Davis Student Health & Wellness Center (3rd floor)
Hours: 8-4:30 pm
Phone: (530) 752-9652
Web: http://healthcenter.ucdavis.edu/hep/
Health Education and Promotion (HEP) is a primary resource to help you enhance your wellness through student-centered education and advocating for health-promoting environments. Professional staff and student interns focus on issues related to nutrition, physical activity, sexual health, wellness, stress management, sleep, alcohol, tobacco and other drugs.

Sexual Harassment Education Program

Hours: 8am-5pm
Phone: 530-752-2255
E-mail: labrodkey@ucdavis.edu -director
The Sexual Harassment Education Program at UC Davis supports the University's
commitment to a discrimination-free work and learning environment by:
-Preventing sexual harassment from occurring at UCD by educating the campus community about the issue; and
-Assisting individuals and campus units to resolve sexual harassment conflicts if and when they arise.

Student Recruitment and Retention Center (SRRC)

16 South Hall
7524-6836
http://spac.ucdavis.edu/TheCenter
The Student Recruitment and Retention Center stands for educational equity. Our student run and student initiated programs foster academic and personal development while raising political and cultural awareness, thus empowering students to act as dynamic leaders for their communities. We accept the challenge of creating a society that provides a quality, culturally sensitive, comprehensive education for students of all backgrounds. Furthermore, we are dedicated to creating an environment of collective action that will work to ensure the perpetuation of academic achievement among future generations.

University Police

Kleiber Hall Drive, across the street and just west of Briggs Hall
Phone: 911 (Emergency),
(530) 752-1230 (Campus Crime Reporting and Police Services)

Resources for Reporting Harassment or Hate Crimes

Campus Police - For NON-EMERGENCY calls for assistance, call the UCD Police Department at 752-1230 (campus). The UC Davis Police Department is located in the Fire/Police Building on Kleiber Hall Drive.

Office of Campus Community Relations-If you believe you have witnessed, or that you have been a target of, a hate- or bias-motivated incident on campus or while participating in a University-sponsored activity, you may bring the incident to the attention of the Associate Executive Vice Chancellor and other University Officials at: http://occr.ucdavis.edu/hate_crime_report.cfm

Office of Student Judicial Affairs - If you believe the individual responsible is a University student, staff, or faculty member, you may, in addition to filing a police report, initiate a grievance, which can include disciplinary action. If you wish to file a grievance, contact the Office of Student Judicial Affairs, 752-1128.

Staff/Faculty Misconduct - UC Davis staff or faculty members may be subject to disciplinary action under applicable personnel policies or collective bargaining agreements. Report faculty misconduct to the Office of the Vice-Provost for Faculty Relations, 752-6068. Report staff misconduct to the Office of the Associate Vice Chancellor, Human Resources and Risk Management, 752-3383.

What is a hate crime?

California law prohibits threats or acts of violence against individuals or groups or their property because of personal characteristics or associations. State laws similarly prohibit defacing, damaging, or destroying another's property to intimidate or interfere with his/her rights. Crimes that are normally misdemeanors can be felonies if committed because of bigotry. A conviction cannot be based on speech alone, unless the speech itself threatens violence against a specific individual or group of individuals and the defendant has the ability to carry out the threat.

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WEB RESOURCES

ALLY
missouri.edu/~lgbt/resources/allydevelopmentmodel.pdf
glsen.org/cgi-bin/iowa/all/library/record/860.html
safeschoolscoalition.org/RG-all_youth.html
pflag.org   -- Parents and Friends of Lesbians and Gays

BISEXUAL
Bi.org
frap.org/bifriendly
binetusa.org
Biwriters.org
Amyandre.com

CAREER & WORK
glbva.org --American Veterans for Equal Rights
gendersanity.com --Center for Gender Sanity
equalityproject.org --Equality Project
tgender.net/taw/ --Transgender At Work

COLLEGE RESOURCES
lgbtcampus.org--National Consortium of Directors of LGBT Resources in Higher
          Education
lambda10.org -- GLBT Fraternity and Sorority issues
campuspride.net

DAVIS/CAMPUS
Lgbtrc.ucdavis.edu -- LGBT Resource Center
diversity.ucdavis.edu/ --Diversity Education Program
psychology.ucdavis.edu/rainbow/index.html --Sexual Orientation studies by Greg Herek
wms.ucdavis.edu/wgssite/sexualitystudies/ --Sexuality Studies

Disabled LGBT
deafqueer.net
deafqueer.org/
glbtcentral.com/disability.html
geocities.com/Pentagon/1151/enter.html --LGBT Disabled Veterans

DOMESTIC VIOLENCE

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incite-national.org/
survivorproject.org/

HIV/AIDS
campaigntoendaids.org
knowhivaids.org/
stopaids.org/

INTERSEX
bodieslikeours.org/forums –Bodies Like Ours
isna.org –Intersex Society of North America
eminism.org --Emi Koyama, intersex activist & author

LGBT & RELIGION
clgs.org --Center for Lesbian and Gay Studies in Religion and Ministry
dignityusa.org/ ---DignityUSA (Catholic)
Mcchurch.org ---Metropolitan Community Churches
quaker.org/flgbtqc --Quaker Friends for LGBTQ Concerns
angelfire.com/ca2/queermuslims --Queer Muslim Resources
safraproject.org/ --Safra Project
soulforce.org/ --SoulForce
wehopres.org/ --West Hollywood Presbyterian Church
Lgbtran.org/ --LGBT Religious Archive Network
wolfmanproductions.com/faisal.html -- Queer Muslims

POLITICAL ADVOCACY
glaad.org/ --Gay & Lesbian Alliance Against Defamation (GLAAD)
glsen.org --Gay Lesbian Straight Education Network (GLSEN)
hrc.org/ --Human Rights Campaign (HRC)
thetaskforce.org/ --National Gay & Lesbian Task Force (NGLTF)
tgijp.org ---the Transgender, Gender Variant and Intersex Justice Project
transgenderlawcenter.org --Transgender Law Center

POPULAR MEDIA
curvemag.com/ --Curve Magazine
girlfriendsmag.com/ --Girlfriends Magazine
instinctmag.com/ --Instinct Magazine
logoonline.com/ --Logo Online
out.com/ --OUT Magazine
advocate.com/ --The Advocate
colorlines.com --ColorLines
trikone.org --Trikone

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QUEER PEOPLE OF COLOR
amigaslatinas.org/ --Amigas Latinas
apiwellness.org/home.html --Asian & Pacific Islander Wellness Center
nabwmt.org/ --National Association of Black & White Men Together
alp.org/ --The Audre Lorde Project
utopia-asia.com/ --Utopia Asian Gay & Lesbian Resources
trikone.org/ -- LGBT South Asians
zunainstitute.org --National Advocacy Organization for Black Lesbians

SACRAMENTO AREA
saccenter.org/ -- Sacramento Gay & Lesbian Center
saclesbianhealth.com/ --Lesbian Health Resource Guide
mgwnews.com --MGW Newsmagazine
OutSacramento.com
outwordmagazine.com
geocities.com/WestHollywood/Park/3103/ --SacLEGAL
siglff.org/ -- Sacramento International Gay & Lesbian Film Festival
svlclub.org/ --Sacramento Valley Leather Core
http://www.sacstonewall.org/ --Stonewall Democratic Club
sacvalleybears.org --Sacramento Valley Bears

TRANSGENDER
nctequality.org/ -- National Center for Transgender Equality
transgenderlawcenter.org/ -- Transgender Law Center
transgenderlaw.org/ --Transgender Law & Policy Institute
transgender.org/ -- Transgender Community Center
transgendercare.com/ --Transgender Care
tgiijp.org --Transgender, gender variant, intersex justice project

YOUTH & FAMILY
colage.org/ --Children of Lesbians and Gays Everywhere (COLAGE)
familieslikemine.com/ --Families Like Mine
lyric.org/ --Lavender Youth Recreation and Information Center (LYRIC)
pflag.org/ --Parents, Families and Friends of Lesbians and Gays (PFLAG)
youthgenderproject.org/ -- Youth TIES - Youth Trans & Intersex Education Services

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Regional Resources

Sacramento Gay & Lesbian Community Center

1927 L Street
Sacramento, CA 95814
Phone: (916) 442-0185
Web: saccenter.org
The Sacramento Gay & Lesbian Community Center provides a safe environment dedicated to all people with the desire to address issues related to sexual orientation through education, support, and information resources. In addition, the center fosters other groups with a similar mission.

Yolo Parents, Friends, and Families of Lesbians and Gays (PFLAG)

Phone: (530) 666-1245
E-mail: yolopflag@aol.com
PFLAG promotes the health and well-being of gay, lesbian, bisexual and transgender persons, their families and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal civil rights.

Sacramento Area Lesbian Health Resource Guide

http://www.saclesbianhealth.com/, Alison Book, Project Coordinator
E-mail: apbook@humboldt1.com

National Resources

The Human Rights Campaign

1104 14th St. NW Suite 200

Washington, D.C. 20005

(202) 628-4160

http://www.hrc.org

The National Gay and Lesbian Task Force

2320 17th St. NW

Washington, D.C. 20009

(202) 332-6483

http://www.ngltf.org

Parents, Families, and Friends of Gays and Lesbians (PFLAG)

1101 14th St. NW

Washington, D.C. 20005

(202) 638-4200

http://www.pflag.org

Lambda Legal Defense and Education Fund

120 Wall St. Suite 1500

New York, NY 10005

(212) 809-8585

http://www.lambdalegal.org

Bisexual Resource Center

P.O. Box 400639

Cambridge, MA 02140

http://www.biresource.org

National Center for Lesbian Rights

870 Market St. Suite 57

San Francisco, CA 94107

(415) 392-6257

http://www.nclrights.org

National Association of People with AIDS

1413 K St. NW 7th Floor

Washington, D.C. 20005

(202) 898-0414

http://www.napwa.org

Out Proud

The National Coalition for Gay, Lesbian, and Bisexual Youth.

http://www.outproud.org

Queer Resources Directory

http://www.qrd.org/qrd/

The Advocate

National Magazine devoted to LGBT issues.

http://www.advocate.com

National Queer Student Caucus

http://www.usstudents.org/coalitions/translate.asp?xsl=nqsa.xsl

Lesbian, Gay, Bisexual, and Transgender Youth Resources

http://www.youthresource.com/

Lambda 10 Project

http://www.lambda10.org/

Financial Aid for LGB Students

http://www.finaid.org/otheraid/gay.phtml

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Acknowledgements

Gender and Sexuality Commission, ASUCD

Web: http://asucd.ucdavis.edu/gender-and-sexuality-affairs-commission/

The Gender and Sexuality Commission was established by the ASUCD Senate for the express purpose of actively promoting awareness of gender and sexuality, as well as the prevention of sexual assault through outreach efforts, publicity drives, and special projects. In addition, the Gender and Sexuality Commission works with campus resources pertaining to gender, sexuality, and rape prevention education in order to improve these respective efforts on campus. Finally, the Gender and Sexuality Commission assists in the organization and coordination of educational programs concerning gender, sexuality, sexual assault, and sexual harassment and reviews and makes recommendations to the ASUCD Senate and relevant ASUCD commissions on these issues and programs at UC Davis and throughout the UC system.

The Lesbian, Gay, Bisexual, Transgender Resource Center

Open daily, 9am-5pm

Director: Sheri Atkinson, slatkinson@ucdavis.edu

The LGBTRC is an open, safe, inclusive space and community that promotes learning, discovery, and scholarship about gender and sexual identities. We are a dynamic, responsive, and collaborative organization that serves UC Davis and surrounding regions by providing a comprehensive range of programs and services, outreach, and advocacy. Inherent in this mission are the values- **Respect**, **Pride**, and **Unity** for **ALL** individuals.

What's your PGP?

Preferred Gender Pronouns (PGPs) are often important to identity and always deserve respect.

___ laughed.	Ask ___!	That's ___ pen.	That pen's ___.	Did ___ enjoy ___?
co	co	cos	cos	coself
en	en	ens	ens	enself
ey	em	eir	eirs	emself
he	him	his	his	himself
she	her	her	hers	herself
they	them	their	theirs	themself
xie	hir ("here")	hir	hirs	hirself
yo	yo	yos	yos	yoself
ze	zir	zir	zirs	zirself

How you could share:
"My preferred pronouns are ze and hir."
"I prefer they and them, but he is fine too."
"My PGP is co."

How you could ask:
"What pronouns do you prefer?"
"What pronouns would you like me to use?"
"What's your PGP?"

This is NOT an exhaustive list, and any combination is possible. Human diversity is infinite, after all. Pronouns are alive! Lack of preference, shifting PGPs, multiple PGPs, or avoidance of pronouns altogether are perfectly valid options as well.

Potential Uses of Gender-Neutral Pronouns (GNPs):
an unspecified person - "Try asking someone their PGP"
someone whose gender identity is unknown by the speaker - "I'm not sure how sie identifies; you could ask hir"
someone who identifies with GNPs - "Xe describes xirself as genderqueer and non-binary"; "Yo is agender"

The pronoun "it" implies an inanimate, animal, alien, or otherwise inhuman identity and is usually dispreferred. Similarly, "s/he" has a history of disrespect and ignorance. Any word can be personally reclaimed by an individual; some agendered people prefer "it," some bigendered folks use "s/he" – the possibilities are endless, and pronouns should never be assumed.

BITCH

Targets and dehumanizes women, even if used towards men – including gay/queer men. Devalues women and femininity. Reinforces sexism.

GHETTO

Describes something or someone as cheap, worn out, poor, dangerous, etc. Reference to housing communities that are impoverished and disproportionately impact people of color. Associates people of color with these negative characteristics.

ILLEGAL ALIEN

Reduces undocumented immigrants to something less than human. Fixates on legal status instead of people as individuals. Asserts that some people belong here more than others do. Ignores political, social, and economic factors that negatively impact people of color.

NO HOMO

Stresses the speaker's heterosexuality, masculinity, and/or other traits to avoid being perceived as gay/queer. Goes to great lengths to avoid association with anything queer. Reinforces that to be queer is bad.

RETARDED & LAME

Targets mental, emotional and physical disabilities as objects for ridicule. Used as synonyms for "worthless," "bad," "unintelligent," "incapable," etc.

THAT'S SO GAY

Stigmatizes gay and queer people. Uses their identities to describe something as undesirable and bad. Replaces negative adjectives with words related to queer/LGBT identity.

WHORE/HO & SLUT

Dismisses anyone seen as being "too" sexual – particularly sex workers, women, queer people, and people of color. Perpetuates negativity toward sex itself. Regulates who is allowed to have it.

Words that HURT and WHY

These words create an environment that perpetuates violence and discrimination against women, people of color, queer and trans people, people with disabilities, and other marginalized communities.

People can reclaim these words for themselves as a form of empowerment. This is a personal decision. Don't reclaim words on behalf of others.

Sometimes we say words without realizing the impact they may have on others. Say what you mean and mean what you say. Take the time to educate yourself about language and histories of oppression.

For more information contact the
UC Davis LGBT Resource Center
lgbtrc.ucdavis.edu
530.752.2452

Designed by Clinton Andor

Words that are
TRANSPHOBIC and WHY

Transphobia: The fear or hatred of transgender people or people who are perceived as not meeting society's expectations around gender roles, identities, and presentations. Transphobia is closely linked with homophobia and biphobia.

You're such a Tranny.

Whether or not someone identifies as Trans, calling them a "Tranny" can be extremely offensive. This may be a term that people within the community use and reclaim for themselves, but it should not be used as a joke or without consent.

That person doesn't really look like a man/woman.

What does it mean to look like a man or a woman? There are no set criteria. It also should not be assumed that all Trans men strive to be masculine or that all Trans women want to be feminine, or that all Trans people want to look like men or women. Gender presentation is fluid and distinct from gender identity, and all forms of gender expression deserve affirmation.

Why would you transition if you're going to be gay?

Gender identity and sexual orientation are two separate aspects of one's identity. This question demonstrates how heterosexuality is more valued in our society, and reinforces homophobia and heterosexism.

What is your REAL name? I mean the one you were given at birth.

This implies the person's gender identity and chosen name are not "real" and perpetuates the idea of Trans people as deceptive. It removes agency and any right to make decisions for themselves, and is remarkably invalidating. It presumes a right to intimate information, disregards privacy, and places Trans lives on public display.

Calling someone "it" or "He-She" is demeaning and does not validate their identity or respect them as a person.

Asking others about Transperson's identity, or offering information about someone.

Asking someone about another person's identity is inappropriate. Ask yourself why you want to know. If you are concerned about using the person's preferred pronouns, ask them directly.

Using the wrong pronouns or making assumptions about others' gender identities.

It is vital that we respect the names and pronouns that people prefer. It is impossible to know without asking. If you are not sure, ask, "What are your preferred pronouns?"

What are you REALLY? Have you had surgery? If not then you're not really a _____.

Asking anyone personal questions about their bodies and/or surgeries is invasive and inappropriate. We don't ask non-Trans people what is under their clothes, we shouldn't ask Trans people either.

For more information contact the UC Davis LGBT Resource Center

lgbtrc.ucdavis.edu
phone: 530.752.2452

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Words that are
BIPHOBIC and WHY

Biphobia: Fear or hatred of people who are bisexual, pansexual, omnisexual, or non-monosexual. Biphobia is closely linked to transphobia and homophobia.

Using "gay" as an umbrella term for the LGBT community erases out many people within our community

IDENTITY ≠ BEHAVIOR

BEHAVIOR ≠ IDENTITY

A person's identity does not determine what behaviors they engage in and vice versa.

Bisexuality doesn't really exist. People are just gay or straight.

This denies the reality of sexuality and dismisses people's experiences and definition of self. People deserve the right to define their own identities the way they wish and have those definitions honored.

I think everyone is really Bisexual.

While this is often meant to acknowledge the fluidity of sexuality, it dismisses the reality of people who identify as Bisexual and erases their experiences. It also invalidates the self-identification of non-bisexual people.

You're too femme/butch to be Bisexual.

Gender presentation does not indicate sexual orientation. Bisexual people have a wide range of gender presentations.

Bisexual people just want straight privilege.

Bisexual people experience discrimination from both the straight community and the queer community. They never fully experience straight privilege because they do not identify as straight. Often their identities are made invisible and denied.

Bisexual people are just greedy and want to have sex with everyone.

This stereotypes bisexual people and assumes they are all promiscuous – and that this is a bad thing. It creates prejudice attitudes towards sex and works against creating a sex positive climate. It also demonstrates an underlying belief that bisexuality is only about behavior and is not a legitimate identity.

Who do you see yourself ending up with?

This is another way of implying one has to "end up" gay or straight and ignores bisexuality as a valid identity. It also assumes everyone desires to be in a long term monogamous relationship.

For more information contact the UC Davis LGBT Resource Center

lgbtrc.ucdavis.edu
phone: 530.752.2452

Not only are there many ways of defining bisexual identity, not all bisexual people define their identity the same way. Making assumptions about people can be hurtful and invalidating.

Designed by Clenton Justice

APPENDIX Q: EVALUATION, *SNOW CAMP,* UNIVERSITY OF CALIFORNIA, RIVERSIDE

University of California, Riverside • LGBT Resource Center
EVALUATION
2008 Snow Camp Retreat

Please rate the following and feel free to add comments by each area.

1 = Freakin' Awesome! **2** = Okay **3** = Needs Improvement **0** = No Opinion

_____   Home Groups

_____   Bowl of Questions

_____   Our Stories (Friday)

_____   The Human Knot (Friday)

_____   World View / Triggers (Saturday)

_____   Pipe Cleaner Symbols (Saturday)

_____   Building Common Ground (Saturday)

_____   Dot Activity (Saturday)

_____   Privilege Walk (Saturday)

_____   Lava Walk (Sunday)

_____   Sunday Morning Group Activities

_____   Group Sharing (Sunday)

_____   Housing & Food

_____   Social Time & Talent Show

_____   Staff facilitation and organization

What kinds of topics or activities should we include in future retreats?

How would you describe your experience at the Retreat to students who may attend in the future?

Other comments? Suggestions?

APPENDIX R: PRE- AND POST TRAINING EVALUATIONS, *TRANSGENDER ALLY TRAINING,*
NORTHWESTERN UNIVERSITY

NU Transgender Ally: Pre Training
A Program of the Lesbian, Gay, Bisexual and Transgender Resource Center at Northwestern University

Thank you for your participation in the Transgender Ally program. Your completion of this survey will provide critical feedback.

Please Circle below:

1. **Which category best represents your US Ethnic Group?**
   Please Circle:
   African American
   Native American
   Asian
   Hispanic
   White/Caucasian
   Multiracial
   Choose not to answer
   Other (please specify):

2. **Which category best represents your age? Please Circle:**
   18 years of age or younger
   19-24
   25-30
   31-35
   36-40
   41-45
   46-50
   51+
   Choose not to answer

3. **Gender. Please Circle:**
   Male
   Female
   Transgender
   Choose not to answer
   Other (please specify):

4. **Sexual Orientation. Please Circle:**
   Straight
   Gay
   Lesbian
   Bisexual
   Choose not to answer
   Other (please specify):

5. **I have previously received training on LGBT issues prior to this program. Please Circle:**

   Yes

   No

Please indicate the extent to which you agree or disagree with the following statements. (Circle one number per row).

Statements:	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.I know someone who is Transgender	1	2	3	4	5
2.I have spent time thinking about my own Gender Identity & Gender Expression	1	2	3	4	5
3.I am confident in my ability to use appropriate language when discussing Transgender topics	1	2	3	4	5
4.I have a basic understanding of the history of the Transgender civil rights movement	1	2	3	4	5
5.I understand concepts about Transgender identity development	1	2	3	4	5
6.I recognize there may differences between my own identity and those identities of other individuals	1	2	3	4	5
7.I respect the differences between myself and other individuals	1	2	3	4	5
8.It is important to educate myself about issues in the Transgender community	1	2	3	4	5
9.I am confident in my ability to initiate dialogue about the Transgender community	1	2	3	4	5
10.I am confident in educating others on how to support the Transgender community	1	2	3	4	5
11.I am prepared and knowledgeable to be a Transgender ally	1	2	3	4	5
12.I am familiar with resources for Transgender people on campus and in the community	1	2	3	4	5
13.I support the Transgender community	1	2	3	4	5

What do you expect to learn during the training session?

NU Transgender Ally: Post Training
A Program of the Lesbian, Gay, Bisexual and Transgender Resource Center at Northwestern University

Thank you for your participation in the Transgender Ally program. Your completion of this survey will provide critical feedback.

Please indicate the extent to which you agree or disagree with the following statements. (Circle one box per row).

Statements:	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.I know someone who is Transgender	1	2	3	4	5
2.I have spent time thinking about my own Gender Identity & Gender Expression	1	2	3	4	5
3.I am confident in my ability to use appropriate language when discussing Transgender topics	1	2	3	4	5
4.I have a basic understanding of the history of the Transgender civil rights movement	1	2	3	4	5
5.I understand concepts about Transgender identity development	1	2	3	4	5
6.I recognize there may differences between my own identity and those identities of other individuals	1	2	3	4	5
7.I respect the differences between myself and other individuals	1	2	3	4	5
8.It is important to educate myself about issues in the Transgender community	1	2	3	4	5
9.I am confident in my ability to initiate dialogue about the Transgender community	1	2	3	4	5
10.I am confident in educating others on how to support the Transgender community	1	2	3	4	5
11.I am prepared and knowledgeable to be a Transgender ally	1	2	3	4	5
12.I am familiar with resources for Transgender people on campus and in the community	1	2	3	4	5
13.I support the Transgender community	1	2	3	4	5

If you are a student, please tell us about your campus involvement. Are you a member of a student organization (i.e., group recognized by ASG, Fraternity/Sorority, club, etc.) at NU?

What components of the training session were most effective?

What components of the training session were least effective?

Are there additional issues or topics you wanted to discuss during your training?

Do you have additional comments for or about the facilitators?

Survey   4

APPENDIX S: *NEXT STEP SOCIAL JUSTICE RETREAT,* UNIVERSITY OF VERMONT

1) PRE-TEST ASSESSMENT,

2) POST-TEST ASSESSMENT

Next Step 2012 Pre Test

Description:
Date Created: 12/15/2011 1:12:01 PM
Date Range: 1/12/2012 12:00:00 AM - 1/20/2012 11:59:00 PM

Page - Next Step 2012 Pre-Retreat Survey

Q1 What is your academic status?

First year *[Code = 1]*

Sophomore *[Code = 2]*

Junior *[Code = 3]*

Senior *[Code = 4]*

Graduate student *[Code = 5]*

Required answers: 1   Allowed answers: 1

Q2 How did you hear about the Next Step retreat? (Check all that apply)

E-mail *[Code = 1]*

Bored site *[Code = 2]*

UVM Leadership and Civic Engagement site *[Code = 3]*

Facebook *[Code = 4]*

Flyer *[Code = 5]*

Friend/word of mouth *[Code = 6]*

Other (please specify) *[Code = 7] [Textbox]*

Required answers: 1   Allowed answers: 7

To what degree do you understand the following concepts?

Q3 Prejudice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q4 Personal Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q5 Social Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q6 Earned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q7 Unearned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q8 Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q9 Diversity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q10 Multiculturalism

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q11 To what degree do you understand the difference between the following? Diversity and Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:

Q12 I can articulate my personal identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q13 I understand how my multiple identities intersect.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q14 I consider myself a social justice advocate.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q15 I am comfortable talking with others about my privileged/dominant identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q16 I am comfortable talking with others about my subordinated identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

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Q17 Do you have any apprehensions about the retreat?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

Q18 Do you have any additional comments or suggestions?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

Next Step 2012 Post-Retreat Survey

Description: Needs to redirect to "Next Step 2012 Post-Retreat Survey - Drawing"
Date Created: 12/15/2011 1:15:43 PM
Date Range: 3/13/2012 12:00:00 AM - 3/30/2012 11:59:00 PM

Page - Next Step 2012 Post-Retreat Survey

Q1 What is your academic status?

First-year *[Code = 1]*

Sophomore *[Code = 2]*

Junior *[Code = 3]*

Senior *[Code = 4]*

Graduate student *[Code = 5]*

Required answers: 1   Allowed answers: 1

Q2 Who were your facilitators?

Nick and Jessica *[Code = 1]*

Dawn and Dan *[Code = 2]*

Erin and Grace *[Code = 3]*

Kristi and Susannah *[Code = 4]*

Patrick and Kristin *[Code = 5]*

Rachel and Michele *[Code = 6]*

Sophie and Heather *[Code = 7]*

Tricia and Macki *[Code = 8]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

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To what degree do you understand the following concepts?

Q3 Prejudice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q4 Personal Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q5 Social Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q6 Earned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q7 Unearned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q8 Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q9 Diversity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q10 Multiculturalism

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q11 To what degree do you understand the difference between the following? Diversity and Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:

Q12 I can articulate my identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q13 I understand the intersections of my identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q14 I consider myself a social justice advocate.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q15 I am comfortable talking with others about my privileged/dominant identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q16 I am comfortable talking with others about my subordinated identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

Page - 3

Please indicate the degree to which the following have increased as a result of your involvement with the Next Step retreat:

Q17 Communication skills

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q18 Knowledge of equity and diversity

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q19 Understanding of diversity and social justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q20 Comfort talking about identity and diversity issues

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q21 Interest taking action to bring about equity and justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q22 Commitment to raising awareness about diversity and social justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:As a result of my involvement in Next Step, . . .

Q23 I am more self-reflective about my own identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q24 I have less anxiety when interacting with diverse others.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

How has participating in Next Step impacted the following?

Q25 Your sense of connection to the University of Vermont

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q26 Your level of satisfaction with the University's diversity and social justice initiatives

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q27 Your personal success and quality of life

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

Q28 Have you experienced any changes as a result of your involvement with Next Step?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

Q29 Do you have any additional comments or suggestions about Next Step?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

APPENDIX T: SATISFACTION SURVEY, *NEXT STEP SOCIAL JUSTICE RETREAT,* UNIVERSITY OF VERMONT

Next Step 2012 Satisfaction Survey

Description: Will forward exact device information soon.
Date Created: 12/15/2011 1:13:49 PM
Date Range: 1/18/2012 12:00:00 AM - 1/23/2012 11:59:00 PM

Page - Next Step 2012 Satisfaction Survey

Q1 What is your academic status?

First-year *[Code = 1]*

Sophomore *[Code = 2]*

Junior *[Code = 3]*

Senior *[Code = 4]*

Graduate *[Code = 5]*

Required answers: 1   Allowed answers: 1

Please indicate the amount of time dedicated for the following retreat elements:

Required answers: 0   Allowed answers: 0

Q2 Big Group Time:

Too much *[Code = 1]*

Just right *[Code = 2]*

Too little *[Code = 3]*

Required answers: 1   Allowed answers: 1

Q3 Small Group Time:

Too much *[Code = 1]*

Just right *[Code = 2]*

Too little *[Code = 3]*

Required answers: 1   Allowed answers: 1

Q4 Activities (in big and small groups):

Too much *[Code = 1]*

Just right *[Code = 2]*

Too little *[Code = 3]*

Required answers: 1   Allowed answers: 1

Q5 Discussions (in big and small groups):

Too much *[Code = 1]*

Just right *[Code = 2]*

Too little *[Code = 3]*

Required answers: 1   Allowed answers: 1

Q6 Downtime:

Too much *[Code = 1]*

Just right *[Code = 2]*

Too little *[Code = 3]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:

Required answers: 0   Allowed answers: 0

Q7 The retreat was well organized.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q8 The retreat flowed logically.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q9 How helpful were the handouts and participant guide?

Extremely helpful *[Code = 5]*

Very helpful *[Code = 4]*

Moderately helpful *[Code = 3]*

Slightly helpful *[Code = 2]*

Not at all helpful *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q10 How comfortable was your room?

Extremely comfortable *[Code = 5]*

Very comfortable *[Code = 4]*

Moderately comfortable *[Code = 3]*

Slightly comfortable *[Code = 2]*

Not at all comfortable *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:

Required answers: 0   Allowed answers: 0

Q11 I was able to tell my story.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q12 I was able to make or strengthen connections with others.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q13 Who were your facilitators? (Please scroll)

Damir and Jessica *[Code = 1]*

Dawn and Dan *[Code = 2]*

Erin and Grace *[Code = 3]*

Kristi and Susannah *[Code = 4]*

Patrick and Kristin *[Code = 5]*

Rachel and Michele *[Code = 6]*

Sophie and Heather *[Code = 7]*

Tricia and Macki *[Code = 8]*

Required answers: 1   Allowed answers: 1

Please indicate your level of satisfaction with the following:

Required answers: 0   Allowed answers: 0

Q14 Presentation/delivery style of information

Very satisfied *[Code = 5]*

Moderately satisfied *[Code = 4]*

Neither satisfied nor dissatisfied *[Code = 3]*

Moderately dissatisfied *[Code = 2]*

Very dissatisfied *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q15 Variety of topics covered

Very satisfied *[Code = 5]*

Moderately satisfied *[Code = 4]*

Neither satisfied nor dissatisfied *[Code = 3]*

Moderately dissatisfied *[Code = 2]*

Very dissatisfied *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q16 Depth with which information was covered

Very satisfied *[Code = 5]*

Moderately satisfied *[Code = 4]*

Neither satisfied nor dissatisfied *[Code = 3]*

Moderately dissatisfied *[Code = 2]*

Very dissatisfied *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q17 How satisfied were you with the overall retreat?

Very satisfied *[Code = 5]*

Moderately satisfied *[Code = 4]*   295

Neither satisfied nor dissatisfied *[Code = 3]*

Moderately dissatisfied *[Code = 2]*

Very dissatisfied *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q18 Do you have any additional comments or suggestions?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

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APPENDIX U: ONE-YEAR OUT ASSESSMENT, *NEXT STEP SOCIAL JUSTICE RETREAT,*
UNIVERSITY OF VERMONT

Next Step 2011 - One Year Out

Description: Please change the title of the first survey page to: Next Step 2011 - One Year Out
Date Created: 3/13/2012 10:55:16 AM
Date Range: 3/15/2012 12:00:00 AM - 4/6/2012 11:59:00 PM

Page - Next Step 2011 - One Year Out

Q1 What is your academic status?

First-year *[Code = 1]*

Sophomore *[Code = 2]*

Junior *[Code = 3]*

Senior *[Code = 4]*

Graduate student *[Code = 5]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

Page - 2

To what degree do you understand the following concepts?

Q2 Prejudice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q3 Personal Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q4 Social Identity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q5 Earned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q6 Unearned Privilege

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q7 Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q8 Diversity

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q9 Multiculturalism

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q10 To what degree do you understand the difference between the following? Diversity and Social Justice

Completely *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Not very well *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:

Q11 I can articulate my identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q12 I understand the intersections of my identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q13 I consider myself a social justice advocate.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q14 I am comfortable talking with others about my privileged/dominant identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q15 I am comfortable talking with others about my subordinated identities.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

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Please indicate the degree to which the following have increased as a result of your involvement with the Next Step retreat:

Q16 Communication skills

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q17 Knowledge of equity and diversity

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q18 Understanding of diversity and social justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

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Q19 Comfort talking about identity and diversity issues

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q20 Interest taking action to bring about equity and justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q21 Commitment to raising awareness about diversity and social justice

A great deal *[Code = 5]*

Considerably *[Code = 4]*

Moderately *[Code = 3]*

Slightly *[Code = 2]*

Not at all *[Code = 1]*

Required answers: 1   Allowed answers: 1

Please indicate your level of agreement with the following statements:As a result of my involvement in Next Step, . . .

Q22 I am more self-reflective about my own identity.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q23 I have less anxiety when interacting with diverse others.

Strongly agree *[Code = 5]*

Moderately agree *[Code = 4]*

Neither agree nor disagree *[Code = 3]*

Moderately disagree *[Code = 2]*

Strongly disagree *[Code = 1]*

Required answers: 1   Allowed answers: 1

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How has participating in Next Step impacted the following?

Q24 Your sense of connection to the University of Vermont

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q25 Your level of satisfaction with the University's diversity and social justice initiatives

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Q26 Your personal success and quality of life

Very positively *[Code = 5]*

Somewhat positively *[Code = 4]*

Neither positively nor negatively *[Code = 3]*

Somewhat negatively *[Code = 2]*

Very negatively *[Code = 1]*

Required answers: 1   Allowed answers: 1

Next Page: Sequential

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Q27 Have you experienced any changes as a result of your involvement with Next Step?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

Q28 Do you have any additional comments or suggestions about Next Step?

Yes (please explain) *[Code = 1] [Textbox]*

No *[Code = 2]*

Required answers: 1   Allowed answers: 1

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APPENDIX V: ASSESSMENT REPORT 2012, *NEXT STEP SOCIAL JUSTICE RETREAT,* UNIVERSITY OF VERMONT

The Next Step Social Justice Retreat | 2012 Report

What is THE NEXT STEP?

The Next Step Social Justice Retreat is an annual retreat designed to give UVM students an opportunity to explore issues of social justice and identity. Each year, a diverse group of about 65 students and facilitators have gathered to spend a weekend of community building and dialogue.

For the first five years of The Next Step, a planning committee of retreat alumni, past facilitators, and UVM professional staff managed the program. The Next Step is currently a program of Student Life's Leadership & Civic Engagement Programs (LCE), and we rely heavily on our campus partners for facilitators, recruitment, and support.

I thank you for your past and future involvement with The Next Step program – we couldn't do it without you, and your commitment to promoting social justice in our co-curriculum is inspiring. I hope you enjoy our report and look forward to hearing from you!

Best wishes,
Laura E. Megivern, M.Ed.
Assistant Director of Student Life
for Leadership & Civic Engagement

Who's involved in THE NEXT STEP?

2012, by the numbers:
68 UVM Community Members including:
48 participants +
20 facilitators and leadership team
10 graduate students + 47 undergraduate students from all academic units
Our Participants and Facilitation Team Are*:
Gender:
19% male-identified | 76% female-identified
4% transgender | 6% chose not to identify
Race:
34% people of color | 21% multiracial
30% white |14% chose not to identify
Sexual Identity:
67% LGBTQA | 35% heterosexual
15% chose not to identify
*: some community members chose to identify with multiple categories. To respect their choices, a few people were counted twice, thus these percentages may not add up to 100 exactly.

Next Step Goals

- Provide the opportunity for students to tell their own stories and hear the stories of others
- Provide a beginning understanding of the intersection of privilege and oppression
- Encourage coalition building between students across difference.

Furthermore, we hope students leave the Next Step with an understanding of what culture is, an awareness of who they are as cultural beings, new connections with others on campus, commitment to this "next step" of engaging in social justice work, and personal goals for beyond the retreat.

What do Participants say about The Next Step?

"Thank you so much for this retreat. A year later, I am still feeling the confidence I gained by being a part of such a wonderful and meaningful experience."—*2011 participant*

How Does Next Step Affect Participants?

I consider myself a social justice advocate.
- 38%
- 52%

I am comfortable talking with others about my subordinated identities.
- 38%
- 52%

I am comfortable talking with others about my dominant identities.
- 38%
- 57%

I understand how my multiple identities intersect.
- 33%
- 62%

I can articulate my personal identity.
- 28%
- 52%

0% 10% 20% 30% 40% 50% 60% 70%

■ Before Next Step   ■ After Next Step
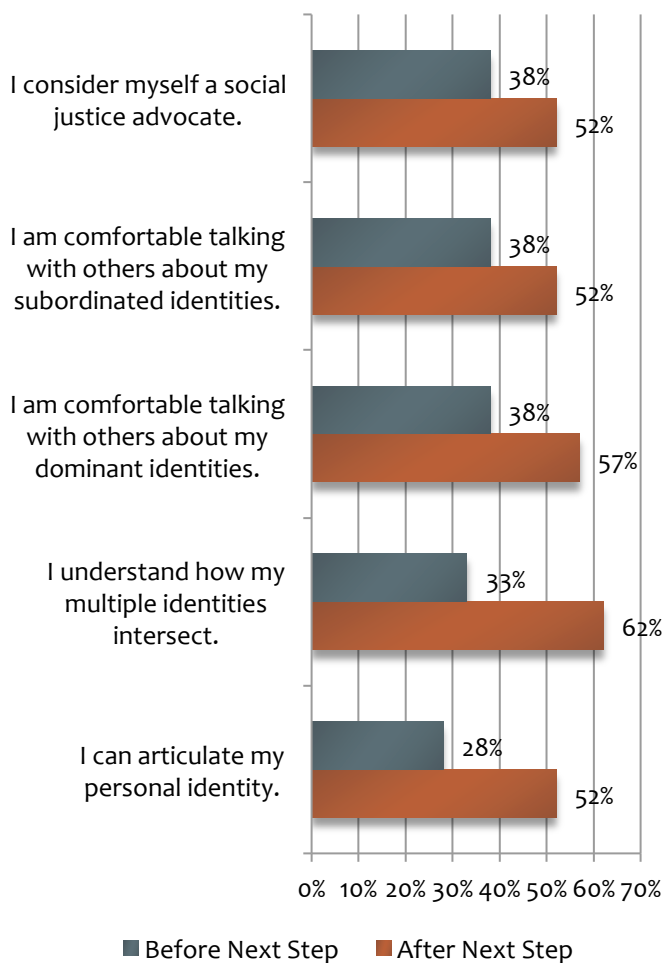
Participants who strongly agreed with the above statements, before and after Next Step 2012

Ways You Can Get Involved With Next Step

Facilitate. We are looking for both lead facilitators and small group facilitators. Lead facilitators are responsible for finalizing and updating curricula, training small group facilitators, and facilitating all large group portions of the retreat. To apply, a letter of interest and resume should be sent to lmegiver@uvm.edu by April 16, 2012. Small group facilitator applications will be available at the start of the Fall 2012 semester, and due on September 24, 2012.

Advise. Join our Next Step Advisory Board. The board meets approximately three times per year, and consults with the Next Step Leadership Team about the program's strategic direction, improvements to the program, and ways that the Next Step can support the diversity and social justice co-curriculum across the UVM experience for our students.

Recruit. Help us recruit new facilitators and participants to the Next Step by spreading the word to individuals, programs, and across campus.

Engage. Talk about Next Step with students and other members of the UVM community. Ask how they are taking the Next Step in their social justice journeys. Become a fan on facebook! facebook.com/uvmnextstep

One year later, **85%** of participants agree **they have less anxiety when interacting with diverse others.**

"[as a result of participating in Next Step] I have become more aware of the privileges I possess in life. My ability to pay attention to what is going on around me has also sharpened and as a result I am able to engage in deep conversations with those around me at the most random moments." – 2011 participant

"Next Step really set the tone for me regarding where I felt I belonged, and what I wanted to get involved with at UVM. It opened up a whole new world and has made me so much more open minded." –2011 participant

"I loved being able to share my story. I've never shared before and it was powerful."—2012 participant

"This year was a wonderful experience of comfort and love shared between individuals who care about social justice, what it means, and how we can apply what we understand for our neighbors." –2012 facilitator

Appendix W: Organization and Planning Chart, *Next Step Social Justice Retreat,*
University of Vermont

Next Step 2013 Roles & Responsibilities Chart

R.A.C.I. = Responsible, Accountable, Consulted, Informed. Note that AD for LCE is ultimately accountable for all tasks; but task accountability is delegated to members of the L-Team.

The Leadership Team is made up of:
- *AD for LCE = Assistant Director of Student Life for Leadership & Civic Engagement Programs*
- *GA = Graduate Assistant in Student Life for Leadership*
- *Lead Facilitators – 2 lead facilitators*
- *Potentially, a Mentor/Coach? A past l-team member to consult with members of the l-team and assist with individual L-team self-assessment and setting/tracking of learning & professional development goals. (This role is helpful in years with lots of transition; can be filled by a combination of the AD and a second-year lead facilitator.*

Advisory Committee *A= AD*	Leadership Team *A=AD*	Facilitators *A= AD*	Training of Trainers *A=Lead Facilitator #1*	Participants *A=GA*	Retreat Curriculum *A= Lead Facilitator #2*	Retreat Logistics *A=GA*
Recruit advisory committee members	Recruitment/selection of L-team members	Marketing & Recruitment	Logistics: scheduling, snacks, meals (w/GA)	Marketing & Recruitment	Target areas for refining / updates (w/ AD and potentially advisory committee)	Hulbert arrangements – contracts, food, communications
		Create/publish application & arrange for committee (w/GA)		Create/publish application & arrange for committee		
Communication w/ advisory committee	L-team meetings – schedule, set agendas, facilitate, communicate (e.g. send notes/agendas in advance)	Selection Process (see flowchart)	Curriculum development & polishing (w/ AD)	Selection process (see flowchart)	Curriculum development & polishing, updates and edits (w/AD)	Supplies – inventory, purchasing, arrangement/ distribution
		Alternate process/ communications				
Set up and facilitate meetings of advisory committee	Overall next step "process" – progress updates, keeper of timeline, etc.	Ongoing communication (logistics, packing list, meetings, post-retreat opportunities for engagement)	Materials (binders, handouts, supplies) (w/ GA)	Participant communications including about selection	Deliver curriculum and delegate / find presenters for shared curriculum delivery (w/ both lead facilitators & AD)	T-shirts – design, ordering, distribution
Acknowledgments	Assessment & evaluation & reporting		Deliver curriculum (and delegate/find presenters for shared curriculum delivery) (w/ all L-Team)	Small group creation & assignment to spaces		Transportation – van for supplies, coach busses
Future tasks for advisory committee: guide overall direction of next step program, consult about changes to curriculum, explore how next step fits into the overall co-curriculum around social justice at UVM (including alignments/overlaps / complements of other retreats)		Facilitator pairings				Forms – medical, waivers, etc.
		Post-retreat meeting – agenda & facilitation		Disability Accommodations	Documentation for institutional history	Housing assignments
		Assessment processes & reporting	Documentation for institutional history	Ongoing communication w/ participants (logistics, packing list, meetings, post-retreat opportunities for engagement)		Website work (overall, updates)
		Acknowledgments & mileage reimbursements				Photos throughout retreat
		Documentation for institutional history				Documentation of processes for institutional history

Selection processes – flowchart (example of how each of the above items can be broken down)

R: GA
- Creating/set up application (Lynx)

R: GA, C: AD, I:all
- Marketing: Creation & Dissemination

R: all, A: GA
- Recruitment (e.g., outreach, tabling, listservs, facebook, individual contacts)

R: GA w/ AD, I: all, C (suggestions): all
- Selection committee, recruitment, communications

R: GA, I: all
- Gather applications and organize (including creation of identity grid)

R: GA, C: AD, I: all
- Selection committee meeting - logistics (location and food)

R: AD, I: all
- Selection Committee Meeting - facilitate process

R: GA, C: AD, I:all
- Notifications (yes/no/alternate)

R: GA, I: AD
- Response forms for "Yeses" and "alternates" (medical/liability/shirt sizes/etc)

R: GA & AD
- Selection Committee Thank You's