

Queer: A term becoming more widely used among 2SLGBTQIA+ communities because of its inclusiveness. 'Queer' can be used to refer to the spectrum of non-heterosexual and/or non-cisgender people and provides convenient shorthand for '2SLGBTQIA+.' 'Queer' is also used by some people as a specific identity term when referring to themselves. It is important to note that this is a reclaimed term that was, and sometimes still is, used as a hate term and thus some people feel uncomfortable with it. Similarly, not all trans people see trans identities as being part of the term 'queer,' and it is important to acknowledge the different histories of queer and trans communities. **Decolonization:** The practice of intentional, meaningful, and ongoing commitment to Indigenous sovereignty and wellbeing. Settlers on Turtle Island (or so-called North America) have a unique responsibility to actively dismantle the systems of colonization that they benefit from every day. **Enby:** A term for someone with a non-binary gender identity that comes from the verbal abbreviation 'NB' (non-binary). However, 'NB' is often used by Black activists to mean 'non-Black' and thus the context that 'NB' is written bears importance. Using the term 'enby' instead of 'NB' allows for a shorthand that does not erase or obscure Black terminology. **Two-Spirit:** An umbrella term used by

Queer Terminology from A to Q

2022 Edition

QMUNITY

BC'S QUEER, TRANS, AND TWO-SPIRIT RESOURCE CENTRE

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Queer Terminology from A to Q

QMUNITY recognizes that our work is done on unceded, traditional and ancestral lands of Coast Salish peoples, in particular the Squamish, Tsleil-Waututh and Musqueam Nations. This glossary articulates and affirms the power of language, and recognizes language has been used to shape and inform lived experiences, social norms and laws. While reflecting on the content in this book, let us draw parallels to the same way language, the erasure and oppression of languages, and absence of language has informed and impacted Indigenous people across Canada, and in particular Two-Spirit community members.

This **Q Glossary** may appear to be simply a list of words, but words have power. Words matter.

Words name and describe. If there are no words that fit, then LGBTQ2S+ identities, experiences and realities remain outside of language, silenced and invisible, unable to be recognized, communicated or shared.

Words can be powerful tools used to empower, include, affirm, acknowledge, identify, validate, understand, respect, dignify, unify, humanize, celebrate, embrace and heal.

But words can also be weapons. We know that the children's rhyme that ends with, "but names can never hurt me," just isn't true. Words can be used with the intent to invalidate, intimidate, belittle, bully, divide, dominate, ostracize, erase, judge and ridicule. Many words have been used against LGBTQ2S+ communities in this way.

Words in this glossary reflect the struggle to create, choose, use and reclaim terminology. The struggle for words that build people up instead of tear them down is at the heart of our movement.

QMUNITY affirms the right of individuals to name, define and describe themselves. Respectful and inclusive language honours this right.

Instead of relying on assumptions or labelling others, start by paying close attention to what someone says about themselves. If appropriate, respectfully ask the person “what language would you like me to use?” Do your best to speak and write that back, to them and about them. Honour this, even when it is not the language you yourself might use.

It is people who give words meaning. We do not make meaning in a vacuum, but in the context of relationships that express power, privilege and oppression. The meaning of queer terminology is fluid. They change within the context of time and space, intentions and circumstances, and affect individuals in different ways.

This glossary was developed and revised by QMUNITY staff, volunteers and community members through dialogue and discussion. We welcome your comments and questions! You can contact QMUNITY at education@qmunity.ca.

Version: December 2022

The logo for QMUNITY features the word "QMUNITY" in a bold, pink, sans-serif font. The letter "Q" is stylized with a small tail that curves downwards and to the left.

BC'S QUEER, TRANS, AND TWO-SPIRIT RESOURCE CENTRE

Acephobia: Fear and/or hatred of, aversion to, and discrimination against asexuals and asexual behaviour. Acephobia exerts a powerful, negative force on the lives of asexual people. Some examples of acephobia in action are disparaging jokes, verbal abuse or acts of violence targeted at asexual people, or the dismissal of asexuality as inferior, invalid, “frigid,” or “unnatural.” Asexual people often face acephobia and discrimination in both queer and non-queer communities.

See also: Allosexism, Asexuality.

AFAB/AMAB: A pair of acronyms meaning Assigned Female/Male At Birth that disrupt the gender binary model by serving as a reminder that gender was arbitrarily assigned based on genitalia at birth. It is important to remember that these terms are something that happened ‘to’ someone and not what inherently defines their identity. Alternatives: FAAB/MAAB (Female/Male Assigned

At Birth), CAFAB/CAMAB (Coercively Assigned Female/Male At Birth).

Affirmed Pronouns: Pronouns that validate and honour someone’s gender expression or identity. ‘Affirmed’ has replaced ‘preferred’ when discussing pronouns. ‘Preferred’ has come to be understood as an outdated term, as it implies gender identity is a choice rather than what it actually is: a lived reality. In most day to day instances, you can just say “pronouns” without a qualifier: e.g., “Do you know what Max’s pronouns are?”
See also: Gender-Affirming, Pronouns.

Agender: Someone who does not align with any gender, or who does not experience gender.

Alloromantic: Someone who experiences romantic attraction to others (as opposed to aromatic, which is someone who does not experience romantic attraction to others). Romantic attraction is different than

sexual attraction.

Alloromanticism includes many different romantic attraction identities, such as biromantic, panromantic, heteroromantic, et cetera.

See also: Aromantic.

Allosexual: Someone who experiences sexual attraction to others (as opposed to asexual, which is someone who does not experience sexual attraction to others). Sexual attraction is different than romantic attraction.

Allosexuality includes many different sexual attraction identities, such as gay, lesbian, heterosexual, et cetera.

See also: Asexual.

Allosexism: A system of attitudes, bias, and discrimination that oppress asexual identities by centering sexual attraction. This includes the assumption that everyone experiences, or should want to experience, sexual attraction and that allosexuality is inherently superior to asexuality.

See also: Acephobia, Allosexual, Asexual.

Alternate/Mixed Pronouns:

Some people use more than one set of pronouns. This can look like 'she/they' or using two sets such as 'he/him' and 'they/them.' Each person will have different ways in which their pronouns should be used, with some prioritizing one set over the other, or using different pronouns in different situations (such as with individuals the person might not be out to). Never assume pronoun use, and let each person show or tell you the way in which their pronouns should be used.

See also: Pronouns.

Ally: Someone who supports and celebrates 2SLGBTQIA+ identities, interrupts and challenges oppressive remarks and actions of others, and willingly explores heterosexist and ciscentric biases within themselves. Being an ally requires action: telling colleagues that their jokes are inappropriate, advocating for the health, wellness, and acceptance of 2SLGBTQIA+ family members, et cetera.

Androgyne: Someone whose gender identity or expression is outside of the gender binary. Historically used by people who align with both masculine and feminine expressions and identities. A term more frequently used before the emergence of contemporary trans and non-binary language. Contemporary constructs of androgyny often center folks described as white, thin, masculine, and AFAB, but this is misleading and a critique of how society may view androgyny and androgynes. *See also: Gender-Nonconforming, Genderqueer, Non-Binary.*

Aromantic: Someone who does not experience romantic attraction to others. Romantic attraction is different from sexual attraction. Aromanticism can be considered a spectrum, with some aromantic people experiencing desire for varying types of intimacy. This desire may fluctuate over time or by person. Some aromantic individuals may also experience asexuality,

but it should be noted that these are two distinct identities. Aromantic people experience high levels of invisibility, trivialization, and pathologization. *Alternatives: Aro, arom. See also: Asexual.*

Asexual: Someone who does not experience sexual attraction to others. Sexual attraction is different from romantic attraction. Asexuality can be considered a spectrum, with some asexual people experiencing desire for varying types of physical intimacy. This desire may fluctuate over time or by person. Some asexual individuals may also experience aromanticism, but it should be noted that these are two distinct identities. Asexual people experience high levels of invisibility, trivialization, and pathologization. *Alternatives: Ace. See also: Allosexism, Aromantic.*

Bear: A term of significance in queer men's histories. An identity held by queer men and mascs that embraces masculinity as a form of 'homomascularity.' The bear community celebrates traits such as brawniness, body hair, beards, and large bodies of all types by providing a place of acceptance and celebration for those that may not fit into more mainstream stereotypes of queer maleness.

See also: Cub, Otter, Wolf.

Being Read: Refers to the process where factors such as somebody's body shape, voice, gender expression, et cetera are used to make assumptions about that someone's gender identity, sex assigned at birth, or sexual orientation. This term originated in the Ballroom scene, an underground subculture pioneered by the Black and Latine 2SLGBTQIA+ community in New York in the 1970s that continues to be a cultural force to this day.

Bigender: Someone whose gender identity encompasses two different genders.

These two genders can be a mixture of binary or non-binary identities and may exist simultaneously or as a shifting experience.

Bi-Erasure: A culmination of biases, attitudes, and language that serves to ignore, remove, or reframe evidence of bisexuality in history, academia, news media, and other primary sources. In its most extreme form, bisexual erasure can include the denial that bisexuality exists. An oft-heard example of bi-erasure is claiming that someone might only be "going through a phase," or "is not yet ready to come out fully as gay/lesbian."

Biphobia: Fear and/or hatred of, aversion to, and discrimination against bisexuals and bisexual behaviour. Biphobia exerts a powerful, negative force on the lives of bisexual people. Some examples of biphobia in action are disparaging jokes, verbal abuse or acts of violence targeted at bisexual people, or the dismissal of bisexuality as an inferior,

invalid, or irrelevant expression of sexuality. Bisexual people often face biphobia and discrimination in both queer and non-queer communities.

Bisexual/Biromantic:

Someone who is attracted to, and may form relationships with at least two genders. Some bi people define the 'bi' in bisexuality as referring to two types of attraction: to their own gender and to other genders. A bi person may feel equally attracted to many genders, or may experience stronger attractions to one gender while still having feelings for others. This ratio of attraction may vary over time. Bisexuality/biromanticism differ from pansexuality/panromanticism in that gender is a factor in attraction (whereas pansexuality and panromanticism are attraction regardless of gender).

Alternatives: Bi.

See also: Pansexual.

Blending: A term sometimes used to refer to the state of an 2SLGBTQIA+ person not being visibly recognizable as

2SLGBTQIA+. People who can blend may experience less queerphobia, transphobia, and/or discrimination. Some 2SLGBTQIA+ people consider 'blending' to be very important for them, while others feel that choosing not to blend is an act of rejecting heterosexism and ciscentrism. One's own privileges may inform one's ability or need to blend. Some people may need to blend or 'pass' in order to stay safe in certain environments (e.g., a workplace or family gathering). Blending, or related terms 'passing' and 'stealth,' are contested terms since they may connote a "passing grade" or imply an external pressure to strive towards being read a certain way.

See also: Being Read.

Butch: A term of significance in queer women's histories. A word that some queer people use to describe gender expression and/or social and relationship roles that embrace masculinity, often as a method of resisting prescribed gender roles.

Ciscentrism/Cisnormative:

A system of attitudes, bias, and discrimination in favour of cisgender people that marginalizes and renders invisible trans people and treats their needs and identities as less important than those of cisgender people, who are considered to exist within social normalcy. *See also: Cissexism.*

Cisgender: A gender identity that society considers to “match” the biological sex assigned to someone at birth. It is also term used to denote people who are not trans and the experiences of privilege granted on the basis of being cisgender. ‘Cis,’ an abbreviation of this term, is not a slur as it merely denotes someone who is not trans. *Alternatives: Cis.*

Cissexism: Active forms of discrimination that reinforce the belief that cisgender people represent the “norm” and so are superior to trans folk. This results in systemic oppression that privileges cisgender folk over trans folk. *See also: Ciscentrism.*

Cissexual: Someone whose sex aligns with the sex they were assigned at birth. Cissexual is not in common use and most literature will reference cisgender instead. *See also: Cisgender.*

Colonization: The process and practice of domination, control, and forced subjugation of one people over another. In the context of Turtle Island (specifically so-called Canada), European settlers began the process of the colonization of Indigenous Peoples as early as the 1600s and continuing to this day. These colonization practices include violent assimilation tactics such as the residential school system and the 60’s Scoop, policies that prohibited cultural roles and practices (including the attempted erasure of Two-Spirit folk), and limiting or criminalizing access to land and resources. *See also: Decolonization.*

Coming Out: Or ‘coming out of the closet,’ is the process of becoming aware of one’s gender and/or sexuality, accepting it, and telling others

about it. This is an ongoing process that may not include everybody in all aspects of one's life. 'Coming out' usually occurs in stages and is a non-linear process. An individual may be 'out' in only some situations or to certain people and not others. Some may never 'come out' to anyone beside themselves. The significance, importance, and validation associated with 'coming out' is criticized as a Westernized concept. Many cultures and languages around the world may not have a similar term because issues of intimacy, personal relationships, and sexual activity are considered deeply personal and private, and/or not central to one's identity.

Crossdresser: Refers to people who wear clothing historically associated with a gender different from their own gender identity. Some cross-dressers may be trans while others are not, however the terms 'cross-dresser' and 'trans' are distinct and should not be used interchangeably. 'Crossdresser' or 'crossdressing' were

frequently used terms before the evolution of contemporary trans-related language, and now some people may find these terms offensive. Some crossdressers prefer to do so privately, while others cross-dress publicly all or part of the time. Crossdressers may or may not have a gender identity related to the clothing they are wearing. 'Crossdresser' has generally replaced the term 'transvestite.'

Cub: A term of significance in queer men's histories. 'Cub' is used to denote a younger 'bear,' an identity held by queer men and mascs that embraces masculinity as a form of 'homomascularity' where brawniness, body hair, beards, and large bodies of all types are typically celebrated. The bear community provides a place of acceptance and celebration for those that do not fit into more mainstream stereotypes of queer maleness.

See also: Bear, Otter, Wolf.

Dead Name: Refers to the name that a person (often a trans person) was given at birth, but is no longer actively using. The heavy connotation of the word dead is intended to stress the inappropriateness and offensiveness of a person's terminated name (which is typically associated with their birth-assigned gender, and therefore effectively misgenders them). It is not appropriate to ask people about their dead names nor imply that dead names are someone's "real name." Some trans people use the term 'birth name.'

Decolonization: The practice of intentional, meaningful, and ongoing commitment to Indigenous sovereignty and wellbeing. Settlers on Turtle Island (or so-called North America) have a unique responsibility to actively dismantle the systems of colonization that they benefit from every day. Decolonization should not be an add-on or after-thought, it should be a substantial foundation that is integrated into everyday practice. Decolonization

practices can include (but are not limited to) supporting Indigenous activism, platforming Indigenous voices, and educating oneself on Indigenous topics using resources by Indigenous authors.

See also: Colonization.

Demisexual/Demiromantic:

Someone who typically experiences sexual and/or romantic attraction only after an emotional bond is formed with the other person. Demisexuality/Demiromantic identities are often part of other sexual/romantic attraction identities, such as lesbian or bisexual.

Demiboy/Demimasc:

Someone whose experience of gender is partially connected to the masculine part of the gender spectrum but exists outside binary understandings of gender. Some individuals use 'masc' instead of 'boy' to avoid gendered language.

See also: Demigender, Demigirl/Demifemme, Non-Binary.

Demigender: A spectrum of gender identities that involve partial, but not full connection to a specific part of the gender spectrum but exist outside binary understandings of gender. Demigender identities can fluctuate and tend to fall under the non-binary umbrella.

See also: Demiboy/Demimasc, Demigirl/Demifemme, Non-Binary.

Demigirl/Demifemme:

Someone whose experience of gender is partially connected to the feminine part of the gender spectrum but exists outside binary understandings of gender. Some individuals use 'femme' instead of 'girl' to avoid gendered language.

See also: Demiboy/Demimasc, Demigender, Non-Binary.

Drag Performers: Refers

to people who dress in a showy or flamboyant way that exaggerates gender stereotypes, often for purposes of performative art and/or entertainment. Within drag performances, there can be Drag Kings, Drag Queens, and Drag Performers. A drag persona is not equivalent to someone's gender identity, and they may use different pronouns in and out of drag. Some people who perform professionally outside of queer communities prefer the term 'male/female impersonator.'

Dyke: A lesbian. This term has been reclaimed by lesbians as a positive and political term, but can still be used as an insult. It should not be used by those outside of the community it historically refers to.

E

Enby: A term for someone with a non-binary gender identity that comes from the verbal abbreviation 'NB' (non-binary). However, 'NB' is often used by Black activists to mean 'non-Black' and thus

the context that 'NB' is written bears importance. Using the term 'enby' instead of 'NB' allows for a shorthand that does not erase or obscure Black terminology.
See also: Non-Binary.

F

Fag/Faggot: A gay man. This term has been reclaimed by some gay men, but can still be used as an insult. It should not be used by those outside of the communities it historically refers to.

Female-to-Male Spectrum

(FTM): Generally used to refer to anyone assigned female at birth whose affirmed gender identity or expression is masculine all or part of the time. Some people prefer the term ‘transitioning to male’ (or ‘male,’ ‘man’ or ‘trans man’), as this does not use

misgendering language. This term is not used as often in the 2020s, but may be important in certain (e.g., medical) contexts.

Femme: A gender identity connected to the feminine part of the gender spectrum. Also a term of significance in queer women’s histories used to describe gender expression and/or social and relationship roles that embrace femininity, often as a method of subverting prescribed gender roles as a means of resistance.

G

Gay: Someone who is primarily attracted to those of the same gender; often used to refer to men.

See also: Lesbian, Queer.

Gender: The social construction of concepts such as ‘masculinity’ and ‘femininity’ in a specific culture at a specific time. Someone’s gender identity may be as a man, woman, agender, non-binary, gender-nonconforming, or another gender. It involves

gender assignment (the gender designation of someone at birth), gender roles (the expectations imposed on someone based on their gender), gender attribution (how others perceive someone’s gender), and gender identity (how someone defines their own gender). Fundamentally different from the sex one is assigned at birth.

Gender-Affirming: A broadly applied term to describe any number of actions, behaviours, or supports used to validate someone's gender expression or identity. For example: a teacher who refers to a student by their correct pronouns (instead of misgendering them) is using gender-affirming language. *See also: Affirmed Pronouns.*

Gender-Affirming Garments: Any number of garments and/or physical aides used in affirming someone's gender. Most commonly, gender-affirming garments might refer to binders, bras, and breast forms, and may also be used to refer to wigs, gaffs (compression underwear that assists in 'tucking' the penis to make it appear flatter), packers (penile prosthetics to simulate a bulge when wearing clothing or underwear), and other textiles, garments, and/or accessories.

Gender Attribution/Gender Perception: The process of making assumptions about another person's gender, based on factors such

as choice of dress, voice modulation, body shape, et cetera.

See also: Being Read.

Gender Binary: The inaccurate view that only two totally distinct, opposite, and static gender identities and corresponding expressions (masculine and feminine) exist. While many societies currently view gender through this lens and consider this binary system to be universal, a number of cultures both current and historical recognise more than two genders. Across all societies, there are also many people who experience gender identity and expression as a fluid process.

See also: Appendix I, pg. 34.

Gender Critical: A harmful ideology in which trans identities and experiences are invalidated, stigmatized, and pathologized.

See also: TERF, Transphobia.

Gender Diverse: An inclusive term used to refer to multiple types of gender identities that fall outside cis and/or binary

understandings of gender. 'Gender diverse' also uses strengths-based language, as opposed to more stigmatizing terms such as 'gender minority.'

Gender Dysphoria: The internalized conflict and distress experienced by an individual whose gender assigned at birth does not align with their affirmed gender. 'Gender dysphoria' replaced what used to be referred to as 'gender identity disorder' ('GID') in the DSM-5. 'Gender identity disorder' is considered outdated and offensive, as it involves diagnosing a trans person with a disorder simply for being trans. 'Gender dysphoria' is generally viewed as more appropriate, but there are many trans folk and their allies who believe the diagnosis is still problematic. 'Gender dysphoria' may also be used outside of a clinical setting by trans and non-binary individuals to describe their own feelings of incongruence, however it should be noted that not all trans and non-binary individuals experience

dysphoria.

Gender Euphoria: A term used to describe the feeling of joy brought on by gender-affirming experiences, such as new clothing, name change, pronoun use, or seeing media representation that aligns with how one sees themselves. *See also: Gender-Affirming.*

Gender Expression: How one outwardly expresses gender. For example: through name and pronoun choice, style of dress, voice modulation, et cetera. How one expresses gender might not necessarily reflect one's actual gender identity.

Gender Fluid: Someone whose experience of gender fluctuates between two or more genders or different points on the gender spectrum. Each individual experience of gender fluidity varies and can be based on time or circumstance. *See also: Non-Binary.*

Gender Identity: One's internal and psychological sense of oneself as man, woman,

both, in between, neither, or another understanding of gender. People who question their gender identity may feel unsure of their gender or may be coming to understand that they are not the gender they were assigned at birth.

Gender Neutral: A term for language that does not assume or prescribe gender. For example, using ‘partner’ instead of ‘boyfriend’ so as not to assume gender or orientation. Gender neutral language should be the default in public communication and when meeting or talking about someone who has not made their pronouns or gender known to you.

See also: Inclusive Language.

Gender-Nonconforming (GNC): A term under the trans umbrella which refers to people who do not conform to society’s expectations for their gender roles or gender expression. ‘GNC’ is frequently used to label other people, especially those who may not yet have the language to describe themselves (e.g.,

young children who are not conforming to society’s expectations of their assigned gender).

See also: Agender, Genderqueer, Non-Binary, Pangender.

Gender Policing: The imposition or enforcement of normative gender expressions/roles on an individual who is perceived as not adequately performing, through appearance or behaviour, the gender that they are perceived to be. Gender policing occurs through ridicule, trivialization, laws and policies, exclusion, harassment, or violence. It may also occur through social messages that privilege cisgender people and expression as well as heteronormative gender roles.

See also: Misogyny, Transmisogyny.

Genderqueer: A term under the trans umbrella which refers to people whose gender identity and expression is neither male nor female and falls outside of the male-female binary. Genderqueer

people may experience erasure if they are perceived as cisgender. Genderqueer people who are perceived as genderqueer are often subjected to gender policing. *See also: Agender, Gender-Nonconforming, Non-Binary, Pangender.*

Gender Roles: The socially constructed and culturally specific behaviours (such as communication styles, careers, family roles, and more) imposed on people based on their sex assigned at birth. It is important to note that gender interpretations and expectations vary widely among cultures and often change over time. Some cultures have more than two genders, and consequently more than two gender roles.

Gender Spectrum: The idea that gender is a wide, expansive collection of different experiences rather than a fixed binary between 'man' and 'woman.' Sometimes 'gender spectrum' is conceptualized as a gradient, with 'masculine' on one end and 'feminine' on the other, but this understanding does not account for the many different non-binary and non-gendered experiences nor that conceptualizations of gender vary widely across culture and time. The 'spectrum' therefore can be better understood as an open concept containing masculine areas, feminine areas, and other experiences or non-experiences of gender. Alternatives: Gender Continuum. *See also: Gender Binary, Appendix I, pg. 34.*

H

Heteroflexible/Homoflexible: A term used by some people to signify that they are primarily attracted to one gender but open to possible attraction or relationships with people of other genders.

Heteronormative: Refers to social roles and structures that reinforce the idea that heterosexuality is the presumed norm and is superior to other sexual orientations.

Heterosexism: A system of attitudes, bias, and discrimination in favor of female-male sexuality and relationships. This includes the assumption that everyone is, or should be, heterosexual and that heterosexuality is inherently superior to queerness. Heterosexism also refers to organizational discrimination against non-heterosexuals or against behaviours not stereotypically heterosexual. One example of this might be a girl who is told that when she grows up she will have a husband and is not presented with any other options to consider.

Heterosexual/Heteroromantic: Someone who is primarily attracted to people of the 'opposite' gender; frequently referred to as 'straight.' Heterosexuality is trans inclusive: an individual can be heterosexual and trans, and a heterosexual individual can be attracted to a trans person. It is important to acknowledge that, in the case of sexual attraction, gender consists of far more than just 'genital shape.' Which is infinitely

diverse.

Homonormativity: A system of behaviours, attitudes, and biases that privilege certain experiences or identities within the 2SLGBTQIA+ communities. Homonormativity explains how certain aspects of the queer community can perpetuate or replicate assumptions, values, and behaviours that hurt and marginalize many folks within the 2SLGBTQIA+ communities, including through sexism, racism, and misogyny. An example of homonormativity is the assumption or pressure for 2SLGBTQIA+ people to be in a marriage (an institution normalized and revered by heteronormative culture).

Homophobia: Fear and/or hatred of, aversion to, and discrimination against homosexuals or homosexual behaviour. There are many levels and forms of homophobia, including cultural/institutional, interpersonal, and internalized homophobia. Many forms of homophobia are related to

how restrictive binary gender roles are (i.e. a lesbian who is harassed with homophobic language for being perceived to be masculine). Many of the problems faced by 2SLGBTQIA+ people, including health and income disparities, stem from homophobia and heterosexism.

See also: Acephobia, Biphobia, Lesbophobia, Transphobia, Queerphobia.

Homosexual/Homoromantic: Someone who is primarily attracted to people of their own gender. Because 'homosexual' has been widely used negatively and/or in a cold and clinical way, most 2SLGBTQIA+ people prefer the terms 'lesbian,' 'gay,' or 'queer.'

Inclusive Language: The use of gender neutral language (i.e. 'partner' instead of 'husband', or 'they' instead of 'she') to avoid assumptions around gender identity and sexual orientation, and to enhance the accessibility of information and services. Educational, social service, and health professionals are especially encouraged to use inclusive language until advised otherwise by the person they are talking to or about.

See also: Gender Neutral.

Indigiqueer (Indigequeer): A term used to refer to the

Indigenous queer community and as a specific individual identity. This term was coined by TJ Cuthand and popularized by Joshua Whitehead in order to create specific language to refer to and include those in the Indigenous queer community who do not hold Two-Spirit identities (although Two-Spirit identities are part of the wider Indigiqueer community). As 'queer' is a reclaimed term, care should be taken when using this term as some people still find the use of the word offensive, especially when used by those outside the 2SLGBTQIA+

community. Indigiqueer is an identity embodied exclusively by Indigenous people and should never be used by non-Indigenous people.

See also: Reclaimed Language, Two-Spirit.

Internalized Homophobia: The experience of shame, guilt, or self-hatred in reaction to one's own feelings of sexual attraction for a person of the same gender. These feelings can be difficult to identify as our society is built on sexual conformity, heterosexism, and cissexism.

Intersectionality: A theory coined by Kimberlé Crenshaw in the 1980s to draw attention to how different systems of oppressive structures and types of discrimination interact and manifest in the lives of minorities. For example, a queer Black woman may face marginalization on the basis of her sexuality, gender, and race – a unique experience of oppression based on how

those identities intersect in her life.

Intersex: General term used for a variety of features in which a person is born with or develops reproductive or sexual anatomy, genetic makeup, or hormonal levels that do not seem to fit the current, “typical” definitions of male or female. In many parts of the western world, individuals who were born intersex had oppressive, non-consensual, and/or unnecessary medical and surgical interventions including gender reassignment surgery and aggressive hormonal therapy during childhood. ‘Intersex’ has replaced the term ‘hermaphrodite’, which is widely considered to be outdated, inaccurate, and offensive. An intersex person may or may not also be part of the trans community, however the terms ‘intersex’ and ‘trans’ are distinct and should not be used interchangeably.

Latine/Latinx: Latin American gender-neutral terms that are used to be more inclusive and avoid the grammatical gender inherent in 'Latino/Latina.' 'Latinx' is more widely known and has been in usage since the early 2000s, while 'Latine' is a newer term. Some prefer 'Latine' as a term since it is easier to pronounce and conjugate in Spanish, and the 'e' follows traditional Spanish grammar, while the suffix 'x' does not. Some Latin Americans view 'Latinx' as problematic, as they feel it may uphold linguistic imperialism, while others disagree and prefer to use it to name their experiences. Both viewpoints should be respected and care taken to uphold the language each person uses for themselves.

Lesbian: A woman who is primarily attracted to women. There are also many non-binary or gender-nonconforming lesbians, both in the present and throughout history.

Due to our shifting understandings of gender, mainstream understandings of the term 'lesbian' have broadened to include non-men who love non-men. The term originates from the name of the Greek island of Lesbos which was home to Sappho, a poet in Ancient Greece and a woman who loved other women.

See also: Gay, Queer, Sapphic.

Lesbophobia: Fear and/or hatred of, aversion to, and discrimination against lesbians or lesbian behaviour. This can take place from outside of the queer community, but may also be a product of stereotyping, internalized queerphobia, or misogyny within the queer community. An example of this may be a gay man who believes that all lesbians are aggressive.

Male-to-Female Spectrum

(MTF): Generally used to refer to anyone assigned male at birth whose affirmed gender identity or expression is feminine all or part of the time. Some people prefer the term 'transitioning to female' (or 'female,' 'woman,' 'femme,' or 'trans woman'), as this does not use misgendering language. This term is not used as often in the 2020s, but may be important in certain (e.g. medical) contexts.

Metamour: The partner of your partner. Typically used in polyamorous relationships and/or polycules to refer to the other people your partner is in relationships with that you yourself are not intimately involved with. E.g., person A is dating both person B and person C. Person B and person C are not dating each other and are therefore metamours. *See also: Polyamory, Polycule.*

Microaggression: A seemingly small act of oppression that reinforces broader systems of marginalization and harm. Microaggressions only seem small when

looked at individually from a place of privilege, but are part of an ongoing pattern of discrimination that can undermine a marginalized person's safety and wellbeing. Microaggressions may be committed unintentionally, but intent does not mitigate the harm these actions cause.

Misgender: To refer to someone (especially a trans or non-binary person) by using a word, like a pronoun or form of address (i.e. 'sir,' 'ma'am'), that does not correctly reflect their affirmed gender identity. The act of misgendering can be done intentionally and with malice, or with ignorance; both are harmful. A related term, 'ungender,' refers to the mental process by which someone tries to understand another person within a gender construct that does not reflect that person's gender identity, often after learning about someone's trans identity. In essence, the person may 'misgender' said trans or non-binary person after finding out they are not cisgender.

Misogyny: The fear of the power of femininity that leads to the belief or attitude that masculinity, and specifically maleness, is not only desired, but more powerful and naturally dominant over femininity, and specifically femaleness. Misogyny represents itself in: men claiming public spaces (i.e. cat-calling), maleness being understood as the default (i.e. World Cup vs. Women's World Cup), men being overrepresented in all forms of media, and overwhelming statistics related to men's violence against women.
See also: Transmisogyny.

Misogynoir: A term coined by Moya Bailey in 2010 to address the specific form of oppression experienced by the intersection of racism and misogyny by Black women and other Black feminized identities.
See also: Intersectionality, Transmisogynoir.

MLM: An acronym for 'men who love men.' This term is often used in order to be more inclusive of the multiple orientations that contain same-gender attraction towards men and mascs (such as bisexuality, pansexuality, et cetera).
Alternatives: MSM (Men who have sex with men).

Monogamy: The practice of maintaining one, and only one, romantic and/or sexual relationship, to the exclusion of any other intimate relationship.

Mx: A non-gendered prefix (pronounced 'mix', 'mex', 'mox', or 'mux' depending on the person). A prefix is used in front of a last name as a form of formal address, such as Mr. or Mrs. For example: "My teacher, Mx. Smith, sent me home with a form today."

Neopronouns: Pronoun sets, typically gender neutral, that are used as an alternative to more traditional pronouns such as ‘they/ them.’ Neopronouns are typically conjugated and used in sentences the same way as other single third person pronouns. Some examples include ‘xe/xem’ and ‘ze/zir.’ *See also: Pronouns, Appendix II, pg. 35.*

Non-Binary: A collection, continuum, or spectrum of gender identities and expressions, often based on the rejection of the gender binary’s assumption that gender is strictly an either/ or option of ‘male/men’ or ‘female/women,’ based on sex assigned at birth. ‘Non-binary’ can be both a specific term of identification, and/ or an umbrella term. ‘Non-binary’ is not synonymous with ‘androgyny,’ as there are many different non-binary experiences and expressions affected by time, culture, and individual perception.

Some non-binary individuals may also hold trans identities, but the terms ‘non-binary’ and ‘trans’ are distinct and should not be used interchangeably. *See also: Agender, Bigender, Demiboy/Demimasc, Demigender, Demigirl/ Demifemme, Emby, Gender Diverse, Gender Fluid, Gender-Nonconforming, Genderqueer, Pangender.*

Non-Monogamy: An umbrella term to describe a practice of maintaining more than one romantic and/ or sexual relationship at the same time. ‘Ethical non-monogamy’ prioritizes consent and open communication between all parties. *See also: Monogamy, Open Relationship, Polyamory, Polycule.*

Open Relationship: A form of ethical non-monogamy in which all those involved agree that they may have sexual and/or romantic relations outside the core relationship. Consent and open communication are key parts of this practice. Each open relationship will look different depending on the needs communicated by the individuals involved, and may even differ between members of the core relationship (e.g., one partner may have no interest in forming relationships outside the core one, but consents to their partner doing so). Open relationships differ from polyamory in that the core relationship tends to be given primary commitment, while other relationships tend to be more casual (whereas in polyamory, all relationships are given similar levels of commitment). Again, these nuances vary widely and depend on the individuals involved.

See also: Monogamy, Non-Monogamy, Polyamory.

Oppositional Sexism: The belief that masculinity and femininity are rigid, mutually exclusive, categories (e.g., calling women the 'opposite sex' from men). 'Oppositional sexism' also includes the idea that men should not display any behaviours or characteristics commonly associated with women or femininity, nor should women display any behaviours or characteristics commonly associated with men or masculinity.

Otter: A term of significance in queer men's histories. 'Otter' is sometimes used to denote a more athletic or slighter built 'bear,' an identity held by queer men and mascs that embraces masculinity as a form of 'homomascularity' where brawniness, body hair, beards, and large bodies of all types are typically celebrated. The bear community provides a place of acceptance and celebration for those that do not fit into more mainstream stereotypes of queer maleness.

See also: Bear, Cub, Wolf.

Outing Someone:

Accidentally or intentionally publicly revealing another person's sexual orientation, gender identity, if they are transgender, and/or relationship status without

their permission. This can cause social, physical, emotional, or economic danger for the person being 'outed.' Outing someone can sometimes be done as an act of hate.

P

Pangender: Someone whose gender identity and/or expression encompass the many shades of gender. *See also: Agender, Gender-Nonconforming, Genderqueer, Non-Binary.*

Panphobia: The fear and/or hatred of pansexuality. Panphobia exerts a powerful, negative force on the lives of pansexual people. Some examples of panphobia include disparaging jokes, verbal abuse, acts of violence targeted at pansexual people, or the dismissal of pansexuality as an inferior, invalid or irrelevant expression of sexuality. Pansexual people often face panphobia and discrimination in both queer and non-queer communities. (Note: this word also has a different and separate

meaning: an irrational fear of everything.)

Pansexual/Panromantic: Someone who is attracted to and may form relationships with any or all genders. Pansexuality/panromanticism differ from bisexuality/biromanticism in that gender is not a factor in attraction (whereas for bisexuals or biromantics, gender is a factor). *Alternatives: Pan.* *See also: Bisexual/Biromantic.*

Passing/To Pass: A term sometimes used to refer to the state of an 2SLGBTQIA+ person not being visibly recognizable as 2SLGBTQIA+. People who "pass" may experience less queerphobia, transphobia, and/or discrimination.

Some 2SLGBTQIA+ people consider passing to be very important for them, while others feel that choosing not to pass is an act of rejecting heterosexism, cissexism, and ciscentrism. 'Passing' is a contested term since it may connote "a passing grade" or "passing something illegitimate off," or it may imply external pressure to strive towards being 'read' a certain way.

See also: Being Read, Blending, Gender Attribution.

Patriarchy: A social system where the bulk of power, authority, and control in society is held by men. This assigns greater importance to male identities and issues than to people of other gender identities.

Polyamory: A form of ethical non-monogamy and an individual orientation. Polyamory is the practice or ability of maintaining more than one romantic and/or sexual relationship simultaneously. Consent and open communication are key aspects of polyamory. Each

polyamorous relationship will look different depending on the needs communicated by the individuals involved. Poly relationships can be open (partners are open to new relationships) or closed (partners have set boundaries and are not interested in adding new relationships). Not all polyamorous individuals will be in multiple relationships at all times, and this identity often includes other orientations such as bi, pan, hetero, et cetera. Polyamory differs from open relationships in that all relationships involved have similar levels of commitment, whereas open relationships tend to prioritize the original pairing. Again, these nuances vary widely and depend on the individuals involved.

Alternatives: Poly.

See also: Metamour, Monogamy, Non-Monogamy, Open Relationship, Polycule.

Polycule: A group of people connected by a polyamorous relationship or network of relationships. Not all members of a polycule may be in direct intimate relationships with

every other member. E.g., in a polycule of four, persons A, B, and C are all romantically involved with each other, but person D is only involved with person A. Not all polyamorous networks become polycules, as there is a level of intentionality and commitment that go into forming them. Polycules are part of the “kitchen table” polyamory concept, where everyone within the poly network gets along and spends time together. Polycules are built on the strong bonds between members and provide a close knit support system for the people within them. *See also: Metamour, Monogamy, Non-Monogamy, Polyamory.*

Positionality: How someone’s identity and socialization affect how that person views and understands the world around them. Positionality can be affected by privilege, intersectionality, and marginalization depending on each person’s lived experience. *See also: Intersectionality,*

Privilege.

Privilege: Refers to the social, economic, and political advantages or rights held by people from dominant groups on the basis of gender, race, sexual orientation, social class, et cetera. For example, cisgender men often experience privilege that people of other genders do not have such as being thought of as the ‘default’ gender.

See also: Positionality.

Pronouns: A word used to refer to someone without using their name(s). It is important to not make assumptions about the pronouns a person uses for themselves. Offer your own pronouns when introducing yourself to someone new: e.g., “My name is Erika, and my pronouns are they/them.” This way you have created an opportunity for others to share their pronouns with you if they are comfortable doing so without putting them on the spot or potentially outing them. It is also important to remember that pronouns do

not equal gender identity. For example, a non-binary individual may use 'she/her,' 'they/them,' or any other pronoun set that affirms their

gender experience. *See also: Affirmed Pronouns, Alternate/Mixed Pronouns, Neopronouns, Appendix II, pg. 35.*

Q

QTIBIPOC: An acronym for Queer, Trans, Intersex, Black, Indigenous, People of Colour. Queer People of Colour often experience intersecting oppressions on the basis of race, gender, sexual orientation, and other factors. QTIBIPOC identities often face discrimination in both queer and non-queer communities. On Turtle Island (or so-called Canada), 'QTIBIPOC' is often used instead of 'QTIPOC' (Queer, Trans, Intersex, People of Colour) to call attention to the specific mechanisms and impacts of oppression experienced by Black and Indigenous communities. *See also: Intersectionality.*

Queer: A term becoming more widely used among 2SLGBTQIA+ communities because of its inclusiveness. 'Queer' can be used to refer to the spectrum of non-

heterosexual and/or non-cisgender people and provides convenient shorthand for '2SLGBTQIA+.' 'Queer' is also used by some people as a specific identity term when referring to themselves. It is important to note that this is a reclaimed term that was, and sometimes still is, used as a hate term and thus some people feel uncomfortable with it. Similarly, not all trans people see trans identities as being part of the term 'queer,' and it is important to acknowledge the different histories of queer and trans communities.

Queerphobia: A term used to include all forms of homophobia, lesbophobia, biphobia, transphobia, panphobia, and acephobia.

Questioning: A term sometimes used by those in the process of exploring personal understandings of

their own sexual orientation and/or gender identity, as well as those choosing not to use another, more specific label.

R

Rainbow Flag/Colours: A symbol of queer presence, welcome, and pride which represents the diversity of queer communities.

Reclaimed Language:

Language that has traditionally been used to hurt and degrade a community but which community members have reclaimed and used as their own. Reclaimed language can be extremely important as a way of taking the negative power out of a word, claiming space, and empowering oneself. However, reclaimed language is also tricky and, depending on the context and the speaker, can be hurtful and dangerous. Some examples are 'dyke,' 'fag,' 'homo,' 'queen,' and 'queer.' Although these terms can be used in a positive way by those reclaiming them, it is still offensive to hear them used by others whose

intent is to harm. Although many 2SLGBTQIA+ people have reclaimed these terms, there are still others within the community who consider any usage of these terms as offensive, particularly when used by people who do not hold those identities.

Relational Words: Many words that exist to describe relationships are heteronormative, limiting, or inaccurate in the context of queer and trans relationships. Therefore, 2SLGBTQIA+ communities have adapted language that may more accurately reflect important and intimate relationships, e.g., 'chosen family' or 'partner.'

Sapphic: A term used to refer to women and femmes who experience attraction to others on the feminine part of the gender spectrum. This term is often used in order to be more inclusive of the multiple orientations that contain same-gender attraction towards women and femmes (such as bisexuality, pansexuality, et cetera). The term originates from the name of Sappho, an Ancient Greek poet and woman who loved other women.

See also: Gay, Queer.

Sex: Refers to the physical and physiological characteristics chosen to assign humans as male, female, or intersex. It is determined by characteristics such as sexual and reproductive anatomy, hormonal levels, and genetic make-up. Hormonal levels correlated with certain sexes actually change over time and sexual characteristics are far more diverse than we have been led to believe. This means that instead of sex being an either-or scenario with two options (binary), there are two collections

of attributes (like body hair which can vary depending on non-sexual characteristics like race and ethnicity) that many folks have in common with substantial overlap in all directions.

Sexual/Romantic Orientation:

Refers to a person's experiences of sexual and romantic attraction to other people, or to no one. Many people become aware of these feelings during adolescence or even earlier, while some do not realize or acknowledge their attractions (especially same-gender attractions) until much later in life. Many people experience their orientation(s) fluidly, and feel attraction or degrees of attraction to different genders at different points in their lives. Orientations are defined by feelings of attraction rather than behaviour.

SOGI: An acronym that stands for Sexual Orientations and Gender Identities. It is often used in institutional settings (i.e. health care or education) in place of the 2SLGBTQIA+ acronym and its variations.

The use of 'SOGI' is sometimes preferred as it decreases some risks of erasure, since the 2SLGBTQIA+ acronym does not cover every identity. However, the SOGI acronym also fails to capture the spectrum of romantic orientations and omits intersex identities.

Alternatives: SGM (Sexuality and Gender Minorities).

SWERF: An acronym that

stands for Sex Worker-Exclusionary Radical Feminist. A SWERF is someone who chooses to uphold harmful ideals that pathologize and stigmatize sex work. Although 'feminist' is in the acronym, SWERF ideology does not align with feminist values. SWERF is not a slur, as it is used to denote someone who is choosing to be exclusionary and violent with their language and/or actions.

T

TERF: An acronym that stands for Trans-Exclusionary Radical Feminist. A TERF is someone who chooses to uphold harmful ideals that target, pathologize, and stigmatize trans identities and experiences. Although 'feminist' is in the acronym, TERF ideology does not align with feminist values. TERF is not a slur, as it is used to denote someone who is choosing to be exclusionary and violent with their language and/or actions.

Alternatives: Gender Critical Feminist.

See also: Gender Critical, Transphobia.

Traditional Sexism: The belief that male gender identities and masculine gender expressions are superior to female and/or feminine ones. *See also: Misogyny, Transmisogyny.*

Transfeminine/Transfemme: Someone who is trans and whose gender and/or expression is feminine.

Transgender (Trans, Trans*):

Transgender, frequently abbreviated to ‘trans,’ is an umbrella term for a wide range of experiences and identities for people whose affirmed gender does not align with the gender they were assigned at birth. Being trans is something that can only be decided by an individual for themselves and does not depend on external criteria such as surgery or hormone treatments. The combination of the term ‘trans’ with an asterisk was intended to actively include non-binary and/or non-static gender identities such as genderqueer and genderfluid, but has fallen out of frequent use.

See also: Gender-Nonconforming, Genderqueer, Non-Binary.

Transition: Refers to the process during which trans people may change their gender expression and/or bodies. There are many ways a person may go about a transition, which can loosely be understood within three areas:

1. Social Transition: name and

pronoun change, wardrobe or hairstyle, legal ID, et cetera.

2. Medical Transition: including hormonal therapy.

3. Surgical Transition: including gender-affirming surgeries.

There is no one “right” or “complete” way for someone to transition. It is better understood as a personal journey to support someone’s health and happiness. As allies to people transitioning, one can practice generosity and openness by thinking of a trans’ person’s journey as a transition out of a particular gender, rather than a transition to a predetermined end-point.

Trans Man: Someone who is trans and whose gender identity is male.

Transmasculine/Transmasc:

Describes someone who is trans and whose gender and/or expression is masculine.

Transmisogynoir: A specific form of oppression experienced by the intersection of racism, misogyny, and transphobia by Black trans women and Black

trans femmes. This term was coined in 2013 by @thetrudz on Twitter and is built off of Moya Bailey's concept of misogynoir.

See also: Intersectionality, Misogynoir, Transphobia

Transmisogyny: Transphobia directed at trans women and trans femmes that reinforces male power and privilege.
See also: Misogyny.

Transphobia: The fear and/or hatred of, and discrimination against, trans people. Transphobia can take the form of disparaging jokes, rejection, exclusion, denial of services, employment discrimination, name-calling, and violence.

Transsexual: Many people feel that the word transsexual has medical overtones or is used inaccurately and so prefer the terms 'transgender' or 'trans.' A transsexual person may change elements of their body through surgeries or hormonal treatments. Although being transsexual or transgender has a relationship to sexuality because sexuality implicitly describes relationships based

on gender, 'transsexual' (or 'transgender') are not sexual orientations.

Transvestite: A medical term that was historically used to label cross dressing as a mental illness and sexual perversion. This term is outdated, problematic, and generally considered offensive.
See also: Crossdresser.

Trans Woman: Someone who is trans and whose gender identity is female.

Twink: Often used to denote queer men or mascs who do not perform "traditional" forms of masculinity, often embodying characteristics that are perceived as feminine. There is a lot of inherent racism, ageism, and thin privilege within mainstream twink stereotypes. 'Twink' can be a neutral descriptor, a pejorative, or a claimed identity depending on the context in which it is used. 'Twunk' (a combination of 'twink' and 'hunk') is sometimes used to denote a more muscular twink.

Two-Spirit (2-Spirit): An umbrella term used by many Indigenous communities on Turtle Island (so-called North America) to describe people with diverse gender identities, gender expressions, gender roles, and sexual orientations. Two-Spirit people were included and respected in most Indigenous communities, sometimes considered sacred and highly revered. They often took on important roles as healers, mediators, and warriors.

This term was coined at the 1990 Indigenous Lesbian and Gay Gathering in Winnipeg to create a pan-Indigenous term to collectively refer to the many gender diverse Indigenous identities and to replace offensive non-Indigenous terminology in use at the time. Two-Spirit identities, histories, and traditions vary across different Indigenous nations. Many Indigenous nations have their own specific terms for Two-Spirit people, and individuals who hold these identities may use these terms rather than 'Two-Spirit.'

It is important to use nation-specific language whenever possible.

One of the devastating impacts of colonization was the attempted erasure of Two-Spirit people from Indigenous societies due to the homophobic, transphobic, and misogynistic values brought over and enforced by European settlers which still affect many nations today. Despite this, Two-Spirit people have survived and their presence continues to grow in size and visibility, reclaiming traditional roles in their communities and strengthening their relationships with their cultures and families. Not all people who are Indigenous and gender/sexually diverse will describe themselves as Two-Spirit and this is their right of self-determination. Two-Spirit is an identity embodied exclusively by Indigenous people and should never be used by non-Indigenous people.
See also: Indigiqueer.

W

WLW: An acronym for ‘women who love women.’ This term is often used in order to be more inclusive of the multiple orientations that contain same-gender attraction towards women and femmes (such as bisexuality, pansexuality, et cetera).

Alternatives: WSW (Women who have sex with women).

Wolf: A term of significance in queer men’s histories. ‘Wolf’ is sometimes used to denote a more muscular ‘bear,’ an identity held by queer men

and mascs that embraces masculinity as a form of ‘homomascularity’ where brawniness, body hair, beards, and large bodies of all types are typically celebrated. The bear community provides a place of acceptance and celebration for those that do not fit into more mainstream stereotypes of queer maleness. Sometimes wolves are characterized as taking a more dominant role in relationships.

See also: Bear, Cub, Otter.

#

2SLGBTQIA+: An acronym (sometimes also called an initialism) used to refer to Two-Spirit (2S), Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Asexual, and Aromantic identities. Placing the 2S at the beginning of the acronym is a way of centering Indigenous peoples and recognizing the unique harm colonization has had, and continues to have, on

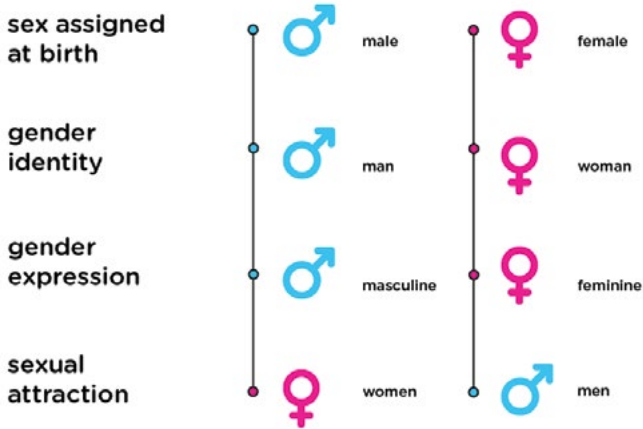
Two-Spirit communities. The + sign is used to denote other identities within the community that are not reflected in the current acronym. Making fun of the length of this acronym can have a trivializing or erasing effect on the groups that longer acronyms seek to actively include.

Alternatives: SGM (Sexuality and Gender Minorities).

APPENDIX I

Gender/ Sexuality Models

1) Binary Model



The binary model of gender and sexuality suggests that there are only two static, rigid, and immovable genders, as determined by the sex one was assigned at birth. All people are assumed to be heterosexual.

For example, if a person is assigned female at birth, the binary model suggests their gender identity will “align” and be a girl/ woman, they will express themselves in feminine terms (dress, interests, mannerisms, hairstyle, voice, et cetera), and later in life be attracted to men.

The binary model is deeply embedded in Eurocentric views and cultural understandings of gender and sexuality. It has served to minimize, erase, or pathologize being queer, trans, and/or intersex while also silencing other cultures’ understandings of gender, gender roles, expression, and sexuality.

2) Spectrum Model



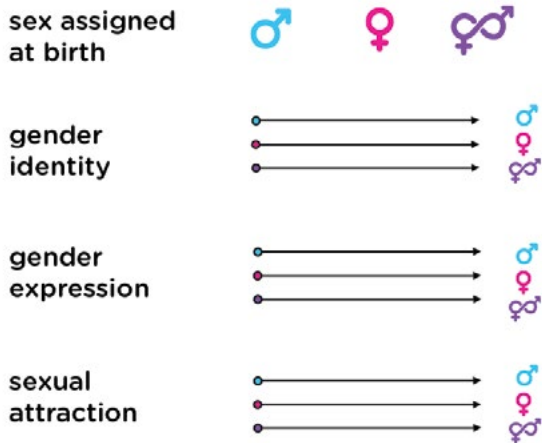
The spectrum model has two primary distinctions from the binary model:

(i) Rather than being one or the other (e.g., man or woman), there is a spectrum of possibilities in which a person could affirm their sex, gender identity, gender expression, and sexuality.

(ii) Each element of the spectrum model (sex assigned at birth, gender identity, et cetera) is independent and autonomous from the other elements. For example, one's gender identity does not define or determine one's sexuality.

While the spectrum model allows for some fluidity between genders/sexualities, and also removes assumptions held in the binary model, the spectrum model still reinforces a male/female, man/woman, masculine/feminine binary by positing these concepts on either end of the spectrum.

3) Spectrum Model 2.0



Spectrum Model 2.0 builds off of the original, allowing for independence and autonomy between the different elements. It is enhanced by recognizing that one's femaleness/maleness, masculinity/femininity, et cetera, exist on their own spectrums.

Importantly, this model also allows for expressions of gender, sex, and sexuality outside of or beyond the male/female, man/woman binary reinforced in both the binary and spectrum models. Still, it is impossible to fully and accurately depict the nuance and complexity of gender visually. Understanding gender and its many unique and exciting facets is a lifelong project for all individuals. We are best equipped to better understand gender through continuous education, conversations, and celebrations of lived experiences.

APPENDIX II Pronouns Chart

Subjective	Objective	Possessive Adjective	Possessive Pronoun	Reflexive	Pronunciation
She	Her	Her	Hers	Herself	Pronounced as it looks
He	Him	His	His	Himself	Pronounced as it looks
They	Them	Their	Theirs	Themselves	Pronounced as it looks
Ze	Zir	Zir	Zirs	Zirself	Pronounced: zee, zere, zere, zeres, zereself

Pronouns provided above are a non-exhaustive list, and meant to help understand grammatical use of some non-binary pronoun examples.

QMUNITY is BC's Queer, Trans, and Two-Spirit Resource Centre. Our services include:

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- Facilitation services
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- Gender identity
- Stopping bullying

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BC'S QUEER, TRANS, AND TWO-SPIRIT RESOURCE CENTRE



Our mission

To improve queer, trans, and Two-Spirit lives through services, connection and leadership.

Our vision

Vibrant, diverse and celebrated queer, trans, and Two-Spirit communities, where individuals are empowered to live their lives fully, free from discrimination.

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Charitable registration number:

11924-9522-RR-0001