

LESBIAN, CONTINUED

Western history “who had strong feelings of attachment or commitment to other women, though not specifically a sexual interest.”⁸

CURRENT DEFINITION

Lesbian has kept a consistent meaning throughout its history aside from its use in the phrase lesbian rule. Today it is generally used to mean, “A woman whose emotional, social and often political, as well as sexual interests lie [exclusively] in someone of her own sex [or gender].”⁹ The phrase “gay woman” is usually used as a synonym of lesbian. Derivations and abbreviations of the word, in addition to the word itself, have been used pejoratively by non-lesbians. Despite this, it is “one of the oldest, most common and most preferred terms for female homosexuals.”¹⁰

lesbian feminism (n.)

Lesbian feminism is a “subset of feminism that emerged in the mid-to-late twentieth century at the convergence of the women’s movement, the gay rights movement and the sexual revolution.”¹ This specific brand of feminism was preceded by the founding of the first national lesbian organization, the Daughters of Bilitis by Del Martin and Phyllis Lyon in 1955.² Lesbians involved in the gay rights movement and the women’s movement became frustrated during second wave feminism with the “taboos surrounding lesbianism within feminist organizations in the 1960s and male sexism [which] constrained lesbians within the gay rights movement.”³ Lesbian feminism became prominent in the 1970s and 1980s, primarily in North America and Western Europe. Groups like LAVENDER MENACE or Radicalesbians encouraged “women to

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direct their energies towards other women rather than men and often [advocated] lesbianism as the logical result of feminism.”⁴ See POLITICAL LESBIAN and LESBIAN SEPARATISM.

lesbian separatism (n.)

The concept of lesbian separatism dates back to the late 1960s and early 1970s, coming with the emergence of lesbian feminism during second wave feminism.¹ The term is often associated with the lesbian feminist activist group, LAVENDER MENACE or Radicalesbians. It is also associated with separatist feminism in general but is specific to lesbians. In the summer of 1971, the lesbian group “The Furies” formed a lesbian-exclusive commune. The commune ended in 1972.² Historian Lillian Faderman describes lesbian separatists like the Furies in *The Gay Revolution*: “Many separatists stayed in cities, as the Furies had. The most important thing, they said, was that lesbians cut men out of their lives in every way they could, and that they come home to one another. Urban separatist groups pooled their money and their energy and lived together in a house or adjoining apartments.”³ Prior to that, in 1970, seven women confronted the North Conference of Homophile Organizations about “the relevance of the gay rights movement to the women within it.”⁴ These lesbian feminists articulated lesbian separatism as, a “temporary strategy and a lifelong practice,”⁵ and a “rejection and refusal of participation in the social institution of heterosexuality.”⁶ Historically, the lesbians who advocated for lesbian separatism were frustrated with the exclusion of lesbians from mainstream society, the LGBT movement and the feminist movement.

In a more broad sense of the term separatism, the

LESBIAN SEPARATISM, CONTINUED

concept of separatism was central to the fake threats activists of the Gay Liberation Front made to take over Alpine County, “Alpine would become ‘a national refuge for persecuted homosexuals.’ They’d live in utopian separatism. They’d create ‘a world center for the gay counter-culture and a shining symbol of hope to all gay people in the world,’ [Don] Jackson declared very solemnly in his Berkeley presentation.”⁷ The concept of gay separatism had already been established as a political action and alternative to heterosexual society prior to this prank.

lesbophobia (n.)

The term “lesbophobia” is not included in the *Oxford English Dictionary*, but it is likely that its first use was in the 1987 article “Heteropatriarchal language: The case against homophobia” in *Gossip: A Journal of Lesbian Feminist Ethics* by Celia Kitzinger.¹ The word is a derivative of homophobia and is typically defined as, “homophobia directed particularly at lesbians.”² In this sense, it is the intersection (see INTERSECTIONALITY) of homophobia and misogyny or sexism. It can also be described as, “various forms of negativity towards lesbians as individuals, as couples or as a social group.”³ While the term is not in wide usage, it is used among lesbian communities online and offline, as a means of describing oppression that is unique to lesbians.

LGBTQ+ (acronym)

LGBTQ stands for *lesbian, gay, bisexual, transgender/transsexual* and *queer* and *questioning*. The acronym has been in use since the 1990s, coming from the initialism LGB (*lesbian, gay, bisexual*). LGB was used to replace gay and lesbian beginning in the mid-to-

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late 1980s.¹ According to *Wikipedia*, “Before the sexual revolution of the 1960s, there was no common non-derogatory vocabulary for non-heterosexuality. The closest was THIRD GENDER, which never gained wide acceptance in the U.S.”² The term HOMOPHILE was used in the 1950s and 1960s, and was replaced by gay in the 1970s. Following this, as lesbians gained more visibility, the phrase “gay and lesbian” became more common.³ Finally, in 1988 and the 1990s, bisexual and transgender people were added to the acronym, “long after activists first demanded inclusion.”⁴ Some of these activists included American bisexual activist Maggie Rubenstein, and transgender activist Susan Stryker.⁵ The acronym is also seen as GLBT, but this was largely replaced by LGBT in the mid-2000s. Some theorize this was to give lesbians more visibility.⁶ In the past few decades, QUEER has come to be used as an umbrella term, often replacing the acronym. Some also add A for asexual and I for intersex to the acronym. The longest variation of the acronym is: LGBPTTQQIIAA+, which stands for *lesbian, gay, bisexual, pansexual/polysexual/polyamorous, transgender/transsexual, two-spirit, queer, questioning, intersex, intergender, asexual, ally, agender* and beyond. Other variations for the acronym include: GSM (*gender and sexual minorities*) and MOGAI (*marginalized orientations, gender identities, and intersex*). These acronyms are contentious for several reasons, including that they are too broad and lack specificity.⁷ MOGAI was created by anthropologist Gayle Rubin.⁸ Also see QUILTBAG.

lipstick lesbian (n.)

The colloquialism “lipstick lesbian” is first recorded

LIPSTICK LESBIAN, CONTINUED

from 1984, meaning a “lesbian of glamorous or manifestly feminine appearance and behavior.”¹ Its first use was likely in San Francisco in the 1980s and gained wider usage during the 1990s.² In 1997, the TV sitcom *Ellen* popularized the term.³ Lipstick lesbian is often used as a synonym for FEMME, but often denotes a specific type of femininity in a way that femme does not. The term is often not derogatory, but, according to Herbst, “it may be used derisively by those who do not condone the associated politics or lifestyle.”⁴

machismo (adj. and n.)

Machismo is a loan word from Mexican Spanish, from Spanish *macho* and the suffix *-ismo* (*-ism*). The *Oxford English Dictionary* suggests that the “pejorative sense may have originated in Anglophone usage,” and that the “pronunciation with /-k-/ is in imitation of words of Greek origin with ch.”¹ The word entered English in 1941, in the sense of, “the quality of being macho; manliness, male virility, or masculine pride.”²

Online Etymology Dictionary records the first use of this word in English in 1940 from American Spanish.³ Herbst states that the term *macho* entered Spanish in a biological context and in Mexican Spanish, the term was largely used for “human males, although never losing all of its animal connotations.”⁴

When *macho* entered U.S. English in the early twentieth century, it was limited to “descriptions of behavior of Latino or Hispanic men.”⁵ In the mid-twentieth century, macho was used in gay communities, referring to “the presentation of an ostentatious virility.”⁶ Herbst also states that the gay “clone” look of the 1960s and 1970s was sometimes called macho. This look included

MACHISMO, CONTINUED

“flannel shirts, button-up Levis, and a rugged, Nautilus-conditioned body.” The later term, machismo, originally meant “proud and exaggerated masculinity.”⁷

In the 1960s and 1970s, machismo began to be used by Latin American feminists to “describe male aggression and violence...Their goal was to describe a particular Latin American brand of patriarchy.”⁸ According to a Stanford University article, machismo “is a concept that dictates many aspects of Latin American male behavior, [and] it has particular relevance to male sexual culture.”⁹ The term allows Latin American feminists to describe more specifically the ways patriarchy is constructed and maintained in their own contexts.

marimacho (adj. and n.)

Marimacho is a Spanish loan word. The term is often used to mean “a woman, regarded as mannish, a tomboy or a lesbian, from the Spanish name Maria (Mary) plus the word macho, masculine.”¹ The term is often considered offensive or disparaging. It is also sometimes used to describe “heterosociality: the preference to socialize with boys than with girls.”² The term is also the name of a clothing line and store owned by Crystal González-Alé and Ivette González-Alé, who are based in Brooklyn.³ The owners of the store state that the clothes cater “to the unconventionally masculine” and emphasize “the fluidity of gender even within a masculine aesthetic.”⁴

masculine (adj. and n.)

The adjective “masculine” comes from multiple sources, partly as a loan word from Old French and partly from Classical Latin.¹ See DIAGRAM 4 below for a brief history of the term’s varying definitions.

MASCULINE, CONTINUED

Another related term, “mannish,” comes from Old English *mennisc*, meaning “human, human-like, natural.”⁶ As a noun, mannish was used in Old English to describe “mankind, folk, race, people.”⁷ Mannish as a synonym for masculine is dated from the late fourteenth century.

In 1425, the word was used as an adjective for a person of the male sex, or belonging to the male sex. This use has now been largely superseded by male.⁸ In 1550, the term was used to describe “having a character befitting or regarded as appropriate to the male sex; vigorous, powerful.”⁹ It was used to describe a woman’s characteristics and actions as “characteristic of or befitting a man” since 1611. The *Oxford English Dictionary* also states that the term is “usually [used] in expressed or implied antithesis with the feminine.”¹⁰

Today the term is largely used to describe character-

DIAGRAM 4

First Recorded	Word	Definition
1200 CE	manly (adj.)	“Human, characteristic of human beings” ²
1250 CE	manly (adj.)	“Possessing virtues proper to a male person” ³
1390 CE	masculine (in grammar)	“The gender to which the majority of words denoting male people and animals belong.” ⁴
ca. 1620 CE	masculine (adj.)	“Having the appropriate qualities of the male sex, manly, virile, powerful.” Noun with same definition recorded mid-1600s ⁵

MASCULINE, CONTINUED

istics, actions and qualities that are either typical of men or regarded as appropriate behavior for men.¹¹ Unlike the term feminine, the history of the word masculine has carried with it implicit biases about men as the default and the norm, to which the feminine and women have been marginalized.

masculine of center (adj.)

The expression masculine of center, abbreviated MoC, was coined by B. Cole of the Brown Boi Project.¹ The term is meant to act as an umbrella term for “lesbian/queer/womyn who tilt toward the masculine side of the gender scale and includes a wide range of identities such as butch, stud, aggressive/AG, dom, macha, tomboy, trans-masculine, etc.”² The term is often used in LGBTQ spaces as a tool for organizing and creating specific spaces for masculine of center people.

microaggression (n.)

Microaggression is a combination form, combining the ancient Greek prefix *micro-* with the noun “aggression.” Psychiatrist and Harvard University professor Chester M. Pierce coined the term in 1970 “to describe insults and dismissals he said he had regularly witnessed non-Black Americans inflict on African Americans.”¹ Three years later, MIT economist Mary Raye extended the concept to include “similar aggressions directed at women.”² From there, the term “came to encompass the casual degradation of any socially marginalized group.”³ For more information, see “Recognizing Microaggressions” from Diversity in the Classroom, UCLA Diversity & Faculty Development.⁴

minority stress (n.)

Minority stress as a concept was developed from “several social and psychological orientations” in the late 1980s and 1990s.¹ The American Psychological Association defines minority stress as, “The relationship between minority and dominant values and the resultant conflict with the social environment experienced by minority group members.”² Research over recent decades has shown that “minority individuals suffer from mental and physical health disparities compared to their peers in majority groups.”³ This research has focused mostly on racial and sexual minorities.

misgender (v.)

The term misgender was coined by American transgender writer and biologist Julia Serano. Serano defines the word as, “the experience of being labeled by someone as having a gender other than the one you identify with.”¹ The term is a combination form, combining the prefix *mis-* with gender and is recorded from 1990.² This can take many forms, but often “takes the form of a person using pronouns (including it) to describe someone that are not the person’s preferred pronouns, calling a person ma’am or sir in contradiction with the person’s gender identity, using a pre-transition name, or insisting that a person behave consistently with their assigned rather than self-identified gender.”³

A 2015 *Urban Dictionary* entry defines misgender as using “the wrong pronouns on a person.”⁴ The term names a specific type of MICROAGGRESSION faced by transgender and gender non-conforming people and is a manifestation of transphobia and often, of homophobia. This act can be deliberate or unintentional.

MISGENDER, CONTINUED

For many trans people, misgendering triggers GENDER DYSPHORIA. Misgendering can be avoided by asking for a person’s pronouns and what their gender identity is. In settings where it is appropriate, having everyone provide their name and pronouns, either on name tags or by verbalizing them, is also a way to avoid misgendering.

misogynoir (n.)

The term misogynoir was coined by queer Black feminist scholar Moya Bailey, and is a hybrid word. The term is derived from mixed roots, from Latin *miso-* “hater,” Greek *gyne* “woman” and French *noir* “Black.”¹ Bailey coined the word in 2010 while she was a graduate student at Emory University and first used it on the *Crunk Feminist Collective* blog.² The term was popularized on *Gradient Lair*, a WOMANIST blog. *Gradient Lair* defines misogynoir as, “a word used to describe how racism and anti-Blackness alter the experience of misogyny for Black women, specifically.”³ In the same article, the author notes that the term is not meant to encompass women of color as a whole and states, “‘Women of color’ is a political identity of theoretical solidarity of non-White women because of the impact of white supremacy, racism and white privilege on non-White women.”⁴ While the term people of color is helpful to describe the ways racism affects all non-White races, this term is meant to more specifically describe the ways that racism and misogyny affects Black women. The term is an important part of INTERSECTIONALITY theory.

misogyny (n.)

The term misogyny comes from Hellenistic Greek *mi-*

MISOGYNY, CONTINUED

sogynia, from *misogynes* “woman-hater,” from *miso-* and *gyne* “woman” (related to queen), and from Modern Latin *misogynia* (ca. 1650s).¹ It also entered English in the 1610s from Greek *misogynes*. The prefix *miso-* is a “word-forming element meaning ‘hater, hatred’...from Greek *misos*, *misein* (hatred, hate).”² The definition of the term has stayed fairly consistent, usually meaning “hatred or dislike of women or girls.”³ *Wikipedia* offers examples of the ways misogyny manifests in society, “sexual discrimination, belittling of women, violence against women and sexual objectification of women.”⁴ Today the term is used in the same sense and is often used by feminists and activists to describe oppression of women. Many also use the term to describe the demonization of femininity.

In *Keywords for Radicals*, Eliza Steinbock provides a helpful historical context for the ways the term misogyny has been used. Xe states, “For second-wave feminists, ‘misogyny’ became a critical term for illuminating the entrenched subjugation of women, otherwise described through reference to patriarchy or sexism.”⁵ Xe further articulates, “Trans women have been at the forefront of contemporary feminist deployments of ‘misogyny’ as a key term.”⁶ Steinbock argues that the term’s usage by trans-feminists has led to a more nuanced understanding of misogyny as “wedded to essentialist notions concerning femininity.”⁷ See

TRANS-MISOGYNY and TRANS-FEMINISM.

Mx. (n.)

The term Mx. was formed within English, by compounding the etymons Mr., Mrs., Ms., and X (n.). The *Oxford English Dictionary* added the term in 2015 and defines it as, “a gender neutral title courtesy prefixed

MX., CONTINUED

to a person’s surname, sometimes with first name(s) interposed.”¹ The pronunciation of the term is “mix” or “mucks.” The first recorded use of the term was in a 1977 publication called *The Single Era*. The *Oxford English Dictionary* states that it was “originally offered as an alternative to Mr, Mrs, Ms, and as a means to avoid having to specify a person’s gender, but has frequently been adopted as a title by those who prefer not to identify themselves as male or female (e.g. transgender or intersex people).”²

In 2013, the Brighton and Hove City Council in Sussex, England “voted to allow its use on council forms.”³ The Royal Bank of Scotland made Mx. an option on its forms in 2014.⁴ In 2015, the “Royal Mail, government agencies responsible for documents, such as passports and driving licenses, most major banks and several other companies” in the United Kingdom adopted Mx. as an option.⁵

The courtesy title was also used in an article in the *New York Times* on June 5, 2015 about Justin Vivian Bond. Bond is a singer, songwriter and performer and began to use Mx. in 2011.⁶ Philip B. Corbett, the editor who oversees the *New York Times*’ style manual stated that the use of Mx. in that article was an exception, “It remains too unfamiliar to most people, and it’s not clear when or if it will emerge as a widely adopted term.”⁷ While Corbett states that Mx. will not be included in the *New York Times*’ style manual, the term Ms. was coined in 1901 and wasn’t fully adopted by the *New York Times* until 1986.⁸

neutrois & neuter (adj. and n.)

HISTORY

The term “neuter” comes from Middle French and French *neutre* in 1420, and from Classical Latin *neuter*, meaning “not one or the other.”¹ Neuter is also likely a loan translation of Greek *oudeteros* (neither, neuter).² It was first used in a grammatical sense, meaning “designating the gender to which belong words classified as neither masculine nor feminine.”³ As an adjective, it has been used since 1398. In 1606, neuter described “lacking sex or sexuality; asexual. Also: of indeterminate gender; displaying both male and female (physical) characteristics, androgynous.”⁴ In 1905, the definition of the term shifted to mean, “A person who is, or appears to be, sexless; a person whose sex is, or appears to be, indeterminate. Chiefly in fictional contexts: a person who is neither exclusively male nor female, a person belonging to an androgynous third sex.”⁵ Historically, neuter has also been used to mean a homosexual or effeminate man, as well as a “EUNUCH castrated choir boy of medieval Italy.”⁶ During the sixteenth century, neuter was used in the sense of “taking neither side, neutral.”⁷

CURRENT DEFINITION

The term neutrois has a fairly recent coinage, but is related to the adjective “neuter.” According to *Neutrois.com*, neutrois is a “non-binary gender identity that falls under the genderqueer and transgender umbrellas.”⁸ *Neutrois.com* also attests that there is not a singular definition of neutrois, and that it can mean “neutral gender, null-gender, neither male nor female, genderless [and] agender.”⁹ *Gender Wiki* also defines the term in a similar sense, as well as clarifying that neutrois people “can be of any assigned sex and have

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any sexuality.”¹⁰

non-binary (adj.)

The term non-binary is not present in most modern dictionaries. Despite this, there are several different definitions for the term. *Nonbinary.org* defines it as, “an umbrella term covering any gender identity that doesn’t fit within the gender binary. The label may also be used by individuals wishing to identify as falling outside of the gender binary without being any more specific about the nature of their gender.”¹ The term is similar in meaning to GENDERQUEER, but genderqueer came into use about a decade prior to non-binary. Some definitions of non-binary also emphasize fluidity in gender identity, “Non-binary individuals may feel like neither men nor women, or both men and women, or something else entirely, or any combination thereof simultaneously, or some of these things some of the time.”² The term is used both as an umbrella term and a specific gender identity. The term is often abbreviated as “NB” or “nb.”

Other (adj., n. and v.)

In the context of philosophy, the term Other (which is often, but not always capitalized) is used to describe “that which is the counterpart or converse of something specified or implied...that which is not the self or subject; that which lies outside or is excluded from the group with which one identifies oneself.”¹ The first recorded use of the word in this sense was in 1863 in *Analogy Thought & Nature* by Edward Neale.² The term came to be used by many philosophers as a dialectical concept to the Self. In the late eighteenth century, Georg Wilhelm Friedrich Hegel defined the Self within

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this context and argued that “the self requires the existence of the other, as the counterpart entity required for defining the self.”³ Hegel also developed the concept of the “Master-Slave dialectic” in which the Master is constructed as the Self and the Slave as Other.⁴ Edmund Husserl applied the concept of the Other to inter-subjectivity or “psychological relations between people.”⁵ French feminist and philosopher Simone de Beauvoir “applied Otherness to indicate the Master-Slave dialectic as analogous to the Man-Woman relationship in the course of societal treatment and mistreatment of women throughout history.”⁶

Other philosophers and psychoanalysts such as Jacques Lacan, Jean-Paul Sartre and Emmanuel Lewis are credited with “creating theoretical framework in the twentieth century” around the idea of Otherness.⁷ Jean-Francois Staszak argues that “only dominant groups (such as Westerners in the time of colonization) are in a position to impose their categories in the matter,”⁸ and defines Other as a “member of a dominated out-group, whose identity is considered lacking and who may be subject to discrimination by the in-group.”⁹ The framework of “Otherness” is often extended to the idea of “othering” or “transforming a difference into otherness so as to create an in-group and an out-group.”¹⁰ This theory is a means by which it is possible to name and aggravate the boundaries of identity, especially as they relate to oppression. The dominant or privileged group is often conceptualized as the Self while those outside of that group are considered Other.

Audre Lorde, self-described as “black, lesbian, mother, warrior, poet,” used the concept of Otherness in much

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of her work, and once stated, “I am defined as other in every group I’m part of.”¹¹ Polish sociologist Zygmunt Bauman articulates an important aspect of this theory, “In dichotomies crucial for the practice and the vision of social order the differentiating power hides as a rule behind one of the members of the opposition. The second member is but the other of the first, the opposite (degraded, suppressed, exiled) side of the first and its creation. Thus abnormality is the other of the norm...woman the other of man, stranger the other of the native, enemy the other of friend, ‘them’ the other of ‘us.’”¹²

outing (n.)

In the context of gender and sexuality, the term “out” denotes a person is who publicly or openly LGBTQ. The first recorded use of the word in this sense was 1977, specifically in reference to gay people.¹ Originally a U.S. word, outing was defined as, “the disclosure of the undeclared homosexuality in a prominent public figure, originally as a tactical move by gay-rights activists.”² This use is attested from 1999. Today the term takes on a broader meaning, to include the “undeclared” sexual orientation or gender identity of anyone who is not cisgender or heterosexual.

While this was a “tactical move,” it has also been used an act of violence against LGBTQ people, especially when done without the consent of the person involved. The term is fairly recent, but “the practice goes back much further.”³ It was a common put-down of Greek and Roman orators. The Harden-Eulenberg affair of 1907-1909 is considered the “first public outing scandal of the twentieth century.”⁴

pansexual (adj.)

HISTORY

Pansexual is a combination form, from Latin *sexus* and the Greek prefix *pan-*, meaning “all.” It was introduced to English in 1926, meaning “of or relating to pansexualism: the view that sex instinct plays a part in all human behavior and is the chief or only form of motivation.”¹ Pansexualism is dated from 1917, likely borrowing from French *pansexuel* (1914).² This definition of pansexualism was believed to be the view of Freud by his critics, and “therefore [was] a term of reproach leveled at early psychology.”³ It was not until 1969 that the term came to mean “encompassing all kinds of sexuality; not limited or inhibited in sexual choice with regards to gender or practice.”⁴

CURRENT DEFINITION

The term pansexual is still not in wide usage, but is rising in prominence, especially in LGBTQ or QUEER communities. In 2004, *Urban Dictionary* defined pansexual as, “a group which is open to members of all sexual orientations or gender identities.”⁵ *Stop-Homophobia.com* states, “The term is reflective of those who feel they are sexually/emotionally/spiritually capable of falling in love with all genders.”⁶ *Wikipedia* defines it as, “sexual attraction, romantic love, or emotional [attraction] toward people of any sex or gender identity.”⁷ The term “omnisexuality” is also used in a similar sense. Today the term is usually used to describe SEXUAL ORIENTATION, and not necessarily sexual practice, as the historic definition notes.

passing (adj. and n.)

The word passing is a sociological term that describes, “The ability of a person to be regarded as a member

PASSING, CONTINUED

of social groups other than his or her own, such as different race, ethnicity, caste, social class, gender, age and/or disability status, generally with the purpose of gaining social acceptance.”¹ *Wikipedia* reports the term being used in the sense since at least the late 1920s², and *The Guardian* reports that this usage dates back to the eighteenth century, but “didn’t prominently surface in the American lexicon until around the nineteenth century, specifically in a slew of literature.”³ *The Guardian* also reports that the term was originally coined to “define the experience of mixed race individuals, particularly in America, who were accepted as a member of a different racial group, namely white.”⁴

In the context of sexual orientation, passing is often used to describe people who are LGB (or another non-heterosexual orientation) passing as heterosexual. In other contexts, it can also mean “an action taken by homosexual men and women who pretend to be heterosexual to avoid unwarranted hostility.”⁵ In the transgender community, passing describes “when a transitioned or transitioning trans man or trans woman is recognized as their gender in everyday life.”⁶ The concept of passing as it relates to transgender identities is more complicated than captured here. The implications and possibilities of passing in this context often intersect with class and racial identities as well as ability/disability status.

patriarchy (n.)

HISTORY

The term patriarchy comes from post-classical Latin *patriarchia* (office of a patriarch), from 1100 or 1220 and from Greek *patriarchia*, from *patriarknes* (patri-

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arch) in the 1560s.¹ The roots of the word are Greek and Latin; *pater* means “father” and *archein* means “to rule.” In 1561, the Christian church used the term to describe a patriarchal province.² In 1622, it was used to describe the residence of a patriarch or the official staff of a patriarch.³ In 1641, it was used to describe the jurisdiction of a patriarch or the position or office of patriarch.⁴ In the same era, it was defined as “a form of social organization in which the father or oldest male is the head of the family and descent and relationship are reckoned through the male line; government or rule by a man or men” in 1626.⁵ It was also used by famous psychotherapist Sigmund Freud who “equated civilization with patriarchy.”⁶ During the second wave of feminism in the 1970s, the term was used to describe “the predominance of men in positions of power and influence in society, with cultural values and norms favoring men.”⁷

CURRENT DEFINITION

A modern synonym for patriarchy, used largely by feminists, is “male-dominated society.” During the twentieth century, radical feminists “saw patriarchal values as structuring relations between the sexes, creating gender inequalities viewed as the paradigm of all other social inequalities.”⁸ Today it is “generally viewed as a system that subordinates women and privileges men.”⁹ The term today is used by activists, feminists, writers, and organizers to describe gender relations and the dominance of men/masculinity over women/femininity. Some use HETEROPATRIARCHY as a more specific alternative.

pederasty (n.)

Pederasty comes from French *pederastie* or directly from Modern Latin *paederastia*, and Greek *paiderastia* meaning “love of boys” from *pais* (child/boy) and *erastes*, (lover).¹ The term denoted same-sex relations between a man and a boy. In ancient Greece, this activity was “considered healthy for a young (usually adolescent) man’s upbringing.”² The term has been used from 1603, until its most recent recording in the *Oxford English Dictionary* in 2002.³

The word has not taken on many definitions outside of its original usage, although societal understandings of such activities have changed. It has also largely been used to demonize and pathologize gay or homosexual sex. About this usage, Herbst argues, “In particular, it would be insulting or inaccurate to refer to a gay man as a pederast when he has as sexual partners consenting young men. What’s more, all scientific evidence today indicates that most pedophiles—adults, usually males, who obtain sexual gratification through sexual contact with young children—are heterosexual.”⁴

polari (adj., n. and v.)

The word polari is from Italian *parlare* “to speak” and *parliamo* “let us speak.” It has also been spelled *parlyaree* and the shift to forms in po- occurred in the twentieth century, but is unexplained.¹ The term originally meant, “a form of slang incorporating Italianate words, rhyming slang, cant terms and other elements of vocabulary, which originated in England in the eighteenth and nineteenth centuries as a kind of secret language within various groups, including sailors, vagrants, circus people, entertainers, etc.”² The term has also been used more generally as a synonym for

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talk or patter. In 1846, the term was defined “to talk, speak, especially in polari, slang or cant.”³ As a verb, the term appeared in a 1977 *Gay News* article, “In the bar we could stand polarying with our sisters...We liked to think that no one knew what we were talking about as we polaried away to each other.”⁴

According to the *Oxford English Dictionary*, during the mid-twentieth century, polari was “a form of language [taken up] by some homosexuals, especially in London.”⁵ *Badingtonary* reports that polari was “an underground language used in the clandestine gay scene in the UK in the 1950s. Due to the vast number of gay men in the Merchant Navy it was and is still used currently there. The language was quite encompassing.”⁶ The language also had two different dialects: West End based on theatre-speak and East End based on canal/boat-speak. It was heavily featured in “Julian and Sandy” sketches on the British Broadcasting Corporation (BBC).⁷ The language has also never been clearly defined and has many influences including Italian, circus slang, canal speak, Yiddish, and Roma or Travellers languages.⁸ There is debate about the origins of polari, but it can be traced back to at least the nineteenth century and possibly even the sixteenth century.⁹ For the most part, it has fallen into disuse, but some of the words in the language are still used today.

political lesbianism (n.)

The term “political lesbianism” originated in the late 1960s in second-wave and radical feminism. Ti-Grace Atkinson, an American author, stated “Feminism is the theory, lesbianism is the practice,” to describe political lesbianism.¹ As a concept, the term describes “the idea that women may choose to become lesbians

POLITICAL LESBIANISM, CONTINUED

and should do so.”² It also has theoretical ties to LESBIAN SEPARATISM and LESBIAN FEMINISM. A seminal text about political lesbianism is the 1981 book *Love Your Enemy? The Debate Between Heterosexual Feminism and Political Lesbianism* written by the Leeds Revolutionary Feminist Group. The theory also posits sexual orientation as a political choice and “advocates lesbianism as a positive alternative to heterosexuality for women as part of the struggle against sexism.”³

polyamory (n.)

The term polyamory is a combination form, combining the Greek prefix *poly-*, meaning many, with classical Latin *amor*, meaning love, plus *-y* suffix, after the adjective polyamorous.¹ The word originated in the U.S. and is defined as, “the fact of having simultaneous close emotional relationships with two or more other individuals, viewed as an alternative to monogamy, especially in regards to matters of sexual fidelity; the custom or practice of engaging in multiple sexual relationships with the knowledge and consent of all partners concerned.”²

The *Oxford English Dictionary* records the first usage in 1992, but the *Online Etymology Dictionary* states its first usage was in 1972.³ Because the term is relatively new to English, its definition has stayed the same. Most people who practice polyamory emphasize that consent is required in order for it to be considered polyamory and that there is a mutuality and equity present in polyamory that is not practiced in other forms of non-monogamy, like polygamy. It is often colloquially shortened to “poly.”

polysexual (adj.)

The term “polysexual” is a combination form, formed in English. Its first recorded use was in a 1962 edition of *Homosexuality* by I. Bieber.¹ The *Oxford English Dictionary* defines the term as “encompassing or characterized by many different kinds of sexuality.”² Linda Garnets and Douglas Kimmel define it as a sexual identity “used by people who recognize that the term bisexual reifies the gender dichotomy that underlies the distinction between heterosexuality and homosexuality, implying that bisexuality is nothing more than a hybrid combination of these gender and sexual dichotomies.”³ A 2010 *Urban Dictionary* entry defines the term as “attraction to multiple genders. Bisexuality and pansexuality are forms of polysexuality.”⁴ A 2014 *Urban Dictionary* entry defined the term as, “Attraction to some, but not all, possible genders.”⁵

poz (adj.)

In the context of the gay or LGBTQ community, the term poz is a colloquial shortening of the adjective positive, meaning HIV positive. In 2003, *Urban Dictionary* defined poz as, “a term embraced by those who are HIV positive, particularly common in the gay community.”¹ Poz was also the name of an AIDS/HIV magazine started in 1994.² The *Oxford English Dictionary*’s most recent record of the term in this sense is a 2002 edition of *Out* magazine.³

privilege (n.)

The word privilege comes from classical Latin *privilegium* “bill or law” and later, in the second century, came to mean “in favor of an individual, special right, privilege, and prerogative.”¹ The Latin word is from the roots *privus* “individual” and *lex* (genitive *legis*) “law.” In

PRIVILEGE, CONTINUED

1387, the term was used in the sense of a “corporation of individuals, etc. beyond the usual rights or advantages of others.”² In 1890, it was used as a mass noun to describe “the fact or state of being privileged.”³ In later use, it was used to describe “the existence of economic and social privileges associated with a rank or status.”⁴ The related adjective, “underprivileged” is attested from 1896 and the noun use of this word is recorded from 1935.⁵

As a concept, privilege dates back to at least 1903, in American sociologist and historian W.E.B. Du Bois’ book *The Souls of Black Folk*.⁶ Another important work was the 1988 essay “White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women’s Studies” by Peggy McIntosh. Today, in anti-oppression theory, privilege is used to describe an “invisible package of unearned assets,”⁷ or the idea that “some groups of people have advantages relative to other groups.”⁸ In INTERSECTIONAL theory, the term is used to describe specific types of privilege, such as cisgender, male, white, class, able-bodied, heterosexual, etc. privilege. Douglas Williams provides a helpful lineage of the ways the term “privilege” has been used, “McIntosh’s use of ‘privilege’ differed from previous radical uses; whereas Du Bois, [Theodore] Allen and [Noel] Ignatiev focused on the ways in which the state and capital afforded privileges to break intra-class solidarity, McIntosh focused on micro-level manifestations.”⁹ Using this historical analysis, Williams argues, “Our use of ‘privilege’ has the power to shape not only the way we understand the underlying issues causing social ills but also the solutions we put forth to eradicate them.”¹⁰

PRIVILEGE, CONTINUED

According to intersectional theory, a person can be both privileged and oppressed at the same time. For example, a white lesbian is oppressed for being a woman and being a lesbian while also having white privilege. Many blogs online are centered on the concept of privilege, by exposing the different ways that those with privilege experience the world from a specific social location.

QPOC or QTPOC (acronym)

QTPOC and QPOC are acronyms standing for QUEER and/or trans (or TRANS*) people of color and queer people of color. The origins of the terms are obscure, but it is likely that they arose online. *Google Trends* reports that searches for “QTPOC” increased dramatically in April 2013, quickly declined and then began increasing in December 2014. The term was most searched for during June 2015 and has been increasing as of January 2016.¹ Searches for “QPOC” preceded QTPOC, with a sharp increase in January 2012, a sharp decrease until November 2012 and an increase until January 2016.² *Nerdy Data* reports that the acronyms are frequently used on the blogs and websites *Autostraddle*, *Black Girl Dangerous*, *Gradient Lair* and throughout blogs on Tumblr.³ The *Free Dictionary*’s first entry of QPOC was in January 2016.⁴

The acronyms have gained prominence on college campuses and have been used as names for groups specifically created for queer and trans people of color. A group at Florida State University describes itself as “an awareness group that serves to create a safe and inviting space for self-identified queer and/or trans people of color in the Tallahassee community. In this safe space, we come together to decolonize our minds,

QPOC/QTPOC, CONTINUED

dismantle oppressive systems, support one another and enjoy each other’s company.”⁵ The acronym is also used in the book *Queer and Trans Artists of Color: Stories of Some of Our Lives*⁶ and in the books of Mia Mackenzie (who also runs *Black Girl Dangerous*). The terms are an important facet of creating intentional spaces for those who are multiply marginalized, in this instance those who are marginalized by racism, racialization, homophobia and transphobia.

queen (n.)

The word queen came into Modern English from Old English *cwēn* and Proto-Germanic *kwēnon*.¹ It is also possible that it came from *quean*, which came from the Indo-European word *gwena*. Its original meaning was woman, especially a royal woman, but “whose denotation wandered to cover wanton or disreputable women, including female then male prostitutes, and later to refer to male prostitutes and effeminate gay men.”² In the slang sense of “a male homosexual, typically regarded as ostentatiously effeminate” is attested from 1729.³ *Badingtonary* notes that “many of the synonyms for effeminate are largely heterosexual in origin.”⁴ According to *Online Etymology Dictionary*, queen meaning “male homosexual” is first recorded in 1924 and meaning “effeminate homosexual” is recorded from 1935, especially in Australian slang.⁵ In reference to gay men, the word has been part of phrases such as closet queen, queen of the flits in Hoboken, Queen of Sheba and Queen Mary.⁶

Another interesting historical note was the distinction between different types of “queens.” In *Stonewall: The Riots that Sparked the Gay Revolution*, David Carter states:

QUEEN, CONTINUED

Complicating the picture is the existence in the late 1960s of gay men known as *scare queens* or *flame queens*. One of the club's regular customers explains the meaning of these terms that describe a kind of gay male who became practically nonexistent not long after 1969: "What you had back then was the flame queens, which very similar to the character Emory in *The Boys in the Band*: they were super-effeminate, hair would be teased, they would wear eye makeup, Tom Jones-type shirts, maybe hiphuggers, bright colors... So as far as the Stonewall being all these drag queens, no, there were flame queens."⁷

The most common contemporary usage of queen in the LGBTQ community is in the phrase "drag queen." According to Herbst, "Among gay men, *queen* has come to be self-descriptive. In gay communities, the term is not at all derogatory and does not suggest a feminine gay man—all gay men are queens."⁸

queer (adj., n. and v.)

The word queer entered English in the early sixteenth century and originally meant "strange, peculiar, eccentric."¹ The origins of the term are uncertain, but it likely is of Scottish origin or from the Brunswick dialect of Low German, from *quer* "oblique, perverse, odd" or *twerh* "oblique."² It is also thought to have come from the Proto-Indo-European root *terkw-* "to turn, twist, wind."³ As a verb, it comes from Middle French *querre* and *querir* and tenth century Spanish, meaning "to ask, seek, request."⁴ The word has taken on many different meanings in its history, including but not limited to unwell, faint, giddy or drunk (1750), make fun of or ridicule (1781), odd or eccentric (queer fellow

QUEER, CONTINUED

in Irish English and Nautical English, 1712), counterfeit money, and an unsound mind.⁵

In twentieth century U.S. English, the term was also used to mean "homosexual" and was used in varying ways among gay communities and heterosexual communities. The first recorded use of queer in this sense was in a 1914 issue of the *Los Angeles Times*.⁶ Linguist Robin Brontsema states that "by the early twentieth century, queer as sexually non-normative was restricted almost exclusively to male homosexual practices."⁷ Herbst records the use of queer referring to male as well as female sexuality by the mid-twentieth century.⁸ In gay communities in the early-to-mid-twentieth century, the term was used by men to differentiate themselves from FAIRIES, "Differing from queer in their deviant gender status, fairies referred to effeminate, flamboyant males sexually involved with other men. Queers, in contrast, were more masculine men who were sexually involved with other men and who generally shunned, even detested, the woman-like behavior of fairies."⁹

Chauncey notes the nuance present in using the term "queer" within pre-Stonewall and pre-war gay society. He states, "The terms queer, fairy, and faggot were often used interchangeably by outside observers... each term also had a more precise meaning among gay men that could be invoked to distinguish its object from other homosexually active men."¹⁰ In these "more precise" meanings, the term queer was to describe a "distinct category of men primarily on the basis of their homosexual interest rather than their womanlike gender status" in the 1910s and 1920s.¹¹ While still used in some gay or LGBT communities, the term

QUEER, CONTINUED

began to be used as a slur and was “interchangeable with other homophobic words such as ‘fairy’ and bull-dyke.”¹²

Chauncey argues that both gay and queer have a complicated history in being used by men who wanted to distinguish themselves from “fairies” and “queens.” Within these complex histories, a generational divide arose, “Some men, especially older ones...continued to prefer *queer* to *gay*, in part because of gay’s initial association with the fairies. Younger men found it easier to forget the origins of gay in the campy banter of the very queens whom they wished to reject.”¹³ The younger men Chauncey refers to here were young men in the 1930s and 1940s. It is important to name that this history precludes women and their relationship to the term.

An important step in the process of reclaiming the term was the forming of the activist group Queer Nation in April 1990, which sought to distinguish themselves from mainstream “gay politics.” The AIDS Coalition to Unleash Power (ACTUP) held similar political beliefs. The process of reclamation has only come into use in the last four decades. Herbst records that activists “choose to use the word to reclaim the language of antigay bigots—to disarm their vocabulary and throw it back in their faces.”¹⁴ With reclamation came the idea of “queering” or designating “the appropriation for gays and lesbians of everyday things and common identities and the representation to others of those things as ‘queered appropriations.’”¹⁵ This is an aspect of QUEER THEORY, a term coined by Teresa de Lauretis in 1991. Brontsema argues that, “The reclamation of queer has been largely fragmented, limitedly accepted

QUEER, CONTINUED

and highly contested.”¹⁶ Herbst states, “Some lesbians questioned the use of the word in representing both men and women...Other critics dispute the ability of ‘queer’ consciousness and activism to deal with wider issues of racial and class discrimination and gender exploitation.”¹⁷ While the term’s reclamation is still contested, it has also come to be used as an umbrella term for LGBTQ+ identities and a catchall for those who are not CISGENDER and/OR HETEROSEXUAL.

queer theory (n.)

The term “queer theory” was coined by Italian feminist and film theorist Teresa de Lauretis at a conference at the University of California, Santa Cruz in 1990 and in a special issue of *Differences: A Journal of Feminist Cultural Studies*.¹ As a theory, the concept has origins in the late 1970s and 1980s by “social constructionists [who] conceived of the sexual subject as a culturally dependent, historically specific product.”² In the 1990s, De Lauretis, Judith Butler and Eve Sedgwick “arranged much of the conceptual base for the emerging field,”³ drawing from the ideas of Michel Foucault. It was also largely a “reaction to a school of 1970s feminism that believed each sex comes with its own essential characteristics.”⁴ The concept also draws upon feminist challenges to gender essentialism and “upon gay/lesbian studies’ close examination of the socially constructed nature of sexual acts and identities.”⁵ De Lauretis later abandoned the term “on the ground that it had been taken over by mainstream forces and institutions it was originally coined to resist.”⁶

The term was originally associated with activist groups like Queer Nation, ACTUP, OutRage! and “other groups which embraced ‘queer’ as an identity label

QUEER THEORY, CONTINUED

that pointed to a separatist, non-assimilationist politic.”⁷ Queer theory also “challenges either/or essentialist notions of homosexuality and heterosexuality within the mainstream discourse and instead posits an understanding of sexuality that emphasizes shifting boundaries, ambivalences, and cultural constructions that change depending on historical and cultural context.”⁸ Within the study of queer theory, scholars and activists often “queer” a text or “[challenge] a theory or school of thought to question its own identity.”⁹ “Queering” a text, movie, artwork, etc. can include understanding it within a new and/or different framework than it has been before, as well as looking at the ways gender and sexuality are constructed in the piece. Queer theory is often considered an important part of INTERSECTIONALITY and postmodernism.

queerbaiting (n.)

Also spelled queer baiting or queer-baiting. The exact date of the coinage of queerbaiting is unknown, but its first entry in *Urban Dictionary* was in 2008.¹ It was defined in that entry as, “When a politician, pundit or other public figure brings up the completely irrelevant detail about a person’s sexuality, true or untrue, as a way of subtly channeling homophobia to attack them.”² An alternate definition was published on the site in 2013, “When people in the media (usually television/movies) add homoerotic tension between two characters to attract more liberal and queer viewers with the indication of them not ever getting together in the show/book/movie.”³ In this sense, *Fanlore* reports that queerbaiting can be done “either by introducing a character whose sexuality seems, early on, to be coded as something other than

QUEERBAITING, CONTINUED

one hundred percent heterosexual, or by indicating two same-sex characters are attracted to each other.”⁴ *Wikipedia* reports that this is a “relatively recent socio-cultural phenomenon.”⁵ This tactic has been used as a means of drawing in an LGBTQ audience but not actually giving them explicit representation. As a result, LGBTQ viewers and readers have to resort to subtext to find reflections of themselves in popular media.

QUILT BAG (acronym)

QUILT BAG is an alternative to the LGBTQ acronym. It stands for *queer* and *questioning*, *unidentified/unlabeled*, *intersex*, *lesbian*, *transgender/transsexual* and *Two-Spirit*, *bisexual*, *asexual* and *gay* and *genderqueer*. *Urban Dictionary*’s first entry defining the acronym was in 2011.¹ In 2012 edition of *Apex Magazine*, Julia Rios wrote about the initialism, “I used to default to ‘queer’ to encompass all these things, but that doesn’t work for some people, either because it’s been used in an insulting way, or because they don’t identify as queer... Enter QUILT BAG.”² It is believed to be coined in 2006 by Sadie Lee in a *Diva Magazine* article. *Wiktionary* defines the term as “an inclusive self-designation for minority sexual and gender identities.”³ The acronym is considered easier to pronounce and remember than the longer form “LGBTQQ2IA” or other variants.

safe space & safe zone (n.)

In *Mapping Gay L.A.*, author Moira Kennedy traces the origins of the concept “safe space” to the women’s movement. She states that a safe space “implies a certain license to speak and act freely, form collective strength, and generate strategies for resistance...a

SAFE SPACE, CONTINUED

means rather than an end and not only a physical space but also a space created by the coming together of women searching for community.”¹ Kennedy also argues that the first safe spaces were gay and lesbian bars and women’s consciousness raising groups. Malcolm Harris, writing for *Fusion* states, “with anti-sodomy laws in effect, a safe space meant somewhere you could be out and in good company—at least until the cops showed up. Gay bars were not ‘safe’ in the sense of being free from risk, nor were they ‘safe’ as in reserved. A safe place was where people could find practical resistance to political and social repression.”² In 1989, Gay & Lesbian Urban Explorers (GLUE) developed a safe spaces program, which included diversity training sessions and anti-homophobia workshops. GLUE used an inverted pink triangle inside a green circle as a symbol of safe spaces and asked “allies to display the magnets to show support for gay rights and to designate their work spaces free from homophobia.”³ This curriculum was developed following the consistent use of the term safe space during the 1960s and 1970s in the women’s movement.

Harris also traces the use of the term in academia to the fact that “many left-wing organizers retreated to the academy, particularly the humanities and social sciences, where they developed increasingly nuanced political schematics based on their experience.”⁴ Within these schematics, safe spaces came to be used in more and more complicated ways. Harris states that safe spaces began to be marked by “gender neutral bathrooms, asking people’s preferred pronouns, trigger warnings, internal education ‘anti-oppression’ trainings, and creating separate auxiliary spaces for identity groups to organize their particular concerns.”⁵

SAFE SPACE, CONTINUED

At the same time, new understandings of oppression that came with Kimberlé Crenshaw’s coinage of the term INTERSECTIONALITY increased standards for what constituted a safe space. Harris articulates some of these standards, “We are also responsible for the way in which we reproduce existing power relations at their most micro levels.”⁶ Interestingly, Harris also argues that, “Though the ideal of a safe space seems increasingly complicated, the language has proliferated.”⁷ It is also important to note that the rhetoric of safe spaces is not universally accepted. Harris states, “Some of the fiercest attacks have come from inside queer theory itself.”⁸ Some argue that the concept of safe spaces limits dialogue. An important aspect of safe spaces is that people are not free to say oppressive and triggering things without accountability and consequences. Some use the term safer space, brave space or other variants of the term. Safe zone is also often used in a similar manner.

sapphism (n.)

The word sapphism is derived from the name of Sappho, the lyric poet who wrote erotic and romantic verse about men and women. In 1890, sapphism meant “homosexual relations between women.”¹ The *Webster’s Supplement* in 1902 defined “sapphist” as “one addicted to sapphism.” This usage was also found in one of Virginia Woolf’s journals in 1923.² Prior to the noun sapphism, the adjective “sapphic,” meaning “of or pertaining to Sappho,” entered English in 1500 from French, Greek and Latin.³ In the 1920s, the term was used to describe a woman believed to be a follower of Sappho.⁴

Sapphism has largely fallen out of public usage, where

SAPPHISM, CONTINUED

“lesbianism” has taken its place. The name Sappho is often used as a euphemism for lesbian, in both disparaging and celebratory contexts. The *Oxford English Dictionary*’s most recent recorded use of the word was in 1975 in Mary Orr’s *Rich Girl, Poor Girl*.⁵

sexism (n.)

Sexism is a combination form, from sex (n.) and the suffix *-ism*. The term came into English in 1866. Originally, it was defined as, “the state or condition of belonging to the male or female sex; categorization on the basis of sex.”¹ In later use, it came to mean “prejudice, stereotyping, or discrimination, typically against women, on the basis of sex.”² *Online Etymology Dictionary* records the first use of sexism in 1968, coming from sexist (adj.) and the *-ism* suffix.³ The coinage of the term in this sense is credited to Pauline M. Leet, director of special programs at Franklin & Marshall College in Lancaster, Pennsylvania, and was modeled after the term “racist.”⁴ Leet used the term in a speech “which was circulated in mimeograph among feminists.”⁵ It was also popularized in print by Caroline Bird in her introduction to *Born Female* in 1968.⁶

Herbst states that sexist is a “standard English word meaning a man who is prejudiced against women and who, because of his greater authority as a male, is able to discriminate against or disparage and objectify them in such a way that accrues to his advantage.”⁷ He also states that the use of sexist “for a woman is infrequent and nonstandard.”⁸ Beginning in the mid-1960s, the term was used by feminists “as a deliberate political choice and strategy.”⁹ The term has played an important role in women’s consciousness-raising and in feminist, LGBTQ and INTERSECTIONAL movements.

SEXISM, CONTINUED

It is also important to note the distinction between gender-based and sex-based oppression. Some refrain from using the term because it can quickly become CISSEXIST or essentialist. That said, it is important to note that gender-based and sex-based oppression both function in similar and different ways and carefully choosing between sexism and other terms such as MISOGYNY, TRANSPHOBIA, CISSEXISM, etc. is important to distinguishing between these two types of oppression.

sexual orientation (n.)

Originally, the term sexual orientation was used to describe “(the process of) orientation with respect to a sexual goal, potential mate, partner, etc.”¹ Later, the term was defined as, “a person’s sexual identity in relation to the gender to whom he or she is usually attracted; (broadly) the fact of being heterosexual, bisexual, or homosexual,” beginning in 1931.² In its early usage, it is likely the term was not a “fixed collocation.”³ *Online Etymology Dictionary* records the first use of the term in the modern sense by 1967.⁴

The related term “sexuality” is attested from 1789, first meaning the “action of being sexual.”⁵ Later definitions including “capability of sexual feelings” and “sexual identity” are recorded from 1879 and 1980, respectively.⁶ Herbst states that the expression “sexual preference” has grounding in legal usage and that it has been “an ambiguous and controversial term referring to what many gays and lesbians would prefer to call sexual orientation.”⁷ Herbst also argues that the modern concept of sexual orientation was not present until the late nineteenth century.

According to the *GLAAD Media Reference Guide*, the

SEXUAL ORIENTATION, CONTINUED

term sexual orientation is the “accurate description of an individual’s enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex.”⁸

SGL (same-gender loving) (adj.)

The term same-gender loving was coined by activist Cleo Manago for African American communities to describe gay and bisexual people.¹ The expression was “adopted as an Afrocentric alternative to Eurocentric homosexual identities (e.g. gay and lesbian).”² It has been in use since the early 1990s. The acronyms WLW and MLM also originated with the term SGL. WLW is an acronym for “women loving women,” and MLM stands for “men loving men.” The terms are unique to African American communities and many argue they should only be used in those contexts. Related terms, MSM and WSM (men who have sex with men, women who have sex with women, respectively) originated in medical contexts. MSM was coined in 1994 and was used in HIV literature in the 1990s.³

singular they (pronoun)

HISTORY

The pronoun “they” came into English in 1200 from a Scandinavian source, from Old Norse *þeir*, Old Danish and Old Swedish *þer*, *þair*. It was originally a masculine plural demonstrative noun, from Proto-Germanic **thai*, and from Proto-Indo-European **to-*. In Old English, it replaced pronouns *hi*, *hie* and plural *he*, *heo*, *she*, *it* by the fifteenth century. The colloquial use meaning “anonymous people in authority” is recorded from 1886 or 1852. The *Oxford English Dictionary* records the use of they as “the subjective case of the third person

SINGULAR THEY, CONTINUED

plural pronoun of undetermined gender: he or she” from 1375. It also states that this use has “sometimes been considered erroneous.”¹

The use of singular they has been criticized since at least the nineteenth century. It rose in use after the “use of masculine generic nouns and pronouns in written and spoken language have decreased since the 1960s.”² In 2002, a study examining American and British newspapers found a preference for they to be used as a singular epicene pronoun.³ Modern style guides are varied in their approach to “they” being used as a singular epicene pronoun. The fourteenth edition (1993) of the *Chicago Manual of Style* “explicitly recommended use of singular use of *they* and *their*, noting a ‘revival’ of this usage and citing ‘its venerable use by such writers as Addison, Austen, Chesterfield, Fielding, Ruskin, Scott and Shakespeare.’”⁴ However, from the fifteenth edition to the current edition, this was changed. The *Publication Manual of the American Psychological Association*, *The Elements of Style* and the Purdue Online Writing Lab explicitly reject use of singular they.⁵ *Garner’s Modern American Usage* (2003) advises cautious use and the *American Heritage Book of English Usage* recommends avoiding using singular they “out of respect for a ‘traditional’ grammatical rule.”⁶

Since at least the fifteenth century, they, them, their, theirs and themselves or himself have been used as singular pronouns.⁷ In Britain, Australia and North America, singular they is widely used in conversation. Some linguists trace the criticism of singular they as grammatically incorrect to the sixteenth century, “when English grammar began to be a subject of study, some rules of Latin grammar were applied to

SINGULAR THEY, CONTINUED

English; and...the Latin-based rules of grammatical agreement might have been seen as forbidding the English singular ‘their’ construction.”⁸ Later, in the late eighteenth and early nineteenth century, prescriptive grammarians started to criticize the singular use of they, because it did not accord with the logic of Latin.

CURRENT DEFINITION

The use of singular they has been accompanied by proposals for nonstandard pronouns, which arose in the nineteenth century, if not previously. Charles Crozat Converse proposed “thon” in 1884, where it was picked up by Funk and Wagnall’s *Standard Dictionary* in 1898 and remained there as recently as 1964 and was included in *Webster’s Second New International Dictionary*.⁹ Other proposals include the SPIVAK PRONOUNS, eye/eir/em, xe/xir/xem, and ZE/HIR/HIRS.¹⁰

Today, singular they is used as a gender neutral pronoun, as an alternative to the binary pronouns he/him/his and she/her/hers. Many people under the genderqueer and transgender umbrellas use singular they as their pronoun. In 2015, the American Dialect Society “voted for they used as a gender-neutral singular pronoun as the Word of the Year.”¹¹

See DIAGRAM 5.

DIAGRAM 5



Taylor has an apple.
(They have an apple.)
 I give the apple to Taylor.
(I give the apple to them.)
 Taylor’s apple is on the table.
(Their apple is on the table.)

slacks (n.)

The term slacks, outside of its definition of “pants,” was a synonym for lesbian, but is now considered obsolete.¹ According to Herbst, “it has been used for lesbians, associating them stereotypically with masculine clothing and features.”²

sodomy (n.)

HISTORY

The term sodomy entered the English language through Old French *sodomie*, and from Late Latin and Middle English. Sodom was the name of the early Biblical city beside the Dead Sea. In 1297, the term meant “any form of sexual intercourse considered to be unnatural.”¹ Around 1300, it carried a similar meaning, but was used especially in the sense of sexual relations between persons of the same sex, as well as with beasts.² In 1818, the abbreviation “sod” was used primarily as a term of abuse.³ In 1859, the verb “sodomize” meant “to demoralize” and by 1895 was used in a specific sexual sense.⁴ The noun “sodomite” was used in the late fourteenth century as a term of abuse.⁵ In a 1611 King James Bible, the feminine form “sodomitesse” was used to replace “whore” in Deuteronomy.⁶ The term later came to be used in court and law documents. It was defined in statutes and judicial decisions as “the crime against nature.”⁷ By the nineteenth century, the term was generally used to describe male homosexual acts. A 1566 court document in Florida showed use of the word “sodomite” to denote a top in male anal intercourse.⁸

In *After the Wrath of God*, author Anthony Petro articulates some of the history of the term sodomite as a theological concept. He states, “Mark Jordan traces the

SODOMY, CONTINUED

naming of the theological category of *sodomia*, ‘Sodomy,’ to the eleventh century theologian Peter Damian.⁹ Damian’s naming of the theological category was derived from his “simplified readings of Genesis 19 into the story of punishment for just one sin, that of the Sodomites.”¹⁰ Then, he grouped together several different sins “‘under the old Roman category *luxuria*,’ which ‘came to be seen as the source of sinfulness in diverse acts, many of them having to do with the genitals.’”¹¹ Out of this new category, Damian was able to name four kinds of same-sex acts (between men) as sodomy and subsequently create a “‘synthetic definition of sins with a sin-identity.’”¹² Petro articulates that “in this new understanding, sexual acts do not form the sodomite but rather reveal who he already is.”¹³

CURRENT DEFINITION

Today sodomy is used in a similar sense to its historic usage, but the stories in the Bible of the sins of Sodom and Gomorrah have been revisited. Herbst states, “Working from the latter point of view, Miles (1996) argues that homosexuality is not really the relevant issue in the story, however, nor is sodomy as an intrinsic evil...By demanding illicit sexual relations, the men of the city were infringing on a divine prerogative. The issue, then, is not morality, but power.”¹⁴

The term has been used in the United States in laws criminalizing homosexual sex. Herbst articulates, “The criminalization of sodomy in the United States dates to colonial times, when being found guilty of ‘a crime against nature,’ (as sodomy was typically regarded in the courts and statutes) could result in a death sentence.”¹⁵ By 2000, 21 states still had some form of anti-sodomy laws. “On June 26, 2003, the U.S.

SODOMY, CONTINUED

Supreme Court in a 6–3 decision in *Lawrence v. Texas* struck down the Texas same-sex sodomy law, ruling that this private sexual conduct is protected by the liberty rights implicit in the due process clause of the United States Constitution.”¹⁶ Prior to this, activists and civil rights lawyers made several attempts to repeal sodomy laws, including class action suits. Herbst argues that the term “has lost some ground and may be considered dated and moralistic in tone.”¹⁷

Spivak pronouns (n.)

The Spivak pronouns are a proposed set of English gender-neutral pronouns by mathematician-educator Michael Spivak, used in online gaming communities. They are not in widespread use, but they “have been employed in writing for gender-neutral language by those who dislike the standard terms ‘he/she’ or singular they.”¹ The Spivak pronouns were preceded by other proposed gender-neutral pronouns. The first recorded use of gender-neutral pronouns was in a January 1890 editorial by James Rogers, where he used *e*, *es*, and *em*, derived from *he* and *them*, as a response to the proposed pronoun “*thon*.”²

In 1975, Christine M. Elverson won a contest by the Chicago Association of Business Communicators for proposing *ey*, *em*, and *eir* as gender-neutral alternatives to *she*, *her*, *hers* and *he*, *him*, *his*.³ Two years later, Jeffery J. Smith, under the pen name “Tintajl jefry” proposed “*em*” as a gender neutral pronoun.⁴ In 1983, Spivak wrote an American Mathematical Society-T_EX (a typesetting system) manual using *E*, *Em* and *Eir*.⁵ In 1991, programmer Roger Crew added “Spivak” as a gender setting for players on LambdaMOO (an online community). Subsequently, the game referred to play-

SPIVAK PRONOUNS, CONTINUED

ers who chose that gender setting with the pronouns: e, em, eir, eirs and eirself. C2 describes the Spivak pronouns as, “Gender-neutral pronouns used by a writer when e wants to avoid making assumptions regarding the gender of a hypothetical person.”⁶

stealth (adj.)

The word stealth comes from Early Middle English *stalðe*, *stelthe*, and the fluctuation of vowel points from Old English **stalþ* and *-th* suffix.¹ It has taken on many meanings throughout its history, but in the context of gender and sexuality the term is used to “describe transgender or gender-expansive individuals who do not disclose their transgender or gender-expansive status in their public or private lives (or certain aspects of their public lives).”² The first *Urban Dictionary* entry of the term in this sense was in 2007, as “A behavior in the transsexual community where a fully transitioned person lives completely as their new gender and does not reveal they are transsexual.”³ The *Trans?What Glossary* defines the term as, “a descriptor of people who, after beginning transition and living in their preferred genders, do not readily tell others about their upbringings or past lives within the birth-assigned gender. Some people are only comfortable when living in ‘deep’ stealth, some practice stealth to a degree, and some choose to be more or less open about their trans statuses.”⁴ *Gender Wiki* also articulates, “Some transgender people view being stealth as a logical end goal. Others see stealth as a rejection of those who have yet to finish their transition, or have transitioned but are unable to ‘pass.’”⁵ See COME OUT/CLOSET and PASSING.

straight (adj.)

HISTORY

In U.S. slang, the term straight has been used in the sense of “conventional, respectable, socially acceptable.”¹ More specifically, it has been used to describe “conventional in sexual behavior, heterosexual; not using or under influence of drugs, sober, abstinent” since 1941 in the U.S.² *Online Etymology Dictionary* states that this secondary sense of straight was likely from a misreading of Matthew 12:14, from which the phrase “straight and narrow” was taken to mean “course of conventional morality and law-abiding behavior.”³ The passage is supposed to read “*strait* and narrow.” Herbst states that straight has been used in this sense since at least the early twentieth century and when applied to women, it has often meant chaste. He argues that the term emerged in gay male communities, likely from the phrase “go straight up,” meaning “give homosexuality up for the ‘straight and narrow path’ of heterosexuality.”⁴ It later acquired its current meaning, as a synonym for heterosexual, as a result of this usage. The term was also used in the hippie subculture of the 1960s to describe mainstream society.⁵

CURRENT DEFINITION

The term today is a slang term for heterosexual and is used widely among both LGBTQ communities and cisgender, heterosexual communities. Notably, it has been used as part of the title of many school and college advocacy clubs (Gay Straight Alliance). As with heterosexual, straight suggests an exclusive attraction to a different sex or gender. However, this is usually understood within the gender binary; therefore, a woman who is exclusively attracted to men and

STRAIGHT, CONTINUED
vice versa.

stud (adj. and n.)

The term *stud* meaning “a man of (reputedly) great sexual potency or accomplishments; a womanizer, a habitual seducer of women” is attested since 1895 in English.¹ It was also used in weakened senses as a term of address among men, especially during the 1960s.² In African American communities, the term came to be used to describe a “man, a fellow, especially one who is well-informed, a youth,” since at least 1929.³ It is also been used as an adjective in U.S. slang as a synonym for “manly.” In gay communities, it has been used for gay men and male prostitutes. In African American lesbian communities, it has been used to describe MASCULINE OF CENTER lesbians, or those with a masculine gender expression. It is often used in a similar sense to BUTCH.⁴

third gender (n.)

The term *third gender* “describes a social category present in those societies that recognize three or more genders.”¹ There are many different types of third genders, including the *hijra* in India, Bangladesh and Pakistan, *fa’afafine* in Polynesia, *Kathoey*s in Thailand, *Muxes* in Mexico and the sworn virgins in Albanian communities in the Balkans.² *Wikipedia* states that “some Western scholars have sought to understand the term *third gender* in terms of sexual orientation. Several other scholars, especially native non-Western scholars, consider this to be a misrepresentation of third genders.”³ The concept of a third gender has long historical roots, even though the term is relatively new to English. In 385 BC, Plato stated that the “original

THIRD GENDER, CONTINUED

human nature includes a third sex.”⁴ In 200 BC, the basis of Hinduism, the *Manusmriti* (Laws of Manu) describe a third-sex child.⁵ For more information about third genders, visit the gender world map.⁶

tomboy (n.)

Tomboy is a combination form, combining the shortening of the male name “Thomas” with the noun “boy.” The word was first used in 1556 to mean “a rude, boisterous or forward boy.”¹ Later, in 1579, the term was used to describe “a bold or immodest woman.”² Finally, in 1592, the term was used exclusively for girls, to describe “a girl who behaves like a spirited or boisterous boy; a wild romping girl; a hoyden.”³ The adjective *tomboyish* is recorded from 1862. A related term, *tomrig* (or *tomrigger*) meaning “a rude wild girl” or “romping girl” is recorded from 1668.⁴ Herbst states that the term was “first applied to boys, then attached to girls as well as boys and eventually narrowed in meaning to girls only.”⁵ In this sense, becoming a *tomboy* has been noted as “a number of strategies a young woman can choose to resist conventional images of femininity,” according to Herbst.⁶ Herbst also records that “*tomgirl*” is a variant of the term. The related term “*hoyden*” is first recorded in 1593 meaning “a rude, ignorant or awkward fellow; a clown, boor.”⁷ Later the word came to mean “a girl or woman depicted as saucy, bold and carefree.”⁸ The term has obscure origins but likely comes from Dutch *heiden*, meaning heathen or “county lot.”⁹

Today, the term is used to describe young girls who are considered “boyish.” This can mean a range of behaviors and interests, including but not limited to strong interest in sports or athletics, wearing boys’ cloth-

TOMBOY, CONTINUED

ing, and heterosociality. The term is also the focus of clothing store and brand, Wildfang, founded in 2010. *Wildfang* is the literal translation of the German term for tomboy. *Wildfang's* description on their website is, “We are a band of thieves, modern-day female rob-in hoods, raiding men’s closets...We are tomboys... We’re here to liberate menswear one bowtie at a time and we’re doing it ourselves because we want it done right.”¹⁰ While Wildfang explicitly names itself in terms of a “tomboy” style, they are not the only ones exploring this realm of gender expression and fashion. See MARIMACHO.

Herbst argues that, “Today, with rapid social change, especially in gender stereotyping, tomboy seems to be losing ground, especially in certain regions or urban centers.”¹¹

toxic masculinity (n.)

The expression toxic masculinity was first used in the mythopoetic men’s movement (MMM).¹ The MMM was a “loose collection of organizations active in men’s work since the early 1980s, [and] grew as a reaction to second wave feminism and aims to liberate men from the constraints of the modern world.”² The MMM is sometimes mistakenly called the “men’s movement.” In 1994, Frank S. Pittman used the term in *Man Enough: Fathers, Sons and the Search for Masculinity*. Terry Real also explored the concept in his 1998 book, *I Don’t Want to Talk About It: Overcoming the Secret Legacy of Male Depression*. In his book, Real “highlights numerous studies which find that parents often unconsciously begin projecting a kind of innate ‘manliness’—and thus, a diminished need for comfort, protection and affection—onto baby boys as young as newborns.”³

TOXIC MASCULINITY, CONTINUED

The term has come to be used by feminists and by pro-feminist men or male feminists. *Geek Feminism* defines toxic masculinity as “one of the ways in which patriarchy is harmful to men. It refers to the socially-constructed attitudes that describe the masculine gender role as violent, unemotional, sexually aggressive and so forth.”⁴ The term is generally used as a way to describe the ways masculinity is constructed, largely in Western society, but in other contexts as well. Former National Football League quarterback Don McPherson articulated one of the manifestations of toxic masculinity, “We don’t raise boys to be men. We raise them not to be women, or gay men.”⁵

trans* (adj.)

The term “trans*” is believed to have originated from computer language, “when you add on an asterisk to the end of a search term, you’re telling your computer to search for whatever you typed, plus any characters after. The idea was to include trans and other identities related.”¹ It first appeared online, but may have origins in the early 1980s. Hugh Ryan, writing for *Slate*, states that trans historian Cristan Williams said about the term, “In talking with older trans community members, they tell me that they had used t* as a short code for all things trans back in the early 1980s message boards.”²

The coinage of the term is often mis-attributed to the moderator of *It’s Pronounced Metrosexual*, Sam Killerman. Killerman popularized the term with a May 2012 article about his use of the term. According to Trans Student Educational Resources, the term was “originally created and popularized by nonbinary FAAB trans people and trans men.”³ The asterisk was first

TRANS*, CONTINUED

used to specifically denote inclusion of NONBINARY people in the colloquial shortening of TRANSGENDER to “trans.”

Some argue that the term excludes TRANS WOMEN. Trans Student Educational Resources decided to stop using the term “because of how unnecessary and inaccessible it is and its common application as a tool of binarism and silencing trans women.”⁴ Others state that “trans” is already an umbrella term. Gabriel Ory of *Pulp Zine* argues that “Trans (or transgender) is the umbrella term. Transgender means to identify as any gender other than—or in addition to—the one you were assigned at birth...The asterisk after the word can also be used to invalidate certain trans identities and call them ‘not trans enough.’”⁴ The contentious term is still used in some communities.

trans man (n.)

The term “trans man” was first recorded in print in 1996.¹ The term is used to describe a “female-to-male transgender or transsexual person.”² FTM is an acronym meaning “female-to-male.” Trans man can also be written as transgender man. Trans men are assigned female at birth, and identify as men. A. Finn Enke articulates that FTM is a “trans spectrum indicating movement from female (assigned at birth based on perceived physical sex) to male (gender identity); it includes personal and sometimes social recognition of masculine and/or male gender identity.”³ Enke also states, “MTF and FTM are often preferred as adjectives modifying a noun, such as ‘person’ or ‘spectrum,’ rather than as a noun substitute.”⁴

When referring to trans men, use he/him/his pro-

TRANS MAN, CONTINUED

nouns, unless otherwise noted.

trans woman (n.)

The term “trans woman” was first recorded in print in 1996 by transgender activist Leslie Feinberg.¹ The term is used to describe a “male-to-female transgender or transsexual person.”² MTF is an acronym meaning “male-to-female.” Trans woman can also be written as transgender woman. Trans women’s assigned sex is male at birth, and they identify as women. The term “transfeminine” is also used to describe trans women and other people who are assigned male at birth but do not identify as men. A. Finn Enke articulates that MTF is a “trans spectrum indicating movement from male (assigned at birth based on perceived physical sex) to female (gender identity); it includes personal and sometimes social recognition of feminine and/or female gender identity.”³ Enke also states, “MTF and FTM are often preferred as adjectives modifying a noun, such as ‘person’ or ‘spectrum,’ rather than as a noun substitute.”⁴

When referring to trans women, use she/her/hers pronouns, unless otherwise noted.

transfeminism (n.)

The first known use of this term in print was in 1997 by Patrick Califia.¹ The term arose as a response to the transphobia and transmisogyny present in radical feminism, namely in Janice Raymond’s *The Transsexual Empire* and the anti-trans women policy of the Michigan Womyn’s Music Festival. In 2000, scholar and activist Emi Koyama used the term to describe “a movement by and for trans women who view their liberation to be intrinsically linked to the liberation of

TRANSFEMINISM, CONTINUED

all women and beyond.”² In the early twenty-first century, strong advocates of transfeminism included Kate Bornstein, Sandy Stone and Koyama. Koyama also wrote a “Transfeminist Manifesto” in 2000 and launched the website *transfeminism.org* with Diana Courvant.³ Julia Serano states that transfeminism’s “origins are linked with other feminist movements—specifically, sex-positive feminism, postmodern/post-structuralist feminism, queer theory and intersectionality.”⁴ Tammy Kovich draws this definition out further, “Trans-feminism builds on the insight that femininity is disparaged in patriarchal societies, but it sheds the essentialist notion that it is solely attributable to female-assigned persons.”⁵ Also seen as “trans-feminism.”

transgender (adj.)

HISTORY

Transgender is a combination form, from the Latin prefix *trans-* and gender (n.). The *Oxford English Dictionary* defines transgender as, “of, relating to, or designating a person whose identity does not conform unambiguously to conventional notions of male or female gender, but combines or moves between these.”¹ This definition is recorded from 1974. The noun transgenderism, meaning a transgender person, is recorded from 1987, but has fallen into disuse.² The term “transgenderist” was coined in the mid-1980s by Virginia Prince.³ Prince was a “transgenderist and a gender researcher who established support groups in the mid-twentieth century for transvestites, it had a narrower meaning that it does today. It designated those individuals who permanently changed their gender—that is, characteristics conventionally asso-

TRANSGENDER, CONTINUED

ciated with biological sex...through their use of clothing, hair, styles, makeup, and mannerism that are socially normative for the ‘other’ or ‘opposite’ sex.”⁴ The adjective transgendered is recorded from 1983, but is largely unused today. In her 1994 book *Transgender Nation*, Gordene Olga MacKenzie described the term as “self-generated and not medically applied and is not a term of disempowerment.”⁵

CURRENT DEFINITION

The *GLAAD Media Reference Guide* defines transgender as, “An umbrella term for people whose gender identity and/or gender expression differs from what is typically associated with the sex they were assigned at birth. People under the transgender umbrella may describe themselves using one or more of a wide variety of terms—including *transgender*.”⁶ It is also important to note that terms “transgenderist,” “transgenderism” and “transgendered” are not usually used by transgender people today. “Transgendered” suggests a condition, where transgender suggests an identity. Transgender as a noun is also considered erroneous in many contexts. Some sources include androgynous people, cross-dressers, and drag queens/kings in the transgender umbrella, but others do not, putting an emphasis on gender identity rather than gender expression. A. Finn Enke also provides a helpful understanding of the term as “an ever-expanding social category that incorporates the broadest possible range of gender non-conformity for the purposes of movement building, organizing and social-service recognition.”⁷

transmisogyny (n.)

The term transmisogyny is a combination form, com-

TRANSMISOGYNY, CONTINUED

binning the Latin prefix *trans-* (from transgender) with misogyny (see MISOGYNY). The word was coined by Julia Serano in her 2007 book *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity*. In intersectional feminist theory and transfeminism, transmisogyny is defined as the intersection of transphobia and misogyny. Serano defines it as, “The assumption that femaleness and femininity are inferior to, and exist primarily for the benefit of, maleness and masculinity.”¹ In her essay, “Trans-misogyny Primer,” Serano also argues that the “marginalization of trans female/feminine spectrum people is not merely a result of transphobia, but is better described as trans-misogyny.”² Laura Kacere of *Everyday Feminism* offers this definition, “the negative attitudes, expressed through cultural hate, individual and state violence, and discrimination towards trans women and trans and gender non-conforming people on the feminine end of the gender spectrum.”³ The term allows trans women and trans feminine people to specifically name the ways in which oppression affects them. Furthermore, it highlights the important fact that the “majority of violence committed against gender-variant individuals targets individuals on the trans female/feminine spectrum.”⁴ This is especially important in light of the fact that “over half of all anti-LGBTQIA+ homicides were perpetrated against transgender women. And while we’re talking statistics, it’s important to note that nearly three-quarters of those homicides targeted people of Color.”⁵

transphobia (n.)

The term transphobia is a combination form, combining the Latin prefix *trans-* with *phobia*. It is first record-

TRANSPHOBIA, CONTINUED

ed in 1993, defined as “fear or hatred of transsexual or transgender people.”¹ One of the first uses of the word in print is in Jody Norton’s “‘Brain says you’re a girl, but I think you’re a sissy boy’: Cultural origins of transphobia” in a 1997 edition of the *Journal of Gay, Lesbian and Bisexual Identity*.² Like HOMOPHOBIA, BIPHOBIA and LESBOPHOBIA, the term is used to describe oppression against transgender people and the cultural hatred of transgender people as a social group as well as individuals. The term is often used to describe cultural attitudes about transgender people where CISSEXISM is used to describe institutional oppression against transgender people.

transsexual (adj. and n.)

HISTORY

The term transsexual is a combination form and was first used in a 1957 edition of the *American Journal of Psychotherapy*. It was defined as, “one whose sex has been changed by surgery.”¹ The term was also defined as, “having physical characteristics of one sex and psychological characteristics of the other.”² Another source states that the term was coined in 1953 by U.S. physician Harry Benjamin, meaning “intense desire to change one’s sexual status, including the anatomical structure.”³ The noun transsexuality is attested from 1941, but was used in a similar sense to the current definitions of homosexuality and bisexuality. The current sense of the word is recorded from 1955.⁴ Physician David O. Cauldwell also claims to have coined the term independently in a 1949 article in *Sexology*.⁵ In German, the term first appeared as *psychopathia transexualis*, which is no longer in use. Herbst states, “*psychopathia* today is dated, inaccurate and offensive.”⁶

TRANSSEXUAL, CONTINUED

CURRENT DEFINITION

Today the term is used to describe one who undergoes surgery or other procedures (such as HORMONE REPLACEMENT THERAPY) to change their sex. It is largely considered an outdated term but is still used by some. Herbst defines transsexual as, “a term describing persons who they properly belong to a sex other than the one to which they were born and who often alter their bodies with surgery or hormones so that other people can see them as they see themselves.”⁷ Similarly to homosexuality, the term transsexual is often used to pathologize transgender people as a result of its history in medical contexts.

tribade (n.)

In 1811, tribadism meant “lesbian sexual activity,” coming from tribade (n.) + *-ism* suffix.¹ Tribade entered English in 1600 from French *tribade* or directly from Latin *tribas* and Greek *tribas* or *tribein* meaning “to rub, rub down, wear away.”² The Latin and Greek words are derived from the Proto-Indo-European root **tere*, “to rub, turn, twist.”³ When it first entered English, tribade was a synonym for lesbian. It was used in this manner in 1601 and in the 1890s.⁴ Tribadism was used to describe the activity of a tribade in 1811–19. The term was also used in Germaine Greer’s *Female Eunuch* in 1970.⁵

Today, term tribade is not used often. It has also largely taken on a sexual connotation and, “originally encompassed societal beliefs about women’s capability of being penetrative sexual partners.”⁶ A derivation of the word, “tribbing” has been used to describe non-penetrative sex between women more recently.⁷

twink (n.)

The *Oxford English Dictionary* states that the term “twink” is of uncertain origin and is recorded from 1963.¹ *Online Etymology Dictionary* states that the 1963 definition of the word was a “young, sexually attractive person.”² It is possible that the term came from Twinkie, the name of Hostess snack cakes,³ but may also have come from a 1920s and 1930s slang term in British gay communities, “twank” with a similar definition.⁴ Other linguists believe the term comes from Tinker Bell, the idea of twinkling stars or the phrase “twinkle toes.”⁵ The term has been used in heterosexual communities as a disparaging word to describe someone as “socially odd or deviant, such as among some heterosexuals, a gay person.”⁶ Herbst attests that the term has been used in gay communities “with mild disparagement, to a young gay man, usually one who is superficial and nonpolitical.”⁷ Herbst also states that the term is used in some gay communities to describe an attractive straight man.

The term twink has varying definitions today as it did in the past. *Badingtonary* has five definitions for twink, including a young man in his early twenties, someone under 21, and a “young sexually attractive person, who is sexually desirable for their handsome build and not for his intelligence,” and a homosexual.⁸ *Urban Dictionary* defines twink as, “An attractive, boyish-looking, young gay man.”⁹

Two-Spirit (adj.)

The term Two-Spirit originated in North American Indian usage and is often defined as “having a dual gender identity.”¹ Two-Spirit is an umbrella term “used by some indigenous North America to describe gen-

TWO-SPIRIT, CONTINUED

der-variant individuals in their communities.”² It was adopted at a 1990 indigenous lesbian and gay international gathering as an alternative to the anthropological term *berdache*.³ The term is a self-generated term and is preferred to the term *berdache*, because that term originated outside of the communities it was used to describe. There are many different Two-Spirit identities and Two-Spirit people play different roles within their nations. In some tribes, they are viewed as having two identities in one body.

Some of these roles include:

- Conveyors of oral traditions and songs (Yuki)
- Foretellers of the future (Winnebago, Oglala Lakota)
- Conferrers of lucky names on children or adults (Oglala Lakota, Tohono O’odham)
- Potters (Zuni, Navajo, Tohono O’odham)
- Matchmakers (Cheyenne, Omaha, Oglala Lakota)
- Makers of feather regalia for dances (Maidu)
- Special role players in the Sun Dance (Crow, Hidatsa, Oglala Lakota)⁴

U-haul lesbian (n. and v.)

A 2007 *Urban Dictionary* entry defines U-haul lesbian as, “In North American popular culture, the term U-Haul (named after the brand of rental ‘move yourself’ trucks and equipment) is gay slang for a relationship that progresses very quickly, for example moving in together after only a short period of time—a pattern stereotypically attributed to relationships between two women.”¹ The term is often attributed to lesbian comic Lea DeLaria. It is also sometimes seen as “U-haul syndrome” or “urge to merge.” Urge to merge is a gay slang term referring to the “perceived phenomenon of lesbians to form intense emotional

U-HAUL LESBIAN, CONTINUED

connections.”² Some psychologists suggest that “an aversion to the risks of dating is linked to stunted development of intimate relationships during the teenage years when most lesbians are in the closet.”³ The expression is used mostly within the lesbian community and is considered a “staple of lesbian humor.”⁴

urning (n.)

According to the *Online Etymology Dictionary*, the adjective “uranian” was an 1893 reference to Aphrodite in Plato’s symposium.¹ It was used in literary and poetic contexts to denote “relating to or befitting heaven; celestial, heavenly.”² It was also used as an epithet in ancient Greek. In 1864, Karl Heinrich Ulrich coined the term to mean homosexual, from German *uran-ismus*.³ The terms urning, uranism, uranianism and urnian were subsequently used as medical terms for homosexuality. From 1883, the term *uranian* has been used to describe poetry that expresses “an admiration for male youth.”⁴ See HOMOSEXUAL.

The term is now considered historical, although some sources show that the term is used today in Europe, specifically in Germany. The term “uranian” is used as a self-description among German gay men.⁵

wimmin/womyn (n.)

The *Oxford English Dictionary* records the first use of the word “womyn” in a 1975 issue of *Lesbian Connection*.¹ Herbst states that the term is a “1970s (and still in use) variant of *women*, designed to avoid the suggestion of masculinity some find in the affix *-men* in *women*.”² He also states that of the standard English-language dictionaries he consulted for *Wimmin*, *Wimps* and *Wallflowers*, only “Webster’s College Dictionary

WIMMIN/WOMYN, CONTINUED

(1991) had an entry for this word, which is rarely seen outside women's studies programs, feminist writing and lesbian publications."³ The *Oxford English Dictionary* records that another alternate spelling of women, "wimmin," was formed within English and was first "intended as 'eye dialect' (but apparently not signalling a pronunciation any different from the standard one)" and was used in "representations of regional speech" beginning in 1710.⁴ In later use, as "a preferred spelling because it does not contain the element men," is first recorded in 1975 in *Lesbian Tide*.⁵ *Wikipedia* argues the "womyn" was first found in print in 1976, referring to the first Michigan Womyn's Music Festival.⁶ The same source attests that "'womyn' appeared as an older Scots spelling 'woman' in the Scots poetry of James Hogg."⁷ "Wimmin" is also said to have appeared in nineteenth century rendering of Black American English.⁸ Z. Budapest also popularized "wimmin" (and singular "womon") as part of her "Dianic Wicca movement, which claims that present-day patriarchy represents a fall from a matriarchal golden age."⁹

Another interesting historical note related to these alternate spellings was that in Old English "man" was gender-neutral, "with a meaning similar to the modern English usage of 'one' as an indefinite pronoun. The words *wer* and *wyf* were used to specify man or woman where necessary, respectively. Feminists have suggested that the less prejudicial usage of the Old English sources reflects more egalitarian notions of gender at the time."¹⁰

womanism (n.)

The term womanism was first used to describe "behav-

WOMANISM, CONTINUED

ior regarded as typical or characteristic of a woman; womanishness" in 1824.¹ The term later came to mean, "advocacy of or support of the right and achievements of women; espousal of qualities and values regarded as characteristic women," from 1850.² In the twentieth century, the term took on a similar, but more distinct meaning, as defined by writer Alice Walker. Walker used the term to "describe a black feminist, in the preface to her 1984 collection of essays, *In Search of Our Mother's Gardens*, applied self-descriptively by other feminists of color, with the intent of avoiding any racism implied in feminist."³ Walker also articulated the difference between feminism and womanism, "Womanist is to feminist as purple is to lavender."⁴ Furthermore, the term connotes a centering of black women, "It is a feminism that is 'stronger in color,' nearly identical to 'Black feminism.' However, womanism does not need to be prefaced by the word 'Black,' the word automatically concerns black women."⁵ The term is important in INTERSECTIONAL theory, where the intersection of race and gender or sex is a centralized part of the theory and practice of womanism. Herbst states that womanism is about "recovering black women's history and culture."⁶

zap (n. and v.)

The *Oxford English Dictionary* records the first use of the word "zap," meaning "a demonstration (by a group against something)" in 1972 and the verb in the same sense in 1972.¹ In a 1972 edition of the *Saturday Review*, a reporter writes, "Despite six zaps, New York's Mayor Lindsay has consistently refused to meet with any homosexual delegation."² Historian Lillian Faderman credits Marty Robinson with the coinage of the term

ZAP, CONTINUED

in this sense, “Marty Robinson came up with another key idea: [Gay Activists Alliance] would do agitprop, like the radical feminists did in the 1960s, when they invaded the Miss America Pageant in Atlantic City and brought with them ‘Freedom Trash Cans’ into which they tossed bras, high heels, Playboy magazines, and cooking utensils...’Zaps,’ Marty Robinson would call similarly imprudent, high-spirited actions in which ‘the good guys publicly embarrass the bad guys.’”³ After this proposal, zaps became “GAA’s trademark form of protest.”⁴ Many different gay activist groups and organizations used zaps as a form of activism. Notably, the AIDS activist group, AIDS Coalition to Unleash Power (ACTUP) performed a zap of an evening news telecast, “Just as Dan Rather was greeting Evening News viewers, the activists tore off their jackets, ties, and white business shirts—like Superman—to reveal their SILENCE=DEATH T-shirts beneath. In a flash, they ran in front of the TV cameras and into the homes of millions, chanting their sound bite, ‘Fight AIDS, not Arabs!’”⁵

ze/hir (pronouns)

The possessive pronoun “hir” dates back to Old English, as an alternate spelling to “her,” which was then a genitive plural third person personal pronoun and a cognate with Old Frisian *hira*, *hiara* and Old Dutch *hiro*. This was gradually replaced by their.¹ The gender neutral pronouns ze and hir are “derived from earlier ‘sie and hir,’ which were considered too feminine/female-sounding since *sie* is German for ‘she’ and ‘hir’ was a feminine pronoun in Middle English.”² *Gender Neutral Pronoun* attests that ze and hir are the “most popular form of gender-free pronouns

ZE/HIR, CONTINUED

in the online genderqueer community.”³

In 2002, singer songwriter Jennifer Moore invented the “memevector pronouns” ze, em, zeir, zeirs and zeirself. These pronouns were “meant to sound similar to how other pronouns are pronounced in casual conversation.”⁴ The pronouns ze, hir, hirs, and hirself were used by writers Sarah Dopp, Kate Bornstein, and Erika Lopez online and in print. Leslie Feinberg and Bornstein have both asked to be referred to with these pronouns at various points.⁵ *Urban Dictionary’s* first entry of the pronouns was in 2003 and attests that ze/hir is a “combined form of the devices ‘his’ and ‘her’ and replaces ‘their’ ‘his/her’ or ‘his or her.’”⁶ See SINGULAR THEY and SPIVAK PRONOUNS for information about other gender-neutral pronouns.

SYMBOLS AND FLAGS

asexuality flag

The asexuality flag was created in August 2010 using an online poll for asexual communities and people.¹ The flag began appearing at pride parades in 2011.² The black stripe represents



asexuality, the gray represents gray-asexuality and demi-sexuality, the white represents sexuality as a whole and the purple represents community.³ Other symbols for asexuality include the ace of spades and ace of hearts “since ‘ace’ is a phonetic shortening of asexual.”⁴ The Asexual Visibility and Education Network (AVEN), created in 2001 by David Jay, uses the flag on its website. The recent formation of the communities based around asexual identities is a result of “the anonymity of online communication and general popularity of social networking online.”⁵



bisexuality flag



The bisexuality flag was designed in 1998 by Michael Page.¹ Page created the flag with the intention of increasing “visibility of bisexuals, both among society as a whole and within the LGBT community.”² The first flag

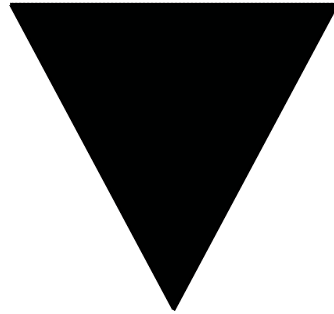
was flown at the BiCafe’s first anniversary party on December 5, 1998, after Page had worked with BiNet USA.³ The flag features a magenta stripe on top, which represents

BISEXUALITY FLAG, CONTINUED

same-gender attraction, a blue stripe on the bottom, which represents other-gender attraction and a smaller lavender band in the middle, which represents attractions to more than one gender.⁴

black triangle

The inverted black triangle was used in Nazi concentration as a badge to mark prisoners as “asocial” or *arbeitscheu*.¹ This category included those who were “workshy,” as well as those involved in feminism, lesbianism or prostitution.² This later became adopted as a lesbian or feminist symbol. Lesbians in Germany and the U.S. began reclaiming the triangle as symbol of pride during the 1980s.³ In recent years, the symbol has been used by U.K. disabled people’s organizations as a response to “press allegations that the disabled benefit recipient are ‘workshy.’” It is also used to symbolize “defiance against repression and discrimination.”⁴



genderqueer or non-binary flag



The genderqueer or non-binary flag was first created by Marilyn Roxie in 2010.¹ Version 1.0 was created June 2010 and version 2.0 in September 2010. The third and final

version was created in June 2011.² The flag was created to be

GENDERQUEER OR NON-BINARY FLAG, CONTINUED

“aesthetically similar to the gay, lesbian, bisexual, transgender, asexual and pansexual flags—horizontal bars of colors with special meanings.”³ Roxie used the color lavender to symbolize androgyny and queerness, white to symbolize agender identities and dark green (the inverse of lavender) to “represent those whose identities which are defined outside of and without reference to the binary.”⁴

intersex flags

The first intersex flag was designed in 2009 by Natalie Phox.¹ Phox’s design features five horizontal stripes, each with a different meaning. The gradient from blue to pink in the center represents the range of sexes between male and female, and lavender represents the combination of male and female traits.² In 2012, the Organisation Intersex Australia created a flag that features a yellow background with a purple ring in the center.³ The flag is intended to be “unique and non-derivative,” and the “unbroken circle symbolizes whole and completeness and the right for intersex people to be who and how they want to be.”⁴

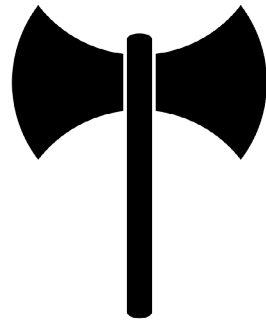


labrys

The labrys is a double-headed axe and has been associated with the Greek goddesses Artemis (goddess of the hunt) and Demeter (goddess of the harvest).¹ It was also used by Scythian Amazon warriors in battle.² With these associations, the symbol came to also stand for independence, strength and

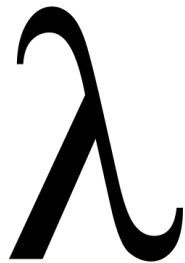
LABRYS, CONTINUED

chopping prowess.³ Other speculations of the origins of the symbol include ancient matriarchal societies, and the Minoan civilization in Crete in fifteenth century BCE.⁴ The term labyrinth has etymological ties to the symbol, based on the theory that “labyrinth was originally the royal Minoan palace on Crete and meant ‘palace of the double axe.’”⁵



Later, the symbol was used by the Greek fascists from 1936-1944 and the main symbol of the National Organization of Youth (EON).⁶ During the 1960s, the labrys was used by the Italian neo-fascist and far right movement.⁷ In the 1970s, it came to be used as a symbol of lesbianism, feminism and the goddess movement.⁸ It is also sometimes used as a “symbol of Hellenistic Polytheistic Reconstructionism.”⁹

lambda



The lowercase Greek letter, lambda was adopted by the Gay Activists Alliance in 1970 in New York. “The founding members chose as the Gay Activists Alliance symbol the Greek letter lambda. ‘The Lacedaemonians, or Spartans, bore it on their shields, a people’s will aimed at common oppressors,’ they explained bellicosely in a GAA leaflet.”¹ Four years later at the International

Gay Rights Congress in Edinburgh, Scotland, the symbol was selected as the international symbol for gay and lesbian rights.² The *Encyclopedia of Homosexuality* reports that the symbol “sometimes appears in the form of an amulet hung around the neck as a subtle sign which can pass among unknowing heterosexuals as a mere ornament.”³ The gay rights

LAMBDA, CONTINUED

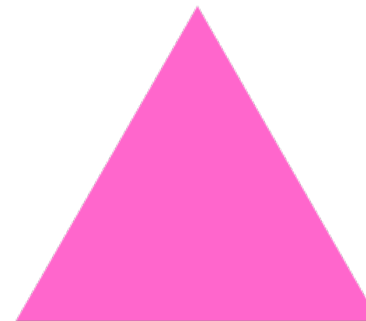
organization Lambda Legal and the American Lambda Literary Award take their names from the symbol.

pansexuality flag

The pansexuality flag has obscure origins, but has been found on the internet since mid-2010.¹ The flag was designed “to increase visibility and recognition for the pansexual community, and to distinguish it from bisexuality.”² The flag features a blue stripe representing those who identify as male, a pink stripe representing those who identify as female and a yellow stripe representing those who identify as no gender (agender), both genders or a third gender.³



pink triangle



The pink triangle was one of the Nazi camp badges, “used to identify male prisoners who were sent there because of their homosexuality (also used to identify sexual offenders).”¹ The symbol was reclaimed in the post-Stonewall gay rights movement.

Some link the reclamation to the publication of Heinz Heger’s memoir *The Men with the Pink Triangle*, published in 1972.² The AIDS activist group, Aids Coalition to Unleash Power (ACTUP) adopted the symbol, with the slogan SILENCE=DEATH, in 1987.³ The pink triangle also came to be used with a green circle surrounding

PINK TRIANGLE, CONTINUED

it to signal “safe space.” Some use the symbol as a “symbol of empowerment” and others use as “a symbol of remembrance to the suffering of others during a tragic time in history.”⁴

rainbow flag

The rainbow has been used a symbol of gay pride since 1978.¹ The flag was designed by San Francisco artist Gilbert Baker. The original flag flew at the San Francisco Gay Freedom Day Parade



on June 25, 1978.² The first design featured eight stripes and included hot pink. Hot pink was later removed due to fabric unavailability. The seven-stripe version with the removal of hot pink was later modified to the current six-stripe design, which changed the indigo and turquoise to royal blue. The flag was popular during the 1970s and gained more prominence and demand after the assassination of Harvey Milk.³ When Baker first designed the flag, he intended the colors to stand for: Hot pink, sexuality; Red, life; Orange, healing; Yellow, sunlight; Green, nature; Turquoise, magic/art; Indigo/blue, serenity/harmony; Violet, spirit.⁴

Today the flag is used as a symbol of LGBT pride, “The colors reflect the diversity of the LGBT community and the flag is often used a symbol of gay pride, originated in Northern California, but now used worldwide.”⁵

transgender flags and symbols

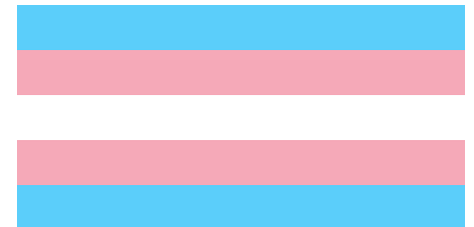
There are many different symbols used for transgender pride. Wikipedia states that “popular symbols used to

TRANSGENDER SYMBOLS AND FLAGS, CONTINUED



identify intersex and transgender people frequently consist of modified gender symbols combining elements from male and female symbols.¹ One version was created by Holly Boswell in 1993, which features an arrow on the top-right of a circle (the male symbol), a cross pointing down (the female symbol) and a struck arrow on the top-left of the circle.² A similar version of this symbol was created by Rumpus Parable in 2013, to “include those not on the gender spectrum at all” by placing a diagonal line through the circle.³ The first transgender pride flag was created by Monica Helms in 1999 and was first flown at the pride parade in Phoenix, Arizona in 2000.⁴ Helms describes the logic

behind the flag’s colors, “The stripes at the top and bottom are light blue, the traditional color for baby boys. The stripes next to them are pink, the traditional color for baby girls. The stripe in the middle is white, for those who are intersex, transitioning or consider themselves having a neutral or undefined gender. The pattern is such that no matter which way you fly it, it is always correct, signifying us finding correctness in our lives.”⁵ The flag was flown from



TRANSGENDER SYMBOLS AND FLAGS, CONTINUED

the flagpole in San Francisco erected by Gilbert Baker, beginning November 19, 2012 as part of Transgender Day of Remembrance.⁶ Jennifer Pellinen created another design in 2002 and J.J. Poole designed the genderfluid flag in 2012.⁷