

Term	Definition
<b>Ability</b>	The quality of being able to do something. <sup>19</sup>
<b>Ableism</b>	The pervasive system of discrimination and exclusion that oppresses people who have mental, emotional and physical disabilities. <sup>19</sup>
<b>Action Collaborative on Preventing Sexual Harassment in Higher Education</b>	The 2018 National Academies of Sciences, Engineering, and Medicine (please refer to this further down in the glossary) report on <a href="#">Sexual Harassment of Women</a> concludes that system-wide changes to the culture and climate in higher education are needed to prevent and address sexual harassment, and provides a roadmap for institutions of higher education to make these changes. To advance these efforts, the National Academies have joined with over 40 colleges, universities, and research institutions to launch an Action Collaborative on Preventing Sexual Harassment in Higher Education. The purpose of the Action Collaborative is to bring together leaders from academic institutions and key stakeholders to work toward targeted, collective action on addressing and preventing sexual harassment across all disciplines and among all people in higher education. <sup>17</sup>
<b>Ageism</b>	Any attitude, action, or institutional structure, which subordinates a person or group because of age or any assignment of roles in society purely on the basis of age. <sup>19</sup>
<b>Allosexism</b>	The pervasive system of discrimination and exclusion that oppresses asexual people. <sup>19</sup>
<b>Allosexual</b>	A sexual orientation generally characterized by feeling sexual attraction or a desire for partnered sexuality. <sup>19</sup>

<b>Allistic</b>	An adjective used to describe a person whose neurology functions in a way that society deems to be acceptable, or the “the norm.” A term used to call attention to the privilege of people who are not autistic. <sup>19</sup>
<b>Ally</b>	A person who is not LGBTQ but shows support for LGBTQ people and promotes equality in a variety of ways. <sup>10</sup>
<b>Allyship</b>	The action of working to end oppression through support of, and as an advocate with and for, a group other than one’s own. <sup>19</sup>
<b>Anchoring bias</b>	People are over-reliant on the first piece of information they hear. <sup>11</sup>
<b>Androgynous</b>	Identifying and/or presenting as neither distinguishably masculine nor feminine. <sup>10</sup>
<b>Aromantic</b>	A romantic orientation generally characterized by not feeling romantic attraction or a desire for romance. Aromantic people can be satisfied by friendship and other non-romantic relationships. <sup>19</sup>
<b>Asexual</b>	The lack of a sexual attraction or desire for other people. <sup>10</sup>
<b>Availability heuristic</b>	People overestimate the importance of information that is available to them. <sup>11</sup>
<b>Bandwagon effect</b>	The probability of one person adopting a belief increases based on the number of people who hold that belief. <sup>11</sup>
<b>Bias</b>	The action of supporting or opposing a particular person or thing in an unfair way, because of allowing personal opinions to influence your judgment. <sup>15</sup>
<b>Bigender</b>	Having two genders, exhibiting cultural characteristics of masculine and feminine roles. <sup>19</sup>

<b>Biphobia</b>	Prejudice, fear or hatred directed toward bisexual people. <sup>10</sup>
<b>Bisexual</b>	A person emotionally, romantically or sexually attracted to more than one sex, gender or gender identity though not necessarily simultaneously, in the same way or to the same degree. <sup>10</sup>
<b>Blindspot bias</b>	Failing to recognize your own cognitive biases is a bias itself. People notice cognitive and motivational biases much more in other than in themselves. <sup>11</sup>
<b>Body image</b>	Refers to how a person feels, acts, and thinks about their body. Attitudes about our own body and bodies in general are shaped by our communities, families, cultures, media, and our own perceptions. <sup>19</sup>
<b>Body policing</b>	Any behavior which (indirectly or directly, intentionally or unintentionally) attempts to correct or control a person's actions regarding their own physical body, frequently with regards to gender expression or size. <sup>19</sup>
<b>Burnout</b>	Burnout is a syndrome characterized by exhaustion, cynicism, and reduced effectiveness. Physician burnout has been shown to influence quality of care, patient safety, physician turnover, and patient satisfaction. <sup>16</sup>
<b>Choice-supporting bias</b>	When you choose something, you tend to feel positive about it, even if that choice has flaws. <sup>11</sup>
<b>Cis privilege</b>	The unearned access, resources and social status systematically given to cisgender people at the expense of trans* people. <sup>13</sup>
<b>Cisgender</b>	A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth. <sup>10</sup>

<b>Cissexism/genderism</b>	The pervasive system of discrimination and exclusion that oppresses people whose gender and/or gender expression falls outside of cis-normative constructs. This system is founded on the belief that there are, and should be, only two genders & that one's gender or most aspects of it, are inevitably tied to assigned sex. Within cissexism cisgender people are the dominant/agent group and trans*/ gender non-conforming people are the oppressed/target group. <sup>19</sup>
<b>Class privilege</b>	The unearned access, resources and social status systematically given to upper-middle, upper, rich and owning class individuals at the expense of working and poor class individuals. <sup>13</sup>
<b>Closeted</b>	Describes an LGBTQ person who has not disclosed their sexual orientation or gender identity. <sup>10</sup>
<b>Cognitive bias</b>	Is a systematic error in thinking - part of our brain's hardwiring - that causes us to act repeatedly in an irrational way. Most people are unaware of these subconscious biases but often we're all making the same irrational mistakes because of them. <sup>5</sup>
<b>Coming out</b>	The process in which a person first acknowledges, accepts and appreciates their sexual orientation or gender identity and begins to share that with others. <sup>1</sup>
<b>Confirmation bias</b>	It's our tendency to selectively interpret information that confirms our prior beliefs. <sup>5</sup>  We tend to listen only to information that confirms our preconceptions. <sup>11</sup>
<b>Conscious bias (or explicit bias)</b>	The person is very clear about his or her feelings and attitudes, and related behaviors are conducted with intent. This type of bias is processed neurologically at a conscious level as declarative, semantic memory, and in words. Conscious bias in its extreme is characterized by overt negative behavior that can be expressed through physical and verbal harassment or through more subtle means such as exclusion. <sup>9</sup>

<p><b>Conservatism bias</b></p>	<p>The tendency to favor prior evidence over new evidence or information that has emerged.<sup>11</sup></p> <p>Is our inclination to stick to our beliefs too much instead of revising our beliefs when presented with new information.<sup>5</sup></p>
<p><b>Cultural humility</b></p>	<p>The ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person].<sup>1</sup></p> <p>Those who practice cultural humility share the belief, feeling, or attitude that they are not more important or better than others (culture, race, or groups of people).</p> <p>Cultural humility is a process of reflection to gain a deeper understanding of cultural differences in order to improve the way vulnerable groups are treated and researched. Cultural humility does not focus on competence or confidence and recognizes that the more you are exposed to cultures different from your own, you often realize how much you don't know about others.<sup>21</sup></p>
<p><b>Cultural competence</b></p>	<p>The focus is to learn and examine the person's belief system.<sup>21</sup></p> <p>Is focused on specific knowledge and skills to care for a certain group.</p>
<p><b>Cultural incompetence</b></p>	<p>Due to a lack of knowledge about the 'other' and maybe related to the individual's discriminatory attitudes toward the 'other'. Therefore, cultural competence does not incorporate self-awareness since the goal is to learn about the other person's culture rather than reflection on the individual's background. Finally, cultural competence is about the individual being confident and comfortable when interacting with the 'other.'<sup>21</sup></p>

<b>Cultural racism</b>	Cultural racism is how the dominant culture is founded upon and then shapes the society's norms, values, beliefs and standards to validate and advantage white people while oppressing People of Color. <sup>6</sup>
<b>Culture</b>	Culture refers to the knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. <sup>6</sup>
<b>DEI</b>	Diversity, Equity and Inclusion
<b>Demisexual</b>	Demisexuality is a sexual orientation in which someone feels sexual attraction only to people with whom they have an emotional bond. Most demisexuals feel sexual attraction rarely compared to the general population, and some have little to no interest in sexual activity. Demisexuals are considered to be on the asexual spectrum, meaning they are closely aligned with asexuality. <sup>19</sup>
<b>Disability</b>	A social construct that identifies any restriction or lack of ability to perform an activity in the manner or within the range considered “typical” for a human being given environments that are constructed for and by the dominant or “typical” person. <sup>19</sup>
<b>Discrimination</b>	<p>Treating a person or particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin color, sex, sexuality, etc.<sup>4</sup></p> <p>Inequitable actions carried out by members of a dominant group or its representatives against members of a marginalized or minoritized group.<sup>19</sup></p>
<b>Diversity</b>	The range of individual differences including, but not limited to, race, ethnicity, gender, gender identity, sexual orientation, age, social class, ability, religion, country of origin, and political beliefs.

<b>Emotional labor</b>	The term was first used in 1983, when American sociologist Arlie Hochschild wrote about it in her book, <i>The Managed Heart</i> . At the time, Arlie described emotional labor as having to “induce or suppress feeling in order to sustain the outward countenance that produces the proper state of mind in others”. <sup>24</sup>
<b>Explicit bias (or conscious bias)</b>	The person is very clear about his or her feelings and attitudes, and related behaviors are conducted with intent. This type of bias is processed neurologically at a conscious level as declarative, semantic memory, and in words. Conscious bias in its extreme is characterized by overt negative behavior that can be expressed through physical and verbal harassment or through more subtle means such as exclusion. <sup>9</sup>
<b>Equality</b>	Equal access and enjoyment by all of socially valued goods, opportunities, resources, compensation, and rewards; the “state of being equal” in rights and opportunities (from the UNPF). <sup>3</sup>
<b>Equity</b>	Ensuring impartiality, fairness, and an unbiased and unprejudiced approach or method of providing resources and opportunities (from the UNPF). <sup>3</sup>
<b>Ethnicity</b>	A social construct which divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioral patterns, language, political and economic interest, history and ancestral geographical base. <sup>19</sup>
<b>Gaslight/Gaslighting</b>	Gaslighting is a tactic in which a person or entity, in order to gain more power, makes a victim question their reality. <sup>23</sup>  Or, when others make an individual question their own experience. A common phrase is “this doesn’t happen here.”
<b>Gay</b>	A person who is emotionally, romantically or sexually attracted to members of the same gender. <sup>10</sup>

<b>Gender dysphoria</b>	Clinically significant distress caused when a person's assigned birth gender is not the same as the one with which they identify. According to the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM), the term - which replaces Gender Identity Disorder - "is intended to better characterize the experiences of affected children, adolescents, and adults." <sup>10</sup>
<b>Gender-expansive</b>	Conveys a wider, more flexible range of gender identity and/or expression than typically associated with the binary gender system. <sup>10</sup>
<b>Gender expression</b>	External appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine. <sup>10</sup>
<b>Gender-fluid</b>	According to the Oxford English Dictionary, a person who does not identify with a single fixed gender; of or relating to a person having or expressing a fluid or unfixed gender identity. <sup>10</sup>
<b>Gender identity</b>	One's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth. <sup>10</sup>
<b>Gender non-conforming</b>	A broad term referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit neatly into a category. <sup>10</sup>
<b>Gender outlaw</b>	A person who refuses to be defined by conventional definitions of male and female. <sup>19</sup>
<b>Gender transition</b>	The process by which some people strive to more closely align their internal knowledge of gender with its outward appearance. Some people socially transition, whereby they might begin dressing, using names and

	pronouns and/or be socially recognized as another gender. Others undergo physical transitions in which they modify their bodies through medical interventions. <sup>10</sup>
<b>Gender variant</b>	A person who varies from the expected characteristics of the assigned gender. <sup>19</sup>
<b>Genderqueer</b>	Genderqueer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as "genderqueer" may see themselves as being both male and female, neither male nor female or as falling completely outside these categories. <sup>10</sup>
<b>Health care disparity</b>	Differences in the quality of health care that are not due to access-related factors or clinical needs, preferences, and appropriateness of intervention.
<b>Health disparity</b>	Differences in health outcomes between groups within a population.
<b>Health inequity</b>	Differences in health outcomes that are systematic, avoidable, and unjust.
<b>Heteronormativity</b>	A set of lifestyle norms, practices, and institutions that promote binary alignment of biological sex, gender identity, and gender roles; assume heterosexuality as a fundamental and natural norm; and privilege monogamous, committed relationships and reproductive sex above all other sexual practices. <sup>19</sup>
<b>Heterosexism</b>	The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay, bisexual and queer people while it gives advantages to heterosexual people. It is often a subtle form of oppression, which reinforces realities of silence and erasure. <sup>19</sup>

<b>Heterosexual/Straight privilege</b>	The unearned access, resources and social status systematically given heterosexual/straight individuals at the expense of lesbian, gay, bisexual, queer and pansexual people. <sup>13</sup>
<b>Homophobia</b>	The fear and hatred of or discomfort with people who are attracted to members of the same sex. <sup>10</sup>
<b>Implicit bias (or unconscious bias)</b>	<p>Refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection.<sup>18</sup></p> <p>Implicit or unconscious bias operates outside of the person’s awareness and can be in direct contradiction to a person’s espoused beliefs and values. What is so dangerous about implicit bias is that it automatically seeps into a person’s affect or behavior and is outside of the full awareness of that person. Implicit bias can interfere with clinical assessment, decision-making, and provider-patient relationships such that the health goals that the provider and patient are seeking are compromised.<sup>9</sup></p>
<b>Inclusion</b>	<p>Involvement and empowerment, where the inherent worth, dignity, experiences, and contributions of all people are recognized and respected.</p> <p>Everyone has the opportunity to attain their health potential without support or accommodations. Barriers are removed and causes of inequities are addressed.</p>

<b>Inclusive culture</b>	Four components of an inclusive culture: valued and belonging, safe and open, respect and equality, empowered and growing. <sup>8</sup>
<b>Identifiable victim bias</b>	Is our irrational tendency to be moved by stories impacting one person, than statistics of a similar effect on a large number of people. <a href="https://conceptually.org/concepts/cognitive-biases">https://conceptually.org/concepts/cognitive-biases</a>
<b>Individual level</b>	Beliefs or behaviors of an individual person; conscious or unconscious actions or attitudes that maintain oppression. <sup>19</sup>
<b>Information bias</b>	The tendency to seek information when it does not affect action. <sup>11</sup>
<b>Ingroup bias</b>	Is our tendency to treat people we view as similar to us more favorably and to treat ‘outsiders’ with prejudice. This manifests itself not just as sexism, racism and other prejudices, but also intolerance of, say, political opponents. <sup>5</sup>
<b>Institutional level</b>	Institutions such as family, government, industry, education, and religion are shapers of, as well as shaped by, the other two levels. The application of institutional policies and procedures in an oppressive society run by individuals or groups who advocate or collude with social oppression produces oppressive consequences. <sup>19</sup>
<b>Internalized oppression</b>	The fear and self-hate of one’s own target/subordinate identity/ies, that occurs for many individuals who have learned negative ideas about their target/subordinate identity/ies throughout childhood. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group. <sup>19</sup>
<b>Intersectionality</b>	The interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or

	disadvantage (Crenshaw 1989). <sup>2</sup> The complex and cumulative way that the effects of different forms of discrimination (such as racism, sexism, and classism) combine and overlap, especially in the experiences of marginalized people or groups. <sup>12</sup>
<b>Intersex</b>	An umbrella term used to describe a wide range of natural bodily variations. In some cases, these traits are visible at birth, and in others, they are not apparent until puberty. Some chromosomal variations of this type may not be physically apparent at all. <sup>10</sup>
<b>Latinx</b>	pronounced “La-TEEN-ex”, is a non-gender specific way of referring to people of Latin American descent. Other commonly known ways of referring to people of Latin American descent are Latinos, Latina, Latin@. The “x” at the end replaces “o” and “a” which have been gendered suffixes, it moves beyond terms like Latino/a & Latin@, which still reinforce a gender binary. <sup>19</sup>
<b>Lesbian</b>	A woman who is emotionally, romantically or sexually attracted to other women. <sup>10</sup>
<b>LGBTQ</b>	An acronym for “lesbian, gay, bisexual, transgender and queer.” <sup>10</sup>
<b>LGBTQIA+</b>	An acronym for “lesbian, gay, bisexual, transgender, queer, intersex and asexuality.” The “+” symbol stands for all other sexualities, sexes, and genders that aren’t included in this acronym.
<b>LGBTQIA Allyship</b>	The practice of confronting heterosexism, sexism, genderism, allosexism, and monosexism in oneself and others out of self-interest and a concern for the well being of lesbian, gay, bisexual, transgender, queer, intersex and asexual people. Is founded on the belief and believes that dismantling heterosexism, monosexism, trans oppression/trans misogyny/cissexism and allosexism is a social justice issue. <sup>19</sup>

<b>Living openly</b>	A state in which LGBTQ people are comfortably out about their sexual orientation or gender identity – where and when it feels appropriate to them. <sup>10</sup>
<b>Majority</b>	A group of people in a country or area who are of a race, culture or religion to that equals more than half of the people there.
<b>Male privilege</b>	The unearned access, resources and social status systematically given to men at the expense of women. <sup>13</sup>
<b>Men as Allies</b>	A physician group formed at CHLA that has demonstrated a willingness to help change the status quo through personal leadership, and action. They are well-regarded in the organization and, through active and visible leadership, are willing to align and advocate for women.
<b>Mentor/mentorship</b>	<p>A mentor is a source of guidance and advice, though not necessarily a coach or an advocate.<sup>22</sup></p> <p>Mentors advise by reducing isolation and stress, navigating unwritten rules, building confidence, providing tips and strategies, and by promoting inclusion to company.</p>
<b>Microaggressions</b>	Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults about one’s marginalized identity/identities. <sup>19</sup>
<b>Minority</b>	A group of people in a country or area who are of a different race, or have a different culture or religion to that of most other people there. <sup>4</sup>

<b>Misgendering</b>	Attributing a gender to someone that is incorrect/does not align with their gender identity. Can occur when using pronouns, gendered language (i.e. “Hello ladies! ”Hey guys”), or assigning genders to people without knowing how they identify (i.e. “Well, since we’re all women in this room, we understand...”). <sup>19</sup>
<b>MOGAI</b>	An acronym that stands for “marginalized orientations, gender alignments, and intersex.” Is used by some in a similar way to the umbrella acronym: LGBTQIA. <sup>19</sup>
<b>Monosexism</b>	The belief in and systematic privileging of monosexuality as superior, and the systematic oppression of non-monosexuality. <sup>19</sup>
<b>Monosexual</b>	People who have romantic, sexual, or affectional desire for one gender only. Heterosexuality and homosexuality are the most well-known forms of monosexuality. <sup>19</sup>
<b>National Academies of Sciences, Engineering, and Medicine</b>	The National Academies of Sciences, Engineering, and Medicine (NASEM) are private, nonprofit institutions that provide expert advice on some of the most pressing challenges facing the nation and the world. Our work helps shape sound policies, inform public opinion, and advance the pursuit of science, engineering, and medicine. <sup>17</sup>
<b>Neurodivergent</b>	A person whose neurocognitive functioning diverges from dominant societal norms. <sup>19</sup>
<b>Neurodiversity</b>	Neurodiversity is a natural and valuable form of human diversity. It refers to the infinite variation of human brains, minds and neurocognitive functioning within our species. <sup>19</sup>
<b>Neurotrois</b>	A non-binary gender identity that falls under the genderqueer or transgender umbrellas. <sup>19</sup>

<b>Neurotypical</b>	Having a style of neurocognitive functioning that falls within the dominant societal standards of “normal.” <sup>19</sup>
<b>Non-binary</b>	An adjective describing a person who does not identify exclusively as a man or a woman. Non-binary people may identify as being both a man and a woman, somewhere in between, or as falling completely outside these categories. While many also identify as transgender, not all non-binary people do. <sup>10</sup>
<b>Nonmonosexual</b>	People who are attracted to more than one gender. <sup>19</sup>
<b>Omission bias</b>	Is the tendency to judge harmful actions as worse, or less moral than equally harmful omissions (inactions). <sup>5</sup>
<b>Omnigender</b>	Possessing all genders. The term is used specifically to refute the concept of only two genders. <sup>19</sup>
<b>Oppressed identities</b>	Social groups that are negatively valued, considered to be inferior, abnormal, or dependent and given limited access to resources and social power. <sup>13</sup>
<b>Oppression</b>	The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. <sup>6</sup>
<b>Orientation</b>	Orientation is one’s attraction or non-attraction to other people. An individual’s orientation can be fluid and people use a variety of labels to describe their orientation. Some, but not all, types of attraction or orientation include: romantic, sexual, sensual, aesthetic, intellectual and platonic. <sup>19</sup>
<b>Outcome bias</b>	Judging a decision based on the outcome – rather than how exactly the decision was made in the moment. <sup>11</sup>

<b>Outing</b>	Exposing someone's lesbian, gay, bisexual or transgender identity to others without their permission. Outing someone can have serious repercussions on employment, economic stability, personal safety or religious or family situations. <sup>10</sup>
<b>Organizational Climate</b>	A subset or manifestation of culture, regarding employees' evaluation of their work environment including structures, processes, and events (Schneider and Snyder 1975). <sup>2</sup>
<b>Organizational Culture</b>	A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein 2004). <sup>3</sup>
<b>Pansexual</b>	Describes someone who has the potential for emotional, romantic or sexual attraction to people of any gender though not necessarily simultaneously, in the same way or to the same degree. <sup>10</sup>
<b>Polygender/Pangender</b>	Exhibiting characteristics of multiple genders, deliberately refuting the concept of only two genders. <sup>19</sup>
<b>Power</b>	Possession of control, authority, or influence over others. <sup>12</sup>
<b>Prejudice</b>	An attitude based on limited information, often on stereotypes. Prejudice is usually, but not always, negative. Positive and negative prejudices alike, especially when directed toward oppressed people, are damaging because they deny the individuality of the person. In some cases, the prejudices of oppressed people ("you can't trust the police") are necessary for survival. No one is free of prejudice. <sup>6</sup>

<b>Privilege</b>	Unearned access to resources (social power) that are only readily available to some people because of their social group membership; an advantage, or immunity granted to or enjoyed by one societal group above and beyond the common advantage of all other groups. Privilege is often invisible to those who have it. <sup>13</sup>
<b>Privileged identities</b>	Social groups that are positively valued considered superior, independent, or “normal” and have access to resources and power. <sup>13</sup>
<b>Pronouns</b>	Linguistic tools used to refer to someone in the third person. Examples are they/them/theirs, ze/hir/hirs, she/her/hers, he/him/his. In English and some other languages, pronouns have been tied to gender and are a common site of misgendering (attributing a gender to someone that is incorrect). <sup>19</sup>
<b>Psychological safety</b>	Psychological safety is defined as a shared belief held by members of a team that the team is safe for interpersonal risk taking-and models the effects of team psychological safety and team efficacy together on learning and performance in organizational work teams. <sup>7</sup>
<b>Queer</b>	A term people often use to express fluid identities and orientations. Often used interchangeably with "LGBTQ." <sup>10</sup>
<b>Questioning</b>	A term used to describe people who are in the process of exploring their sexual orientation or gender identity. <sup>10</sup>
<b>Race</b>	A social construct that divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification, based on the social, economic, and political context of a society at a given period of time. <sup>19</sup>

<b>Racism</b>	Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices. <sup>6</sup>
<b>Recency bias</b>	The tendency to weigh the latest information more heavily than older data. <sup>11</sup>
<b>Religion</b>	A personal or institutionalized system of beliefs and practices concerning the cause, nature, and purpose of the universe, often grounded in belief in and reverence for some supernatural power or powers; often involves devotional and ritual observances and contains a moral code governing the conduct of human affairs. <sup>19</sup>
<b>Salary equity</b>	Refers to whether or not individuals have access to opportunities that allow them to earn or be paid similar compensation for comparable work, given shared qualifications - regardless of differences in individual characteristics such as gender, race, age, sexual orientation, religion, and disability. Salary equity does not mean that each individual gets paid the same amount regardless of their experience. It does not ignore superior performance of individual employees. <sup>14</sup>
<b>Same-gender loving</b>	A term some prefer to use instead of lesbian, gay or bisexual to express attraction to and love of people of the same gender. <sup>10</sup>
<b>Selective perception</b>	Allowing our expectations to influence how we perceive the world. <sup>11</sup>
<b>Sex</b>	A medically constructed categorization. Sex is often assigned based on the appearance of the genitalia, either in ultrasound or at birth. <sup>19</sup>

<b>Sex assigned at birth</b>	The sex (male or female) given to a child at birth, most often based on the child's external anatomy. This is also referred to as "assigned sex at birth." <sup>10</sup>
<b>Sexism</b>	The cultural, institutional, and individual set of beliefs and practices that privilege men, subordinate women, and devalue ways of being that are associated with women. <sup>19</sup>
<b>Sexual orientation</b>	An inherent or immutable enduring emotional, romantic or sexual attraction to other people. <sup>10</sup>
<b>Sexuality</b>	The components of a person that include their biological sex, sexual orientation, gender identity, sexual practices, etc. <sup>19</sup>
<b>Sizeism</b>	The pervasive system of discrimination and exclusion that oppresses people who have bodies that society has labeled as “overweight,” as well as people of short stature. Fat oppression more specifically, highlights the ways that Fat people experience and navigate a world and institutions that are not built with their histories, needs and body size in mind. This often takes the form of labeling these bodies as unhealthy, undesirable, and lazy and fails to complicate narratives around health and healthy living. <sup>19</sup>
<b>Social desirability bias</b>	Is our tendency to respond in a way that someone wants to hear. <sup>5</sup>
<b>Social identities</b>	Social identity groups are based on the physical, social, and mental characteristics of individuals. They are sometimes obvious and clear, sometimes not obvious and unclear, often self-claimed and frequently ascribed by others. <sup>19</sup>
<b>Social justice</b>	A goal and a process in which the distribution of resources is equitable and all members are physically and psychologically safe and secure. Begins with an acknowledgement that oppression and inequity exist and must be actively dismantled on all levels. <sup>19</sup>

<b>Social power</b>	Access to resources that enhance one's chances of getting what one needs in order to lead a comfortable, productive and safe life. <sup>13</sup>
<b>Societal/Cultural level</b>	Society's cultural norms perpetuate implicit and explicit values that bind institutions and individuals; cultural guidelines, such as philosophies of life, definitions of good, normal, health, deviance, and sickness, often serve the primary function of providing individuals and institutions with the justification for social oppression. <sup>19</sup>
<b>Socioeconomic class</b>	Social group membership based on a combination of factors including income, education level, occupation, and social status in the community, such as contacts within the community, group associations, and the community's perception of the family or individual. <sup>19</sup>
<b>Spirituality</b>	Having to do with deep feelings and convictions, including a person's sense of peace, purpose, connection to others, and understanding of the meaning and value of life; may or may not be associated with a particular set of beliefs or practices. <sup>19</sup>
<b>Sponsor/Sponsorship</b>	A sponsor is a senior-level leader who elevates their protégé's visibility within the corridors of power, advocates for key assignments and promotions for them, and puts their reputation on the line for the protégé's advancement. <sup>15</sup>
<b>Stereotype</b>	A generalization applied to every person in a cultural group; a fixed conception of a group without allowing for individuality. When we believe our stereotypes, we tend to ignore characteristics that don't conform to our stereotype, rationalize what we see to fit our stereotype, see those who do not conform as "exceptions," and find ways to create the expected characteristics. <sup>19</sup>
<b>Supremacy</b>	Highest degrees of power, authority, access, and resources.

<b>Task Force on Equity in the Workplace</b>	<p>The Task Force on Equity in the Workplace has been formed to assess CHLA’s environment for faculty (clinical and research), medical staff members, advanced practice professionals, medical residents and fellows who practice at CHLA in terms of equal respect, safety, and access to professional opportunities. The Task Force will offer recommendations to CHLA’s President and CEO and CHLA’s Senior Vice President of Academic Affairs and Pediatrician-in-Chief on how to enhance and promote a culture of respect, inclusiveness, and equal opportunity.</p>
<b>Tokenism</b>	<p>The practice of doing something (such as hiring a person who belongs to a minority group) only to prevent criticism and give the appearance that people are being treated fairly.<sup>12</sup></p>
<b>Transition</b>	<p>An individualized process by which transsexual and transgender people “switch” from one gender presentation to another. There are three general aspects to transitioning: social (i.e. name, pronouns, interactions, etc.), medical (i.e. hormones, surgery, etc.), and legal (i.e. gender marker and name change, etc.). A trans individual may transition in any combination, or none, of these aspects.<sup>19</sup></p>
<b>Transgender</b>	<p>An umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation. Therefore, transgender people may identify as straight, gay, lesbian, bisexual, etc.<sup>10</sup></p>
<b>Transphobia</b>	<p>The fear and hatred of, or discomfort with, transgender people.<sup>10</sup></p>
<b>Transsexual</b>	<p>A person who lives full-time in a gender different than their assigned birth sex and gender. Many pursue hormones and/or surgery. Sometimes used to specifically refer to trans* people pursuing gender or sex confirmation.<sup>19</sup></p>

<p><b>Unconscious bias (or implicit bias)</b></p>	<p>Refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection.<sup>18</sup></p> <p>Implicit or unconscious bias operates outside of the person’s awareness and can be in direct contradiction to a person’s espoused beliefs and values. What is so dangerous about implicit bias is that it automatically seeps into a person’s affect or behavior and is outside of the full awareness of that person. Implicit bias can interfere with clinical assessment, decision-making, and provider-patient relationships such that the health goals that the provider and patient are seeking are compromised.<sup>9</sup></p>
<p><b>Underrepresented in Medicine (URM)</b></p>	<p>Racial and ethnic populations that are underrepresented in the medical profession relative to their numbers in the general population; a term adopted by AAMC Executive Council, as clarified in March 2004, to focus on the <i>educational benefits of diversity</i> and recognizing the need for diverse workforce and leadership.<sup>2</sup></p>
<p><b>Underrepresented Talent (URT)</b></p>	<p>An adaptation of the AAMC concept of URM to expand beyond demographics and to apply to underrepresentation in all functional and occupational individuals at CHLA.</p>
<p><b>Undocumented immigrants</b></p>	<p>People are who are born outside of the country to which they immigrated, who do not have documentation that grants legal rights related to residency and /or citizenship.<sup>19</sup></p>

<b>Veteran Status</b>	Title 38 of the Code of Federal Regulations defines a veteran as “a person who served in the active military, naval, or air service and who was discharged or released under conditions other than dishonorable.” This definition explains that any individual that completed a service for any branch of armed forces classifies as a veteran as long as they were not dishonorably discharged. <sup>20</sup>
<b>White privilege</b>	The unearned access, resources and social status systematically given to white people at the expense of people of color. <sup>13</sup>
<b>White supremacy</b>	The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Color and their ideas, thoughts, beliefs, and actions. <sup>6</sup>
<b>Womyn/Womxn</b>	Some womyn spell the word with a “y” or an “x” as a form of empowerment to move away from the “men” in the “traditional” spelling of women. <sup>19</sup>