

# QTIPOC Engagement Toolkit

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# Introduction

# Introduction

The LGBT+ movement has throughout history been lead by some incredible people of colour. People like Marsha P Johnson and Sylvia Rivera who not only led the Stonewall Riots but set up an organisation that would go on to help hundreds of young homeless trans women. However, these activists' efforts and achievements have consistently been side lined and ignored. This whitewashing of our communities history is symptomatic of the treatment of people of colour within LGBT+ spaces in history and to this day.

The NUS LGBT+ campaign acknowledged this culture and as your officer I commissioned research into the experiences and treatment of QTIPOC (Queer, Trans, Intersex People of Colour) in Students' Unions and LGBT+ societies. This document has been created as a result of that research and aims to help Students' Unions and LGBT+ societies tackle the persistent exclusion and marginalisation of QTIPOC in LGBT+ communities.

This guide will include a series of recommendations for LGBT+ societies and Students' Unions on how to create spaces that are inclusive of people of colour, the most poignant results of the research we conducted to help you understand the experiences which the recommendations are shaped by and, some useful tools to help you implement the recommendations.

The student movement has always been at the forefront of social change, we must once again lead that fight and challenge this culture within our own spaces. If you need help implementing the recommendations please get in touch: [lgbt@nus.org.uk](mailto:lgbt@nus.org.uk).

In solidarity,



**Melantha Chittenden, LGBT+ Officer (Women's Place)**

In the spotlight:

# Barbara Jordan



"How do we create a harmonious society out of so many kinds of people? The key is tolerance - the one value that is indispensable in creating community."

Born in Houston, Texas in 1936 Jordan was the first black woman elected to the Texas state senate and the first black Texan in Congress. She received the Presidential Medal of Freedom for her service along with many other honours. Jordan retired after three terms in Congress to become a professor and policy advocate.

# Who are QTIPOC students?

# Who are QTIPOC students?

**QTIPOC is the acronym that stands for **Queer, Trans, and Intersex People of Colour.****

importance and specific needs of QTIPOC students. Whilst many of our members support and promote a safe, accessible, inclusive attitude for LGBT+ folk – LGBT+ and QTIPOC students still face discrimination and prejudice both on campus and out in wider communities and society.

QTIPOC is a term that is specifically for queer people of colour. The term is of great importance to many people. It recognises the specific experiences of people of colour within the queer community and the complex relationships between their race, gender and sexuality; as queer people of colour in society, and as queer people in their communities. Such a term allows for a more nuanced, sensitive, and accurate space for their identities. When facing multiple oppressions, it is importance to have a sense of belonging. It is also important to ensure representation – to see people like you and hear about your history and the issues you face. This is all a part of building a liberated future for all.

QTIPOC face erasure and exclusion both within the LGBT+ community and general society. Within the community they often experience racism and other forms of prejudice. Often their achievements and contributions to communities and activism have been and continue to be overlooked, not recorded or left unrecognised.

There is often an argument that queer people of colour simply were not around in previous decades of LGBT+ activism and in queer culture, but this can be seen as a 'retrospective amnesia'. Such comments are often steeped in racist erasure. They have been at the forefront often leading the way for LGBT+ rights, but they are often forgotten about because of a white-washing of LGBT+ History.

The LGBT+ Campaign works towards better rights for LGBT+ students and recognises the

# Definitions

## Who are queer students?

**Queer** is used as an umbrella term for the LGBT+ community, and also as an identity for those who do not identify with gender and sexuality binaries (specifically, not heterosexual or cisgender). Queer can encompass, but is not limited to people who identify as gay, lesbian, bisexual, pansexual, polysexual, trans, gender-queer, gender-non-confirming, trans men, trans women, demi-girls or boys, etc. It is important to note that gender and sexuality are not the same nor do they have to be linked, but due to the history of the LGBT+ movement, the community is an open place for all people outside of the 'cis-het' norm. Queer spaces and communities also often welcome those who are fluid, unsure, exploring and questioning. Queer is often viewed as a way to defy rigidity of labels and allow for uncertainty and fluidity. There is some criticism or discomfort with the term, as queer was used as a slur against LGBT+ folk. For some is still offensive and not a term they wish to use, but many people have reclaimed it as a source of power and identity.

## What is queerphobia?

**Queerphobia** is the term for prejudice, dislike and discrimination of queer people. This includes homophobia, biphobia, transphobia, etc. It is the lack of acceptance and prejudice towards people for not subscribing to heterosexual and cisgender norms.

## Who are transgender students?

**Trans and transgender** are used as umbrella terms (sometimes written as Trans\*) for people whose gender identity and/or expression differs from the sex they were assigned at birth. This can include but is not limited to: trans men, trans women, and non-binary people.

## What is transphobia?

**Transphobia** is defined as the dislike, prejudice towards, and discrimination of transgender people. Galop provides a definition that expands on transphobia as the "intolerance of gender diversity. It is based around the idea that there are only two sexes – male or female, which you stay in from birth. And furthermore, that people who fit gender stereotypes (by sounding, looking or behaving like men and women are 'supposed to') are somehow better than those who don't." This definition includes the societal expectations and ideas that sit behind transphobia; a lack of understanding and acceptance of non-conformity and challenging gender norms, and a want to restrict the diverse gender expression and identities people have.

## Who are intersex students?

**Intersex** is a general term used for people who possess any of several variations in sex characteristics (including chromosomes, gonads, sex hormones, or genitals) that do not fit into the definitions of the biological sex binary, of female or male. Some intersex people may identify as intersex, some may identify as trans or non-binary, and others may identify as a man or woman.

The term intersex reflects biological variation, but is also a societal construct. Sex characteristics vary in most people but the term exists to allow for self and medical definition. Society, or doctors, decide where 'maleness' or 'femaleness' begin and end (and where intersex fits in the middle). Many activist groups for intersex people believe that instead of focussing on a definition, the focus should be on building awareness and education. By removing stigma, there is more acceptance and openness, also more awareness on the lesser need or impact forcing intersex people to fit into a binary and unwanted genital surgeries can have.



## Who are people of colour (PoC)?

**PoC** stands for People (or person) of Colour of African, Arab, Asian, Caribbean, Latin, South and Native American, Pacific Islander, Roma and Sinti, and Mixed heritage descent. Other umbrella terms for people are BAME (Black, Asian, and minority ethnic), BME (Black and Minority Ethnic), and Black (when used as an umbrella term this refers...to 'political blackness' and is different from Black Afro-Caribbean folk). People of colour have their own preferences of the language they wish to use and it is important to be respectful of this.

People of colour experience different forms of race-based discrimination dependent upon their heritage and history, stereotypes around their culture, their geographic location, language(s) they speak, their appearance, their cultural or religious practices, and their interaction with colonialization and white supremacy. It is important to recognise that every person of colour will have a different and specific experience. This also does not include any other oppression they may face due to their gender, disability, etc. Simply put, People of colour are not a monolith. However, an importance lies in the collective experience of people from different racial and ethnic backgrounds and their experience of racism, oppression and white supremacy.

can present itself in many different forms. Racism can be cultural, with a widespread acceptance of negative or harmful stereotypes concerning different ethnic or population groups; economic, manifesting in wage gaps and socioeconomic disparity. Racism can be symbolic and subtle, through macroaggressions - small or 'casual' comments that reinforce a stereotype or othering. Racism can be blatant and present in social and political systems, through clear segregation or apartheid, and in extreme circumstances involve violence and attempted genocide of a racial or ethnic group. This is called Institutional Racism, and is defined by the Institute of Race Relations as "that which, covertly or overtly, resides in the policies, procedures, operations and culture of public or private institutions - reinforcing individual prejudices and being reinforced by them in turn."

## What is racism?

**Racism** is the prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior (Oxford English Dictionary). Racism is such a vast and complex issue it is hard to neatly define and does not easily fall into one single definition. Whilst people of varying backgrounds can experience racism, due to eurocentrism, colonialism and white supremacy, people of White European descent are often seen as the dominant race group.

Racism can be based on many parts of a person's racial, ethnic or cultural identity, and

# What is intersectionality?

**Intersectionality** is a theory coined by Kimberlé Crenshaw that has been expanded as a framework for feminist theory, to consider how all different forms of oppression intersect. This is a reaction to the often “one size fits all” white, cisgender, straight, able-bodied, middle-class, and western focus of feminism in the past. Intersectionality is about creating a dialogue that acknowledges privilege and breaking down the assumption that feminism can be based on one type of experience of the world. It promotes and ensures that the experiences of those oppressed in multiple ways are considered in feminist discussion and activism, and aims to make feminism more inclusive.

## QTIPOC and Intersectionality

Queer people of colour by their nature experience multiple intersecting oppressions of race, gender, sexual orientation and other factors.

In terms of QTIPOC, it's important to note that their experiences and identities cannot be divided up and boiled down. They are multiple, intersecting, and connected. They may have shared experiences of discrimination, based on their race, their gender, their sexuality, but you cannot put them all together. It is important to have an intersectional and inclusive approach to all activism, and be mindful and accessible to all where possible.

With a lack of intersectionality, LGBT+ spaces can often be a difficult place for QTIPOC to navigate and feel safe in. As the experiences from our QTIPOC survey will show, many QTIPOC students often do not feel that predominantly white, cis, male LGBT+ society spaces are for them. There is often little QTIPOC representation or sensitivity to the issues of QTIPOC. There is a reiteration of the white-washed narrative of LGBT+ history. Lots

of media they engage with or that is promoted tells the stories of cis or white LGBT+ folk – this can further make them feel underrepresented or invisible. Issues may not be ignored but not treated with same level of importance.

The spaces themselves are often inaccessible. QTIPOC students of faith and those who do not drink especially have difficulty in what can be alcohol-oriented social events. Many QTIPOC people also feel that there is little understanding of their specific experiences and this can make them feel uncomfortable or can be alienating or even damaging. They want to find a safe space, but often face some form of discrimination.

There is also an issue within the community of fetishisation and racist sexualisation, issues that are also reflected in wider society. QTIPOC are often eroticised, viewed as ‘exotic’ and through a hypersexual culturally insensitive gaze that values them due to racial stereotypes and objectification.

Another issue is the appropriation or adoption of people of colour's cultures. This criticism has been directed towards some gay men and drag culture, where stereotypes or aspects of black women's bodies are exaggerated and valued separately, often for comedic effect. This plays into the view that people of colour are not valued as whole. AAVE (African-American Vernacular English) is also often appropriated, which is an issue because white people are adopting a way of speaking that people of colour are often criticised or face discrimination for.

# Improving Engagement

# Improving engagement: LGBT+ Societies

In late 2016 NUS held a series of roundtables across the UK with QTIPOC students. They told us about their experiences within their students' unions and LGBT+ societies. In spring 2017 we extended this research, releasing an online survey reaching over 100 QTIPOC students. The below findings and recommendations are the result of this research.

## Key findings

Almost a third (29.6%) of QTIPOC students who answered the survey have never engaged with their LGBT+ societies before.

Respondents cited a variety of reasons why they had not done so. Over half (51.9%) said this was because they do not feel the society represents them and 40.9% of respondents said they find the culture of the LGBT+ society alienating or unwelcoming. Around a quarter (23.1%) of students said they hadn't done so because of a fear of experiencing racism and/or transphobia.

This feeling of lack of representation was reflected in the roundtables, in which students frequently identified the need for there to be closer relationships between LGBT+ societies and religious groups. Students felt that this

would not only act as a much needed support network for students facing challenges to do with their sexuality and their faith, but could help to diversify the types of support and social opportunities on offer.

The most popular suggestions for encouraging QTIPOC engagement amongst students who had not engaged with their LGBT+ societies before were having inclusivity training for committee members (35.3%), setting up a QTIPOC caucus (31.4%) and having the society celebrate QTIPOC role models (31.4%).

For those that had engaged with their LGBT+ society before, the most popular way to do so was by attending a social event; over half (56.5%) of those surveyed had done so. Of these students, many commented however that these spaces tended to be 'cliquey', predominantly focussed around drinking alcohol and dominated by white and cisgendered people.

The least popular ways for QTIPOC to engage with LGBT+ societies were through getting involved in campaigning activity (17.4%) or being part of the committee (21.7%).

This reflects information gathered in the roundtables in which few QTIPOC students reported being members of their LGBT+ society committees and as such, felt the work of the committee often fails to be representative and intersectional. Some QTIPOC students who were society committee members report feeling tokenized because of their identity and often being the only QTIPOC on the committee.

When asked about the challenges these students had faced when engaging with their LGBT+ society, many again reported feeling as if the work of the society does not represent them, finding the culture alienating or

unwelcoming and also having a lack of time to engage fully.

The majority of students (58.5%) said that their LGBT+ society either had not put any measures in place to improve QTIPOC representation, or they were unaware of whether these things existed.

## Recommendations

- **LGBT+ society committees should have a designated position for QTIPOC students.**

Having a designated QTIPOC rep on society committees will present an opportunity for QTIPOC students to feed in their experiences to shape the work of the society. Improved representation for QTIPOC students can have a number of positive impacts for the welfare and involvement of this group. This will also enable the group to identify issues on which they should be campaigning. Having QTIPOC representation is a great way of ensuring that these students get the representation they need at the highest level in your society's decision-making.

However it is important to remember to avoid making representatives feel tokenised as this may have negative impacts on their wellbeing and involvement. This particularly may come in the form of expecting the QTIPOC rep to speak on behalf of all QTIPOC or by failing to reflect and take action on their ideas and experiences. Having a QTIPOC rep also does not absolve the committee from the responsibility of educating themselves on issues such as racism and how QTIPOC students experience this within the LGBT+ community. Whilst it is important that QTIPOC students are able to share their experiences, always make sure not to place the emotional and physical burden of having to educate others on the representative.

At the end of this guide you will find tools to help you create a QTIPOC position on your LGBT+ society committee.

- **QTIPOC students should be supported to set up a peer support network/QTIPOC caucus.**

Having a peer led student support group or an autonomous QTIPOC caucus can have a number of positive impacts on the wellbeing and engagement of QTIPOC students in your LGBT+ society.

For one, it creates a space for QTIPOC students to share their experiences of racism and racialized homophobia and transphobia in a safe space with others with similar experiences. Not only can this be a great method of peer support, but can help create a feeling of belonging and this is essential for engagement.

Having a designated group can also ensure that QTIPOC students feel represented within the LGBT+ society and its campaigns by formally presenting an opportunity for QTIPOC students to direct and shape its work. These meetings or groups do not need to be divisive, but can be part of the LGBT+ group as a whole. A member or representative from the caucus can present details of discussions from the caucus to the LGBT+ group committee.

You may choose to have a QTIPOC support group which solely acts as a support network for QTIPOC students and is separate from a QTIPOC caucus which formally submits ideas and proposals to the LGBT+ society. It may be the case that at your institution it makes more sense to have one group which serves both these functions. Either way, the most important thing to remember is that QTIPOC groups must be led solely by QTIPOC students and their input must be recognised by all members of the LGBT+ society.

If your QTIPOC group is going to formally feed into the work of the LGBT+ society this should be recognised within the society's constitution. At the back of this guide you will find an example of how to do this.

- **The LGBT+ society should celebrate QTIPOC role models, particularly during LGBT+ History Month/Black history month activities.**

Celebrating QTIPOC role models is a good way of helping QTIPOC students to feel welcome and represented within the LGBT+ community.

The contributions of QTIPOC to the LGBT+ community and wider society are often erased from the history books. Celebrating QTIPOC leaders can encourage others to recognise the long and vibrant history of QTIPOC, often having been at the forefront of the ongoing struggle for equal rights and dignity. Racism and LGBT+phobia combined mean that QTIPOC achievements are regularly overlooked not recorded, honoured or recognised.

NUS has a full resource which will tell you all you need to know about celebrating QTIPOC throughout history [here](#).

# Improving engagement: Students' Union Elections

We asked QTIPOC students about their experiences of running to be an officer in their students' union elections and the support they received once they were elected.

## Key findings

Around a third of QTIPOC students who answered the survey have run in their students' union elections (32%)

Of those who had run in the election, the biggest challenge they had experienced was not having a QTIPOC role model to coach them through the experience (40.5%)

Of respondents that said they had run in their students' union elections, over half said they would like to see students' union staff and volunteers undergo inclusivity training (56.4%) and run QTIPOC leadership events (51.3%)

For those respondents who hadn't run in their SU election before, the three things which would most likely encourage them to run in the future would be having specific QTIPOC leadership events (38.6%) having a QTIPOC officer role (34.3%) and inclusivity training for SU staff (27.1%).

It was generally felt amongst attendees at the roundtables that students' union staff were willing to offer support but didn't understand how to. Training for SU staff was a popular suggestion for how to improve this.

Similarly, roundtable attendees felt that QTIPOC students should be supported to run for all officer roles. Those who had run in their students' union elections reported feeling under pressure to run for welfare or diversity roles. For this to be successful, a wider demographic of students should be encouraged to vote in students' union election. This would not only make election results more representative but would also be encouraging for QTIPOC students wanting to stand for officer positions

Only a fifth (21.6%) of survey respondents had been an officer at their SU. The biggest challenges they faced were not having any QTIPOC role models in leadership positions (53.8%) and having a lack of support from SU staff (46.2%). Again, they cited having QTIPOC leadership events and inclusivity training for SU staff as key support measures they'd like to see be put in place.

## Recommendations

- **Students' unions should facilitate mentoring schemes for QTIPOC students in officer positions.**

Throughout students' unions and wider society we see a lack of QTIPOC in leadership positions. This is a product of cultural and institutional systems of oppression and biases which prevent QTIPOC from entering these roles. This lack of QTIPOC leadership can not only discourage QTIPOC from considering these roles but also means that for QTIPOC in leadership positions, there is a lack of individuals who share similar experiences to offer support and guidance.

Students' unions should facilitate mentoring opportunities between QTIPOC student officers from other QTIPOC leaders to enable them to discuss their experiences of racism and racialized homophobia and transphobia and to boost their confidence as a leader.

- **Students' unions should run leadership training/events aimed at QTIPOC students considering running in students' union elections.**

Over recent years students' unions have played a fantastic role in delivering leadership training and events, particularly aimed at women students, looking to run in student officer or other leadership elections.

Initiatives such as these play an important role in providing potential future leaders with the skills and confidence to run for these roles. They also provide an opportunity for individuals to build support networks with others with similar experiences.

Similar leadership initiatives should be available for QTIPOC students looking to run in students' union elections. These initiatives should equip QTIPOC students with the skills and confidence to consider a variety of roles rather than just 'diversity' or 'welfare' positions.

- **Students' union officers, staff and volunteers should be trained in supporting inclusivity and equity for QTIPOC students.**

Whilst it's essential that QTIPOC students are able to get their voices heard and share their first hand experiences, it is the responsibility of everybody to educate themselves about homophobia, transphobia and racism and to challenge these whenever they happen.

This is especially important for those in positions of power. Many of us allow discriminatory attitudes learnt through the media and societal structures to influence our attitudes and behaviours without us realising. For those in positions of power, if left unchecked, these unchecked prejudices can prevent QTIPOC students from accessing power themselves.

Delivering equity and inclusion training is a great way of learning about power, oppression and considering our responsibility as leaders to make sure we are not

disempowering others. At the end of this guidance you can find our top tips for designing and delivering equity and inclusion training at your institution.



# Winning the Arguments

# Winning the Arguments for QTIPOC Representation

**“We have a large committee already. Why should we add a position for QTIPOC students?”**

QTIPOC students are often marginalised and ignored within the LGBT+ community. QTIPOC students experience racism, homophobia and transphobia not only within LGBT+ community but throughout wider society. Encouraging QTIPOC students to become more involved in your society, and providing guaranteed representation for QTIPOC students is a positive step towards engaging more students and encouraging them to involve themselves in your campaign. Adding a QTIPOC representative may mean a slightly larger committee but in the long term is a small price to pay for a truly inclusive campaign.

**“There are lots of QTIPOC in our LGBT+ campaign anyway”**

Having lost of QTIPOC students involved in your campaign is always a positive thing, however if there is no dedicated representation for QTIPOC students on the committee it may be that unintentionally they are not being fully included in the group. A group membership fluctuates over time and just because there are currently many QTIPOC does not mean this will always be the case. QTIPOC students may feel excluded from certain events, and may not feel fully represented by the group’s campaigns or policies. There may also be QTIPOC students who haven’t joined the group because they feel they wouldn’t be welcome.

**“There are QTIPOC students in other positions on our committee. Doesn’t that show we don’t need dedicated QTIPOC representation?”**

What you need to bear in mind is that this representation is not guaranteed. In order to guarantee QTIPOC representation at all times, there should be a member of the committee responsible for it. It is not sufficient, for example, to say “our Bi Rep is QTIPOC, therefore we already have that representation”. All identities deserve their specific space and role.

**“There aren’t any QTIPOC students in our LGBT+ society at all. We don’t need QTIPOC representation because we don’t have any QTIPOC students to represent!”**

Many groups might think they have no QTIPOC members. This is highly unlikely! QTIPOC students may be too nervous to join the group because they think they will face prejudice, others might not see the point in joining. There may be some QTIPOC students on your campus who are too afraid to come out because they can’t see a visible QTIPOC community. Having a representative shows new members that the group is welcome to all members of the LGBT+ community, which can encourage increased involvement.

“We already have representation for People of Colour and LGBT+ people within our students’ union. Why would we need specific QTIPOC representation?”

Whilst it is essential that the voices of the Black and LGBT+ communities are heard throughout the work of the students’ union, it’s also essential that these issues are considered intersectionally. QTIPOC students don’t experience homophobia, transphobia and racism as separate issues but rather as interlinking oppressions relating to the various facets of their identity. For your society or students’ union to be fully accessible to and representative of all students, it’s essential that QTIPOC students are able to share their experience of facing multiple oppressions.

# Appendix 1: Creating a QTIPOC rep on your LGBT+ society committee

If your students' union does not already have an LGBT+ society, then starting up a brand new group can provide an ideal opportunity to create an inclusive space for LGBT+ students. The procedure for setting up a society varies from one union to the next, but in general you may find that you have to collect a number of signatures from students interested in joining such a group, and draft a constitution for the group.

Writing a constitution is the ideal time to enshrine inclusivity at the heart of your group. You can do this by having an 'aims and objectives' section in your constitution, and including encouraging diversity as one of the group's aims. An example of this is given below.

## **Aims and Objectives:**

**1.1** The aims and objectives of this group shall be:

**1.1.1** To actively acknowledge and embrace diversity amongst its membership and do all in its power to combat any discrimination faced relating to this diversity.

**1.1.2** To actively encourage diversity amongst its membership, and to provide representation on the committee for specified groups within its membership.

If you're in further education and are looking to set up an LGBT+ society in your institution, we have further guidance on how to do so [here](#).

You can also specify required representative positions on the executive within the constitution. When setting up an LGBT+ group you may want to include such representation for Women, Bisexual, Trans, Disabled and QTIPOC students. It is important to include representation for QTIPOC as LGBT+ societies may inadvertently exclude participation from QTIPOC students.

If you already have an LGBT+ society, ensuring that your constitution specifies such positions may require that a motion be put to a general meeting of members of the group. An example is given below.

## **QTIPOC representative**

**2.1** The committee will contain at all times one QTIPOC representative.

**2.2** This position will only be filled by a person who self-defines as QTIPOC.

**2.3** Only members who self-define as QTIPOC will be eligible to vote for those standing for this position.

**2.4** The QTIPOC Representative shall be responsible for representing the interests of those members of the group who self-define as QTIPOC.

**2.5** The QTIPOC Representative shall be responsible for maintaining the QTIPOC members' mailing list/discussion forum.

**2.6** The QTIPOC Representative shall be responsible for raising awareness of issues affecting those individuals who self-define as QTIPOC.

**2.7** The QTIPOC Representative shall be responsible for organising events aimed solely at those members of the group who self-define as QTIPOC.

## Appendix 2: Top tips for designing equity and inclusivity training

- **Be inclusive.** Engage QTIPOC students in the design and delivery of the training. Listen to their experiences and take the time to learn about homophobia, transphobia, racism and other related issues to inform your work.
- **Collaborate!** There are plenty of other students' unions, charities and organisations with expertise in this area that you can learn from and maybe even share resources with.
- **Make it engaging.** Make sure to include plenty of activities and opportunities for people to test out the knowledge they've just gained. Overloading people with information will cause them to switch off and not engage with the issues fully.
- **Make it relevant.** Whilst these issues are ones that are experienced throughout society, there's plenty of scope to make your training relevant to your union. Doing so will help make the issues less abstract and easier to contextualise.
- **Be honest.** You don't have to be an expert or have all the answers. What's important is that you're creating a space for people to learn, ask questions and be challenged.
- **Make it accessible.** Liberation politics is especially guilty of being over intellectualised. Whilst issues relating to power and oppression can be complex, it's important to present these in a clear and accessible way. Failing to do so may prevent people from engaging.
- **Create a safe space.** It's important that both QTIPOC students feel safe from having to explain or justify their existence in this space. Set up a team contract at the beginning which you can refer back to if some people are making the space inaccessible for others.

# Appendix 3: QTIPOC Caucus terms of reference example

## **QTIPOC Caucus Terms of Reference**

### **Powers of the Caucus**

1. The Caucus has the power to:
  - a) Mandate the QTIPOC Representative on the LGBT+ Society Committee to take action on issues the caucus thinks are relevant to QTIPOC students;
  - b) Mandate the QTIPOC Representative on the LGBT+ Society Committee to vote a certain way within the committee;
  - c) Pass its own policies, which can be different to the policies of the wider LGBT+ Society;
  - d) Pass votes of commendation or censure in the QTIPOC Representative on the LGBT+ Society Committee;
  - e) Decide the rules of its meetings, and have the final say over its times and dates.
  - f) Submit recommendations/policies for approval for the LGBT+ Society as a whole.

### **Who's in the Caucus**

2. The Caucus will be made up of any student who self-identifies as a Queer, Trans or Intersex Person of Colour.
3. The Caucus will elect a Chair at the start of each academic year, who will be responsible for:
  - a) Impartially chairing meetings, without expressing a partisan opinion except on matters of procedure. The Chair may only vote in the event of a tie, but will be counted towards quorum;
  - b) Compiling any necessary papers and structuring Caucus meetings;
  - c) Ensuring the meeting is in order and that remarks are relevant to the debate;
  - d) Deciding the dates and times of the Caucus meeting, although this may be overturned by a majority vote of the Caucus;
  - e) Championing the work and decisions of the LGBT+ Caucus.
4. The Caucus will elect a Deputy Chair at the start of each academic year, who will undertake the duties of the Chair if the Chair is unable to.
5. The Chair of the QTIPOC Caucus may be removed from office through a vote of no confidence, but only if 75% of Caucus attendees agree (including abstentions).

### **How meetings work**

6. Every meeting must have

- a) A report from the QTIPOC Representative of the LGBT+ Society Committee on their recent political activities;
  - b) Any motions or other agenda items submitted by a QTIPOC student.
7. If a Caucus attendee wants to change the procedure of the meeting – such as the order of the agenda – they simply need to propose it and have it adopted by majority vote. The Chair will then be mandated to change the meeting’s structure accordingly.
  8. There must be a minimum of 10 people attending a Caucus meeting for decisions to be binding.

### **How motions and policies work**

9. Policies can take any shape, but they must always have a clear section indicating what action will be taken, and by who.
10. Motions will be judged invalid if they try to amend the policies of another Caucus or Assembly, or if they commit the QTIPOC Representative to an illegal act.

### **Amending these rules**

11. Any changes or additions to these rules must be approved by a two-thirds majority (66%) of those voting at a Caucus meeting, not including abstentions.

### **Interpreting these rules**

12. The Chair of the LGBT+ Caucus will make rulings on whether motions are invalid, although the SU’s Trustee Board can overturn this decision.
13. In all other cases where these rules need to be interpreted, the Chair will make a ruling. But this ruling may be overturned by a simple majority (50%+1) vote of the QTIPOC Caucus. The decision by the QTIPOC Caucus will be final.

### **Permanence of these rules**

14. These rules shall cease to apply to the Caucus unless renewed at the end of each academic year by a two-thirds majority of those voting at a Caucus meeting, not including abstentions. The Chair must hold a vote on whether to renew or reject these rules.

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