



ASU

STARBUCKS  
GLOBAL ACADEMY

Resource Toolkit for  
To Be Welcoming Curriculum

# WELCOMING DIALOGUE ON GENDER BIAS



## OVERVIEW

Public spaces and third places are more welcoming to all when we celebrate our shared humanity. By understanding each other, we deepen connections. To encourage more meaningful conversations on this topic, leaders at Starbucks partnered with experts at Arizona State University to create To Be Welcoming, a 15-course curriculum designed to address bias through understanding the human experience.

Below are 3 core resources from the “Welcoming Dialogue on Gender Bias” course. This learning experience focuses on issues surrounding gender in the United States, introducing histories of gender equity, pay equity, and media representation. Learn more about the program and register for courses at [ToBeWelcoming.com](https://www.tobewelcoming.com).



### RESOURCE 1

### Key Terms and Concepts

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### RESOURCE 2

### Gender Equity Over Time

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### RESOURCE 3

### Pay Equity

We will begin by defining key terms and concepts related to gender in the United States. The following terms have been defined specifically to fit the context of this course, and will be used to enhance your understanding of the course topic.



**SEX**

Identity assigned at birth, based on conformity with certain biological markers — like chromosomes, reproductive organs, or genitalia — designating an individual as “male,” “female,” or “intersex” (a person with traits that do not match conventional definitions of male or female).



**PATRIARCHY**

A system in which power, social control, material wealth, and social status accumulate to men over women, granting men privileges, entitlements, expectations, and greater rewards and benefits. Patriarchy exists around the world in family structures and other major social institutions.



**GENDER**

A set of cultural meanings, expressions, and roles associated with but not limited to biological sex. This entails social norms, attitudes and activities that society deems more appropriate for one sex than another. Gender is expressed through a series of traits, behaviors, and performances associated with one’s gender identity.



**INTERSEX**

A person who is born with a reproductive or sexual anatomy that does not fit into strict social categories of male or female. This may refer to chromosomal, genital, or other differences.



**CISGENDER**

A person whose gender identity and expression align with the sex to which they were assigned at birth.



**SEXISM**

The body of individual, institutional, and societal beliefs and practices that privileges men and subordinates women. Sexism promotes the idea that one gender is superior or has a higher status than other genders, which can lead to discrimination.



**TRANSGENDER**

A person whose gender identity and/or expression does not align with the sex and gender they were assigned at birth. “Transgender” can encompass a number of identities related to gender nonconformity, including, but not limited to, genderqueer and non-binary.



**GENDER BINARY**

A system that constructs gender as two distinct and oppositional categories—boy/man versus girl/woman. (Both cisgender and transgender people can have a binary gender identity.)



**MISOGYNY**

The hatred of women, as demonstrated by acts and statements that assume the inferiority of women, whether overtly or casually/dismissively. (Misogyny applies to both cisgender and transgender women.) workplace, and laws barring discrimination in housing and employment.



**GENDER IDENTITY**

How one identifies one’s own gender, including gender expression and identifying terms like pronouns. For many, gender identities align with physical sex characteristics (hormones, chromosomes, genitalia) and societal norms (gender assignment, gender roles, etc). For others, gender identity does not match up with these.

**Summary:** Bias of any kind generally stems from ignorance about situations different from the norm, which can lead to prejudice against an individual, class, gender, or race. These key terms will help you understand and demystify the “unknown,” as well as give a glimpse of the trauma that certain groups of people still endure due to bias.







# COURSE AUTHORS



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Jessica Solyom, Ph.D., received her doctorate in Justice and Social Inquiry from Arizona State University. She has worked in research, program development, and program evaluation for postsecondary institutions in promoting diversity in curriculum, pedagogy, and classroom management for over 10 years. Her research focuses on diversity, belonging, and justice. Her scholarly publications have explored the justice-related struggles of historically underrepresented students including explorations of race and gender in student leadership, persistence for students of color in predominantly white postsecondary settings, and education rights activism among Indigenous college students. She is currently an Associate Research Professor and teaches courses on Research and Inquiry, Critical Race Theory, and Indigenous Knowledge Systems. Dr. Solyom serves as a mentor at the Center for Indian Education (ASU) in preparing and training rising students of color as community embedded researchers and servant-leaders.



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Jeremiah Chin, J.D. Ph.D., graduated from Arizona State University in 2016 with a JD from the Sandra Day O'Connor College of Law and a PhD from Justice and Social Inquiry in the School of Social Transformation. His research focuses on the intersections of race, law, and science—particularly in the Supreme Court. His dissertation looked at the role of social science data in Supreme Court opinions on Affirmative Action and Fair Housing, uncovering the interplay between Amicus Briefs, data and opinions of the Court. Currently, he is a postdoctoral research fellow at the Center for Indian Education, with research looking at the School to Prison Pipeline, the intersection of Race and Indigeneity, and importantly, co-creating a Critical Legal Preparation Program that would seek to create a pipeline to law school for underrepresented and first-generation students.



## **Mako Fitts Ward, Ph.D.**

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Mako Fitts Ward teaches in the School of Social Transformation at Arizona State University. Her research focuses on intersectional, feminist analyses of hip-hop cultural production and community organizing. Dr. Ward has been a contributing blogger for Ms. and Huffington Post and has published popular and scholarly essays on body ethics and aesthetics among women of color, media and gender images, women in hip-hop, gentrification and cultural displacement, and Black women's social movement organizing in the early 20th century. Dr. Ward teaches courses on intersectionality, hip-hop culture, sports and society, ethnic studies, the African diaspora, and women's social movements and race.