



**A workshop guide  
for leaders and participants**

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**BRETHREN MENNONITE COUNCIL**  
FOR LESBIAN, GAY, BISEXUAL  
AND TRANSGENDER INTERESTS



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## Introduction

Welcome to *Safe Zone*. This resource is meant to be used as a half day or two 90 minute workshops to give people the skills needed to create spaces that are safer for lesbian, gay, bisexual and transgender people. While *Safe Zone* was written for students, faculty and staff at Brethren or Mennonite Colleges and Universities, it can be easily adapted to suit other settings. Though no assumptions are made about the level of knowledge or experience people are beginning from, it is assumed that workshop participants share a desire to create spaces that are safe for lgbtq people.

*The goals in Safe Zone are:*

1. To gain a beginning understanding of the diversity of the “lgbtqi2a community” and the words most often used to describe members of this community.
2. To increase understanding of what it is like to be lgbtq given factors in the current environment.
3. To begin to understand what signals you are sending to lgbtq people and allies, and to plan actions and practice words that are more likely to indicate safety.
4. To practice good listening and supportive responding skills, especially in situations when a person is sharing lgbtq related issues.
5. To make a summary assessment of the culture, policies and practices at your institution that relate to lgbtq welcome.
6. To acquire or develop an understanding of heterosexual privilege, including how it operates in your life.
7. To acquire or develop an understanding of cisgender privilege, including how it operates in your life.
8. To explore what it means to be an ally in terms of perspective, approach, and effect.
9. To gain the capacity to speak to issues of equality from a benefits perspective.
10. To discern and plan concrete next steps towards a welcoming institution.

Institutions can use in-house facilitators to lead a Safe Zone workshop. Care should be given when selecting a leader to ensure an environment that is conducive to meeting the workshop goals. If you would like assistance finding possible facilitators in your area, or if you would like BMC staff to facilitate a workshop, please contact us.

*An appropriate facilitator:*

- has up-to-date understandings of lgbtq related issues
- has a personal connection or motivation to create safe zones
- has some experience in either teaching, group facilitation or workshop leading
- is comfortable talking about issues related to sexual orientation and gender identity
- will be respected by workshop participants

We hope you find *Safe Zone* a helpful resource on the way to creating safer spaces for lgbtq people and allies. If you have questions or comments, please feel free to contact the BMC office:

Brethren / Mennonite Council for LGBT Interests  
PO Box 6300  
Minneapolis, MN 55406

(612) 343-2060  
bmc@bmclgbt.org  
www.bmclgbt.org

## *Creating a safe zone in a Safe Zone workshop*

While the majority of workshop participants are likely to be allies, one should always consider that there may be an lgbtq person in the room. It is especially easy to make assumptions when workshop participants are known to each other. Remember that you might not know if a person is lgbtq. Being in opposite gender relationships or appearing to conform to gender norms are not good indicators of either sexual orientation or gender identity.

A Safe Zone workshop is a place for learning. In order for learning to happen, people need to feel free to speak and ask questions. People should not be so afraid of being “politically incorrect” that they can’t speak. At the same time, it is expected that people will be respectful of others at all times, and be aware of how their words and questions are or may be affecting others. Facilitators and participants can use the workshop as a practice setting for learning how to identify and respectfully correct inaccurate information that we have all been exposed to.

When talking about sexual orientation and gender identity it is important to remember that a power imbalance currently exists, and that it is grounded in generations of oppression and discrimination, thus “dialogue” does not happen on an even playing field. It can be expected that an lgbtq person will experience a safe zone workshop differently than a straight and cisgender person. An lgbtq person may experience hope and/or frustration as participants go through a learning process, may learn things about their peers that are surprising and/or disappointing, and may be confronted with others or their own internalized prejudice.

In any discussion related to sexual orientation and gender identity (including a safe zone workshop), lgbtq people are in a more vulnerable situation than others. Care should be taken not to make lgbtq people more vulnerable than they already are. For example,

*Do not ask or expect that an lgbtq person will want to*

- × Share personal stories or experiences related to being lgbtq
- × Speak for or represent all lgbtq people, including answering all of your questions
- × Take a leadership role in the workshop or in future action plans that result

*Do*

- ✓ Respect and honor any lgbtq related personal experiences that are shared
- ✓ Listen and set aside defensive responses if you feel challenged by an lgbtq person
- ✓ Think about how an lgbtq person could be experiencing the current situation

All participants should read this page before beginning the workshop so that the facilitator(s) and participants can share the responsibility of creating a safer space. This page could be reviewed at the beginning of the workshop. At the least, the facilitator(s) should note that lgbtq people will experience this workshop differently than others, and ensure that the “Dos” and “Do nots” are followed.

*Goal:* To gain a beginning understanding of the diversity of the “lgbtqqi2a community” and the words most often used to describe members of this community.

**Note:** Language is fluid. Definitions and understandings of words change across time and place. Always allow people to choose the words they use to describe themselves. The glossary at the back of this resources includes additional terms as well as more detailed descriptions of the words below.

*For experienced groups:*

If you think you’ve already got the terms down, cover up the page below and work as a group to name the words and basic descriptions encapsulated in “lgbtqqi2a.”

*For all other groups:*

As a large group, match the terms and descriptions below. See the glossary for more detailed descriptions. Take a few moments to clarify any questions, but don’t spend too much time on this exercise. Accept that these are the basic understandings of how these words are used in this resource, and commit to doing more reading and learning another day.

*Matching Terms*

***Most often:***

Lesbian	describes a person who is unsure about their sexual orientation / gender identity.
Gay	describes a non-lgbt person who works in solidarity with other straight and lgbt people to end hate, discrimination and (hetero)sexism.
Bisexual	describes a person who identifies as a woman who is emotionally, spiritually, physically and/or sexually attracted primarily to other women.
Transgender	describes a person who is emotionally, spiritually, physically and/or sexually attracted to men or women.
Queer	describes a person who identifies with a minority sexual orientation or gender identity.
Questioning	
Intersex	describes a person with both masculine and feminine sex or gender characteristics in some indigenous cultures in the Americas.
Two-spirit	describes a person whose sex chromosomes, reproductive or sexual anatomy is not considered “standard” for either female or male.
Ally	describes a person who identifies as a man who is emotionally, spiritually, physically and/or sexually attracted primarily to other men.
	describes a person who does not conform or identify with the gender expectations commonly associated with the sex and gender role they were assigned at birth.

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## Exercise 2 - Increasing Understanding

Time: 15 min

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*Goal:* To increase understanding of what it is like to be lgbtq given factors in the current environment.

There are many “bad news” statistics about lgbtq people, including lgbtq youth, related to depression, substance abuse, homelessness, etc. It is important to remember that being lgbtq does not “cause” any of these things, but that lgbtq people may be at higher risk due to experiences of marginalization and discrimination.

A recent study published in the journal *Pediatrics* found that lgbtq people who **experienced higher levels of rejection** in adolescence were:

- 8.4 times more likely to have attempted suicide
- 5.9 times more likely to report high levels of depression
- 3.4 times more likely to use illegal drugs or engage in unprotected sex

This is compared with lgbtq peers who reported **no or low levels of family rejection**.<sup>1</sup>

Since most Safe Zone workshop participants are likely thinking about lgbtq youth and young adults, it is appropriate to start with an understanding of the school environment as experienced by many lgbtq people. One can assume that those who are some decades from a school environment likely had worse experiences.

Take a moment or two to allow people to read through some of the following statistics. Have each individual pick / write down two points to keep in mind as the group continues with either Exercise 2—Option A or Exercise 2—Option B.

### *National Climate Survey on Homophobia in Canadian Schools* <sup>2</sup>

- 3 in 4 LGBTQ students and 95% of transgender students felt unsafe at school, compared to 1 in 5 straight students.
- 1 in 2 transgender students reported that staff never intervened when homophobic comments were made, compared to 34.1% of LGB respondents.
- 6 in 10 LGBTQ students reported being verbally harassed about their sexual orientation.
- 9 in 10 transgender students, 6 in 10 LGB students, and 3 in 10 straight students were verbally harassed because of their expression of gender.
- Almost 2 in 5 transgender students and 1 in 5 LGB students reported being physically harassed due to their expression of gender.
- 1 in 4 LGB students had been physically harassed about their sexual orientation.

<sup>1</sup> Ryan, Caitlin, David Huebner, Rafael M. Diaz and Jorge Sanchez. Family Rejection as a Predictor of Negative Health Outcomes in White and Latino Lesbian, Gay, and Bisexual Young Adults. *Pediatrics*, Vol. 123 No. 1 January 2009, pp. 346-352.

<sup>2</sup> Egale Canada, 2009

***National School Climate Survey<sup>1</sup> (US):***

- 60.8% of LGBT students reported that they felt unsafe in school because of their sexual orientation, and 38.4% felt unsafe because of their gender expression.
- 31.7% of LGBT students missed a class and 32.7% missed a day of school in the past month because of feeling unsafe, compared to only 5.5% and 4.5%, respectively, of a national sample of secondary school students.
- 86.2 % of LGBT students reported being verbally harassed, 44.1% reported being physically harassed and 22.1% reported being physically assaulted at school in the past year because of their sexual orientation
- 66.5% of LGBT students reported being verbally harassed, 44.1% reported being physically harassed and 22.1% reported being physically assaulted at school in the past year because of their gender expression.
- 38.6% of LGBT students reported that school staff never intervened when homophobic remarks were made in their presence; 42.6% regarding negative remarks about gender expression.

***Shared Differences: The Experiences of Lesbian, Gay, Bisexual and Transgender Students of Color in Our Nation's Schools<sup>2</sup> (US):***

- LGBT students of color who were minorities in their school were much more likely to feel unsafe and experience harassment because of their race or ethnicity than those who were in the racial/ethnic majority.
- Across all groups, sexual orientation and gender expression were the most common reasons LGBT students of color reported feeling unsafe in school.
- More than 4 out of 5 students, within each racial/ethnic group, reported verbal harassment in school because of sexual orientation and about 2/3 because of gender expression.
- At least 1/3 of each group reported physical violence in school because of sexual orientation.

<sup>1</sup>Gay Lesbian and Straight Education Network (GLSEN), 2007

<sup>2</sup>GLSEN, 2009

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## Exercise 2 - Option A

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We live in a world that is full of myths and inaccurate information about lgbtq people. No one is immune to the effect of living amongst these beliefs, no matter what our sexual orientation or gender identity.

Read through *Myths and Facts*, either individually or in a group. Discuss responses to the following questions:

1. Have you heard some of these myths before; are there any other common myths you have heard?
2. How does living in an environment where these myths persist affect an lgbtq person?
3. How do they affect a straight or cisgender person?
4. How can you become aware of myths that you have learned as facts?
5. How can you correct myths when you hear them repeated?

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## Exercise 2 - Option B

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We live in a world that is full beliefs and assumptions that are based in heterosexism (the assumption heterosexuality is the only sexual orientation or the superior one). The nature of cultural assumptions is that they are very hard to see, especially when one is part of the majority. The *Heterosexuality Questionnaire* was developed in the 1970s by Martin Rochlin, Ph.D. It reverses some of the questions that gay and lesbian people are asked, in order to point out how absurd or ignorant they are.

Individually take two minutes and try to answer the questionnaire and note any reactions you have to them. (Note that this is framed for heterosexuals. If you are not heterosexual, you can note the reactions you have to the questions and participate in the group discussions.)

In small groups of 2-3, discuss the following:

1. What kinds of reactions did you have as you tried to answer the questions?
2. What are some of the heterosexist assumptions behind the questions?
3. How does living in an environment where these assumptions exist affect an lgbtq person?
4. How do they affect a non-lgbtq person?
5. How can you start to notice when you encounter these assumptions?

## Myths and Facts

### **It's a "lifestyle"**

It's sometimes said that lgbtq people live a "gay lifestyle." The problem with that word is that it can trivialize lgbtq people and the struggles they face. Being lgbtq is no more a lifestyle than being straight or cisgender — it's a life, just like anyone else's.

### **LGBTQ people are not religious**

LGBTQ people practice many different religions and spiritualities. There are LGBTQ religious groups that identify with every major world religion. This is despite the fact that religion is often used to justify homophobic beliefs and actions.

### **Bisexual people are confused / can't be monogamous**

Bisexuality is a sexual orientation. Bisexuals are as capable as anyone of making a commitment to a partner they love.

### **The sex assigned to a person at birth is their "real" sex or gender**

Sex is assigned at birth on the basis of a cursory look at the infant's genitals. In about 1% of births, there is some ambiguity in the external sex organs and mistakes can be made. There can also be inconsistencies between a person's internal reproductive organs, chromosomes, hormones, external sex organs or secondary sex characteristics.

### **All transgender people are gay or lesbian**

There is no direct correlation between gender identity and sexual orientation. Transgender people may identify as homosexual, bisexual or heterosexual.

### **All gay men and lesbians are upper middle class and white**

The images in the mainstream gay media often reflect only those individuals who have the financial access to media resources. As a result, the mainstream media does not accurately represent the diversity of the lgbt community, which is made up of people of every race, ethnicity, age, religion, ability and socioeconomic class.

### **LGBTQ people can "change" or be "cured"**

No scientifically valid evidence exists that shows that people can change their sexual orientation, although some people do repress it. The most reputable medical and psychotherapeutic groups say you should not try to change your sexual orientation as the process can actually be damaging.

### **LGBTQ people can't have families**

According to the 2000 (US) Census, more than 1 million children — probably many more — are being raised by same-sex couples nationwide. The American Psychological Association and other major medical and scientific researchers have stated that children of gay and lesbian parents are as mentally healthy as children raised by straight parents.

### **Being LGBTQ is a mental disorder**

In 1973 the American Psychiatric Association (APA) removed "homosexuality" from the list of mental disorders, as there is no correspondence between being gay and being mentally ill.

"Gender identity disorder" remains on the list, though many advocate for its removal. However, if removed, health insurance companies will not cover hormone treatment and/or surgery for transgender people who seek these options.

## Heterosexuality Questionnaire

1. What do you think has caused you to be heterosexual?
2. When and how did you first decide you were a heterosexual?
3. If you've never slept with a person of the same sex, how do you know you wouldn't prefer it? Isn't it possible that all you need is a good gay lover?
4. Isn't it possible your heterosexuality is just a phase you may grow out of?
5. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
6. To whom have you disclosed your heterosexual tendencies? How did they react?
7. Why do heterosexuals place so much emphasis on sex? Why are they so promiscuous?
8. Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?
9. If you were to have children, would you want them to be heterosexual knowing the problems they'd face?
10. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
11. Why do you insist on being so obvious, and making a public spectacle of your heterosexuality? Can't you just be who you are and keep it quiet?
12. How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusively heterosexual lifestyle, and remain unwilling to explore and develop your homosexual potential?
13. Heterosexuals are noted for assigning themselves and each other to narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy role-playing?
14. Even with all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
15. How could the human race survive if everyone were heterosexual like you, considering the menace of overpopulation?
16. There seem to be very few happy heterosexuals. Techniques have been developed that could help you change if you really wanted to. Have you considered trying therapy?
17. Could you really trust a heterosexual therapist/counselor to be objective and unbiased? Don't you fear he/she might be inclined to influence you in the direction of his/her own preferences?
18. How can you enjoy a full, satisfying sexual experience or deep emotional rapport with a person of the opposite sex when the differences are so vast? How can a man understand what pleases a woman, or vice-versa?

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## Exercise 3 - Sending Signals

Time: 15 min

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*Goal:* To begin to understand what signals you are sending to lgbtq people and allies, and to plan actions and practice words that are more likely to indicate safety.

We all send out signals through our words and actions (or lack thereof), about our thoughts, beliefs and experiences. When an adult says “boys don’t cry” in response to a child’s tears, he is not likely to feel free to talk through his feelings. When a racist joke is both spoken and goes unchallenged, that sends a clear message to everyone who is present. Similarly, messages are also sent that indicate levels of safety and understanding to an lgbtq person. Below are lists of (in)actions or words that may be experienced as “green lights,” “yellow lights,” or “red lights” as an lgbtq person decides how safe they feel or open they will be to a particular person or in a particular situation.

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### Exercise 3 - Option A

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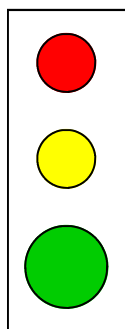
Divide into small groups of 3-4 people. Read the lists of “red,” “yellow” and “green” actions. Role-play a situation where you demonstrate “green lights.” If that was easy/fast, do more.

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### Exercise 3 - Option B

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Divide into small groups of 3-4 people. Read the lists of “red,” “yellow” and “green” actions. Brainstorm and record more specific examples of things you could do or say that fit a “green light” description or add to the “green light” list. Come up with as many as you can. Leave a few minutes for small groups to share with the whole group. (Depending on how many groups there are, just share highlights.)



#### RED

- Staying silent in response to discrimination and inequality
- Making homo/bi/transphobic comments
- Discouraging others’ attempts to create welcoming environments
- Repeating / perpetuating myths and stereotypes
- Using language that assumes everyone is straight

#### YELLOW

- Using gender neutral language
- Not making homo/bi/transphobic comments
- Talking in general terms about your thoughts on diversity, minorities, etc

#### GREEN

- Voicing support for lgbtq people, ie. Talking about things in the news that relate to lgbtq equality
- Responding to homo/bi/transphobic comments, ie. Saying why you think the comment is not ok
- Engaging on religious grounds, ie. Not backing off when religion is used to justify homo/bi/transphobic beliefs
- Verbally / visually identifying yourself as a safe person, ie. Having lgbtq related books in your office
- Acting in solidarity with lgbtq people for equal rights and protections, ie. Working for inclusive policies / laws

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## Exercise 4 - Listening and Responding

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Time: 20-25 min

*Goal:* To practice good listening and supportive responding skills, especially in situations when a person is sharing lgbtq related issues.

If you're living a life of green lights, chances are that eventually someone you know is going to share with you a challenge, joy or experience they've had related to sexual orientation or gender identity (their own or someone else's). When this happens, it's important to remember all the basic "good friend" skills you already have—listen to what they are saying and feeling, show you care, respect their autonomy and choices, honor their confidence (confidentiality), be actively supportive, etc.

Get volunteers to participate in a role-play. The volunteers do not need to fit the demographics of the characters. If you are not in a College/University setting, change the example to something more applicable. Have the role-players look at their descriptions.

Student – You have been struggling with how to come out to your family, and have decided this is it, when you go home for Thanksgiving you're going to make the announcement. You're quite nervous about what kind of response you will get. You're talking to two of your professors to get some support or guidance. You're also afraid your parents will cut you off and you won't be back to class after the break.

Faculty/Staff 1 – You've been out since you were 15. You're a strong and vocal lgbtq advocate. You think it's absolutely necessary for all queer people to come out. You think the student just needs to bite the bullet.

Faculty/Staff 2 – You're uncomfortable talking about sexuality. You care about the student. You are concerned and nervous about the College's reputation as a Christian institution, and what parents will say and do if "this issue" gets out there.

Let the role play happen for 2-3 minutes, until it seems done, or until it starts to fall apart, whichever comes first. (Make sure both "faculty" have had a chance to respond to the "student.")

Briefly, have the volunteers note how they were feeling in the role-play, and if there's anything they would like to highlight that they felt worked particularly well or not well.

There are two options of how to end Exercise 4. Option A offers more chances for individual practice and learning.

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## Exercise 4 - Option A

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Divide into small groups of 3. Designate one person the “student,” one person a listener/responder and one person an observer. The “student” will role-play the above example, the listener/responder will practice listening and responding to the best of their ability. Do this exercise a total of three times, so that everyone has a chance to be the listener/responder. Talk about what went well and how the listener/responder could have improved.

Do the exercise a total of three times so that everyone has a chance to be the listener/responder. The observer should watch the clock to ensure everyone gets a turn, and that each role-play is debriefed (eg 2 min role-play and 1 min discussion repeated 3 times).

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## Exercise 4 - Option B

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Staying in the large group, discuss these questions:

1. What did the faculty/staff do and say that was particularly helpful to the student.
2. What did the faculty/staff do and say that was particularly unhelpful.
3. What are some specific ideas that the faculty/staff could do or say that would be helpful.

Have the faculty/staff try responding again, this time ignoring their role descriptions and being themselves. Use the same volunteers, or new volunteers. Repeat a few times, with new tries and larger group feedback/suggestions until people are satisfied that the group as a whole has done a good job responding to the student.

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## Exercise 5 - Assessing the Current Environment

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Time: 15-20 min

*Goal:* To make a summary assessment of the culture, policies and practices at your institution that relate to lgbtq welcome.

Have a recorder write down the words “welcoming” and “work on” somewhere where everyone can see them. Around the word “welcoming,” brainstorm all the ways that your College/University is welcoming to lgbtq people and allies. Around the word “work on,” brainstorm ways that lgbtq people at your College / University are treated differently, have fewer options, or do not have the same protections as non-lgbtq people. You will use this brainstorm in Safe Zones Module 2 to start planning how you will make your campus a safer place for lgbtq people and allies.

If you’re having difficulty thinking of ways your institution may or may not be experienced as a welcoming place, see some of the questions from a survey BMC conducted in 2005 called *The Kaleidoscope Continuum of Care*.

**Note:** You will use these brainstorms in Safe Zones Module 2 to start planning how you will make your campus a safer place for lgbtq people and allies.

If your group cannot do Safe Zones Module 2 in the near future, take 10 minutes to:

1. Separate into peer groups—ie have students talk among themselves and staff/faculty talk to each other.
2. Each peer group should select 1-3 items from the “work on” brainstorm and talk about what they can do to create change that increases safety.
3. Come back as a larger group and make a commitment about the next step you will take to work towards safety on campus. Agreeing to continue with Safe Zones Module 2 is a simple next step.

## *The Kaleidoscope Continuum of Care: from Brethren and Mennonite Colleges and Universities*

### *Admission Policy and LGBT Recruitment*

- Does the institution admit openly lesbian, gay, bisexual and transgender students?
- Does the institution have goals for recruiting LGBT students
- Does the institution advertise a diverse campus including sexuality?
- Does the admissions department include visual or written messages welcoming LGBT prospective students?

### *Hiring Policies and LGBT Recruitment*

- Does the institution hire openly lesbian, gay, bisexual, or transgender faculty and/or staff?
- Does the institution have goals for hiring LGBT faculty and/or staff?
- When advertising for positions, does the institution advertise for diversity in sexual orientation?

### *Student and On-Campus Policies*

- Does the campus non-discrimination clause for students include sexual orientation and gender identity?
- Are staff and faculty trained on issues pertaining to LGBT student needs? (i.e. safe zone trainings, diversity workshops)
- When an incident of homophobia happens (i.e. hate speech, physical harm) are there procedures for reporting and resolving violations?
- Is there a commitment to education of LGBT issues and countering homophobia in the different departments?
- Is there a non-discrimination policy for faculty and/or staff?
- Are there partner benefits including same-sex couples?
- Are there any difference in policy or procedure regarding living arrangements between LGBT staff and faculty and their heterosexual counterparts?
- Is there a LGBT and/or allies student group on campus?
- If there is a LGBT and/or allies group, is it treated the same as other campus groups? (i.e. funding, representation, faculty contact, advertising)
- Are there specific opportunities for education on LGBT issues, outside of the classroom (conferences, speakers, vigils, etc...), that the institution offers?
- Does the LGBT and/or allies group have access to campus facilities, fundraising and advertising?
- Is the administration willing and able to spend time with LGBT students and groups in discussion of policies affecting LGBT students, staff, and faculty?

- Do the campus pastor/chaplain/priest and religious staff strive to meet the spiritual needs of lgbt students in a positive, non-judgmental way?
- Are sexuality issues included in discussion of other peace, justice, and cultural issues on campus?

*Lgbt Student Physical and Mental Healthcare*

- Are campus health and mental care professionals trained to meet the needs of lgbt students and to provide positive resources?
- During intake, is there optional self-identification for gender identity, sexual orientation, inclusive partner status ?
- Are there written policies explaining confidentiality for clients?
- Is there a comprehensive resource list for appropriate referrals for special lgbt health concerns?

*Overall lgbt Continuum*

- On a scale of 1-10 how would you rate your institution in terms of quality of life for lgbt students?
- On a scale of 1-10 how would you rate your institution in terms of quality of life for lgbt faculty/staff/administration?
- Why would you recommend that a lgbt prospective student attend your institution?

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## Exercise 6 - Probing Heterosexual Privilege

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Time: 10 min

*Goal:* To acquire or develop an understanding of heterosexual privilege, including how it operates in your life.

Though equality and fairness are highly valued and often assumed to be present in the US and Canada, people are in fact not born onto a level playing field. Some people possess unearned advantages because they belong to a particular group (white privilege, male privilege, etc.).

Heterosexual privilege is the combination of unearned advantages straight people possess in our current society, whether or not the privilege is conscious or desired. The Heterosexual Privilege List gives some examples.

Note: If you do not have heterosexual privilege, some of the questions in this exercise may not apply to you - participate where and how it makes sense.

*For most groups:*

In the large group, have people take turns reading the Heterosexual Privilege List. Reflect on and discuss the following questions:

1. What is your initial reaction to hearing this list?
2. In your head, pick three that either impact your daily life or have an all-encompassing effect. What does it feel like to have these advantages? What might it feel like not to?
3. Are there other things you would add to the list?

*For experienced groups:*

If the group already has a grounding in recognizing and understanding privilege, address the following:

1. Brainstorm some heterosexual privileges that could be put in the category of rights everyone should have, and some that are about having power over others. (For context, see Peggy McIntosh's article *White Privilege: Unpacking the Invisible Knapsack*.)
2. What does it feel like to have these privileges?
3. What are ways or situations where you can give up, not claim, or risk your privilege.

## Heterosexual Privilege List<sup>1</sup>

1. I can discuss my relationships and publicly acknowledge my partner (such as by having a picture of your lover on your desk, talking about weekend activities, etc) without fearing that people will automatically disapprove or think that I am being "blatant."
2. I can belong to the religious denomination of my choice and know that my sexuality will not be denounced by its religious leaders.
3. I know that I will not be fired from a job or denied a promotion because of my sexuality.
4. I can expect to be around others of my sexuality most of the time. I do not have to worry about being the only one of my sexuality in a class, on a job, or in a social situation.
5. I can act, dress, and talk as I choose without it being considered a reflection on people of my sexuality.
6. I can easily find a neighborhood in which residents will accept how I have constituted my household.
7. I can kiss my partner farewell at the airport, confident that onlookers will either ignore us or smile understandingly.
8. Our families and church community are delighted to celebrate with us the gift of love and commitment.
9. When my partner is seriously ill, I know I will be admitted to the intensive-care unit to visit her/him.
10. I can find appropriate cards for my partner, to celebrate special occasion like anniversaries.
11. I grew up feeling that my loves and friendships were healthy and normal.
12. If I experience violence on the street, it will not be because I am holding hands with my partner.
13. If I am traveling with my partner, we can choose public accommodations without having to worry about whether we are acceptable as a couple.
14. My partner and I can be in public spaces together; pretty well assured that we would not be harassed.
15. I have always known that there are other people like me in the world.
16. I am not asked to think about why my sexual orientation is what it is, nor am I asked why I made my choice to be public about my sexual orientation.
17. I can count on finding a therapist or doctor willing and able to talk about my sexuality.
18. I am guaranteed to find sex education literature for couples with my sexual orientation.
19. I can go for months without being identified or named as my sexual orientation.
20. If my day, week, or year is going badly I need not ask of each negative situation whether it has something to do with my sexual orientation.
21. \_\_\_\_\_
22. \_\_\_\_\_

<sup>1</sup> There are many similar lists based on Peggy McIntosh's *White Privilege: Unpacking the Invisible Knapsack*. With some editing, numbers 1-6 are from the U of Missouri LGBTQ Resource Center (<http://web.missouri.edu/~umcstudentlife/lgbt/resources/heterosexualprivilegeintro.pdf>), numbers 7-15 are from Mount Royal University ([www.mtroyal.ca/wcm/groups/public/documents/pdf/heterosexism\\_checklist.pdf](http://www.mtroyal.ca/wcm/groups/public/documents/pdf/heterosexism_checklist.pdf)), and numbers 16-20 are from a variety of other sources.

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## Exercise 7 - Probing Cisgender Privilege

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Time: 10 min

*Goal:* To acquire or develop an understanding of cisgender privilege, including how it operates in your life.

A person who is cisgender identifies with the same gender that they were assigned at birth. In other words, a person who is not transgender.

Similarly to privilege described in Exercise 6, cisgender privilege is the combination of unearned advantages cisgender people possess in our current society, whether or not the privilege is conscious or desired. The Cisgender Privilege List gives some examples.

If you do not have cisgender privilege, some of the questions in this exercise may not apply to you - participate where and how it makes sense.

*For most groups:*

In the large group, have people take turns reading the Cisgender Privilege List. Reflect on and discuss the following questions:

1. What is your initial reaction to hearing this list?
2. In your head, pick three that either impact your daily life or have an all-encompassing effect. What does it feel like to have these advantages? What might it feel like not to?
3. Are there other things you would add to the list?

*For experienced groups:*

If the group already has a grounding in recognizing and understanding privilege, address the following:

1. Brainstorm some cisgender privileges that could be put in the category of rights everyone should have, and some that are about having power over others. (For context, see Peggy McIntosh's article *White Privilege: Unpacking the Invisible Knapsack*.)
2. What does it feel like to have these privileges?
3. What are ways or situations where you can give up, not claim, or risk your privilege.

## Cisgender Privilege List<sup>1</sup>

1. Strangers don't assume they can ask me what my genitals look like and how I have sex.
2. My validity as a man/woman/human is not based upon how much surgery I've had or how well I "pass" as a non-Trans person.
3. I am not excluded from events which are either explicitly or de facto men-born-men or women-born-women only.
4. My politics are not questioned based on the choices I make with regard to my body.
5. I don't have to hear "So have you had THE surgery?" or "Oh, so you're REALLY a (incorrect sex or gender)?" each time I come out to someone.
6. I am not expected to constantly defend my medical decisions.
7. Strangers do not ask me what my "real name" (birth name) is and then assume that they have a right to call me by that name.
8. People do not disrespect me by using incorrect pronouns even after they've been corrected.
9. I do not have to worry that someone wants to be my friend or have sex with me in order to prove his or her "hipness" or "good" politics.
10. I do not have to worry about whether I will be able to find a safe and accessible bathroom or locker room to use.
11. I do not have to defend my right to be a part of "queer" space or movement, and lesbian, gay, and bisexual people will not try to exclude me from our movements in order to gain political legitimacy for themselves.
12. I do not have to choose between either invisibility ("passing") or being consistently "othered" and/or tokenized based on my gender.
13. I am not told that my sexual orientation and gender identity are mutually exclusive.
14. When I go to the gym or a public pool, I can use the showers.
15. If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment nor will all of my medical issues be seen as a product of my gender. ("Your nose is running and your throat hurts? Must be due to the hormones!")
16. My health insurance provider (or public health system) does not specifically exclude me from receiving benefits or treatments available to others because of my gender.
17. When I express my internal identities in my daily life, I am not considered "mentally ill" by the medical establishment.
18. I am not required to undergo extensive psychological evaluation in order to receive basic medical care.
19. The medical establishment does not serve as a "gatekeeper" which disallows self-determination of what happens to my body.
20. People do not use me as a scapegoat for their own unresolved gender issues.
21. \_\_\_\_\_
22. \_\_\_\_\_

<sup>1</sup> There are many similar lists based on Peggy McIntosh's *White Privilege: Unpacking the Invisible Knapsack*. This list, with minor editing, is from the Multicultural Resource Center at Oberlin College ([www.oberlin.edu/mrc/Workshops.Trainings/trans\\_trainings/CisgenderPrivilegeList.pdf](http://www.oberlin.edu/mrc/Workshops.Trainings/trans_trainings/CisgenderPrivilegeList.pdf))

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## Exercise 8 - From Support to Solidarity

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Time: 15-20 min

*Goal:* To explore what it means to be an ally in terms of perspective, approach, and effect.

What does it mean to be an “ally?” If someone says they are “welcoming” or “safe,” what are they saying about the way they think, speak and act? Any two people who consider themselves to be “lgbtq friendly” may live that out in very different ways, and both will likely change over the course of time.

The support - solidarity continuum is meant to help explore some of the concepts behind the question; “What does it mean to be an ally?” Take a moment or two to read through it, as a group or individually.

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### Exercise 8 - Option A

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Divide into pairs, and use the following scenario as a starting point for exploring various responses:

*Your friend recently came out as a transgender man and began living his life as Antonio. Many of your peers/colleagues continue to use the incorrect name and pronoun.*

Have one person role-play a response from the “support” end of the continuum. Then have the other person role-play from the “solidarity” end. (If you have extra time, both people can try both ends.) Talk about the differences between a support response and a solidarity response. Which would you prefer to receive, and why?

Return to the larger group. Ask for a volunteer to share a response that they feel captures the essence of “support,” and have them explain why. Repeat for “solidarity.”

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### Exercise 8 - Option B

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Divide into groups of 4-6. Draft two non-discrimination policies/clauses for your institution; one that fits the “support” column and one that fits the “solidarity” column. Talk about the differences between a support policy and a solidarity policy. Which would you prefer to work/study under, and why?

Return to the larger group. Listen to at least a couple of the groups share what they wrote, highlighting how the differences move the policy from one end of the continuum to the other.

	<b>Support</b>	.....	<b>Solidarity</b>
<b>Purpose</b>	sanctuary		advocacy
<b>Sphere of operation</b>	private		public
<b>Visibility</b>	low		high
<b>Engagement</b>	passive / reactive		proactive
<b>Change addresses</b>	individuals		systems / institutions
<b>Relationship to status quo</b>	remain part of		challenge to
<b>Labeled</b>	nice		radical
<b>Experienced as</b>	paternalistic		interactive
<b>Recognizes oppression when</b>	overt		overt and covert
<b>Relationship to oppression</b>	contributes through inaction		challenges through action
<b>Response to privilege</b>	recognizes but protects own		engages and risks own
<b>View of diversity</b>	minimizes difference		values difference
<b>Mantra</b>	"be patient"		"how can I contribute"

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## Exercise 9 - Benefits Approach

Time: 15-20 min

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*Goal:* To gain the capacity to speak to issues of equality from a benefits perspective.

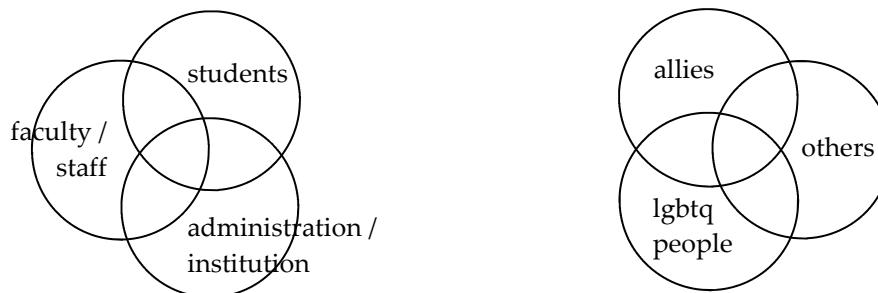
Often when people and institutions discuss the possibility of moving towards being safe and welcoming of lgbtq people, the focus is on obstacles and difficulties. Conversations can quickly turn to why fairness and equality are impossible, impractical or unachievable.

There are challenges, and they can be overcome. It is helpful to bring an awareness of what is gained, and to focus on how everyone in the institution will benefit if discrimination towards a particular group ends.

Take 1-2 minutes for individuals to write down or think about their responses to the following questions:

1. Why do you want your school to be a safe and welcoming place for lgbtq students and faculty?
2. Who would benefit, and how?

As a large group, brainstorm how various groups would benefit from your school becoming a welcoming and affirming place for lgbtq people. If you are having difficulty thinking of benefits, start with those listed on the next page. Some things are likely to benefit more than one group. As ideas are brainstormed, map them onto Venn diagrams:



Take 2-4 minutes to individually draft a summary of your perspective on equality (using a benefits approach), that you could share with someone in under 45 seconds. If it helps, imagine yourself in a particular situation such as advocating for a GSA to your peer, getting administration to commit to attend the next Safe Zone training, having a lunch conversation about the need for a non-discrimination policy, etc.

Hint: Think about values that you and others have in common.

Depending on time, practice out loud with each other in pairs, in small groups, or a few individuals in the larger group.

## Welcoming Brethren and Mennonite schools ...

- ✓ Enhance the level of academic discourse by offering fresh insights and particular experiences
- ✓ Build environments of physical and emotional safety where students can excel to their academic potential
- ✓ Eliminate the need for secrecy and enable people to more fully participate in campus life
- ✓ Become safe places for youth who are struggling with issues related to sexuality (not just lgbtq related), which increases safer and healthier sexual decisions and practices
- ✓ Enable supportive chaplains/counselors/professors to resolve the disconnect between their personal beliefs and public actions, and free them to fulfill their commitments to all students
- ✓ Gain the resources, gifts and skills of lgbtq people, their families and allies who previously could not or would not teach or study at the school
- ✓ Attract students who are looking for a setting where curiosity and diversity are valued, and who are interested in Brethren and Mennonite values of social justice and human rights
- ✓ Can stand firmly for human rights and justice for all people, with words that are consistent with practices
- ✓ Can conduct academic work on issues related to sexuality and ethics, or sexuality and theology that both has and is perceived to have academic integrity
- ✓ \_\_\_\_\_
- ✓ \_\_\_\_\_

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## Exercise 10 - Stepping Forward

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Time: 30-35 min

*Goal:* To discern and plan concrete next steps towards equality.

Return to the notes taken during *Exercise 5 - Assessing the Current Environment*, and review them very briefly to refresh people's memory.

Note: If Module 1 was completed at an earlier date, it may take a few extra minutes for this step.

Separate into peer groups in a way that makes sense to your circumstances (ie. students in one group, faculty and staff in another). As a peer group, select a small number of items from the "work on" brainstorm list. Talk about actions you could take to address them. Then spend a few minutes deciding on three concrete steps you will commit to take, including who is taking responsibility for what, and when.

Have the peer groups report back to the larger group a summary of what they have discussed, including the planned actions. After hearing each other, consider if there are ways the faculty can support the student actions, and vice versa.

## Glossary

**Note:** *These definitions are not meant to be comprehensive. Nor are they definitive, as our understandings continue to evolve. Definitions include excerpts from Revolutionary Voices: A Multicultural Queer Youth Anthology. by Amy Sonnie.*

**Ally:** A non-LGBTQ person who works in solidarity both with other heterosexual people and with the queer community to aid in the struggle against hate, discrimination, and the heterosexist and patriarchal norms present in our culture. Being an ally means: sharing the power, taking a risk, taking responsibility, opening yourself up to the unknown, realizing that you are part of the solution, leveling the playing field, accepting differences, making allowances, and leading by action. It is important for an ally to join LGBTQ persons in solidarity, and not play a patronizing role in the journey towards equality.

**Androgyny:** Displaying characteristics of both or neither of the two culturally defined genders.

**Biphobia:** Hatred and/or discrimination against bisexuals. Like *transphobia*, this form of discrimination comes from both the straight and gay communities. Some members of the straight community often collapse bisexuality into homosexuality and refer to bi people as “gay.” Thus, bisexuals often face the same forms of discrimination, difficulty in adopting children, and emotional and physical violence as the lesbian/gay community. Some members of the lesbian/gay community, on the other hand, often feel hostility toward bisexuals for being able to “pass” as straight or for being “confused.”

**Bisexual:** A person who is emotionally, spiritually, physically and/or sexually attracted to those of any sex or gender.

**Cisgender:** People whose gender identity matches the sex and gender role they were assigned at birth.

**Coming out:** The process of realizing, understanding, and accepting one’s sexual orientation or gender identity, usually involving the process of telling others. Because it’s a process, coming out is not a one-time occurrence, but happens each time one presents oneself as nonstraight. Because heterosexuality is part of the dominant culture, straight people do not have to come out. See also, *Outing*.

**FTM (Female to Male):** A male-identified person who was categorized as female at birth. (See also *MTF* and *transgender*)

**Gay:** A person who identifies as a man who is emotionally, spiritually, physically and/or sexually attracted primarily to other men. *Gay*, however is often used as an umbrella term for both same-gender loving men and women, and many women identify as *gay* rather than, or in addition to, *lesbian*.

**Gender:** Characteristics of masculinity and femininity that are learned or chosen. A person’s assigned sex does not always match their gender identity, and most people display traits of more than one gender. It is important to note that *gender* is different from and not inherently linked to *sexual orientation*.

**Gender bending:** Not conforming to stereotypical gender roles.

**Gender binary:** The concept that there are only two genders and that they are inherently connected to biological sex.

**Gender identity:** Describes the gender with which a person identifies (i.e, whether one perceives oneself to be a man, a woman, or describes oneself in some less conventional way.)

**Genderqueer:** A term used by some people who identify outside of the traditional two-gender or gender-binary sys-

tem. This term refers primarily to gender identity rather than sexual orientation.

**Heterosexism:** The belief that heterosexuality is “normal,” or superior to other sexual orientations. It is one of the central ideas behind homo-, bi- and transphobia and is key to maintaining patriarchy. This often takes form as systemic or institutional heterosexism.

**Homophobia:** Hatred and/or discrimination based on perceived or actual sexuality or gender identity. Homophobia manifests itself in a variety of ways, including verbal threats, jokes, physical/emotional violence, and discrimination in adoption, marriage, employment, *et cetera*.

**Internalized homophobia:** A hatred or fear of one’s own existing or potential homosexuality. It is largely responsible for the staggering numbers of queer teen suicides, depression, and substance abuse. It is also a contributing factor in violence against those perceived to be LGBTQ. Internalized *ableism, biphobia, racism, sexism, and transphobia*, likewise, are responsible for shame, negative body image, and violence within our communities. Though the word *internalize* sounds negative, it is possible to internalize positive self-images and pride.

**Intersex:** Describes people born with some combination of male and female sex organs. According to the Intersex Society of North America, “Anatomic sex differentiation occurs on a male/female continuum, and there are several dimensions.” It is estimated that anywhere from 1 in 100 to 1 in 2,000 infants is born intersexed, but the most common reaction by the medical establishment is to “fix” these babies immediately through surgical means. Many consider surgeries to often be medically unnecessary and a form of mutilation.

**Lesbian:** A person who identifies as a woman who is emotionally, spiritually, physically and/or sexually attracted primarily to other women.

**LGBTQ:** Lesbian, Gay, Bisexual, Transgender, Questioning/Queer.

**MTF (Male to Female):** A female-identified person who was categorized as male at birth. (See also *FTM* and *transgender*)

**Outing:** When an LGBTQ person has their identity shared with others without their permission. Depending on a person’s situation, being outed could cause great damage to their life and well-being. The term refers to “coming out of the closet.”

**Queer:** Is sometimes used as an umbrella term for those who identify as lesbian, gay, bisexual, transgender, or intersex. Historically, the term was used as an insult against those perceived to be LGBTQ. For this reason, its use can be controversial. It has been reclaimed by some lgbt people, especially younger generations. It can be a political statement which advocates breaking binary thinking and seeing both sexual orientation and gender identity as potentially fluid.

**Questioning:** A term used to describe a person who is unsure about their sexual orientation and chooses to label themselves as “questioning.”

**Safe Space/Zone:** A safe space is a place where LGBTQ or questioning individuals feel comfortable and secure in being who they are. In this place, they can talk about their gender identity or sexual orientation without fear of being criticized, judged, or ridiculed. A safe space does not provide advice, but rather a caring environment for the sharing of concerns.

**Sexual orientation:** The orientation within human beings, which leads them to be emotionally, spiritually, physically

and/or sexually attracted to persons of one gender, another gender, or multiple genders. One's sexual orientation may be homosexual, heterosexual, bisexual, asexual, or other, *et cetera*.

**Straight [Non-Gay, Heterosexual]:** Someone who is emotionally, spiritually, physically, and/or sexually attracted primarily to members of another sex/gender.

**Transgender:** An umbrella term for people whose gender identity is different from the sex and gender role they were assigned at birth. Transgender people can be heterosexual, homosexual, bisexual, and may not identify as queer. *Genderqueer* people may or may not identify with this term.

**Transsexual:** A person whose gender identity is different from the sex they were assigned at birth, so they may take hormones or get sex reassignment surgery (SRS). Policies differ from location to location regarding the point in one's journey when a transsexual individual can legally change their name and other legal documents. *Transsexual* is often seen as a clinical, even dated term.

**Transphobia:** Hatred and/or discrimination against people who break or blur gender roles and sex characteristics. Transphobia is mandated by a gender regime that says we are either man or woman, masculine or feminine. Like *biphobia*, it is prevalent in both straight and lesbian/gay communities.

**Two-Spirit:** A concept present in some, but not all, indigenous cultures across North America and parts of Central and South America. It is a term of reverence, traditionally referring to people who display both masculine and feminine sex or gender characteristics. Those who are Two-Spirited are highly respected, and are often healers and leaders thought to possess a higher spiritual development.

## Resources

*\* denotes youth focus*

### Websites - faith based

#### **Brethren Mennonite Council for LGBT Interests** <[www.bmclgbt.org](http://www.bmclgbt.org)>

*BMC provides programming, support and advocacy for gay, lesbian, bisexual and transgender individuals and their families and friends in the Mennonite and Brethren traditions.*

#### **The Institute for Welcoming Resources** <[www.welcomingresources.org](http://www.welcomingresources.org)>

*The purpose of this ecumenical group is to provide the resources to facilitate a paradigm shift in multiple denominations whereby churches become welcoming and affirming of all congregants regardless of sexual orientation and gender identity.*

### Websites - family and friends

#### **\*Children of Lesbians and Gays Everywhere (U.S.)** <[www.colage.org](http://www.colage.org)>

*COLAGE is a national movement of children, youth, and adults with one or more lesbian, gay, bisexual, transgender and/or queer (LGBTQ) parent/s. We build community and work toward social justice through youth empowerment, leadership development, education, and advocacy.*

#### **Parents and Friends of Lesbians and Gays** <[www.pflag.org](http://www.pflag.org)>

*PFLAG promotes the health and well-being of gay, lesbian, bisexual and transgender persons, their families and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal civil rights. PFLAG provides opportunity for dialogue about sexual orientation and gender identity, and acts to create a society that is healthy and respectful of human diversity.*

### Websites - lgbtq

#### **Canadian Human Rights Commission** <[www.chrc-ccdp.ca/default-en.asp](http://www.chrc-ccdp.ca/default-en.asp)>

*The Canadian Human Rights Commission administers the Canadian Human Rights Act and is responsible for ensuring compliance with the Employment Equity Act. Both laws ensure that the principles of equal opportunity and non-discrimination are followed in all areas of federal jurisdiction.*

#### **Egale Canada** <[www.egale.ca](http://www.egale.ca)>

*Egale Canada is a national organization that advances equality and justice for lesbian, gay, bisexual, and trans-identified people and their families across Canada.*

#### **\*Gay, Lesbian and Straight Education Network (U.S.)** <[www.glsen.org](http://www.glsen.org)>

*GLSEN strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression.*

#### **Human Rights Campaign** <[www.hrc.org](http://www.hrc.org)>

*The Human Rights Campaign is America's largest civil rights organization working to achieve gay, lesbian, bisexual and transgender equality.*

**Intersex Society of North America <[www.isna.org](http://www.isna.org)>**

*The Intersex Society of North America (ISNA) is devoted to systemic change to end shame, secrecy, and unwanted genital surgeries for people born with an anatomy that someone decided is not standard for male or female.*

**National Gay and Lesbian Task force [www.nglftf.org](http://www.nglftf.org) (US)**

The mission of the National Gay and Lesbian Task Force is to build the grassroots power of the lesbian, gay, bisexual and transgender (LGBT) community by training activists, equipping state and local organizations with the skills needed to organize broad-based campaigns to defeat anti-LGBT referenda and advance pro-LGBT legislation. Their Policy Institute, the movement's premier think tank, provides research and policy analysis to support the struggle for complete equality.

**\*National Youth Advocacy Coalition (U.S.) <[www.nyacyouth.org](http://www.nyacyouth.org)>**

*The National Youth Advocacy Coalition (NYAC) is a social justice organization that advocates for and with young people who are lesbian, gay, bisexual, transgender, or questioning (LGBTQ) in an effort to end discrimination against these youth and to ensure their physical and emotional well-being.*

**\*The Safe Schools Coalition <[www.safeschoolscoalition.org](http://www.safeschoolscoalition.org)>**

*The Safe Schools Coalition is an international public-private partnership in support of gay, lesbian, bisexual and transgender youth, that is working to help schools - at home and all over the world - become safe places where every family can belong, where every educator can teach, and where every child can learn, regardless of gender identity or sexual orientation.*

**\*The Trevor Project (U.S.) <[www.thetrevorproject.org](http://www.thetrevorproject.org)>**

*The Trevor Project operates the only accredited, nationwide, around-the-clock crisis and suicide prevention helpline for LGBTQ youth.*

**The World Professional Association for Transgender Health <[www.wpath.org](http://www.wpath.org)>**

*As an international interdisciplinary, professional organization, the mission of the World Professional Association for Transgender Health (WPATH) is to further the understanding and treatment of gender identity disorders by professionals in medicine, psychology, law, social work, counseling, psychotherapy, family studies, sociology, anthropology, sexology, speech and voice therapy, and other related fields.*

**Books**

\*Brown, Timothy and Leanne McCall Tigert, Eds. Coming Out Young and Faithful. Cleveland: The Pilgrim Press, 2001.

\*Clapp, Steve, Kristen Leverton Helbert, and Angela Zizak. Faith Matters: Teenagers, Religion and Sexuality. Fort Wayne, IN: LifeQuest Publications, 2003.

\*Clapp, Steve. The Gift of Sexuality: Empowerment for Religious Teens. Fort Wayne, IN: LifeQuest Publications, 2006.

\*Huegel, Kelly, ed. GLBTQ: The Survival Guide for Queer & Questioning Teens. Minneapolis: Free Spirit, 2003.

King, Michael A., Ed. Stumbling Towards a Genuine Conversation On Homosexuality. Cascadia Publishing House, 2007.

McDougall, Bryce ed. My Child Is Gay: How Parents React When They Hear the News. Crows Nest NSW: Allen & Unwin, 2006.

Mollenkott, Virginia Ramey. Omnigender: a Trans-Religious Approach. Pilgrim Press, 2007.

Rogers, Jack. Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church. Westminster John Knox Press, 2009.

Showalter Kreider, Roberta. The Cost of Truth: Faith Stories of Mennonite and Brethren Leaders and Those Who Might Have Been. Strategic Press, 2004.

Wills, Gary. What Jesus Meant. Penguin Group, 2007.

### Movies

All God's Children. Dir. Dee Mosbacher and Frances Reid. 2001.

*Prominent religious, intellectual, and political leaders, family members and activists speak out about the role of the Church and the importance of commitment to equal rights and social justice for all people.*

\*Camp Out. Dir. Larry Grimaldi and Kirk Marcolina. 2006.

*10 Midwestern teenagers attend a summer camp for gay Christian youth.*

De Colores. Dir. Peter Barbosa and Garrett Lenoir. Eyebite Productions, 2001.

*Coming out in Hispanic families is explored from the points of view the families as well as those coming out.*

For the Bible Tells Me So. Dir. Daniel G. Karlslake. Atticus Group, 2007.

*The stories of five Christian families who have a gay child.*

The Making of a Gay and Lesbian Community: Before Stonewall. Dir. Greta Schiller and Robert Rosenberg. First Run Features, 1984.

*A history of the gay community before the Stonewall riots of 1969.*

\*In My Shoes: Stories of Youth with LGBT Parents. Dir. Jennifer Gilomen. Frameline, 2007.

*A youth-produced documentary film by and about children of LGBT parents.*

Milk. Dir. Gus Van Sant. Focus Features, 2008.

*The story of Harvey Milk, his struggles as an American gay activist who fought for gay rights and became California's first openly gay elected official.*

Prayers for Bobby. Dir. Russell Mulcahy. TV. Daniel Sladek Entertainment, 2009.

*The story of Mary Griffith and her struggles to accept her gay son..*

Transgeneration. Dir. Jeremy Simmons. Logo Entertainment, 2005.

*An eight part documentary series about four transgender college students.*