



Safe Zone

Modules 1, 2 & 3

2016 Edition

A Program of BMC for LGBT Interests



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INTRODUCTION

GETTING STARTED

Welcome to Safe Zone

Welcome to Safe Zone. This resource is meant to be used as a half day or two 75 minute and one 90 minute workshop 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.

GOALS OF SAFE ZONE

- To gain a beginning understanding of the diversity of the “lgbtqi2a community” and the words most often used to describe members of this community.
- To increase understanding of what it is like to be lgbtq given factors in the current environment.
- 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.
- To practice good listening and supportive responding skills, especially in situations when a person is sharing lgbtq related issues.
- To make a summary assessment of the culture, policies and practices at your institution that relate to lgbtq welcome.
- To acquire or develop an understanding of heterosexism and heterosexual privilege, including how it operates in your life.
- To acquire or develop an understanding of cissexism and cisgender privilege, including how it operates in your life.
- To explore what it means to be an ally in terms of perspective, approach, and effect.
- To gain the capacity to speak to issues of equality and justice from a benefits perspective.
- To discern and plan concrete next steps towards a welcoming institution.
- To gain knowledge about institutionalized oppression as it affects lgbtq people, and in the specific ways it affects lgbtq people and trans people (see *A Note about Acronyms* below) in similar and different ways in Mennonite and Brethren contexts.

GUIDING ASSUMPTIONS

All learning and work environments should be safe and free of injustice, prejudice and harassment. Workshop participants share a desire to create spaces that are safe(r) for lgbtq people.

FACILITATING SAFE ZONE

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

CREATING A SAFE ZONE IN THE 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 other 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 “Do’s” and “Do not’s” are followed.

HISTORY OF THE TERM “SAFE ZONE” OR “SAFE SPACE”

In *Mapping Gay L.A.*, author Moira Kennedy traces the origins of the concept “safe space” to the women’s movement. She states that a safe space, “implies a certain license to speak and act freely, form collective strength, and generate strategies for resistance...a means rather than an end and not only a physical space but also a space created by the coming together of women searching for community.” Kennedy also argues that the first safe spaces were gay and lesbian bars and women’s consciousness raising groups. Malcolm Harris, writing for *Fusion* states, “with anti-sodomy laws in effect, a safe space meant

somewhere you could be out and in good company—at least until the cops showed up. Gay bars were not ‘safe’ in the sense of being free from risk, nor were they ‘safe’ as in reserved. A safe place was where people could find practical resistance to political and social repression.” In 1989, Gay & Lesbian Urban Explorers (GLUE) developed a safe spaces program, which included diversity training sessions and anti-homophobia workshops. GLUE used an inverted pink triangle inside a green circle as a symbol of safe spaces and asked “allies to display the magnets to show support for gay rights and to designate their work spaces free from homophobia.” This curriculum was developed following the consistent use of the term safe space during the 1960s and 1970s in the women’s movement.

Harris also traces the use of the term in academia to the fact that “many left-wing organizers retreated to the academy, particularly the humanities and social sciences, where they developed increasingly nuanced political schematics based on their experience.” Within these schematics, safe spaces came to be used in more and more complicated ways. Harris states that safe spaces began to be marked by “gender neutral bathrooms, asking people’s preferred pronouns, trigger warnings, internal education ‘anti-oppression’ trainings, and creating separate auxiliary spaces for identity groups to organize their particular concerns.” At the same time, new understandings of oppression that came with Kimberle Crenshaw’s coinage of the term intersectionality increased standards for what constitutes a safe space. Harris states that part of this understanding was the idea that, “We are also responsible for the way in which we reproduce existing power relations at their most micro levels.” Interestingly, Harris also argues that, “Though the ideal of a safe space seems increasingly complicated, the language has proliferated.” It is also important to note that the rhetoric of safe spaces is not universally accepted. Harris states, “Some of the fiercest attacks have come from inside queer theory itself.” Some argue that the concept of safe spaces limits dialogue. An important aspect of safe spaces is that people are not free to say oppressive and triggering things without accountability and consequences. Some have chosen the term safe(r) space, brave space or other variants of the term. Safe zone is also often used in a similar manner.

A NOTE ABOUT ACRONYMS

Throughout this manual, where appropriate, the acronym “**lgbtq**” will be used. This acronym stands for lesbian, gay, bisexual, transgender, and queer or questioning. In Module 1: Sexual Orientation, the terms **non-heterosexual** and “**lgbpq**” will be used interchangeably. This acronym stands for lesbian, gay, bisexual, pansexual and queer. In Module 2: Gender Identity, **trans** and **transgender** will be used interchangeably. When discussing more broad definitions and understandings of oppression against the **lgbtq** community, we will use this acronym; when speaking specifically about sexual orientation, we will use non-heterosexual or **lgbpq** and when speaking specifically about gender identity, we will use **trans** or **transgender**.

MODULE 1

SEXUAL ORIENTATION

Exercise 1: Terms 101

10 MINUTES

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 in terms of sexual orientation.

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. See the Gender and Sexuality Encyclopedia on bmclgbt.org/kaleidoscope for more detailed information about terms.

| MATCHING TERMS | MOST OFTEN DESCRIBES... |
|-----------------------|---|
| LESBIAN | a. A person is a person who does not experience sexual attraction |
| SGL | b. A person who experiences attraction to the same and other genders. |
| QUESTIONING | c. A woman who experiences exclusive romantic and sexual attraction to her own gender or sex. |
| ASEXUAL | c. A person who experiences exclusive romantic and sexual attraction to their own gender or sex. It is most often used to describe men, but is also used to describe women. |
| QUEER | d. A person who experiences sexual and romantic attraction to others regardless of sex or gender. |
| GAY | e. Someone who is unsure of their sexual orientation and/or gender identity and is in process of discerning this about themselves. |
| BISEXUAL | f. Stands for “same gender loving,” and is used in African American communities. The expression was “adopted as an Afrocentric alternative to Eurocentric homosexual identities (e.g. gay and lesbian).” |
| HETEROSEXUAL/STRAIGHT | g. Used as an umbrella term to mean anyone who is not cisgender and heterosexual. The word has taken on many different many meanings throughout history, most recently as a slur for lgbtq people and has now taken on this usage. This term is also often used as a personal identifier, as an ambiguous identity that is not heterosexual and/or cisgender. |
| PANSEXUAL | h. A person who experiences exclusive sexual and romantic attraction to the other sex or gender. |

Exercise 2: Increasing Understanding

15 MINUTES

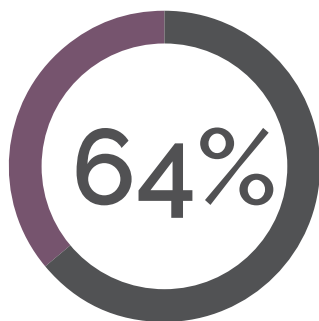
Goal: To increase understanding of what it is like to be lgbpq given factors in the current environment. There are many “bad news” statistics about lgbtq people, including lgbtq youth, related to depression, substance abuse, homelessness, etc. It is important to remember that being lgbtq does not “cause” any of these things, but that lgbtq people may be at higher risk due to experiences of marginalization and discrimination.

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.

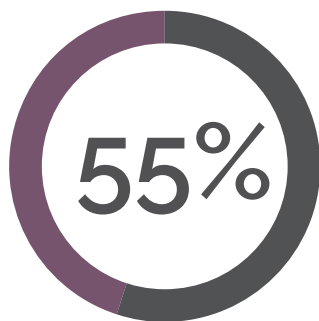
Take a moment or two to allow people to read through some of the following statistics.

Have each individual pick / write down two points to keep in mind as the group continues with the discussion of myths and facts.

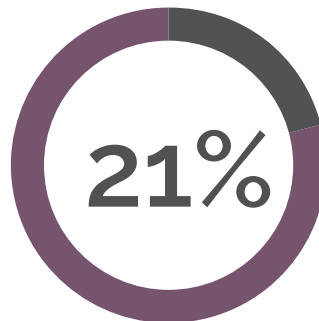
NATIONAL CLIMATE SURVEY IN CANADIAN SCHOOLS



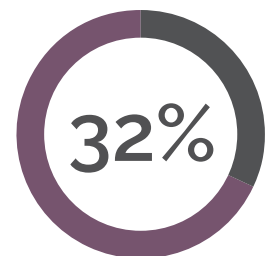
of lgbtq students reported that they felt unsafe at school



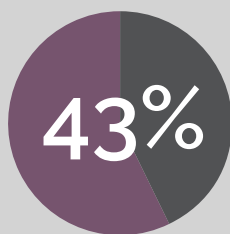
of sexual minority students reported verbal harassment due to gender expression



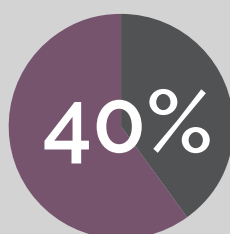
of sexual minority students reported being physically harassed or assaulted due to sexual orientation



of female sexual minority students reported verbal harassment due to sexual orientation

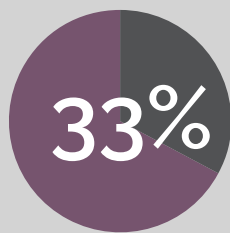


female bisexual students

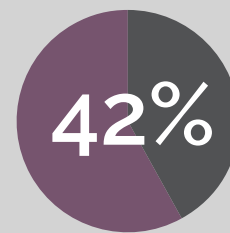


gay male students

These groups reported having experienced sexual harassment in school in 2010.

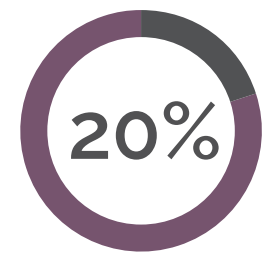


lesbian students



male bisexual students

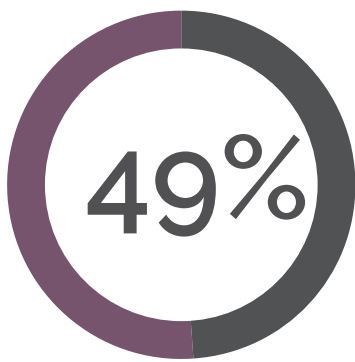
"Lesbian students may be less likely than gay male or trans students to perceive their experiences of harassment as sexual" (17).



of male sexual minority students reported verbal harassment due to sexual orientation

Statistics from the Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools

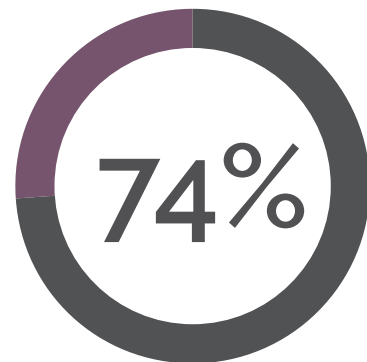
2013 NATIONAL CLIMATE SURVEY- UNITED STATES



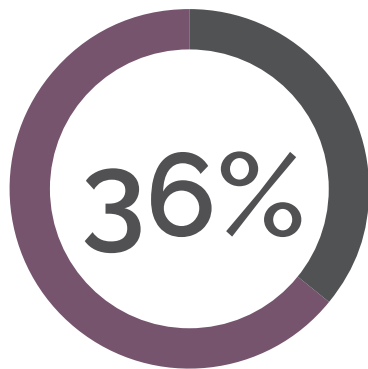
of lgbt students reported electronic harassment



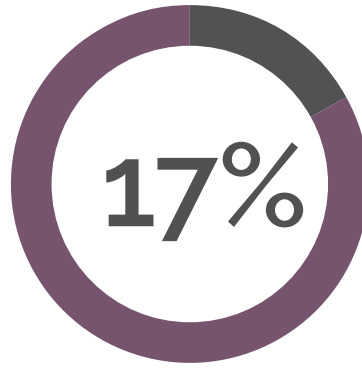
of lgbt students felt unsafe at school due to their sexual orientation



of lgbt students reported verbal harassment due to sexual orientation



of lgbt students reported physical harassment due to sexual orientation

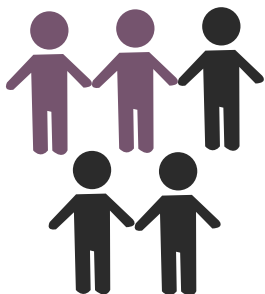


of lgbt students reported physical assault due to sexual orientation

"The final sample consisted of a total of 7,898 students between the ages of 13 and 21. Students were from all 50 states and the District of Columbia and from 2,770 unique school districts" (3).

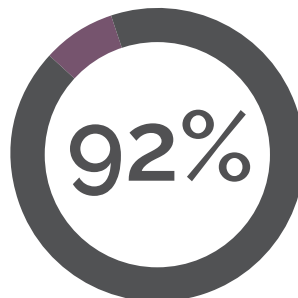
Statistics from the Gay, Lesbian and Straight Education Network (GLSEN) 2013 National School Climate Survey

OTHER IMPORTANT STATISTICS



2 in 5

lgbt youth say the community in which they live is not accepting of lgbt people¹



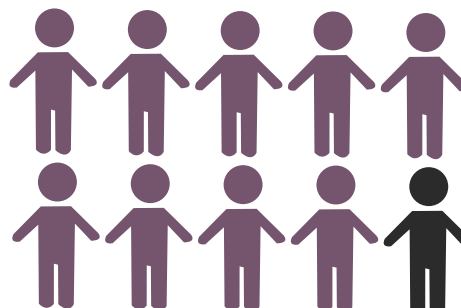
of lgbt youth say they hear negative messages about being lgbt²

28

states do not have state-wide non-discrimination laws that cover sexual orientation³



of homeless youth identify as lgbtq, but compose 5-10% of the total youth population in the U.S.⁴



9 in 10

lgbt youth say they are out to their close friends, 64% say they are out to their classmates⁵

DISCUSSING MYTHS AND FACTS

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 is.

Read through the myths and facts below, either individually or in a group. Keeping a few of the statistics in mind, 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/heterosexual 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?

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.

All transgender people are gay or lesbian | There is no direct correlation between gender identity and sexual orientation. Transgender people may identify as gay, bisexual, pansexual, asexual 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 disorder. "Gender dysphoria" 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.

Exercise 3: Understanding Homophobia and Biphobia 15 MINUTES

Goal: To increase understanding of the way homophobia and biphobia operate in our lives on a personal and interpersonal level.

Before reading and discussing the personal assessment, we need to define what homophobia and biphobia are in general terms.

Homophobia is often used as a catchall to describe oppression against lgbtq people, but is also used in specific terms. The term is also often used to describe the fear of being gay, in addition to the irrational and prejudicial fear of gay people. In *Wimmin, Wimps and Wallflowers: An Encyclopædic Dictionary of Gender and Sexual Orientation Bias in the United States*, Phillip Herbst states that homophobia, "can be both "conscious or unconscious aversion to and fear of homosexual—also bisexual or transgendered [sic]—people, homosexuality and homosexual communities and culture."

Biphobia is a more specific term that describes the irrational and prejudicial fear or aversion to bisexuality. The term came into currency in the 1990s and is often used to describe hostility toward bisexual people in both gay and lesbian communities and straight or heterosexual communities.

Now, read through the personal assessment list and discuss in small groups what else you think could be added to this list and your responses to the questions. Be honest about your experiences, socialization and thoughts about each question. Discuss the ways you can change your patterns of thinking and actions so that you do not perpetuate homophobia and biphobia.

Note: This list is meant to incite conversation about personal and interpersonal homophobia and biphobia, rather than looking at the larger societal consequences and structures that have created these ideas and stereotypes. In Exercise 4, we will discuss those consequences and heterosexism.

HOMOPHOBIA AND BIPHOBIA PERSONAL ASSESSMENT

- ◆ Do you stop yourself from doing or saying certain things because someone might think you are lgbpq?
- ◆ Would you be offended if someone thought you were gay, lesbian, bisexual or pansexual?
- ◆ How do you react when same-gender or same-sex couples show public displays of affection?
- ◆ Have you ever responded to learning about someone's non-heterosexuality by saying or thinking "what a waste"?
- ◆ How would you react to having an lgbpq roommate?
- ◆ When learning about someone's non-heterosexuality, are you afraid they will make sexual advances towards you?
- ◆ Have you ever asked invasive questions about a person's sexual experiences and sexual identity after learning they are gay, lesbian, bisexual or pansexual?
- ◆ Do you make blanket statements about the ways men or women should behave based on the preferences of the other gender? (i.e. All women should wear makeup because men like when women wear makeup)
- ◆ Do you believe the expression of gay, lesbian, bisexual, and pansexual identities is "adult" and inherently more sexual than heterosexuality and must be kept from children?

- ◆ Do you consume any pornography or media that fetishizes and objectifies lesbians and bisexual women?
- ◆ Have you asked two women to kiss in a public space for your own gratification?
- ◆ Have you assumed that bisexual people are confused about their sexuality?
- ◆ Have you thought that bisexual people are all promiscuous or incapable of monogamy?
- ◆ Have you assumed that bisexual people are in denial about their sexuality (because they are “actually” gay or straight)?
- ◆ Have you assumed that bisexual people need a male and female partner to be satisfied?
- ◆ Have you believed that bisexual people are attracted to everyone?
- ◆ Have you used the words lesbian, gay, bisexual or any of their derivatives as an insult?
- ◆ Do you assume that everyone you meet is heterosexual?
- ◆ Have you defended feminism by saying “not all feminists are lesbians” or something similar?
- ◆ Have you used the qualifier “no homo” when doing something you believe could lead to others perceiving you as gay?
- ◆ Are there any jobs, positions, or professions that you think lgbpq people should be barred from holding or entering? If yes, why?
- ◆ Have you outed (revealed to someone who did not previously know) an lgbpq person without their consent?
- ◆ Have you questioned an lgbtq person’s faith or assumed that lgbtq people cannot be religious?

Exercise 4: Understanding Heterosexism

20 MINUTES

Goal: To acquire or develop an understanding of heterosexual privilege, including how it operates in your life. To make a summary assessment of the culture, policies and practices at your institution as they relate to heterosexism.

Before discussing heterosexual privilege and assessing the way it functions at your specific institution, take a look at where the term heterosexism comes from:

The term “**heterosexism**” was first used in print in 1979 by J. Penelope in *Articulation of Bias*, meaning, “Prejudice and antagonism by heterosexual persons towards homosexuals; discrimination against homosexuals.” Today the term is used to encompass more than just oppression against gay people, but against all non-heterosexual people, including bisexual, pansexual, asexual, etc. people. Phillip Herbst further articulates its definition, “[Heterosexism] takes form in a number of assumptions that indicate that the ‘straight’ orientation is considered normal and is institutionalized in the traditional family and the larger patriarchal society.”

Prejudice against non-heterosexual people + power = heterosexism

Heterosexism is institutionalized through the normalizing of heterosexuality at the expense of lgbpq and non-heterosexual identities. Some forms of heterosexism are more blatant, such as discriminatory hiring practices, while others are subtler. Another important facet of heterosexism is the lack of representation of out or open lgbpq people in the media, politics and other parts of public life. Heterosexism produces heterosexual privilege.

PROBING HETEROSEXUAL PRIVILEGE

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.

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 Checklist

1. I can discuss my relationships and publicly acknowledge my partner (such as by having a picture of your partner 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. My religious faith is not questioned because of my sexual orientation.
22. -----
23. -----

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/~umcstudentlifelgbt/resources/heterosexualprivilegeintro.pdf>), numbers 7-15 are from Mount Royal University (www.mtroyal.ca/wcm/groups/public/documents/pdf/heterosexism_checklist/pdf), and numbers 16-20 are from a variety of other sources.

ASSESSING THE CURRENT ENVIRONMENT

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 your college/university is welcoming to lgbtq people on the basis of sexuality/sexual orientation. 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 based on sexual orientation. You will use this brainstorm in Module 3 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.

The Kaleidoscope Continuum of Care

ADMISSION POLICY AND LGBTQ RECRUITMENT

- ☐ Does the institution admit openly lgbtq students?
- ☐ Does the institution have goals for recruiting lgbtq students
- ☐ Does the institution advertise a diverse campus including sexuality?
- ☐ Does the admissions department include visual or written messages welcoming lgbtq prospective students?

HIRING POLICIES AND LGBTQ RECRUITMENT

- ☐ Does the institution hire openly lgbtq faculty and/or staff?
- ☐ Does the institution have goals for hiring lgbtq 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 lgbtq 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 lgbtq 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 or same-gender couples?
- ☐ Are there any difference in policy or procedure regarding living arrangements between lgbtq staff and faculty and their heterosexual counterparts?
- ☐ Is there a lgbtq and/or allies student group on campus?
- ☐ If there is a lgbtq 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 lgbtq issues, outside of the classroom (conferences, speakers, vigils, etc...), that the institution offers?
- ☐ Does the lgbtq and/or allies group have access to campus facilities, fundraising and advertising?
- ☐ Is the administration willing and able to spend time with lgbtq students and groups in discussion of policies affecting lgbtq students, staff, and faculty?
- ☐ Do the campus pastor/chaplain/priest and religious staff strive to meet the spiritual needs of lgbtq

The Kaleidoscope Continuum of Care (continued)

- ☐ students in a positive, non-judgmental way?
- ☐ Are sexuality issues included in discussion of other peace, justice, and cultural issues on campus?

LGBTQ STUDENT PHYSICAL AND MENTAL HEALTHCARE

- ☐ Are campus health and mental care professionals trained to meet the needs of lgbtq 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 LGBTQ CONTINUUM

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

Exercise 5: Impact of Silence Exercise

15 MINUTES

Adapted from the California Faculty Association Safe Zone Ally Training Manual

Overview: This is an interactive exercise that allows participants to experience what it is like for many closeted lgbtq people who are unsure if it is safe to come out. The participants are challenged to engage in a conversation without discussing what is most important to them.

Note: Because this exercise requires “getting to know you” work in pairs, ideally participants should be separated from participants whom they know.

Goals: This exercise is meant to be an ice breaker where participants can become comfortable talking in smaller groups before discussing in the larger group.

This exercise is also meant to create a more comfortable and safe environment for participants. Participants will learn about the experiences of closeted lgbtq people.

INSTRUCTIONS

Tools: Index cards or small sheets of paper for each participant

Pens/pencils

Time cards

Timekeeper

On the index cards provided, write down the following. You will have two minutes so do not think too hard. Make sure that other participants cannot see what you are writing and that you are not looking at others' cards.

- ◆ Your job and what you do
- ◆ The three most important people in your life
- ◆ Three most important events that have occurred in your life
- ◆ Three things you enjoy doing the most during your free time

After you are done with your note card, pair up with someone you do not know or know well.

You have just met the person with whom you are paired and can't wait to tell them all about yourself. Each partner in the pair has two minutes to tell their partner all about themselves, but you cannot discuss anything you wrote on your index cards. The listener should not talk very much as the speaker describes themselves.

After two minutes, switch and the person who was listening now does the talking.

After the second person has shared, return to the larger group. Take ten minutes to engage in some processing and discussion questions:

- ◆ What did you learn about this person?
- ◆ What kind of person does the person you just met seem?
- ◆ How much energy and conscious attention did it take to talk about yourself without mentioning the items on your index card?
- ◆ What was it like to do this exercise? How did it feel?

MODULE 2

GENDER IDENTITY

Exercise 1: Terms 101 + Pronouns 101

15 MINUTES

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 in terms of gender identity

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.

TERMS 101

| MATCHING TERMS | MOST OFTEN DESCRIBES... |
|----------------|---|
| THEY | a. A person who does not identify with the gender and/or sex assigned to them at birth, either wholly or partially. |
| FAAB/MAAB | b. A person who identifies with the gender and/or sex assigned to them at birth. |
| TRANSITION | c. A woman who was assigned male at birth. Sometimes the acronym MTF (male-to-female) is used to describe them. |
| INTERSEX | d. A man who was assigned female at birth. Sometimes the acronym FTM (female-to-male) is used to describe them. |
| TWO-SPIRIT | e. An identity taken on by a variety of people who feel that, in some way, the very substance of their genders lies outside the gender binary's two labels of "male" and "female." |
| CISGENDER | f. An umbrella term covering any gender identity that doesn't fit within the gender binary. The label may also be used by individuals wishing to identify as falling outside of the gender binary without being any more specific about the nature of their gender. |
| TRANS WOMAN | g. A gender identity which refers to a gender which varies over time. |
| GENDERQUEER | h. The external manifestation of one’s gender identity, usually through ‘masculine,’ ‘feminine,’ or gender-variant behavior, clothing, haircut, voice or body characteristics. |
| ASSIGNED SEX | i. One’s innermost concept of self as male, female, a blend of both or neither. |

| | |
|-------------------|--|
| NON-BINARY | j. A term used by psychologists and physicians to describe people who experience significant dysphoria (distress) with the sex and gender they were assigned at birth.” |
| MISGENDER | k. Female assigned at birth/male assigned at birth |
| TRANS MAN | l. The process by which some people strive to more closely align their internal knowledge of gender, with its outward appearance. Some people might begin dressing, using names and pronouns and/or be socially recognized as another gender. Others modify their bodies through medical interventions. |
| GENDER FLUID | m. A term used by some indigenous North Americans to describe gender-variant individuals in their communities. |
| GENDER EXPRESSION | n. A gender-neutral pronoun |
| GENDER IDENTITY | o. The experience of being labeled by someone as having a gender other than the one you identify with. |
| GENDER DYSPHORIA | p. A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male. |
| TRANSGENDER | q. A way to refer to the sex that was put on your birth certificate without making assumptions about your actual/current sex, body or identity. |

PRONOUNS 101

In pairs, complete the following sentences with a gender-neutral or non-binary third person pronoun. See the Gender Neutral and Non-binary pronouns table below for a list of pronouns.

_____ go/goes to the park every day.

I gave the keys to _____

_____ books are on the table.

Are these books _____?

Taylor looked at _____ in the mirror.

| SUBJECT | OBJECT | POSSESSIVE ADJ. | POSSESSIVE PRONOUN | REFLEXIVE |
|---------|--------|-----------------|--------------------|---------------|
| e/ey | em | eir | eirs | eirself |
| [name] | [name] | [name]'s | [name]'s | [name]'s self |
| per | per | pers | pers | perself |
| they | them | their | theirs | themselves |

CONTINUED ON NEXT PAGE

| | | | | |
|----|-----|-----|------|----------|
| ze | hir | hir | hirs | hirsself |
| ze | zir | zir | zirs | zirsself |
| xe | xem | xyr | xrys | xryself |

Try and get into the practice of using "they" or another gender neutral pronoun when referring to those whose gender you do not know. Practice sentences using gender-neutral and non-binary pronouns on your own, either in writing or speech. Ask each new person you meet what pronouns honor them. If you slip up occasionally, apologize and correct yourself. Do not refer to someone with the pronoun "it" unless they explicitly say to refer to them that way.

HISTORICAL INFORMATION ABOUT SINGULAR THEY

The pronoun "they" came into English in 1200 from a Scandinavian source, from Old Norse *þeir*, Old Danish and Old Swedish *þer*, *þair*. It was originally a masculine plural demonstrative noun, from Proto-Germanic **thai*, and from Proto-Indo-European **to-*. In Old English, it replaced pronouns *hi*, *hie* and plural *he*, *heo*, *she*, *it* by the fifteenth century. The colloquial use meaning "anonymous people in authority" is recorded from 1886 or 1852. The Oxford English Dictionary record the use of *they* as "the subjective case of the third person plural pronoun of undetermined gender: *he or she*" from 1375. It also states that this use has "sometimes been considered erroneous."

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

Since at least the fifteenth century, *they*, *them*, *their*, *theirs* and *themselves* or *themselves* have been used as singular pronouns. In Britain, Australia and North America, singular *they* is widely used in conversation. Some linguists trace the criticism of singular *they* as grammatically incorrect to the sixteenth century, "when English grammar began to be a subject of study, some rules of Latin grammar were applied to English; and...the Latin-based rules of grammatical agreement might have been seen as forbidding the English singular 'their' construction." Later, in the late eighteenth and early nineteenth century, prescriptive grammarians started to criticize the singular use of *they*, because it did not accord with the logic of Latin.

The use of singular *they* has been accompanied by proposals for nonstandard pronouns, which arose in the nineteenth century, if not previously. Charles Crozat Converse proposed "thon" in 1884, where it was picked up by *Funk and Wagnall's Standard Dictionary* in 1898 and remained there as recently as 1964 and was included in *Webster's Second New International Dictionary*.

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

Exercise 2: Increasing Understanding

10 MINUTES

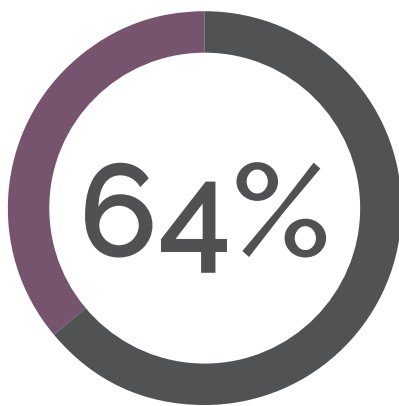
Goal: To increase understanding of what it is like to be lgbtq given factors in the current environment. There are many “bad news” statistics about lgbtq people, including lgbtq youth, related to depression, substance abuse, homelessness, etc. It is important to remember that being lgbtq does not “cause” any of these things, but that lgbtq people may be at higher risk due to experiences of marginalization and discrimination.

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.

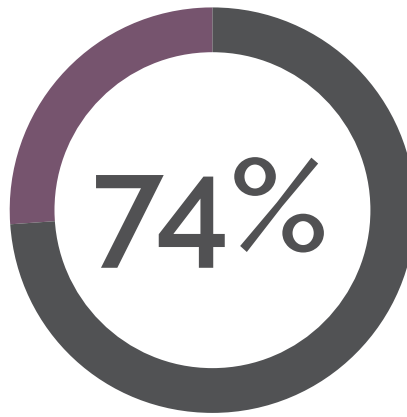
Take a moment or two to allow people to read through some of the following statistics.

Have each individual pick / write down two points to keep in mind as the group continues with the discussion of myths and facts.

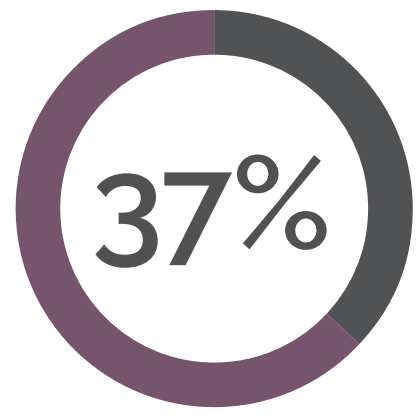
NATIONAL CLIMATE SURVEY IN CANADIAN SCHOOLS



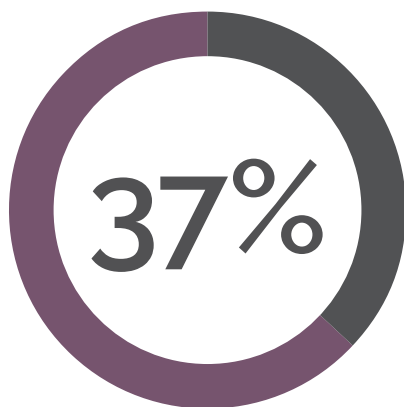
of lgbtq students reported that they felt unsafe at school



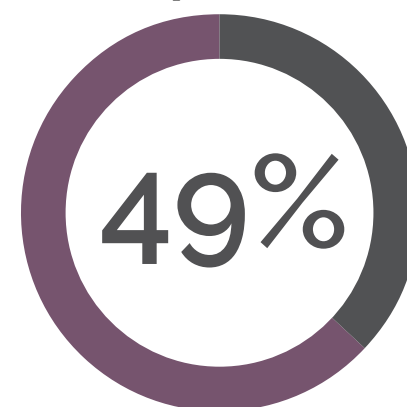
of trans students reported verbal harassment due to gender expression



of trans students reported verbal harassment due to sexual orientation



of trans students reported physical harassment or assault due to gender expression

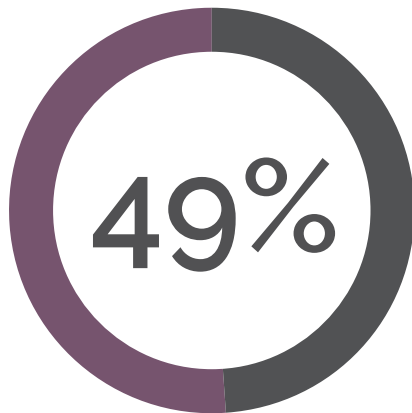


of trans students experienced sexual harassment in school in 2010

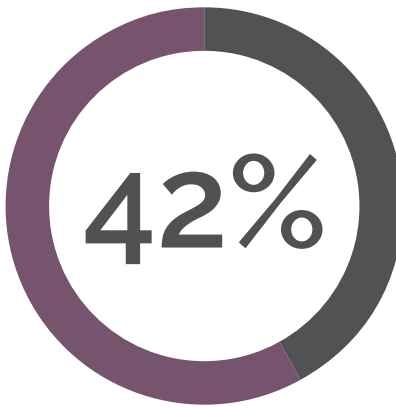
Many of the statistics in this survey included an important piece of intersectionality: that many trans students were harassed or assaulted due to both gender expression and sexual orientation.

Statistics from the Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools

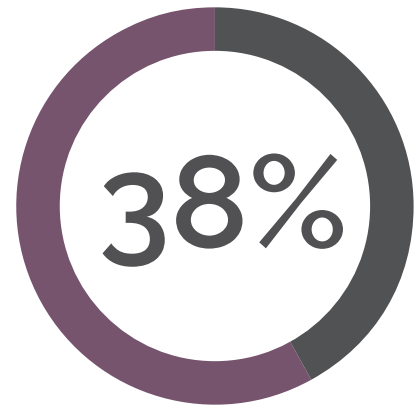
2013 NATIONAL CLIMATE SURVEY- UNITED STATES



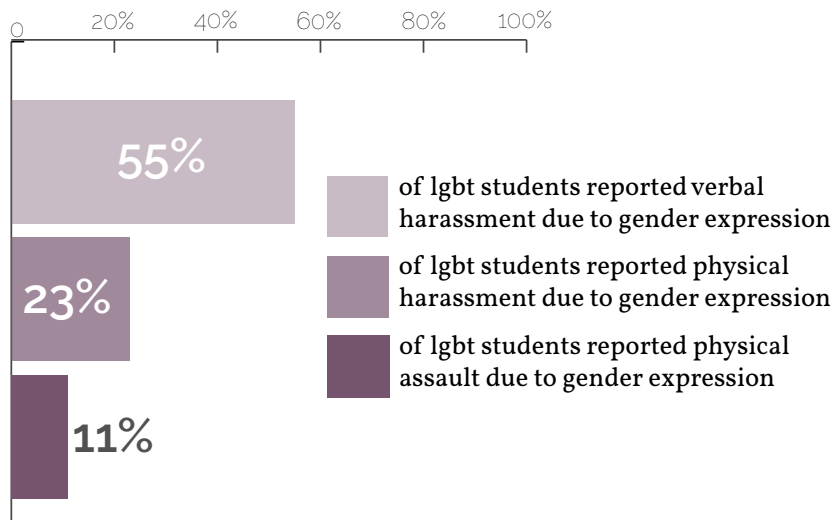
of LGBT students reported electronic harassment



of trans students were prevented from using their preferred name



of LGBT students felt unsafe at school due to their gender expression



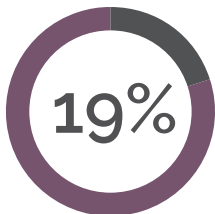
Unlike the Canadian survey, this GLSEN survey did not specifically ask LGBT students to identify themselves as trans or cisgender. As a result, statistics about gender expression were chosen for the purpose of this manual.

Statistics from the Gay, Lesbian and Straight Education Network (GLSEN) 2013 National School Climate Survey

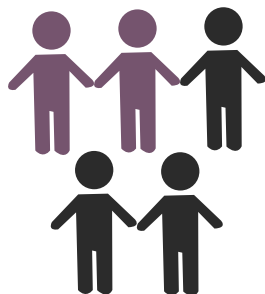
OTHER IMPORTANT STATISTICS

32

states do not have state-wide non-discrimination laws that cover gender identity¹



of transgender people have experienced violence or abuse from a family member²



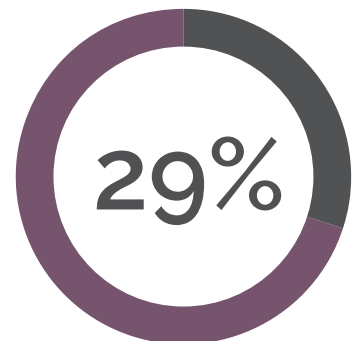
2 in 5

transgender people have attempted suicide. Sexual assault was the biggest cause, followed by physical assault, harassment in school, and job loss due to bias.³

transgender people are **four times** more likely to have a yearly household income of less than

\$10,000

compared to the general population⁴



of transgender and gender non-conforming people reported being harassed or treated disrespectfully by police officers; the rates are even higher for trans people of color⁵

DISCUSSING MYTHS AND FACTS

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 is.

Read through the myths and facts below, either individually or in a group. Keeping a few of the statistics in mind, 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?

All transgender people are gay or lesbian | There is no direct correlation between gender identity and sexual orientation. Transgender people may identify as gay, bisexual, pansexual, asexual or heterosexual.

Being LGBTQ is a mental disorder | In 1973 the American Psychiatric Association (APA) removed "homosexuality" from the list of mental disorders. "Gender dysphoria" 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.

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.

Transgender people live "crazy" lives | TV and media often portray transgender people doing drag performances, drugs and prostitution and as having hyper-masculine or hyper-feminine behavior. These portrayals are an incomplete, stereotypical view of transgender people. Trans people do "every day" things like cisgender people do.

All trans people have surgeries and go on hormones | Some transgender people go on hormones and have surgeries to more closely align their sense of self with their physical body, but many transgender people do not and are comfortable with their body without altering it.

All transgender people perform drag shows | Many of the people who participate in drag shows are cisgender. "Drag Queens and Drag Kings 'do drag' for theatrical, comedic, and at times, political purposes. When a trans woman wears women's clothing or a trans man wears men's clothing, they are not doing drag. Nor are they cross-dressing. They are just wearing their clothes."

All trans men are very masculine, all trans women are very feminine, all genderqueer people are androgynous | Transgender people have a wide variety of gender expressions, just as cisgender people do. Trans women can be masculine, trans men can be feminine.

Genderqueer and non-binary identities aren't "real" | Genderqueer people do experience their identities as very real. Many of them are in quite a difficult position; while they live in a society that is profoundly two-gendered, that system just doesn't work in their cases.

Modified from: <http://transwhat.org/debunked/> and <http://everydayfeminism.com/2012/08/myths-about-transgender-people/>

Exercise 3: Understanding Transphobia

15 MINUTES

Goal: To increase understanding of the way transphobia operates in our lives on a personal and interpersonal level.

Before reading and discussing the personal assessment, we need to define what transphobia is in general terms.

The term "**transphobia**" was first recorded in 1993, defined as "fear or hatred of transsexual or transgender people." Like homophobia and biphobia, the term is used to describe oppression against transgender people and the cultural hatred of transgender people as a social group as well as individuals. The term is often used to describe cultural attitudes about transgender people where cissexism is used to describe institutional oppression against transgender people.

Now, read through the personal assessment list and discuss in small groups what else you think could be added to this list and your responses to the questions. Be honest about your experiences, socialization and thoughts about each question. Discuss the ways you can change your patterns of thinking and actions so that you do not perpetuate transphobia.

Note: This list is meant to incite conversation about personal and interpersonal transphobia, rather than looking at the larger societal consequences and structures that have created these ideas and stereotypes. In Exercises 4 and 5, we will discuss those consequences and cissexism.

TRANSPHOBIA PERSONAL ASSESSMENT

- ◆ Have you used "real," "biological" or another similar term to describe the gender of a cisgender/non-transgender person?
- ◆ Have you repeatedly used the wrong pronoun for someone after they told you their preferred pronoun?
- ◆ Have you refused to use the correct (chosen) name for a transgender person?
- ◆ Have you asked invasive questions about sex, transitioning and/or genitalia after learning that someone is transgender?
- ◆ Have you made jokes or derogatory comments about someone you suspect is transgender?
- ◆ Have you asked for a transgender person's "real" (i.e. birth or given) name?
- ◆ Would you date a transgender person?
- ◆ Have you assumed that you can always identify someone who is transgender?
- ◆ Have you learned or thought that being transgender is a mental illness?

- ◆ Have you felt disgusted by or uncomfortable with transgender people?
- ◆ Have you dismissed a transgender person's gender identity as a fad or phase?
- ◆ Have you assumed that those who cross-dress do so for sexual gratification?
- ◆ Have you used an anti-trans slur or derogatory term to insult, invalidate or intimidate a transgender person (or someone you suspect is transgender)?
- ◆ Have you made fun of people for "making up" their gender identity?
- ◆ Have you expressed concern about a trans person interacting with children?
- ◆ Have you made a comment like "I would have never known" after learning that someone is transgender?
- ◆ Have you outed (revealed to someone who did not previously know) a transgender person without their consent?
- ◆ Do you consume any pornography or media that fetishizes and objectifies transgender people?
- ◆ Have you believed or do you believe that gender affirmation (or reassignment) is a "mutilation" of the body?
- ◆ Have you assumed that all trans women are sex workers?
- ◆ Have you policed or made comments about the gender expression of a trans person? This can include telling a trans person that if they wanted to be perceived as a "real" girl or boy, they need to dress or behave in a particular way.
- ◆ Have you thought that there is a universal transgender experience?
- ◆ Have you endorsed gender normative or binary culture or behaviors?
- ◆ Have you used phrases such as "both genders," "opposite sex or gender?"
- ◆ Have you conflated definitions of sex and gender by defining gender based on a person's genitalia? (i.e. all women are female assigned at birth and all men are male assigned at birth)

Exercise 4: Understanding Cissexism

15 MINUTES

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

Before discussing cisgender privilege and assessing the way it functions at your specific institution, take a look at where the term cissexism comes from:

Cissexism is often used as the term to describe institutional practices and policies that oppress trans people, while transphobia describes societal attitudes towards trans people. The related term "cissexual privilege" was coined by Julia Serano in her 2007 book, *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity*.¹ Prior to that, the term "cisgender privilege" appeared in academic literature. Serano and other sources define the term as, "the set of unearned advantages that individuals who identify with their biological sex accrue solely due to having a cisgender identity."

Prejudice against transgender people + power = cissexism

Cissexism is institutionalized through the normalizing of cisgender identities at the expense of transgender and non-binary identities. Cissexism can be easily seen in gendered bathrooms and housing. Another important facet of cissexism is the lack of representation of out or open transgender people in the media, politics and other parts of public life. Cissexism produces cisgender privilege.

PROBING CISGENDER PRIVILEGE

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 Module 1: Exercise 4, 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 Checklist

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 cisgender 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. My religious faith is not questioned because of my gender identity.
22. -----
23. -----

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)

Exercise 5: Trans-Specific Needs

15 MINUTES

Goal: To increase understanding in what transgender people need from institutions. To make a summary assessment of the culture, policies and practices at your institution that relate to transgender welcome.

The needs of transgender people often coincide with gay, lesbian and bisexual people, but there are many needs that are specific to transgender people that do not affect cisgender gay, lesbian and bisexual people.

In groups of 4-5, make a list of examples that fall under each category. For each example, note whether or not your institution addresses this need. Some categories may overlap, so feel free to put an example in more than one place. One example for each category has been supplied to get you started. You can also refer to Exercise 4 in Module 1 for ideas.

| CATEGORIES | EXAMPLES |
|-----------------|--|
| POLICIES | Non-discrimination policy that includes “gender identity” and not just sexual orientation. |
| | |
| | |
| ACCESS | Gender-neutral bathrooms in most, if not all, facilities. |
| | |
| | |
| TRANSITIONING | Access to healthcare related to transitioning, including hormone replacement therapy, psychiatric and psychological needs, and gender reassignment or affirmation surgery. |
| | |
| | |
| NAMING/PRONOUNS | Introductions in classroom settings, discussions and other forums that include introducing everyone’s name and pronouns. |
| | |
| | |

MODULE 3

BECOMING AN ALLY

Exercise 1: Sending Signals

15 MINUTES

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, that child is not likely to feel free to talk through their 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.

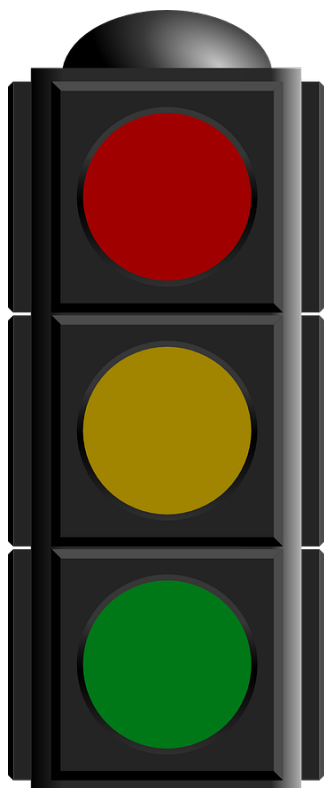
EXERCISE 1 — OPTION A

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.

EXERCISE 1 — OPTION B

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.)

SENDING SIGNALS STOPLIGHT



RED

- Staying silent in response to discrimination, inequality, and injustice
- Making homo/bi/transphobic comments
- Discouraging others’ attempts to create welcoming environments
- Repeating / perpetuating myths and stereotypes
- Using language that assumes everyone is straight and/or cisgender
- Using gendered pronouns when speaking about someone whose gender you do not explicitly know or using the wrong pronouns for someone who has already specified what their pronouns are

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, i.e. talking about things in the news that relate to LGBTQ equality
- Responding to homo/bi/transphobic comments, i.e. explaining why they are hurtful
- Engaging on religious grounds
- Verbally / visually identifying yourself as a safe person, i.e. having LGBTQ related books in your office
- Acting in solidarity with LGBTQ people for equal rights and protections, i.e. working for inclusive policies / laws

Exercise 2: Listening and Responding

20-25 MINUTES

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.

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 2. Option A offers more chances for individual practice and learning.

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.

EXERCISE 2 — OPTION A

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).

EXERCISE 2 — OPTION B

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.

EXERCISE 2 — OPTION B (CONTINUED)

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.

Exercise 3: Benefits Approach

15-20 MINUTES

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

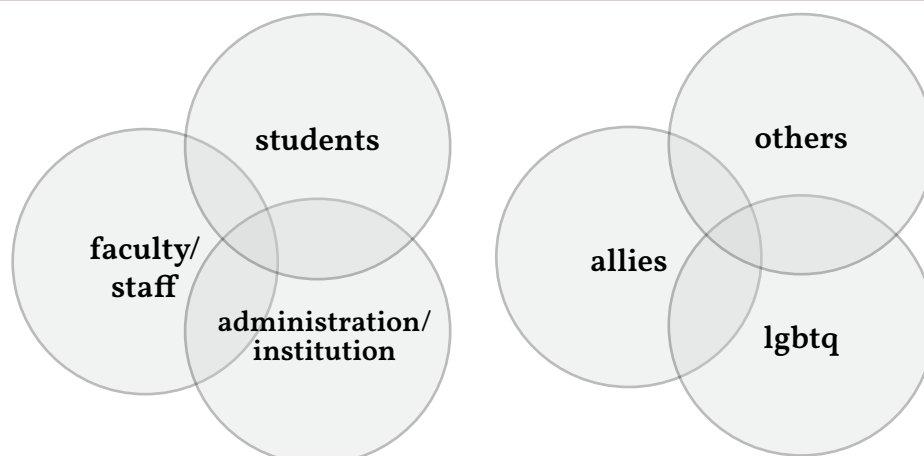
Often when people and institutions discuss the possibility of moving towards being safe and welcoming of lgbtq people, the focus is on obstacles and difficulties. Conversations can quickly turn to why fairness and equality are impossible, impractical or unachievable.

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 an lgbtq advocate club 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 Mennonite and Brethren 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
- ✓ _____
- ✓ _____

Exercise 4: From Support to Solidarity

15-20 MINUTES

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.

EXERCISE 4 — OPTION A

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 roleplay 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.”

EXERCISE 4 — OPTION B

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.

SOLIDARITY TO SUPPORT CONTINUUM ON NEXT PAGE

SUPPORT TO SOLIDARITY CONTINUUM

| | SUPPORT | SOLIDARITY |
|----------------------------|------------------------------|---------------------------|
| PURPOSE | sanctuary | advocacy |
| SPHERE OF OPERATION | private | public |
| VISIBILITY | low | high |
| ENGAGEMENT | passive/reactive | proactive |
| CHANGE ADDRESSES | individuals | systems/institutions |
| RELATIONSHIP TO STATUS QUO | remain part of | challenge to |
| LABELED | nice | radical |
| EXPERIENCED AS | paternalistic | interactive |
| RECOGNIZES OPPRESSION WHEN | overt | overt and covert |
| RELATIONSHIP TO OPPRESSION | contributes through inaction | challenges through action |
| RESPONSE TO PRIVILEGE | recognizes put protects own | engages and risks own |
| VIEW OF DIVERSITY | minimizes difference | values difference |
| MANTRA | "be patient" | "how can I contribute?" |

Exercise 5: Stepping Forward

30-35 MINUTES

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

Return to the notes taken during Module 1, Exercise 4: Understanding Heterosexism and Module 2, Exercise 5: Trans-Specific Needs and review them very briefly to refresh people's memory.

Note: If Module 1 and/or 2 were 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 (i.e. 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 evolve and words change meaning. If you would like to understand the historical context of these terms, visit the Kaleidoscope page on bmclgbt.org and download the Encyclopedia of Gender and Sexuality Terms in English. Definitions include excerpts from *Revolutionary Voices: A Multicultural Queer Youth Anthology* by Amy Sonnie, Wikipedia, The GLAAD Media Reference Guide, *Wimmin, Wimps & Wallflowers* by Phillip Herbst, and various other sources, which are cited in the entries.

ally — Sometimes referred to as a social justice ally. Within the context of the LGBTQ community, ally denotes someone who is not LGBTQ (i.e. heterosexual and cisgender), but who supports the LGBTQ community. 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.

asexual — An asexual person is a person who does not experience sexual attraction. The Asexuality Visibility & Education Network also articulates that asexuality is “an intrinsic part of who we are,” and not a choice like celibacy.

assigned sex — Assigned sex is “the sex one is labeled at birth, generally by a medical or birthing professional, based on a cursory examination of external and/or physical sex characteristics such as genitalia and cultural concepts of male and female sexed bodies.” This is a way to refer to someone's sex without making assumptions about their current sex, body and identity. Some common acronyms that accompany this concept are: FAAB/MAAB (female assigned at birth, male assigned at birth), DFAB/DMAB (designated female at birth, designated male at birth), AFAB/AMAB (assigned female at birth, assigned male at birth), CAFAB/CAMAB (coercively assigned female at birth, coercively assigned male at birth)

biphobia — Oppression that is unique to bisexual people, or the exclusion of bisexual people from both heterosexual and gay/lesbian 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 their same gender and other genders. The Bisexual Resource Center articulates, “I call myself bisexual because I acknowledge in myself the potential to be attracted, romantically and/or sexually, to people of more than one sex, not necessarily at the same time, not necessarily in the same way, and not necessarily to the same degree.”

cisgender — People whose gender identity matches the sex and gender role they were assigned at birth.

cissexism — Often used to describe institutional practices and policies that oppress trans people. Cissexism is also used to describe the ways that cisgender identities are normalized at the expense of trans people.

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 and being cisgender are part of the dominant culture, heterosexual and cisgender people do not have to come out.

FTM/ trans man — FTM is an acronym that stands for female-to-male. Trans men are assigned female at birth, and they identify as men. When referring to trans men, use he/him/his pronouns.

gay — A person who is emotionally, spiritually, physically and/or sexually attracted primarily to their own sex or gender. While it is most frequently used to describe men, gay is often used as an umbrella term for both same-gender or same-sex loving men and women, and many women identify as gay rather than, or in addition to, lesbian.

gender binary — The concept that there are only two genders and that they are inherently connected to biological sex.

gender dysphoria — Gender dysphoria is a formal diagnosis "used by psychologists and physicians to describe people who experience significant dysphoria (distress) with the sex and gender they were assigned at birth." It was first used in psychiatry in 1973. The term replaced "gender identity disorder" in the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders -V* to "better categorize the experiences of affected children, adolescent and adults."

gender expression — Gender expression is the external manifestation of one's gender identity, usually through 'masculine,' 'feminine,' or gender-variant behavior, clothing, haircut, voice or body characteristics. Gender expression is separate from gender identity.

gender fluid — A gender identity which refers to a gender which varies over time. A gender fluid person may at any time identify as male, female, neutrois, or any other non-binary identity, or some combination of these identities.

gender identity — For the most part today, gender is used to denote the socially constructed attributes of male and female people, as well as "one's innermost concept of self as male, female, a blend of both or neither."

gender variance/non-conformity — Behavior or gender expression by an individual that does not match masculine and feminine gender norms.

genderqueer — A term used by some people who identify outside of the traditional two-gender or gender-binary system. This term refers to gender identity rather than sexual orientation.

heterosexism — Refers "to biased views that favor heterosexual people and their sexual orientation and encourage prejudice against homosexual, bisexual," pansexual and other non-heterosexual people.

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/transphobia/biphobia — Refers to the negative perceptions, intolerance and stigmas toward lgbtq people and the processes by which an lgbtq person believes those are true about themselves. Internalized ableism, racism, sexism, and misogyny, 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.

intersectionality — The concept of intersectionality has been adopted by many different organizations, activist groups and academics as a theoretical groundwork for understanding oppression. Intersectionality highlights the ways that people can be multiply marginalized (i.e. a black woman is oppressed both for being black and being a woman) and the ways that a person can hold a position of privilege while also holding a marginalized position.

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.

lesbophobia — The intersection of homophobia and misogyny

lgbtq — An acronym standing for lesbian, gay, bisexual, transgender, queer/questioning. In some contexts, lgbtqia is used, where I stands for intersex and A stands for asexual.

misgender — The term misgender was coined by American transgender writer and biologist Julia Serano. Serano defines the word as, “the experience of being labeled by someone as having a gender other than the one you identify with.”

MTF/trans woman — MTF is an acronym that stands for male-to-female. Trans women's assigned sex is male at birth, and they identify as women. When referring to trans women, use she/her/hers pronouns.

non-binary — Similar to the term genderqueer, non-binary denotes those who identify outside of the gender binary. Often used an umbrella term to describe all identities that fall outside of the gender binary as well as a specific identity.

outing — When an lgbtq person has their identity shared with others without their consent. 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.”

pansexual — A person who emotionally, spiritually, physically and/or sexually is attracted to others regardless of sex or gender.

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 lgbtq 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/or gender identity and is in the process of discerning this about themselves.

safe space/safe 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. See the introduction of this manual for information about the history of the term "safe space."

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 gay, heterosexual/straight, bisexual, pansexual asexual, or other, etc.

SGL — An acronym standing for "same-gender loving." The term was coined by activist Cleo Manago for African American communities to describe gay and bisexual people. The expression was "adopted as an Afrocentric alternative to Eurocentric homosexual identities (e.g. gay and lesbian)." It has been in use since the early 1990s. The acronyms WLW, WSW, MLM and MSM also originated with the term SGL. WLW is an acronym for "women loving women," WSW for "women who have sex with women," MLM for "men loving men" and MSM for "men who have sex with men."

straight/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 straight/heterosexual, gay, bisexual, pansexual, asexual and may or may not identify as queer. Genderqueer and non-binary people may or may not identify with this term.

transition — The process by which some people strive to more closely align their internal knowledge of gender, with its outward appearance. Some people socially transition, whereby they might begin dressing, using names and pronouns and/or be socially recognized as another gender. Others undergo physical transitions in which they modify their bodies through medical interventions.

transmisogyny — Also seen as trans-misogyny. The intersection of transphobia or cissexism and misogyny.

transphobia — The term "transphobia" was first recorded in 1993, defined as "fear or hatred of transsexual or transgender people." Like homophobia and biphobia, the term is used to describe oppression against transgender people and the cultural hatred of transgender people as a social group as well as individuals. The term is often used to describe cultural attitudes about transgender people where cissexism is used to describe institutional oppression against transgender people.

transsexual — 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.

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

Note: These resources represent a wide variety of perspectives and ideologies and do not necessarily align with BMC. They are also a starting point for those who have questions about gender and sexuality as well as places for student clubs or youth-oriented organizations to begin or continue dialogue.

* denotes a youth focus

WEBSITES: FAITH BASED

Brethren Mennonite Council for LGBT Interests <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>

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 Lesbian and Gay Friends Everywhere <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>

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.

Rooted in Love <www.facebook.com/familiesrootedinlove>

Rooted in Love supports parents and families of LGBTQ Mennonites. We are eager to connect with other parents and families of LGBTQ Mennonites to share our joys and pains and learn together how to support each other as we love our children. Our hope is to share resources with each other that are hopeful and affirming.

Connecting Families <www.bmclgbt.org/connectingfamilies>

Connecting Families is a support network of Brethren and Mennonite persons committed to providing mutual support for families with gay, lesbian, bisexual, transgender, or intersex members. As a part of the Christian/Anabaptist tradition, we respect the various places people are in their spiritual journeys and in their pilgrimage of understanding of gay and lesbian concerns. We are a group of people, each on our own journey. Through listening and sharing our stories, we seek to provide support for families whose children are coming out to them and/or to their church.

WEBSITES: GENERAL

The Audre Lorde Project <www.alp.org>

The Audre Lorde Project is a Lesbian, Gay, Bisexual, Two Spirit, Trans and Gender Non-Conforming

People of Color community organizing center, focusing on the New York City area. Through mobilization, education and capacity-building, we work for community wellness and progressive social and economic justice. Committed to struggling across differences, we seek to responsibly reflect, represent and serve our various communities.

Canadian Human Rights Commission <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.

Deaf Queer Resource Center <www.deafqueer.org>

The Deaf Queer Resource Center (DQRC) is a national nonprofit resource and information center for, by and about the Deaf Lesbian, Gay, Bisexual, Transgender, Transsexual, Intersex and Questioning communities.

Egale Canada <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 (GLSEN) <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>

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 (ISNA) <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.

Lambda Legal <www.lambdalegal.org>

Lambda Legal is the oldest and largest national legal organization whose mission is to achieve full recognition of the civil rights of lesbians, gay men, bisexuals, transgender people and those with HIV through impact litigation, education and public policy work.

National LGBTQ Task Force <www.thetaskforce.org>

The National LGBTQ Task Force is building a future where everyone is free to be themselves in every aspect of their lives. Today, despite all the progress we've made to end discrimination, millions of LGBTQ people face barriers in every aspect of their lives: in housing, employment, healthcare, retirement, and basic human rights. These barriers must go. That's why the Task Force is training and mobilizing millions of activists across our nation to deliver a world where you can be you.

*** National Youth Advocacy Coalition <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.

NativeOut <www.nativeout.com>

Native American LGBT/Two-Spirit educational resources, multimedia, and news.

*** Native Youth Sexual Health Network <www.nativeyouthsexualhealth.com>**

The Native Youth Sexual Health Network (NYSHN) is an organization by and for Indigenous youth that works across issues of sexual and reproductive health, rights and justice throughout the United States and Canada.

*** The Safe Schools Coalition <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.

Trans Lifeline <www.translifeline.org>

Trans Lifeline is a 501(c)3 non-profit dedicated to the well being of transgender people. We run a hotline staffed by transgender people for transgender people. Trans Lifeline volunteers are ready to respond to whatever support needs members of our community might have. Hotlines are available in the U.S. and Canada.

*** Trans Student Educational Resources <www.transstudent.org>**

Trans Student Educational Resources is a youth-led organization dedicated to transforming the educational environment for trans and gender nonconforming students through advocacy and empowerment. In addition to our focus on creating a more trans-friendly education system, our mission is to educate the public and teach trans activists how to be effective organizers. We believe that justice for trans and gender nonconforming youth is contingent on an intersectional framework of activism. Ending oppression is a long-term process that can only be achieved through collaborative action.

*** The Trevor Project <www.thetrevorproject.org>**

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

World Professional Association for Transgender Health <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

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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.

***Anyone and Everyone*. Dir. Susan Polis Schutz. Iron Zeal Films, 2007.**

Connected by having a son or daughter who is gay, parents across the country discuss their experiences in the documentary *Anyone and Everyone*.

***Bullied: A Student, A School and a Case that Made History*. Southern Poverty Law Center, 2010.**

Bullied is a documentary film that chronicles one student's ordeal at the hands of anti-gay bullies and offers an inspiring message of hope to those fighting harassment today. It can become a cornerstone of anti-bullying efforts in middle and high schools.

***Camp Out*. Dir. Larry Grimaldi and Kirk Marcolina. Evolution Film and Tape, 2006.**

10 campers attend the first summer camp for gay Christian youth. These Midwestern teenagers enjoy a week in an accepting environment where they can begin to reconcile their sexuality with their faith among supportive councilors and others facing the same issues.

***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.

***Fish Out of Water*. Dir. Ky Dickens. First Run Features, 2009.**

This is a funky feature documentary that uses animation and academic interviews to dissect seven Bible verses used to condemn homosexuality. The director, Ky Dickens, highlights the oft-quoted Bible passages followed by revelatory commentary on them by celebrated scholars to make her point that the Bible is misinterpreted and misquoted regarding same-sex relationships.

***For the Bible Tells Me So*. Dir. Daniel Karslake. First Run Features, 2007.**

An exploration of the intersection between religion and homosexuality in the U.S. and how the religious right has used its interpretation of the Bible to stigmatize the gay community.

***In My Shoes: Stories of Youth with LGBT Parents*. Dir. Jennifer Gilomen. Frameline, 2005.**

In a time when lgbt families are debated and attacked in the media, courts and Congress, from school houses to state houses across the country, five young people who are children of lgbt parents give you a chance to walk in their shoes - to hear their own views on marriage, making change, and what it means to be a family.

***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.

***One in 2000*. Dir. Ajae Clearway. Polyvinyl Pictures, 2007.**

One in 2000 explores the lives of people who are born with sex anatomy that doesn't fit into standard male or female categories. Interweaving current stories with 1950's educational films, the experiences of

intersex people are demystified.

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

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

Stonewall Uprising. Dir. Kate Davis and David Heilbroner. PBS American Experience, 2010.

This film tells the story of the massive police raid of Stonewall in June 1969.

Straightlaced: How Gender's Got Us All Tied Up. Dir. Debra Chasnoff. GroundSpark, 2009.

A powerful documentary about the lives of teens and young adults as seen through the gender lens. Approaching society's ideas and ideals of gender through clothes, sexuality, sports, dance, safety, consumerism and emotion, the film addresses the complexities of conceptions of masculinity and femininity for Generation Z.

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

An eight part documentary series about four transgender college students.

What I Love About Being Queer. Dir. Vivek Shraya. 2012.

Filmed entirely in Shraya's Toronto apartment, *What I LOVE about being QUEER* is a candid and raw look at queerness. In some scenes, the hum of Shraya's refrigerator or soft giggling can be heard off in the distance. It all makes for an honest, yet familiar account of being queer... Shraya's intimate, yet humorous approach is a welcome change of pace.

CITATIONS

MODULE 1 - EXERCISE 2

1. Growing Up LGBT in America, HRC Youth Survey Report Key Findings

The report can be found at < <http://www.hrc.org/youth-report/>>. HRC also has surveys that are more specific to bisexual youth, transgender and gender expansive youth, being out and Latino LGBT youth.

2. Growing Up LGBT in America

3. American Civil Liberties Union, Non-Discrimination Laws: State by State Information - Map

< <https://www.aclu.org/map/non-discrimination-laws-state-state-information-map>>

4. National Alliance to End Homelessness

5. Growing Up LGBT in America

MODULE 2 - EXERCISE 1 (HISTORY OF SINGULAR THEY)

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"A Brief History of Singular 'their' (etc.)." N.p.: n.p., n.d. *Jane Austen and Other Famous Authors Violate What Everyone Learned in Their English Class*. The Republic of Pemberley. Web. 22 Jan. 2016. <<http://www.pemberley.com/janeinfo/austtheir.html#Xix>>.

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MODULE 2 - EXERCISE 2

1. American Civil Liberties Union, Non-Discrimination Laws: State by State Information - Map

< <https://www.aclu.org/map/non-discrimination-laws-state-state-information-map> >

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< http://www.thetaskforce.org/static_html/downloads/reports/reports/ntds_full.pdf >.