

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.

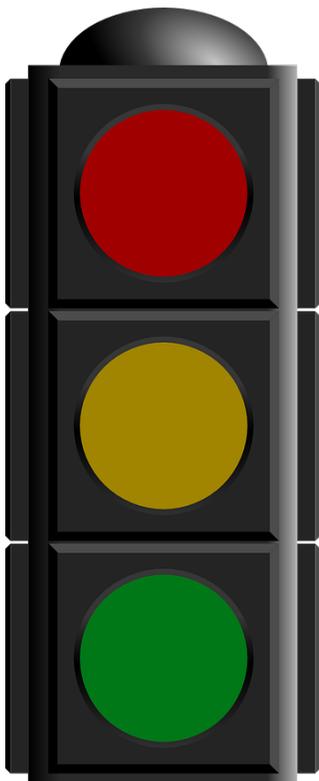
EXERCISE 1 — OPTION A

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.

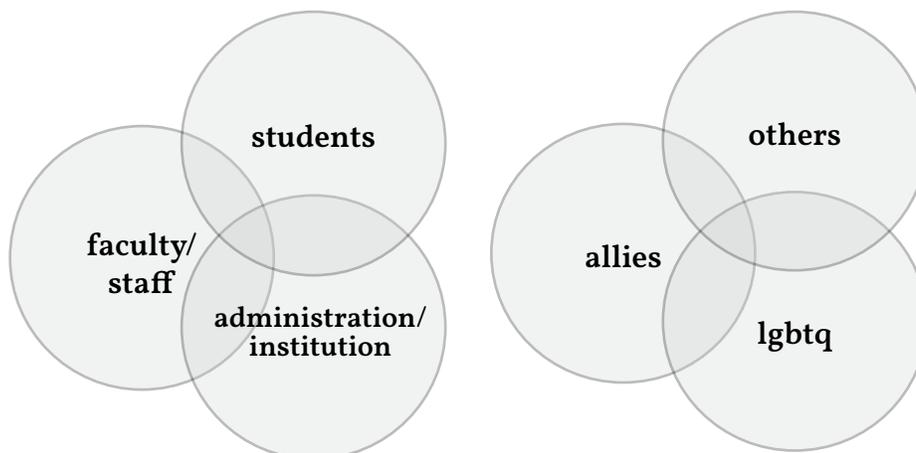
Often when people and institutions discuss the possibility of moving towards being safe and welcoming of lgbtq people, the focus is on obstacles and difficulties. Conversations can quickly turn to why fairness and equality are impossible, impractical or unachievable.

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 bmcglbt.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

* Baez, John, Jennifer Howd, and Rachel Pepper. *The Gay and Lesbian Guide to College Life: A Comprehensive Resource for Lesbian, Gay, Bisexual, and Transgender Students and Their Allies*. New York: Random House, 2007. Print.

* Belge, Kathy, and Marke Bieschke. *Queer: The Ultimate LGBT Guide for Teens*. San Francisco, CA: Zest, 2011. Print.

Bronski, Michael. *A Queer History of the United States*. Boston: Beacon, 2011. Print.

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

- * Clapp, Steve, Kristen Leverton. Helbert, and Angela Zizak. *Faith Matters: Teenagers, Religion, and Sexuality*. Fort Wayne, IN: LifeQuest, 2003. Print.
- Faderman, Lillian. *The Gay Revolution: The Story of the Struggle*. New York: Simon & Schuster, 2015. Print.
- Girshick, Lori B. *Transgender Voices: Beyond Women and Men*. Hanover: U of New England, 2008. Print.
- Heldke, Lisa M., and Peg O'Connor. *Oppression, Privilege, and Resistance: Theoretical Perspectives on Racism, Sexism, and Heterosexism*. Boston: McGraw-Hill, 2004. Print.
- * Huegel, Kelly. *GLBTQ: The Survival Guide for Gay, Lesbian, Bisexual, Transgender, and Questioning Teens*. 2nd ed. Minneapolis: Free Spirit, 2011. Print.
- Hutchins, Loraine, and Lani Ka'ahumanu. *Bi Any Other Name: Bisexual People Speak out*. Riverdale, NY: Riverdale Avenue, 2015. Print.
- * Jennings, Kevin. *Becoming Visible: A Reader in Gay & Lesbian History for High School & College Students*. Boston: Alyson Publications, 1994. Print.
- King, Michael A., ed. *Stumbling toward a Genuine Conversation on Homosexuality*. Telford PA: Cascadia Pub. House, 2007. Print.
- Kreider, Roberta Showalter. *The Cost of Truth: Faith Stories of Mennonite and Brethren Leaders and Those Who Might Have Been*. Sellersville, PA: Strategic, 2004. Print.
- Kreider, Roberta Showalter. *Together in Love: Faith Stories of Gay, Lesbian, Bisexual, and Transgender Couples*. Sellersville, PA: Strategic, 2002. Print.
- * McDougall, Bryce. *My Child Is Gay: How Parents React When They Hear the News*. Crows Nest, N.S.W.: Allen & Unwin, 2006. Print.
- Mollenkott, Virginia R. *Omnigender: A Trans-religious Approach*. Cleveland: Pilgrim, 2007. Print.
- Moraga, Cherríe, and Gloria Anzaldúa, eds. *This Bridge Called My Back Writings by Radical Women of Color*. Albany: State U of New York, SUNY, 2015. Print.
- Nestle, Joan, Clare Howell, and Riki Anne Wilchins. *GenderQueer: Voices from beyond the Sexual Binary*. Los Angeles: Alyson, 2002. Print.
- * Owens-Reid, Dannielle, and Kristin Russo. *This Is a Book for Parents of Gay Kids a Question and Answer Guide to Everyday Life*. San Francisco: Chronicle, 2014. Print.
- Rogers, Jack Bartlett. *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*. Louisville, KY: Westminster John Knox, 2009. Print.
- Serano, Julia. *Whipping Girl: A Transsexual Woman on Sexism and the Scapegoating of Femininity*. Berkeley, CA: Seal, 2016. Print.
- Sonnie, Amy, ed. *Revolutionary Voices: A Multicultural Queer Youth Anthology*. Los Angeles: Alyson, 2000. Print.
- Summer, Jane. *Not the Only One: Lesbian and Gay Fiction for Teens*. Los Angeles, CA: Alyson, 2004. Print.
- Tigert, Leanne McCall, and Timothy J. Brown, eds. *Coming out Young and Faithful*. Cleveland, OH: Pilgrim,

2001. Print.

Wills, Garry. *What Jesus Meant*. New York: Viking, 2006. Print.

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 counselors 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)

"2015 Word of the Year Is Singular 'they.'" *American Dialect Society*. American Dialect Society, 8 Jan. 2016. Web. 22 Jan. 2016.

"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>>.

Baranowski, Maciej. "Current Usage of the Epicene Pronoun in Written English." *Journal of Sociolinguistics* 6.3 (2002): 378-97. Wiley Online Library. John Wiley & Sons, Inc., Aug. 2002. Web. 22 Jan. 2016.

The Chicago Manual of Style. 14th ed. Chicago, IL: U of Chicago, 1993. 76-77. Print.

"Gender-specific and gender-neutral pronouns." *Wikipedia*. Wikimedia Foundation, n.d. Web. 22 Jan. 2016.

McCulloch, Gretchen. "A Linguist On the Story of Gendered Pronouns." *The Toast*. Manderley LLC, 2 June 2014. Web. 22 Jan. 2016.

"Singular they." *Wikipedia*. Wikimedia Foundation, n.d. Web. 21 Jan. 2016.

"they, pron., adj., adv., and n." *OED Online*. Oxford University Press, December 2015. Web. 22 January 2016.

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> >

2-5. Grant, Jaime M., Lisa A. Mottet, Justin Tanis, Jack Harrison, Jody L. Herman, and Mara Keisling. *Injustice at Every Turn: A Report of the National Transgender Discrimination Survey*. Washington: National Center for Transgender Equality and National Gay and Lesbian Task Force, 2011.

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