among friends

an LGBTQ refugee and immigrant initiative

toolkit
KEY TERMS AND DEFINITIONS

Sex: refers to physical aspects of our body: chromosomes, genitals, hormones, etc. Within North America, the dominant perception (reinforced by medical/legal systems) is that one’s sex determines one’s gender.

Gender: describes how you see yourself (gender identity). This may or may not match one’s biological sex.

Sexual Identity: sexual identity (sexual orientation) includes emotional attachment, sexual attraction, sexual behaviours and, often, identification with a particular culture. Sexual identity is preferred over sexual orientation by many as it includes but does not solely focus on sexual behaviour. It is also not tied to a particular position in the nature/nurture controversy. Sexual identity implies personal choice in shaping one’s sense of self and is, therefore, considered empowering by many.

Gay: Historically, a code word used to describe the “underworld” of artists, intellectuals, and street people living their sexuality on the fringes of society (e.g., “in the gay life”). Although this term is used to mean same-sex oriented, regardless of gender, it tends to be used more often in our society to refer to same-sex oriented men.

Lesbian: Historically, a resident of the island of Lesbos, including the poet Sappho and a community of women in the 7th century BCE. Today it is used to describe same-sex oriented women.

Queer: A term commonly used to define lesbian, gay, bisexual, trans, two-spirited and other people and institutions on the margins of mainstream culture; however, the definition continues to be debated among queer theorists.

Heterosexism: “The belief in the inherent superiority of heterosexuality and thereby its rights to dominance.” (Canadian Council of Refugees). Describes an ideological system and patterns of institutionalized oppression which deny, denigrate and stigmatize any non-heterosexual form of behaviour, identity, relationship, or community.

Homophobia: The fear and persecution of queer people. Rooted in a desire to maintain the heterosexual social order, which relies on oppressive gender roles.

Coming Out: The act of disclosing one’s sexual orientation or gender identity. Coming out can refer to acknowledging one’s own sexual or gender feelings; the confiding of same-sex orientation or gender identity to another person, or to a transition period of such a disclosure to many people. Often also called “coming out of the closet”.

Transgender: Someone who feels their gender doesn’t necessarily match the sex they were given at birth. Transgender people may or may not want to change their bodies.

Transsexual: This term is typically reserved for those who want to change, or who have changed their body to be more in line with how they identify themselves.

Trans is often used in North America as an umbrella term for transgenders, transsexuals, and others. Not all “gender variant” people will identify with this label.
KEY TERMS AND DEFINITIONS CONT’D.

Two-Spirited: A term which Aboriginal or Native communities use to describe a person who possesses both the male and female spirit. A two-spirited person might not use the terms gay, lesbian, bi, or trans.

Trans man (FtM): A female-to-male trans person. Trans men should be respectfully referred to as men regardless of what stage they are at in their transition.

Transition: The process of change that a TS/TG person goes through to bring their appearance in line with their inner sense of gender. This may include how they dress, changing their name, changing their body, all of the above, or none of the above.

Passing: The ability of a trans person to not be perceived as trans, for reasons of personal choice or safety. Given the high cost of trans surgeries and lack of accessible hormones, passing is often a class issue and not a reflection of how “real” a trans person is.

Intersex: Someone who is born with a body that is a combination of male and female elements. Despite being relatively common, the intersex experience is still often marked by secrecy, shame, and medical abuse throughout childhood.

Sexual Orientation: Refers to who you are attracted to. TS/TG people, like all people can be heterosexual, gay, lesbian, bisexual, queer, attracted to trans people, etc.

Transphobia: Fear or hatred of TS/TG people, as well as those cross-gender elements that exist within all people.

Trans woman (MtF): A male-to-female trans person. Trans women should be respectfully referred to as women regardless of what stage they are in their transition.

A few of the many terms from diverse cultures to describe “trans”, or “alternate” gender roles:

- Travesti (Brazilian)
- Hijra (Hindi)
- Vestido (Mexico)
- Binabae (Filipino)
- Mke-Si-Mume (Swahili)
- Katoeys (Thai)
- Faka Fafini (Polynesian)
- Transformista (Spanish)

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WHAT TO SAY WHEN CLIENTS DISCLOSE THEIR SEXUAL IDENTITY.

As A Service Provider, What Responses ARE Helpful?

It’s okay if you are lesbian or gay or bisexual.

I can appreciate how difficult it must have been to tell me this.

If you are lesbian or gay or bisexual, what are the kinds of things that worry you the most?

What kind of support do you think you need from me?

I may not have a great deal of knowledge in this area, but I assure you that I will find some resources for you.

As A Service Provider, What Responses ARE NOT Helpful?

How do you know?

You’re too young to make a decision about something like that.

How can you know that if you’ve never had sex with someone of the opposite sex?

It’s just a phase you are going through.

Don’t worry, a lot of young people experiment with or fantasize about the same sex. It doesn’t necessarily mean that you’re lesbian or gay.

It’s fine that you’ve told me, but you must not tell ________.

I think you’ve got a lot of other issues to work on right now, so I don’t think you should focus on this.

Maybe you just haven’t met the right person yet.
I AM A HETEROSEXUAL SERVICE PROVIDER WORKING WITH LGBTQ YOUTH.

Although heterosexual service providers are often called upon to work with LGBTQ youth, there are sometimes questions about whether they should.

The answer is clearly YES.

...provided heterosexual service providers take steps to ensure they are knowledgeable and informed, and aware of their limitations.

Here are some advantages of skilled heterosexual service providers:

• in some communities or settings, there are no lesbian, gay or bisexual service providers to whom LGBTQ youth can be referred;
• there may be a pre-existing trusting relationship which will enhance the ability of LGBTQ youth to open up and trust;
• receiving validation and support from heterosexual adults is important in helping LGBTQ youth develop a positive sense of self;
• a young person struggling with issues of same-sex attraction may be afraid of contact with lesbian, gay or bisexual service providers;
• heterosexual service providers may have more credibility with parents of LGBTQ youth than lesbian, gay or bisexual service providers.

In situations where young people experience a great deal of shame about their sexuality, or would benefit from positive role-modeling which could be provided by LGBTQ service providers who are “out” and comfortable with their sexuality, it may be more helpful to refer them to LGBTQ service providers.

What can I do, as a heterosexual service provider, to work effectively with LGBTQ youth?

1. Contextualize your work from a framework of oppression.
2. Own your limitations – heterosexual service providers can’t have “member knowledge” – declare your own sexual identity up front.
3. Educate yourself about sexuality, adolescent development, issues and risks facing the LGBTQ population; your client shouldn’t have to educate you.
4. Examine your own biases, both overt homophobia and more subtle heterosexism.
5. Recognize risks, but don’t label or pathologize; be careful not to overtreat or undertreat.
6. Get comfortable with current language and terminology, including same-sex sexual practices.
7. Don’t use a heterosexual paradigm and assume it applies to LGBTQ people.
8. Be aware of diversity among LGBTQ people (based on sex, culture, class, race, religion); don’t assume they are all the same.
9. Understand that LGBTQ youth have a range of needs, so become knowledgeable about LGBTQ communities, cultures and resources.
10. Pay special attention to issues of confidentiality.
11. Get good supervision, including input from LGBTQ people.

Source: Lesbian, Gay and Bisexual Youth Program, Central Toronto Youth Services
ITS OK, ITS NOT OK:
ATTITUDES AND
LANGUAGE

LGBTQ people have the right to learn about themselves and their lives in language that acknowledges homosexuality and bisexuality as acceptable sexual identities. They have the right to accurate information, delivered by educators who can both inform them and also affirm them.

IT IS OK TO:

1. Use appropriate terms. (Generally, homosexual men and women prefer to be called gay and lesbian, respectively. Refer to the lesbian/gay communities.)
2. Recognize homophobic comments, jokes and actions; respond to them immediately. (“Jokes making fun of minority groups don’t belong here”; “That sounds homophobic to me.”)
3. Acknowledge that same sex touching (e.g. embraces) is appropriate among heterosexual and LGBTQ persons alike.
4. Recognize that all people are hurt and inhibited by homophobia. (Calling sensitive men faggots, and strong women dykes, just foster stereotypes, hate and bigotry.)
5. Give accurate information about HIV/AIDS; promote risk-reduction behavior for everyone.
6. Use age-appropriate materials that make visible the gay/lesbian contributions to our society in athletics, arts, literature, social/legal issues, civil rights, family relationships, etc.
7. Consider homosexuality a normal possibility. (Young people assess whether or not they consider themselves asexual, homosexual, heterosexual or bisexual.)
8. Display lesbian/gay pamphlets and resource guides near counsellors’ offices, and post current information or announcements on bulletin boards.
9. Include everyone in discussions of relationships or partner-choice situations; use inclusive words such as partner, person and lover.

Source: Gay and Lesbian Educators of BC (adapted from material by Sandia Barnard, Stouffville, Ontario)
ITS OK, ITS NOT OK:
ATTITUDES AND LANGUAGE CONT’D.

ITAL IS NOT OK TO:

1. Name-call or allow name-calling in any language. (It is totally unacceptable on the part of adults, and should be monitored and/or addressed when it happens among students.)

2. Use words such as queer, dyke, fagggot, lezzie, fairy, fag, butch or queen spitefully, or in any way which is perceived by the recipient as harassment.

3. Use the words sissy, queer, girl, and woman as a putdown of a man or boy.

4. Use the words tomboy, dyke, and butch a putdown of a woman or girl.

5. Joke about the sexual identity of others, tell jokes about homosexuals, or make AIDS jokes.

6. Reinforce heterosexuality as the only social norm, e.g. by constantly referring to boys having girlfriends, and girls having boyfriends. (Instead, refer to friends, partners).

7. Assume that only heterosexuals have families. (LGBTQ families are in every school community.)

8. Talk about homosexuality as if it were an illness, a deviance, or a character defect.

9. Say that AIDS is a gay (or gay-caused) disease or God’s punishment, or that gays should be isolated.

10. Respond to a student, parent or staff member who comes out to you with ANY of the following:
   • How do you know?
   • Are you sure?
   • You will grow out of it.
   • It’s only a phase.
   • You don’t look like one.
   • Why don’t you try to act more feminine/masculine?
   • This will kill your mother/father.
   • Where did I go wrong?
   • Why talk about it?
   • Can’t you just be what you are and keep it quiet?
   • Don’t worry; you can be cured.
   • What caused your homosexuality? ☀️

Source: Gay and Lesbian Educators of BC (adapted from material by Sandia Barnard, Stouffville, Ontario)
DEALING WITH HOMOPHOBIC COMMENTS AND NAME-CALLING

We can do something about it, even if we are not comfortable with the topic.

Every day we hear a multitude of hurtful names in and around our schools. These insults take many forms, and all are hurtful. Racial, ethnic, sexual and homophobic slurs are particularly potent because they reflect and continue a history of oppression. Students do not benefit from reliving this oppression over and over. Nor do they succeed at school when their self-esteem is continually attacked.

As educators, we should be able to sense the anger, pain and humiliation of the targeted students. Part of our job is to create a learning environment where diversity is recognized and celebrated, so that all students are safe to just “be” who they are. If teachers and other adults do not act to confront name-calling and bigotry, students quickly get the message that hatred of one group or another is condoned by our society and its institutions. This is particularly true for LGBTQ youth today.

Educators often do not know how to deal with name-calling... You are not alone. But your simplest efforts will usually make a difference.

Young people (and the not-so-young) use terms such as faggot, lezzie, queer, etc., because they have learned how effective such terms can be in attacking the self-esteem of others. These homophobic remarks are not only directed towards LGBTQs (or those perceived as such), but are often aimed at anyone thought to be different from the current group norm. Therefore, all people can be targets for this type of name-calling, and it’s in everyone’s interest to work for its elimination.

Educators often do not know how to deal with name-calling, especially when it takes the form of casual homophobic comments. Maybe you aren’t personally comfortable talking about LGBTQ issues or persons, and you may not feel very knowledgeable about where to begin. You are not alone. But your simplest efforts will usually make a difference. By stepping in, you are not promoting a particular “lifestyle”; rather, you are reaffirming the fundamental principle that bigotry in any form has no place at school. Congratulate yourself for taking action.

Slurs aren’t always recognized as hurtful, and may even be considered “a joke”. They are frequently used without the speaker’s full knowledge of their meaning. We can inform students that the terms they’re using are intended to put down gays and lesbians (or more simply “men who love men”, “women who love women”) and that language used this way is insulting. Educators can explain the derivation of particular slurs, or students can do their own research.

There are many class exercises for addressing the problem of name-calling. Take one and adapt it to the age/grade level of your students. Include the aspects of hurt feelings, prejudice, ignorance, the reasons for name-calling, and possible responses to it (individual or group). Do not underestimate the power of students to understand these

Source: Gay and Lesbian Educators of BC
DEALING WITH HOMOPHOBIC COMMENTS AND NAME-CALLING CONT’D.

concepts, nor their interest in doing so. Most students will support you in making the classroom safe for all.

Many schools and classrooms have formal or informal rules, such as a *Code of Discipline*. Ensure that any such set of rules or principles includes language about name-calling in general (it helps to give examples), and that consequences are clearly laid out. These rules or principles should be clear and easily explained to students (which is a necessity!). All staff should agree on applying these rules at all school sites and events, so that students get a consistent message from all the adults. If they get the impression that insults and slurs are just the pet peeve of a few teachers, it is much harder to change behaviors, **but not impossible**.

Some teachers have had to work alone to educate their classes about the effects of homophobic name-calling and to make their classes safe and welcoming for all students. It can be a challenge to do this work without collegial support, but many have succeeded in making their classroom or area an *Insult-Free Zone*, by addressing the issues in ways that do not belittle students, but help them to gain insight and maturity (discussion, literature, biographies, research, diary writing, class rules, friendly reminders, posters). Students soon learn that it is not OK to use put-downs or slurs in the presence of certain teachers. Despite some initial grumbling, most students will co-operate and will accept these “restrictive” rules, because they soon appreciate that the learning environment is better for everyone. Students who support such behavioral rules will often speak up to persuade the less co-operative students to think about and control their comments.

When we speak up on behalf of LGBTQ people, it’s possible that some colleagues, students or parents will be suspicious of our motives, even “accusing” us of being lesbian, gay, etc. This is a common fear for closeted LGBTQ educators and heterosexual allies. Some possible responses to such comments are:

1. “You don’t have to be Black, First Nations or Asian to know that racial slurs hurt people. And you do not have to be gay or lesbian (etc.) to know that these homophobic putdowns also hurt people.”
2. “My personal life is not an issue here (and it isn’t really any of your concern).”
3. “Why is this issue so important or threatening to you?”

Reducing homophobic name-calling is important. Consider the value of one more student not feeling victimized, of one more student who stays in school, or of one youth suicide averted. You may not see the direct results of your efforts, but you can take satisfaction in knowing that you are making life worthwhile for many youth who do not have the language or the strength to ask you for this help.

(Adapted from material developed by Dr. Virginia Uribe, Los Angeles Unified School District. She founded Project 10, a dropout prevention program designed for gay and lesbian students.)

Source: Gay and Lesbian Educators of BC
MYTHS ABOUT LGBTQ PEOPLE

I don’t know any lesbian, gay, bisexual or transgendered people.

You may not know any LGBTQ people who are “out” to you, but you likely do know some. Research suggests that at least 10% of the population is lesbian or gay and a far greater proportion is bisexual. The prevalence of transgendered people is more difficult to estimate because transgendered people often “pass” as the gender they identify with and do not want to be known as the sex they were assigned at birth.

You can “spot” a lesbian, a gay man, or a trans-identified person.

For the most part, you can only “spot” LGBTQ people if they want to be identified, or if they fit your stereotypes of what LGBTQ people look like. But don’t let the stereotypes fool you. There are feminine, masculine and androgynous appearing men who are straight, bisexual transgendered and gay. There are also feminine, masculine and androgynous appearing women who are straight, bisexual, transgendered and lesbian.

LGBTQ people are promiscuous.

LGBTQ people are neither more nor less sexually active than heterosexual people. Some heterosexuals and gays and lesbians are involved in long term, monogamous relationships while others may have multiple partners. Some remain celibate.

A disproportionate number of pedophiles and sexual abusers of children are gay, lesbian and bisexual.

Pedophilia is not linked to sexual orientation. Pedophiles who have gender preferences for children may not have the same gender preferences in their adult attractions (if they have them). Pedophiles’ attraction to children has less to do with sexual gratification than it has to do with power. Incidentally, 90% of pedophiles identify as heterosexual men.

Being lesbian, gay or bisexual is abnormal.

The Canadian Psychological and Psychiatric Associations consider the human desire for same sex relationships to be healthy and normal. The American Psychological Association states that, “It is no more abnormal or sick to be homosexual than to be left-handed.”

Lesbians, gay men and bisexuals “flaunt” their sexual identity.

One could argue that it is heterosexuals who continuously “flaunt” their sexuality with wedding rings, pictures in the office, and constant references to their opposite sex partners. Same sex lovers are often criticized for engaging in affectionate behaviour that goes unnoticed in heterosexual couples.
MYTHS ABOUT LGBTQ PEOPLE CONT’D.

Early experiences of abuse, or problems with brain chemistry cause people to be lesbian or gay.

We don’t know what causes difference in sexual identity. Some believe that their orientation was chosen or developed later in life, while others believe that they were “born that way”. We do know that social forces pressure all of us to be heterosexual, and it might be worth thinking about why we ask the question “what causes homosexuality?” but rarely, “what causes heterosexuality?”

Transgendered people are unnatural. The sex assigned to us at birth is our “real” sex and gender.

The sex assigned to us at birth is not necessarily our “real” sex or gender. Transgendered people experience a very painful discrepancy between their core sense of gender identity and their bodies. For some, surgery or hormone therapy can help resolve that discrepancy. Even our clear cut ideas about there being two distinct biological sexes are unfounded. About 4% of the population is born to some extent with ambiguous genitalia or the sex characteristics of both sexes. This is largely hidden from mainstream society because these children, called intersexed, are often surgically altered to bring them in line with social expectations about sex and gender.

HIV/AIDS is a gay disease.

HIV/AIDS is caused by a virus. Viruses infect all kinds of people, regardless of their sexual orientation. HIV/AIDS is spread through the exchange of bodily fluids such as blood, semen and breast milk. Some people have contracted HIV/AIDS from sharing intravenous needles. While HIV/AIDS has been contracted by a large number of gay men, it has also been contracted by an increasingly large number of heterosexual men, women, children and infants.

Homosexuality exists only in Western societies. Same-sex desire and relationships do not exist outside of North America and European countries.

LGBTQ people exist in all cultures, even though they may go by different names. For example, in some Native cultures, gay and transgendered people identify themselves as “two-spirited,” and they are perceived to play a special role because they have qualities of both sexes. However, there are many countries where homosexuality is criminal, punishable by death, or at the very least strictly forbidden. In such circumstances LGBTQ people will go to great lengths to hide their identity. It is worth noting that many LGBTQ people in Western cultures also feel the need to hide their identities because of social stigma and discrimination.
Homophobia

In the clinical sense, homophobia is defined as an intense, irrational fear and/or hatred of same sex relationships that becomes overwhelming to the person. In common usage, homophobia is the fear of intimate relationships with or between persons of the same sex.

Below are listed 4 negative homophobic, and 4 positive levels of attitudes toward LGBTQ relationships and people. (Adapted from those developed by Dr. Dorothy Riddle, a psychologist from Tuscan, Arizona).

Continuum of Attitudes or Responses:

Repulsion
Homosexuality is seen as a “crime against nature.” LGBTQ people are sick, crazy, immoral, sinful, wicked, etc. and anything is justified to change them (e.g., prison, hospitalization, negative behaviour therapy including electric shock).

Pity
Heterosexual chauvinism. Homosexuality is an illness. Heterosexuality is more healthy and certainly to be preferred. Any possibility of becoming straight should be reinforced and those who seem to be born that way should be pitied, “the poor dears.”

Tolerance
Homosexuality is a developmental abnormality. It is either a phase of adolescent development that most people “grow out of” or a sexual dysfunction. Thus, LGBTQ people are less mature and healthy than straights, and should be treated with protectiveness and indulgence. LGBTQ people should not be given positions of authority (“because they are a bit messed up”).

Acceptance
Still implies there is something to accept, characterized by such statements as “You’re not gay to me, you’re a person;” “What you do in bed is your own business;” “That’s fine as long as you don’t flaunt it.”
- Denies social and legal realities of discrimination. Many people believe being gay is obscene, vulgar, and wrong even between consenting adults.
- Ignores the pain of invisibility and stress of closet behaviours. “Flaunt” usually means “say or do anything that makes people aware.”

Support
Basic civil rights approach. Works to safeguard the rights of LGBTQ people. Such people may be uncomfortable themselves, but they are aware of the climate and the irrational injustice faced by LGBTQ people.

Admiration
Acknowledges that being LGBTQ in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.

Appreciation
Values the diversity of people and sees LGBTQ people as a valid part of that diversity. These people are willing to combat homophobia in themselves and others.

Nurturance/Celebration
Assumes that LGBTQ people are indispensable in our society. They view LGBTQ people and expression with genuine affection and delight and are willing to be LGBTQ advocates.
1. Challenge Discrimination
   - Tell your friends and coworkers that homophobic and transphobic jokes are not OK.
   - Name transphobic, homophobic and heterosexist behaviour when you see it and give constructive suggestions for change.
   - Be aware that violent language left unchallenged can, and does, lead to violent behaviour.

2. Model Anti-Oppressive Behaviour
   - Stop assuming that everyone is straight.
   - Value your same-sex friendships.
   - Stop assuming that everyone fits easily into male or female boxes.
   - Don’t tease others for non-traditional gender behaviour.

3. Develop Inclusive Language
   - Don’t use derogatory terms to talk about LGBTQ people.
   - Get your pronouns right. Make sure the pronouns you use to refer to transsexual and transgender people are the pronouns they prefer. It is extremely rude and hurtful to use the word “It”.
   - Don’t use “gay” to mean un-cool or pathetic; or fag, dyke, sissy, freak or whore as insults.
   - Use words like “partner” and “significant other” to refer to someone you are involved with.

4. Educate Yourself and Others
   - Learn about LGBTQ issues.
   - Discuss LGBTQ issues.
   - Talk about transphobia and homophobia with family friends and colleagues.
   - Include positive images of, or references to, LGBTQ people whenever you have the power to do so: in posters, libraries, film festivals, curriculum, pub nights, prom nights... even when (especially when!) the event /content is not specifically queer or trans.

5. Support
   - Respect the confidentiality of people who “come out” to you.
   - Listen empathetically to the experiences of LGBTQ people.
   - Learn about resources for the LGBTQ community so you can refer people who need support.
LGBTQ Definition Challenge

Match each definition on the right with the correct term on the left by recording the corresponding number.

___ Bisexual

1. The groundless fear and/or hatred of people who don’t conform to gender norms or who express a gender identity different from their biological gender.

___ Gender

2. A woman who is primarily attracted to women. This term addresses the difference between women’s and men’s issues more than “gay woman”.

___ Heterosexism

3. A broad term that includes people who feel that their gender identity is different from their biological sex.

___ Sex

4. A person whose primary intimate relationships may be with males or females.

___ Queer

5. The non-physiological aspects of sex; the cultural expectations of masculinity and femininity.

___ Transgender

6. The groundless fear and/or dread and/or hatred of gays, lesbians and bisexuals, expressed in a range of ways from subtle to violent.

___ Gay

7. A traditionally derogatory term for gay men which has recently been reclaimed by the gay community and is considered positive when used affirmatively or playfully within this community.

___ Family

8. A person who experiences a mismatch of the sex assigned at birth and the gender they identify as. Some of these people may alter their bodies through surgery or hormones to address this.

___ Transphobia

9. A term used in Native communities for people who house both masculine and feminine spirits.

___ Transsexual

10. A derogatory term for lesbians. Recently, the term has been reclaimed by lesbians and bisexual women and considered positive when used affirmatively or playfully among these women.

___ Lesbian

11. Two or more people who love each other, whether living together or apart, in relationships of blood, marriage, adoption, or commitment to care for one another.

___ Homophobia

12. A person’s biological maleness or femaleness.

___ Two-Spirited

13. The belief that heterosexuality is the only or only normal and proper expression of sexuality.

___ Dyke

14. A traditionally derogatory term that has been reclaimed to describe an inclusive spectrum of politicized sexual diversity.

___ Fag

15. A term that may be used by mainstream culture in reference to both lesbians and gay men. The term is generally preferable to the rather clinical “Homosexual”.
Beyond Tolerance: Providing Full Support

This is an individual reflection exercise for your own benefit. This information is for your eyes only. Please answer honestly. While you are thinking about these issues, ask yourself why some things make you more uncomfortable than others.

(1=strongly disagree, 2=disagree, 3=mixed feelings, 4=agree, 5=strongly agree)

1. I feel comfortable with LGBTQ professors talking about their sexual orientation in class. __________________________ 1 2 3 4 5

2. I would send out invitations to my friends announcing the marriage of my daughter to her girlfriend. __________________________ 1 2 3 4 5

3. If I am a member of a faith community, I would feel comfortable with LGBTQ people openly participating (in all ways) in the religious practices of my community. __________________________ 1 2 3 4 5

4. I would be supportive of a student’s request to organize a “Homo Hop” dance in the Student Lounge. __________________________ 1 2 3 4 5

5. I believe that two gay men could be excellent parents to an adopted baby girl. ___ 1 2 3 4 5

6. I would be happy if my child was gay. __________________________ 1 2 3 4 5

7. When I hear that Aaron Webster was beaten to death by a group of young men in a homophobic attack in Stanley Park, a popular area where gay men cruise for sex, I feel outraged. __________________________ 1 2 3 4 5

8. I would not feel an immediate need to correct someone if they assumed I was LGBT or Q. __________________________ 1 2 3 4 5

9. I would not feel ashamed if a member of my family had a sex change. ______ 1 2 3 4 5

10. I feel comfortable with two gay male students kissing each other in the student lounge. __________________________ 1 2 3 4 5

11. When I see or hear about the “Dykes on Bikes” and “Drag Queens” at the Gay Pride Parade every June, I think it is a positive part of the diversity of our community. __________________________ 1 2 3 4 5

12. If a same Sex acquaintance invited me on a date, I wouldn’t feel offended. ___ 1 2 3 4 5

13. I would feel comfortable being seen at an LGBTQ forum. __________________________ 1 2 3 4 5

14. I would enjoy working closely with an LGBTQ colleague. __________________________ 1 2 3 4 5

15. I think it creates tension in the workplace when LGBTQ workers share information about their personal lives. __________________________ 1 2 3 4 5

16. If my son’s teacher was a gay man, I would feel happy. __________________________ 1 2 3 4 5

17. LGBTQ cultural expression is appropriate in the workplace. __________________________ 1 2 3 4 5
### Heterosexual Privilege Inventory

1. When I am told about our heritage and culture, I am shown that heterosexual people made it what it is. ____________
   - Yes  
   - No

2. I can talk freely about my sexual orientation or gender identity to colleagues at work, fellow students, neighbors, or at my place of worship, etc. ____________
   - Yes  
   - No

3. I can be confident that I will not be harassed in the washroom that I choose to use. ____________
   - Yes  
   - No

4. I can speak at a meeting or in a class without being seen as the spokesperson for all heterosexuals. ____________
   - Yes  
   - No

5. I can remain oblivious to LGBTQ culture without that affecting my life in any way. ____________
   - Yes  
   - No

6. I can kiss my partner farewell at the airport, confident that onlookers will either ignore us or smile understandingly. ____________
   - Yes  
   - No

7. I can go through my day without having to hide my sexuality or my gender identity or pretend that it’s something it’s not. ____________
   - Yes  
   - No

8. I can be pretty sure that the neighbors where I live will be friendly, or at least neutral. ____________
   - Yes  
   - No

9. I can be sure that the name and sex marked on my identification matches my expressed gender. ____________
   - Yes  
   - No

10. My family and/or religious community are delighted to celebrate with my partner and I the gift of love and commitment. ____________
    - Yes  
    - No

11. The books that my children read in school contain stories and pictures of families much like ours. ____________
    - Yes  
    - No

12. I can find appropriate cards for my partner, to celebrate special occasions like anniversaries. ____________
    - Yes  
    - No

13. I can be sure that if I am in hospital, my loved ones will be treated respectfully, will have the right to see me, will be automatically given information about my condition, and when appropriate, will be consulted about medical decisions. ____________
    - Yes  
    - No

14. If I experience violence on the street, it will not be because I am holding hands with my partner. ____________
    - Yes  
    - No

15. I grew up feeling that my loves and friendships were healthy and normal. ____________
    - Yes  
    - No

16. If I am traveling with my partner, we can choose public accommodations without having to worry about whether we are acceptable as a couple. ____________
    - Yes  
    - No

17. I can go home from most meetings feeling somewhat connected rather than isolated, out of place, out-numbered, unheard or feared. ____________
    - Yes  
    - No

18. When I fill out a form, I can always check off a box that represents my gender identity. ____________
    - Yes  
    - No

19. I don’t think about the possibility that I will be beaten up because of my sexual or gender identity. ____________
    - Yes  
    - No

20. I have always known that there are other people like me in the world. ____________
    - Yes  
    - No
THE IMPACT OF SYSTEMIC OPPRESSION

WAYS IN WHICH OPPRESSION IS PERPETRATED

<table>
<thead>
<tr>
<th>INSTITUTION</th>
<th>RACISM</th>
<th>SEXISM</th>
<th>CLASSISM</th>
<th>ABLEISM</th>
<th>HOMOPHOBIA AND HETEROSEXISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>EDUCATION</td>
<td>• Racist namecalling and put-downs</td>
<td>• Gender-based namecalling and put-downs</td>
<td>• Inner city schools have fewer resources (e.g. computers)</td>
<td>• Limited access to education system</td>
<td>• Homophobic namecalling and put-downs</td>
</tr>
<tr>
<td></td>
<td>• Stereotypes about learning capabilities and goals</td>
<td>• Stereotypes about gender capabilities</td>
<td>• Socio-emotional issues dominate inner city school (rather than academics)</td>
<td>• Resources and materials scarce</td>
<td>• Verbal and physical bullying</td>
</tr>
<tr>
<td></td>
<td>• Lack of education about other cultures</td>
<td>• Assumption that girls are not able to do math and science</td>
<td>• Lower income students seen as low achievers</td>
<td>• Ableist namecalling and put-downs</td>
<td>• More likely to experience violence</td>
</tr>
<tr>
<td></td>
<td>• Denial of first language and culture</td>
<td>• Assumption that boys are not artistic</td>
<td>• Goals may be limited to experiences</td>
<td>• Special education budgets cut annually</td>
<td>• High drop-out rate for LGBTQ youth</td>
</tr>
<tr>
<td></td>
<td>• Residential School experience for Aboriginal people — experience of destruction of language, culture, Native identity, ties with family, experience of physical and sexual abuse</td>
<td>• Access to sports may be limited; less money put into sports for girls</td>
<td>• Less access to higher education</td>
<td>• Long waiting list for proper testing</td>
<td>• Often outed or in the closet</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Lack of history about women</td>
<td>• Streamlined into trades and the service sector, by course choices</td>
<td>• Schools may not be accessible for wheelchairs, scooters, etc.</td>
<td>• Live in fear</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Lack of role models</td>
<td></td>
<td>• Assumption that people with disabilities are unintelligent</td>
<td>• Little support for same-sex families</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>• People with disabilities are more susceptible to physical and sexual violence (especially women)</td>
<td>• Little safety or visibility of LGBTQ teachers or role models</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>• LGBTQ teachers viewed as perverts</td>
</tr>
</tbody>
</table>

(1) We have selected five marginalized groups as examples. In no way do we wish to demean any group or otherwise imply that only those selected experience institutional and systemic oppression. Any marginalized group would experience similar expression. It is important to acknowledge that these categories intersect and are integrated. For example, a two-spirited woman would simultaneously experience the impact of racism, sexism, heterosexism and homophobia.
ORGANIZATIONAL OPPRESSION DIAGRAM

Organization

Prevailing (dominant) Ideas (beliefs, values, stereotypes, etc.)

System/Structures (laws, policies, practices, etc.)

Individual Experiences (behavior)
PROVIDING LGBTQ POSITIVE SERVICES TO IMMIGRANTS AND REFUGEES

HOW CAN WE BRING ABOUT CHANGE?

Change Within Your Agency.
• Identify heterosexist policies, guidelines, and attitudes within your agency.
• Implement mandatory training and education for board, staff, management, and volunteers.
• Rewrite policies and guidelines.
• Be proactive about changing attitudes and practices in the everyday functioning of the organization.
• Dispel myths.

Developing Networks and Partnerships.
• Identify LGBTQ positive healthcare services, ESL classes, therapists, support groups, housing, food banks, etc.
• Make an effort to do joint programming with these organizations.
• Include these organizations in your inter-agency networking and organizing.

Change In Service Delivery.
• Identify heterosexist practices in client services.
• Examine and revise publications, pamphlets, notices, intake and other forms, and referral sources so that they are inclusive.
• Be aware of spoken and body language.
• Send clear messages by having posters, workshops, etc. that directly address the issue.
PROVIDING LGBTQ POSITIVE SERVICES TO IMMIGRANTS AND REFUGEES: SYSTEMIC BARRIERS

WHY IS THIS AN ISSUE?

Heterosexism.

• Refers to social standards and norms which dictate that being heterosexual is better or more moral than being LGBTQ, and that everyone is heterosexual or should be.

• Refers to the many ways in which government, businesses, religious and other institutions and organizations discriminate against people on the basis of sexual identity. These organizations and institutions set policies, allocate resources, and maintain unwritten standards for the behavior of their members in ways which discriminate.

Numbers.

• Total immigration in 1999 was 189,691 - 10% = 18,969

• Total immigration from 1979-1999 was 3,576,298 - 10% = 357,629
LGBTQ HISTORICAL TIMELINE

Chris Vogel and Richard North launch the first challenge of marriage laws. Believed to be the first same-sex marriage in Canada. They are married in the First Unitarian Universalist Church of Winnipeg.

In the early morning hours, police raid the Stonewall Inn, a bar located in New York City’s Greenwich Village frequented by drag queens and gay men. At the time, serving alcohol to homosexuals was illegal, and police raids and arrests were routine. However, that night, instead of accepting the injustice and brutality of the raid, bar patrons and onlookers fought back with boos, jeers and resisting arrest. Surprised by the crowd’s angry response, the police retreated, calling for reinforcement. What resulted was a five-day rebellion that is credited with sparking today’s gay civil rights movement and inspiring the formation of lesbian and gay civil rights organizations. Each year marches are held around the world to commemorate the anniversary of the Stonewall Rebellion.

A law is passed by the Nazi party banning all gay and lesbian organizations. Men convicted under German law “paragraph 175”, which criminalized homosexual relations, are sent to concentration camps.

Remaining in operation, Happenings is the longest running establishment of its kind in North America.

1933

The 1st edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM) is published. Homosexuality is labelled as “sexual deviation” under the heading of “Sociopathic Personality Disturbances”.

1952

A not-for-profit social club, Happenings, is founded by the Mutual Friendship Society in Winnipeg to run dances and other activities in response to the lack of commercial establishments where gays and lesbians feel welcome. Remaining in operation, Happenings is the longest running establishment of its kind in North America.

1969

July 29, 1969

Harvey Milk is elected to the San Francisco Board of Supervisors, where he successfully sponsors a comprehensive law banning sexual orientation discrimination.

The Rainbow Flag becomes nationally known after a 1988 lawsuit in which John Stout, a gay man living in West Hollywood, CA, successfully fights his landlord’s attempt to keep him from flying the flag from his apartment balcony.

1971

1974

1977

1982

1985

1991

1998

2000

The Constitution Act now includes the Canadian Charter of Rights and Freedoms. It comes into effect receiving approval of the British Parliament.

Stonewall Rebellion

The federal government accepts that sexual orientation is a prohibited ground for discrimination under the Canadian Charter of Rights and Freedoms.

The “Modernization of Benefits and Obligations Act” (Bill C-32) is passed, amending the definition of common-law partner to give same-sex relationships all of the same rights and responsibilities of common-law opposite-sex relationships.

ACT UP holds its first demonstration demanding that the government speed up the approval of HIV treatment drugs. 17 protesters are arrested after a group of over 250 demonstrators block traffic at the intersection of Broadway and Wall Street in New York City.

AIDS Coalition to Unleash Power, an activist organization, is formed to protest the governments’ failure to increase public awareness about HIV and AIDS.