

# S.O.G.I.E. HANDBOOK

Sexual Orientation, Gender Identity, and Expression  
Affirming Approach and Expansive Practices

Written by Kiku Johnson

A GUIDE TO EXPAND UNDERSTANDING AND KNOWLEDGE OF TERMINOLOGY, DEFINITIONS, AN AFFIRMING APPROACH AND PRACTICES. SUPPORTING WORK WITH, RESPONDING TO AND CREATING SAFETY FOR ALL YOUTH ALONG THE SOGIE SPECTRA, SPECIFICALLY IN A SPECIALIZED GROUP SETTING IN TANDEM WITH UTILIZING ONE CIRCLE FOUNDATION'S GIRLS CIRCLE® AND THE COUNCIL FOR BOYS AND YOUNG MEN® PROGRAM MODELS.



Written by Kiku Johnson, Associate Director, One Circle Foundation



One Circle Foundation transforms lives through circles that promote resiliency and healthy relationships through gender relevant and culturally responsive models. We envision a world where every child and teen has access to a circle to develop positive relationships as the foundation for healthy development. The circle becomes a safe and consistent place for youth to navigate social-emotional challenges and to examine gender norms and cultural conditions to promote healthy adolescent identity formation.

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# INTRODUCTION

*If you only read one thing in this handbook, have it be this introduction.*

November 2019

One Circle Foundation (OCF) recognizes the importance of all youth having safety and their identity uplifted. We have created this handbook to assure that all our facilitators feel equipped and empowered to support youth in exploring and honoring gender identities and sexualities so that all youth can become the powerful individuals and assets they are capable of being in their circles, peer groups and communities.

In the recent few years within the topics of sexuality, gender identity and gender expression, there has been a significant influx of presence, awareness, change, and visibility. We recognize the world of language around these topics is always evolving and expanding. Because of this we will strive to stay abreast by updating and transcending this tool to reflect the current progress. Circle facilitators will be provided updated tools.

Additionally, we understand that there are many factors that influence, either expanding or limiting, one's access to understanding, practicing, and implementing these measures to ensure the safety of all youth and adults. These factors include each community, setting, institution, culture, family structure, and your own history and values. There will be a different access and starting point in using

this handbook dependent upon your level of exposure and knowledge. Please keep in mind that creating safety and mitigating harm are the two most crucial first steps in activating the knowledge in this handbook. Regardless of your personal beliefs and values, creating safe spaces for youth is non-negotiable and a crucial first step to establish in any and all settings in which youth are present.

There is no sequential order intended in which to achieve the most success or mastery of the topic areas in this handbook. However, *the most helpful recommendation is to read and review the Terminology section first.* This will allow you to start building a solid foundation to better navigate the rest of the handbook and above all, be able to strengthen your vocabulary and discernment of identities and concepts. Depending on your setting and youths' access to the internet, involvement on social media platforms, and their own community and social justice engagement, they can, at times, be on the most cutting-edge awareness of language and information. In fact, like some of the educative tools listed as resources in this handbook, the language is created by youth. Keep in mind that our young people are extremely savvy and knowledgeable in these topic areas already, and at times, are our greatest resources and teachers.

“*When someone shows you who they are, believe them the first time.*”

– MAYA ANGELOU

# 1

## HOW TO USE THIS HANDBOOK

### Goal of Handbook

The goal of this handbook is to equip all educators and facilitators of OCF models with a “*SOGIE Handbook: Sexual Orientation, Gender Identity and Expression Affirming Approach and Expansive Practices*” serving as a guide to expand understanding and knowledge of terminology, definitions, an affirming approach and practices. This handbook specifically supports work with, responding to and creating safety for all youth along the SOGIE spectra in a specialized group setting in tandem with utilizing Girls Circle® and The Council for Boys and Young Men® program models. Additionally, anyone can use this guide to better prepare themselves and learn how to implement any youth-based program or provide services to all individuals.

### Why this Handbook is Needed

The New York State Department of Health (NYS DOH) and Health Research, Inc. (HRI) sought a SOGIE handbook for youth service providers in NYS. This handbook is being distributed free of charge. Health Research, Inc. reserves all other rights associated with its copyright in and to this handbook. OCF may disseminate the handbook to their nationwide constituents free of charge. This handbook will be able to assist educators and facilitators in building an expansive Girls Circle/Boys Council setting that addresses and eliminates invisibility, discrimination, and high rates of self-harm and suicide in relation to youths’ known and emerging identities along the SOGIE spectra.

## The Trevor Project

The Trevor Project is the leading national organization providing crisis intervention and suicide prevention services to lesbian, gay, bisexual, transgender, queer and questioning youth.

## Facts about Suicide

- Suicide is the second leading cause of death among young people ages 10 to 24.<sup>1</sup>
- LGB youth seriously contemplate suicide at almost three times the rate of heterosexual youth.<sup>2</sup>
- LGB youth are almost five times as likely to have attempted suicide compared to heterosexual youth.<sup>2</sup>
- Of all the suicide attempts made by youth, LGB youth suicide attempts were almost five times as likely to require medical treatment than those of heterosexual youth.<sup>2</sup>
- Suicide attempts by LGB youth and questioning youth are 4 to 6 times more likely to result in injury, poisoning, or overdose that requires treatment from a doctor or nurse, compared to their (heterosexual) peers.<sup>2</sup>
- In a national study, 40% of transgender adults reported having made a suicide attempt. 92% of these individuals reported having attempted suicide before the age of 25.<sup>3</sup>

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1 CDC, NCIPC. Web-based Injury Statistics Query and Reporting System (WISQARS) [online]. (2010) {2013 Aug. 1}. Available from: [www.cdc.gov/ncipc/wisqars](http://www.cdc.gov/ncipc/wisqars).

2 CDC. (2016). Sexual Identity, Sex of Sexual Contacts, and Health-Risk Behaviors Among Students in Grades 9-12: Youth Risk Behavior Surveillance. Atlanta, GA: U.S. Department of Health and Human Services.

3 James, S. E., Herman, J. L., Rankin, S., Keisling, M., Mottet, L., & Anafi, M. (2016). The Report of the 2015 U.S. Transgender Survey. Washington, DC: National Center for Transgender Equality.

- LGB youth who come from highly rejecting families are 8.4 times as likely to have attempted suicide as LGB peers who reported no or low levels of family rejection.<sup>4</sup>
- 1 out of 6 students nationwide (grades 9–12) seriously considered suicide in the past year.<sup>5</sup>
- Each episode of LGBT victimization, such as physical or verbal harassment or abuse, increases the likelihood of self-harming behavior by 2.5 times on average.<sup>6</sup>

One Circle Foundation’s Girls Circle® and The Council for Boys and Young Men® are inclusive programs for all youth, including those who may be exploring their gender identity and/or sexual orientation and are seeking safe spaces and relationships within a supportive community. Adolescence is a time of self-exploration and identity development. Anywhere from 1-15% of youth identify as LGBTI at any given time.<sup>7</sup> LGBT youth are more vulnerable to mental health risks including depression, suicide, addictions and harassment than heterosexual youth.<sup>8</sup>



4 Family Acceptance Project™. (2009). Family rejection as a predictor of negative health outcomes in white and Latino lesbian, gay, and bisexual young adults. *Pediatrics*. 123(1), 346-52.

5 CDC. (2016). *Sexual Identity, Sex of Sexual Contacts, and Health-Risk Behaviors Among Students in Grades 9-12: Youth Risk Behavior Surveillance*. Atlanta, GA: U.S. Department of Health and Human Services.

6 IMPACT. (2010). Mental health disorders, psychological distress, and suicidality in a diverse sample of lesbian, gay, bisexual, and transgender youths. *American Journal of Public Health*. 100(12), 2426-32.

7 Savin-Williams, R., and Ream, G., *Arch Sex Behav* (2007)36:385-394

8 National Alliance on Mental Health, 2007, *Mental Health and Risk Factors for GLBT Youth*

# 2

## TERMINOLOGY

Language describing sexuality, gender identities, gender expression, and all identities is constantly evolving. Additionally, terms and language may be used in varying ways across individuals, groups, and regions. These definitions are provided to help with general understanding of terms. Because language and identity are very personal and constantly changing, it remains best practice to allow individuals to self-identify rather than use any of these terms to assess the identity of others.

The terminology is split into two sections, **Concepts** and **Identities**.

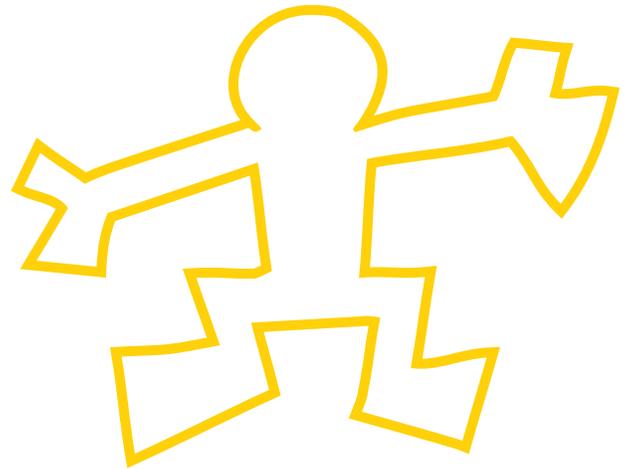
### **Concepts (alphabetical order)**

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**ALLY** refers to someone who advocates and supports a community other than their own. Allies are not part of the communities they help. A person should not just self-identify as an ally but rather show that they are one through action.

**EXPANSIVE**, in an intersectional learning context, refers to covering a wide area in terms of the scope of identities; extensive and wide-ranging reflecting immediately the feeling and sense of openness and belongingness with recognition, communication, and dialogue. It differs from 'inclusive' which in meaning and implementation holds and maintains a power differential, whether or not intentionally set.

**GENDER BINARY** refers to the system of beliefs, structures, policies and practices based on the assumption that there are exactly/only two genders and is limiting to individuals that do not exist within a binary.



**GENDER DYSPHORIA** is the medical term to define a condition where one's emotional and psychological identity as male or female is felt to be different than one's biological sex. This dysphoria involves a conflict between a person's physical or assigned gender and the gender with which he/she/they identify. People with gender dysphoria may be very uncomfortable with the gender they were assigned, sometimes described as being uncomfortable with their body (particularly developments during puberty) or being uncomfortable with the expected roles of their assigned gender.

**GENDER EXPRESSION/PRESENTATION** refers to the way one expresses their gender identity. It is the physical manifestation of one's gender identity through clothing, hairstyle, voice, body shape, etc. Many transgender people seek to make their gender expression (how they look) match their gender identity (who they are), rather than their sex assigned at birth. Someone with a nonconforming gender expression may or may not be transgender.

**GENDER/GENDER IDENTITY** refers to the individual identification of a person's gender, as defined by that person, and can differ from their sex assigned at birth. It is one's internal sense of being a "man or woman", neither of these, both, or other genders. Everyone has a gender identity, including no gender identity. For transgender people, their sex assigned at birth (male, female) and their gender identity are not necessarily the same.

**HETERONORMATIVE/HETEROSEXISM** reflects social structures and practices which serve to elevate and enforce heterosexuality while

subordinating or suppressing other forms of sexuality. It defines a world view that assumes and/or promotes heterosexuality as the normal or preferred sexual orientation. It reflects a belief that everyone is and should be heterosexual/straight. This includes prejudiced attitudes or discriminatory practices against people who identify as homosexual.

**INTERSECTIONALITY** refers to the interconnected nature of social categorizations such as race, class, gender, etc. as they apply to a given individual or group. This has presented as creating overlapping and interdependent systems of discrimination or disadvantage and more positive awareness of any given individual's or group's multi-faceted and informed experience.

**LGBQ/GNCT** refers to Lesbian, Gay, Bisexual, Queer or Questioning/Gender Non-Conforming and Transgender. (Though this acronym acknowledges that sexual orientation is separate from gender identity and expression, it still limits the many variations of sexual orientations that exist.)

**LGBTQI** refers to Lesbian, Gay, Bisexual, Transgender, Queer or Questioning and Intersex. (This acronym, and other variations, conflates sexual orientation and gender identity and expression and is being utilized here as a bridge to the above more accurate description LGBQ/GNCT.)

**SEX ASSIGNED AT BIRTH/BIOLOGICAL SEX** is the assignment and classification of people as male, female, intersex, or another sex assigned at birth often based on physical anatomy at birth and/or genetic analysis.

**SEXUAL FLUIDITY** is the idea that sexual orientation/attraction can change over time, and depending on the situation at hand.

**SEXUAL ORIENTATION/SEXUALITY** is a person's physical, romantic, emotional, aesthetic, and/or other form of attraction to others. Gender identity and sexual orientation are not the same. Trans people can be heterosexual/straight, bisexual, lesbian, gay, asexual, pansexual, queer, etc. just

like anyone else. For example, a trans woman who is exclusively attracted to other women would often identify as lesbian.

**SOGIE** refers to Sexual Orientation, Gender Identity and Expression and describes a wider spectrum of all people, not only the “LGBT” (lesbian, gay, bisexual, and transgender) community. It is now being introduced in many legal doctrines, in United Nation documents, and it is becoming popular in social media. Its usefulness lies in its inclusiveness. The term “LGBT” is specific to individuals who identify as lesbian, gay, bisexual and transgender. SOGIE refers to characteristics common to all human beings as everyone has a sexual orientation and a gender identity. Everyone expresses their gender, not just individuals who identify as lesbian, gay, bisexual and transgender.

**TRANSITION** refers to a person’s process of developing and assuming a gender expression to match their gender identity. Transition can include: coming out to one’s family, friends, and/or co-workers; changing one’s name and/or sex on legal documents; hormone therapy; and possibly (though not always) some form of surgery. It’s best not to assume how one transitions as it is different for everyone.

## Identities

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*It is always important to be mindful of not assigning or assuming identities of others – particularly among young people. A non-cis or non-heterosexual identified person may not disclose immediately or at all during the time they may be involved in programming. They may also identify differently between visits/encounters. Adults should routinely ask how their youth want to be known/how they identify. Use language corresponding with how individuals self-identify.*

**AGENDER** denotes ‘without gender’. It is often used as an identification for people who do not identify with or conform to any gender.

**ANDROGYNOUS** is where gendered behaviors, presentations and roles include aspects of both masculinity and femininity. People of any gender

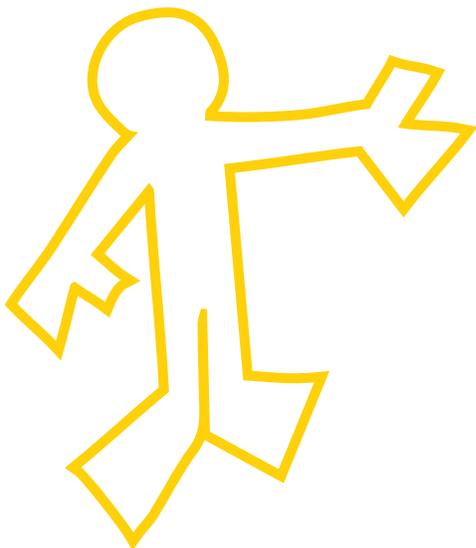
identity or sexual orientation can be androgynous, but it is often favored by non-binary people as a means to externally express their gender identity. Androgyny can include dressing in way where one is unable to tell if they are male or female.

**ASEXUAL** is someone who experiences little or no sexual desire (but may desire nonsexual romantic connection).

**BISEXUAL** refers to individuals who are attracted to both men and women; sometimes used more broadly to refer to people who are attracted to others whose gender is like their own and to people whose gender is not like their own.

**CISGENDER/CIS** refers to Non-trans. From a Latin prefix meaning “on the same side,” as opposed to trans – which means “across.” It is a term for someone who exclusively identifies as their sex assigned at birth – men who were assigned male at birth and women who were assigned female at birth. The term cisgender is not indicative of gender expression, sexual orientation, hormonal makeup, physical anatomy, or how one is perceived in daily life.

**CROSS-DRESSING** is the act of one dressing up as the gender that they do not normally find themselves living as. This is done usually as a hobby, to live out fantasies, for drag shows/parties, or for sexual excitement.



**DEMIGENDER** is a gender identity that involves feeling a partial, but not a full, connection to a particular gender identity or just to the concept of gender. Demigender people often identify as non-binary.

**GAY** refers to people whose primary romantic/erotic attraction is to people

of their same gender, i.e. men who are attracted to men, and women who are attracted to women.

**GENDERFLUID** is a gender identity which refers to a gender which varies over time. A gender fluid person may at any time identify as male, female, agender, or any other non-binary identity, or some combination of identities. Their gender can also vary in response to different circumstances. Genderfluid people may also identify as multigender, non-binary and/or transgender. Genderfluid people may feel more comfortable using gender neutral pronouns and may have an androgynous gender expression. Being genderfluid has nothing to do with which set of genitalia one has, nor their sexual orientation.

**GENDER-NEUTRAL** is inclusive of all genders, as opposed to gender-specific. A “gender neutral” restroom is one that everybody can use. It is not only for “gender-neutral” people.

**GENDER NON-BINARY** is a spectrum of gender identities that are not exclusively male or female and are outside the gender binary.

**GENDER NON-CONFORMING** is a gender expression that does not conform with societal expectations and gender norms. These expectations vary across cultures and have changed over time.

**GENDERQUEER** is most commonly used to describe a person who feels that their gender identity does not fit into the socially constructed “norms” associated with their sex assigned at birth/biological sex. Genderqueer is an identity that falls anywhere between or outside man/boy/male and woman/girl/female on the spectrum of gender identities.

**INTERSEX** is a general term used for a variety of conditions in which a person is born with a mix of or variation of male and female reproductive and/or sexual anatomy. The word “hermaphrodite” is a stigmatizing and misleading word and is antiquated from medical literature. It is preferable to use the word “intersex” in its place.

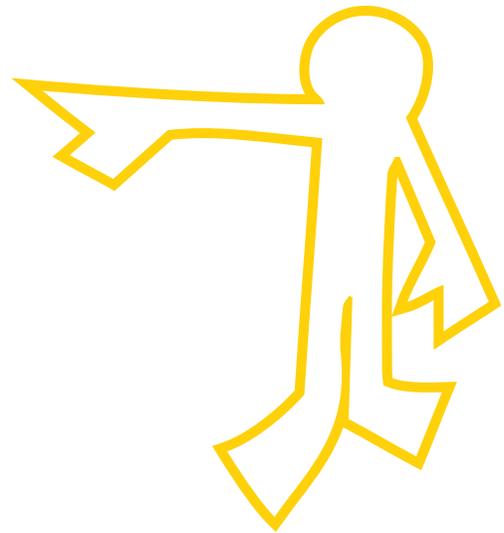
**LESBIAN** describes women whose primary romantic and erotic attraction is to women.

**PANSEXUAL** refers to being open with attraction to members of all sexual orientations and or gender identities including heterosexual/straight, gay, lesbian, bisexual, transgender, etc.

**QUEER** is an umbrella term describing a wide range of people who do not conform to heterosexual/straight and/or gender norms; a reclaimed derogatory slur taken as a political term to unite people who are marginalized because of their nonconformance to dominant gender identities and/or heterosexuality. It is sometimes used as a shortcut for LGBT while at other times used to distinguish politically queer people from more mainstream LGBT people. Because of its origin as a derogatory slur, this term should be used thoughtfully. If you're not queer, or for public communications, LGBTQ is often more appropriate currently.

**TRANS** is anyone whose gender identity and/or gender expression differs significantly from what is expected of them in their culture based on their sex assigned at birth. This broad category includes transgender, transsexual and genderqueer people, crossdressers, drag queens and kings, masculine women and feminine men, and more. The term is so broad because it enables us to talk about issues facing the whole range of trans people.

**TRANS FEMALE** (or transgender woman, transwoman, or transsexual woman) is someone assigned male at birth who now identifies and lives as a woman.



**TRANS MALE** (or transgender man, transman or transsexual man) is someone assigned female at birth who now identifies and lives as a man.

**TRANSGENDER** refers specifically to people who have an experience of transitioning (socially and/or medically) from living as one gender to living as another gender. Transgender should almost always be used as an adjective. As a noun (e.g. “she’s a transgender”), it sounds disrespectful to many people, or as a past-tense verb (“transgendered”), it does not make sense.

**TRANSSEXUAL** is a historical original term that is often considered pejorative similar to transgender in that it indicates a difference between one’s gender identity and sex assigned at birth. Transsexual often, though not always, implicated hormonal/surgical transition. Unlike transgender/trans, transsexual is not an umbrella term, as many transgender people do not identify as transsexual. When speaking/writing about trans people, please avoid the word transsexual unless asked to use it by a transsexual person.

**TWO-SPIRIT** is a gender identity specific to Native American culture. If someone is two-spirited, their body simultaneously houses both a masculine spirit and a feminine spirit, and can also mean that they fulfill both gender roles describing a range of gender and sexual orientation categories from cultural traditions, both historical and current. It is important to acknowledge and honor this identity as OCF celebrates and engages native practices at the core of our content and circle practice.

# 3

## IMPORTANCE OF ALLYSHIP

“*I’ve not been discriminated against, but I can see it happen. And not just race but gender and sexuality, too. It’s stereotyping, lazy casting, which is an issue: that people can’t see outside the box.*”

– GEORGINA CAMPBELL

### **Taking a Look at Our Biases**

What is implicit bias and what role does it play in the work we do with others? While people have beliefs and feelings of which they are aware, they also have beliefs and feelings of which they are not aware. These are called *implicit biases, implicit prejudices, and implicit stereotypes.*

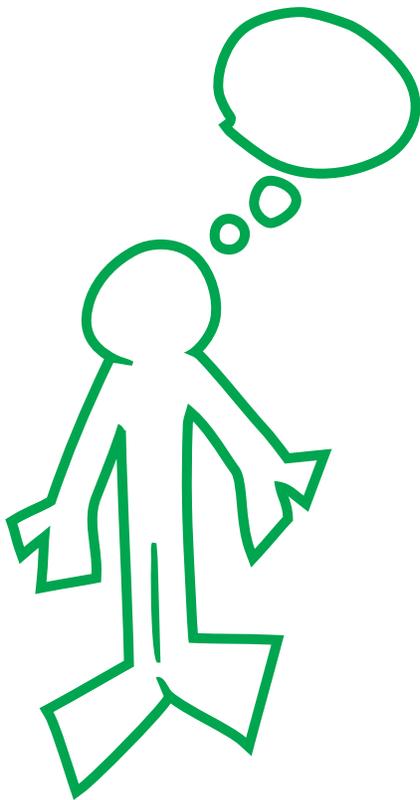
Some people’s implicit and explicit beliefs coincide with each other while others do not. When they do not match, it is typically the case that people’s implicit beliefs indicate more stereotype endorsement or more bias than their explicit beliefs indicate. This means that often deep-down people have more stereotypes and prejudice than they consciously believe they do. With that in mind, please reflect on the following questions.

### **Bias Self-Assessment**

Take a moment for self-reflection by answering the questions below. This exercise is intended to help you

explore the topic of bias without judgment of yourself or others. It is an opportunity to look at and see what ideas or examples emerge within you. If a question does not speak to you or feel relevant to your experience, you can move on to the next question. Being open to looking at your thoughts and feelings is what is most important.

1. Who are my closest three friends?
2. What similarities do we share, i.e. race, gender, sexual orientation, spirituality, history, social class, etc.?
3. Who are my neighbors?
4. When was the last time I noticed a prejudice I hold within myself – automatic or considered?
5. Do I only find a certain type of person attractive?
6. What ideas and values do I attach to different genders?



7. What was the last gender stereotype I witnessed but didn't mention?
8. When I interact with someone that is different than me that I think is challenging, how would I describe the situation to someone else?
9. What is an environment I find myself most comfortable in? Who else is there?
10. What is a time I felt uncomfortable with someone's sexual orientation?
11. When I picture a doctor in my head, what do they look and sound like, i.e. race, gender, etc.?

12. When was the last time I remember letting something slide that could be racist, prejudice, or discriminatory in some way?
13. When did I last get uncomfortable or feel like I didn't fit in because I was a minority in some way?
14. When was the last time I took leadership to welcome a person different from myself into an activity, conversation, event or space?
15. When am I tokenized? Did I notice when it happened? Do I accept or enjoy it? Do I challenge it?  
*(Tokenism is a behavior of making only a symbolic effort to be inclusive to members of minority groups, especially by recruiting a small number of people from underrepresented groups to give the appearance of racial, sexual or other identities' equality within any given setting.)*

The ability to distinguish friend from foe at times helped early humans survive, and the ability to quickly and automatically categorize people is a fundamental quality of the human mind. Categories give order to life, and every day, we group other people into categories based on social and other characteristics. The way we categorize can be helpful and harmful. This natural human tendency can become the foundation of stereotypes, prejudice and ultimately, discrimination. Over time the realities of human survival have shifted. We must work hard to also evolve our minds, our thinking, and our hearts to become more conscious. What do you think the sources of implicit biases are for you and how can they be informed? Your willingness to examine your own possible biases is an important step in understanding the roots of stereotypes and prejudice in our society.

We perpetuate bias by conformity within group attitudes and socialization by the culture at large. The youth you work with in Girls Circle/Boys Council settings can recognize and will be impacted by the implicit biases you may bring, consciously or subconsciously, to the group as an adult facilitator. It is important for you to stay committed to stewarding the safety for the group by engaging and supporting the following theoretical framework practices that are

outlined in both the Girls Circle® and The Council for Boys and Young Men® Facilitator Trainings and Facilitator Manuals:

- Cognitive-Behavioral
- Culturally Responsive
- Experiential
- Gender-Responsive and Brain Based
- Gender Transformative
- Motivational Interviewing and Stages of Change
- Multiple Intelligences/Learning Styles
- Relational Cultural Theory – Healthy relationships at the core
- Relevant topics that interest youth
- Restorative
- Social-Emotional Learning (SEL)
- Strengths-Based – Asset Development, Resiliency
- Trauma Informed

## Recognizing and Valuing Intersectionality

“*My grandparents were wealthy; my mom was not. I would walk into these worlds of privilege and then walk back into this other world. My little brother is biracial. So race and economic class and sexuality – these were always issues that were a part of my life.*”

– JACQUELINE WOODSON

What is intersectionality? Intersectionality is a way of thinking about how social identities such as race, gender, sexuality, age, ethnicity, health and many other characteristics are inseparable and experienced simultaneously. Intersectionality was a lived reality before it became a term in the late 1980's by Dr. Kimberlé Crenshaw. It is a framework to identify how interlocking systems of power impact those who are most marginalized in society. When an individual's identities overlap, multiple threats of discrimination within a number of minority classes exist. For example, a girl of color may face racism in school which is compounded by pervasive sexism. Similarly, trans women of color face exceptionally high levels of discrimination and threats of violence. Looking through the lens of intersectionality, it is not hard to see why these trans women of color potentially face trans prejudice, sexism, misogyny, racism, homophobia and transphobia.

*Take a moment to assess all the identities that you personally span and intersect. Now consider the identities you are aware of in the circles you have or will facilitate. How could engaging more visibility and interaction around identities enhance and uplift your community?*



While intersectionality has been traditionally applied to women, a person of any gender may be affected by this phenomena of overlapping minority status. A Latino man could face xenophobia in today's America even if he is a natural-born or naturalized citizen. If that Latino man is in his 50s, he might then have ageism added to the discrimination he could face in trying to secure employment. It is crucial to understand these intersectional lenses exist especially when working with youth as they are part of families, cultures, larger and smaller communities where they witness treatment of themselves and people they love based on others' intersectional mindsets. Valuing the multifaceted identities of each of

the youth in which comprise your Girls Circle/Boys Council programming will strengthen their self-identities and their ability to embrace others for their talents and skills rather than learned and taught preconceived beliefs.

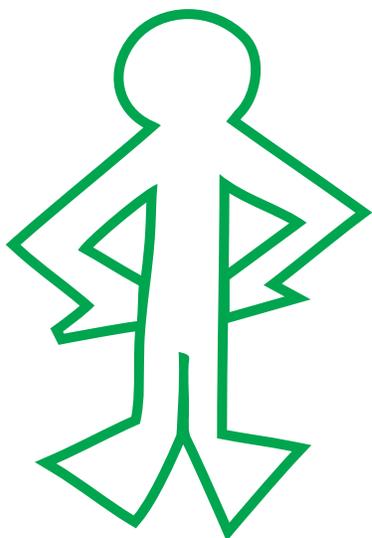
Intersectionality can also be viewed as an asset-based existence and positive experience. There are many facets to our identities and where we come from that inform each other and make rich our understandings of cultures, values, and traditions. Transcending the oppressive impact intersectional identities can have, it is important to acknowledge and validate the beauty of how living with a multi-faceted lens promotes connection with many other individuals' experiences and feelings. This is a key social emotional learning opportunity ongoing when being a member of different groups throughout life such as teams, communities, and yes, circles.

Getting to know each of your young people's stories and values is of benefit early on when building groups. Starting your Girls Circle/Boys Council programming with dedicated first sessions where you encourage learning and knowing where one another come from and the landscape of their worlds in which they live daily can build tremendous trust, understanding, compassion, and empathy.

## Why and How to be an Ally

“*The first thing we need allies to do is listen. Come to us with a willingness to grow and evolve. You're going to make mistakes, and that's fine, but be willing to listen and grow from those mistakes. I think that's the most important trait an ally can have.*”

– SARAH MCBRIDE



An ally is someone who advocates and supports a community other than their own. Allies are not part of the communities they help. A person should not self-identify as an ally but rather **show** they are one through action.

Anyone has the capability to be an ally. An ally recognizes that though they are not a member of a marginalized group they support, they can make a concerted effort to better understand the struggle.

Because an ally might have more privilege and recognizes where their privilege shows up, they are powerful voices alongside marginalized ones.

Being an ally is hard work. Saying that you are an ally is much easier than being a good ally. Many of those who want to be allies are scared of making mistakes that may result in labels of being racist, sexist, transphobic, homophobic, etc. As an ally, you too are affected by a system of oppression. This means that as an ally, there is much to unlearn and learn and mistakes are expected. As an ally, you'll need to be willing to own your mistakes and be proactive in your education. Basically, practice embracing humility.

*Think of a time where someone served as an ally to you. How did that feel? What action and/or words did they use? What was your relationship to them? Now think of a time where you served as an ally? What was the setting and situation? What emotions arose for you stepping in as an ally advocating for another person or idea? What areas in your life do you see yourself and others around you needing allies? In the current groups you facilitate with youth, who already steps up serving as an ally to others? Which youth still need allies? Keep in mind that friendship is not the same as allyship.*

Just as society cannot change overnight, neither can you. Here are some helpful recommendations that are incredibly important as you learn and grow and step into the role of an ally.

- Do be open to listening.
- Do be aware of your implicit biases.
- Do your research to learn more about the history of the struggle in which you are participating. Do not expect to be taught or shown. Take it upon yourself to use the tools around you to learn and answer your questions. Individuals who are marginalized and/or oppressed are not responsible to educate you on the topic; in fact, this can feel further oppressive when expected of them.
- Do amplify the voices of those without your privilege – online and when physically present.
- Do not behave as though you know best and deepen the power differential.
- Do not assume that every member of a marginalized group feels oppressed.
- Do the inner work to figure out a way to acknowledge how you participate in oppressive systems.
- Do the outer work and figure out how to change the oppressive systems.

By being a Girls Circle/Boys Council facilitator you are an ally for every young person in your group. You may feel more strongly and connected to allyship for one or several youth in your group and not all marginalized and/or oppressed identities that may be present in your group. As an adult, our responsibility is to recognize and source. Perhaps you are not the perfect fit to serve as an ally for a specific identity. At the same time you do have the ability to acknowledge and validate each individual in your group. You can help any young person identify allies within or outside of the group, and identify or refer to other resources including books, community groups, online advocacy groups, etc.

# 4

## OUTREACH

### Communication

How you approach and respond to communication around introducing your Girls Circle® and/or The Council for Boys and Young Men® programming with potential constituents and stakeholders is important especially around inclusion of all gender identities, sexualities, and additional intersectional identities. It is imperative to be proactive and learn ahead of time the specific politics, beliefs, mindsets, limitations, and openness around these intersectional identities when communicating your desire to start a circle program in any given setting that you may be a part of already, or in which you may be collaborating. Identify who may be your advocates and allies around gender identities and sexuality, and connect with them early on. These understandings of the current culture of the community will greatly inform you as to how you may or may not be able to mitigate risk with the young people you wish to serve. No matter the sector or setting, you will need to consider all individuals a young person in your circle interacts with including:

- Other youth
- Collaborative program partners/agencies/churches
- Families
- Teachers/Principals/Counselors

Sharing up front on your phone, in-person, and email communications about the inclusive and expansive nature of the circle program(s) you wish to bring to a setting is a best practice. Share desired outcomes, alignment with values that already exists in the setting in which you wish to partner, and a sample lesson plan. Invite a host site

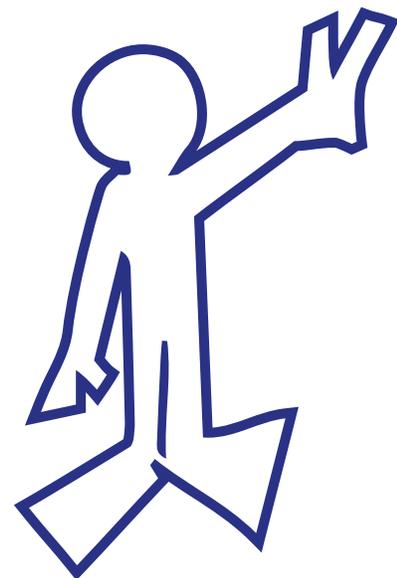
representative to partner with you in a kickoff/orientation and allow them to get to know you to allay feelings or suspicions of alternative agendas.

## Program Recruitment

**Building an effective flyer** can make or break recruitment for your circle program. Keep it simple and clear. Short bulleted phrases starting with establishing inclusion and intersection will be what helps a young person determine whether this is something they can try and potentially feel welcome, reflected, and belong. Imagine this flyer will be passed out, digitally forwarded, and posted on a bulletin board. Think about the implication of the images you may choose to place on your flyer and whether anyone would either identify or not identify with the group based on the image. Be thoughtful and inclusive with images. Sometimes actual pictures are extra challenging as they only reflect specific identities of people in terms of race and gender expression. Graphics tend to be more neutral, colorful, and expansive allowing for a broader idea of what the group can be.

Consider also the name of your group. Though the proprietary models of Girls Circle® and The Council for Boys and Young Men® is what is being promoted, it is appropriate to choose a different name for the group that does not focus on any one gender being highlighted. Having the word girl or boy in the group's title might be the first point of incongruence for a young person if they are grappling, forming, or exploring their identity. You can also opt to maintain the original Girls Circle® and/or The Council for Boys and Young Men® group titles and consider adding one or two of the following statements to your flyer or description:

- We celebrate all gender identities!
- If you identify as a girl you are welcome. (Girls Circle)
- If you identify as a boy you are welcome. (Boys Council)



- Questions as to whether you should be a part of this group contact [contact name] at [phone number or email.]

## **Language**

Knowing SOGIE terminology is helpful when communicating with adults and youth. As allies we are educators. Teachable moments are valuable and memorable. When seeking to start a circle program, for both Girls Circle and Boys Council, intimating first the restorative and trauma informed foundational framework of the models is important. Helping inform rigid gender norms in settings and institutions is mostly possible through allies and informed program providers such as yourself. Sharing some of the statistics, not only provided in the initial “Why this Handbook is Needed” section of this handbook but also through some of the weblinks in the “Resources” section, will make an impression as to safety of raising our youth up in safe spaces where they can thrive. Current statistics along with education through terminology will create a language that should be compelling as to why offering an expansive approach and programming around gender identities, sexuality, and intersectionality is healthy and needed for our youth.

Aim for your language to be clear, accessible, and honest with your stakeholders.

## **Kickoff/Orientation Meeting**

It is highly recommended, when possible, to hold an initial kickoff/orientation meeting with the youth, their families, and staff of the setting in which you are running circle programming. The more folks that are in the know of the goals and intentions of the program the more buy in, support, and stewardship will be gained. This can go a long way for enlisting other adults to help you further recruit and be able to effectively impart what the group is all about. This space and time is key for reinforcing the expansive approach when underscoring that there is value around all gender identities and who can be a part of this group. Everyone will be able to hear this messaging altogether before the first circle session takes place.

# 5

## REFLECTING AN EXPANSIVE LENS

“*The human spirit is as expansive as the cosmos. This is why it is so tragic to belittle yourself or to question your worth. No matter what happens, continue to push back the boundaries of your inner life. The confidence to prevail over any problem, the strength to overcome adversity and unbounded hope all reside within you.*”

– DAISAKU IKEDA

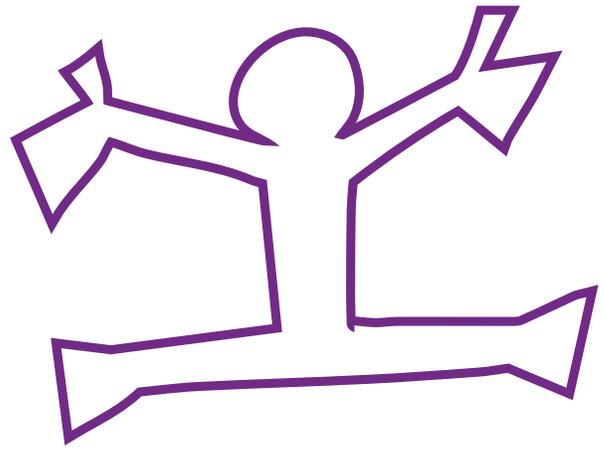
### **Defining Expansive**

Expansive, in an intersectional learning context, refers to covering a wide area in terms of the scope of identities; it is extensive and wide-ranging reflecting immediately the feeling and sense of openness and belongingness with recognition, communication, and dialogue. Differs from ‘inclusive’ which in meaning and implementation holds and maintains a power differential, whether or not intentionally set.

### **Transcending from Inclusive to Expansive**

When exploring topics related to sexuality, intimate relationships, gender, identities, and diversity:

- Use expansive language to respect identities of youth participants, their family members and friends rather than inclusive language. Inclusive language typically reflects naming first the historically perpetuated and perceived dominant cultural identities, groups, and references first such as heterosexual/straight, white/Caucasian, cisgender followed by historically lesser valued cultural identities, groups, and references which is anything other than the accepted dominant culture.
- Specify clearly to the participants that when you are speaking about relationships and sex, you are referring to experiences between females and females, males and males, males and females, as well as people who define themselves anywhere on the spectrum of gender identification. Rather than saying “sex with girls” for example, say “sexual activities” or “sexual relationships – heterosexual/straight, same sex, bisexual, etc.” And instead of “girlfriend,” use the word “partner.” We aim to include each youth who may want to join the group, reduce and prevent isolation and exclusion of youth and avoid practices that potentially hinder their opportunities to develop healthy identities, relationships and decision-making skills.
- Assume that the group of participants may have family members and friends all along the SOGIE spectra.
- Assume that one or more participants in the circle identifies with diverse sexual orientations and/or gender identities, whether disclosed or not.
- By assuming the presence of all possible SOGIE youth identities, facilitators practice the expansive model of community and offer a safe opportunity for all identities. This allows youth the opportunity to explore and further develop their adolescent identities within



a respectful community while promoting the mental health and resiliency of all participants.

- Take universal precautions to address and protect the emotional safety of all participants. Whether or not the information is disclosed, participants may have experienced trauma, suffered abuse, assault, or harassment related to their sexual orientation, gender identity or gender expression – or may have witnessed or participated in these actions.
- Anticipate a full range of attitudes, beliefs, and experiences amongst youth participants. The circle is a place for safety, respect and belonging – not religious or ideological debates. There is no expectation or intent for anyone to “come out” in this program. However, if someone chooses to do so, acknowledge their courage, provide time, and offer additional support during and following the session.
- Say, explain, and demonstrate by example: “Girls Circle/Boys Council is expansive and promotes safety and belonging for all participants, including youth who may be exploring their gender identity, sexual orientation, or both and for their allies.”

*What are areas in which you already reflect an expansive mindset and approach with the groups of youth in which you facilitate? Which three to four areas do you wish to embolden and improve to build a more expansive space for the youth you serve?*

## **Building your Circle/Council Setting and Approach**

“*Gender-neutral restrooms have the potential to fundamentally transform the way that we think about gender equality.*”

– JACOB TOBIA

**Bathroom access** is an often undervalued and overlooked aspect of creating a healthy and safe space for youth identifying along the spectrum of gender identities and is extremely important. Consider this fundamental aspect of each of our daily lives and the binary system that is dominant in our society's culture that there is either only a male or female bathroom option in which one can choose. Depending on a youth's gender identity, which can be different than their sex assigned at birth, choosing a gendered bathroom in any setting can be fraught with anxiety and fear. There are several factors that contribute to the decision of which gendered bathroom to use and whether they will be harassed, called out, or reported for seemingly using the "wrong bathroom." For most trans and gender nonconforming people – particularly young trans people who are still understanding their identity – neither gendered restrooms are comfortable. Allowing trans and gender nonconforming youth to "use the restroom that feels most comfortable to them" assumes that a comfortable option exists in the first place. The ideal would be gender-neutral restrooms being available creating an expansive space.

When running Girls Circle/Boys Council programming, whether in a setting in which you have influence in designating bathroom signage, consider creating temporary door signage if possible and allowable for the time frame of your circle session. Here are some examples:



**Group Agreements** is a primary opportunity created during the formation of the group, through establishing norms and values, to engage an expansive approach in valuing that each group member is not only allowed but invited to be seen for who they are inclusive of gender, sexuality, race, ability, etc. Here

are some example agreement statements, written with expansive language, to either elicit from the group or ensure they are established and present before moving forward into programming and activities:

- All gender identities are equal and valued
- Identities are ever changing
- Share and teach what you know with others when possible and safe
- Take care of yourself and others with the choice to share or not
- Use the bathroom in which you are comfortable and not be questioned by others in the group
- Celebrate our growth and expansion of who we are and our identities
- Let someone know if something is misspoken or misinterpreted
- Assume positive intent and acknowledge impact

Group Agreements being adhered to is primary to the group's trust, bonding, and cohesion. If guidelines are not being respected by the group or by certain individuals, the facilitator needs to address these issues immediately. As you can imagine, confidentiality around disclosed emerging identities and exploration – especially concerning gender and sexuality – is pivotal in regard

to any one young person's emotional and physical safety. The only instance in which to disclose around a young person as a mandated reporter is if they are a threat to themselves, another person, or are being threatened by someone else. Disclosing a young person's gender identity and/or sexuality to their family member, parent, guardian, teacher, etc. is not appropriate and can cause great harm to that young person. Not every adult is educated and has an understanding around the social and emotional impact



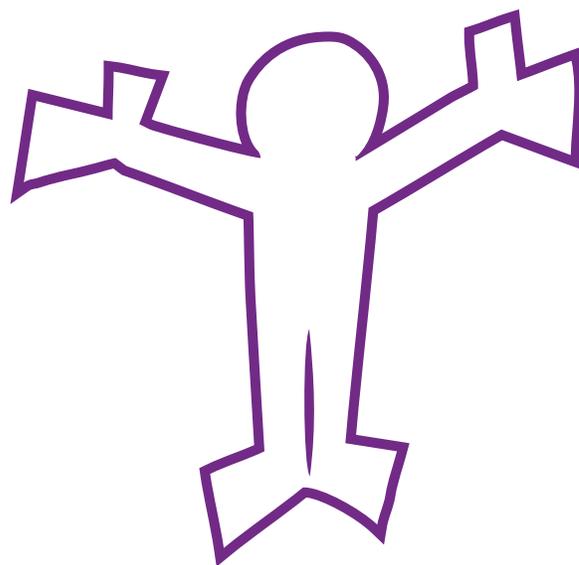
of these topics and can further ostracize, condemn, shame, and push a young person into a depressive state resulting in self-harm. It is best to first consult anonymously with a professional, counselor, therapist, etc. as to recommended next steps to ensure you are choosing a course of action that is appropriate and also accurately illustrates support as the adult facilitator.

**Check In** is a fundamental part of each of the Girls Circle® and The Council for Boys and Young Men® program models that occurs during each group session. It is a time for youth to check in with the circle and express whatever they wish or perhaps say something about the theme that was presented for the session. This process is a different and more focused way for each person to become aware of and express what they are currently feeling, going through, or what their day or week has been like. One by one, the youth and facilitator share and are welcome to say as little or as much as they choose. Below are some important points and progression to keep in mind when norming your group and building an expansive space around gender identities, sexuality, and intersectionality:

- Most of the time your groups with youth will reflect a dominant cisgender identity and it may not feel safe for someone who identifies differently to share their preferred gender pronoun and/or sexuality in a check in. As a facilitator you may choose to open a new group by sharing your own preferred gender pronouns and/or sexuality first to show it is a safe space to share identities. You may also offer that this circle space is meant to be a safe and confidential space in regard to gender and sexuality identities. Let youth know you are available to share thoughts one on one if needed regarding safety within the group.
- It is important to know your group and establish safety before asking youth to share their preferred gender pronouns (PGPs) and/or sexuality. This can create a situation where someone is forced to out themselves and may not be ready to share their PGP and/or sexuality. It also can push someone deeper into a closet because they end up

choosing to share a perceived more acceptable PGP and/or sexuality which can be depressive.

- It is recommended first to start getting to know a newly formed Girls Circle/Boys Council group by introducing an inquiry-based lesson or conversation. Referencing the Gender Unicorn handout, found on page 34 and online at <http://www.transstudent.org/gender>, is a helpful first step. A hearty discussion clarifying the sections and allowing each youth to reflect through journaling and/or by share pair, then with the full group, may be valuable. As mentioned earlier, safety is of utmost importance and imperative as young people are often in a questioning and exploratory time figuring out where their gender identities and attractions may lie on any given day.
- When choosing to structure your check in to include preferred gender pronouns, while youth are going around the circle, do keep in mind group safety and preface by saying, “Let’s check in with your name and ‘preferred gender pronoun’ if you choose.”
- In an effort to model risk and lessen anxiety, it is recommended that you offer to check in first as an adult. Depending on the group familiarity with one another you can, as a facilitator, offer a volunteer to start check in instead of you. This allows the youth to take the lead especially if the group has already met for a few times, building familiarity and comfort. The establishing of the group’s comfort is something to assess on an ongoing basis given the ebb and flow of energies arriving to each group session and emerging identities.

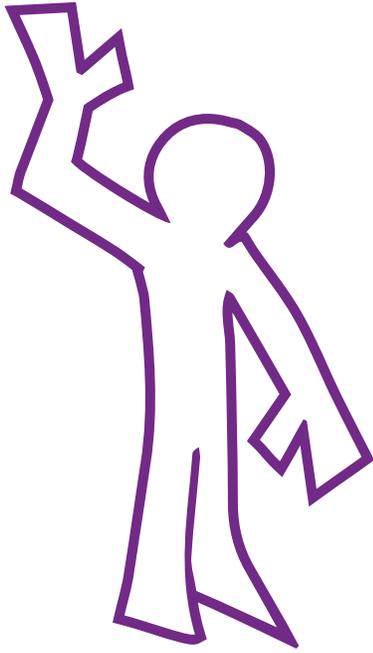


- When a young person self identifies it is important to encourage and ask them what that identity means for them and not to assume that your definitions will be the same. Inviting youth to share their own definitions with the group gives the power of individual voice and words allowing them to be the expert in who they are.
- It is recommended that gender identity and sexuality are not topics to touch on once and be conclusive and finite. Continually checking in as a group around these topics will help grow the emotional intelligence, compassion, support, and strength of the group and its members.

## **Content Review**

Always be looking and planning with your group of youths' identities in mind. When reviewing Girls Circle/Boys Council Activity Guide lessons, or even your own original or borrowed content, run it through a check for these areas:

- Is the introduction of the theme or topic relevant, reflective, and of interest to each youth in the group?
- Do the anecdotes, vignettes, or example stories shared contain characters of varying identities? Have you read through, adjusted, or sought to find example stories that include varying pronouns, races, abilities, gender expressions, etc.?
- Whenever sharing content involving media and current culture seek examples that showcase varying identities that are positive, successful and thriving. Create a balance as there is a highlighting and wording in our society's media that is skewed and often shows people of color, transgender individuals, or non-heteronormative individuals struggling, villainized and harmed.
- When sharing contributions and current events about individuals of notoriety in our society, (e.g. artists, writers, politicians, athletes, etc.) research and include aspects about them regarding their known and self-disclosed gender identities, sexuality, gender expression, race, etc.



This allows a broader view of our society and people that are less heteronormative, highlighting all identities.

- When there are events in your community connected to the topics in the lessons make it a part of your regular sharing (e.g. Pride celebrations, authors speaking, news stories on the spectrum that are negative and positive, etc.) so youth in your group are encouraged to share, comment and connect on what meaning is brought forth.

Encourage engagement with one another about what is taking place outside of your group setting in the greater community.

- In discussions, confront gender role assumptions. Challenge gender stereotypes such as, “All girls like art,” and “All boys like sports.”
- When topics arise in the group that touch on knowledge you think the group may hold resources around ask, “Where do you think a young person in our community who is struggling with identity can access support?” Be ready with a few resources in case youth are not in a position to offer advice.
- Build in helpful and reflective talking points, questions, and potential journal prompts for youth in your group to further their processing. Ensure access to the topic in some way no matter their identity.
- Embrace teachable moments. Take advantage of unplanned teachable moments such as when you hear a gay or gender stereotype when someone says, “That’s so gay,” or when a youth shares an experience in their life.
- Say it. Simply say it. Simply saying words such as gay, lesbian, transgender, bisexual in a natural affirming way teaches a powerful lesson.

# 6

## ANTICIPATED CONCERNS, QUESTIONS AND OPPORTUNITIES

“*I raise up my voice – not so that I can shout but so that those without a voice can be heard.*”

– MALALA YOUSAFZAI

**Youth trying to identify which gender specific group to seek membership: Girls Circle or Boys Council.**

- Advise youth, and others supporting that youth, to select the group in which they identify with and are most comfortable with at this time.

**A cisgender friend of a trans identified youth wants to be in the same Girls Circle or Boys Council group with their friend to support them.**

- Honor the friend’s intent to support and be by the side of their friend. Share it is important to the group members and their friend to honor the gender everyone identifies with personally. The facilitator should impart being a good friend includes allowing people to be in spaces and have their own experiences.
- Consider working with the cisgender friend to create an opportunity for “ally days” or other possible gatherings that your space could provide in addition to Girls Circle or Boys Council that

would celebrate all genders and sexualities without dividing groups by gender.

**Adult staff in the setting you wish to start a Girls Circle group do not feel it is right to have a biological male who identifies as a girl be in a group specific to girls.**

- Explore what they know about the young person in question first in regard to their experience in the setting and needs. Identify the level in which this young person is out to others, especially their family. Share statistics of trans identified youth. Help educate as an ally with terminology. Ensure safety and negotiate a trial run of the youth attending their chosen gender circle group.
- If this staff is a facilitator of a group, ask if they would like your support in leading a discussion on the topic with the youth they serve.

**A parent asks you over email or in person if their child has shared information about their sexuality in the group.**

- Clarify the importance and safety around the established confidentiality guidelines and validate that the young person is safe and not sharing around harm. Encourage the parent to engage in a conversation with their child with supportive tips around open-ended questions, listening, how to best support their child and themselves and that this should be a private, one-on-one conversation.

**You understand a youth in the group is attracted to and has a crush on another youth in the group.**

- Be proactive and have a one-on-one conversation with the youth who you have noticed individual focus or exclusive behavior with the other youth in the group. Address this early. Though crushes are natural, it is important to actively support that youth understanding impact in the group setting and whether they are learning to communicate their feelings and engage with the other individual in an appropriate,

respectful and comfortable way. This is true of any gender crush formation and more acute due to the small nature of the group and dynamics.

**You suspect that there are members of your group that want to come out, but are not coming out to the group.**

- Focus on creating safety within your group. Offer opportunities for members to give written confidential feedback to you as a facilitator from time to time with a simple question: “Is there anything on your mind that you would like to tell me?” or, “What is a topic you would like more support with?” or, “What topics do you want to revisit in circle?”
- When discussing identity reassure your members that what they disclose around sexuality and gender identity is confidential in the group. Additionally, reassure group members that if they come out as a different gender that they will not be kicked out of the group. Rather, they would be supported to choose the group that they felt matched them best.

*As additional concerns, questions and opportunities arise you are invited to reach out and consult if needed and desired. We are always happy to support and learn together:*

*Kiku Johnson, Associate Director*  
*[kiku@onecirclefoundation.org](mailto:kiku@onecirclefoundation.org)*  
*(415) 419-5119 x701*



# 7

## RESOURCES

### Books/Periodicals/Papers/Blogs

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#### **BEING JAZZ: MY LIFE AS A (TRANSGENDER) TEEN**

book by Jazz Jennings

*In her remarkable memoir, Jazz reflects on these very public experiences and how they have helped shape the mainstream attitude toward the transgender community. But it hasn't all been easy. Jazz has faced many challenges, bullying, discrimination, and rejection, yet she perseveres as she educates others about her life as a transgender teen. Through it all, her family has been beside her on this journey, standing together against those who don't understand the true meaning of tolerance and unconditional love. Now Jazz must learn to navigate the physical, social, and emotional upheavals of adolescence – particularly high school – complicated by the unique challenges of being a transgender teen. Making the journey from girl to woman is never easy – especially when you began your life in a boy's body.*

<http://prhinternationalsales.com/book/?isbn=9780735207448>

#### **BEYOND MAGENTA: TRANSGENDER TEENS SPEAK OUT**

book by Susan Kuklin

*A 2015 Stonewall Honor Book. A groundbreaking work of LGBT literature takes an honest look at the life, love, and struggles of transgender teens. Author and photographer Susan Kuklin met and interviewed six transgender or gender-neutral young adults and used her considerable skills to represent them thoughtfully and respectfully before, during, and after their personal acknowledgment of gender preference. Portraits,*

*family photographs, and candid images grace the pages, augmenting the emotional and physical journey each youth has taken. Each honest discussion and disclosure, whether joyful or heartbreaking, is completely different from the other because of family dynamics, living situations, gender, and the transition these teens make in recognition of their true selves.*

<https://www.penguinrandomhouse.com/books/236304/beyond-magenta-by-susan-kuklin/9780763673680>

### **BLACK GIRL DANGEROUS: ON RACE, QUEERNESS, CLASS AND GENDER**

book by Mia McKenzie

*Mia McKenzie, creator of the enormously popular website Black Girl Dangerous, writes about race, queerness, class and gender in a concise, compelling voice filled at different times with humor, grief, rage, and joy. In this collection of her work from BGD (now available only in this book), McKenzie's nuanced analysis of intersecting systems of oppression goes deep to reveal the complicated truths of a multiple-marginalized experience. McKenzie tackles the hardest questions of our time with clarity and courage, in language that is accessible to non-academics and academics alike. She is both fearless and vulnerable, demanding and accountable. Hers is a voice like no other.*

<https://www.bgdblog.org/bgd-press>

### **THE GENDER BOOK**

book by Mel Reiff Hill and Jay Mays

*Topics covered: what is gender?, gender generalizations, gender versus sex, biological brain differences, gender behavior in kids, gender through history, gender across cultures, Gender Identity, Gender expression, gender perceptions, binary versus spectrum, transgender umbrella, masculine women, androgynous people, feminine men, MtF overview/physical transition, FtM overview/physical transition, cross dressers, drag kings/queens, intersex individuals, genderqueers, other TG identities, TG concerns, example life timeline, how to be an ally, challenges/conclusion, full surveys, etc.*

<http://www.thegenderbook.com>

## **PARROTFISH**

book by Ellen Wittlinger

*Angela Katz-McNair has never felt quite right as a girl, but it's a shock to everyone when she cuts her hair short, buys some men's clothes, and announces she'd like to be called by a new name, Grady. Grady is happy about his decision to finally be true to himself, despite the practical complications, like which gym locker room to use. And though he didn't expect his family and friends to be happy about his decision, he also didn't expect kids at school to be downright nasty about it. But as the victim of some cruel jokes, Grady also finds unexpected allies in this thought-provoking novel that explores struggles any reader can relate to.*

<https://www.commonsemmedia.org/book-reviews/parrotfish>

## **REDEFINING REALNESS**

book by Janet Mock

*With unflinching honesty and moving prose, Janet Mock relays her experiences of growing up young, multiracial, poor, and trans in America, offering readers accessible language while imparting vital insight about the unique challenges and vulnerabilities of a marginalized and misunderstood population. Though undoubtedly an account of one woman's quest for self at all costs, Redefining Realness is a powerful vision of possibility and self-realization, pushing us all toward greater acceptance of one another – and of ourselves – showing as never before how to be unapologetic and real.*

<https://janetmock.com/redefiningrealness>

## **IMPROVING EMOTIONAL AND BEHAVIORAL OUTCOMES FOR LGBT YOUTH: A GUIDE FOR PROFESSIONALS**

by Fisher, S., Poirier, J., and Blau, G. (2012).

*See Homelessness Resource Center. Available at Amazon.com.*

## **NATIONAL GEOGRAPHIC, JANUARY 2017 ISSUE: GENDER REVOLUTION**

*This entire issue is dedicated to gender. Free and downloadable Gender Revolution teaching guide:*

<https://www.nationalgeographic.com/pdf/gender-revolution-guide.pdf>

## GENDERQUEER.ME “FEATURED VOICES” BLOG

<https://genderqueer.me/category/featured-voices>

## Families and Faith

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**THE FAMILY ACCEPTANCE PROJECT** *uses research, policy, and culturally responsive education to prevent health and mental health risks for LGBT young people including working to promote family bonds.*

<http://familyproject.sfsu.edu/>

### PFLAG

*Parents, Families, Friends and Allies United with LGBT people to move equality forward*

<http://www.pflag.org/page.aspx?pid=194>

### TRANS FAITH

<http://www.transfaithonline.org>

## Films/Documentaries/Media

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### 3 GENERATIONS (PG-13 2015)

*Hoping to get support from his mother (Naomi Watts) and grandmother (Susan Sarandon), a New York teen (Elle Fanning) prepares to transition from female to male.*

### CHUTNEY POPCORN (PG-13 1999)

*A young Indian artist deals with her culture, family and lesbianism.*

### LOVE, SIMON (PG-13 2018)

*Everyone deserves a great love story, but for 17-year-old Simon Spier, it's a little more complicated. He hasn't told his family or friends that he's gay, and he doesn't know the identity of the anonymous classmate that he's fallen for online. Resolving both issues proves hilarious, terrifying and life-changing.*

## **THE TRANS LIST (2016)**

*Individuals share their insights into the wide range of experiences lived by Americans who identify as transgender.*

## **RECOMMENDED MOVIES FOR LGBTQ YOUTH**

<https://gsanetwork.org/files/resources/Movies.pdf>

**GLAAD** rewrites the script for LGBTQ acceptance. As a dynamic media force, GLAAD tackles tough issues to shape the narrative and provoke dialogue that leads to cultural change. GLAAD protects all that has been accomplished and creates a world where everyone can live the life they love.

<https://www.glaad.org>

## **Hotlines**

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### **THE TREVOR PROJECT**

*Learn about a national resource for crisis intervention and suicide prevention for LGBT youth*

1-866-488-7386 24/7

<http://www.thetrevorproject.org>

### **TRANS LIFELINE**

*Dedicated to the wellbeing of transgender people. Hotline staffed by transgender people for transgender people. Trans Lifeline volunteers are ready to respond to whatever support needs members in their community might have.*

US: 877-565-8860 CANADA: 877-330-6366

<https://www.translifeline.org>

### **TRANS+ SURVIVORS OF VIOLENCE AND LOVED ONES**

*If you are a survivor of sexual violence, domestic violence, dating violence, stalking, or hate violence, please contact them for information, resources and referrals to providers in your area.*

[AskFORGE@forge-forward.org](mailto:AskFORGE@forge-forward.org) | 414-559-2123

<http://forge-forward.org/anti-violence>

## **NATIONAL SUICIDE PREVENTION LIFELINE**

1-800-273-8255

<https://suicidepreventionlifeline.org>

## Legal

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### **HUMAN RIGHTS CAMPAIGN (HRC)**

*Learn about legal rights and current campaigns to promote equity and justice for LGBT youth, adults, and families.*

<http://www.hrc.org>

### **NATIONAL CENTER FOR LESBIAN RIGHTS (National)**

<http://www.nclrights.org>

### **NATIONAL CENTER FOR TRANSGENDER EQUALITY**

<https://transequality.org>

### **NATIONAL GAY AND LESBIAN TASK FORCE**

<http://www.thetaskforce.org>

### **SYLVIA RIVERA LAW PROJECT (NYC)**

<https://srlp.org>

### **TRANSGENDER LAW & POLICY INSTITUTE**

<http://www.transgenderlaw.org>

## One-Pagers

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### **GENDER UNICORN**

*Understand and explain Gender Identity with a wonderful Gender Unicorn graphic available in ten languages AND a black and white coloring page all downloadable!*

<http://www.transstudent.org/gender>

## QUEERLY ELEMENTARY: CREATING INCLUSIVE K-12 SCHOOLS

<http://queerlyelementary.com/category/resources/>

## SUPPORTING AND CARING FOR OUR GENDER-EXPANSIVE YOUTH

<http://www.hrc.org/youth/supporting-and-caring-for-our-gender-expansive-youth#U4knInjdWSo>

## People of Color (POC)

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### AUDRE LORDE PROJECT

<https://alp.org>

### BLACK GIRL DANGEROUS

<https://www.bgdblog.org>

### BROWN BOI PROJECT

<http://www.brownboiproject.org>

### TRANSLATINA NETWORK

<https://www.translatinanetwork.org>

### TRANS PEOPLE OF COLOR COALITION

<https://www.glaad.org/tags/trans-people-color-coalition>

## Professional Development

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**GENDER SPECTRUM** *helps to create gender sensitive and inclusive environments for all children and teens*

<https://www.genderspectrum.org>

**GLSEN** *is a national leading education organization working to ensure safety in schools for all students, as a Gay, Lesbian, and Straight Education Network*

<https://www.glsen.org/educate/professional-development>

**GSA NETWORK** is a next-generation LGBTQ racial and gender justice organization that empowers and trains queer, trans and allied youth leaders to advocate, organize, and mobilize an intersectional movement for safer schools and healthier communities.

<https://gsanetwork.org>

**STEP IN/SPEAK UP** is an online, interactive 30-minute best practices training for school personnel and other adults to create safety, reduce and prevent hostile environments for LGBT youth, intervene to prevent suicide and connect youth to supportive adults and peers.

<http://www.thetrevorproject.org/pages/step-in-speak-up>

**THINK AGAIN TRAINING**

<http://thinkagaintraining.com>

## Youth

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**COLAGE RESOURCES FOR CHILDREN OF TRANS PARENTS**

<https://www.colage.org/resources/people-with-trans-parents>

**TRANS STUDENT EDUCATION RESOURCES**

<http://www.transstudent.org>

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## CONTACT

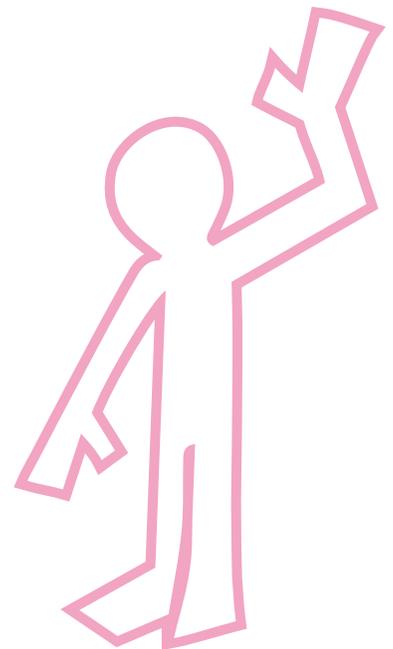
### ONE CIRCLE FOUNDATION

Kiku Johnson, Associate Director  
Out Transgender Male (Trans Guy)  
SOGIE Handbook Author & Educator

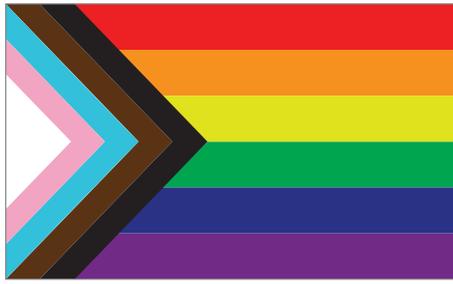
[kiku@onecirclefoundation.org](mailto:kiku@onecirclefoundation.org)

(415) 419-5119 x701

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## ADDENDUM:

### ABOUT THE NEW “PROGRESS PRIDE FLAG”

by Daniel Quasar, 2018

*“We need to always keep progress moving forward in all aspects of our community.*

*When the Pride flag was recreated in the last year to include both black/brown stripes as well as the trans stripes included this year, I wanted to see if there could be more emphasis in the design of the flag to give it more meaning.*

*The initial idea was important because I felt like I could bring something to the table when it came to the way the flag was shifting within the community. I am a designer and I wanted to make a change where I saw there was an opportunity. A positive change, in my mind at least.*

*We still have movement forward to make. There still is work to be done. I wanted to highlight that.*

*The six stripe LGBTQ flag should be separated from the newer stripes because of their difference in meaning, as well as to shift focus and emphasis to what is important in our current community climate.*

*The main section of the flag, the ‘Background’, includes the traditional six stripe LGBTQ flag as seen in its widely adopted form so as not to take away from its original meaning.*

*The trans flag and marginalized community stripes were shifted to the ‘Hoist’ of the flag and given a new arrow shape. The arrow points to the right to show forward movement, while being along the left edge shows that progress still needs to be made.”*

– DANIEL QUASAR

Background: LGBTQ 6 full sized color stripes representing life (red), healing (orange), sunlight (yellow), nature (green), harmony/peace (blue), and spirit (purple/violet)

Hoist: 5 half sized stripes representing trans individuals (light blue, light pink, white), marginalized POC communities (brown, black), as well as those living with AIDS, those no longer living, and the stigma surrounding them (black).