



Advancing LGBTQ+ Justice and Transgender Advocacy



Participant Handouts

UniServ Directors will gain a deeper understanding of the LGBTQ+ community and the issues critical to providing support and guidance that is not only inclusive but liberating.

Lead Contact:

Ellen Holmes
NEA Center for Organizing and Affiliate Support
eholmes@nea.org

Partner Contact:

Anthony Brisson
NEA Center for Racial and Social Justice
abrisson@nea.org

Director:

Tom Israel
NEA Center for Organizing and Affiliate Support
tisrael@nea.org

Community Agreements for Our Time

Awareness and Self-Knowledge

This requires self-knowledge and self-awareness. Self-knowledge allows you to see what causes you pain and conflict and enables you to embrace your contradictions and inconsistencies. It allows the space to work on things about yourself that you are not happy with. In turn, self-knowledge helps to prevent you from projecting your negative aspects onto other people. Bringing your best self also requires that you have a positive attitude, are willing to deeply explore your perspectives and remain open to the perspectives and experiences of others.

Listening for Understanding

Be an active listener. Active listening involves paying full and careful attention to the other person, looking him or her in the eye, avoiding interruptions, reflecting your understanding, clarifying information, summarizing the other person's perspectives and sharing your own. Remember that most people need time to open up and might not be willing to immediately share their personal stories, hopes, fears and/or concerns.

Being Gracious

Being kind is a vital way of bringing meaning to our own lives, as well as the lives of others. Kindness is about caring genuinely for others around you, wanting the best for them and recognizing in them the same wants, needs, aspirations and even fears that you may have. Being kind and generous allows us to communicate better with others, to be more self-compassionate and to be a positive force in other people's lives. We are gracious when we accept and genuinely work to use the pronouns that others ask us to use. Being gracious includes following the COVID protocols that are in place to protect the health of this learning community.

Staying Engaged

Staying engaged requires you to be morally, emotionally, intellectually and socially involved in the conversation. Staying engaged means that you are listening with curiosity and willing to deepen your understanding. Staying engaged might also require you to sustain the conversation even when it gets uncomfortable or diverted. This means a commitment to keeping your electronic communications to a minimum with folks not present in this learning community. This also means being present for all portions of the learning agenda.

Being Open and Suspending Judgment

Listening with an open mind includes being receptive to the influence of others. You can suspend judgment by becoming aware of preconceived notions and listening to everything someone has to say before jumping to conclusions. Most importantly, suspending judgment also means listening to what the speaker has to say for understanding, not just to determine whether the speaker is right or wrong. This means that we recognize each of us will make mistakes and that we have the capacity to grow. We should expect imperfections.

Saying "I" - tell your truth

Speaking your truth in authentic and courageous conversations about race and other issues where experiences/perspectives may differ widely from yours requires a willingness to take risks. It means that you will be absolutely honest and candid about your own thoughts, feelings, experiences and opinions and not just saying what you perceive others want to hear. Speaking your truth will require you to speak from the "first person" and use "I" statements.

Seeking Discomfort

Leaning in to discomfort will require you to let go of understandings and stereotypes that you may be holding onto in order to move forward. Leaning in means that you will avoid pre-judgment and be open to the kernel of wisdom in each individual's experiences. Leaning in to discomfort will require you to sit through moments of embarrassment, confusion, anxiety, and/or fear.

Reaching Empathy

Empathy and compassion allow you to understand the other person's point of view. When you are empathetic, you are more understanding, patient and kind. Expanding your capacity to feel empathy will also allow others to enter your circle of human concern. Sharing, using, and respecting pronouns is a very simple form of empathy.

Expecting Non-Resolution and Non-Closure

Expect and accept that there may not be closure. It is not likely that you will resolve your personal understanding about race or another person's racial experience in a single conversation. The more you talk about race or other issues with another person, the more you learn and the more they will learn. Authentic and productive conversations about race and other issues where experiences/perspectives may differ widely from yours are continuous and always evolving. This means that sometimes we will have unfinished, unexplored, and shortened conversations about some concepts.

**Adapted from "Embracing equity and inclusion", Annie E. Casey Foundation*

What questions do you want to ask about any of the ideas in these agreements?

What additional agreements do you need in order to be a fully participating member of our learning community?

Can you commit to these agreements? IF not, what would it take for you to be able to commit?

PRONOUN GUIDE

This is a guide for NEA leaders, members and staff to better understand and use pronouns in a respectful way for all NEA meetings and communications. Please be aware that some of this advice may not be appropriate for your school community, depending on current state law; check with your state or local affiliate regarding questions related to state law or school district policies.

PRONOUNS

Pronouns are words that function in the place of a name. Instead of saying, “My brother Steve is coming to pick me up in Steve’s car, and we are going to Steve’s favorite restaurant,” a person could instead say, “his car/his favorite restaurant.”

In English, we have two sets of gendered pronouns: “she/her/hers” and “he/him/his” are pronouns that are attached to a particular gender. Men/males have typically been referred to using he/him/his and women/females by using she/her/hers. We likely all grew up assuming we knew someone’s pronouns just by looking at them, or knowing their gender, but that isn’t the case. In an effort to be more affirming of all, it is important to get out of the habit of assuming pronouns.

Plural pronouns are becoming more widely accepted as gender-neutral singular pronouns. It is grammatically correct to use singular ‘they’ to refer a singular person of unknown gender or to a non-binary person who does not feel gendered pronouns work for them.

Here is a list of the most common pronouns used. Always use the pronouns of the individual once they have told you what pronouns they use. You may see more pronouns outside of this list.

Subjective	Objective	Possessive Adjective	Possessive Pronouns	Reflexive	Pronunciation
She	Her	Her	Hers	Herself	
He	Him	His	His	Himself	
They	Them	Their	Theirs	Themselves	
Ze	Zim	Zir	Zirs	Zirself	Zay or Zee Zim (rhymes with them) Zir (rhymes with their)

Some people also use more than one set of pronouns. For example, “she/they” or “he/them.” When someone uses more than a single set of pronouns, it could mean that they are okay with either one being used, or that they accept both. Do not assume that they can be used interchangeably. Kindly ask if the person uses one set in particular contexts versus another.

TIPS ON USING GENDER-NEUTRAL PRONOUNS

Chances are that you’ve used ‘they, them, or their’ as neutral pronouns when you weren’t aware of a person’s gender. These pronouns are gender-neutral and are used by some transgender and gender non-conforming people. Recognizing that it’s natural to do this can help when a nonbinary person asks you to use gender-neutral pronouns for them. The following are examples when you might have used gender-neutral pronouns without realizing:

- ▶ You’re at an event, and someone left a key for you, but you can’t find it. You might ask, “Where did they leave the key?”
- ▶ You are awaiting a delivery from a postal worker and wonder, “When are they dropping off the mail?”
- ▶ Someone gives your organization a gift, but you didn’t meet the donor. You might say, “Please tell them I said thank you!”

SHARE YOUR PRONOUNS

If we want to get out of the habit of assuming pronouns, we need to learn and let people introduce their pronouns.

Role model your pronouns before inviting everyone to introduce theirs.

“Hi, my name is Meg and I use she/her/hers pronouns. Could everyone please go around and share their name and pronouns.”

Explain what pronouns are and why you’re asking people to introduce theirs before you do.

“Hey everyone! So during introductions we are going to introduce our name and pronouns. Pronouns are words that we use to replace names, like she/her/hers, he/him/his, or they/them/theirs. I want to make sure that we are referring to each other in the way that feels most accurate, so we are going to be going around and if everyone could share their name and pronouns that’d be great!”

A common question and fear that we may have when getting to know someone who has recently changed pronouns or who uses singular they as their pronoun, is that we will make a mistake and misgender the person.

Apologize briefly and correct yourself. For example, *“And I was saying to someone that he’s a really good – sorry, she – that she was a really good painter.”*

Do not over apologize. Over apologizing could sound like, *“Oh gosh I am SO SO sorry, I really am. I know it’s wrong and this must happen all the time. Gosh pronouns are so difficult!”* You’re doing a few things when you over apologize. Instead of the moment being about them, you’ve made it about your feelings.



IT'S ABOUT RESPECT

Positive experiences of social gender affirmation are critical to the health and well-being of transgender and gender diverse people. Social interactions where a person is addressed by their correct name and pronouns, consistent with their gender identity, are widely recognized as a basic – yet critical – aspect of gender affirmation. Addressing someone by the wrong name or misgendering them through the use of incorrect pronouns can feel disrespectful, harmful, and even unsafe to the person being misgendered. Misgendering results in marginalization and communicates that a person's identity is not being seen or respected. So, practice using the pronouns a transgender or nonbinary person requests... yes, even plural ‘they’. It’s a show of respect.

PRONOUN USE IN POLICY

Over the last few years, the transgender community has asked allies to help normalize offering pronouns during introductions, in education, and the workplace to indicate an understanding of trans identities and show that they are a safe person. As gender identity and gender expression do not always align, offering pronouns is a way to create a space where people do not need to rely on assumptions of others’ gender.

However, not everyone is comfortable sharing their pronouns. Some transgender, nonbinary, or questioning individuals might not be “out” yet or ready to let others know of their status. Others might object to sharing for any number of personal reasons. Respect those who offer to share their pronouns and those who do not. No one should be forced to comply, as long as they simply skip the practice and do not mock or belittle it.

Offering your pronouns is the simplest way to put things into practice. When you meet someone new, you can say, “Hi, my name is ____ and my pronouns are ____.” If you wear a nametag or ID badge, you can add your pronouns to it. If you cannot alter your official nametag, it is easy to find pronoun pins in stores and online. When you participate in an online meeting, you can change your name to include your pronouns in parentheses to the side.

For more information on pronouns and additional LGBTQ+ Resources, please visit the following:

NEA LGBTQ+ Resources | NEA EdJustice | Why Share Your Pronouns?

Day 1 Materials



Safe, Just, and Equitable Schools

Adopted by the 2022 NEA Representative Assembly

I. Our Vision for Safe, Just, and Equitable Schools

The National Education Association’s vision for safe, just, and equitable schools is of thriving spaces that are safe and welcoming for all students, discriminatory toward none, integrate the social, emotional, physical, mental, and spiritual needs of the whole student, and equitably and fully-fund the community school model with wraparound services and resources.

NEA’s vision is the recruitment and retention of educators who reflect the community, with relevant professional development and tools for cultural competence and responsiveness, prepared to center students’ needs and lived experiences, value all voices, and ensure voices that have been historically exploited, ignored, or silenced are empowered and heard.

NEA’s vision is to emphasize evidence-based behavioral practices centered in the philosophy of restorative justice over the criminalization and policing of students, and which dismantle and eliminate inequitable policies, practices, and systems that deprive many of our students of their futures and disproportionately harm Native, Asian, Black, Latin(o/a/x), Middle Eastern and North African, Pacific Islander, and Multiracial students, including those who identify as LGBTQ+, have disabilities, and/or are English language learners.

NEA believes all educators—which includes every adult working in our schools—are indispensable both for realizing our vision and for transforming our schools and the broader community so that we may end inequitable policies, practices, and systems to avert a crisis of criminalization of our youth and instead prepare every student to achieve their full potential and succeed in a diverse and interdependent world.

This Policy Statement sets forth principles to guide the beliefs, actions, advocacy, partnerships, and other organization-wide efforts to achieve and sustain NEA’s vision for safe, just, and equitable schools for every student, educator, parent/guardian, and community.

II. Guiding Principles to Achieve Our Vision

NEA is committed to changing the policies and practices of the schools in which we work to ensure thriving spaces that are safe, just, and equitable. The Association is committed to beliefs, actions, advocacy, and partnerships for the removal of impediments that are entirely incompatible with our vision, such as institutional racism, white supremacy culture, inadequate and inequitable school funding, and the criminalization and policing of students¹ in our schools—all of which perpetuate the school-to-prison and school-to-deportation pipelines.²

The Association demands a transformative investment in the physical and mental health of all students, including Native students and Asian, Black, Latin(o/a/x), Middle Eastern and North

¹ *Criminalization and policing of students* refer to practices and enforcement of school disciplinary policies that criminalize students’ behaviors, subjecting students to potential penalties imposed by law enforcement instead of consequences imposed by educators.

² *School-to-prison and school-to-deportation pipelines* refer to policies and practices that directly and indirectly push Native, Asian, Black, Latin(o/a/x), Middle Eastern and North African, Pacific Islander, and Multiracial students, including immigrant and undocumented youth, out of school and on a pathway to prison and/or deportation including, but not limited to: harsh school discipline policies that overuse suspension and expulsion, increased policing and surveillance that create prison-like environments in schools, and overreliance by educators on referrals to law enforcement, the juvenile and criminal justice system, detention, and potentially deportation proceedings.

African, Multiracial, and Pacific Islander students,³ LGBTQ+ students, and students from all economic backgrounds and abilities. Policymaking that produces a frayed network of public services in our communities is incompatible with our vision. When equitably and fully-funded, this network—which includes public schools, libraries, parks, transportation, food security, access to health care and child care, affordable housing, and public service infrastructure—energizes students, families, and their entire communities. The adoption of racial and social equity principles at all levels of policymaking will encourage systemic solutions to these issues. Racial and social justice in education and throughout the United States will be realized when we ensure fair treatment resulting in equitable opportunities and outcomes for people of all races and backgrounds.

Our work to achieve our vision for safe, just, and equitable schools is guided by five principles:

Guiding Principle 1:

Adopting a Restorative Justice Philosophy to Create a Thriving School Climate

NEA's vision integrates the social, emotional, physical, mental, and spiritual needs of the whole student,⁴ in which students' identities and lived experiences are centered within a thriving and nurturing school climate.

Educators are critical to the development of evidence-based behavioral practices centered in a philosophy of restorative justice that promotes caring, trusting, and positive relationships among students and adults. Without the development of such practices, high quality teaching and learning cannot occur. The Association's vision for a restorative justice philosophy is comprised of practices and processes that proactively build healthy relationships and a sense of community. Restorative practices to address conflict and wrongdoing, behavior, rule violations, and school climate can improve relationships between students, between students and educators, and between educators whose behavior often serves as a role model for students. They allow each member of the school community to develop and implement a school's adopted core values. Restorative practices allow individuals who may have committed harm to take full responsibility for their behavior by addressing the individual or individuals affected by the behavior. These practices represent a collective mindset that can help guide youth and adult behavior and relationship management in schools.

Restorative justice practices and processes do not replace but rather complement existing initiatives and evidence-based programs like Positive Behavior Interventions and Supports (PBIS) or social and emotional learning models that assist in building a foundation and culture of caring.

Guiding Principle 2:

Relevant Professional Development for Culturally Competent Educators

NEA believes that educators—which includes every adult working in our schools—must be fully supported so they are better prepared to respond to the social and emotional needs of

³ Identities and their usage here acknowledges the *Report and Recommendations of the Racial Equity Language Review Stakeholder Group* adopted by the NEA Board of Directors in May 2020. Native People are named first, distinctly, recognized as the first people of this land with sovereign national and tribal status, and named together with Asian, Black inclusive of African American, Latin(o/a/x) inclusive of Hispanic and Chican(o/a/x), Middle Eastern and North African, Multiracial, and Pacific Islander people.

⁴ The *whole student* refers to the Whole Child tenets that call for all available educational resources to maximize the achievement, skills, opportunities, and potential of each student by building upon individual strengths and addressing individual needs. A Whole Child approach prepares students at all educational levels, including higher education, to thrive in a democratic and diverse society and changing world as knowledgeable, creative, engaged citizens, and lifelong learners.

each student to ensure development of the expertise and understanding of what it means to be culturally competent and responsive.⁵ A culturally competent pedagogy connects students' cultures, languages, and life experiences with the school curriculum. Leveraging a student's knowledge and experiences from their families and communities helps them to access and connect with the curriculum and develop their academic skills.

Support of students who suffer from childhood trauma requires whole school involvement and transformation. To achieve our vision, the Association and its affiliates must actively engage in developing the means for schools and educators to address trauma and its implications for creating safe, just, and equitable schools. Educators must be given ongoing opportunities to develop the expertise to work with students from different racial, ethnic, and economic backgrounds, and to support those students who may be affected by childhood trauma.

The Association must fully engage and authentically partner with stakeholders to develop and implement, with fidelity, training that is relevant, proven, substantial, and ongoing, and professional development tools that are responsive to the needs of students and educators and are designed to build and increase educators' cultural competence over the course of their careers. At a minimum, these programs must address:

- A. Development of communications skills including strategies for peer-to-peer, educator-to-parent, and educator-to-student communication.
- B. Development of cultural competence and responsiveness including awareness of one's own implicit biases⁶ and trauma, understanding culturally competent pedagogy, and becoming culturally responsive in one's approach to education and discipline/behavior.
- C. Training developed for, and delivered to, pre-service, early career, and experienced educators.
- D. Understanding of trauma and its effect on a student's education.
- E. Knowledge and skills required to transform schools into trauma-informed environments.

Guiding Principle 3:

Eliminating Disparities in Disciplinary/Behavioral Practices

NEA is committed to ending harsh school discipline/behavioral policies that directly and indirectly contribute to a crisis of criminalization of our youth, and disproportionately harm Native students and students of color. National research shows that these policies specifically have a disparate impact on Native, Black, and Latin(o/a/x) students, including those who identify as LGBTQ+, have disabilities, and/or are English language learners. Regionally, Asian, Middle Eastern and North African, Pacific Islander, and Multiracial students experience harm and disparate outcomes as a result of such policies. NEA demands an end to school disciplinary/behavioral policies and practices that overuse suspension and expulsion; employ zero-tolerance⁷ policies that criminalize minor infractions of school rules; increase police presence and surveillance on school campuses that create prison-like environments; and encourage school staff to impose exclusionary discipline or refer students to law enforcement,

⁵ *Cultural competence* means the capacity to interact effectively and respectfully with people from different racial, ethnic, and/or economic backgrounds. Such competence includes understanding that different cultures have different communication codes and styles, being open to learning from others, to shift out of one's own cultural paradigm, and to refrain from judging people before honestly exploring what motivates their behavior.

⁶ *Implicit bias* means the deep-seated attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.

⁷ *Zero-tolerance* refers to school disciplinary/behavioral policies and practices that set predetermined consequences or punishments for specific offenses or rule infractions. Zero-tolerance policies forbid persons in positions of authority from exercising discretion or changing punishments to fit individual circumstances.

juvenile justice authorities, and immigration services. Students who are suspended or expelled not only fall behind academically but are significantly more likely to drop out of school altogether, fail to secure a job, rely on social welfare programs, and end up in prison or face deportation.

The Association will advocate for schools, school districts, and states, in ensuring public accountability to the communities they serve, to take appropriate steps to review their disciplinary/behavioral policies and practices for any disparate impact on the basis of race, ethnicity, or other protected characteristics; to take prompt and effective action to eliminate any disparate impact found; and to continue to monitor disciplinary/behavioral policies and practices to ensure that they are fair and nondiscriminatory.

Guiding Principle 4:

Eliminating the Criminalization and Policing of Students in Schools

NEA believes the criminalization and policing of students obstructs a thriving and nurturing school climate. Native, Asian, Black, Latin(o/a/x), Middle Eastern and North African, Pacific Islander, and Multiracial students, including those who identify as LGBTQ+, have disabilities, and/or are English language learners are in greater jeopardy in schools with a presence of police and law enforcement.⁸ Schools with police presence rely more heavily on exclusionary discipline, and exclusionary discipline falls disproportionately on Black students and other students of color.

Ending the policing of students on school campuses is essential to ensure thriving spaces for all stakeholders and to facilitate policies that dismantle inequalities and eliminate the criminalization of youth. The Association strongly opposes the policing of students in all of its forms which perpetuate the school-to-prison and school-to-deportation pipelines.

NEA recognizes the significance of physical school facilities as a reflection of what educators want our schools to be—welcoming, inclusive, and supportive environments for our students, parents/guardians, and communities.

Therefore, the Association demands an end to:

- A. Participation in federal 1033 programs which deliver unnecessary weapons, vehicles, surveillance technology, and other equipment that unjustifiably militarize the police presence on school campuses.
- B. Overreliance by educators on referrals to law enforcement which increase the likelihood of contact with the juvenile justice system.
- C. Subjective and biased enforcement of disciplinary policies such as hair and dress codes.
- D. Construction of prison-like school environments that employ metal detectors, random searches, and other building and design elements that diminish a thriving and nurturing school climate.

Guiding Principle 5:

Student, Family, Organizational, and Community Engagement

NEA's vision is a safe, just, and equitable school in which all students' needs and lived experiences are centered and voices that have been historically exploited, ignored, or silenced are empowered and heard. The social, emotional, physical, mental, and spiritual needs of the whole student must be strengthened and supported through education, family partnerships, and relationship building. Students, parents/guardians, and other caregivers must be engaged and trained in problem-solving techniques, conflict resolution skills, mental health and wellness, and cultural competence. The development and implementation of a restorative justice philosophy paired with restorative practices is essential for building healthy relationships and

⁸ *Police* or more specifically *law enforcement* refers to any sworn individual with the power to arrest, detain, interrogate, and issue citations.

communities to prevent and address conflict and trauma. Students must be invested in their own success and understand that their actions and voices are critical in shaping and driving the decisions that affect their school communities and help create inclusive, bias-free, and thriving school climates.

The Association must fully engage and authentically partner with a comprehensive range of stakeholders that includes students, parents/guardians and family members, local and state affiliates, school boards, school districts, peer mentoring groups, community-based organizations, alternative schools/juvenile correctional institutions, mental health and wellness organizations, faith-based organizations, law enforcement, professional associations and advocacy groups, and social justice stakeholders to identify policies, practices, and activities to achieve a shared vision for safe, just, and equitable schools.

III. Implementing an Association-Wide Plan to Achieve Our Vision

NEA will utilize the Framework for Racial Justice in Education⁹ to achieve our vision for safe, just, and equitable schools through the identification of strategies, activities, stakeholders, and internal and external levers of change required to influence sustainable transformation and learnings across school systems. The framework identifies three strategies: awareness, capacity building, and action encompassed within pre- and post-qualitative and quantitative evaluations. The framework also provides direction to focus the identified strategies, tactics, and activities while determining partnerships needed to leverage systems of change within the Association and institutions.

NEA will utilize the Racial Equity Impact Assessment (REIA)¹⁰ to guide the development and implementation of Association-wide plan activities. The REIA is designed to ensure stakeholders are proactively working to prevent bias and racial inequities from appearing in identified solutions.

The goals of NEA's plan are to:

- A. Identify and support opportunities to engage, activate, and mobilize members and leaders to organize to achieve safe, just, and equitable schools for every student, educator, parent/guardian, and community.
- B. Develop an Association-wide understanding of the issues and impacts of the criminalization and policing of students.
- C. Develop and strengthen NEA's partnerships and coalitions with organizations, movements, and legislators to advocate and organize for safe, just, and equitable schools.
- D. Integrate and align the safe, just, and equitable schools vision and criteria across the NEA enterprise priorities and activities.

⁹ See *Report of the NEA Task Force on Safe, Just, and Equitable Schools*, Appendix C.

¹⁰ See *Report of the NEA Task Force on Safe, Just, and Equitable Schools*, Appendix D.

NEA's Framework for Change



The National Education Association is uniquely positioned to impact racial justice in education by focusing the work on awareness, capacity building, and action. We will build a union of members who, through their organization, are more aware of racial justice, receive and use racial justice tools, and who, together with other educators and key stakeholders, take action to address racial injustice in schools and related institutions:

- If we build **awareness** about institutional racism and work towards creating racial justice in education, the National Education Association can provide shared knowledge and conceptual clarity in racially aware work;
- If we continuously create and disseminate **capacity building** tools, skills, strategies, and resources to our members, leaders, staff, students and partners, a more racially aware National Education Association can be the leader in publicly demanding racial justice in education in more powerful and meaningful ways;
- If we support, lift, connect and take **action** with an intentional focus on movement building, we will create racial equity in our classrooms, worksites, and in our communities.

The Intersection of Our Core Values and Union Values

Core values are the fundamental beliefs of a person or an organization. These guiding principles dictate behavior and can help people understand the difference between right and wrong. These can often be expressed in one or two words. We are taking a moment to consider our core values because they can provide a basis for solidarity in the midst of struggles.

What are some of your core values expressed in one or two words?

<i>Your Personal Core Values</i>

Where do your core values intersect with some of the Union Core Values listed below?

<i>Union Core Values</i>
Fairness, honesty/integrity, responsibility, compassion/empathy, safety, health, generosity, hard work/responsibility, community, freedom, democracy, binding contracts, equality, opportunity, respect, stability/security, unity, quality work, justice, collective action, dignity/respect, charity/community service, and due process. <i>Ideally:</i> Unions advance the welfare of all workers. They are based on the idea of justice, progress, and betterment of self and of society. They embody the universal ideal of human rights and the need to aspire to become more complete human beings. By becoming an active participant in the labor movement, members become part of something larger than themselves.



I Am From...

Familiar foods, especially those associated with family gatherings



I Am From...

Sights, sounds, and smells from your neighborhood



I Am From...

Familiar sayings heard repeatedly growing up



I Am From...

Familiar people, family members, friends, and ancestors

First Impressions of LGBTQ People

Reflective – 101 – Low Trust – 10 mins – szp.guide/firstimpressions

Materials

- Participant sheet

Setup

- N/A

Facilitator Framing

- This activity helps participants ease into thinking about LGBTQ identity, people, and experiences from their own perspective.
- The activity can be effective at contextualizing the importance of the workshop or talking openly about these issues (and how often rare that open conversation can be).

Goals & Learning Outcomes

- Participants will reflect upon their first impressions with LGBTQ people and identity.
- Participants will reflect on how their understanding of LGBTQ people and identity has changed over their lifetime.
- Participants will have an opportunity to hear how diverse the group's experience with LGBTQ people and identity are.

Process Steps

1. Provide directions for the activity and assure participants that this activity primarily reflective and they won't be asked to share anything they don't want to. For example, "We are going to start with a reflective activity called First Impressions. We're going to give you a few minutes to think on and write some answers to the list of questions on this sheet. These questions are for your reflection, we aren't going to collect your sheets or require you to share anything with the group that you don't want to. If there is any question you're struggling with skip it and come back at the end of the activity. We'll give you a few minutes here to answer the questions and then bring it back to the big group."
2. Give participants time to reflect (3-5 minutes).
3. Move into the debrief questions.
4. Wrap-up the activity.

Debrief questions

- What was it like to do that activity?

- Does anyone have something that came up for them while they were answering the questions that they would like to share?
- Does anyone have an experience that was significantly different that they'd be interested in sharing?
- What about question 5, would anyone share how their understanding of these issues have changed over time?

Wrap-up

Highlight for participants that each of them have likely have shifted their understanding of LGBTQ people and identities over the course of their lifetimes and that this workshop may or may not also shift their understanding of LGBTQ people and identities.

Often there is a mention of language or vocabulary that has shifted over the course of someone's exposure to the LGBTQ community and you can call back to this mention in order to create a seamless transition into vocabulary.

Make it your own

These questions can be modified to focus more specifically on particular identities if you are doing a targeted training for example, "What was your first impression or initial conversations around LGBTQ identity within a medical environment?". They can also be modified in a way to focus on a particular subpopulation of the LGBTQ community, "What was your first impression of bisexual people?" or, "What is something that you are still unlearning about transgender identity?"

Unlock the Magic

Be an imperfect role model: this is an activity can be a space where you can share with participants your own development and journey. This can help assure participants that you identify with their stories or change and development and that they aren't alone in having unlearn and reconsider what they know about gender and sexuality.

Notes

While this is a low risk activity, participants sharing about their past (or present) views can expose a lot of prejudice. While some prejudice being named isn't inherently a bad thing, too much is unproductive to the learning outcomes. Try to invite shares from participants from a variety of views and perspectives. Keeping the debrief on the shorter side and moving through the questions quickly does not negatively impact the goals and will help you manage the feelings that may come up for folks.

First Impressions of LGBTQ People

Answer the following questions to the best of your ability:

1. When's the first time you can remember learning that some people are lesbian, gay, bisexual, or queer?
2. Where did most of the influence of your initial impressions/understanding of lesbian, gay, bisexual, and queer people come from? (e.g., family, friends, television, books, news, church)
3. When's the first time you can remember learning that some people are transgender?
4. Where did most of the influence of your initial impressions/understanding of transgender people come from? (e.g., family, friends, television, books, news, church)
5. How have your impressions/understanding of LGBTQ (lesbian, gay, bisexual, transgender, and queer/questioning) people changed or evolved throughout your life?

KEY TERMS

Many of the following definitions are provided by the Human Rights Campaign, a non-profit committed to equity for the LGBTQ+ community, to describe current language related to sexual orientation, gender identity, and gender expression. This is a limited list. For additional terms related to the LGBTQ+ community, please visit <https://www.hrc.org/resources/glossary-of-terms>.

AGENDER:

Describes a person who does not have a gender.

ALLY:

A term used to describe someone who is actively supportive of LGBTQ+ people. It encompasses straight and cisgender allies and those within the LGBTQ+ community who support each other (e.g., a lesbian who is an ally to the bisexual community).

ANTI-BIAS ANTI-RACIST (ABAR):

A teaching methodology focused on identity, diversity, justice, and action. ABAR pedagogy helps students develop a strong sense of self-worth, empathize with others, learn the impact of unfairness, and take action when they observe, or experience injustice.

BIPOC:

Black, Indigenous, and People of Color. The term is meant to unite all People of Color while acknowledging that Black and Indigenous people face different and often more severe forms of racial oppression and cultural erasure due to systemic White supremacy and colonialism. It is a noun, and since it includes the word "people," it would be redundant to say "BIPOC people." It is pronounced "buy-pock" as opposed to saying each letter individually.

BISEXUAL/BI+:

A term that describes a person who is emotionally, romantically, or sexually attracted to people of more than one gender, sex, or gender identity.

CISGENDER:

A term that describes a person whose gender identity aligns with the sex assigned to them at birth.

ETHNICITY:

A grouping of people who share a common set of traditions, ancestry, language, history, society, culture, nation, religion, or social treatment that is different from other groups of people.

GAY:

A term that describes a person who is emotionally, romantically, or sexually attracted to some members of the same gender.

GENDER DYSPHORIA:

A term that describes the clinically significant distress a person experiences when their assigned birth gender does not match their gender identity. According to the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM), the term—which replaces Gender Identity Disorder—"is intended to better characterize the experiences of affected children, adolescents, and adults."

GENDER EXPRESSION:

The external appearance of one's gender identity, usually expressed through behavior, clothing, haircut, or voice, that may or may not conform to socially defined behaviors and characteristics typically associated with being either feminine or masculine.

GENDER FLUID:

A person who does not identify with a single fixed gender or has a fluid or unfixed gender identity.

GENDER QUEER:

Genderqueer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as "genderqueer" may see themselves as being both male and female, neither male nor female or as falling completely outside these categories.

GENDER IDENTITY:

An internal, deeply felt sense of being female, male, a blend of both, or neither. Refers to how individuals perceive themselves and what they call themselves. Can be the same as or different from their sex assigned at birth.

GENDER NON-CONFORMING:

A broad term referring to people who do not behave in a way that conforms to the traditional expectations of their gender or whose gender expression does not fit neatly into a category.

INTERSEX:

Intersex people are born with a variety of differences in their sex traits and reproductive anatomy. There is a wide variety of difference among intersex variations, including differences in genitalia, chromosomes, gonads, internal sex organs, hormone production, hormone response, and/or secondary sex traits.

LGBTQ+:

An acronym for "lesbian, gay, bisexual, transgender, and queer." The "+" represents additional gender identities and sexual orientations that include intersex, agender, and asexual, among many others.

LATINX:

A person of Latin American origin or descent (used as a gender-neutral or non-binary alternative to Latino or Latina).

LESBIAN:

A woman who is emotionally, romantically, and/or sexually attracted to women. This includes cis, trans, and other people who are women.

NON-BINARY:

An adjective describing a person who does not identify exclusively as a woman or a man. They may identify as both, somewhere in between, or outside the categories of a woman and a man.

PANSEXUAL:

Describes someone who has the potential for emotional, romantic or sexual attraction to people of any gender though not necessarily simultaneously, in the same way or to the same degree. Sometimes used interchangeably with bisexual.

PRONOUNS:

The words used to refer to a person other than their name. Common pronouns are they/them, he/him, and she/her. Pronouns are sometimes called Personal Gender Pronouns, or PGPs. For those who use pronouns—and not all people do—they are not preferred, they are essential. For this reason, asking for a person's "preferred pronouns" is considered offensive. Instead, simply ask, "What are your pronouns?"

QUEER:

A term people often use to express fluid identities and orientations. This term is often used interchangeably with "LGBTQ+."

RACE:

The grouping of humans based on shared physical qualities and/or culture into categories generally viewed as distinct by society; this also comprises one's racial identity. While often assumed to be a biological classification, racial categories do not have a scientific basis. However, the consequences of racial categorization are real, as the ideology of race as become embedded in our identities, institutions, and culture, and is used as a basis for discrimination and racial profiling. How one is racialized is a major determinant of one's socioeconomic status and life opportunities.

RACISM:

(1) The belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race; (2) a system of advantages and disadvantages based on one's physical and/or social qualities; and (3) having personal prejudice and bias against others based solely on their physical and/or social qualities. Racism is a historically rooted system of power hierarchies based on race. It is infused in our institutions, policies, and culture, and benefits white people, and hurts people of color.

SEXUAL ORIENTATION:

An inherent or immutable enduring emotional, romantic, or sexual attraction to other people.

SYSTEMIC RACISM:

Institutional, legalized racial discrimination; rules, practices, and customs that negatively impact some races while benefiting others

TRANSGENDER/TRANS:

An umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation.

TWO-SPIRIT:

A modern umbrella term used across the U.S. Native American and Canadian First Nations communities to describe Native people who fulfill a traditional third-gender or gender-variant ceremonial and social role in their cultures. Because being Two-Spirit also denotes one's spirituality, not all transgender or non-binary Indigenous people consider themselves to be Two-Spirit. It is not a term appropriate for a non-Native person to use for their own identity. It's an Indigenous term, thereby open solely to Indigenous community members.

Porter, Billy. Unprotected. New York, Abrams Press, 2021.

PROLOGUE

This is not a coming-out story. It's not a down-low story either. I never could have passed for straight, even if I'd wanted to, and so I never had the dubious luxury of living a lie.

By the time I was five, it was all too clear that something was wrong with me. Everyone knew it, and I knew it too. It was why grown-ups shook their heads and spoke in lowered tones whenever I was in the room. It was why I had to talk to a Nice White Man once a week, in his office in the big building up the street. The man and I played games, and he asked me a lot of questions. Sometimes I knew the answers and sometimes I was confused.

But I wasn't confused about why I was there. The Nice White Man was a doctor. He was working to help fix me. I didn't know the name of my mysterious affliction, but I did know that it had already manifested itself in many unacceptable ways.

For one, I was drawn to all the wrong pastimes. Double Dutch jump rope and hopscotch and jacks were for girls. It was wrong to want an Easy-Bake Oven for Christmas, and therefore Santa was never going to bring me one. I would get a set of drums instead (but the noise would bother Aunt Dorothy and I would seldom be allowed to play them). It was wrong not to care about football, wrong to shun contact sports in general.

I was also taken with all the wrong clothing. I brightened at the sight of all the wrong colors, the deep jewel tones and soft pastels. I loved the wrong fabrics too: taffeta and lace and velvet and lamé, material that rustled and swished and swirled with every step. It was wrong to love all the glorious hats on the ladies at church. And the trimmings on those hats! Veils and feathers and flowers and sequins and beads and rhinestones and ribbons and bows. Paul the Apostle had decreed that women should cover their heads during worship, and Black ladies had turned this directive into an art form.

It was wrong to be mesmerized by Aunt Sharon's shoe closet. To be excited by the rows of slingbacks and stilettos in silver and lilac and violet and mauve. To run my fingertips along their leather and satin and crocodile sides. It was especially wrong to slip on my very favorite pair—the candy-apple red pumps with the highest heels—and sashay back and forth before the full-length mirror, overcome by the splendor of them on my very own feet. It was why I was no longer allowed in her room.

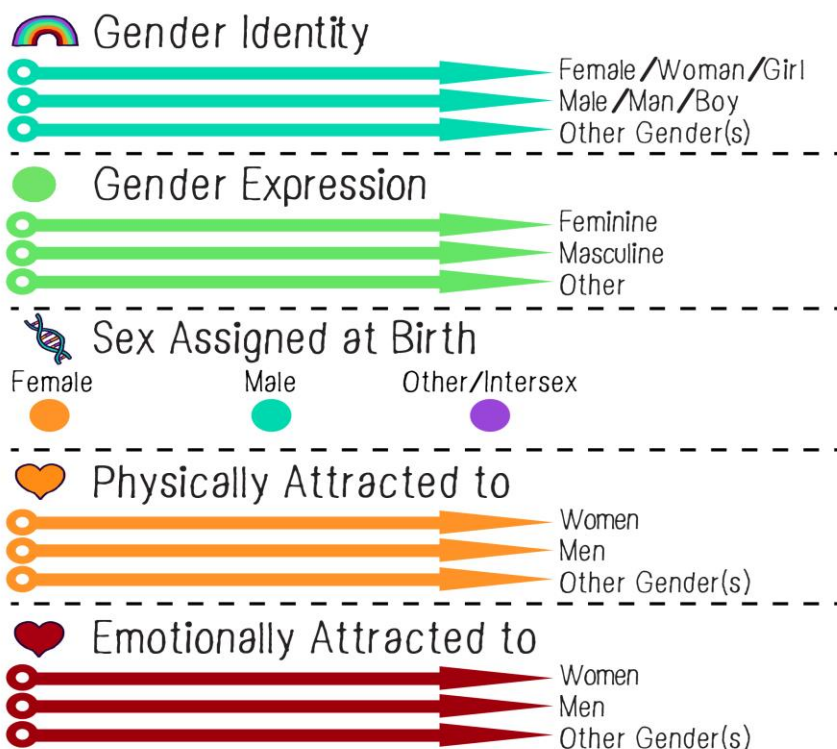
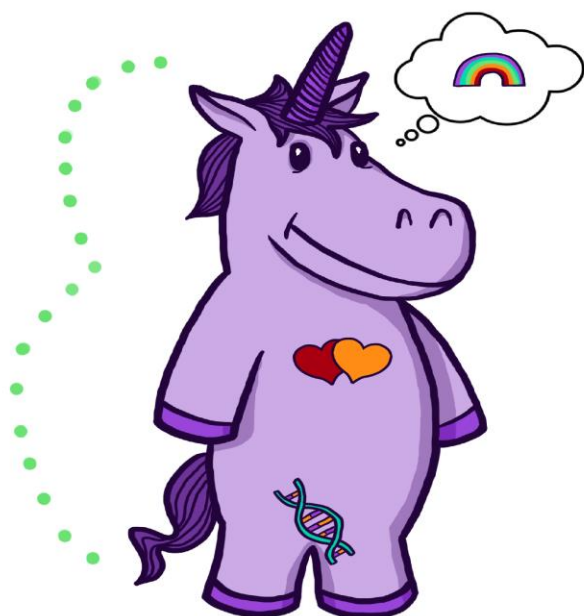
Though I could not have articulated it back then, not even to myself, my fixation on fashion went deeper than mere aesthetics. I sensed that clothing was a potent signifier—that its import went beyond its visual appeal. Later I would come to understand that the finery donned by Black churchgoers was a powerful form of resistance. Many of them were employed during the week as domestic servants, or security guards, or custodians, and were required to wear uniforms meant to reinforce their status as less-than. To dress impeccably and regally on the Lord's day, then, was to insist on their own dignity and worth in a world that sought to systematically strip them of both. It was a way to assert that they were God's children too, and in His house, they would adorn themselves in a manner befitting the glory of the Lord!

I didn't have the words for any of this at the time, just a child's awareness that people carried themselves differently in different clothing, that fashion could effect a profound transformation, on the outside and inside both. The dazzling pageantry of Sunday worship filled me with delight, and I longed to be a part of it—but even in this, my desires were all wrong, for while I adored rockin' a three-piece, reversible Easter or Christmas suit situation, I also longed to dress like the ladies, from spike heel to majestic crown.

But I'm getting ahead of myself. To render a childhood in which I was continually urged to seek the Bible's guidance in all matters, let us do as that Good Book does, and start *in the beginning*.

The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



To learn more, go to:
www.transstudent.org/gender

Design by Landyn Pan and Anna Moore

Gender Unicorn Definitions



Gender Identity: *How I identify.*

One's internal sense of being male, female, neither of these, both, or another gender(s). For transgender people, their own internal sense of gender identity and their sex assigned at birth are not the same.



Gender Expression/Presentation: *How I look and express myself.*

The physical manifestation of one's gender identity through clothing, hairstyle, voice, body shape, etc. Most 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.



Sex Assigned at Birth: *The sex classification that I was assigned at birth.*

The assignment and classification of people as male, female, intersex, or another sex based on a combination of anatomy, hormones, and chromosomes. This is usually decided at birth or in utero, and is usually based on genitalia.



Sexually Attracted To: *Whom I am sexually attracted to.*

The group of people or genders to which a person can become sexually attracted to, if at all.



Romantically/Emotionally Attracted To: *Whom I am romantically/emotionally attracted to.*

The group of people or genders to which a person can become romantically, emotionally, or spiritually attracted to, if at all.

Examples of Genders: We included "other genders" to indicate the many genders that other people might identify as, express themselves as, and be attracted to. Examples of these genders include: Agender, Bigender, Genderfluid, Genderqueer, Transgender, Non-binary, Gender Non-Conforming and Two-Spirit.

Interactive Gender Unicorn

Name: _____

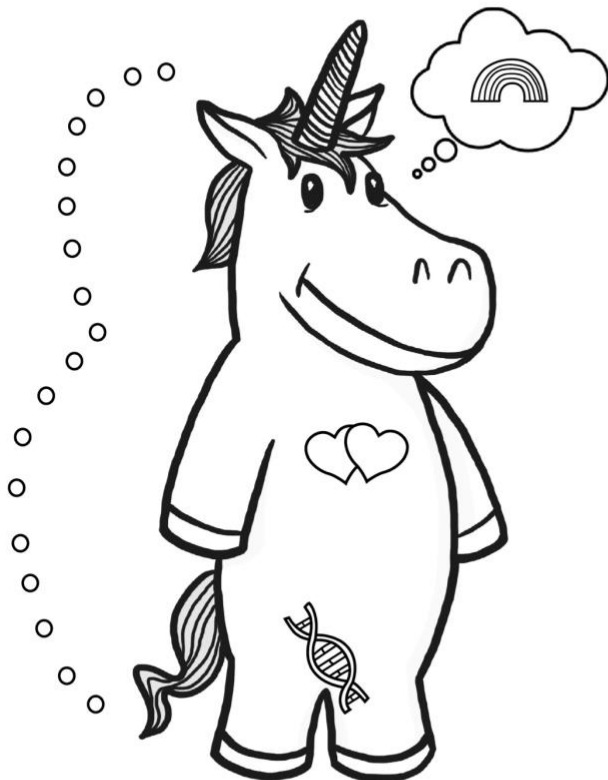
Your pronouns: _____

Use your coloring tools to fill in the meters to where they belong for you in each category. You may wish to color in multiple meters in any category and/or may wish to leave some meters blank.

Feel free to make additions or corrections to the sheet.

The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



Gender Identity

_____ Female/Woman/Girl

_____ Male/Man/Boy

_____ Other Gender(s)

Gender Expression

_____ Feminine

_____ Masculine

_____ Other

Sex Assigned at Birth

Female Male Other/Intersex

☐ ☐ ☐

Sexually Attracted To

_____ Women

_____ Men

_____ Other Gender(s)

Emotionally Attracted To

_____ Women

_____ Men

_____ Other Gender(s)

To learn more go to:
www.transstudent.org/gender

Design by Landyn Pan
Illustration by Anna Moore

Intersectionality: A Vital Tool in Advancing LGBTQ+ Rights

November 15, 2021

<https://cloudburstgroup.com/2021/11/15/intersectionality-a-vital-tool-in-advancing-lgbtq-rights/>



“All human beings should be treated with respect and dignity and should be able to live without fear no matter who they are or whom they love.” —President Joe Biden

In the United States, the LGBTQ+ community and its allies celebrate Pride month in June and LGBTQ+ history month in October. Both months are a time to celebrate historic achievements of progress, to remember those who have been lost, and to remind us all that the struggle for basic rights for the LGBTQ+ community is far from over. In February 2021, President Biden released a [Memorandum](#) reaffirming the

United States’ commitment to protecting the human rights of lesbian, gay, bisexual, transgender, queer, and intersex persons around the world. As the end of the year approaches, Cloudburst would also like to reaffirm our commitment to embracing diversity, strengthening community and government capacity to address vulnerability, building resilience, and creating lasting impact when responding to development challenges. This goal requires a commitment to advancing LGBTQ+ rights in order to promote a more inclusive, equitable, and diverse society for all individuals.

Historically, LGBTQ+ communities have been at the forefront of advocating for meaningful social change. While great strides have been made globally, many LGBTQ+ people continue to face extreme levels of discrimination and violence simply based on their sexual orientation or gender identity.

The struggles of the LGBTQ+ community are often aggregated into a single group or focus, neglecting the complexity of actual lives lived and the diversity of LGBTQ+ communities across the globe. While some rights have been won for the community as a whole, such as marriage equality in 29 countries, several groups within the community continue to struggle against discrimination and marginalization. Basic human rights such as access to proper healthcare, education, employment, housing, and fair justice systems are not guaranteed for many communities, including LGBTQ+ persons of color, transgender persons, and older persons.

- Last year, 8% of transgender adults in the U.S. experienced homelessness (The Williams Institute, 2020).
- Among sexual minority adults, African American respondents had significantly higher rates (6%) of recent housing instability.
- Older LGBTQ couples, especially older lesbian couples, experience higher rates of poverty (9.1%) than older heterosexual couples (4.6%) ([Center for American Progress, 2009](#)).
- A recent study showed that 17.6% of LGBTQ people with disabilities and 12.5% of LGBTQ people of color need and receive public housing assistance, compared to 2.5% of non-LGBTQ people ([Center for American Progress, 2018](#)).
- LBT women are five times more likely than non-LBT women to experience violent victimization.
- LGBTQ youth are 120% more likely to experience homelessness. (*Missed opportunities: Youth homelessness in America. National estimates.* Chicago, IL: Chapin Hall at the University of Chicago).
- Despite having similar rates of mental health disparities, Black LGBTQ youth are significantly less likely to receive professional care. (The Trevor Project, 2020).

The struggle for LGBTQ+ people to live a dignified life is often exacerbated by multiple intersectional traits. The data above shows how some identities in the LGBTQ+ community might see better access to equality while

others (especially transgender persons and LGBTQ+ persons of color, disabled persons, and older persons) face additional barriers or hardships that are erased by aggregating the community as a whole.

While there are some federal rights and protections for LGBTQ+ people, data also shows that even when legal equality is achieved, progress is often slow to reach the most vulnerable populations. Through the lens of housing in the U.S., one can examine how race, citizenship, ability, gender identity, and geography can intersect to impact the lived experience of LGBTQ+ people and their ability to fully benefit from legal protection.

For example:

- Only 21 states, including the District of Columbia, have housing nondiscrimination laws that cover sexual orientation and gender identity.
- LGBTQ+ older adults face discrimination in the sale and rental of housing as well as in mortgage lending, which adversely impacts access to housing. One study found that 48% of older same-sex couples applying for senior housing were subjected to discrimination ([The Equal Rights Center, 2014](#)).
- Same-sex couples and transgender people experienced discrimination in rental housing searches, even in areas with antidiscrimination protections.
- According to representative data from 35 states, nearly half (49.8%) of LGBTQ+ adults own their homes, compared to 70.1% of non-LGBTQ+ adults (Conron, 2019).
- Among transgender people, rates of homeownership are even lower: an analysis of the first nationally representative sample of transgender adults found that only one fourth (25%) are homeowners (Meyer et al., 2019).
- Black, White, Asian, and other-race LGBTQ+ people have statistically significant higher poverty rates than their same-race cisgender straight counterparts. For example, 30.8% of Black LGBT people live in poverty, whereas 25.3% of Black cisgender straight people live in poverty (The Williams Institute).
- According to a National Transgender Discrimination report, “of those who have transitioned gender, only one-fifth (21%) have been able to update all of their IDs and records with their new gender” (The National Gay and Lesbian Task Force and the National Center for Transgender Equality, 2011).
- There are approximately 1 million LGBTQ+ immigrants in the U.S.—and 30% are undocumented (lgbtmap.org).
- The few examples above illustrate how different social identities can create overlapping systems of privilege or oppression. The ways in which these identities interact in the real world can impact one’s access to legal protection, healthcare, homeless services, and basic social services and significantly impact one’s ability to achieve upward mobility. Using an intersectional and historical approach to understanding the diverse realities of LGBTQ+ people can help set a foundational framework for creating a more inclusive world where change is not reserved only for select groups of people.

Day 2 Materials



Levels of Expressions of Oppression

I n d i v i d u a l	Internalized Oppression lies within individuals. These are our private beliefs and biases about others, influenced by our culture.	S y s t e m i c	Institutional Oppression occurs within institutions and systems of power. It is the norms, policies and practices that are structured into political, societal and economic institutions that have the net effect of imposing oppressive conditions and denying rights, opportunity, and equality to identifiable groups.
	Interpersonal Oppression occurs between individuals. Once we bring our private beliefs into our interactions with others, we are now in the interpersonal realm.		Structural Oppression is bias across institutions and society. It's the cumulative and compounded effects of an array of factors that systematically privilege some and disadvantage others.

Key Points to Remember

Key Point 1 - There are not hard and fast lines between the levels - and changing one can affect another.

Key Point 2 - The way to effect change is by addressing institutional and structural oppression- this is where injustice lives.

Expressions of Oppression Exercise

INSTRUCTIONS: Please review the cases below and as a group, have a discussion on your assigned case to come to a decision about which level of oppression each case belongs to. Please ensure there is consensus in your group in your answers. Be prepared to share in three minutes – a summary of your case, the level you chose, and why you made that decision.

Scenario #1: Oppression in Medicine

Quick Summary of the Case

Level of Expression of Oppression and Why you chose this

<https://www.thetaskforce.org/new-report-reveals-rampant-discrimination-against-transgender-people-by-health-providers-high-hiv-rates-and-widespread-lack-of-access-to-necessary-care-2/>



Transgender and gender non-conforming people face rampant discrimination in health care settings, are regularly denied needed care, and experience a range of health risks because they are transgender or gender non-conforming, according to a report of more than 6,450 transgender and gender non-conforming people. The National Transgender Discrimination Survey: Report on Health and Health Care was released nationally today by the National Gay and Lesbian Task Force and the National Center for Transgender Equality.

Key findings include:

- Nearly 1 in 5 (19 percent) reported being refused care outright because they were transgender or gender non-conforming.
- Survey participants reported very high levels of postponing medical care when sick or injured due to discrimination and disrespect (28 percent).
- Harassment: 28 percent of respondents were subjected to harassment in medical settings.

Scenario #2: LGBTQ+ Youth and the Juvenile Justice System

Quick Summary of the Case

Level of Expression of Oppression and Why you chose this



For LGBTQ people, criminal justice involvement often starts at a young age. LGBTQ youth are extremely overrepresented in the juvenile justice system. Researchers estimate that 20% of youth in the juvenile justice system are lesbian, gay, bisexual, questioning, gender nonconforming, or transgender compared with 4-6% of youth in the general population. The same research shows that 40% of girls (who were assigned female at

birth) in the juvenile justice system identify as LBQ and/or gender nonconforming. This overrepresentation is largely due to the obstacles that LGBTQ youth face after fleeing abuse and lack of acceptance at home because of their sexual orientation or gender identity. In order to survive, LGBTQ youth are pushed towards criminalized behaviors such as drug sales, theft, or survival sex, which increase their risk of arrest and confinement.

Scenario #3: Financial Services	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

<https://www.cnn.com/2022/06/28/30percent-of-lgbtq-adults-experienced-discrimination-in-financial-services.html>



Members of the LGBTQIA+ community are still struggling, in some instances, to access financial services that would help them manage their money.

Some 30% of LGBTQIA+ adults have experienced bias, discrimination or exclusion in the financial services sector, either from individuals or organizations, a survey from the National Endowment for Financial Education found. The online survey of more than 1,000 adults in the LGBTQ+ community took place from May 6 to May 17.

Of those who experienced such barriers to accessing financial services, many noted that age and orientation were the top reasons they felt led to the experience. In addition, transgender respondents face the most discrimination, the survey found.

Scenario #4: Department of Education	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

<https://www.washingtonpost.com/education/2022/03/30/transgender-discrimination-title-ix-rule-students/>



Discrimination against transgender students would be a violation of federal civil rights law under proposed regulations the Education Department is expected to finalize in the coming weeks.

Title IX bars discrimination on the basis of sex in education, and the new rules would make clear this includes discrimination based on sexual orientation and gender identity, among other things, according to two people familiar with a draft of the proposed regulation who spoke on the condition of anonymity because they were not authorized to publicly comment on the subject.

Regulations carry the power of law. The rules, if finalized, would set up a clash with state laws that bar transgender women from competing in women's sports. Those statutes are already being challenged in the courts.

Scenario #5: Swimming Ban	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

<https://www.nydailynews.com/sports/more-sports/ny-fina-world-swimming-bans-transgender-athletes-elite-women-lia-thomas-20220619-hxjhhrmwaffapibcp3lnogy2hm-story.html>



Transgender women have been effectively banned from competing in women's events, swimming's international governing body ruled Sunday. In voting to restrict the participation of transgender athletes, FINA members announced a new "gender inclusion policy" that permits only swimmers who transitioned before age 12 to compete in women's events.

Transgender rights have been a hotly debated issue in swimming after University of Pennsylvania swimmer Lia Thomas became the first transgender NCAA champion in Division I history. She won the women's 500-yard freestyle in March, leading to some parents and competitors to complain that she had an unfair advantage.

Thomas competed on the men's team at Penn before transitioning. She competed as a woman for the first time in 2021-22 after meeting NCAA standards for competition after undergoing testosterone suppression therapy for more than two years.

Scenario #6: Personal Story	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

<https://www.glaad.org/amp/lgbtq-youth-share-stories-offer-advice-adults-to-end-bullying>



My story: I'm a femme, gay man and since kindergarten I've always felt accepted by my friends. But appreciation of my outward expression didn't reach far past my small friend group. I was bullied for being 'too femme' and to avoid being teased I'd deepen my voice around others. In P.E. I'd always be told that I "played like a girl" or that I was not good enough to play with the other boys because I was "too gay." I was always being labeled as 'too girly' for being around so many women and also shunned from masculine groups because no one wanted to be hit on by a 'gay boy.' To the other boys, my mannerisms were a sort of oddity that they hoped wouldn't catch on. Even my father advised me to "act more like a man" rather than more like myself.

Scenario #7: Spray Paint Graffiti	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

https://www.nvdaily.com/nvdaily/strasburg-residents-home-vandalized-for-second-time-police-investigate-incidents-as-hate-crimes/article_ca7c986f-3770-5de3-91e6-05e8c1d33367.html#:~:text=Statewide%20Notice%20Archive-,Strasburg%20resident's%20home%20vandalized%20for%20second%20time,investigate%20incidents%20as%20hate%20crimes&text=Paul%20Rush%2C%2027%2C%20stands%20outside,in%20the%20last%20two%20months.



For the second time in two months, the home of a transgender Strasburg resident has been vandalized with spray-painted graffiti. Paul Rush, 27, of Branch Street, said that derogatory words and an obscene hand gesture were painted on their house Tuesday night. This comes after a Sept. 26 incident in which anti-LGBTQIA and anti-Black messages were spray painted on Rush's home. On Sept. 23, Rush had displayed a pride flag to openly express being a non-binary transgender person, which means not identifying as a male

or female. "Most of the time people, especially around here, tend to just disagree quietly, even if they put the occasional snarky Facebook post," said Rush, who uses the pronouns they and their. "But that's usually as far as it goes." Rush said they waited until 2017 to come out as transgender to close friends because of the fear of what might happen. "This is the first time I've ever seen something like this," said Rush, a lifelong Strasburg resident. Rush said they were a little worried on Tuesday because there's generally an uptick of hateful actions against minority groups following a close election, regardless of who wins. Rush added that they stayed up "a little bit late" watching election results and if the vandals "came while we were awake, we certainly didn't hear anything." Although Rush said they do not have any proof, they have a gut feeling of the culprit's identity. "Strasburg is a very small community. There's not a lot of openly LGBT people here," Rush said. "I believe it's just the bigotry of just one person or maybe just a small group of people who live on this street or in this neighborhood." Rush and their wife, who live with two cats, looked into purchasing a security camera after the first incident. They held off, however, because money was tight, Rush said.

Strasburg Police Chief Wayne Sager said his department is "absolutely" looking into these incidents as hate crimes and is actively working to gather evidence to find the offender and successfully prosecute them. "This is devastating to all of us," Sager said. "It is not to be tolerated, and we're going to do our best to bring justice to Mr. Rush and his family and friends as well, the victims of this." Although officers have contacted 81 residents and businesses in the area, Sager said the department has not identified a person of interest. "With the vulgar language and the hate things that are being targeted there to Mr. Rush's residence, we want to make sure we do our jobs," Sager said.

Scenario #8: Workplace Gender Change	
Quick Summary of the Case	
Level of Expression of Oppression and Why you chose this	

<https://www.washingtonpost.com/nation/2019/04/30/transgender-woman-wrote-letter-her-boss-it-led-her-firing-trip-supreme-court/>



It took Aimee Stephens several months to write a letter to her boss explaining that she was a transgender woman and planned to start coming to work as her true self.

She had been working as a funeral director and embalmer for RG & GR Harris Funeral Homes in Garden City, Michigan, for almost six years. [She loved her job](#), but didn't want to hide who she was anymore.

She agonized over what to say in the letter, wrote several drafts and sought input from her therapist.

Finally satisfied, she handed the letter to her boss in the summer of 2013.

"He read it, he folded it up and put it in his pocket," Stephens recalled in an interview with CNN. "And basically stood up and walked away."

She was fired two weeks later. Stephens [filed a complaint](#) with the Equal Employment Opportunity Commission, which then sued the funeral home claiming that firing Stephens for being transgender was unlawful sex discrimination based on her employer's sex- or gender-based expectations.

"I was proposing to go from being a man in a suit to a woman in a dress and they couldn't handle that part," Stephens said.

Her boss stated that he fired Stephens because she "was no longer going to represent himself as a man" and "wanted to dress as a woman,"

SUPPORTING AN EMPLOYEE IN TRANSITION

DEVELOPING A PLAN TO SUPPORT

When developing an employee support plan, it is important to allow the employee to guide this process. Every transition process is unique and has different steps.

ALLOW THE EMPLOYEE TO GUIDE THIS PROCESS.

THE FOLLOWING QUESTIONS MAY BE USEFUL TO DISCUSS WITH THE TRANSITIONING STAFF MEMBER

1. SUPPORT ✓

What is the best way that I/we can support you in this process?

2. HOW & WHEN ✓

How and when would you like to discuss this transition with your co-workers, managers, and customers?

3. TIME OFF ✓

Would you like to take a couple of days off after this information has been disclosed?

4. WASHROOM ✓

Which washroom are you most comfortable using? How can I/we best support you in feeling comfortable using these facilities?

5. PRONOUNS ✓

When and how would you like to start being addressed by your proper pronouns and name?

6. IF MISTAKES ✓

How would you like to be supported if/when people make a mistake and use the wrong pronoun and name?

7. COVERAGE ✓

Are you aware of the medical coverage that is offered by the organization you work for?

8. MEDICAL LEAVE ✓

If you are planning any medical leave, do you have a timeline in mind?

9. FEEL SUPPORTED ✓

Have we addressed the issues that feel most important to you? Help me understand what else we need to put in place for you to feel supported.

AFTER AN INITIAL TIMELINE HAS BEEN CREATED, REVISIT IT ON OCCASION

Check in to see if anything has changed; perhaps the employee wishes to amend the timeline in some way. Be flexible and open to these changes. Ensure that the employee understands that this timeline is provisional and that they can discuss and modify it as they need.

CREATING A WELCOMING ENVIRONMENT

THE PERCEIVE AND FEEL FRAMEWORK

A welcoming environment feels safe. It is a space where people can find themselves represented and reflected, and where they understand that all people are treated with respect and dignity. This happens when services consider, and are equitable and accessible to all members of the LGBTQ community, including clients, staff, and volunteers.

A SPACE WHERE PEOPLE CAN FIND THEMSELVES REPRESENTED AND REFLECTED AND WHERE THEY UNDERSTAND THAT ALL PEOPLE ARE TREATED WITH RESPECT AND DIGNITY.

PERCEIVE

physical environment and language



Service users/staff must be able to look around their physical environment and see positive and inclusive symbols, images, and artwork.



Service users/staff must be able to look around and see positive and inclusive brochures and pamphlets that represent their experiences.



Service users/staff must be able to hear positive and inclusive language and be comfortable using inclusive and positive language.

FEEL

overall environment, which imparts a sense of safety



Service users' and employees' gender identities and expressions are acknowledged, affirmed, and respected.



There are visible and verbal reminders that the agency is a safe place.



Accessible/supportive processes are available that allow people to raise issues and concerns, and to feel that they have been acknowledged and that there will be follow-up.



Service users and staff are aware that communication goes two ways.

MATERIALS



Put up inclusive posters and stickers. Think about the reading material in your waiting rooms and the people represented in them.

LANGUAGE



Make sure that inclusive and affirming language is the standard. Educate employees and make sure your policies reflect the changes to Ontario's *Human Rights Code*.

FORMS



Make sure forms have a space for legal name and another name (some people don't go by their legal name). Make sure forms reflect only what you need to know.

BEING A SUPPORTIVE PEER OR CO-WORKER

IF IT IS DISCLOSED TO YOU

that a co-worker, or someone you know or interact with through your workplace, is trans-identified or transitioning on the job, it is important to continue to treat that person with respect, care, and dignity.

**TREAT THAT PERSON
WITH RESPECT, CARE,
AND DIGNITY.**

THAT INCLUDES

LISTENING

If someone is having a difficult time and requires support, actively listen to their needs. Validate their experiences and show compassion and empathy.



EDUCATING YOURSELF

There are lots of amazing resources available to you online and through different community centres. Take the time to seek them out.



IF YOU HAVE A QUESTION

about someone's body or identity, stop and think about why you might be asking that question.

**IF IT IS A QUESTION
ABOUT SURGERY OR
THEIR BODY, CHANCES
ARE YOU DON'T NEED
TO ASK IT.**

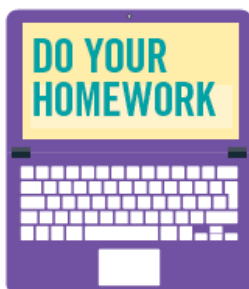
PRONOUNS

Using the name and pronouns by which they wish to be addressed

– e.g., he/him/his, she/her(s), them, they/their(s), ze/hir(s). If you are having difficulty with this change, don't be afraid to practice in your head or with other co-workers.

BEING AN EFFECTIVE TRANS ALLY

BEING AN ALLY IS IMPORTANT it lets everyone around you know that you are supportive and attentive to the needs of others. Being an ally demonstrates that you want to help change the world for marginalized communities even if you are not necessarily part of a particular group.



Use social media, blogs, websites, and books to educate yourself on the issues facing trans communities.



be courteous, patient, and caring with people. Smiling and asking about someone's day can go a long way when someone is used to facing stares or harassment.

MAKE ALLY A VERB

Being an ally is about doing something and making change with and for trans communities.

APOLOGIZE WHEN YOU MAKE A MISTAKE

Everyone makes mistakes and that is okay! If and when someone points out your mistakes, acknowledge the wrong that has been done, apologize, and move on. It isn't always about your intent, but about the impact.

I'M SORRY.

UNDERSTAND YOUR PRIVILEGE

Recognize the ways that being cisgender allows you to access washrooms, health care, or transcripts with ease. Think about the entitlements you take for granted for which others must fight.



LISTEN

Experiences of transphobia can be dismissed, affirm the experiences of trans people. Listen to how you can provide support and be an ally.

DIFFERENT WAYS TO SUPPORT



BESIDE



You may need to stand beside someone to support them. Listen to them and walk with them through an experience.



IN FRONT



You may need to stand in front of someone to help them avoid harm and hurt.



BEHIND



You may need to stand behind someone to support them, recognizing that they are the experts and know what is best for them.

Being an ally isn't just about creating affirming spaces in your work environment; it is also about creating affirming and welcoming social environments. Think holistically about inclusion.

#TRANSINCLUSION

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HEAR STOP
IT!
#NOBYSTANDERS
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519
SPACE FOR CHANGE



FACT SHEET JUN 1, 2022

Fact Sheet: LGBT Workers in the Labor Market

New data from the Census Bureau reveal economic insecurity and labor market gaps experienced by LGBT people compared with non-LGBT populations.

AUTHORS



Caroline Medina



Lindsay Mahowald



Rose Khattar



Aurelia Glass

Building an Economy for All. Economy, Jobs, LGBTQ Communities of Color, LGBTQ Health, LGBTQ Rights, LGBTQ Youth, Wages



Activists rally in support of LGBTQI+ rights at New York City Hall, October 2019. (Getty/Drew Angerer)

The COVID-19 pandemic and ensuing economic crisis resulted in significant hardship for people across the country: Tens of millions of people lost their jobs, unemployment rates increased, and economic activity declined. To mitigate these economic impacts, federal policymakers enacted multiple relief bills, including the American Rescue Plan

Act. These investments shortened the recession in the wake of the pandemic and have helped propel a historic economic recovery resulting in the most jobs ever created in a single year, an unprecedented drop in unemployment, and dramatic reductions in the child poverty rate and food insufficiency. However, while the United States is experiencing a more equitable recovery compared with prior recessions, systemic inequities persist, particularly for LGBTQI+ communities.

Using new data from the Household Pulse Survey (HPS), this fact sheet examines the economic security and labor market experiences of LGBT communities since July 2021, when the U.S. Census Bureau took the historic step of adding questions on sexual orientation and gender identity to the HPS. The data reveal that although some LGBT individuals are more likely or just as likely to be employed compared with non-LGBT individuals, they are also more likely to live in households earning below the poverty line and to struggle to make ends meet.

For decades, compared with the general population, LGBTQI+ people have faced increased risk of experiencing economic insecurities, such as higher rates of poverty, unemployment, and public benefits use. Not only has the pandemic disproportionately affected LGBTQ people, but the recovery has also likely perpetuated existing inequities, leaving many LGBTQ workers stranded in low-quality jobs that offer poverty wages, few benefits, and limited protections.

READ MORE ON THE IMPORTANCE OF LGBTQI+-INCLUSIVE DATA COLLECTION

REPORT

Collecting Data About LGBTQI+ and Other Sexual and Gender-Diverse Communities

May 24, 2022

Caroline Medina, Lindsay Mahowald

While improving data collection on LGBTQI+ communities through labor-market-specific surveys more broadly is necessary to enhance the public's and policymakers' understanding of the proliferation of low-quality jobs among LGBTQI+ workers, the data demonstrate a clear need for the creation of good jobs that target LGBTQI+ people.

Data source: The Household Pulse Survey

In April 2020, the Census Bureau launched the HPS as part of its experimental data collection effort to quickly and efficiently gauge the impact of the COVID-19 pandemic on households across the country. In July 2021, the Census Bureau added questions about sexual orientation and gender identity—a historic step that marked the first time a survey sponsored by the Census Bureau asked these questions. Policymakers and researchers have already used these data to inform federal and state response and recovery planning, as well as to generate research on food insufficiency, housing insecurity, and economic challenges that LGBT people encounter. Importantly, adding these questions on large-scale data collection instruments allows for data disaggregation that enables researchers to analyze outcomes for people living at the intersection of multiple marginalized identities, such as Black LGBT people.

The inclusion of these questions on the HPS represents important progress and illustrates that other federally supported data collection instruments can and should include these questions. Expanding federally supported data

collection on sexual orientation, gender identity, and variations in sex characteristics, including intersex traits, is essential to identifying and addressing disparities that LGBTQI+ communities experience across key areas of life.

Impacts of the pandemic on the economic security of LGBTQI+ communities

Compared with the general population, LGBTQI+ people face significant challenges that obstruct pathways to achieving economic security, including discrimination in employment and housing, workforce exclusion, and lack of access to jobs that pay well and offer benefits that meet their needs and those of their families. For LGBTQI+ people with disabilities, LGBTQI+ communities of color, and transgender people, these barriers to reach economic stability are heightened. In many ways, the COVID-19 pandemic shed light on and likely exacerbated long-standing economic disparities faced by underserved communities, including people of color, people with disabilities, and LGBTQ people.

Evidence from earlier on in the pandemic reveals that LGBTQ households, especially low-income LGBTQ people and LGBTQ people of color, were more likely than non-LGBTQ households to experience food insecurity, loss of employment, significant financial challenges, and barriers to accessing health care as a result of the pandemic. Losses in employment income come at a time when the unemployment rate is at historic lows and employers are claiming that they are struggling to find workers amid the ongoing good jobs shortage.

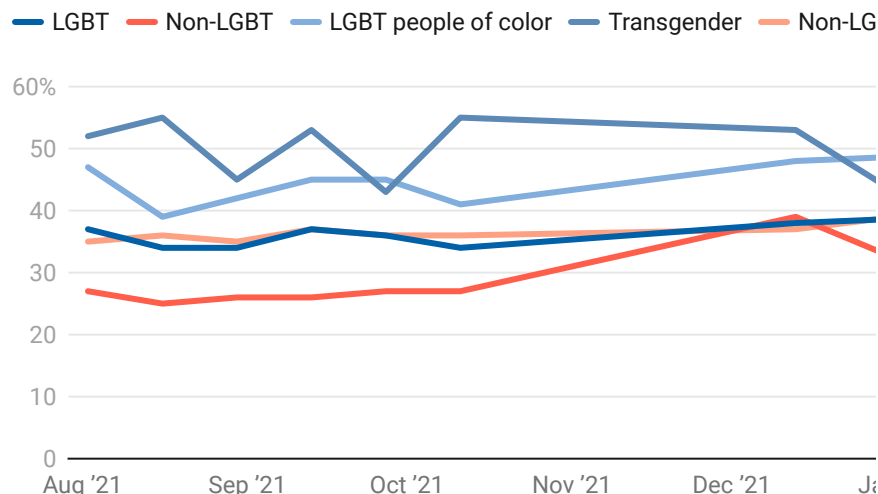
New data from the HPS reveal that:

- LGBT households are more likely to live in poverty. LGBT individuals were more likely than non-LGBT individuals to report a household income of less than \$25,000 in 2020, at 20 percent compared with 14 percent. Put another way, many LGBT individuals live in households that are at or near the poverty line. LGBT respondents of color (26 percent) and transgender respondents (28 percent) are even more likely to earn less than \$25,000.
- LGBT households are more likely to report losing a source of employment income. On average, from July 2021 to April 2022, LGBT individuals were also more likely than non-LGBT individuals to report that they or someone in their household had lost a source of employment income in the past four weeks, at 21 percent compared with 15 percent. These disparities are heightened among LGBT respondents of color (26 percent) and transgender respondents (29 percent), which was a consistent trend for the past year. (see Figure 1)
- LGBT households experience more difficulty paying household expenses. On average, from July 2021 to April 2022, LGBT individuals were more likely than non-LGBT individuals to report that it has been somewhat or very difficult for their household to pay for usual household expenses in the past week, at 38 percent compared with 29 percent, with rates consistently highest among LGBT respondents of color (46 percent) and transgender respondents (50 percent). (see Figure 2) Usual household expenses include but are not limited to food, rent or mortgage, car payments, medical expenses, and student loans.

Figure 1

LGBT individuals have greater difficulty paying their usual household expenses than non-LGBT individuals overall

Share of individuals who reported that it had been "somewhat difficult" or "very difficult" for their household to pay their usual expenses* in the past 7 days



Hover over or click to see values

* Including basic amenities such as food, rent, mortgage, and medical expenses

Note: The U.S. Census Bureau collected these data in intervals from July 21, 2021, to April 11, 2022. The dates included refer to the last day of data collection for each interval. All columns not indicating 'people of color' are not race-specific.

Chart: Center for American Progress • Source: U.S. Census Bureau, "Household Pulse Survey Public Use File (PUF), Weeks 34–41," available at <https://www.census.gov/programs-surveys/household-pulse-survey/datasets.html> (last accessed April 2022).

Labor market experiences of LGBTQI+ workers

LGBTQI+ people experience labor market disparities, as they often struggle to find employment; when they do, they often work in low-wage occupations. While some LGBT workers have higher employment rates than non-LGBT individuals, as explained above, they still struggle to make ends meet. The experience of LGBT individuals in the paid labor market is a reminder that job quality, and not merely job attainment, is critical to economic security.

New data from the HPS reveal that:

- LGBT people work more and at higher rates. LGBT respondents were more likely than non-LGBT respondents to report working in the past seven days, at 65 percent compared with 57 percent. (see Figure 3) Across all age groups, LGBT respondents were either more likely than or just as likely as their non-LGBT counterparts to work over time. While this signals that employment rates are fairly equitable across populations, it also masks the disparities experienced in job quality and economic insecurity. However, transgender respondents experienced

lower employment rates than both other groups within the LGBT community and non-LGBT people, signaling a challenge in attaining employment.

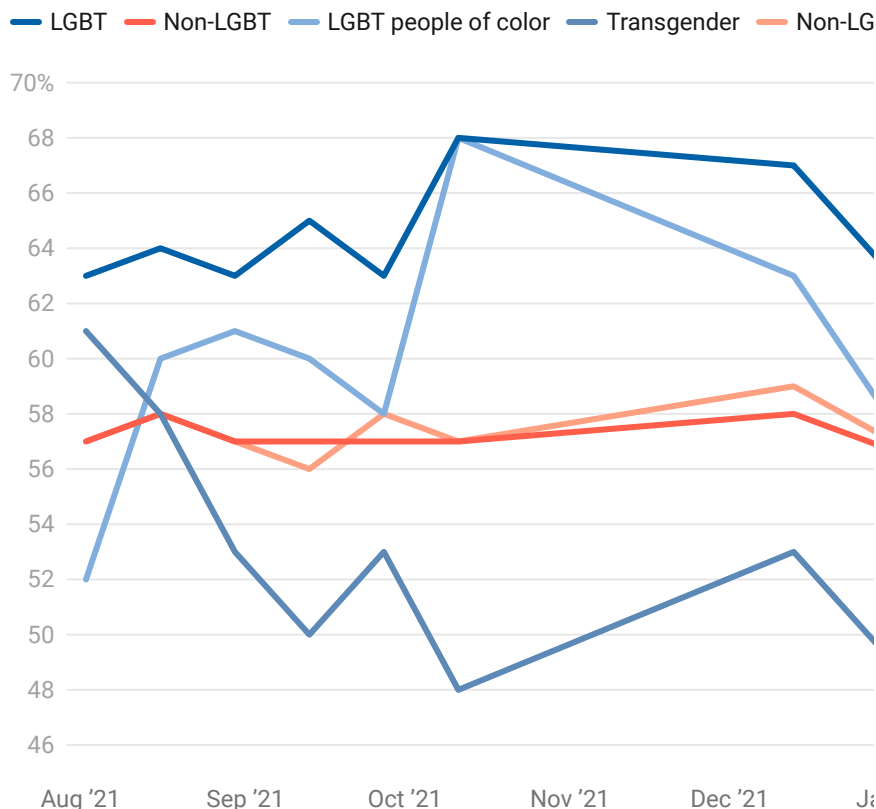
- LGBT people are more likely to work at grocery and convenience stores. LGBT respondents were nearly twice as likely as non-LGBT respondents to report working at food or beverage stores, which include grocery stores and convenience stores, at 11 percent compared with 6 percent. LGBT respondents of color (12 percent) and transgender respondents (14 percent) were also more likely to report working at food or beverage stores.
- LGBT people are more likely to use unemployment insurance. LGBT respondents, particularly transgender respondents, were more likely than non-LGBT respondents to report receiving unemployment insurance since January 2022. This likely underestimates the number of respondents who are both unemployed and eligible for unemployment insurance.

Figure 3



LGBT individuals were more likely to report working during the pandemic than non-LGBT individuals overall

Share of individuals who reported doing any work in the past 7 days for either pay or profit



Hover over or click to see values

Note: The U.S. Census Bureau collected these data in intervals from July 21, 2021,

Recommendations

While the economic recovery has been more equitable than prior recoveries, existing inequities persist among LGBTQI+ communities, particularly in the labor market. The U.S. labor market must foster equitable opportunity for all, including LGBTQI+ workers. Policymakers can help ensure this occurs by expanding and improving LGBTQI+-inclusive data collection and promoting good jobs for LGBTQI+ workers.

Enhance LGBTQI+-inclusive data collection

Enhancing data collection on sexual orientation, gender identity, and variations in sex characteristics, including intersex traits, is critical to providing policymakers and researchers with the tools necessary to craft policy solutions that reduce disparities and advance equitable outcomes for LGBTQI+ communities.

CAP recommends that:

- The Biden-Harris administration add measures of sexual orientation, gender identity, and variations in sex characteristics, including intersex traits, to the following priority surveys, which collect indispensable data on the social, economic, housing, public benefit use, and demographic characteristics of households across the country: the American Community Survey, the Current Population Survey, and the Survey of Income and Program Participation.
- Congress pass the LGBTQ Data Inclusion Act to add questions on sexual orientation and gender identity to federally supported surveys and expand the bill to include data collection on people with intersex traits.
- The Biden-Harris administration and Congress allocate funding to support the efforts of agencies to adopt these questions on federally supported data collection instruments and to invest in ongoing research to continue testing and improving question design.

Promote good jobs for LGBTQI+ workers

Good jobs should be available to all workers, regardless of gender identity, sexual orientation, or intersex status. These jobs should not only offer fair wages that allow workers to support themselves and their families but also include the health benefits that LGBTQI+ workers need and support workers' right to come together in unions. For transgender and disabled LGBTQI+ workers in particular, jobs often fall short of offering critical health benefits on top of paying poverty wages that leave workers unable to make ends meet.

CAP offered guidelines and recommendations for policymakers interested in creating good jobs for LGBTQI+ workers and their families in its report from April. In addition to collecting better data on the economic well-being of LGBTQI+ Americans, the report recommends that policymakers:

- Ensure that jobs funded through federal spending are good jobs for LGBTQI+ workers and their families.
- Make existing anti-discrimination protections real by empowering LGBTQI+ workers to stand up for their rights.
- Build pathways to good jobs through apprenticeships and training focused on LGBTQI+ workers and youth.

- Support the right of workers to come together in solidarity and promote collective bargaining as a means of strengthening protections for LGBTQI+ workers.
- Lead through federal example by making sure the federal government is a model employer for its direct public employees.

Conclusion

The experiences of LGBTQI+ workers, including LGBTQI+ workers of color and transgender workers, within the labor market have not been well documented due to a lack of available data. Using new HPS data, this fact sheet reveals that LGBT workers face economic insecurity and are likely overrepresented in low-paid occupations. While limitations in the data point to a broader need for job quality and labor market surveys that ask questions on gender identity, sexual orientation, and variations in sex characteristics, including intersex traits, the HPS data underline the urgent need for policymakers to include LGBTQI+ workers in their efforts to create good jobs.

The authors would like to thank Anona Neal, Lily Roberts, Karla Walter, and Nicole Lee Ndumele for their input and review.

Methodology

As of this publication, 11 iterations of the HPS include questions on sexual orientation and gender identity. Collectively, the data include 51,216 LGBT individuals, 647,603 non-LGBT individuals, 13,694 LGBT people of color, and 3,121 transgender individuals. The data were weighted to account for nonresponse, adults per household, and coverage. All in-text statistics comparing LGBT respondents with non-LGBT respondents are significant at the 0.05 level. Data and a detailed methodology are on file with the authors and available publicly via the Census Bureau.

- Respondents coded as “LGBT” include those who reported that 1) they were “Gay or lesbian,” “Bisexual,” and/or “Transgender”; 2) their gender assigned at birth was “Male” and that their current gender identity is “Female”; and/or 3) their gender assigned at birth was “Female” and that their current gender identity is “Male.” Respondents who met criteria 2) or 3) were coded as transgender.
- Respondents coded as “people of color” include those who reported that they were 1) “of Hispanic, Latino, or Spanish origin”; 2) “Black, alone”; 3) “Asian, alone”; or 4) “Any other race alone, or race in combination.”
- The Census Bureau imputed gender assigned at birth where it was not provided. For the purposes of accurately identifying transgender respondents, those with imputed gender assigned at birth were removed from the sample.

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AUTHORS

Caroline Medina

Director

Lindsay Mahowald

Research Assistant

Rose Khattar

Associate Director, Economic Analysis

Aurelia Glass

Research Associate

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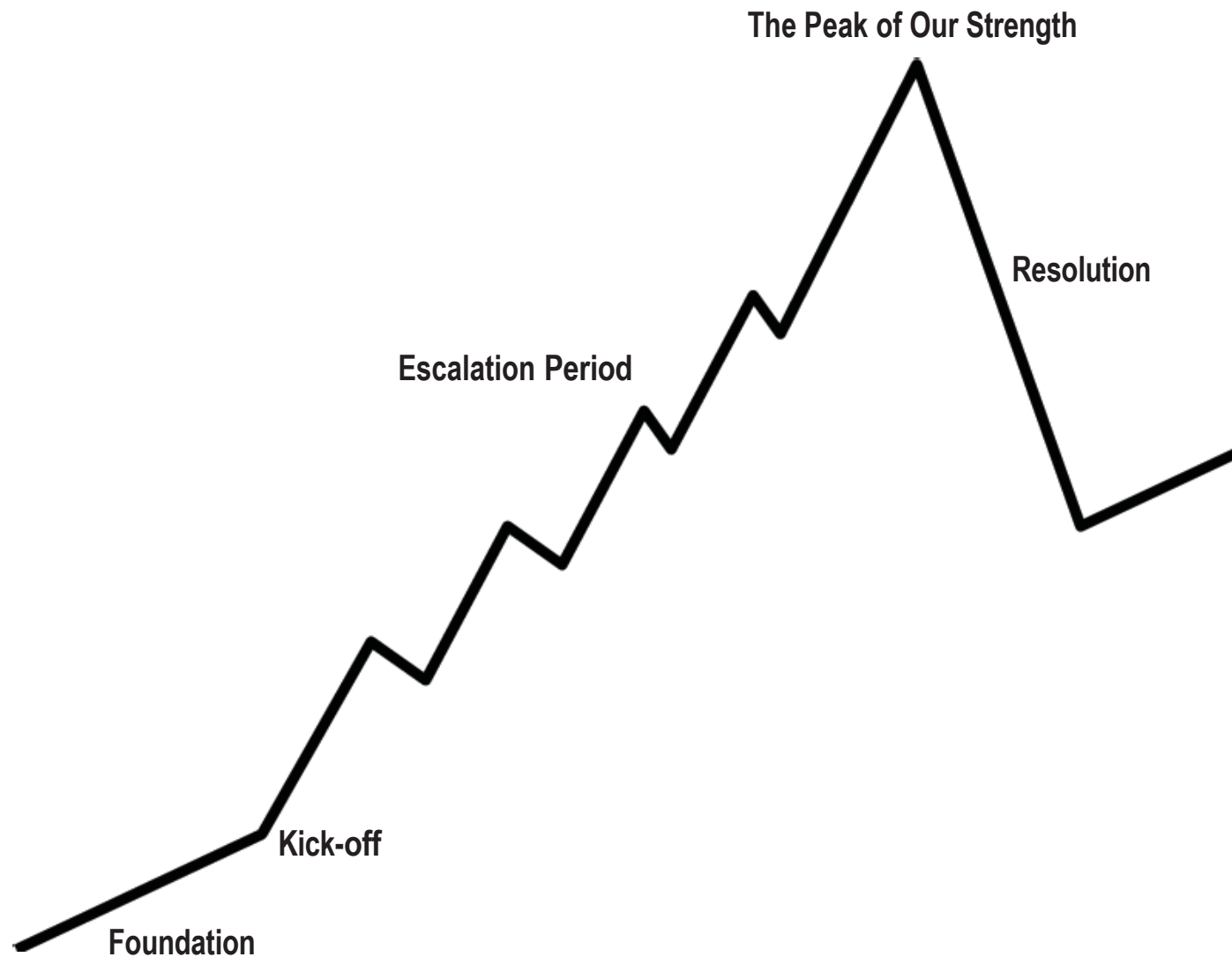
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Campaign Planning Materials



CAMPAIGN MOUNTAIN

Phases of a Campaign





A GOOD ORGANIZING ISSUE

- **Is widely felt.** How common is the problem? How many workers face this situation? Many people must feel that this is a real problem and agree with the solution you're pursuing.
- **Is deeply felt.** Is this an issue that people feel strongly enough about to actually do something? It's not enough that many people agree, if none are really hot under the collar.
- **Is winnable.** It's hard to know for sure whether you *will* win, but it's possible to have a good idea whether you *can*. Your group should match your demand to the power you've already got.

To win, you'll need to make it harder for the decision-maker to keep saying no than to say yes. The more pressure you can bring to bear, the more issues will become winnable.

- **Builds the union and builds leaders.** Consider how this fight will build your capacity for future fights. Will the issue attract leaders or groups who haven't been very involved? Will it build solidarity between groups? Will it give you the chance to try an action that's one step beyond what you've done before? Will the solution lay the groundwork for future improvements?

Each fight should build off the last. It often happens that we don't win the concrete gain wanted, but we do come out smarter and better organized—which makes it more likely we can win next time.

- **Has a connection to students and the public.** If the issue affects students, parents and community, it grows your potential group of activists and the potential support.

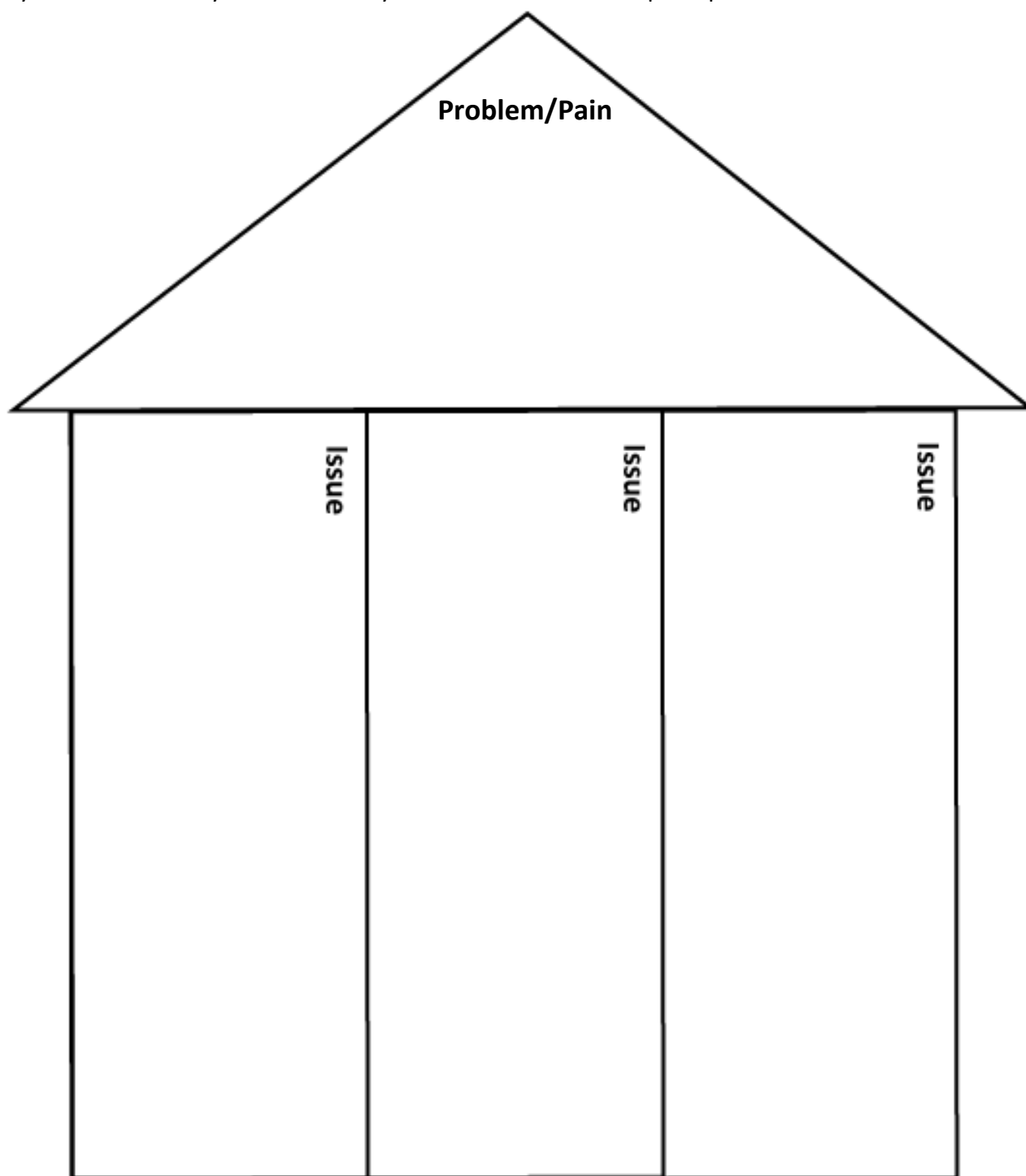


Problems vs. Issues:

Problems are statements of the world as it is. **“Our school isn’t a safe space for members of the LGBTQ+ community.”**

Issues are a diagnosis of the problem that almost indicates what the solution is. **“Our curriculum does not include LGBTQ+ histories or heroes.”**

Take some time to first brainstorm the pain and/or problems our people are feeling. Then work to identify the issues within that problem that are causing the pain. Asking, “why do you think this is the way it is?” can move you into an analysis of issues that make up the problem.



Issue Criteria Check List:

Score each Issue from 1 to 3 (1 = No, 2 = Unsure, 3 = Yes) on the specific criteria then total your scores and compare with your team.

Will the Issue...	Issue #1	Issue #2	Issue #3
1. Result in a real improvement in people's lives?			
2. Give people a sense of their own power?			
3. Alter the relations of power?			
4. Be worthwhile?			
5. Be winnable?			
6. Be widely felt?			
7. Be deeply felt?			
8. Be easy to understand?			
9. Have a clear target?			
10. Have a clear timeframe that works for you?			
11. Be non-divisive?			
12. Build leadership?			
13. Set your organization up for the next campaign?			
14. Increase membership?			
15. Be consistent with your values and vision?			
16.			
TOTALS			

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Draft your Demand - What is the win that we want?

What is our demand? How will we know if we've won or not (it needs to be something we can see or touch that makes our lives better)? Remember – it's concrete. The win of this demand will result in visible, significant change in your constituent's daily lives.

1. Is it concrete (measurable)?
2. Does it make a visible impact in people's lives (meaningful)?
3. Does it leverage YOUR resources creatively and make for a good story (motivational)?
4. Must you organize and distribute leadership in order to accomplish?

Ex. LEA wants to secure a fully funded budget by demanding a 1-penny increase in the property tax formula by April 1st 2018.

Our Demand – Our Win is...

Identify the Target – Who can give you what you want?

Who is the target of your campaign efforts? A target has a name, a face, and an address. Who has the power to prevent you from getting your demand?

Our Target – Has the power to give us...



CHECKLIST: CHOOSE TACTICS THAT FIT

Your escalating campaign is made up of many tactics. A tactic could be mild, like a survey, or militant, like a work slowdown. It could be traditional, like a picket, or it could be a creative stunt a member just dreamed up. When your group is weighing what tactic to try next, here are some factors to consider:

- Does the action relate to your issue?
- Will it increase the pressure on the decision-maker?
- Is it simple?
- Is it visible?
- Is it timed for effect?
- Is it new and different—or tried and true?
- Are enough people ready to do it?
- How will others react?
- Will it unify people?
- How will management react?
- Could it backfire?
- Does it violate the law or the contract?
- If so, are you prepared for the consequences?
- Will it be fun?





TURN UP THE HEAT: ACTION THERMOMETER

Don't bring out your big guns right away. Start with an easy activity and get lots of people to participate. If that doesn't succeed, gradually increase the intensity of your actions, but make sure you don't leave people behind by escalating too quickly.

One way to visualize escalating tactics is to arrange them on a thermometer, with each action "hotter" than the last. For instance, here are the steps a group of New Haven teachers took to solve the mold problem at their school, beginning from the bottom of the thermometer:



14. Walked out of a meeting en masse
13. Spoke to the media
12. Pulled a publicity stunt
11. Called a meeting of supporters
10. Used the result to formulate specific demands, with deadlines
9. Filed an information request
8. Reached out to parents
7. Published a newsletter
6. Formed a grievance committee
5. Developed a communication network
4. Conducted a health survey
3. Gathered signatures on a grievance
2. Defined their issue: air quality
1. Met as a small group



DEMANDS

TARGET

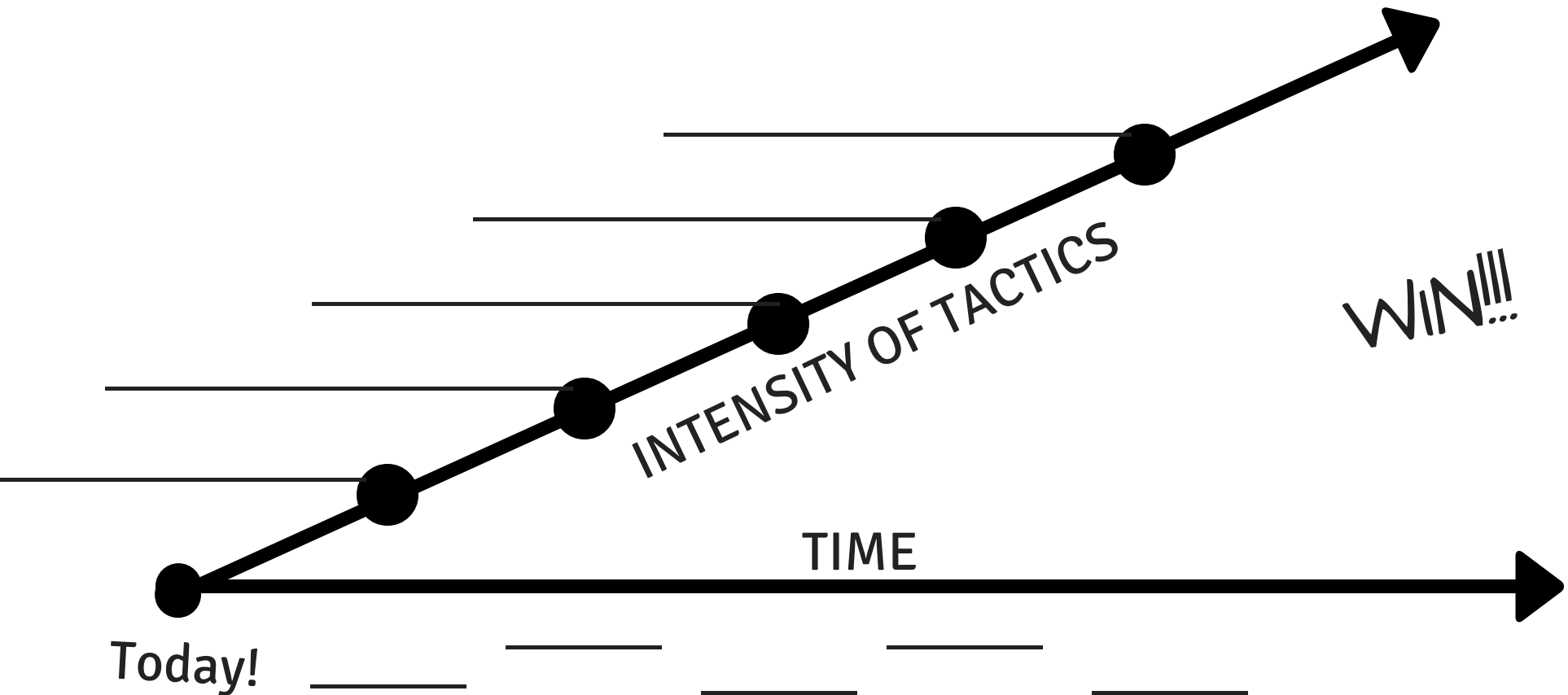
PRESSURE POINTS

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ASSETS

Short

Mid

Long



Other Resources



Messaging Guide

Transgender Youth and the Freedom to Be Ourselves

Building Our Choir with a Race Class Gender Narrative



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6	The Opportunity: Creating a Broader “We”
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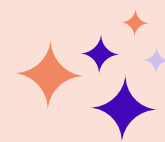
INTRODUCTION

Organizers know that advancing justice and safety for transgender people in the U.S. will require building a strong, vocal, and durable multiracial coalition championing a trans-inclusive, progressive vision for the country. Yet there has been little to no public opinion research or targeted narrative development focused on building that base by contextualizing trans issues within the broader fight for racial, gender, and economic justice. Instead, colorblind messaging dominates LGBT advocacy. Where race is mentioned, it is usually to name disparities — a simple acknowledgment of the increased violence and discrimination trans people of color face. Frequently, talking points on LGBT policies have been formulated to calm audiences' discomfort with transgender people, tacitly reinforcing a conservative worldview around race and class and further siloing trans issues from related progressive causes.

The right has exploited ignorance about transgender people and our lack of an affirmative, race-forward message to advance anti-trans attacks, further splinter and impugn the left, and sabotage progressives on a broad range of issues. Over the last ten years, Republicans in state legislatures have increasingly turned to anti-transgender rhetoric and legislation as a powerful complement to their arsenal of racist dog whistles used to whip up fear and consolidate power. In 2021, they have refined this strategy in the form of a moral panic over transgender youth, introducing over 100 bills across the country to criminalize medical care for trans youth and bar trans young people from participating in school sports. Recently, they have paired these attacks with fear-mongering about Critical Race Theory, mobilizing their base with a potent mix of racist and transphobic tropes. Progressives cannot ignore these attacks hoping that simply sticking to economic issues alone will save us. Our appeals on any topic will always be filtered through the noise of this unrelenting fear-mongering and scapegoating on the right.

New research by ASO Communications, Transgender Law Center, and Lake Research Partners finds that we can cultivate resistance to these attacks, build cross-racial solidarity, and advance a shared vision for the future by weaving together our shared values, experiences, and demands across races and genders. This new approach builds on the [Race Class Narrative](#) to tell a convincing story of how our opposition uses strategic racism and transphobia to harm us all; and how, by coming together, we can ensure we all have the freedom to be ourselves and support one another. Using a Race Class Gender Narrative, we can mobilize our progressive base (particularly Black, AAPI, and Gen Z audiences), marginalize our opposition, and move persuadables across race.

¹Online nationwide survey conducted July 29 – August 5, 2021 among 1000 adults, with additional oversamples of 100 Black adults, 100 Latinx adults, 100 AAPI adults, and 100 Indigenous adults, as well as a separate sample of 95 activists collected August 13 – September 24, 2021. Quantitative research was preceded and informed by eight focus groups with base and persuadable Black, AAPI, and Latinx cisgender men and women and two mixed race and gender groups, one with parents and one with Gen Z adults.



FULL NARRATIVES

The following narratives proved compelling to our base and persuadables, increasing support for our policies and enthusiasm to join together with people across races and genders to create positive change. Campaigners and organizers across movements should use these narratives for creative and social media content, visuals, public messages, calls to action, spokesperson materials, and more.

FREEDOM FROM BOXES

Most effective message at moving voters away from opposition sports policies and towards supporting transgender student athletes, as well as driving enthusiasm to join together with others to create change. This was particularly strong with Black and Latinx respondents.

Whether we are Black, white or brown, Native or newcomer, transgender or not, we want the freedom to be ourselves. But some people try to get and hold onto power by putting us in boxes based on what we look like, where we're from, or our genders. We see this in how schools tell Black kids how to keep their hair or send girls home for the clothes they wear. And in how certain politicians exploit lack of familiarity with transgender people, excluding trans kids from healthcare, school, or sports. They stoke fear so we turn against some group instead of demanding what our families need. By joining together, we can make this a place where we are all free to thrive and support each other for who we are.

AUTHENTIC SELVES

Our top message for persuadables and the highest or second highest rated narrative for respondents of every racial group. This message also increased people's excitement to join together with others to create change.

Across our races, backgrounds and genders, we want to be treated with dignity and respect. But today, certain politicians are pushing laws that restrict our freedoms because of the color of our skin, what's in our wallets, or because we are transgender. They exploit divisions and fears among us so they can get and hold onto power, denying us the basic rights, resources, and respect all people deserve. By [rejecting this division/passing protections against discrimination], we can ensure each one of us has the freedom to be ourselves, pursue our dreams, and have a good life — no exceptions.

YOUTH POWER

Strongest message for our base and Gen Z respondents.

Young people across time, race, and movements for equality have always helped lead the way. But now as before, certain politicians are trying to get and hold onto power by silencing young people – stoking fear against Black and brown kids leading protests for racial justice, and taking advantage of unfamiliarity with transgender people to punish students for being their authentic selves. Whenever a powerful few have tried to pick and choose who counts, there have always been those of us who showed up for each other and built welcoming communities. Now it's our time to show up, reject division, and chart a better future for all of us, no matter our ages, races, or genders.

²Narratives adjusted slightly from messages originally tested based on findings from dial test.



ARCHITECTURE OF A RACE CLASS GENDER NARRATIVE

1. Open with a shared value, explicitly naming or evoking race, gender and class. Effective opening values include the following: freedom to be ourselves, treating each other with dignity and respect, and the golden rule/treating others as we'd want to be treated.
"Whether we are Black, white or brown, Native or newcomer, transgender or not, we want the freedom to be ourselves."
2. Name the villains who violate our values, expose their motivation of getting back into or holding onto power, and position them as a barrier to what our families need.
"But some people try to get and hold onto power by putting us in boxes based on what we look like, where we're from, or our genders. They stoke fear so we turn against some group instead of demanding what our families need."
3. Call out how the villains:
 exploit divisions across races
"We see this in how schools tell Black kids how to keep their hair or send girls home for the clothes they wear."
 and exploit the lack of familiarity with transgender people
"And in how certain politicians exploit lack of familiarity with transgender people, excluding trans kids from healthcare, school, or sports."
4. Deliver a unifying call to action with which the audience can bring about a positive vision or outcome, aligned with the initial shared value.
"By joining together, we can make this a place where we are all free to thrive and support each other for who we are."

THE OPPORTUNITY: CREATING A BROADER "WE"

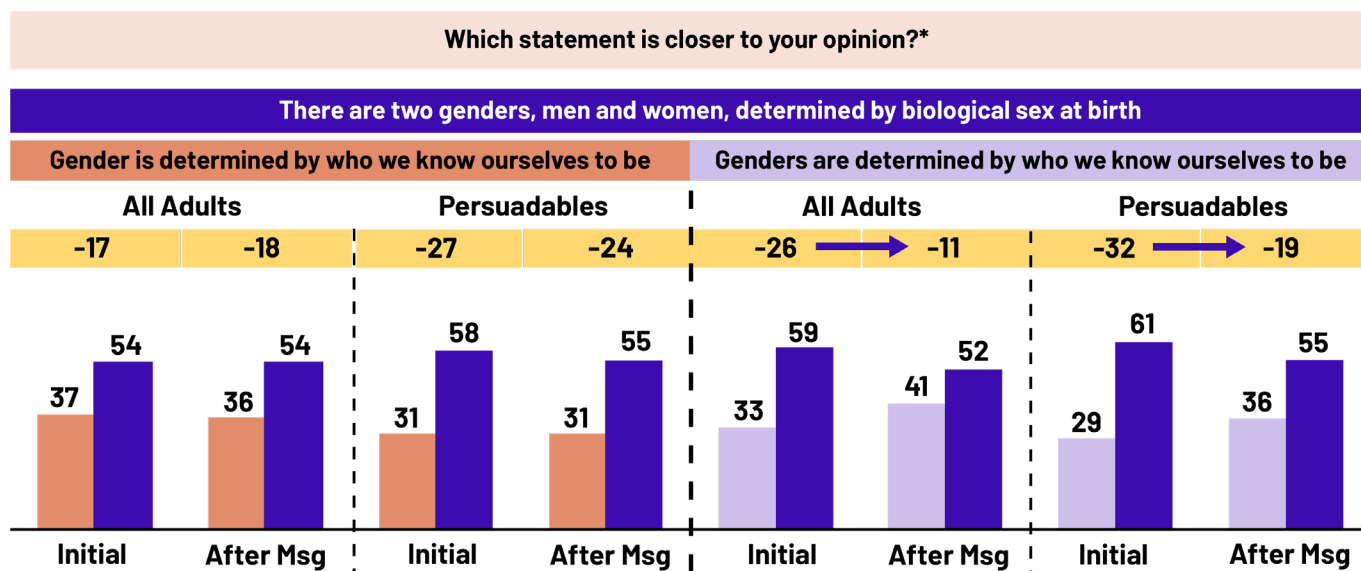
Evoking a sense of personal connection to an issue is critical to driving engagement and action. Without that, we can at best elicit sympathy, a passive and often patronizing attitude that alienates our base and fails to generate sustained interest from persuadable audiences. Moving people towards empathy – an ability to identify with another person's experience – is therefore key in activating cisgender audiences around trans issues.

Unfortunately, our focus groups echoed past research in finding concerning low connection to, understanding of, and familiarity with transgender people in the U.S., including among our traditional progressive base. Even where people expressed support, it was for a category of people they clearly perceived as wholly separate from and unrelated to their own lives. The implicit and occasionally explicit line people drew between their own communities and transgender people frequently had a racial dimension, with comments indicating many participants largely associated being transgender with being white, or associated acceptance of transgender people with whiteness.

We found several effective paths towards interrupting this othering framework and increasing empathy and a sense of shared fate and community with transgender people, especially among Black, Latinx, AAPI and Indigenous audiences.

First, rather than separating out and exceptionalizing trans people's experience of gender, we should present and discuss our genders as a spectrum on which both cis and trans people exist. A freedom from boxes metaphor is particularly effective at moving people towards this more encompassing understanding. People of all races and genders want to be free to fully express ourselves and connect authentically with others, and can identify with the feeling of being boxed in and told what to do based on what we look like or where we come from. Most of us chafe against the stereotypes and narrow expectations others project on us. Positioning this limitation in contrast to the core value of freedom to be ourselves helps energize base respondents. By anchoring our discussion of gender in this relatable experience, we make our audience part of the story and position cis and trans people on one shared continuum of experience. For instance, we found that base respondents agree strongly when we say "people should be respected, trusted, and empowered to make decisions about our own lives and bodies, whether...transgender or not" – a helpful insight for aligning and developing joint messaging on transgender and reproductive justice. Our research also suggests that pluralizing and personalizing genders – making statements about "genders" or "our genders" instead of "gender" as a singular and abstract concept – subtly helps orient people towards our worldview.

The increased agreement with the "genders" statement after messaging suggests that pluralizing genders helpfully shifts people towards our worldview.



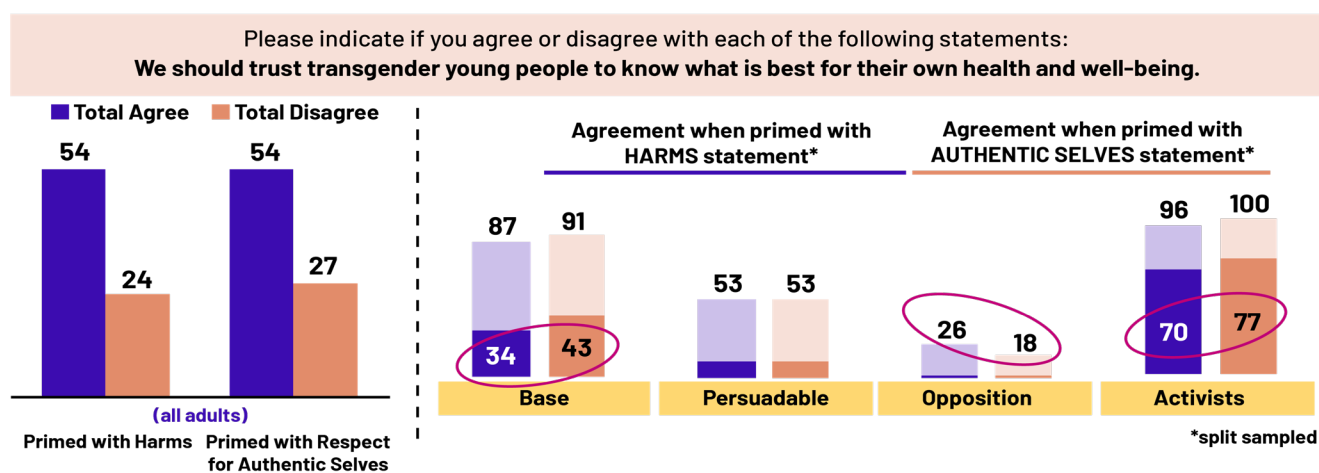
These statements were split-sampled. This data does **not** represent shifts in individual opinion.



Second, we can successfully adapt the Race Class Narrative to reframe attacks on trans youth as part of a broader offensive opposition strategy, and highlight our shared values and interests across races and genders. The resonance of a Race Class Gender Narrative with communities of color suggests that the perception of transgender issues as a ‘white person problem’ is at least partly a function of dominant (colorblind) advocate messaging. In our survey, white people were the only racial group to rate the opposition message we tested above all of our side’s messages; Black and AAPI respondents rated all of our messages as far more convincing than the opposition, while Latinx and Indigenous people rated some but not all of our messages above the opposition. We can and should connect justice for transgender people to issues of racial and economic justice, and by doing so we move our base and persuadable audiences on key metrics of support. In short, a Race Class Gender Narrative can successfully make the case for a broader ‘we’ and solidarity across races, backgrounds, and genders.

Finally, to shift people from ignorance or indifference to empathy and advocacy, we must ground our messaging in the values, visions, and desires we share across genders rather than in the unique harms, horrors, and discrimination trans people suffer. While it’s important to acknowledge discrimination in order to combat it, we should not lead with or primarily define trans people by the harms inflicted upon us. When we primed people with a statement about the “crushing weight of discrimination” trans youth face, for example, our base and even activists were less likely to trust trans young people to know what’s best for their own health and well-being than when, in contrast, they were primed with a statement about how we should all be free to express our authentic selves.

Priming Experiment: Base adults and activists are more likely to agree with strong intensity that we should trust transgender young people to know what is best for their own health and well-being when they are primed with the authentic selves statement, which also better alienates opposition adults.



*We asked all adults their agreement with the phrase “we should trust transgender young people to know what is best for their own health and well being” immediately after asking their agreement on EITHER a statement focused on harms (“We need to protect vulnerable transgender kids, who already face bullying and crushing discrimination in schools, public spaces, and health care, which threatens their physical and mental health”) or a statement focused on authentic selves (“We need to respect each other for who we are, transgender or not, and support all young people to be their authentic selves and pursue their dreams”)

THE CHALLENGE: ENGAGING THE SPORTS DEBATE

Right now, our opposition wins the debate on trans youth in sports against any and all arguments we have tried for our side. There is a huge gap in awareness and concern, with most base and persuadable respondents unaware of proposals regarding transgender girls' participation in sports, while a strong majority of our opposition has heard some or a lot about it. When pressed, our audiences hold contradictory views, with a third supporting both a policy to ensure transgender student-athletes can play on the team that matches their gender identity and a policy to require that student-athletes play on the team matching their "biological sex." Our base and persuadables want to support transgender student-athletes, but are extremely susceptible to our opposition's argument that excluding trans youth is necessary to protect the fairness of women's sports.

We suspect there are two key factors differentiating views on sports from other issues. First, people primarily understand sports through the individualistic lens of competition, where if one person wins then another, by definition, loses. Entrenched in this zero-sum framework, people resist and dismiss our calls for sports policies that benefit our collective good, the core of a Race Class Gender Narrative. Second, opposition rhetoric on sports is more directly transphobic and dehumanizing than their discourse on other issues. With bathrooms or schools broadly, for example, our opposition often tries to claim some degree of sympathy for transgender people and win over persuadables with coded language, "slippery slope" arguments, and dog whistles about bad actors pretending to be trans in order to "take advantage" of nondiscrimination policies. There is far less buffer in their attacks around sports, where they use the physicality of the issue to directly spout dehumanizing stereotypes about transgender women and girls.

Since the Race Class Narrative was designed to inoculate against dog whistles and make the case for collective action for our collective good, it makes sense that this approach falls short on sports, specifically. That said, a Race Class Gender Narrative does help us call into question the motives of people introducing these bills and even cast doubt on their necessity as a matter of state legislation (as opposed to sports association/local school policy). At present, no arguments we tested bested the opposition in a direct debate on sports policy.

In addition to using the Race Class Gender Narrative to build long-term solidarity and resistance to anti-trans attacks, we recommend two complementary paths to counteracting the sports-specific challenges we identified:

1. As much as possible, shift conversation around sports from a competitive to a collective frame.

Our best-testing way to accomplish this was through a message that positioned supporting transgender women athletes as part of the broader fight for equality in girls' and women's sports. By connecting attacks on trans women athletes to

the long legacy of discrimination against all women athletes, this message both shifted our audiences from an individual to a collective mindset and disrupted transphobic conceptions of transgender girls and women as actually male:

Women's sports have never existed on an equal playing field. For too long, we have devalued women's sports, and we see this in the way that professional women athletes are underpaid compared to men and how transgender women athletes are targeted, attacked, and forced out of their sport. And instead of striving for equality in sports, certain politicians are distracting us from the real issue by blaming transgender women, instead of helping make sports a better place for all women.

This argument outperformed the opposition's claims with AAPI adults, lost by only 6 points with persuadables (and by 8 points overall), and garnered a notably high "unsure" response across the board, suggesting it helpfully caused people to question their understanding of the issue. A version of this message that named how elite competitions question and disqualify Black women athletes yielded even greater support from our base, but considerably increased the margin by which we lost persuadables and all racial groups, including Black adults.

[Current messaging recommended by the Movement Advancement Project](#) offers another approach to rendering this issue more collective by highlighting teamwork and other values young people learn through sports. While this framing loses to the opposition by 10 or more points both overall and with persuadables, it puts us slightly above water with Latinx and Indigenous adults and draws in overwhelming support from AAPI adults.

2. Reduce the potency of opposition attacks through race-forward, deep, story-based, and culturally specific public education on who transgender people are.

While we can counteract transphobic dog whistles and coded attacks using a Race Class Gender Narrative, the best antidote to the barrage of direct transphobia and dehumanization our opposition employs around sports is for our audiences to get to know a transgender person. Past research has consistently demonstrated the power of personal storytelling in shifting attitudes towards transgender people. There is simply no substitute for that deep and long-term work. While there have been and are many powerful trans public education efforts, our research suggests that they have not broken through on a dominant scale – or, to the extent they have, they have reinforced the association between transgender people and whiteness in communities of color, including among our progressive base. We hope the Race Class Gender Narrative can serve as an opening to deeper multiracial public education efforts within progressive movement spaces, including community-based storytelling conducted effectively, responsibly, and at scale.

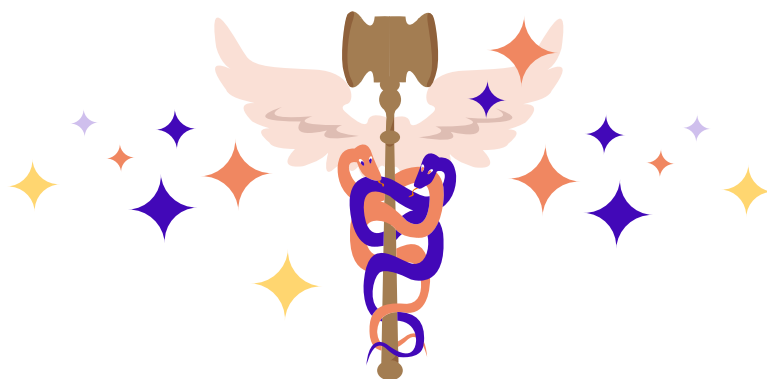
EMBRACE/REPLACE

Say this...	Instead of...	Because...
Our genders Genders	Gender	Pluralizing genders enables greater agreement with our worldview and helps activate more expansive attitudes towards our genders and transgender people.
Respect each other for who we are, transgender or not Support all young people to be their authentic selves and pursue their dreams Each one of us should have the freedom to be ourselves, no matter the color of our skin, how we worship, or our genders	Protect vulnerable transgender kids	Promoting the creation of a positive good (the freedom of self expression) is more effective than appeals to ameliorate harm (protecting transgender young people from violence and discrimination). It generates support and trust from our base for transgender young people to know what is best for their own health and well-being.
Some people in power try to put us in boxes based on what we look like, where we're from, or our genders. Certain politicians push laws that restrict our freedoms based on the color of our skin, what's in our wallets, or because we are transgender.	Transgender kids face crushing bullying and discrimination, which threatens their physical and mental health.	The container/box metaphor is extremely effective across racial and ethnic groups for explaining what the villains are doing and how it harms all of us. It resonates with persuadables, builds empathy, and galvanizes our base to oppose those in power who seek to limit us based on who we are and control what transgender people can or cannot do.



		Focusing on the unique harms that transgender people face, on the other hand, further distances our audiences from the discussion, othering transgender people and at best eliciting pity. It also decreases our base and even progressive activists' trust in transgender young people to know what is best for their own health and well-being.
Whether we are Black, white or brown, Native or newcomer, transgender or not People of all races, backgrounds, and genders No matter what we look like, where we come from, or how we express our genders	All of us / Everyone/ We all	For a Race Class Gender Narrative to be effective, it's important to build connection by naming what we share across our differences. Explicitly naming specific races and genders can be more helpful than broader references to "races and genders," but both approaches perform well.
Certain politicians exploit divisions among us to try to get back into power. Some people in power fuel divisions based on race and exploit our lack of familiarity with transgender people so they can deny our communities the resources, jobs, and healthcare we all need. A handful of politicians stoke fear, trying to get us to turn against some group instead of joining together to demand what all of our families need.	Our opposition is racist/transphobic. Politicians divide us.	Framing the strategic racism of our opponents as fueling or exploiting existing divisions between us generates stronger agreement than directly blaming them for those divisions. This is an especially important distinction when talking about how our opposition stokes fear of transgender people. Our target audiences know that transphobia is widespread – and often themselves feel unsure about transgender people – so they do not buy statements attributing fear and division to certain politicians.

		By acknowledging our audience's own questions, concerns, and lack of familiarity with what it means to be transgender, though, we can remind them of their better values and intentions, and help them recognize how certain politicians take advantage of and manipulate their unease. It is helpful to echo and link how they "exploit" division across races and lack of familiarity with transgender people.
Certain politicians... Some people in power... A powerful few...	Politicians The wealthy/powerful	To credibly name a villain, it's critical to make clear that you're implicating specific individuals (e.g., <i>certain</i> or <i>some</i> politicians) as opposed to vilifying whole categories of people.
[Certain politicians]... trying to get back into power/ get and hold onto power. who want to block us from joining together to demand what we all deserve. ... who want to pick and choose who counts.	Transphobes/racists	In addition to naming our villains, we must expose the motivations behind their actions. "Getting back into power," "getting and holding onto power," exclusion and control broadly, and blocking us from demanding the resources we need all currently resonate with base and persuadable audiences in explaining why the opposition introduces these attacks on transgender people.



NEA LGBTQ+ Issue Advocacy

NEA and Partner Resources

Resource	Link
GSA 10 Actions for Advisors	https://www.glsen.org/sites/default/files/GSA_10_Actions.pdf
GLSEN Navigator	https://maps.glsen.org/
Video: “Why the LGBTQ+ Supreme Court Decision is so Historic” (Bostock Decision)	https://www.youtube.com/watch?v=wAurA43vyRw&t=6s
Video: “Leading for Change: Achieving LGBTQ+ Equity and Inclusion in our Schools”	https://www.youtube.com/watch?v=ttSymFiXICc
Q&A: Momentous Supreme Court Decision Supports LGBTQ+ Rights	https://neaedjustice.org/2020/06/16/pending-supreme-court-case-could-affect-all-lgbtq-educators-students/
NEA Model School Board Resolution	https://neaedjustice.org/pridewins/
Bostock and Student Rights Document	https://neaedjustice.org/pridewins/
Bostock and Educator Rights Document	https://neaedjustice.org/pridewins/
Facebook: LGBTQ+ Education Town Hall	https://www.facebook.com/neaedtoday/videos/400133337588870/
Coming Out: Living Authentically as LGBTQ+ Asian and Pacific Islander Americans	https://www.hrc.org/resources/coming-out-living-authentically-as-lgbtq-asian-and-pacific-islander-america
Black and African American LGBTQ+ Youth Report	https://www.hrc.org/resources/black-and-african-american-lgbtq-youth-report
Erasure and Resilience: The Experiences of LGBTQ+ Students of Color: Asian American and Pacific Islander LGBTQ+ Youth in U.S. Schools (AAPI, Black, Latinx, and Native & Indigenous LGBTQ youth)	https://www.glsen.org/lgbtq-youth-color?emci=b5f92508-7964-ea11-a94c-00155d03b5dd&emdi=e25f753d-7e64-ea11-a94c-00155d03b5dd&ceid=551548
Latinx LGBTQ+ Youth Report	https://www.hrc.org/resources/latinx-lgbtq-youth-report
In Response to COVID-19: A Checklist to Support LGBTQ Students During Distance Learning	https://neaedjustice.org/2020/04/23/in-response-to-covid-19-a-checklist-to-support-lgbtq-students-during-distance-learning/? ga=2.155102907.248096606.1660056862-1257659018.1593099430
5 Things Educators Are Doing Right Now to Support Their LGBTQ+ Students	https://educationvotes.nea.org/2019/06/24/5-things-educators-are-doing-right-now-to-support-their-lgbtq-students/
Legal Guidance on Transgender Students’ Rights	https://www.nea.org/resource-library/legal-guidance-transgender-students-rights
Schools In Transition: A Guide for Supporting Transgender Students in K-12 Schools	http://assets2.hrc.org/files/assets/resources/Schools-In-Transition.pdf
What Do You Say To ‘That’s So Gay’ & Other Anti-LGBTQ+ Comments?	https://welcomingschools.org/resources/stop-thats-so-gay-anti-lgbtq-comments
Who Can Marry Whom? Inclusive Conversations About Marriage	http://www.nea.org/assets/docs/WhoCanMarryWhom.pdf
Advocating for LGBTQ+ Students with Disabilities	https://www.nea.org/resource-library/nea-lgbtq-resources

What You Need to Know About Florida's "Don't Say Gay" Law Guide	https://www.nea.org/resource-library/nea-lgbtq-resources
What to Know About State Anti-Trans Laws	https://www.nea.org/resource-library/nea-lgbtq-resources
Message Guidance: Defending the Freedom of our LGBTQ+ Students to be Themselves NEA Race, Class, Gender Narrative	https://www.nea.org/resource-library/nea-lgbtq-resources
What Educators Should Know About LGBTQ+ Rights	https://www.nea.org/resource-library/nea-lgbtq-resources
Stand Against Hate and Bias Pledge	https://neaedjustice.org/lgbtqi-pledge/? ga=2.142592433.248096606.1660056862-1257659018.1593099430
Bullying & Sexual Harassment Training Modules	https://www.nea.org/professional-excellence/professional-learning/resources/bullying-sexual-harassment
Supporting LGBTQ+ Students Micro-credentials	https://www.nea.org/professional-excellence/professional-learning/resources/supporting-lgbtq-students-micro-credentials
Creating Safe School Climates for LGBTQ+ Students (Blended Learning)	https://www.nea.org/professional-excellence/professional-learning/resources/creating-safe-school-climates-lgbtq
Safety, Bias, & LGBTQ+ Issues Training Modules (Virtual and In-Person)	https://www.nea.org/professional-excellence/professional-learning/resources/safety-bias-lgbtq-issues
Preventing Violence and Bullying	https://www.nea.org/professional-excellence/just-equitable-schools/core-values/preventing-violence-bullying
NEA EdJustice	https://neaedjustice.org/
Additional NEA LGBTQ+ Resources	https://www.nea.org/resource-library/nea-lgbtq-resources

** Program Inactive; Resources still available

NEA Partnerships and Alliances

Organization	Link	Status
Center for Black Equity (CBE)	www.centerforblackequity.org	Partnership*
Gender Spectrum	www.genderspectrum.org	Working Collaboration
GLSEN	www.glsen.org	Partnership*
Groundspark	www.groundspark.org	Working Collaboration
GSA Network	www.gsanetwork.org	Working Collaboration
Human Rights Campaign (HRC)	www.hrc.org	Partnership
National Black Justice Coalition (NBJC)	www.nbjc.org	Partnership
National Center for Lesbian Rights (NCLR)	www.nclrights.org	Working Collaboration
National Center for Transgender Equality (NCTE)	www.transequality.org	Working collaboration
National Queer Asian-Pacific Islander Alliance (NQAPIA)	www.nqapia.org	Partnership
Stonewall National Museum & Archives (SNMA)	www.stonewall-museum.org	Partnership

*In process

New Business Items (2017 – 2022)

New Business Item		Status
2021-2022		
5	The NEA will use existing materials to educate its state and local affiliates and members about the dangers of anti-trans-gender legislation targeting transgender youth in sports and/ or restricting their access to gender-affirming health care. Resources should describe the current legal landscape at the federal and state levels, include model language from partner organizations on ways to support modifications to existing laws that prevent such discriminatory applications, provide talking points for advocacy, and link to existing resources for members and state affiliates to use in efforts to prevent the use of such laws as a license to discriminate.	Completed Fall 2021
32	NEA shall create a training program within the UniServ department to train UniServ staff and Association representatives on how to support and effectively represent transgender and transitioning members.	Completed Spring 2022
2020-2021 Due to Coronavirus Pandemic no NBI's were adopted at the 2021 RA		
2019 - 2020		
47.	NEA will work with current partners (such as GLSEN), to expand on the number of professional development opportunities for Gender Sexuality Alliances (GSA) advisors. This training should include, at a minimum: •Starting a new GSA; •How to handle possible backlash from different stakeholders; and •Model GSA projects and activities. Links to recordings: https://www.glsen.org/support-student-gsas	Completed October 2020
48.	NEA will create model legislative language that state affiliates can use to lobby for a K-12 cross content curriculum that is LGBTQ+ inclusive.	In progress
55.	The National Education Association (NEA) will organize and mobilize in support of the Equality Act to be a top legislative priority by using existing resources to channel activist energy toward education and advocacy, encourage all members to sign up to the NEA EdJustice newsletter to receive action alerts and invitations to be the best advocate possible, and continue persistent and ongoing lobby efforts with our Senate to increase their awareness of the importance of passing non-discrimination protections based on sexual orientation or gender identity.	Completed September 2019
58.	Using existing resources, the NEA will encourage members to use digital resources from partner organization such as the Human Rights Campaign's Equality Act NOW website (https://www.hrc.org/equalityact/) to support the Equality Act, a federal law that will explicitly require fair treatment for LGBTQ+ people in critical areas like employment, housing, and education. In addition, the NEA, using existing resources, will share with local and state affiliates, a model resolution supporting the passage of the Equality Act such as the one found on the National Center for Lesbian Rights.	Completed September 2019** Re-engage May 2020
68.	In collaboration with existing national partners, the National Education Association will explore the opportunity to create a Stonewall LGBTQ Scholarship for tuition assistance to an openly LGBTQ student attending graduate school who demonstrates a commitment to research and practice surrounding LGBTQ issues and awareness in our schools. This	In progress

	would be a tribute to the Stonewall riots that led to the gay liberation movement and the modern fight for LGBTQ rights in the United States.	
2018 – 2019		
11.	NEA shall, using existing digital media, have all state and local affiliates encourage K-12 teachers to view a series of films called Creating Gender Inclusive Schools and use the accompanying study guides of the Youth and Gender Media Project (visit youthandgendermediaproject.org) to create inclusive communities for all youth, regardless of where they fall on the spectrum of gender identity and expression.	February 2019 CSJ Quarterly Newsletter
32.	NEA shall, using existing digital media, share with state and local affiliates a Center for Disease Control and Prevention (CDC) website (visit https://www.cdc.gov/lgbthealth/youth-resources.htm) that lists resources, government agencies, and community organizations for the LGBTQ+ youth, their friends, educators, parents, and family members to support positive environments.	February 2019 CSJ Quarterly Newsletter
36.	NEA shall, using existing digital media, post a list of known individuals with businesses who are committed to refusing services to same-sex couples and/or LGBTQ individuals. NEA can access a list of these individuals and their businesses from organizations such as THINKPROGRESS (thinkprogress.org), Southern Poverty Law Center, and Human Rights Campaign, and share it with all state and local affiliates on nea.org .	After consultation with General Counsel, there is no such list that exists to identify individuals with businesses who are committed to refusing services to same-sex couples and/or LGBTQ individuals. This list would and could be result in harm to those identified individuals.
40.	NEA shall, using existing digital media, encourage state and local affiliates to make available a practice brief to families, caretakers, advocates, and providers that provides new research from the Family Acceptance Project (FAP) at San Francisco State University in support of their lesbian, gay, bisexual, transgender, questioning+ (LGBTQ+) children.	May 2019 CSJ Quarterly Newsletter
121.	Using existing resources, NEA will release a public statement in opposition to conversion therapy, reparative therapy, reorientation, or any other process to alter a student's orientation or identity.	May 2019 CSJ Quarterly Newsletter
2017 – 2018		
3.	The NEA will continue to advance the rights of lesbian, gay, bisexual, transgender, or questioning (LGBTQ) students and educators by taking the following actions to counter the continuing backlash against LGBTQ individuals 1. Call upon our members and society to promote a culture of safety, support, and affirmation that ensures civil rights and advocacy for LGBTQ members and students, including adopting	Completed 2 webinars with OGC

	policies that respect the civil rights of all educators and students, inclusive of transgender students and educators. 2. Provide tools for affiliates and members to use at the state and local level to gain or secure protections for LGBTQ individuals at work and in schools. 3. Convene periodic webinars for state and local affiliates and members (in the fall, winter, and spring) to provide updates as to the current status of state and local protections as well as models for actions that can be taken at the state and local level to increase protections. 4. Provide legislative support and resources to state affiliates and tools for local affiliates to use in advocating for increased LGBTQ protections. 5. Continue to actively participate in the legal efforts to secure full civil rights for LGBTQ individuals by filing amicus curiae briefs in support of challenges to anti-LGBTQ legislative and policy initiatives and in support of ensuring full civil rights protections for LGBTQ individuals. 6. Evaluate eliminating states and cities as acceptable locations for future NEA meetings if the state or city adopts a law or ordinance that licenses discrimination against students and educators based on their sexual orientation or gender identity/expression.	
17.	The NEA stands for all students including immigrant students, students from religious minorities, students of color, and LGBTQ students and will act to ensure that their civil rights are fully protected by 1. Calling upon our members and society to take action to promote a culture of safety, support, and affirmation that ensures civil rights for all students by adopting policies that respect the civil rights of all students. 2. Providing tools for affiliates and members to use at the state and local level to gain or secure protections for students' civil rights. 3. Issuing legal guidance and model school district policies that spell out the legal rights and provide best practices designed to ensure that students' rights are protected. 4. Continuing to actively participate in the legal efforts to secure full civil rights by joining with other legal advocacy organizations and filing amicus curiae briefs in courts to argue in support of those rights highlighting the commitment of NEA members to the equal and fair treatment of all students. 5. Joining with the civil rights and advocacy community to ensure that the federal civil rights of students continue to be enforced. 6. Pursuing information regarding the extent to which the current U.S. Department of Education has cut back enforcement of federal civil rights. 7. Joining with other allies to challenge where appropriate the U.S. Department of Education's rollback of civil rights protections for students.	Completed Highlighted on NEA edjustice

	Highlighting through NEA communication properties the efforts of NEA members to advocate for their students for these core civil rights issues.	
49.	NEA shall, using existing digital media, support LGBTQ+ youth by encouraging state and local affiliates to use valid and existing resources such as the booklet from GLSEN called "Just the Facts About Sexual Orientation and Youth: A Primer for Principals, Educators, and School Personnel" (https://www.apa.org/pi/lgbt/resources/just-the-facts)	Completed
55.	NEA shall, using existing digital media, encourage state and local affiliates to foster school environments that affirm the gender diversity of students by using valid and existing resources such as Gender Spectrum's guide called the "Gender Inclusive Schools Toolkit." (https://genderspectrum.org/articles/framework-for-gender-inclusive-schools)	Completed