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Talks:

- (1). Trans*+ing Classrooms and Schools: The Pedagogy of Refusal as Mediator for Learning Under a "Trump" Regime
- (2). Putting *Gender Revolution* into Practice

Other texts not named in this presentation that unpack additional strategies:

Miller, s. (2016). Trans*+ing Classrooms: The pedagogy of refusal as mediator for learning. *Social Sciences*, 5(34), 1-17.

Miller, s. (2015). A queer literacy framework promoting (a)gender and (a)sexuality self-determination and justice. *English Journal*, 104(5). 37-44.

Miller, s. (forthcoming). Trans*ing pedagogy: Recognition of trans* and gender creative youth in the secondary ELA classroom. In S.C. Carothers, D. Hucks, C. Lewis, V. Showunmi, and Y. Sealey-Ruiz (Eds.), *Purposeful Teaching and Learning in Diverse Contexts: Education for Access, Equity and Achievement* (pp. XX-XX).

Miller, s. (2016). Queer literacy framework. In N. Rodriguez, W. Martino, J. Ingrey, and E. Brockenhough (Eds.), *Critical concepts in queer studies and education: An international guide for the 21st century* (pp. 259-272). New York: Palgrave MacMillan.

Miller, s. (2015). Reading YAL queerly: A queer literacy framework for inviting (a)gender and (a)sexuality self-determination and justice. In D. Carlson and D. Linville (Eds.), *Beyond borders: Queer eros and ethos (ethics) in LGBTQ young adult literature* (pp. 153-180). New York: Peter Lang.

Miller, s. (Ed.). (2016). *Teaching, affirming, and recognizing trans and gender creative youth: A queer literacy framework*. New York: Palgrave MacMillan.

Section 1

1. What do *queer* and *trans** mean to you?

2. What do *queer* and *trans** mean as literacy events?

3. What do you think it feels like to be a student in a classroom that is *queered and/or trans* ed*?

Section 2: Key Terms (*trans+ and queer) (definitions from my work are below)**

***Trans**+**

The word *trans**+ infers to cut across or go between, to go over or beyond or away from, and/or to return to spaces and/or identities. It is about a constant integration of new ideas and concepts and new knowledges. Trans**+ is comprised of multitudes, a moving away or a *refusal* to accept essentialized constructions of spaces, binaries, ideas, genders, bodies, or identities, etc.

I conceive that *trans**+ as a noun, prefix, adverb, or adjective, is part of the family of the ever-expanding vernacular to identify a non-cisgender person. As transgender is derived from the Greek word meaning “across from” or “on the other side of”, many consider *trans**+ with the asterisk and with the plus sign to reference a continuum of evolving self-identifications and a useful umbrella term that pushes or signifies identity categories. It has also been argued that *trans**+ is a reification of gender identity categories [3,4] yet other studies show that it is about a life that is ever-changing, moving forward, refuting to be caught in *any* binary [5–7]. While some activists draw on the use of trans (without the asterisk and/or the plus sign), which is most often applied to trans men/women, the asterisk with the plus sign more broadly references ever-evolving non-cisgender gender identities, which are identified as, but certainly not limited to, (a)gender, cross-dresser, bigender, genderfluid, gender**k, genderless, genderqueer, non-binary, non-gender, third gender, trans man, trans woman, transgender, transsexual, and two-spirit. How the term *trans**+ continues to take form will evolve as identities and theories morph in indeterminate ways.

The path to learning how refusal can be spatialized as an expansive tool for learning requires situating it within reasons it matters. Refusal emerges out of harrowing statistics incurred by *trans**+ and gender-creative youth, is a remedy to stop gender-based violence, and a way to preserve the dignity of students who do not fall into reified gender identities.

Queer

The word *queer* refers to a suspension of rigid gendered and sexual orientation categories (Jagose, 1996) and is underscored by attempts to interrogate and interrupt heteronormativity, reinforced by acknowledging diverse people across gender, sex, and desires, as well as to foreground the sexual (Blackburn and Clark, 2011).

- Embraces the freedom to move beyond, between, or even away from, yet even to later return to, myriad identity categories (Britzman, 1997).
- Not *relegated* to lesbian, gay, bisexual, *trans**+, intersex, (a)gender/(a)sexual, gender creative/expansive (LGBT*IAGC/EQ) people, but inclusive of any variety of experience that transcends what has been socially and politically accepted as normative categories for gender and sexual orientation. In my work, (a)gender references those who may eschew gender, and its biological, historical and even social definitions and (a)sexuality refers to those who are not sexual or who do not identify with a sexual orientation.
- So *queering* means DISRUPTING BINARIES.

Section 3: Internal and External Safety

As you do this exercise, keep in mind the following—

1. How to address **teaching, affirming** and **recognizing trans*** and gender creative/expansive youth;
2. How to support **internal safety**: the embodied trust that galvanizes individuals to take risks and be their authentic selves; and,
3. How to create **external safety**: artifacts that mirror students' identities or identities that are affirmed and/or relatable.

So how do we do this work? Let these pedagogical moves guide you

- For students to be self-determined-autonomous beings, Moses (2002) suggests that **two** conditions must be present: 1. **afforded favorable social contexts** and 2. **authentic identity-affirming choices**.
- In the classroom then, optimal conditions that make self-determination possible include activities that foster **independence, agency, integrity, an adequate range of options**, and which **authenticate cultural identity** (Moses, 2002).
- When such conditions are normalized, students can develop **internal safety*** and as result, are more likely to **take risks and be their authentic selves**.
- **Internal safety requires** (Leonardi & Saenz, 2014) “both autonomy and self-determination and that these components are contingent upon favorable social contexts of choice” (p. 207).
- **External safety*** (Miller, 2016) must operate in tandem with internal safety (e.g., space, posters, library, bulletin boards, GSA's, out teachers, allies, etc.).

Section 4: Axioms and QLF

- We live in a time we never made, gender and sexuality norms predate our existence;
- Non-gender and sexual “differences” have been around forever but norms operate to pathologize and delegitimize them;
- Children’s self-determination is taken away early when gender and sexuality are inscribed onto them. Their bodies/minds become unknowing participants in a roulette of gender and sexuality norms;
- Children have rights to their own (a)gender and (a)sexuality legibility;
- Binary views on gender and sexuality are potentially damaging;
- Gender must be dislodged/unhinged from sexuality;
- Humans have agency;
- We must move away from pathologizing beliefs that police humanity;
- We are all entitled to the same basic human rights; and,
- Life should be livable for all.

Table 1: Axioms guiding framework

Principles	Commitments of Educators who Queer Literacy
1. Refrains from possible presumptions that students ascribe to a gender	Educators who use queer literacy never presume that students have a gender.
2. Understands gender as a construct which has and continues to be impacted by intersecting factors (e.g., social, historical, material, cultural, economic, religious)	Educators who employ queer literacy are committed to classroom activities that actively push back against gender constructs and provide opportunities to explore, engage and understand how gender is constructed.
3. Recognizes that masculinity and femininity constructs are assigned to gender norms and are situationally performed	Educators who engage with queer literacy challenge gender norms and gender-stereotypes and actively support students' various and multiple performances of gender.
4. Understands gender as flexible	Educators who engage with queer literacy are mindful about how specific discourse(s) can reinforce gender and norms, and they purposefully demonstrate how gender is fluid, or exist on a continuum, shifting over time and in different contexts.
5. Opens up spaces for students to self-define with chosen (a)genders, (a)pronouns, or names	Educators who engage with queer literacy invite students to self-define and/or reject a chosen or preferred gender, name, and/or pronoun.
6. Engages in ongoing critique of how gender norms are reinforced in literature, media, technology, art, history, science, math, etc.,	Educators who use queer literacy provide ongoing and deep discussions about how society is gendered, and thus invite students to actively engage in analysis of cultural texts and disciplinary discourses.
7. Understands how Neoliberal principles reinforce and sustain compulsory heterosexism, which secures homophobia; and how gendering secures bullying and transphobia.	Educators who employ queer literacy understand and investigate structural oppression and how heterosexism sustains (a)gendered violence, generate meaningful opportunities for students to become embodied change agents and to be proactive against, or to not engage in bullying behavior.
8. Understands that (a)gender intersects with other identities (e.g. sexual orientation, culture, language, age, religion, social class, body type, accent, height, ability, disability, and national origin) that inform students' beliefs and thereby, actions	Educators who engage with queer literacy do not essentialize students' identities, but recognize how intersections of sexual orientation, culture, language, age, religion, social class, body type, accent, height, ability, disability, and national origin, inform students' beliefs and thereby, actions.
9. Advocates for equity across all categories of (a)gender performances	Educators who employ queer literacy do not privilege one belief or stance, but advocate for equity across all categories of (a)gender performances.
10. Believes that students who identify on a continuum of gender identities deserve to learn in environments free of bullying and harassment	Educators who use queer literacy make their positions known, when first hired, to students, teachers, administrators and school personnel and take a stance when any student is bullied or marginalized, whether explicitly or implicitly, for their (a)gender identities.

A queer literacy framework promoting (a)gender and self-determination and justice. Modified but originally printed [29] (Copyright 2015 by the National Council of Teachers of English. Reprinted with permission).

Section 5: Classroom/School Scenarios

Read your scenario, then accounting for the points above, brainstorm a response (e.g., lesson plan, conceptualizing a process, changing a policy, etc.) and fill in the principles below the scenario. Please select a recorder and a reporter.

I. A student in your (fill in context) _____ presents as gender fluid/ambiguous/creative/expansive/dynamic and you realize that you have failed to address a spectrum of how gender is represented in your classroom setting, practice, and in your policies. How do you approach this topic without drawing attention to the student?

Name principles you pick up on here: _____

II. A student in your (fill in context) _____ tells you that they do not use pronouns and is (a)gender. In that moment, you recognize that you have not opened your (fill in context) _____ in ways that students feel comfortable disclosing their chosen names/identities/pronouns. How do you approach this topic?

Name principles you pick up on here: _____

III. A student in your (fill in context) _____ tells you that they are being bullied for being out as **trans***. In that moment, you recognize that while you have addressed some forms of bullying that you have not addressed **trans*+** and gender creative-based microaggressions. How do you approach this topic?

Name principles you pick up on here: _____

IV. A group of queer students of color approach you in (fill in context) _____ and tell you that no curricula, books, movies, art, or even discussions reflect their intersectional identities but that their peers are clearly recognized in the classroom and/or school. How do you approach this?

Name principles you pick up on here: _____

V. You have a deep “AHA” moment one night while listening to NPR’s Radiolab. You realize that schools are driven far more by Neoliberal values and principles than in times past. Pining for what once was, you tell yourself that all students deserve equitable schooling opportunities and deserve to be valued for who they are. How can you bring in a discussion to your (fill in context) _____ about how Neoliberalism perpetuates systemic oppressions that “reinforce and sustain compulsory heterosexism, which secures homophobia; and how gendering secures bullying and transphobia.”

Name principles you pick up on here: _____

VI. A student (fill in context) _____ tells you that gender is fixed, stable, and never changes. How do you respond? How do you offer a different perspective without negating the student’s beliefs?

Name principles you pick up on here: _____

VII. First day of class (fill in context) _____ you make regrettable assumptions about students’ genders and identities and call students **he** or **she** based on how they look. After class, a **trans*+** student comes up to you and says that they do not use pronouns and is/are (a)gender. How do you respond?

Name principles you pick up on here: _____

VIII. A student in your (fill in context) _____ tells you that they do not believe in gender and that femininity and masculinity are both constructed. You appreciate the student’s insights and decide to make it into a unit. Tell us what you do!

Name principles you pick up on here: _____

VIX. Drawing on the Supreme Court case of Gavin Grimm and the right to use a bathroom that matches his gender identity, what can you do to generate or further discussions about transgender students’ rights and protections in your classroom and/or school?

Name principles you pick up on here: _____

Section 6: Action Plans for Change

Let's talk:

1. What can a classroom look like that is *queered and trans^{*}-ed*?
2. What does curriculum look like if it is *queered / trans^{*}-ed*? What do *you do* and how do you *know*?
3. How do you support students to understand the terms *queer* and / or *trans^{*}*?

<i>Trans*ing Schools Checklist</i>		
Priorities	Actions to be Taken (how can I meet the priority?)	Target Date
Develop more self-awareness		
Change/expand curriculum		
Approach language around identities expansively		
Reframe the notion of refusal		
Develop lessons that mediate internal safety		
Shift the classroom environment to create external safety		
Revisit classroom or school code of conduct		
Work with colleagues on bathroom policies		
Revisit the name of the GSA and consider how to make it more inclusive		
Work with colleagues on sports policies relative to trans** issues		
Revise all school forms		
Create a school-wide, district wide task force/focus group to address trans*+ harassment (e.g., enumerating bullying policies, physical education classes)		
Intervene when any student is bullied		
Deepen community involvement about trans*+ issues (your Pride Center)		
Work with parents about trans*+ issues		
Work with school board members about trans*+ issues		
Draw from city, state, and national resources to support teaching		
Stay apprised of city, state, and national policies that impact trans*+ people and discuss them with students, colleagues, parents, etc.,		
Work with school health care workers about trans*+ etiquette and support		
Work with school counselors about supporting trans*+ students		
Work closely with administrators and leading experts to develop professional development models that can support all stakeholders in their ongoing awareness		
Caucus state legislatures to change state policy about trans*+ rights to be more inclusive of health care needs, identification changes, and bullying policies.		

Appendix of Resources

Gender/Queer Studies (1970s-present)- examines how assumed gender roles and heteronormativity are the preferred or dominant tropes in texts

Typical questions:

- What elements of the text can be perceived as being masculine (active, powerful) and feminine (passive, marginalized) and how do the characters support these traditional roles?
- What sort of support (if any) is given to elements or characters who question the masculine/feminine binary? What happens to those elements/characters?
- What elements in the text exist in the middle, between the perceived masculine/feminine binary? In other words, what elements exhibit traits of both (bisexual)?
- How does the author present the text? Is it a traditional narrative? Is it secure and forceful? Or is it more hesitant or even collaborative?
- What are the politics (ideological agendas) of specific gay, lesbian, or queer works, and how are those politics revealed in the work's thematic content or portrayals of its characters?
- What are the poetics (literary devices and strategies) of a specific lesbian, gay, or queer works?
- What does the work contribute to our knowledge of queer, gay, or lesbian experience and history, including literary history?
- How is queer, gay, or lesbian experience coded in texts that are by writers who are apparently homosexual?
- What does the work reveal about the operations (socially, politically, psychologically) homophobic?
- How does the literary text illustrate the problematics of sexuality and sexual "identity," that is the ways in which human sexuality does not fall neatly into the separate categories defined by the words homosexual and heterosexual?

Glossary of Terms: Defining a Common Queer Language

(from Miller (2016) *Teaching, affirming and recognizing trans and Gender creative youth*

Agender- Rejecting gender as a biological or social construct altogether and refusing to identify with gender.

(A)gender and (a)sexual justice and queer autonomy- These interchangeable terms each ideologically reflect an actualized freedom of humans to be self-expressive without redress of social, institutional, or political violence. See also *queer autonomy*.

(A)gender self-determination- This is the inherent right to both occupy one's (a)gender and make choices to self-identify in a way that authenticates self-expression. It is also a type of self-granted or inherited permission that can help one refute or rise above social critique; it presumes choice and rejects an imposition to be defined or regulated; it presumes that humans are entitled to unsettle knowledge, which can generate new possibilities of legibility; and, it means that any representation of (a)gender deserves the same inalienable rights and the same dignities and protections as any other human. This de 'factoness' grants individuals ways of intervening in and disrupting social and political processes because one's discourse and self-determined ways of being demonstrate placement as a viable stakeholder in society, revealing that no one personhood is of any more or less of value than any other.

Ally- Any non-lesbian, non-gay man, non-bisexual, or cisgender person whose attitude and behavior are anti-heterosexist and who is proactive and works toward combating homophobia, transphobia, and heterosexism on both a personal and institutional level.

Apronoun- Refusal of using pronouns when self-identifying.

Aromantic- One who lacks a romantic orientation or is incapable of feeling romantic attraction. Aromantics can still have a sexual orientation (e.g., "aromantic bisexual" or aromantic heterosexual"). A person who feels neither romantic nor sexual attraction is known as an aromantic asexual.

Asexual/Ace- A person who does not experience sexual attraction to another person. Individuals may still be emotionally, physically, romantically, and/or spiritually attracted to others, and their romantic orientation may also be lesbian, gay, bisexual, transgender*, intersex, agender/ace sexual, gender creative, queer and questioning (LGBT*⁺IAGCQQ) (A in this case meaning ally). The prefixes of homo-, hetero-, bi-, pan-, poly-, demi- and a- have been used to form terms such as heteroromantic, biromantic, homoromantic asexual, and so on. Unlike celibacy, which people choose, asexuality is intrinsic. Some asexual people do engage in sexual activity for a variety of reasons, such as a desire to please romantic partners or to have children.

Assigned gender- The gender one is presumed or expected to embody based on assigned sex at birth.

Assigned pronouns- The commonly accepted pronouns that others use to describe or refer to a person based on actual or perceived gender.

Assigned sex- The sex one is assigned at birth based on genitalia.

Bigender- Refers to those who have masculine and feminine sides to their personality. This is often a term used by cross dressers. It should not be confused with the term two-spirit, which is specifically a term used by Native Americans.

Bisexuality/BI- A sexual orientation in which a person feels physically and emotionally attracted to both genders.

Butch- An identity or presentation that leans towards masculinity. Butch can be an adjective ("she's a butch woman"), a verb ("he went home to butch up"), or a noun ("they identify as a butch"). Although commonly associated with masculine queer/lesbian women, it's used by many to describe a distinct gender identity and/or expression, and does not necessarily imply that one identifies as a woman.

CAFAB and CAMAB- Acronyms meaning "Coercively Assigned Female/Male at Birth." Sometimes AFAB and AMAB (without the word "coercively") are used instead. No one, whether cis- or trans, has a choice in the sex or gender to which they are assigned when they are born, which is why it is said to be coercive. In the rare cases in which it is necessary to refer to the birth-assigned sex of a trans person, this is the way to do it.

Chosen gender- The gender one feels most comfortable embodying and how one sees the self.

Chosen pronouns or Preferred Gender Pronouns- The pronouns that one feels most comfortable being used when spoken or referred to. Examples might include: 'ze', 'per,' they, 'or 'hir'.

Cisgender or Cissexual- A person who by nature or by choice conforms to gender based expectations of society. (Also referred to genderstraight or 'Gender Normative'.) A prefix of Latin origin, meaning "on the same side (as)." Cisgender individuals have a gender identity that is aligned with their birth sex, and therefore have a self-perception and gender expression that matches behaviors and roles considered appropriate for their birth sex: for example, a person who is femininely-identified that was born female. In short, cisgender is the opposite of transgender. It is important to recognize that even if two people identify as men (one being cis and the other being trans*), they may lead very similar lives but deal with different struggles pertaining to their birth sex.

Cissexism- Synonymous with transphobia, this definition is associated with negative attitudes and feelings toward transgender people, based on the expression of their internal gender identity. Cissexism is also the belief that cisgender individuals are superior to transgender people and that a cisgender lifestyle is more desirable to lead.

"Coming out"- Also, "coming out of the closet" or "being out", this term refers to the process in which a person acknowledges, accepts, and in many cases appreciates her or his lesbian, gay, bisexual, or transgender identity. This often involves sharing of this information with others. It is not a single event but instead a life-long process. Each new situation poses the decision of whether or not to come out.

Crip- Increasingly used to refer to a person who has a disability and embraces it, rather than feeling sorry for themselves. Historically used as a disparaging term for a person that is partially disabled or unable to use a limb or limbs. It is similar to the word queer in that it is sometimes used as a hateful slur, so although some have reclaimed it from their oppressors, be careful with its use.

Cross-Dressing (CD)- The act of dressing and presenting as the "opposite" binary gender. One who considers this an integral part of their identity may identify as a cross-dresser. Transvestite is an obsolete (and sometimes offensive) term with the same meaning. Cross-dressing and drag are forms of gender expression and are not necessarily tied to erotic activity, nor are they indicative of one's sexual orientation. Do NOT use these terms to describe someone who has transitioned or intends to do so in the future.

Demisexual- A demisexual is a person who does not experience sexual attraction unless they form a strong emotional connection with someone. It's more commonly seen in but by no means confined to romantic relationships. The term demisexual comes from the orientation being "halfway between" sexual and asexual. Nevertheless, this term does not mean that demisexuals have an incomplete or half-sexuality, nor does it mean that sexual attraction without emotional connection is required for a complete sexuality. In general, demisexuals are not sexually attracted to anyone of any gender; however, when a demisexual is emotionally connected to someone else (whether the feelings are romantic love or deep friendship), the demisexual experiences sexual attraction and desire, but only towards the specific partner or partners.

Drag- Stylized performance of gender, usually be female-bodied drag kings or male-bodied drag queens. Doing drag does not necessarily have anything to do with one's sex, gender identity, or orientation.

Femme- An identity or presentation that leans towards femininity. Femme can be an adjective (he's a "femmeboy"), a verb (she feels better when she femmes up"), or a noun ("they're a femme"). Although commonly associated with feminine lesbian/queer women, it's used by many to describe a distinct gender identity and/or expression, and does not necessarily imply that one identifies as a woman.

Gay- A common and acceptable word for male homosexuals, but used for both genders.

Gender- Socially constructed roles, behaviors, and attributes considered by the general public to be "appropriate" for one's sex as assigned at birth. Gender roles vary among cultures and along time continuums.

Gender affirmation/ confirmation surgery- Having surgery as means to construct genitalia of choice. Surgery does not change one's sex or gender, only genitalia. Gender/genitalia reassignment/reconstruction surgeries affirm an essentialist perspective of being born in the wrong sex from birth and are less frequently used in a lexicon.

Gender binary- A system of viewing gender as consisting solely of two categories (termed woman and man) which are biologically-based (female and male) and unchangeable, and in which no other possibilities for gender or anatomy are believed to exist. This system is oppressive to anyone who defines their birth assignment, but particularly those who are gender-variant people and do not fit neatly into one of the two categories.

Gender creative- Expressing gender in a way that demonstrates individual freedom of expression and that does not conform to any gender.

Gender expression/presentation- The physical manifestation of one's gender identity through clothing, hairstyle, voice, body shape, etc., typically referred to as feminine or masculine. Many transgender people seek to make their gender expression (how they look) match their gender identity rather than their birth-assigned sex.

Gender-fluid- Individuals who are between identifying with a gender or who do not identify with a gender. This term overlaps with genderqueer and bigender, implying movement between gender identities and/or presentations.

Gender identity- One's personal sense of his or her correct gender, which may be reflected as gender expression.

Gender non-conforming- A term for individuals whose gender expression is different from societal expectations related to gender.

Gender role/expression- How one performs gender in the world as it relates to social expectations and norms

Genderqueer-Those rejecting binary roles and language for gender. A general term for non-binary gender identities. Those who identify as genderqueer may identify as neither woman nor man; may see themselves as outside of the binary gender boxes; may fall somewhere between the binary genders; or may reject the use of gender labels. Genderqueer identities fall under the "trans umbrella. Synonyms include androgynous.

Gray-A Sexual- Asexuality and sexuality are not black and white; some people identify in the **gray** (spelled "grey" in some countries) area between them. People who identify as **gray-A** can include, but are not limited to those who: do not normally experience sexual attraction, but do experience it sometimes, experience sexual attraction, but a low sex drive, experience sexual attraction and drive, but not strongly enough to want to act on them, **and** people who can enjoy and desire sex, but only under very limited and specific circumstances. A person can be gray-heterosexual, gray-homosexual, and/or gray-bisexual.

GSM- Gender and Sexual Minority is a term used to describe those who fall outside of dominant gender and sexuality identities.

Hate Crime- Any act of intimidation, harassment, physical force or threat of physical force directed against any person, or their property, motivated either in whole or in part by hostility toward their actual or perceived age, disability, gender identity, ethnic background, race, religious/spiritual belief, sex, sexual orientation, etc.

Heteroflexible- Similar to bisexual, but with a stated heterosexual preference. Sometimes characterized as being "mostly straight." Commonly used to indicate that one is interested in heterosexual romance but is "flexible" when it comes to sex and/or play. The same concepts apply to homoflexible.

Heteronormative/Heteronormativity- A culture or belief system that assumes that people fall into distinct and complementary sexes and genders and that heterosexuality is the normal sexual orientation. A heteronormative view is one that involves alignment of biological sex, sexuality, gender identity, and gender roles, sexuality, gender identity, and gender roles.

Heterosexism- The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay and bisexual people while it gives advantages to heterosexual people. It is often a subtle form of oppression which reinforces realities of silence and invisibility.

Heterosexuality- A sexual orientation in which a person feels physically and emotionally attracted to people of the opposite gender.

Homonormative/Homonormativity- The assimilation of heteronormative ideals and constructs into LGBT*IAGCQQ culture and identity. Homonormativity upholds neoliberalism rather than critiquing monogamy, procreation, normative family social roles, and binary gender roles. It is criticized as undermining citizens' rights and erasing the historic alliance between radical politics and gay politics, the core concern being sexual freedom. Some assert that homonormativity fragments LGBT*IAGCQQ communities into hierarchies of worthiness: those that mimic heteronormative standards of gender identity are deemed most worthy of receiving rights. Individuals at the bottom of the hierarchy are seen as an impediment to this elite class of homonormative individuals receiving their rights. Because LGBT*IAGCQQ activists and organizations embrace systems that endorse normative family social roles and serial monogamy, some believe that LGBT*IAGCQQ people are surrendering and conforming to heteronormative behavior.

Homophobia- The fear, dislike, and/or hatred of same-sex relationships or those who love and are sexually attracted to those of the same sex. Homophobia includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred. It occurs on personal, institutional, and societal levels.

Homosexual- A person who is physically, romantically, emotionally and/or spiritually attracted to a person of the same gender. Many prefer “gay,” “lesbian,” etc. because of the term’s origins as a medical term at a time when homosexuality was considered a disorder.

Homosexuality- A sexual orientation in which a person feels physically and emotionally attracted to people of the same gender.

Inclusive Language- The use of non-identity specific language to avoid imposing limitations or assumptions on others. For example, saying “you all” instead of “you guys” in order to not impose assumptions regarding a person’s gender identity.

In the closet- To be “in the closet” means to hide one’s homosexual identity in order to keep a job, a housing situation, friends, or in some other way to survive. Many LGBT*[†]IAGCQQ individuals are “out” in some situations and “closeted” in others.

Internalized homophobia- The fear and self-hate of one’s own homosexuality or bisexuality that occurs for many individuals who have learned negative ideas about homosexuality throughout childhood. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group. Internalized oppression is commonly seen among most, if not all, minority groups.

Intersex (IS)- Those born with atypical sex characteristics. A person whose natal physical sex is physically ambiguous. There are many genetic, hormonal or anatomical variations which can cause this (e.g. Klinefelter Syndrome, Adrenal Hyperplasia, or Androgen Insensitivity Syndrome). Parents and medical professionals usually assign intersex infants a sex and perform surgical operations to conform the infant’s body to that assignment, but this practice has become increasingly controversial as intersex adults are speaking out against having had to undergo medical procedures which they did not consent to (and in many cases caused them mental and physical difficulties later in life). The term intersex is preferred over “hermaphrodite,” an outdated term which is stigmatizing and misleading.

Invisibility- The constant assumption of heterosexuality renders gay and lesbian people, youth in particular, invisible and seemingly nonexistent. Gay and lesbian people and youth are usually not seen or portrayed in society, and especially not in schools and classrooms.

Label free- Individuals who shirk all labels attached to gender and reject the gender binary.

Lesbian- A femininely-identified individual who is emotionally, physically, romantically, sexually and/or spiritually attracted to femininely-identified individuals.

Monosexual/Multisexual- Umbrella terms for orientations directed towards one’s gender (monosexual) or many genders (multisexual).

Non-binary gender- Non-binary refers to (a)gender as broader, less defined, more fluid, and a more imaginative and expressive matrix of ideas. It challenges power differentials, by deconstructing and reconstructing ideas, reflecting on disjunctions, unpacking gender, gender identities and gender expressions, and providing opportunities for new knowledges to emerge.

Pansexual/Omnisexual- “Pan,” meaning “all.” Someone who is emotionally, physically, romantically, sexually and/or spiritually attracted to all gender identities/expressions, including those outside the gender-conforming binary. Similar to bisexual, but different in that the concept deliberately rejects the gender binary. Polysexual people are attracted to “many,” but not necessarily all, genders.

Passing- A term used by transgender people to mean that they are seen as the gender with which they self-identify. For example, a transgender man (born female) who most people see as a man. Also a term used by non-heterosexual people to mean that they are seen as or assumed to be heterosexual.

Polyamory- Having more than one intimate relationship at a time with the knowledge and consent of everyone involved. It is distinct from both swinging (which emphasizes sex with others as merely recreational) and polysexuality (which is attraction towards multiple genders and/or sexes). People who identify as polyamorous typically reject the view that sexual and relational exclusivity are necessary for deep, committed, long-term loving relationships.

Preferred or chosen gender pronouns- Self selected pronouns for how an individual prefers to be referenced. While there is an emerging lexicon of pronouns, it is best to ask the individual how one self-references.

QPOC- “Queer People Of Color” or “Queer Person Of Color.”

Queer- Despite the negative historical use of this term, it has been embraced in the last decade, particularly by younger members of the LGBT*[†]IAGCQQ community. It is an umbrella term that many prefer, both because of convenience (easier than ‘gay, lesbian, etc) and because it does not force the person who uses it to choose a more specific label for their gender identity or sexual orientation. Queer also refers to a suspension of rigid gendered and sexual orientation categories and is underscored by attempts to interrogate and interrupt heteronormativity, reinforced by acknowledging diverse people across gender, sex, and desires, as well as to foreground the sexual. It

embraces the freedom to move beyond, between, or even away from, yet even to later return to, myriad identity categories. Queer is not relegated to LGBT*IAGCQ people, but is inclusive of any variety of experience that transcends what has been socially and politically accepted as normative categories for gender and sexual orientation.

Queer autonomy or (a)gender and (a)sexual justice- These interchangeable terms each ideologically reflect an actualized freedom of humans to be self-expressive without redress of social, institutional, or political violence. See also *(a)gender and (a)sexual justice*.

Romantic Orientation- A person's enduring emotional, physical, romantic and/or spiritual — but not necessarily sexual — attraction to others. Sometimes called affectional orientation. "Romantic orientation" is often used by the asexual community in lieu of "sexual orientation."

Safe Space- A place where people who identify within the LGBTQIA communities feel comfortable and secure in being who they are. In this place, they can talk about the people with whom they are involved without fear of being criticized, judged or ridiculed. Safe spaces promote the right to be comfortable in one's living space, work environments, etc. It is focused toward the right to use the pronoun of a significant other in conversation, and the right to be as outwardly open about one's life and activities as anyone else.

Same-Gender Loving- A term created by the African-American community that some prefer to use instead of "lesbian," "bisexual" or "gay" to express attraction to and love of people of the same gender. SGL is an alternative to Eurocentric homosexual identities, which may not culturally affirm or engage the history and cultures of people of African descent.

Self-determined presumes the right to make choices to self-identify in a way that authenticates one's self-expression and self-acceptance, rejects an imposition to be externally controlled, defined, or regulated, and can unsettle knowledge to generate new possibilities of legibility.

Sex- Sex refers to the biological traits, which include internal and external reproductive anatomy, chromosomes, hormones, and other physiological characteristics. The assignment and classification of people at birth as male or female is often based solely on external reproductive anatomy. Related terms: intersex, female, male.

Sexual orientation- A person's emotional, physical, and sexual attraction and the expression of that attraction. Although a subject of debate, sexual orientation is probably one of the many characteristics that people are born with.

Sexual minority- A term used to refer to someone who identifies their sexuality as different from the dominant culture (i.e., heterosexual), for example, homosexual, gay, lesbian, bisexual, transsexual, transgender, or transvestite.

Sexual affirmation/alignment/confirmation Surgery- Establishing one's affirmed sex via legal and medical steps.

Stealth- Going stealth means for a trans* person to live completely as their gender identity and to pass in the public sphere; when a trans* person chooses not to disclose their trans* status to others. This can be done for numerous reasons including safety, or simply because the person doesn't feel others have the right to know. For transexuals, going stealth is often the goal of transition.

Trans*- Prefix or adjective used as an abbreviation of transgender, derived from the Greek word meaning "across from" or "on the other side of." Many consider trans* to be an inclusive and useful umbrella term. Trans (without the asterisk) is most often applied to trans men and trans women, and the asterisk is used more broadly to refer to all non-cisgender gender identities, such as agender, cross-dresser, bigender, genderfluid, gender**k, genderless, genderqueer, non-binary, non-gendered, third gender, trans man, trans woman, transgender, transsexual and two-spirit.

Transgender (TG)-The experience of having a gender identity that is different from one's biological sex. A transgender person may identify with the opposite biological gender and want to be a person of that gender. A transgender person may or may not be pre-or post-operative; if they are, they are likely to refer to him/herself as transsexual. This has become an umbrella term for nonconforming gender identity and expression.*

Transphobia- Irrational fear of trans* people through active prejudice and active discrimination by institutions, communities, and/or individuals that diminishes access to resources throughout mainstream society.

Transition- Adopting one's affirmed, non-biological gender permanently. The complex process of leaving behind one's coercively assigned birth sex. Transition can include: coming out to one's family, friends, and/or co-workers; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) some form of surgery. It's best not to assume that someone will "complete" this process at any particular time: an individual's transition is finished when they are finally comfortable with how their gender identity is aligned with their body, and may not include going through all of the aforementioned steps.

Trans* Woman or Trans* Man-Informal descriptors used relative to one's affirmed gender. Variants include T*, trans person, and trans folk.

Transsexual People (TS)- Typically those taking all available medical and legal steps to transition from their assigned sex to their affirmed sex. Transitioning across the sexual binary can go from female to male (FTM) or male to female (MTF). Some go stealth, hiding their transsexual history.

Two-Spirit- A contemporary term that references historical multiple gender traditions in many First Nations cultures. These individuals were sometimes viewed in certain tribes as having two spirits occupying one body; two-spirit indicates a person whose body simultaneously manifests both a masculine and a feminine spirit. Many Native/First Nations people who are LGBTQIA or gender non-conforming identify as Two-Spirit; in many Nations, being Two-Spirit carries both great respect and additional commitments and responsibilities to one's community.

When discussing or having conversations with people, it is best to avoid:

- She-male, tranny, transie, sex change, he-she, shim
- Sexual preference (suggests choice)
- Hermaphrodite (an outdated clinical term)

Do you have a *pronoun* preference?

I prefer
She,
Her,
and
Hers

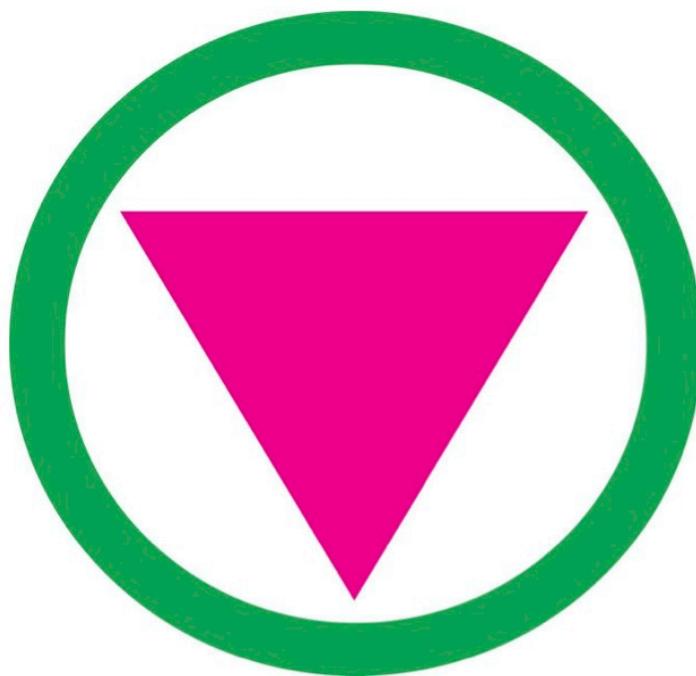
I prefer
He,
Him,
and
His

I don't
use any

I prefer
Ze,
Hir,
and
Hirs

I prefer
They,
Them,
and
Theirs

Inclusive Space



This space
RESPECTS

all aspects of people including age, gender, race, ethnicity, religion/no religion, national origin, language, education, marital status, body size, political affiliation/philosophy, (a)sexual orientation, (a)gender identity/expression and creativity, physical and mental ability, social-economic information,  **NYU | STEINHARDT**, HIV, and veteran status.

The Metropolitan Center for Research on Equity and the Transformation of Schools





Names- (please fill in the gaps in the sentences below- using the following prompts)

My **assigned** name is _____ and my **chosen** name (leave blank if they are the same) is_____. My **assigned** gender is _____ but my **chosen or preferred** (a)gender (leave blank if they are the same) is _____. The **pronouns** people use when referring to me include _____ but my **chosen or preferred** (a)pronoun is/are _____. sj, in class I prefer you to use (circle one) **assigned** or **chosen** (a)pronouns when referring to me, but on **my assignments** you can use (circle one) **assigned** or **chosen** (a)pronouns.

Applications to any text excerpted from:

Miller, s. (2015). Reading YAL queerly: A queer literacy framework for inviting (a)gender and (a)sexuality self-determination and justice. In D. Carlson and D. Linville (Eds.), *Beyond borders: Queer eros and ethos (ethics) in LGBTQ young adult literature* (pp. 153-180). New York: Peter Lang.

Principle 1: Refrains from possible presumptions that students are heterosexual or ascribe to a gender.

Commitment: Educators who use queer literacy never presume that students are a particular sexual orientation or a gender.

Applications to YAL:***Pre-reading strategies:*****Explore characteristics of sexual orientation markers**

- Ask students where notions of heterosexuality come from.
- Ask students how heterosexuality is reinforced in society and by their families.
- Reflect on who benefits (e.g., see policy for heterosexual married couples under law) and who is marginalized by heterosexuality.
- Ask students to discuss what *makes* someone heterosexual.
- Ask students what characteristics demonstrate heterosexual behavior.
- Ask students to consider why and which authors try to reinforce heterosexual orientation privileges. If so, which authors have they observed enacting this?

Explore characteristics of gender markers

- Ask students where notions of gender arise. Ask them how such notions are reinforced. Ask, do people have to “be” or “have a gender”?
- Ask students what ideas, concepts, behaviors, mannerisms, activities, dress, feelings, occupations, seem to be identified with gender. Ask them for examples in society where gender seems fluid and non-descript. Ask for examples where people seem (a)gender or gender flexible.
- Ask students what makes gender matter?
- Ask, what happens to people who are gender flexible or who seem to behave in a gender that is different than their assigned sex.
- Ask students how gender and sex are different.
- Ask students to consider why and which authors try to reinforce binary gender behaviors and performances. If so, which authors have they observed enacting this? What have they learned from those texts?

Comprehension strategies:

- Ask, how are characters in the text treated because of gender or sex?
- Ask, are there any characters who seem to transcend gender or sexual orientation markers?
- Ask, for the characters in the text, are there any personal, social, familial, cultural, economic, linguistic, political, or religious consequences for transcending gender or sexual orientation markers?
- What sort of support (if any) is given to elements or characters who question the gender or sexual orientation binary? What happens to those elements/characters?
 - Ask, how does the author resolve any conflict incurred by characters that transcend gender and/or sexual orientation markers?
 - Ask, for any characters, how does the author treat healing? Remorse? Redemption? The future?
 - Ask students in what ways these self-identified characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

- Ask students to make connections between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who do not ascribe to expected gender or sexual orientation markers. What are their stories? How were/are they treated? What have they experienced? How are their lives today? What have you learned about gender or sexual orientation markers from those individuals? What can you now teach others about those who do not ascribe to expected gender or sexual orientation markers?

Principle 2: Understands gender as a construct that has been, and continues to be, impacted by intersecting factors (e.g., social, historical, material, cultural, economic, religious).

Commitment: Educators who employ queer literacy are committed to classroom activities that actively push back against gender constructs and provide opportunities to explore, engage, and understand how gender is constructed.

Applications to YAL:***Pre-reading strategies:***

- Ask students to reflect on how they (and others) are privileged or benefit because of gender presentation. Consider contexts.
- Ask students in what ways they (and others) have been marginalized or felt oppressed due to gender presentation. Consider contexts.
- Ask students to consider how intersectional aspects to their identity (or others), which are invisible or less legible to others, such as social, historical, material, cultural, economic, or religious affiliations might generate more privileges or benefits. Consider contexts.
- Ask students in what ways they (and others) have been marginalized or felt oppressed due to how their gender presentation intersects with social, historical, material, cultural, economic, or religious aspects of their identities. Consider contexts.
- Ask students to consider which authors try to reinforce gender and sexual orientation privileges. If so, which authors have they observed enacting this? What have they learned from those texts?

Comprehension strategies:

- Ask students to consider how YAL characters with intersectional identities understand their intersectional identities. Based on the narrative, do they understand that they are granted privileges or denied them based on context?
- Ask students to consider how YAL characters with intersectional identities are treated in the text. In which spaces are they treated equally or marginalized? Which aspects of their identities seem to “trouble” others’ safety? What causes those “disturbances?”
- Ask students to consider how YAL characters with intersectional identities in the text experience microaggressions (see Miller, 2012; Miller, Burns, & Johnson, 2014). How do they respond? How do/n’t others come to support the characters? Is there a learning curve?
- Ask students to reflect on the support systems who embrace YAL characters with intersectional identities. How do such supports stabilize or affirm these characters? In what ways do those relationships influence the pathos, ethos, and logos of the narrative?
- Ask students in what ways these characters with intersectional identities acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

- Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have intersectional identities. What are their stories? How were/are they treated? What have they experienced? What aspects of their identities have granted them benefits or how have they experienced privilege? What aspects of their identities have marginalized them? How are their lives today? What have you learned about intersectionalities from these individuals? What have *you* learned about the ways they perform their identities? What can you now teach others about how identities are impacted by social, historical, material, cultural, economic, and religious intersections?

Principle 3: Recognizes that masculinity and femininity constructs are assigned to gender norms and are situationally performed.

Commitment: Educators who engage with queer literacy challenge gender norms and gender-stereotypes and actively support students’ various and multiple performances of gender.

Applications to YAL:

Pre-reading strategies:

- Ask students what typical characteristics comprise masculinity and femininity. Ask, where do these come from? How are they reinforced? Do these characteristics necessitate one’s gender? Are there any rules that say you have to behave as one or the other?
- Ask students to reflect on the people, situations, and context where they have experienced support for their gender presentations.
- Ask students to reflect on situations where they have been “surprised” that individuals have experienced support or affirmation for gender presentation.
- Ask students to consider the reasons about whom, and in which spaces and situations, they have observed people either affirmed or marginalized based on gender presentation.
- Ask students to consider the reasons for affirmation or marginalization and connect it to how people perform masculinity or femininity.
- Ask students to consider which authors try to reinforce gender and sexual orientation stereotypes. If so, which authors have they observed enacting this?

What have they learned from those texts?

- Ask students what elements of a text can be perceived as being masculine (active, powerful) and feminine (passive, marginalized) and how do the characters support these traditional roles?
- Ask students, *which literary elements* in a text might they perceive as interstitial, which lend, support, or refute a perceived gender binary or sexuality. In other words, what elements exhibit those traits of both, or even neither? Which elements stand out that help to develop a critique?

Comprehension strategies:

- Ask students to consider how YAL characters who exhibit traditionally conscribed masculine or feminine characteristics are treated in the text. Reflect on how those who play with, or refuse, gender acculturation, are portrayed and treated.
- Ask how masculine or feminine characteristics are reinforced in the text. Who and what polices these characteristics?
- Ask students how masculine or feminine identities are treated in the text. In which spaces are they treated equally or marginalized? Which aspects of their identities seem to “trouble” others’ safety? What causes those “disturbances?”
- Ask students to reflect on if they were surprised that YAL characters experienced support or affirmation for their gender presentation. Describe the context that lent itself to such affirmation (e.g., in place policy, GSA, small social circles, etc.).
- Ask students which characters push back against masculine or feminine and other gender stereotypes. What seems to give them the strength, drive, or will to do so?
- How do characters experience empowerment when they also simultaneously experience discrimination? What stabilizes or affirms their identities?
- Ask students how the author either reinforces or pushes back against textual elements that are perceived as being masculine (active, powerful) and feminine (passive, marginalized) and how do the characters support or refuse these traditional roles?
- Ask students how the author employs *literary elements* that might be perceived as interstitial that lend, support, or refute a perceived gender binary or sexuality. In other words, what elements exhibit those traits of both, or even neither? Which elements stand out that help to develop a critique?
- Ask students in what ways these self-realized characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

- Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities,

religious figures, politicians, friends, or family, etc., who have identities that do not demonstrate binary masculine/feminine characteristics. What are their stories? How were/are they treated? What have they experienced? What aspects of their identities have granted them benefits or how have they experienced privilege? What aspects of their identities have marginalized them? How are their lives today? What have *you* learned about the ways they perform their identities? What can you now teach others about transcending or not ascribing to gender norms?

Principle 4: Understands gender and sexuality as flexible.

Commitment: Educators who engage with queer literacy are mindful about how specific discourse(s) can reinforce gender and sexuality norms, and they purposefully demonstrate how gender and sexuality are fluid, or exist on a continuum, shifting over time and in different contexts.

Applications to YAL:

Pre-reading strategies:

- Ask students to consider the contexts that have impacted their understandings of gender and sexuality.
- Ask students to consider if their feelings or desires have unexpectedly shifted toward a person regardless of sex, or gender, or perceived gender. Ask them to reflect on what impacted that shift? If a shift was experienced, did they anticipate that shift and how did that affirm their self-awareness?
- Ask students to reflect on themselves or people they know and their process of coming to terms with different embodied identities. What was their process? What did that feel like? Were there joys? Obstacles? How did others respond?
- Ask students to reflect on why LGBT*IAGCQ are often placed together in one acronym. Ask them to consider if any aspects of the acronym should be separated, and why.
- Ask students to discuss how what they've been told or studied has influenced an understanding of gender and sexuality and how that compares and contrasts from an embodied or observational perspective.
- Ask students if they know anyone who does not identify with the characteristics of a gender. In what ways do they seem different? Ask them how they feel about the difference.
- Ask students if they know anyone who does not identify with a sexual orientation. In what ways do they seem different? Ask them how they feel about the difference.
- Ask students if people must identify with a gender? Ask them if they know anyone who refuses to identify with a gender at all. Ask them to respectfully and anonymously describe how that person self-identifies. Introduce the term (a)gender.
- Ask students if people must have a sexual orientation? Ask them if they know anyone who refuses to identify with a sexual orientation. Ask them to respectfully and anonymously describe how that person self-identifies. Introduce the term (a)sexuality.
- Ask students to reflect how people's identities shift over time and even by context. Ask them to draw from personal experience. Explain that the same can be true about (a)gender presentation and identification and one's (a)sexuality.
- Ask students if they have a right to determine their own (a)gender identities.
- Ask students if they have a right to determine their own (a)sexuality identities.
- Ask students if they have a right to determine others' (a)gender identities. Explore.
- Ask students if they have a right to determine others' (a)sexuality identities. Explore.
- Ask students to consider which authors explore (a)gender and (a)sexual self-determination. What have they learned from those texts?

Comprehension strategies:

- Ask students to consider how YAL characters with nonbinary gender identities describe themselves. What are their lived realities like (e.g., home, school, social systems, activities etc.)? How are those characters treated? Do they experience support? Are they bullied? Do they have a job? Are they college-bound? What perceived social, emotional, psychological consequences, if any, do those characters experience? What perceived social, emotional, psychological benefits, if any, do those characters experience?
- Ask students to consider how YAL characters with nonbinary sexual orientations describe themselves. What are their lived realities like (e.g., home, school, social systems, activities etc.)? How are those characters treated? Do they experience support? Are they bullied? Do they have a job? Are they college-bound? What perceived social, emotional, psychological consequences, if any, do those characters experience? What perceived social, emotional, psychological benefits, if any, do those characters experience?
- Ask students to consider how YAL characters' identities are fluid and shift in different contexts. What informs such shifts?
- Ask students to consider how YAL characters experience their own (a)gender and (a)sexuality self-determination? How does that strengthen and enhance their well-being?
- Ask students to consider how self-determined YAL characters support others around them.
- Ask students how self-determined YAL characters become agents of change in the text. Who grows or matures as a result of these characters' identities? Who, what, and/or how were they impacted?

Cultural Connections:

- Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who do not experience their gender or sexual orientations as binary. What are their stories? How were/are they treated? What have they experienced? What aspects of their identities have granted them benefits or how have they experienced privilege? What aspects of their identities have marginalized them? How are their lives today? What have *you* learned about the ways they perform their identities? What can you now teach others about those who do not experience their gender and sexual orientation as binary?

Principle 5: Opens up spaces for students to self-define with chosen (a)genders, (a)sexuality, (a)pronouns or names.

Commitment: Educators who engage with queer literacy invite students to self-define and/or reject a chosen or preferred gender, sexual orientation, name, and/or pronoun.

Applications to YAL:**Pre-reading strategies:**

- Ask students if they like their names. Why or why not? Ask them if they have a right to change their name or prefer to be called by a different name.
- Ask students which pronouns the English language has for gender. Ask them if they like those. If not, what other suggestions do they have. Ask have they ever considered that some people don't feel certain pronouns fit their identities.
- Ask students if people have a right to refuse to be pronounced. Are there any "real" rules that keep a person from selecting pronouns that fit more appropriately. Are there any "real" rules that keep a person from refusing to be identified by a pronoun?
- Ask students what it feels like to have something private about themselves revealed.
- Ask students why respecting privacy is important.
- Ask students why some people might be uncomfortable sharing aspects of their (a)gender or (a) sexuality with others.
- Ask students in what ways teachers can demonstrate respect for students' privacy related to (a)gender or (a)sexuality and (a)pronoun choice (refusal to be pronounced).
- Ask students in what ways schools, doctors, dentists, coaches, etc., can demonstrate respect for students' privacy related to (a)gender or (a)sexuality and (a)pronoun choice.
- Ask students to consider which authors explore issues of chosen (a)gender, (a)sexuality, (a)pronouns, and naming. What have they learned from those texts?

Comprehension strategies:

- Ask students if YAL characters revealed private information to anyone about (a)gender or (a) sexuality, chosen names or (a)pronouns.
- Ask students if any of the YAL characters had private information related to (a)gender or (a) sexuality publicly revealed.
- Ask students how the YAL characters responded to the breach of information.
- Ask students if there were any consequences or redress about the breach.
- Ask students why the YAL characters were uncomfortable sharing aspects of their (a)gender or (a) sexuality with others.
- Ask students in what ways teachers, parents, peers, family, social circles, others demonstrated respect for YAL characters' privacy related to (a)gender or (a)sexuality and (a)pronoun choice (refusal to be pronounced).
- Ask students in what ways the YAL characters who revealed their (a)gender, (a)sexuality, and chosen name or (a)pronoun choice felt normalized in school, home, with family, peers, etc.
- Ask students in what ways these self-defined characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

- Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have had private aspects of their (a)gender and/or (a) sexuality revealed publicly. What are their stories? What have they experienced? How were/are they treated? Was there an apology? How did they respond? How are their lives today? What have you learned about the ways they perform their identities? What can you now teach others about respecting one's right to self-disclose?

Principle 6: Engages in ongoing critique of how gender norms are reinforced in literature, media, technology, art, history, science, math, etc.

Commitment: Educators who use queer literacy provide ongoing and deep discussions about how society is gendered and primarily heterosexual, and thus invite students to actively engage in analysis of cultural texts and disciplinary discourses.

Applications to YAL:**Pre-reading strategies:**

- Ask students to log how gender norms are reinforced in a chosen movie, talk show, TV show. How is gender policed?
- Ask students to log how gender norms are reinforced in school (other classes, school policies, messages, posters, sports, etc.). How are gender norms socially policed?
- Ask students to log how gender norms are reinforced in different disciplines and genres/sub genres within technology, art, history, radio, music, literature, science, math, sports, policy, etc. How are gender norms socially policed?
- Ask students to provide examples about where in these disciplines there is push back against gender norms. Ask, what have they learned from the push back?
- Ask students to consider which authors explore social policing and reinforcement of (a)gender and (a)sexuality. What have they learned from those texts?

Comprehension strategies:

- Ask students to log how gender norms are reinforced in a YAL text across different aspects of characters' lives. How are gender norms socially policed in the text?
- What messages do the characters receive? How are they interrupted and disrupted?
- Ask students to provide examples about who pushes back against these gender norms. Ask, what have they learned from the push back?
- Ask, how was gender interrupted? What impact does this have on the characters or social environment. How do people come to read

each other differently?

- Ask students in what ways these characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, and in any academic discipline, etc., who have pushed back against gender norms and embrace (a)gender presentation. What are their stories? What have they experienced? How were/are they treated? How are their lives today? What have *you* learned about the ways they perform their identities? What can you now teach others about challenging gender norms and embracing (a)gender presentations?

Principle 7: Understands how Neoliberal principles reinforce and sustain compulsory heterosexism, which secures homophobia; how gendering secures bullying and transphobia; and how homonormativity placates a heterosexual political economy.

Commitment: Educators who employ queer literacy understand and investigate structural oppression and how heterosexism sustains (a)gender violence, and generate meaningful opportunities for students to become embodied change agents and to be proactive against, or to not engage in, bullying behavior.

Applications to YAL:**Pre-reading strategies:**

- Define with students, Neoliberalism, heterosexism, homophobia, cisgender, transphobia, and homonormativity.
- Ask students to reflect on (a)gender and (a)sexuality stereotypes. What are the dangers of stereotypes?
- Ask students to reflect on how Neoliberalism generates oppressive views about gender and secures cisgenderism and transphobia.
- Ask students to reflect on how Neoliberalism generates oppressive views about sexuality and secures heterosexism, homonormativity, and homophobia.
- Ask students what kinds of words or actions are used to bully people who are (a)gender or LGBT*IAGCQ.
- What consequences emerge from such policing and who experiences them?
- Who benefits as a result of such policing?
- Ask students to explore how LGTBGV people are depicted in film and TV as caricatures or tokens, and if the contexts seem authentic.
- Ask students to consider which authors explore Neoliberalism and policing of gender and sexuality. What have they learned from those texts?

Comprehension strategies:

- Ask students how characters are impacted by Neoliberalism, how it generates oppressive views about gender and secures cisgenderism and transphobia.
- Ask students which characters appear stereotypes about (a)gender and (a)sexuality. What are the dangers of stereotypes? What can they lead to? Why do they think the author used these stereotypes?
- Ask students to reflect on how characters are impacted by Neoliberalism, how it generates oppressive views about sexuality and secures heterosexism, homonormativity, and homophobia.
- Ask students how LGTBGV families and cultures are portrayed (e.g., financial stability, successful careers, long-term relationship status, etc.)
- Do transgender, genderqueer, and (a)gender characters have to exhibit certain qualities to compensate for their gender identity and corresponding presentation?
- Are there photos and illustrations that positively acknowledge queer identities or political/social movements (e.g., same-sex parents, marches, rallies, photos with captions)?
- If present, are LGTBGV people depicted as caricatures or in authentic contexts? Are they tokens? Explore.
- Are photos/illustrations of LGTBGV more or less sexualized than those depicting heterosexual individuals and relationships? Explore.
- Ask students to identify bullying words or actions against LGBT*IAGCQ and (a)gender characters. What are the social, emotional, physical, and/or psychological consequence of the bullying? Did anyone intervene? What was the outcome on the victim? How did the narrative resolve?
- Ask students to reflect on how *any* characters experience consequences that emerge from such policing?
- Who benefits as a result of such policing?
- Ask students which characters are in leadership roles and to describe the roles they play. What is the proportion of heterosexual to those whose identities are LGTBGV? What kinds of messages does this create?
- Ask students to reflect on the settings (schools, parades, sports, bars, homes, political rallies, etc.) for all characters in the narrative. Do stereotypes reinforce stereotypes or do they challenge them? Is there any bias present in the proportion of text between where cisgender and transgender or gender variant individuals cohabit? Between where heterosexual and lesbian, gay, and/or bisexual cohabit? Are cisgender and transgender people working cooperatively on projects? Do some of these settings appear to provide or be associated with privilege? Exclusion or marginalization? If any, what are the social, emotional, physical, and/or psychological consequences on people? What are the benefits of cooperative and affirming spaces?
- Ask students in what ways *any* of these characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have pushed back against how Neoliberalism polices peoples' lived realities and strives to reinscribe (cis)gender norms, heterosexuality, and homonormativity. What are their stories? What have they experienced? How were/are they treated? How are their lives today? What have *you* learned about the ways they perform and live through their identities? What can you now teach others about challenging Neoliberal principles that reinforce and sustain compulsory heterosexism, (which secures homophobia); how gendering secures bullying and transphobia; and how homonormativity placates a heterosexual political economy.

Principle 8: Understands that (a)gender and (a)sexuality intersect with other identities (e.g., culture, language, age, religion, social class, body type, accent, height, ability, disability, and national origin) that inform students beliefs and, thereby, actions.

Commitment:

Educators who engage with queer literacy do not essentialize students' identities, but recognize how intersections of culture, language, age, religion, social class, body type, accent, height, ability, disability, and national origin, inform students' beliefs and, thereby, actions.

Applications to YAL:**Pre-reading strategies:**

- Ask students to reflect on their own (a)gender presentations and (a)sexual orientations.
- Ask students to consider how other aspects of their identities such as, but not limited to, culture, language, age, religion, social class,

body type, accent, height, ability, disability, and national origin, intersect with their (a)gender presentations and (a)sexual orientations. In what ways have they benefitted because of these intersections?

- Ask students to consider how intersectional aspects to their identity (or others), which are invisible or less legible to others, such as certain cultural identifiers, disabilities, class status, or national origin, etc., might generate more privileges or benefits.
- Ask students in what ways they (and others) have been marginalized or felt oppressed due to aspects of their intersectionalities.
- Ask students if and why they have ever tried to “pass” in a context by hiding or masking aspects of their identities.
- Ask students to consider which authors have a facility to handle issues related to intersectionalities. What have they learned from those texts?

Comprehension strategies:

- Ask students to consider how characters understand aspects of their intersectionalities.
- In what ways do these characters benefit because of these intersections?
- In what ways do these characters experience stressors because of these intersectionalities?
- Ask students to consider if and why characters try to *pass* in certain contexts and hide or mask aspects of their identity.
- Ask students to consider which aspects these characters try to hide in order to pass.
- Ask students in what ways these characters with intersectional identities acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have intersectional identities. What are their stories? What have they experienced? How were/are they treated? How are their lives today? What have *you* learned about the ways they perform their identities? What can you now teach others about intersectional identities?

Principle 9: Advocates for equity across all categories of (a)gender and (a)sexuality orientations

Commitment: Educators who employ queer literacy do not privilege one belief or stance, but advocate for equity across all categories of (a)gender and (a)sexuality orientations.

Applications to YAL:

Pre-reading strategies:

- Ask students to reflect on how their current (a)gender identity or (a) sexuality entitles or benefits them in different contexts. How does that make them feel
- Ask students if they've ever felt that they were a problem to be fixed. Explore personal stories. How did that make them feel? What were the outcomes?
- Ask students if they've ever felt marginalized and in what context(s)? Explore personal stories. How did that make them feel? What were the outcomes?
- Ask students to reflect on the connotations of the word *help*. Are there instances in any of the aforementioned contexts where the word felt loaded? How might the term seem problematic? Explore.
- Ask students to reflect on how a peer or someone they know experiences marginalization because of their current (a)gender identity or (a)sexuality. Ask them to infer how that makes the person feel? Ask, do you wish you could intervene? If so, how?
- Ask students if they have ever struggled with their bodies or know someone who has. What happened?
- Ask students if they think that all people are happy living in the bodies into which they were born. Ask them to reflect on what people who struggle with their bodies may experience on the day-to-day, and over time.
- Ask students to consider who owns a body. Ask, does a person have the right to change something about their body.
- Ask students to consider why it might be important to be happy or content with one's body.
- Ask, do people whose bodies have differential realities have equal rights? Why or why not?
- Ask, do they know of people who experience marginalization from society, family, culture, religion, and in policies because of their differential bodied realities?
- Ask, do they know people with differential bodied realities who experience justice or equity?
- Ask, should all bodies be afforded equitable rights? Explore.
- Ask students to consider which authors have a facility to handle issues related to equity or striving for equity for differential bodied realities. What have they learned from those texts?

Comprehension strategies:

- Ask students how intersectional identities for (a)gender and LGBT*IAGCQ characters are treated by the author. Are they presented as a problem that needs to be solved or fixed? Is there pressure to conform if they are to succeed? And, how is this juxtaposed to cisgender and heterosexual story lines? In order to succeed or make it, does it appear that it would require a cisgender person to accept or *help* a character who is (a)gender? Does it appear that it would require a heterosexual person to accept or *help* a character who is lesbian, gay, bisexual, or asexual? Explore the dangers of such storylines.
- Ask students to reflect on which characters' current (a)gender identity or (a)sexuality entitles or benefits them in different contexts. How do those benefits make those characters feel?
- Ask students to reflect on how a character's peer or someone they know experiences marginalization because of their current (a)gender identity or (a)sexuality. Ask them to infer how that makes the characters feel? Ask, do the characters want to intervene? If so, how?
- Ask students which characters struggle with their bodies or know someone who does. What happened?

- Ask students to reflect on which characters are happy living in the bodies into which they were born. Ask them to reflect on what they may struggle with day to day, and over time.
- Ask students to consider who owns characters' bodies. Ask, do characters have rights to change something about the body.
- Ask students to consider why the character wants to be happy or content with the body.
- Ask, do characters, whose bodies have differential realities, have equal rights? Why or why not?
- Ask, how do characters experience marginalization from society, family, culture, religion, and in policies because of their differential bodied realities?
- Ask, do any characters, with differential bodied realities, experience justice or equity? Explore.
- Ask, should characters, with differential bodied realities, be afforded equitable rights? Explore.
- Ask students in what ways these characters with differential bodied realities acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have experienced equity and justice for their differential bodied realities. What are their stories? What have they experienced? How were/are they treated? How are their lives today? What have *you* learned about the ways they perform their identities? What can you now teach others about equity and justice for differential bodied realities?

Principle 10: Believes that students who identify on a continuum of gender and sexual minorities (GSM) deserve to learn in environments free of bullying and harassment

Commitment:

Educators who use queer literacy make their positions known, when first hired, to students, teachers, administrators and school personnel and take a stance when any student is bullied or marginalized, whether explicitly or implicitly, for (a)gender or (a)sexuality orientation.

Applications to YAL:

Pre-reading strategies:

- Ask students if they have ever experienced or currently experience microaggressions or bullying because of their actual or perceived (a)gender or (a)sexuality. Ask, how did/does the bullying impact them? What were/are the psycho, social, emotional, or physical consequences? Has it stopped? What made it stop?
- Ask students if they have ever bullied or are currently bullying someone because of their actual or perceived (a)gender or (a)sexuality. Ask, how do they think it is impacting others? Ask them to consider the psycho, social, emotional, physical or possible long-term consequences? Did they stop? If not, ask them if they want or need support to stop.
- Ask students if they know someone who has ever experienced or currently experiences microaggressions or bullying because of their actual or perceived (a)gender or (a)sexuality. Ask, how did/is the bullying impact/ing the person? What were/are psycho, social, emotional, physical or possible long-term consequences? Ask if they intervened. Has it stopped? What made it stop?
- Ask students if there is a GSA, anti-bullying program, anti-bullying curriculum, statements against bullying in the code of conduct (are identities enumerated? Who is included? Excluded in the policy), or a peer-support network in the school. Ask, what impact do those elements seem to have on the school environment?
- Ask students if individual classrooms or the school feels safe. What stances have teachers or the school taken to generate a safe and inclusive environment?
- If school feels unsafe, what could help make it safe? How might they get involved?
- Ask what they wish they could tell a teacher, administrator, or other school personnel about themselves or other students who feel unsafe?
- Ask students if their local community has outreach and organizations that affirm GSM. Are they aware of any local or state policies that support GSM?
- Ask students if they know of any local, state, or national policies that affirm GSM. If so, what are they and what kind of impact do they have on people?
- Ask students to consider which authors have addressed bullying and harassment related to GSM. What have they learned from those texts?

Comprehension strategies:

- Ask students which characters experienced or currently experience microaggressions or bullying because of their actual or perceived (a)gender or (a)sexuality. Ask, how did/is the bullying impact/ing them? What were/are the psycho, social, emotional, physical or possible long-term consequences? Has it stopped? What made it stop?
- Ask students which characters ever bullied or are currently bullying someone because of actual or perceived (a)gender or (a)sexuality. Ask, how does the character think it is impacting others or even themselves? Ask them to consider the psycho, social, emotional, physical, or possible long-term consequences of the bullying behavior? Has it stopped? How did it stop?
- Ask students what role the character plays in relation to someone who has ever experienced or currently experiences microaggressions or bullying because of actual or perceived (a)gender or (a)sexuality. Ask, how did/does the bullying impact the character or the victim? What were/are the psycho, social, emotional, physical or possible long-term consequences on each? Ask, if they intervened. Has it stopped? What made it stop?
- Ask students if the school setting in the text has a GSA, anti-bullying program, anti-bullying curriculum, statements against bullying in the code of conduct (are identities enumerated? Who is included? Excluded?), or a peer-support network in the school. Ask, what impact

- do those elements seem to have on the school environment?
- Ask students if characters in the text think school or an individual classroom feels safe. What textual evidence supports their point of view? What stances have teachers or the school taken to generate a safe and inclusive environment?
 - If school feels unsafe for characters, ask students what could help make it safe? What kind of support could your students offer or say to characters in text?
 - Ask, do characters express an inward or outward desire to tell a teacher, administrator, or other school personnel about students or themselves who feel unsafe?
 - Ask students if the text describes local community resources or organizations that affirm GSM. Are characters aware of any local or state policies that support GSM?
 - Ask students if the author describes any local, state, or national policies that affirm GSM. If so, what are they and how are they woven into the plot?
 - Ask students in what ways these characters acted as change agents in their lived worlds. Who, what, and/or how were they impacted?

Cultural Connections:

Ask students to make connections and draw inferences between YAL characters and artists, musicians, athletes, media personalities, religious figures, politicians, friends, or family, etc., who have experienced bullying or bullied others. What are their stories? What have they experienced? How were/are they treated? How did they treat others? How are their lives today? Were amends made? If so, how? What have *you* learned about the ways they perform their identities? What can you now teach others about anti-bullying?

Documentaries about transgender and gender non-conforming individuals
Compiled by sj Miller, Ph.D.

Audience: Young adults, adults, practitioners, teachers, university level

Film Title: Diagnosing Difference

Where to view: <http://www.diagnosingdifference.com/>

Diagnosing Difference is a feature-length documentary featuring interviews with 13 diverse scholars, activists, and artists who identify on the trans spectrum (transgender, transsexual, genderqueer, and gender variant) about the impact and implications of the Gender Identity Disorder (GID) on their lives and communities.

Length: 64 minutes

Film Title: Gender Revolution

Where to view: <http://channel.nationalgeographic.com/gender-revolution-a-journey-with-katie-couric/>

Gender Revolution follows Katie Couric as she sets out to explore the rapidly evolving complexities of gender identity.

Length: 133 minutes

Film Title: It Gets Messy in Here

Where to view: <http://www.youtube.com/watch?v=tis4k7zqDT4>

It Gets Messy in Here is a short doc challenges gender assumptions and gender identities of all kinds by delving into the bathroom experiences of masculine identified queer women and transgendered men of color, featuring performance artist D'Lo, Alice Y. Hom, Prentis Hemphill, Megan Benton, Dr. C. Riley Snorton, Jun-Fung Chueh-Mejia, Jay-Marie Hill, and Che.

Length: 30 minutes

Film Title: Passing

Where to view: https://www.amazon.com/Passing-Victor-Thomas/dp/B01GEVQH0K/ref=sr_1_1_dvt_1_wnzw?__mk=UTF8&qid=1481061427&sr=1-1&keywords=passing

Passing is a short documentary profiles the lives of three men of color who have undergone gender transition from female to male. The film explores what life is like living as a black man, when no one knows you are transgender. This award-winning film is one of the few films to address the intersectionality of race, gender, and the experiences of those who walk multiple paths in life.

Length: 23 minutes

Film Title: Screaming Queens

Where to view: <http://cart.frameline.org/ProductDetails.asp?ProductCode=T636>

Screaming Queens tells the little-known story of the first known act of collective, violent resistance to the social oppression of queer people in the United States - a 1966 riot in San Francisco's impoverished Tenderloin neighborhood, three years before the famous gay riot at New York's Stonewall Inn.

Length: 57 minutes

Film Title: This is Me

Where to view: <https://www.amazon.com/This-Is-Me/dp/B010BYPAYA>

This is Me, a docu-series, is an anthology of five 3-5 minute-long *Transparent*-inspired documentaries by five different trans and gender-nonconforming filmmakers. Personal essays, direct actions, explainers - each filmmaker has crafted a segment that explores a theme in *Transparent*.

Length: 5 documentaries, 4-6 minutes long

Film Title: TRANSFORMATION

Where to watch: <https://www.youtube.com/watch?v=qA5fNBQNVyE> or, <http://www.mtv.com/shows/transformation>

MTV's Transformation is a documentary about a group of transgender teens and young adults struggling to find the resources, safety, and confidence to express their gender identity. With 45% of young transgender people having reportedly attempted suicide in the United States alone, non-binary stylist Madin Lopez has made it their business to provide life-altering, gender-affirming makeovers. Afterwards, these individuals are hopefully able to be their true and best selves, looking on the outside how they've always felt on the inside.

Length: 45 minutes

Film Title: *Transgender Basics*

Where to view: <http://www.gaycenter.org/gip/transbasics/video>

Transgender Basics is a 20 minute educational film on the concepts of gender and transgender people. Two providers from the [Gender Identity Project](#) discuss basic concepts of gender - sex, identity and gender roles - as three transgender community members share their personal experiences of being trans and genderqueer. The film targets service providers and others working with the LGBT community, but it also provides a fascinating glimpse into gender and identity for the general public.

Length: 19 minutes

Film Title: *Treasure: From Tragedy to TransJustice: Mapping a Detroit Story*

Where to purchase: <http://www.treasuredoc.com>

Treasure is a feature , award-winning documentary about nineteen year old trans woman Shelly 'Treasure' Hilliard whose murder involved police coercion, Jim Crow drug laws, the criminalization of sex work and transphobia. It is about a young Detroit trans community activated by her death, and her family, who are suing for justice.

Length: 63 minutes

Film Title: *We've Been Around*

Where to view: <https://www.youtube.com/playlist?list=PLfNvZrTLs1tVmwnoBD3UIEGOyV4hZljF->

We've Been Around, Created by Rhys Ernst (co-producer of Amazon's hit *Transparent*) and produced by Christine Beebe, is a series of documentary shorts that chronicle the lives of Lucy Hicks Anderson, STAR, Albert, Little Axe, Lou Sullivan and Camp TRANS.

Length: 6 documentaries, 4-5 minutes long

Audience: Parents, youth, practitioners, teachers

Film Title: *I'm Just Anneke*

Where to view: http://www.mediatthatmattersfest.org/watch/10/im_just_anneke

I'M JUST ANNEKE is the first film in a four-part series of short films called **The Youth and Gender Media Project** designed to educate school communities about transgender and gender nonconforming youth. The films are being used in schools and conferences throughout the U.S. to train administrators, teachers and students about the importance of protecting all children from harassment due to gender identity and expression.

Length: 11 minutes

Film Title: *The Family Journey: Raising Gender Nonconforming Children*

Where to view: http://www.youthandgendermediaproject.org/The_Family_Journey.html

Film Title: *The Family Journey: Raising Gender Nonconforming Children* charts the emotional and intellectual transformations parents and siblings must make in order to successfully nurture their gender nonconforming family members. In frank, vulnerable interviews, families from all over the country speak about the power of love and acceptance to help their unusual children thrive. They also come to realize that loving a gender nonconforming child, in the face of ignorance—and sometimes—hostility, has turned them into more compassionate human beings.

Length: 14 minutes

Film Title: *Gender Matters*

Where to view: <http://cart.frameline.org/ProductDetails.asp?ProductCode=T780>

Six short films about transgender & gender non-conforming young adults.

Length: 74 minutes

Film Title: *Gender Revolution*

Where to view: <http://channel.nationalgeographic.com/gender-revolution-a-journey-with-katie-couric/>

Gender Revolution follows Katie Couric as she sets out to explore the rapidly evolving complexities of gender identity.

Length: 133 minutes

Film Title: *Growing Up Trans*

Where to view: <http://www.pbs.org/wgbh/pages/frontline/growing-up-trans/>

This PBS Frontline Documentary takes an intimate look at the struggles and choices facing transgender kids and their families.

Length: 84 minutes

Film Title: *Just Call Me Kade*

Where to view: <http://www.youtube.com/watch?v=4pRt9pxmP0s>

Just Call Me Kade follows Kade Farlow Collins who is a sixteen year old FTM (female to male transgendered person) residing in Tucson, Arizona. Kade's parents maintain a supportive and nurturing relationship to Kade regarding the many challenges facing their teenage child. However, it hasn't always been easy.

Length: 26 minutes

Film Title: *Straightlaced: How Gender's Got us All Tied Up*

Where to view: <http://groundspark.org/our-films-and-campaigns/straightlaced>

Straightlaced includes the perspectives of teens who self-identify as straight, lesbian, gay, bisexual or questioning and represent all points of the gender spectrum. With courage and unexpected humor, they open up their lives to the camera: choosing between "male" and "female" deodorant; deciding whether to go along with anti-gay taunts in the locker room; having the courage to take ballet; avoiding the restroom so they won't get beaten up; or mourning the suicide of a classmate. It quickly becomes clear that just about everything teens do requires thinking about gender and sexuality.

Length: 67 minutes

Film Title: *Transgender Basics- Gender Identity Project*

Where to view: <https://www.youtube.com/watch?v=UXI9w0PbBXy>

Transgender Basics Transgender Basics is a 20 minute educational film on the concepts of gender and transgender people. Two providers from The Center's Gender Identity Project (GIP) discuss basic concepts of gender, sexual orientation, identity and gender roles. Three transgender community members share their personal experiences of being trans and genderqueer.

Length: 20 minutes

Websites for support LGBT, gender non-conforming and gender fluid youth

Brave Trails: <http://www.bravetrails.org/10-best-summer-camps-for-lgbtq-youth/>

The Brave Trails Mission is to provide lesbian, gay, bisexual, transgender, queer, questioning youth and their allies, ages 12-20, innovative, impactful summer camp programs that foster meaningful relationships and develop 21st century skills to become the leaders of tomorrow. This website also lists all LGBTQ camps for youth and their families.

Center: <http://www.gaycenter.org/>

The Lesbian, Gay, Bisexual & Transgender Community Center is at the heart of the LGBT community in New York City, providing quality health and wellness programs in a welcoming space that fosters connections and celebrates our cultural contributions. The Center provides a secure place to come together and plan, share knowledge and expertise, and to shape our future as a vibrant community in New York and around the world. The site has a gender identity media project that educates about gender non-conformity.

Colage: <http://www.colage.org/resources/112/>

COLAGE unites people with lesbian, gay, bisexual, transgender, and/or queer parents into a network of peers and supports them as they nurture and empower each other to be skilled, self-confident, and just leaders in their communities.

Family Equality Council: <http://www.familyequality.org/>

Family Equality Council connects, supports, and represents the one million parents who are lesbian, gay, bisexual, and transgender in this country and their two million children.

Gay-Straight Alliance Network: <http://gsanetwork.org/>

Gay-Straight Alliance Network is a national youth leadership organization that connects school-based Gay-Straight Alliances (GSAs) to each other and community resources through peer support, leadership development, and training. GSA Network supports young people in starting, strengthening, and sustaining GSAs and builds the capacity of GSAs to:

- create safe environments in schools for students to support each other and learn about homophobia, transphobia, and other oppressions,
- educate the school community about homophobia, transphobia, gender identity, and sexual orientation issues, and
- fight discrimination, harassment, and violence in schools.

Gender Spectrum: <http://www.genderspectrum.org/>

Gender Spectrum, a comprehensive website, provides information about education, training, medical and health services, books and resources, legal and policy issues, faith, and other information and support to help create a gender sensitive and inclusive environment for all children and teens. There are a plethora of downloadable resources to use.

GLSEN (Gay lesbian straight educators network): <http://www.glsen.org/cgi-bin/iowa/all/home/index.html>

GLSEN, the Gay, Lesbian & Straight Education Network, is the leading national education organization focused on ensuring safe schools for all students. Established in 1990, GLSEN envisions a world in which every child learns to respect and accept all people, regardless of sexual orientation or gender identity/expression. GLSEN seeks to develop school climates where difference is valued for the positive contribution it makes to creating a more vibrant and diverse community.

Human Rights Campaign: <http://www.hrc.org/issues/youth-campus>

As young people push to attain the goals of the queer community on their campuses, HRC is working to provide tools, facilitate connections with other LGBT student activists across the country and empower youth to fight for LGBT equality on campus and beyond.

National Youth Advocacy Coalition: <http://www.nyacyouth.org/>

The National Youth Advocacy Coalition (NYAC) is a social justice organization that advocates for and with young people who are lesbian, gay, bisexual, transgender, or questioning (LGBTQ) in an effort to end discrimination against these youth and to ensure their physical and emotional well-being.

Parents and Friends of Lesbians and Gays (PFLAG): <http://community.pflag.org/>

PFLAG promotes the health and well-being of lesbian, gay, bisexual and transgender persons, their families and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal civil rights. Parents, Families and Friends of Lesbians and Gays provides opportunity for dialogue about sexual orientation and gender identity, and acts to create a society that is healthy and respectful of human diversity.

Pride School Atlanta: <http://www.prideschoolatlanta.org>

Pride School Atlanta provides K-high school LGBTQQIAA* students, families and educators a safe, fun and rigorous learning environment free of homophobia and transphobia — a place that honors their identities so they can be themselves, find themselves, and find friends and mentors who can help them navigate the challenges of life and education.

Safe Schools Coalition: <http://www.safeschoolscoalition.org/>

Safe Schools Coalition is an international public-private partnership in support of gay, lesbian, bisexual and transgender youth, that is working to help schools - at home and all over the world - become safe places where every family can belong, where every educator can teach, and where every child can learn, regardless of gender identity or sexual orientation.

Youth and Gender Media Project: <http://www.youthandgendermediaproject.org/Home.html>

The Youth and Gender Media Project encompasses a growing collection of short films that capture the diversity and complexity of gender non-conforming youth.

