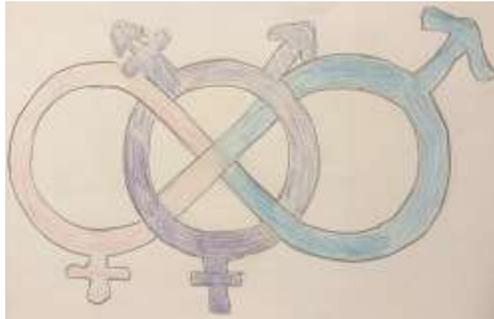


LGBT Ally Training:

Learn & **G**row **B**y **T**alking

**START-OF-
WORKSHOP
HANDOUTS**

**LARGE PRINT
EDITION**



Developed by members of



in partnership with



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October 10, 2019

LGBT Ally Training: Learn & Grow By Talking – Start-of-Workshop Handouts



LGBT Ally Training: Learn & Grow By Talking was developed by Russ Araujo, Angi Eury, Rai Eury, Shannon M., and other members of Heritage Universalist Unitarian Church, 2710 Newtown Road, Cincinnati, Ohio 45244. It is offered under the Creative Commons Attribution-ShareAlike 4.0 International license, found at <https://creativecommons.org/licenses/by-sa/4.0/>.

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At present (October 10, 2019), this curriculum document can be downloaded from:

<http://huuc.net/lgbt-ally-training-curriculum/>

Questions, comments and feedback can be directed to LGBTAllyCurriculum@huuc.net

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Case Study 1: Coworker of Person Who Makes Remarks

Scenario

You are walking outside with Adam, a coworker. You have worked with Adam for several years, but do not know him socially. Adam is well-regarded and holds a supervisory position in your office, but you are not under his supervision. As you are walking you pass a building labeled to indicate it's an office and store of the Human Rights Campaign, a national LGBT advocacy organization. Adam states that he would never come close to going into that store. In the past, you have heard Adam's comments about his parent's neighbor who "lives in the gay house".

Questions

Do you say anything to Adam? If yes, what?

Does that change if other coworkers are with you when Adam makes his comment?

What assumptions did you make about why Adam would not go into the store? What assumptions did Adam make about the store?

Case Study 2: Customer at a Shop, Overhearing Workers

Scenario

You are in a local shop and you hear two employees chatting in the next aisle over. Employee 1 (Claire) mentions a recent applicant for a summer job to employee 2 (Donna), speaking loudly enough for you to clearly hear their conversation.

Claire: I wasn't sure what to do about this applicant, so I wanted to get your opinion. She's a junior at Anderson High School and her application looked good but I was confused by something...

Donna: Oh yeah, what's that?

Claire: Well the name on the application was Elizabeth Smith...

Donna: Yeah?

Claire: But when she introduced herself she said she wanted to be called Elijah.

Donna: Okay?

Clair: And she looked like a boy. Like she was wearing boy clothes and had a boy haircut. So I didn't know if I should call her a 'he' or what.

Donna: Oh jeez, I don't know. I guess we should ask our boss?

Question

What do you do?

Case Study 3: Parent of Child Talking to Another Child

Scenario

Your child, Felicity, is at a sporting event, waiting in line with a group of kids for their turn. You hear Felicity talking to another child, Heather, and you hear Felicity ask, “Is your mom here?”

Heather says, “Yes, they are over there,” and points to two women sitting nearby.

Felicity asks Heather, “Which one is your mom?”

Heather repeats herself and action. Felicity stares at the two people Heather pointed to with a slight frown.

Felicity, not getting it, asks yet again, this time asking “No, which one is really your mom?”

Heather, confused and getting irritated, says, “Both!” and moves on to take her turn.

Felicity stares a while longer, then goes up to take her turn.

Questions

How would you intervene with your child, Felicity, and her actions in this situation? It is obvious that the moms overheard the conversation.

Case Study 4: Friend of Closeted Gay Person Who Wishes to be an Ally

Scenario

A new employee, Karen, a transgender woman, starts at a firm. Most people are welcoming, but some people, even some of the top management, make disparaging remarks. Another employee, Gary, who is gay but closeted, wants to speak up and speak out but is afraid to be outed - given the attitudes of top management. Gary turns to you as a co-worker and friend to discuss what to do next.

Questions

What options do you and Gary have? What advice can you have for Gary and how can he best support Karen?

Case Study 5: Teacher at a Conservative, Private High School

Scenario

You are a teacher at a conservative, religiously-affiliated high school. You hear that a guidance counselor, Ms. Miller, has been telling Sophia, an openly lesbian student, that she needs to pray for her sins, and has advised Sophia's parents to send her to gay conversion therapy.

Question

If you step in, you may get in trouble with the administration - if you don't step in, Sophia may commit suicide, as so many LGBT+ teens do. What do you do?

Case Study 6: Voter at an Election Polling Station

Scenario

You are at an election polling location. You see a couple of people who look like they might be members of the LGBT+ community. You hear people all around you discussing certain topics about marginalized citizens. You notice the two getting nervous, trying to keep quiet and to themselves, looking down. You notice a person walk up behind the two and stand directly on top of them, pressing their body into one of them, then the other, touching them, even shoving one person at one point. The couple doesn't react, just keeps to themselves, careful not to touch or make direct eye contact with each other. One discreetly tucks a small rainbow item into a pocket, away from view. The crowd gets louder, more obnoxiously demeaning in their statements toward all kinds of minority groups, sending pointed glares directly toward the couple. The line is long and it's a definite wait. The couple obviously is intent on voting, as they refuse to leave the line, even as the person pressing against them openly reads their phones over their shoulder, inserts themselves between the couple, not so subtly pushing them apart.

Questions

What do you do?

Case Study 7: Someone Present When a School Professional Talks to a Student

Scenario

You are in the hallway of an elementary school. A young, transgender (known only to a few), early elementary student is about to be assessed for skills. The student presents in plain jeans, a plain, solid color green t shirt and short hair. The student's teacher, Ms. Knowlton, introduces the student as "J" to the assessment facilitator, Mr. Peterson. Ms. Knowlton refers to J with the pronouns "they/them/their."

You observe Mr. Peterson having the following exchange with the student, in a one on one setting, away from other students.

Mr. Peterson opens with "Hi! What's your name?"

The student responds with "J."

"No, what's your name, not your nickname?" Peterson says.

The student, getting confused, responds again with "J."

"That's not what my paper says. Now, tell me your REAL name."

The student, getting upset, insists again, "J."

Peterson, looking at paperwork, says, "This paper says your real name is JENNIFER. So that's who you are."

The student, near tears, refuses to answer.

No other students are around, no other teachers are around, and you are the only adult privy to the information that this student is a young transgender child.

Questions

What do you do? How do you handle this situation? How do you help this child, while keeping their private matters away from the other students?

Case Study 8: Owner of a Small Company with Rumors

Scenario

You are the owner of a small company with an office of twenty people. You hired Valerie a year ago. Although you know she is a transgender woman, she has made it clear that she does not want anyone else at the office to know.

Brooke, another one of your employees, has just come into your office and shut the door. She tells you that Valerie was born male. Brooke knows this because she had gone up to Valerie's desk for something and saw some legal paperwork that Valerie tried to hide. The paperwork leaves no room for doubt. Brooke says that she and the other women in the office are outraged that they were not informed of this.

Question

What do you say to Brooke?

Case Study 9: Citizen Reading the News

Scenario

You read in an online news feed that your state legislature is considering a Religious Exemption bill. The bill, if enacted into law, will allow small businesses, religiously-affiliated organizations, and professionals to decline to provide service based upon their religious beliefs. Examples: A local bakery could refuse to make a wedding cake for a same-sex couple. A religiously-affiliated hospital could refuse emergency room treatment to a transgender crash victim. A psychologist at a public mental health clinic could refuse to treat a bisexual person for depression.

Question

Do you do anything? If so, what?

Case Study 10: A Gay Man Relates the Frustrations of Looking for a Job

Scenario

You are out for dinner with a group of friends. Your good friend, Joe, has just recently moved back to the area and has been looking for a job. His husband takes care of their two young children, so Joe has been trying to find a job with good pay and benefits and has been having trouble. Joe expresses his frustration that the area they live in has many jobs available, but seemingly none to offer an out gay man with a family. He notes that in his most recent interview, even though it's against the law, some of the questions were extremely personal and asked about his wife and kids. Joe corrected the interviewer, the interviewer paused, but resumed quickly, so Joe brushed it off and left feeling positive. However, even though Joe was extremely qualified for the job, he never heard from the company again, even after leaving messages. As Joe relates his experiences and is trying to express his frustration, your other friend, Mike, keeps interrupting and offering "help." Mike keeps repeating that this area is "really progressive," "really accepting," and there must have been something else wrong, offering suggestions as to what Joe needs to say, where he needs to apply, how he should dress, etc. After a few minutes, Joe stops talking and Mike takes up his topic. As Mike continues on and starts talking about how he has two other gay friends who never had that problem, Joe disengages.

Question

What do you do?

Changing Hearts and Minds: Some Thoughts

Changing Public Opinion

- Social media has prompted the spread of opinions of all kinds in a rapid manner.
- Myths and stereotypes are passed along without any real-life interactions with community members to dispel harmful ideas.
- Meeting and talking with LGBT+ community members in a safe and nonthreatening environment can often sway people's opinions to the more positive side.
- Obviously, outing someone and putting them at risk is not the way to start these conversations.
- There are many people in the LGBT+ community who are willing to talk.

- Support groups often have resources. Examples might be PFLAG, GLSEN, local trans groups, local pride organizations.

Introducing Anti-LGBT+ People Safely to Differing Viewpoints

When you do not have a safe way to introduce someone who is anti-LGBT+ to a community member, there are other ways to bring up differing viewpoints.

- Social media, if used correctly, is one way. Share a post on your own wall, being careful to share from the original source and not sharing off a friend's page. YouTube is a great resource as well.
- Movies are another way to reach out. Offer to take an acquaintance to see a movie that has a positive LGBT+ story line, or a positive, non-stereotypical character.
- Books, especially biographies, can be another resource.
- Always be sure to not make parallels to people who are not publicly out.

Gender and Sexuality Diversity in the Bible

Ideas presented here are from *Evolution's Rainbow: Diversity, Gender and Sexuality in Nature and People*, by Joan Roughgarden, PhD, copyright 2004, University of California Press, Berkley. This paper summarizes Roughgarden's view on what the Bible says concerning two topics, gender diversity and sexuality diversity.

Gender Diversity

“Both the Hebrew (Old) and Christian (New) Testaments were written when many varieties of eunuchs were an obvious fact of life, an expression of humanity that did not fit the gender binary. Does the Bible attack and discourage eunuchs, and by extension, today's transgendered people? On the contrary. The Bible explicitly welcomes eunuchs” (p. 358).

Roughgarden provides four examples of such support, which are summarized here:

Eunuchs were admitted to the temple.

“For thus says the LORD: ‘To the eunuchs who keep my sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters; I will give them an everlasting name which shall not be cut off’ ” (Isa. 56:3-5 RSV).

Jesus said that some men make themselves eunuchs for the “sake of the kingdom of heaven.”

Jesus said: “Not all men can receive this saying, but only those to whom it is given. For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it” (Matt. 19:11-12 RSV).

The early church welcomed eunuchs.

The book of Acts recounts the story of how an angel of the Lord told Philip to travel on a certain road, how he encountered an Ethiopian eunuch in a chariot on the road, and how the Spirit told Philip to join the chariot. Philip ended up converting and baptizing the Ethiopian eunuch (Acts 8:26-39).

The early church welcomed women who presented as men.

Though not in the Bible, it should be noted that the early church had women who presented as men. Roughgarden writes, “Earliest Christianity features numerous stories of holy women who dressed and lived as men, the so-called ‘transvestite saints.’ The earliest, and perhaps best-known, is Thecla, a companion of Paul. Thecla heard the preaching of Paul, converted to Christianity, and vowed to remain a virgin. She dressed as a man, traveled with Paul, and was baptized by him, also while dressed as a man.... Many of the women who dressed as men introduced themselves as eunuchs,

possibly to explain their high voice, beardless face, and feminine body shape” (p. 361).

Sexuality Diversity

“In view of the centuries-old belief that homosexuality is condemned by the Bible, one might expect to see in the Bible extensive and clear-cut statements that homosexuality is wrong. In fact, only a few biblical passages refer in any way to homosexuality, and none condemns homosexuality clearly and unambiguously. Lists of sins including adultery, theft, and lying omit any mention of homosexuality. It seems that homosexuality was hardly on the radar screen when the Bible was written. Why should the Bible be so explicitly in affirming gender diversity, as seen in its marked approval of eunuchs, and largely silent about same-sex sexuality?” (pp. 369-70)

Roughgarden makes several points, which are summarized here.

The story of Ruth and Naomi is a precious model of a loving partnership.

Ruth was a daughter-in-law of Naomi, a Hebrew. After Naomi’s husband and two sons died, Naomi urged her two Moabite daughters-in-law to return to their families. One daughter-in-law did, but Ruth refused to leave Naomi and composed one of the greatest pledges of love from one human being to another:

...Whether thou goest I will go,
and where thou lodgest I will lodge.

Thy people shall be my people,
and thy God my God... (Ruth 1:16 RSV)

Roughgarden writes, “In this statement Ruth says not only that she will leave her people to go with Naomi, but also that she will join Naomi’s faith. To a Bedouin, family and faith are the highest values, and Ruth is offering to give up both to follow Naomi. ... This relationship between two women remains a precious model of a loving partnership even today” (pp. 370 71).

The story of Jonathan and David shows a loving, same-sex relationship.

David, the son of Jesse, came to the court of King Saul of the Israelites. There he met Jonathan, the king’s son. Thereafter “the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.... Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle” (1 Sam. 18:1-4).

Roughgarden writes, “After a political intrigue, Saul decided to send David away. In a tantrum leading to David’s dismissal, Saul insulted his own son, Jonathan, by disparaging Jonathan’s relationship with David. ‘Do I not know that you have chosen the son of Jesse to your own shame?’ (1 Sam. 20:30). In ancient Greek, the passage is: ‘Do I not know that you are an intimate companion to the son of Jesse?’ Saul’s insult was intended to break up a homosexual relationship that

he found threatening. At their parting, ‘David ... prostrated himself with his face to the ground. He bowed three times, and they kissed each other, and wept with each other...’ (1 Sam. 20:41-42).”

After Jonathan died, David wailed,
I am distressed for you, my brother Jonathan;
very pleasant have you been to me;
your love to me was wonderful,
passing the love of women. (2 Sam. 1:26 RSV)

God destroyed Sodom, not for homosexuality, but for the sin of raping visitors.

In the Bible there is the story of Lot, who lived in the city of Sodom. Lot took in two visitors who were disguised angels. When the men of Sodom heard of these two visitors, they demanded that Lot send them out so that, euphemistically, “we might know them.” Lot tries to save his visitors from rape. It is actually the angels who save Lot, and who then advise Lot and his family to flee the city. After they fled, the LORD rained brimstone and fire down on the city. (Gen. 19:1 28)

Roughgarden writes, “The men of Sodom intended to homosexually rape the two visitors, unaware that they happened to be angels. Where is the wrong: in the homosexuality, the rape, or the rape of two visitors? All of these, or just some of these. Which of these possible wrongs was the cause of Sodom’s destruction? The sin is in raping visitors. The homosexuality is irrelevant. That is clear from another biblical episode” (p. 372).

Roughgarden recounts the story of Gibeah (Judges chapters 19-20), which has similarities to the story of Sodom. The men of Gibeah demand to have their way with a male visitor, in this case a woman visitor is raped and murdered by the men of Gibeah. In the end, eleven tribes of Israel rise up and, at the LORD's direction, destroyed Gibeah. Since this was a case of a heterosexual rape against a visitor, Roughgarden concludes that it is immaterial that it was a homosexual rape that the men of Sodom sought; the sin was in seeking to rape a visitor. (pp. 372-72)

The Leviticus verse states only that a particular position is unclean.

Roughgarden writes, “There is a famous one-liner in Leviticus addressed to men, called ‘The Holiness Code’: ‘You shall not lie with a male as with a woman; it is an abomination’ (Lev. 18:22). The word ‘abomination’ means doing an ‘unclean’ act. This passage specifically condemns male sex in which one male partner penetrates the other, particularly anal sex. Nothing is said about other male homosexual positions, nor anything at all about female homosexuality. The passage says nothing about homosexual relationships—the love, trust, and shared living of a committed homosexual partnership” (p. 373). Roughgarden discusses what is ritually clean and unclean, and refers also to the code of the ancient Greeks, which allowed male-male sexual contact only in certain positions.

Paul’s Letter to the Romans is a warning against orgies, not homosexuality.

Roughgarden writes: “The third passage in the Bible cited against gay and lesbian people [the other two being the story of Sodom and the Leviticus verse] is from the Christian (or New) Testament. The passage is from the first chapter of Paul’s letter to the Romans. Paul begins by criticizing people who worship deities in human or animal form, such as the deities in ancient Egyptian art: ‘They exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles’ (Rom. 1:23). Continuing, Paul says, ‘Therefore, God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men and received in their own persons the due penalty for their error’ (Rom. 1:26-27).” (p. 374)

Roughgarden goes on to note that Paul’s focus is on homosexual acts, not homosexual relationships, and that it female same-sex sexuality in the same category as male same-sex sexuality.

There are two ways to define “natural,” according to Roughgarden. One was used by the ancient Stoics who tried to determine what “natural law” resulted in a belief that sex should be used only for procreation. This type of “natural” is subject to falsification, however, as science advances and

nonprocreative, yet still natural, functions of sex are discovered.

“Alternatively, unnatural has been interpreted to mean ‘out of character.’ Someone with a healthy appetite who stops eating is acting ‘unnaturally,’ suggesting that something is amiss. The sense of Paul’s letter is that if someone who has been worshipping God gives this up to follow other deities, their behavior will become unnatural for them—they will start behaving out of character, having lost their sense of moral direction. One might even wake up in the midst of a homosexual orgy. For someone who is primarily gay, the opposite is unnatural. For people who are gay to force themselves into heterosexual sex may be unnatural for them, and unfair to their partner too. Someone who has lost faith in God’s love might wake up in the clutches of people who want to change their sexual orientation. By this interpretation, which I prefer, the Bible is making a moral statement rather than a scientific statement.... Finally, Paul’s letter to the Romans speaks of a penalty ‘received in their own persons’ from wanton sexual behavior. Undoubtedly, sexually transmitted diseases were contracted during orgies. The penalty is not specifically because of same-sex sexuality, but because any sex in orgies invites unsanitary habits.” (pp. 374-75)

Microaggressions Exercise

Microaggressions are the everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalized group membership. In many cases, these hidden messages may invalidate the group identity or experiential reality of target persons, demean them on a personal or group level, communicate they are lesser human beings, suggest they do not belong with the majority group, threaten and intimidate, or relegate them to inferior status and treatment.

Source: “Microaggressions: More than Just Race,” by Derald Wing Sue, Ph.D., at <https://www.psychologytoday.com/blog/microaggressions-in-everyday-life/201011/microaggressions-more-just-race>, accessed 11/2/2016.

For each statement below, identify an underlying message or assumption that may be hurtful. Think about whether the statement can be reworded so as not to be hurtful, or whether it should not be said at all.

1. Said to a woman: “Oh, is your husband here?”

2. Said to a lesbian couple: “Which one of you is the man?”
3. Said by one male to another: “I love you, man. No homo.”
4. Said by anyone: “I’m okay with [gay | lesbian | bisexual | transgender] people. I have a [gay | lesbian | bisexual | transgender] friend.”
5. Said to a member of a marginalized group: “Even you can [some action the marginalized group supposedly can’t do].”
6. “Are you in the right place? This is the Men’s Room.” (Said when the speaker clearly thinks the other person is in the wrong place.)
7. Said to an LGBT+ person: “Are you sure it isn’t just a phase?”
8. Said to a lesbian couple: “Which of you is the real mom?”

(Microaggressions Exercise, page 1 of 2)

9. Said to a gay man: “You must be so good at fashion.”
10. A person who uses the wrong pronoun, even after they were informed of the right pronoun.
11. Said to a transgender person: “Have you had ‘the surgery’? How do you pee?”

12. Said to a gay or lesbian person: “How do you do it (have sex)?”
13. Said to a gay man: “Are you a top or a bottom?”
14. Said when making introductions: “This is my [gay | lesbian | bi | trans] friend.”
15. Said to a coworker: “On Saturday I went to a gay wedding.”
16. One woman introduces her wife using the words, “this is my wife.” But then the person spoken to avoids using the word “wife,” instead referring to “your partner” or “your friend.”
17. Said in contradiction to a bisexual person who related a microaggression: “I have a bisexual friend, and that never happened to them.”

(Microaggressions Exercise, page 2 of 2)