

2011 Queer Leadership Retreat

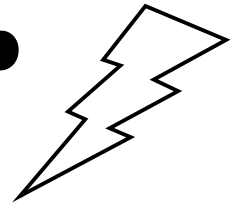


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Queer Leadership Retreat 2011

WEEKEND SCHEDULE

Friday - November 4th

12:00 pm	Meet at the LGBT Resource Center
12:30 – 1:30 pm	Load the bus & leave Davis
1:30 – 3:30 pm	Drive to Community of the Great Commission
3:30 – 4:00 pm	Unload & Unpack
4:00 – 4:30 pm	Welcome & Community Agreements
4:30 – 5:00 pm	Icebreaker: Celebrate & Appreciate
5:00 – 5:30 pm	Intro to Self-Care
5:30 – 6:30 pm	Dinner & Home Group Meeting 1
6:30 – 7:15 pm	Keynote Speaker
7:15 – 7:30 pm	Keynote Q&A
7:30 – 9:00 pm	OurStory of Queer Activism
9:00 – 9:20 pm	Break/Facilitators & Home Group Leaders Check-In
9:20 pm	Musical Shares & Dance Party

Saturday - November 5th

7:30 – 8:30 am	Breakfast
8:30 – 9:30 am	Home Group Meeting #2
9:30 – 9:45 am	Energizer
10:00 – 11:30 am	Power & Privilege
11:30 am – 12:00 pm	Check-In
12:00 – 1:00 pm	Lunch
1:00 – 1:30 pm	Energizer
1:30 – 3:00 pm	Optional Workshop Sessions
3:00 – 3:15 pm	Break



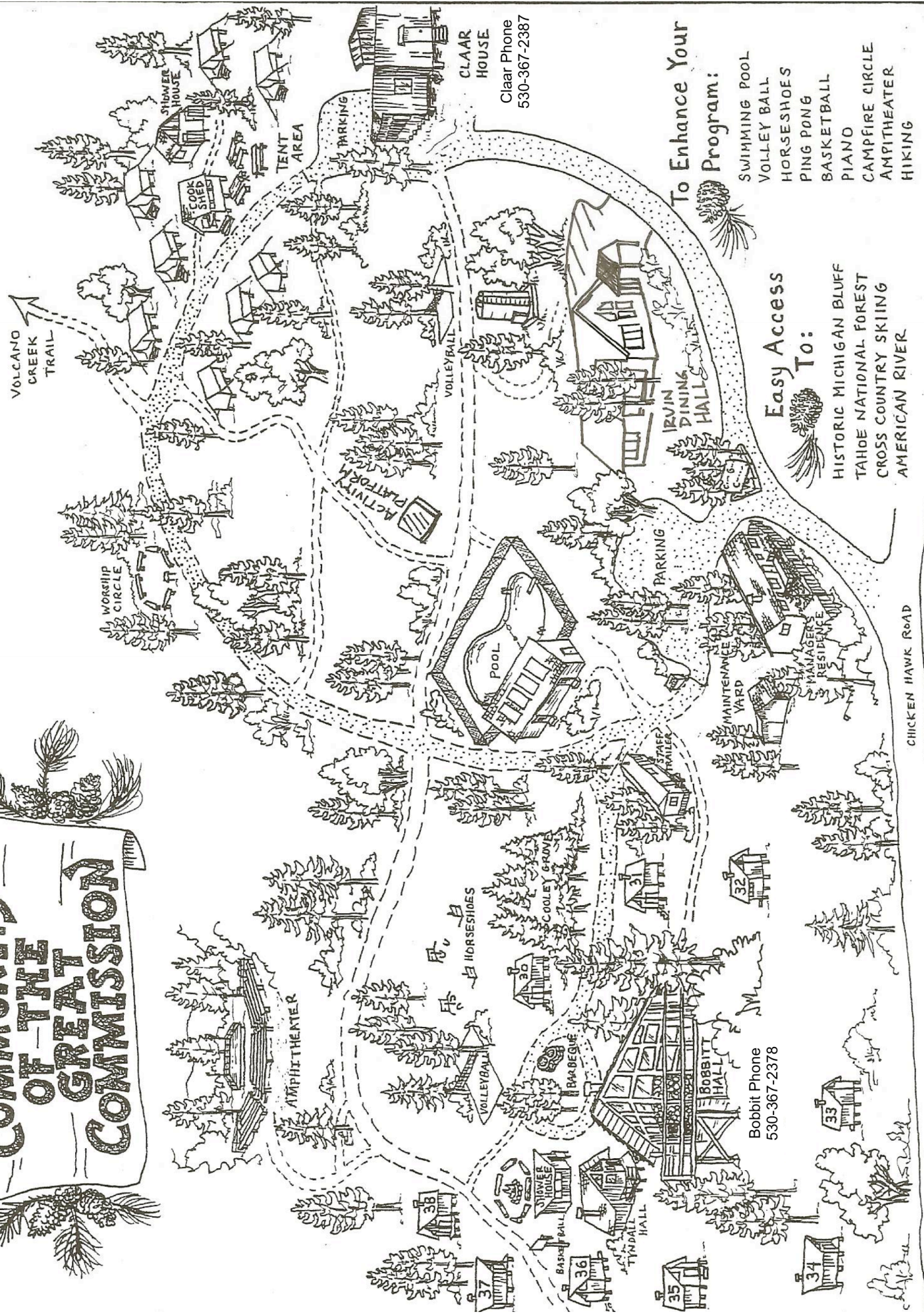
3:15 – 4:30 pm	Alumni Panel
4:30 – 6:00 pm	Intersections of Queerness & Dis/Ability
6:00 – 7:00 pm	Dinner & Age Caucus
7:00 – 7:45 pm	Home Group Meeting #3
7:45 – 8:15 pm	Break/facilitators, home group leaders check-in
8:15 pm	Igniting Change

Sunday – November 6th

Remember Daylight Savings Time ☺

7:30 – 8:30 am	Breakfast/Pack
8:30 – 8:45 am	Discussion/Check-In
8:45 – 10:00 am	Gender
10:00 – 10:30 am	Free Time
10:30 am – 12:00 pm	Where do we go from here?
12:00 – 1:00 pm	Lunch
1:00 – 1:45 pm	Home group meeting #4
1:45 – 2:30 pm	Group Pictures
2:30 pm	Leave

COMMUNITY OF THE GREAT COMMISSION



To Enhance Your Program:

- SWIMMING POOL
- VOLLEY BALL
- HORSESHOES
- PING PONG
- BASKETBALL
- PIANO
- CAMPFIRE CIRCLE
- AMPHITHEATER
- HIKING

Easy Access To:

- HISTORIC MICHIGAN BLUFF
- TAHOE NATIONAL FOREST
- CROSS COUNTRY SKIING
- AMERICAN RIVER

CHICKEN HAWK ROAD

← MICHIGAN BLUFF 1/2 MILE

SOCIAL JUSTICE

WORKING TERMS AND DEFINITIONS

Ableism: The pervasive system of discrimination and exclusion that oppresses people who have mental, emotional, and physical disabilities.

Ageism: "Any attitude, action, or institutional structure which subordinates a person or group because of age or any assignment of roles in society purely on the basis of age" (Traxler, 1980, p. 4). Ageism works against the young and the old and benefits those between 30-early 50s.

Agender: A gender identity of null. Could be considered to fall under the transgender umbrella.

Ally: A person who confronts heterosexism, sexism, homophobia, transphobia, heterosexual privilege, and so on, in themselves and others out of self-interest and a concern for the well-being of lesbian, gay, bisexual, transgender people, and other queer-related people, and who believes that heterosexism is a social justice issue.

Androgyne: A person with traits ascribed to males and females. Androgyny may be physical, presentational, an identity, or some combination.

Anti-Semitism: "Semitic" originally referred to a family of languages that included Hebrew, but it came to be applied directly to hatred of the Jews. It is the systematic discrimination and oppression of Jews, Judaism, and the cultural, intellectual, and religious heritage of the Jewish People.

Asexuality: A sexual orientation (or lack thereof) generally characterized by not feeling sexual attraction. Asexuality is distinct from celibacy (deliberate abstention from sexual activity). Some asexuals do have sex and/or affectional relationships. There are many complicating factors and reasons why an asexual might want to have sex, but it is not an inherent desire the way it is for many sexuals. There are many diverse ways of being asexual.

BDSM: Bondage and Discipline, Dominance and Submission, Sadism and Masochism. BDSM refers to a wide spectrum of activities and forms of interpersonal relationships. While not always overtly sexual in nature, the activities and relationships within a BDSM context are almost always eroticized by the participants in some fashion. Many of these practices fall outside of commonly held [social norms](#) regarding sexuality and human relationships.

Bear Community: A part of the queer community composed of queer men similar in looks and interests, most of them big, hairy, friendly and affectionate. The community aims to provide spaces where one feels wanted, desired, and liked. It nourishes and values an individual's process of making friends, and of learning self-care and self-love through the unity and support of the community. Bears, Cubs, Otters, Wolves, Chasers, Admirers and other wildlife comprise what has come to be known as the Brotherhood of Bears and/or the Bear community.

Bigendered: Having two genders; exhibiting cultural characteristics of male and female roles.

Biphobia: Fear or hatred of people who are bisexual, pansexual, omnisexual, or non-monosexual. Biphobia is closely linked with transphobia and homophobia.

Bisexual: A person whose primary sexual and affectional orientation is toward people of the same and different genders, or towards people regardless of their gender.

Butch: A gender expression that fits societal definitions of masculinity. Usually used by queer women and trans people, particularly by lesbians. Some consider "butch" to be its own gender identity.

Cisgender: Adjective describing a person whose determinations of their sex and gender are universally considered valid. The prefix cis- means "on this side of" or "not across from." A term used to call attention to the privilege of people who are not transgender. Preferred to "non-transgender."

Classism: The institutional, cultural, and individual set of practices and beliefs that assign differential value to people according to their socio-economic class. Also, an economic system which creates excessive inequality and causes basic human needs to go unmet.

Collusion: Thinking and acting in ways which support the system of oppression. Both privileged and oppressed groups can collude with oppression through their attitudes, beliefs and actions.

Coming Out: "Coming out" describes voluntarily making public one's sexual behaviors or sexual or gender identity. Related terms include: "Being out," which means not concealing one's sexual behaviors

or sexual or gender identity; and "Outing," a term used for making public said information of another who would prefer it be kept secret.

Consent: Mutual agreement between two or more people involving full awareness of what they are engaging in, a good grasp of the consequences, and freedom from any manipulation or coercion. Consent is temporal: prior consent does not imply future consent.

Crossdresser: (CD): The most neutral word to describe a person who dresses, at least partially or part of the time, and for any number of reasons, in clothing associated with another gender within a particular society. Carries no implications of "usual" gender appearance, or of sexual orientation. Has replaced "Transvestite," which is outdated, problematic, and generally offensive, since it was historically used to diagnose medical/mental health disorders.

Dominant/Privileged/Agent group: Members are privileged by birth or acquisition, and knowingly or unknowingly exploit and reap unfair advantage over members of the Target/Empowered group.

Drag King: Person who appears as a man on a temporary basis; they may or may not have any masculine expression in their usual life. Generally in reference to an act or performance.

Drag Queen: Person who appears as a woman on a temporary basis; they may or may not have any feminine expression in their usual life. Generally in reference to an act or performance.

Empowered Person of Color: An empowered person of color has an understanding of racism and its impact on one's life without responding to the events and circumstances as a victim. Rather, being empowered means the capacity to engage individuals and institutions with an expectation of being treated well. (Wijeysinghe, C.L., Griffin, P., and Love, B. (1997). *Racism Curriculum Design*. In M. Adams, L.A. Bell, & P. Griffin (eds.), Teaching for diversity and social justice: A sourcebook (p.98). New York: Routledge.)

Empowerment: When target group members refuse to accept the dominant ideology and their subordinate status and instead take actions to redistribute social power more equitably.

Femme: A gender expression that fits societal definitions of femininity. Historically used in the lesbian community, it is being increasingly used by other queer people.

FTM (F2M): Female-to-male transsexual or transgender person. Someone assigned female at birth who identifies on the male spectrum.

Gay: A person (or adjective used to describe a person) whose primary sexual and affectional orientation is toward people of the same gender. A commonly used word for men who are primarily attracted to other men..

Gender: A social and cultural construct used to classify a person as a man, woman, or some other identity. Fundamentally different from the sex one is assigned at birth.

Gender Dysphoria: A medical term describing intense, persistent discomfort and feelings of the inappropriateness of the assigned sex.

Gender Expression/Presentation: How one expresses/presents oneself, in terms of dress and/or behaviors that society characterizes as "masculine" or "feminine." May also be androgynous or something else altogether. Some people differentiate between the two terms.

Genderfluid: Being fluid in motion between two or more genders; shifting naturally in gender identity and/or gender expression/presentation. May be a gender identity itself. Refers to the fluidity of identity.

Genderfuck: A form of gender identity or expression, genderfuck is an intentional attempt to present a confusing gender identity that contributes to dismantling the perception of a gender binary.

Gender Identity: A person's internal sense or self-conceptualization of their own gender. Used to call attention to the self-identification inherent in gender. Cisgender, transgender, man, woman, genderqueer, agender, etc. are all gender identities.

Gender Identity Disorder (GID): A formal diagnosis used by psychologists and physicians to describe people who experience significantly disruptive gender dysphoria. Currently listed in the Diagnostic and Statistical Manual of Mental Disorders (DSM). Heavily contended; some argue that a diagnosis facilitates recognition and treatment, while others argue that it stigmatizes and characterizes natural variation as a disorder.

Genderism: The belief that there are, and should be, only two genders and that one's gender or most aspects of it are inevitably tied to assigned sex.

Genderless: Not having a gender identity. Could be considered to fall under the transgender umbrella.

Gender Non-Conforming (GNC): A person who does not subscribe to gender expressions or roles expected of them by society.

Gender Outlaw: A person who refuses to be defined by conventional definitions of men and women. A term popularized by Kate Bornstein in her book of the same name.

GenderQueer: A person whose gender identity and/or gender expression falls outside of the dominant societal norm for their assigned sex, is beyond genders, or is some combination of them.

Gender Role: A set of social, behavioral, and attitudinal roles, expectations, and norms that, within a specific culture, are either informally or formally required or are widely considered to be socially appropriate for individuals of a specific gender identity.

Gender Variant: A person whose gender identity and/or expression varies from the culturally expected characteristics of their assigned sex.

Heteronormativity: A set of lifestyle norms, practices and institutions that promote binary alignment of biological sex, gender identity, and gender roles; assume heterosexuality as a fundamental and natural norm; and privilege monogamous, committed relationships and reproductive sex above all other sexual practices.

Heterosexism: The assumption that all people are or should be heterosexual. Heterosexism excludes the needs, concerns, and life experiences of lesbian, gay and bisexual, and other non-monosexual people as well as asexual, transgender, intersex, and queer 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" binary gender.

Homonormativity: The reproduction of heteronormative ideas and constructs within LGBT culture and identity, without critically examining their fundamental assumptions around monogamy, procreation, binary gender roles, and so forth.

Homophobia: The irrational hatred and fear of homosexuals or homosexuality. In a broader sense, any disapproval of homosexuality at all, regardless of motive. Homophobia includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred. It occurs on personal, institutional, and societal levels, and is closely linked with transphobia, biphobia, and others.

Homosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of the same gender. This is often an outdated term due to its connection with pathologizing same-sex relationships and behavior by the psychological and medical communities. "Homosexual" was removed from the American Psychological Association's DSM IV (a handbook for diagnosing patients) as a psychological disorder in 1973.

Horizontal Prejudice: The result of people of targeted racial groups believing, acting on, or enforcing the dominant system of discrimination and oppression. Horizontal racism can occur between members of the same social group or between members of different targeted social groups.

Hormone Replacement Therapy (HRT): The process of replacing the dominance of one sex hormone with another, either testosterone ("T") or estrogens. Most people produce both types of sex hormones, so blockers may also be involved in HRT.

Internalized Homophobia: The fear and self-hate of one's own homosexuality or non-monosexuality 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.

Intersex: People who naturally (that is, without any medical intervention) develop primary and/or secondary sex characteristics that do not fit neatly into society's definitions of male or female. Many visibly intersex babies and children are surgically altered by doctors to make their sex characteristics conform to societal binary norm expectations. Intersex people are relatively common, although society's denial of their existence has allowed very little room for intersexuality to be discussed publicly. Has replaced "Hermaphrodite," which is inaccurate, outdated, problematic, and generally offensive, since it means "having both sexes" and this is not necessarily true, as there are at least 16 different ways to be intersex.

Lesbian: A woman whose primary sexual and affectional orientation is toward people of the same gender. The term was coined in 1890.

LGBT: Abbreviation for Lesbian, Gay, Bisexual, and Transgender. An umbrella term that is used to refer to the community as a whole.

Monogamy: Having only one intimate partner at any one time.

Monosexism: The belief in and systematic privileging of monosexuality as superior, and the systematic oppression of non-monosexuality.

Monosexual: People who have romantic, sexual, or affectional desire for one gender only. Heterosexuality and homosexuality are the most well-known forms of monosexuality.

MTF (M2F): Male-to-Female transsexual or transgender person. Someone assigned male at birth who identifies on the female spectrum.

Neutrois: A gender identity of null, accompanied by body dysphoria and a desire to be as physically neutral as possible. Could be considered to fall under the transgender umbrella.

Non-Monogamy: Umbrella term for relationships that are not monogamous. Can be problematic, as it establishes monogamy as the norm and may imply other relationship structures are deviant.

Non-monosexual: People who have romantic, sexual, or affectional desire for more than one gender. Bisexuality is the most well-known form of non-monosexuality.

Omnigendered: Possessing all genders; exhibiting cultural characteristics of male and female. The term is used specifically to refute the concept of only two genders.

Oppression: Exists when one social group, whether knowingly or unconsciously, exploits another social group for its own benefit.

Individual Level: Beliefs or behaviors of an individual person; conscious or unconscious actions or attitudes that maintain oppression.

Institutional Level: Institutions such as family, government, industry, education, and religion are shapers of, as well as shaped by, the other two levels. The application of institutional policies and procedures in an oppressive society run by individuals or groups who advocate or collude with social oppression produces oppressive consequences.

Societal/Cultural Level: Society's cultural norms perpetuate implicit and explicit values that bind institutions and individuals; cultural guidelines, such as philosophies of life and definitions of the good, normal, health, deviance, and sickness, often serve the primary function of providing individuals and institutions with the justification for social oppression.

Features of Oppression:

Pervasiveness: Oppression fuses institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures that saturate most aspects of life in our society.

Restricting: Oppression denotes structural and material constraints that significantly shape a person's life chances and sense of possibility.

Hierarchical: Oppression also signifies a hierarchical relationship in which dominant or privileged groups benefit, often in unconscious ways, from the disempowerment of subordinated or targeted groups.

Complex, multiple, cross-cutting relationships: Power and privilege are relative, however, since individuals hold multiple and cross-cutting social group memberships.

Internalized: Oppressive beliefs are internalized by victims as well as benefactors. The oppressor doesn't have to exert any more pressure, because we now do it to ourselves and each other. Divide and conquer works.

"Isms": Shared and Distinctive Characteristics: It is of value to identify both the particular characteristics of specific forms of oppression (such as racism, sexism, heterosexism, ableism, etc.), as well as the patterns that connect and mutually reinforce different oppressions in a system that is inclusive and pervasive.

Pansexual, Omnisexual: Terms used to describe people who have romantic, sexual, or affectional desire for people of all genders and sexes. Some see them as broader terms than bisexual because they explicitly include not only loving both men and women but also transgender people and gender fluid people who do not feel they fit into categories of male or female.

Polyamory: Denotes consensually being in/open to multiple loving relationships at the same time. Some polyamorists (polyamorous people) consider "poly" to be a relationship orientation. Sometimes used as an umbrella term for all forms of ethical, consensual, and loving non-monogamy.

Polygendered, Pangendered: Exhibiting characteristics of multiple genders; deliberately refuting the concept of only two genders.

Privilege: Access to resources (social power) only readily available to some people as a result of their social group membership by birth or acquisition.

Queer: Anyone who chooses to identify as such. This can include, but is not limited to, gays, lesbians, bisexuals, transgendered people, intersex people, asexuals, allies, leather fetishists, freaks, etc. Not all the people in the above subcategories I.D. as queer, and many people NOT in the above groups DO. This term has different meanings to different people. Some still find it offensive, while others reclaim it to encompass the broader sense of history of the gay rights movement. Can also be used as an umbrella term like LGBT, as in "the queer community."

QPOC: Abbreviation for Queer People of Color.

Racism: The systematic subordination of members of targeted racial groups (Blacks, Latin@s, Native Americans, Chican@s, APIA, etc.) who have relatively little social power in the United States, by members of the agent racial group who have relatively more social power (Whites).

Religious Oppression: Systematic discrimination and oppression of individuals based on their religious beliefs and/or practices.

Same Gender Loving: A term used by some African-American people who love, date, and/or have attraction to people of the same gender. Often used by those who prefer to distance themselves from the terms they see as associated with the "White-dominated" queer communities.

Sex: A categorization based on the appearance of genitalia at birth. Refers to the biological characteristics chosen to assign humans as male, female, or intersex. These include, but are not limited to, chromosomes, genitalia, gonads, internal reproductive organs, hormone levels, and secondary sex characteristics.

Sexism: The cultural, institutional, and individual set of beliefs and practices that privilege men, subordinate women and all other genders, and denigrate values and practices associated with women.

Sex Reassignment Surgery (SRS): Any surgical procedure to alter sex characteristics. This includes "top surgery," "bottom surgery," and other surgeries such as orchiectomy, hysterectomy, and facial feminization surgery. Any individual surgery may or may not be pursued by any given trans person as an appropriate treatment for GID or gender dysphoria. Different state laws may require proof of SRS in order to legally change ("reassign") one's gender marker. SRS may also be performed on intersex people, often in infancy before the age of consent. Also known as gender confirmation surgery, sex affirmation surgery, gender reassignment surgery or (more narrowly) genital reconstruction surgery (GRS), or (often pejoratively) a sex-change operation.

Sexual Harassment: Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature, when submission to or rejection of this conduct explicitly or implicitly: 1. Affects a person's employment or education; 2. Unreasonably interferes with a person's work or educational performance; 3. Creates an intimidating, hostile or offensive working or learning environment.

Sexuality: The components of a person that include their physical sex, sexual orientation, gender identity, sexual practices, etc.

Sexual Orientation: An enduring emotional, romantic, sexual, and/or affectional attraction to another person. Terms include, but are not limited to, homosexual, heterosexual, bisexual, pansexual, non-monosexual, queer, and asexual, and these may apply to varying degrees. Sexual orientation is fluid, and people use a variety of labels to describe their own. Sometimes "sexual preference" is used, but can be problematic as it implies choice.

Social Group memberships: Identity-based groups that one belongs to that may be a part of the dominant or the target group.

Social Justice: Includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure.

Social Power: Access to resources that enhance one's chances of getting what one needs or influencing others in order to lead a safe, productive, fulfilling life.

Straight: A person (or adjective used to describe a person) whose primary sexual and affectional orientation is toward people of the "opposite" binary gender.

Subordinated/Targeted group: Members of social identity groups that are disenfranchised, exploited, and victimized in a variety of ways by the oppressor and the oppressor's system or institutions.

Transfag: A trans male-identified person who is attracted to/loves other male-identified people.

Transgender: Adjective used most often as an umbrella term, and frequently abbreviated to "trans" or "trans*" (the asterisk indicated the option to fill in the appropriate label, ie. Trans man). It describes a wide range of identities and experiences of people whose gender identity and/or expression differs from conventional expectations based on their assigned sex at birth. Some commonly held definitions:

1. Someone whose determination of their sex and/or gender is not universally considered valid; someone whose behavior or expression does not "match" their assigned sex according to society.
2. A gender outside of the man/woman binary.
3. Having no gender or multiple genders.
4. Some definitions also include people who perform gender or play with it.
5. Historically, the term was coined to designate a trans person who was not undergoing medical transition (surgery or hormones).

Transition: An individualized process by which transsexual and transgender people "switch" from one gender presentation to another. There are three general aspects to transitioning: social (ie. name, pronouns, interactions, etc.), medical (ie. hormones, surgery, etc.), and legal (ie. gender marker and name change, etc.). A trans* individual may transition in any combination, or none, of these aspects.

Trans man: Also referred to as an FtM. The space between trans and man is intentional to avoid rendering invisible or invalidating the man part of the identity.

Transphobia: A reaction of fear, loathing, and discriminatory treatment of people whose gender identity or presentation (or *perceived* gender or gender identity) does not "match," in the societally accepted way, the sex they were assigned at birth. Transgender people, intersex people, lesbians, gay men, bisexuals, and other non-monosexuals are typically the target of transphobia, and it is closely linked with homophobia and biphobia.

Transsexual (TS): A person who perceives themselves as a member of a gender that does not "match" the sex they were assigned at birth. Many pursue hormones and/or surgery. Sometimes used to specifically refer to trans* people pursuing gender or sex reassignment.

Trans woman: Also referred to as an MTF. The space between trans and woman is intentional to avoid rendering invisible or invalidating the woman part of the identity.

Triggers: Words or phrases that stimulate an emotional response because they tap into anger or pain about oppression issues.

Tryke: A trans female-identified person who is attracted to/loves other female-identified people.

Two-Spirit: This term describes indigenous people who fulfill one of many mixed gender roles found traditionally among many Native Americans and Canadian First Nations indigenous groups. These roles included wearing the clothing and performing the work that is traditional for both men and women. Dual-gendered, or "two-spirited," people are viewed differently in different Native communities. Sometimes they are seen without stigma and are considered emissaries from the creator, treated with deference and respect, or even considered sacred, but other times this is not the case. "Two-Spirit" is the closest thing to an appropriate umbrella term of referring to these gender traditions among Native peoples, for many Native American Tribes have three, five, or even seven genders. Has replaced "Berdache," which is outdated and generally considered offensive due to its roots. However, even "two-spirit" is contested in modern usage.

Womyn: Some womyn spell the word with a "y" as a form of empowerment to move away from the "men" in the "traditional" spelling of "women."

Sources:

Borrowed from Pat Califa, Emi Koyama and countless others.

Source: M. Adams, L.A. Bell, & P. Griffin (eds.), Teaching for diversity and social justice: A sourcebook. New York: Routledge.)

Please keep in mind that this list is rudimentary, and that what comes with language is its ability to adapt, mutate and change. Terms are presented to you for the purpose of communication, and should hardly be considered an authoritative source.



Our Story Of Queer Activism

(Note: although this timeline begins in the 1950's, it's important to that queer history extends prior to this, and that networks of people existed who were creating communities based on shared non-normative desires)

1950: the United States Senate authorizes a formal investigation of “homosexuals and other moral perverts” in government. Ushers in a decade of active police and government harassment of homosexual men and women.

1951: The Mattachine Society was one of the earliest homophile organizations in the United States. This was one of the first activist groups for homosexual men.

1953: The second book of the Kinsey report is published and the Kinsey scale is further explained

1954: Brown v. Board of Education rules “separate but equal” illegal.

1955: The Daughters of Bilitis is the first lesbian rights organization in the United States. It was formed in San Francisco, CA in 1955. The group was conceived as a social alternative to lesbian bars, which were considered illegal and thus subject to raids and police harassment. It lasted for fourteen years and became a tool of education for lesbians, gay men, researchers, and mental health professionals.

1955: Rosa Parks arrested and the Montgomery bus boycott begins

1959: Prior to 1959 UC Davis was the agricultural extension of UC Berkeley, and Davis was a sleepy little college town. Students attended UCD for some ag classes, and then went to Berkeley to complete their undergraduate degree. The politics of the community was as conservative as any farm town in the California Central Valley, and voted Republican in most state and national elections.

1960: Substandard conditions at institutions for the mentally retarded exposed in media. Educators begin questioning the desirability of special classes vs. mainstream classes.

1961: Freedom Rides protest segregation in transportation

1961: National Indian Youth Council formed.

1963: Bayard Rustin began organizing what became known as the March on Washington for Jobs and Freedom. Rustin was able to persuade the leaders of all the various civil rights groups to participate in the planned protest meeting at the Lincoln Memorial on August 28th. Because of his sexual orientation as well as his controversial political positions, he was often regulated to a behind-the-scenes role in various campaigns.

1966: The **Compton's Cafeteria Riot** occurred in August 1966 in the Tenderloin district of San Francisco. This incident was one of the first recorded transgender riots in United States history.

1967: The first “women’s liberation” group was formed in Chicago which led to similar groups to form in other cities.

1969: A group of Native Americans occupied Alcatraz Island in San Francisco for 18 months before being forced off by the US government

1969: Stonewall riots, New York City. During a routine police raid of a gay bar in Greenwich Village, gay men and lesbians fight back for the first time, touching off three days of riots and gaining national media attention. This is marked as the birth

1970: Sylvia Rivera and Marsha P. Johnson found STAR (Street Transvestites Action Revolutionaries) in New York City, providing shelter and food to transgender people living on the streets.

1970: The first Gay Liberation Day March is held in New York City. The first Gay Freedom Day March is held in Los Angeles. The first “Gay-in” held in San Francisco

1972: a small group of UC Davis students and Faculty organize an organization called the Davis Gay Task Force

1972: Davis Gay Task Force start to write a series of columns addressing Gay Student Issues in the California Aggie

1973: Joy Fergoda writes an article in the California Aggie calling out the Gay Rights movement for excluding lesbians

1973: Roe vs. Wade decided by Supreme Court, legalized abortions and held the decision to have an abortion must be made solely by a woman and her physician

1975: American Psychological Association removes homosexuality from its list of mental disorders.

1977: Date County, Florida recalls gay rights law. Singer Anita Bryant becomes spokeswoman for anti-gay groups. Harvey Milk is the first openly gay supervisor elected in San Francisco.

1978: Briggs Initiative introduced and defeated in California. The failed initiative would have banned gays and lesbians, and possibly anyone who supported gay rights, from working in California’s public schools/

1978: Harvey Milk and Mayor George Moscone assassinated in San Francisco, November 27th

1979: Dan White convicted of manslaughter for his assassination of Harvey Milk and given a minimal seven-year sentence. This was known as the Twinkie defense.

1979: First National March on Washington for lesbian gay rights has 100,00 participants.

1981: First cases of AIDS begin to appear.

1987: The second national march on Washington for lesbian and gay rights has 700,00 participants. It is the biggest civil rights march in the history of the country. Time and Newsweek fail to report it. Bisexuals becoming increasingly visible and vocal about explicitly included in lesbian and gay events and organizations.

1988: Act Up (AIDS Coalition to Unleash Power) becomes a prominent direct action group calling national to the failure of the government to address AIDS and price gouging by drug companies. This ushers in a new era of militant activism by lesbians, gay men, bisexual people, and heterosexual allies.

1990: Beginning of Queer Nation, a direct action protest group of mostly young lesbian, gay, and bisexual people in cities and towns around the country. “Outing” becomes a controversial tactic within LGB community where well known, but closeted lesbian and gay politicians, movie stars, athletes, etc. are yanked out of the closet by other gays.

1990: Delta Lambda Phi is formed at UC Davis, it is a Fraternity for Gay, Bisexual, and Progressive men.

1991: UC Davis students form a chapter of ACT UP and participate in protest in Sacramento for better health care for people with HIV and AIDS

1993: Brandon Teena is raped and murdered

1993: “Don’t ask, don’t tell” policy is introduced into the US armed forces

1993: Cheryl Chase founded the Intersex Society of North America

1994: The LGBT Resource Center is opened, the second system wide center and it is run by volunteers

1994: The first Pride Week by the LGBT Resource Center is established

1997: The Chancellor’s Advisory committee voted to add Transgender to its name and to the name of the Resource Center

1998: Lambda Delta Lambda, a sorority for progressive women, is formed at UC Davis

1999: Following the brutal murder of Rita Hester, a black transsexual woman in Boston, activists organized the annual Transgender Day of Remembrance, an international public memorial for people who were killed as a result of anti-trans violence

1999: Matthew Shepard, a white gay cisgendered man, is murdered (note: this murder received more publicity and attention than Rita Hester)

2002: Millions of people across the world protest the U.S. invasion and war against Iraq

2002: Asian Pacific Islander Queers (APIQ) is formed

2003: La Familia, a group for Queer Latin@s Chican@s, officially forms and starts having meetings

2004: Mayor Gavin Newsom authorizes city officials to issue marriage licenses to same-sex couples

2004: Queer Student Union formed at UC Davis

2005: Western Regional LGBTQIA Conference held at UC Davis

2005: First annual Intersex Awareness Week held at UC Davis

2007: Bi-Visibility Project Formed

2008: Prop 8 passes in California

2008: First Annual Beyond the Binary: Bisexual Awareness Week is held at UC Davis

2008: Black Out, a group for the Queer African Diaspora at UC Davis, is formed

2008: SAME LOVE, South Asian Middle Eastern Leaders of Voice Equality, is formed as a group for South Asian and Middle Eastern Queers on campus

2009: 4th annual Queer People of Color Conference held at UC Davis by the Queer People of Color Collective

2009: 52 UC Davis students arrested at Mrak Hall in protest against tuition hikes and cuts to ethnic studies, and campus centers.

2010: LGBT Resource Center is part of a string of hate crimes throughout the UC schools

2010: First annual Queer Leadership Retreat is held!

2011: 23rd annual Student of Color Conference is held at UC Davis



**QUEER
ACTIVISM
AND
YOU!**

WHERE I'M FROM ACTIVITY - HOMEGROUP #1

Where I'm From

By George Ella Lyon

I am from clothespins,
from Clorox and carbon-tetrachloride.
I am from the dirt under the back porch.
(Black, glistening,
it tasted like beets.)
I am from the forsythia bush
the Dutch elm
whose long-gone limbs I remember
as if they were my own.

I'm from fudge and eyeglasses,
from Imogene and Alafair.
I'm from the know-it-alls
and the pass-it-ons,
from Perk up! and Pipe down!
I'm from He restoreth my soul
with a cottonball lamb
and ten verses I can say myself.

I'm from Artemus and Billie's Branch,
fried corn and strong coffee.
From the finger my grandfather lost
to the auger,
the eye my father shut to keep his sight.

Under my bed was a dress box
spilling old pictures,
a sift of lost faces
to drift beneath my dreams.
I am from those moments--
snapped before I budded --
leaf-fall from the family tree.

This first "Where I'm From" poem was written by George Ella Lyon in the early 1990s.

*"Where I'm From" grew out of my response to a poem from **Stories I Ain't Told Nobody Yet** (Orchard Books, 1989; Theater Communications Group, 1991) by my friend, Tennessee writer Jo Carson. All of the People Pieces, as Jo calls them, are based on things folks actually said, and number 22 begins, "I want to know when you get to be from a place." Jo's speaker, one of those people "that doesn't have roots like trees," tells us "I am from Interstate 40" and "I am from the work my father did."*

In the summer of 1993, I decided to see what would happen if I made my own where-I'm-from lists, which I did, in a black and white speckled composition book. I edited them into a poem — not my usual way of working — but even when that was done I kept on making the lists. The process was too rich and too much fun to give up after only one poem. Realizing this, I decided to try it as an exercise with other writers, and it immediately took off. The list form is simple and familiar, and the question of where you are from reaches deep."

- George Ella Lyon on the process

Below are some examples of poems that other folks have written using this form:

I Am From Swingsets and Jungle Gyms

By Debby Gordon

I am from jars for change collections,
cards from Grandma,
and chocolate milk.

I am from swingsets and jungle gyms
rusted metal mounted in dirt
used by many kids,
well broken in.

I am from the cherry tree,
and the pudgy faces climbing out of the branches
for a piece of juicy red fruit.

WHERE I'M FROM ACTIVITY - HOMEGROUP #1

I am from tattle-tales,
keep-it-froms,
and "shut-up and listen to me."

I am from Rice Crispy Treats,
and pretty rings,
from Melvin and Earline.

I'm from Will and Sharon's long branch,
chunky Peanut-Butter and Jelly,
from the house we lost to the fire,
and surgeries we all have had.

I am from the old scrapbooks,
where pictures
remind me of days that live only in the minds
of those of us who were there.

I am from people who paved a way for me,
I am from the best that could be,
And I am the best I could be.

I Am From...

By Oretha Storey

I am from bobby pins, doo rags
and wide toothed combs.
I am from tall grass, basketballs and
slimy slugs in front of my home.
I am from prayer plants that lift
their stems and rejoice every night.

I am from chocolate cakes and deviled
eggs that made afternoon snacks just right.
I am from older cousins and hand me downs
to "shut ups" and "sit downs."
I am from Genesis to Exodus
Leviticus too.
Church to church, pew to pew.

I am from a huge family tree,
that begins with dust and ends with me.

In the back of my mind there lies a dream
of good "soul food" and money trees.
In this dream I see me on top makin'
ham hocks, fried chicken
and smothered pork chops.
I am from family roots and blood,
Oh, I forgot to mention love.

I Am From

Anissa Little

I am from fist fights, pulling out knives
with silent cries. A fighting family is
where I'm from.

I am from a mixed family.
Some are sick and some are dying.
I am from different cultures.
A different family is where I'm from.

I am from sometimes feeling
Nervous, sad, scared, and lonely.
I am from "I want my mommy".
But, I am sometimes from being mad at my mommy
too.

I am from "stop crying you're acting like such a
baby."
A loving family is where I am from.

I am of dancing from the heart,
Letting my heart take over my dance moves.
I am from ballet, jazz, hip-hop and drill team.
A talented family is where I'm from.

I am from spending quality time with my family
Having good laughs.
I am from Twister and Monopoly.
I am from "say you're sorry".
A fun family is where I'm from.

I am from everybody cooks in our family.
I am from macaroni and cheese,
Chicken and peas.
A well fed family is
Where I'm from.

I am from Mom and Step Dad,
Aunts and uncles, brothers and cousins,
Grandmothers, grandfathers and godmothers.
A humongous family is
Where I'm from.

WHERE I'M FROM ACTIVITY - HOMEGROUP #1

I Am From

Kristen B. French

I am from an education of belly laughter
And repeated stories around the dinner table.
I am from woman magic
And secrets in the kitchen.

I am from frybread, the aroma of coffee and berry soup.
I am from dreaming on the banks of the Spokane River
Watching for my Grandfather in the distant rolling hills.

I am from walking barefoot in the grass.
I am from shimmering quaking asps.
I am from the smell of Birch Creek.
I am from many generations that live and love in Montana.

I am from the colonizer and the colonized.
I am from the Oregon Trail and the Trail of Tears.
I am from the boarding schools, Chemawa and Haskell.
I am from Daughters of the Revolution and the Lincoln Memorial.

I am from "you don't look Indian."
"What are you? Mexican?"
I am from "You can set
Your teepee up in the front yard"
And "Are her eyes blue?"
No. That's a shame."

I am from glorious familial love. I am from centuries
Of strong women, Sandra, Joyce, Violet,
And all my relations. I am Tsiwaki.

I am from "never rely on anyone to take care of you
Always take care of yourself" and "I believe in you."
I am from Sonia and Dale and their unending guidance and support.

I am from portables that smell of dust and bones.
I am from teenage pregnancy and not fitting into small desks.
I am from endurance and perseverance.
I am from an Associate's Degree, a Master's, and an Ed.D.

I am from books, paper, and pencils.
I am from teaching the future.
I am from dreams of empowerment, revolution, and justice.
I am from the pedagogy of hope and love.

Where I'm From

Below are eight prompts to help you reflect on who you are and where you are from. Try to come up with as many specific memories or images as possible in each category, be as honest as possible, and be as descriptive as possible (example: 'the smell of warm apples and cinnamon wafting from a pie in the oven' vs. 'baking pies'). Use the back to write other memories that pop up but may not fit in these boxes.

The smells of home

The sounds that surround where I grew up

Things we say in my family

My family's heritage/ancestry

You know you're a member of the family when

The lessons I learned growing up

How we spent family time

Favorite objects from my childhood

“Where I’m From” Pair Share and Dialogue

Below is an outline of how to actively listen and respond to the “Where I’m From” poems. Before you share your poem, let your listening partner know if there is a different or additional way they can respond that would feel better or more supportive for you.

As you are listening to your partner...

- Try to create a space for them to share, and witness how they fill it.
- Be aware of the lens through which you hear and visualize their experiences and expression.
- Celebrate and honor the privilege of being invited to see a glimpse through their lens.

After your partner has shared their poem with you...

- Thank them sincerely for sharing with you.
- Share with them one image or one part of the poem that you connected with, that felt powerful, that was meaningful in your listening experience.
- Ask one question that invites your partner to share a little more (within their comfort level).
 - “This part of the poem felt very emotional. If you’re comfortable, I would love to hear more about what it means for you.”
 - “I don’t know much about this and would really like to learn more. Would you be willing to share more about this experience and its significance for you?”
 - “What part of your poem would you be most excited to share more about? Tell me about it – I’d love to listen.”
- Thank them again for taking the risk to share with you.

After both partners have shared, listened, and dialogued...

- Share with each other what the process of writing the poems felt like.
- Ask each other what it was like to share your poems, and why.
- Thank each other again.

MODEL OF MULTIPLE DIMENSIONS OF IDENTITY

(JONES & MCEWN, 200)

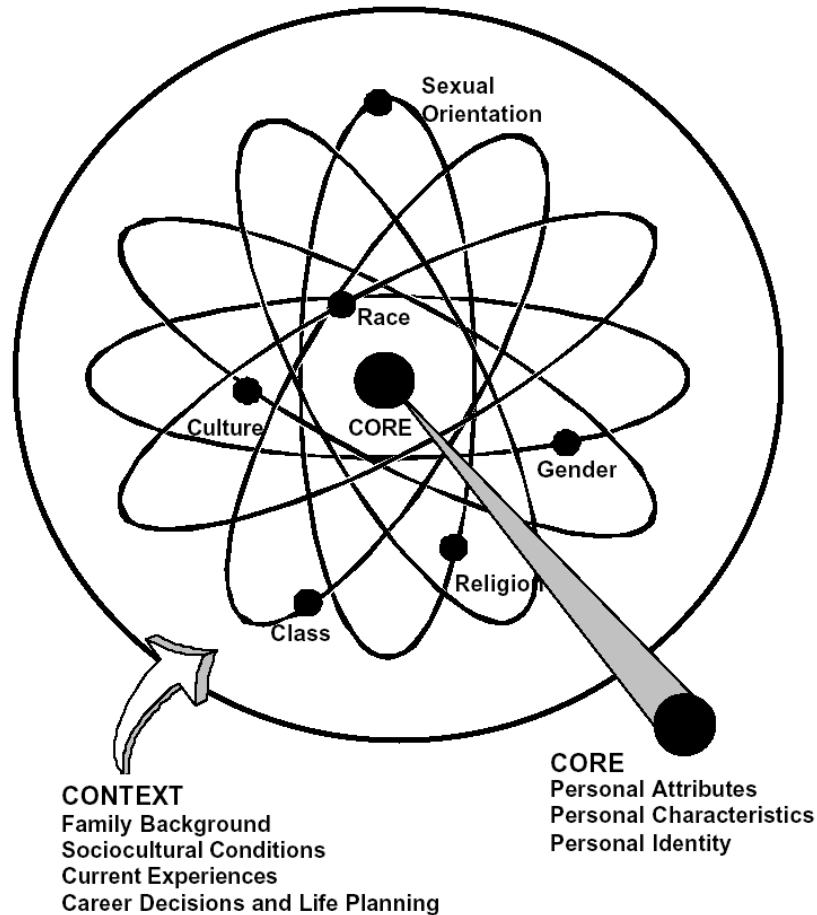


FIGURE 1.
Model of Multiple Dimensions of Identity

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- Identity dimensions are intersecting rings around a core.
- No one dimension may be understood singularly—only in relation to the other dimensions.
- In the center is the core sense of self, comprising of the valued personal attributes and characteristics.
- Surrounding the core and identity dimensions is the context in which a person experiences their life.
- The salience of each identity dimension to the core is fluid and depends on contextual influences.

Action Continuum for Confronting Hate Speech

Works Against Social Justice		Works Toward Social Justice				
Actively join in Behavior	No Response	Educate Oneself	Interrupt the Behavior	Interrupt and Educate	Support Others' Proactive Response	Initiate Proactive Responses

ACTIONS TO CONSIDER

Tolerance: this term has often been used as a positive term in regards to diversity. However, with further analysis we can see how this term can be problematic. We often tolerate things that we dislike and do not value. It may be a step in the right direction however it should not be the ultimate goal to strive for as a community.

Acceptance: this term tends to be used in a more positive manner; however it still implies there is something to accept. It maintains the power structure by creating two distinct groups: those that are accepted and those who get to do the accepting.

Respect: esteem for or a sense of the worth or excellence of a person, a personal quality or ability, or something considered as a manifestation of a personal quality or ability (dictionary.com). By respecting people of all identities we can move to a society that values everyone equally.

Advocacy: the action of advocating, pleading for, or supporting a cause or a community (adapted from dictionary.com). By speaking up and acting with/for underrepresented and underserved communities, we can use our power to create a more inclusive and integrated society.

Campus Resources

Lesbian, Gay, Bisexual, and Transgender Resource Center

University House Annex (between Voorhies and Dutton)

Hours: 9am – 5pm

Phone: (530) 752-2452

Web: lgbtrc.ucdavis.edu

E-mail: lgbtcenter@ucdavis.edu

The LGBT Resource Center provides a comprehensive range of education, information and advocacy services and works to create and maintain an open, safe, and inclusive environment for lesbian, gay, bisexual, and transgender students, staff, faculty, their family and friends, and the entire campus community. Our focus is **respect, pride** and **unity** with regard to all individuals.

Cross-Cultural Center

Corner of Shields and East Quad, across from Olson

Hours: 8am-5pm

Phone: (530) 752-4287

Web: ccc.ucdavis.edu

E-mail: ccc@ucdavis.edu

The Cross-Cultural Center is a department within the Division of Student Affairs which supports and advocates for the institutional goal of campus diversity; fosters the understanding of and appreciation for the many cultures, traditions, and histories reflected in the campus community; sponsors multicultural arts and educational programs, symposia, workshops, seminars, lectures, exhibits and performances; develops and funds opportunities for undergraduates to enhance their leadership development.

Women's Resources and Research Center

North Hall, first floor

Hours: 8am-5pm

Phone: (530) 752-3372

Web: wrrc.ucdavis.edu

E-mail: wrrc@ucdavis.edu

The Center educates the campus community--students, faculty and staff, women and men--about women's issues and concerns, and promotes an understanding of the roles and impact of gender in our lives and our society. The Center helps women of diverse backgrounds achieve their intellectual, professional and personal goals and realize their full potential; advocates for women's full inclusion, equality and advancement.

Counseling And Psychological Services (CAPS)

219 North Hall

Hours: 8am-12pm, 1pm-5pm

Phone: (530) 752-0871

Web: caps.ucdavis.edu

As a student you may encounter a variety of pressures and demands, which can create stress, impair your academic performance, or affect your sense of well-being. Seeing a professional or peer counselor can be of help in assisting you to clarify issues and explore options. CAPS offers a variety of counseling services to help you realize your academic and personal goals while at UC Davis.

Campus Violence Prevention Program

Phone: (530) 752-3299

FAX: (530) 754-6390

Web: cvpp.ucdavis.edu

Email: violenceprevention@ucdavis.edu

The Campus Violence Prevention Program (CVPP) exposes the realities of sexual violence, relationship violence, and hate related activity, focusing on prevention through education. The program's primary mission is to eliminate these forms of violence and in the interim, to ensure support services are available for survivors. The program is committed to the advancement of services available to survivors through prevention, intervention, education, training, and policy. Confidential crisis intervention and advocacy is available to both recent survivors and those working to recover from a past incident. We also provide short term intervention and support for friends, family, housemates and co-workers of the survivor.

Peer Counseling at the House

TB -16, next to the UCD Housing Office and across from Regan Residence Hall

Hours: 8am-6pm

Phone: (530) 752-2790

Web: thehouse.ucdavis.edu

The House is a confidential peer-counseling center offering a variety of free and confidential services to UCD students. The mission of The House is to provide a supportive, relaxed, accessible, and non-judgmental environment for students who wish to explore personal issues and interpersonal problems. The House falls under the administrative umbrella of UCD's CAPS. Student volunteers who receive structured training and supervision from CAPS professionals staff it. The staff believes an integral part of building this supportive environment entails recruiting student volunteers who reflect the general campus community with regard to race, ethnicity, religion, sexual orientation and majors. Peer staff also receives extensive cross-cultural training from CAPS. This focus on recruitment and training is a critical and valued dimension of The House because it assists peer counselors in responding sensitively and capably to student needs.

Health Education and Promotion (HEP)

UC Davis Student Health & Wellness Center (3rd floor)

Hours: 8-4:30 pm

Phone: (530) 752-9652

Web: <http://healthcenter.ucdavis.edu/hep/>

Health Education and Promotion (HEP) is a primary resource to help you enhance your wellness through student-centered education and advocating for health-promoting environments.

Professional staff and student interns focus on issues related to nutrition, physical activity, sexual health, wellness, stress management, sleep, alcohol, tobacco and other drugs.

Sexual Harassment Education Program

Hours: 8am-5pm

Phone: 530-752-2255

E-mail: labrodkey@ucdavis.edu -director

The Sexual Harassment Education Program at UC Davis supports the University's commitment to a discrimination-free work and learning environment by:

- Preventing sexual harassment from occurring at UCD by educating the campus community about the issue; and
- Assisting individuals and campus units to resolve sexual harassment conflicts if and when they arise.

Student Recruitment and Retention Center (SRRC)

16 South Hall

7524-6836

<http://spac.ucdavis.edu/TheCenter>

The Student Recruitment and Retention Center stands for educational equity. Our student run and student initiated programs foster academic and personal development while raising political and cultural awareness, thus empowering students to act as dynamic leaders for their communities. We accept the challenge of creating a society that provides a quality, culturally sensitive, comprehensive education for students of all backgrounds. Furthermore, we are dedicated to creating an environment of collective action that will work to ensure the perpetuation of academic achievement among future generations.

University Police

Kleiber Hall Drive, across the street and just west of Briggs Hall

Phone: 911 (Emergency),

(530) 752-1230 (Campus Crime Reporting and Police Services)

Resources for Reporting Harassment or Hate Crimes

Campus Police - For NON-EMERGENCY calls for assistance, call the UCD Police Department at 752-1230 (campus). The UC Davis Police Department is located in the Fire/Police Building on Kleiber Hall Drive.

Office of Campus Community Relations-If you believe you have witnessed, or that you have been a target of, a hate- or bias-motivated incident on campus or while participating in a University-sponsored activity, you may bring the incident to the attention of the Associate Executive Vice Chancellor and other University Officials at: http://occr.ucdavis.edu/hate_crime_report.cfm

Office of Student Judicial Affairs - If you believe the individual responsible is a University student, staff, or faculty member, you may, in addition to filing a police report, initiate a grievance, which can include disciplinary action. If you wish to file a grievance, contact the Office of Student Judicial Affairs, 752-1128.

Staff/Faculty Misconduct - UC Davis staff or faculty members may be subject to disciplinary action under applicable personnel policies or collective bargaining agreements. Report faculty misconduct to the Office of the Vice-Provost for Faculty Relations, 752-6068. Report staff misconduct to the Office of the Associate Vice Chancellor, Human Resources and Risk Management, 752-3383.

What is a hate crime?

California law prohibits threats or acts of violence against individuals or groups or their property because of personal characteristics or associations. State laws similarly prohibit defacing, damaging, or destroying another's property to intimidate or interfere with his/her rights. Crimes that are normally misdemeanors can be felonies if committed because of bigotry. A conviction cannot be based on speech alone, unless the speech itself threatens violence against a specific individual or group of individuals and the defendant has the ability to carry out the threat.

WEB RESOURCES

ALLY

missouri.edu/~lgbt/resources/allydevelopmentmodel.pdf
glsen.org/cgi-bin/iowa/all/library/record/860.html
safeschoolscoalition.org/RG-all_youth.html
pflag.org -- Parents and Friends of Lesbians and Gays

BISEXUAL

Bi.org
frap.org/bifriendly
binetusa.org
Biwriters.org
Amyandre.com

CAREER & WORK

glbva.org --American Veterans for Equal Rights
gendersanity.com --Center for Gender Sanity
equalityproject.org --Equality Project
tgender.net/taw/ --Transgender At Work

COLLEGE RESOURCES

lgbtcampus.org--National Consortium of Directors of LGBT Resources in Higher Education
lambda10.org -- GLBT Fraternity and Sorority issues
campuspride.net

DAVIS/CAMPUS

Lgbtrc.ucdavis.edu -- LGBT Resource Center
diversity.ucdavis.edu/ --Diversity Education Program
psychology.ucdavis.edu/rainbow/index.html --Sexual Orientation studies by Greg Herek
wms.ucdavis.edu/wgssite/sexualitystudies/ --Sexuality Studies

Disabled LGBT

deafqueer.net
deafqueer.org/
glbtcentral.com/disability.html
geocities.com/Pentagon/1151/enter.html --LGBT Disabled Veterans

DOMESTIC VIOLENCE

incite-national.org/
survivorproject.org/

HIV/AIDS

campaigntoendaids.org
knowhivaids.org/
stopaids.org/

INTERSEX

bodieslikeours.org/forums –Bodies Like Ours
isna.org –Intersex Society of North America
eminism.org --Emi Koyama, intersex activist & author

LGBT & RELIGION

clgs.org --[Center for Lesbian and Gay Studies in Religion and Ministry](#)
[dignityusa.org/](#) ---[DignityUSA](#) (Catholic)
[Mcchurch.org](#) ---[Metropolitan Community Churches](#)
quaker.org/flgbtqc --[Quaker Friends for LGBTQ Concerns](#)
[angelfire.com/ca2/queermuslims](#) --[Queer Muslim Resources](#)
safraproject.org/ --Safra Project
soulforce.org/ --SoulForce
wehopres.org/ --[West Hollywood Presbyterian Church](#)
[Lgbtran.org/](#) --LGBT Religious Archive Network
[wolfmanproductions.com/faisal.html](#) -- Queer Muslims

POLITICAL ADVOCACY

[glaad.org/](#) --[Gay & Lesbian Alliance Against Defamation \(GLAAD\)](#)
[glsen.org](#) --[Gay Lesbian Straight Education Network \(GLSEN\)](#)
[hrc.org/](#) --[Human Rights Campaign \(HRC\)](#)
[thetaskforce.org/](#) --[National Gay & Lesbian Task Force \(NGLTF\)](#)
tgijp.org ---the Transgender, Gender Variant and Intersex Justice Project
transgenderlawcenter.org --Transgender Law Center

POPULAR MEDIA

[curvemag.com/](#) --[Curve Magazine](#)
[girlfriendsmag.com/](#) --[Girlfriends Magazine](#)
[instinctmag.com/](#) --[Instinct Magazine](#)
[logoonline.com/](#) --[Logo Online](#)
[out.com/](#) --[OUT Magazine](#)
[advocate.com/](#) --[The Advocate](#)
colorlines.com --ColorLines
trikone.org --Trikone

QUEER PEOPLE OF COLOR

amigaslatinas.org/ --[Amigas Latinas](#)

apiwellness.org/home.html --Asian & Pacific Islander Wellness Center

nabwmt.org/ --[National Association of Black & White Men Together](#)

alp.org/ --[The Audre Lorde Project](#)

utopia-asia.com/ --[Utopia Asian Gay & Lesbian Resources](#)

trikone.org/ -- LGBT South Asians

zunainstitute.org --National Advocacy Organization for Black Lesbians

SACRAMENTO AREA

saccenter.org/ -- Sacramento Gay & Lesbian Center

saclesbianhealth.com/ --[Lesbian Health Resource Guide](#)

mgwnews.com --[MGW Newsmagazine](#)

OutSacramento.com

outwordmagazine.com

geocities.com/WestHollywood/Park/3103/ --[SacLEGAL](#)

siglff.org/ -- [Sacramento International Gay & Lesbian Film Festival](#)

svlclub.org/ --[Sacramento Valley Leather Core](#)

<http://www.sacstonewall.org/> --[Stonewall Democratic Club](#)

sacvalleybears.org --Sacramento Valley Bears

TRANSGENDER

nctequality.org/ -- National Center for Transgender Equality

transgenderlawcenter.org/ -- Transgender Law Center

transgenderlaw.org/ --[Transgender Law & Policy Institute](#)

transgender.org/ -- Transgender Community Center

transgendercare.com/ --[Transgender Care](#)

tgiijp.org --Transgender, gender variant, intersex justice project

YOUTH & FAMILY

colage.org/ --[Children of Lesbians and Gays Everywhere \(COLAGE\)](#)

familieslikemine.com/ --[Families Like Mine](#)

lyric.org/ --[Lavender Youth Recreation and Information Center \(LYRIC\)](#)

pflag.org/ --[Parents, Families and Friends of Lesbians and Gays \(PFLAG\)](#)

youthgenderproject.org/ -- Youth TIES - Youth Trans & Intersex Education Services

Regional Resources

Sacramento Gay & Lesbian Community Center

1927 L Street

Sacramento, CA 95814

Phone: (916) 442-0185

Web: saccenter.org

The Sacramento Gay & Lesbian Community Center provides a safe environment dedicated to all people with the desire to address issues related to sexual orientation through education, support, and information resources. In addition, the center fosters other groups with a similar mission.

Yolo Parents, Friends, and Families of Lesbians and Gays (PFLAG)

Phone: (530) 666-1245

E-mail: yolopflag@aol.com

PFLAG promotes the health and well-being of gay, lesbian, 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.

Sacramento Area Lesbian Health Resource Guide

<http://www.saclesbianhealth.com/>, Alison Book, Project Coordinator

E-mail: apbook@humboldt1.com

National Resources

The Human Rights Campaign

1104 14th St. NW Suite 200

Washington, D.C. 20005

(202) 628-4160

<http://www.hrc.org>

The National Gay and Lesbian Task Force

2320 17th St. NW

Washington, D.C. 20009

(202) 332-6483

<http://www.nglftf.org>

Parents, Families, and Friends of Gays and Lesbians (PFLAG)

1101 14th St. NW

Washington, D.C. 20005

(202) 638-4200

<http://www.pflag.org>

Lambda Legal Defense and Education Fund

120 Wall St. Suite 1500

New York, NY 10005

(212) 809-8585

<http://www.lambdalegal.org>

Bisexual Resource Center

P.O. Box 400639

Cambridge, MA 02140

<http://www.biresource.org>

National Center for Lesbian Rights

870 Market St. Suite 57

San Francisco, CA 94107

(415) 392-6257

<http://www.nclrights.org>

National Association of People with AIDS

1413 K St. NW 7th Floor

Washington, D.C. 20005

(202) 898-0414

<http://www.napwa.org>

Out Proud

The National Coalition for Gay, Lesbian, and Bisexual Youth.

<http://www.outproud.org>

Queer Resources Directory

<http://www.qrd.org/qrd/>

The Advocate

National Magazine devoted to LGBT issues.

<http://www.advocate.com>

National Queer Student Caucus

<http://www.usstudents.org/coalitions/translate.asp?xsl=nqsa.xsl>

Lesbian, Gay, Bisexual, and Transgender Youth Resources

<http://www.youthresource.com/>

Lambda 10 Project

<http://www.lambda10.org/>

Financial Aid for LGB Students

<http://www.finaid.org/otheraid/gay.phtml>