

Slide #	Slide Content
3	<p>I would like to start off this training session by acknowledging that we are located in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq People.</p> <p>I think that, in a lot of cases, land acknowledgements have become pretty topical and performative. Even with this being the case, I believe that the fact we exist on unceded Mi'kmaq territory is extremely relevant to the content we're going to cover today.</p> <p>I say this because this training session is intended to increase cultural responsiveness as it pertains to the 2SLGBTQIA+ community...but it's really hard to do that without first acknowledging that the way we conceptualize gender and sexuality is a product of colonization.</p> <p>Our understandings of the gender binary, the sex binary, hetero and homosexuality, the existence of trans people - all of it, is influenced by colonial ways of knowing. These concepts were created by colonizers and settlers to be used as tools to police, criminalize, and oppress any people whose gender or sexuality did not conform to colonialist views of gender and sexuality.</p> <p>Knowing this, I want everyone to be sure to keep in mind that this training cannot be considered by anyone to be comprehensive or to encompass the vast array of individual lived experiences within the 2SLGBTQIA+ community.</p> <p>I also want everyone to keep in mind that the concepts we're covering today are pretty much brand new, in the grand scheme of things. To ignore this fact is to be complicit in the continued oppression of Indigenous communities and the 2SLGBTQIA+ community.</p>
4	<p>Introductions are a surprisingly important thing if we're looking at them through an anti-oppressive lens.</p> <p>There are many ways that introductions are made – in person, over Zoom, in meetings, over email, in email signatures, etc. and most often, we're introducing ourselves because we're meeting someone new, or a group of new people.</p> <p>On this page I have three common features of an everyday introduction – name, pronouns, and position. I see two of these features in email signatures often, I hear two of these features in meetings often, I am asked two of these things by strangers often...but there is a third feature that is often missing.</p> <p>Can anyone guess which one it is? Pronouns.</p> <p>So let's talk about these features a little bit more – moving left to right.</p> <p><b>NAME</b> I'd venture to say that almost all people are given a name at birth by their caregiver/caregivers. This name can be considered someone's "legal" or "given" name.</p> <p>For some people, their legal name isn't one that honours them or their gender identity, so they choose a name that better affirms those aspects. For those who can afford to undergo</p>

the legal process of changing their name, the name that person chose for themselves is now their legal name. For others, this process may not be possible for many reasons, and so the name that they chose for themselves can be called their chosen or affirmed name, or simply their “name in use”.

You’ll notice that I do not use the term “preferred” once in this area. This is because someone’s name is a fundamental aspect of who they are – it is not an arbitrary choice like the term “preferred” implies. Using the term “preferred” can be considered a microaggression in a lot of cases due to the implications that come with the term.

In some cases, choosing not to use someone’s affirmed name is called “dead naming”. Repeated, intentional dead naming is a form of gender-based harassment and formal complaints can be made by the person subjected to this treatment.

### PRONOUNS

Pronouns are what we use in the English language to refer to someone else without using their name – simple as that!

Common pronouns include; she/her/hers, they/them/theirs, and he/him/his, while common neopronouns include xe/xem/xyr, ze/hir/hirs, and ey/em/eir.

Someone’s pronouns, like their name, are never “preferred” – in fact, they are non-negotiable aspects of someone’s identity.

Correct pronoun use is a fundamental way to demonstrate respect as well as affirm people’s gender. The appropriate pronouns should be used for someone, even if that person isn’t in the room with you. Not using someone’s pronouns is called misgendering – repeated, intentional misgendering is a form of gender-based harassment and the person subjected to this harassment is able to issue formal complaints against the harasser.

### POSITION

This is the final part of the introduction that I feel should be considered.

Take a minute to think about your position at the school – are you a faculty member? Are you teaching staff? Are you someone who receives disclosures about sexual violence? Are you someone who sits on committees or boards? Are you someone who has influence over administrative decisions? Do you do work that helps inform public policy?

What is your social position? – are you a parent? A sibling? A guardian? A volunteer? Are you middle class? What aspects of your identity grant you unearned privilege?

Throughout this training I’d encourage you to think about ways you can apply the content to the way you move about campus as well as society more broadly.

Consider why it’s important that those in positions like yours attend training like this.

5	<p>Before we go any further, I just want to set the tone for this training with a community agreement.</p> <p>Please let me know if there's anything missing on this list that you would like to have included – as I want to make sure that everyone feels respected and affirmed over the next 2 hours.</p>
6	<p>Let's launch into the bulk of the content now, starting with some important terms and concepts.</p>
7	<p>I would like to open this section with a disclaimer that terminology is both crucial and meaningless.</p> <p>I say this because finding out what terms a person uses and reflecting these terms back to them conveys respect and openness, as does using gender neutral terminology.</p> <p>BUT</p> <p>Terms tell you almost nothing about what you need to know in order to provide appropriate services or have meaningful interactions because;</p> <ol style="list-style-type: none"> <li>1. There is no consensus on any transgender- or queer-related term (gender and sexuality are deeply personal, individualized experiences)</li> <li>2. The information you need to provide appropriate services and have meaningful interactions comes from asking specific questions related to the person's needs, concerns, and experiences...not from knowing who they have sex with or what may or may not be in their pants.</li> </ol>
8	<p><b>Sex Assigned at Birth</b></p> <p>We use the word "assigned" here, because a doctor will usually determine a baby to be either male or female at birth.</p> <p>Doctors will assign sex based on a number of characteristics such as chromosomes and hormonal profiles, but sex is most commonly based on a baby's genitals.</p> <p>The ways that these sex characteristics manifest in individuals is diverse, and is not definite or binary as the categories of M/F suggest.</p> <p>Therefore, sex is not only assigned, but the binary sex categories of M/F are socially constructed and have little to no scientific basis.</p>
9	<p><b>Gender Identity</b></p> <p>Someone's gender identity is their internal sense of man-ness or woman-ness...but gender is not limited to two! It is not binary!!!</p> <p>This is an internal sense of awareness that all people have.</p> <p>Examples of gender identity include, but are not limited to; woman, non-binary, agender, man.</p>

10	<p>I received a question about “how to support those who do not identify as male or female in a class that includes a lot of XX vs. XY”, and would like to take a break to address this question here, as there is a lot to unpack!</p> <p>So the first thing is the term “identify” – much like the term “preferred”, using “identify as” in front of any queer or trans related term is problematic.</p> <p>By saying that a person “identifies as” their gender, you’re implying that there is a gender other than the one they “identify” as. You would never say that a cisgender man “identifies as” a man, or that a cis woman “identifies as” a woman, because cisgender people’s genders are respected as their true gender, while trans people’s gender is not. People simple ARE. They ARE trans, they don’t identify as trans. They ARE a woman, they do not identify as a woman.</p> <p>Secondly, this question is conflating assigned sex and gender. The terms “male” and “female” should be used when referencing someone’s assigned sex, which may or may not be the same as someone’s gender identity. By conflating sex and gender, we wrongfully assume that someone’s genitals are what determines their gender identity, thereby erasing the existence of trans and non-binary people.</p> <p>What I inferred from this well-intentioned question, is that you are looking to support those in your class who are not men or women, because research is guilty, more often than not, of conflating assigned sex and gender identity. Make it clear to the class that chromosomes do not equal gender...they also don’t say much about assigned sex! Neither do hormones for that matter. To call back to the land acknowledgement, the categorization of people into rigid categories based on arbitrary criteria is a tool of colonialism and white supremacy, as seen in the policing of intersex professional athletes. There is no empirical data supporting that testosterone levels or a certain chromosomal make up confers athletic advantage. Often, there is more variation between two XX people than there is between an XX and XY person. In conclusion, science is fake. If you want to read a book about the history of assigned sex and gender, please follow up with me at the end of this session!</p>
11	Gender expression
12	Sexual orientation
13	Sexual expression
14	Romantic orientation
15	2SLGBTQIA+
16	<p>“When a person is referred to as being Two-Spirited, does that imply they are bisexual?”</p> <p>So the term bisexual is actually a colonial term. The term two-spirit however, is an indigenous-specific term that allows an Indigenous person to talk about their identity in the context of their cultural identity.</p> <p>There are many Indigenous terms that refer to people who fall under the Two Spirit umbrella. The term Two-Spirit was created by Indigenous folks FOR settlers so that we are able to talk about Indigenous people from their perspective, rather than from the perspective of colonizers.</p>

17	Lesbian
18	Gay
19	Bisexual
20	Trans/Transgender
21	Queer
22	Intersex
23	Agender
24	Asexual
25	Aromantic
26	Plus... Pansexual Questioning Monoromantic
27	<p>Cisgender-Heterosexual</p> <p>Encourage folks to think about the implications of the term "straight".</p> <p>What does this term imply?</p> <ul style="list-style-type: none"> <li>&gt;there is something wonky or crooked or off about being anything other than straight</li> <li>&gt;normalizes non-queer identities and others queer identities</li> <li>&gt;so even in the widely accepted terminology used by the community as well as those outside it, there are implications of normalcy and non-normalcy</li> </ul>
28	<p>Gender Binary</p> <p>We know that gender and assigned sex are much more complicated than this, and the gender binary is a limiting, arbitrary, imperfect, and clunky way of categorizing people.</p> <p>Most people do not even know what a "real" or "pure" woman or man looks like, as gender expectations and stereotypes are deeply personal and culturally influenced.</p> <p>This is why the gender binary is such an effective policing tool, as it can be manipulated to oppress those who do not conform to an undetermined, ever changing set of characteristics, behaviours, roles, and stereotypes.</p> <p>The gender binary is a social construct that fails most of us - what are some stereotypes of people of your gender that you do not conform to? what are some that you do? what are stereotypes of another gender that you do not conform to? what are some that you do?</p>
29	<p>The gender binary is a social construct that fails most of us - what are some stereotypes of people of your gender that you do not conform to? what are some that you do? what are stereotypes of another gender that you conform to?</p>
30	<p>What are some examples of heteronormativity?</p> <ul style="list-style-type: none"> <li>&gt;baby clothes that say things like "ladies man" or "lock up your daughters"</li> <li>&gt;sexualizing toddlers - "is that your boyfriend?", "they're going to get married", "look, he's flirting with you!"</li> <li>....Ma'am, your baby doesn't even have object permanence yet, I doubt he knows what a girl is</li> <li>&gt;when a boy likes a girl (or vice versa), not questioning why they like that person or the larger implications of liking that person (because there isn't any)</li> </ul>

	<p>&gt;straight people don't have to come out - their sexuality is already assumed...people are "straight until proven gay"</p> <p>&gt;no one is going to question the legitimacy or validity of your sexuality - chances of a straight person being told that their sexuality is "just a phase" is slim to none</p> <p>&gt;you could never be fired or denied a job due to your sexual orientation (up until 1996, you could)</p> <p>&gt;you have lots of relatively accurate representation in media</p> <p>&gt;you have the opportunity to learn about your heterosexual privilege rather than experiencing oppression first-hand</p>
31	<p>Important to note the difference between these two things.</p> <p>Homophobia is a product of heteronormativity and heterosexism, among other influential factors.</p> <p>Having heterosexist beliefs does not make you homophobic, just like having sexist beliefs does not make you a misogynist.</p> <p>It does, however, make you complicit in the oppression of those who you are here to learn more about. Ignorance breeds ignorance, and so being aware of your heterosexist views will allow you to create a more welcoming space, free of faulty assumptions.</p>
32	<p>What are some examples of cisnormativity?</p> <p>&gt;conflating assigned sex with gender</p> <p>***asking what the sex of the baby is as if it also will tell you the gender</p> <p>***talking about "women's" reproductive systems and "men's" reproductive systems as if genitals and gender are the same thing</p> <p>***referring to reproductive health care access as a "women's issue"</p> <p>&gt;only offering M/F options on registration or intake forms</p> <p>&gt;gatekeeping relative surgeries for trans people but not for cis people</p> <p>&gt;assuming that all trans people wish to medically transition</p> <p>&gt;making pronoun proclamation necessary in speaking circles/meetings</p> <p>&gt;saying that you use "girl/female pronouns" or "boy/male pronouns"</p>
33	<p>Important to note the difference between these two things.</p> <p>Homophobia is a product of heteronormativity and heterosexism, among other influential factors.</p> <p>Having heterosexist beliefs does not make you homophobic, just like having sexist beliefs does not make you a misogynist.</p> <p>It does, however, make you complicit in the oppression of those who you are actively trying to support. Ignorance breeds ignorance, and so being aware of your heterosexist views will allow you to create a more welcoming space, free of faulty assumptions.</p>
34	<p>Naming and making sense of oppressive systems like heterosexism and heteronormativity is extremely important. Normalizing and applying this knowledge is a key step in creating more equitable living, learning, and working environments for all of us.</p> <p>Let's start with history, policies, and practices.</p>

35	<p>There is a long history of legislated discrimination against the queer and trans community.</p> <p>This history as well as current policies and practices in place bestows unearned economic, social, cultural, and political advantage to cis-het people, and unearned disadvantage to queer and trans people.</p> <p>Hetero- and cisnormativity create a narrative about queer and trans people being "less than", thereby justifying mistreatment and inequality.</p>
36	<p>Inequitable outcomes and experiences in health, housing, employment, education, and life expectancy are a result of policy decisions reinforce hetero- and cisnormative beliefs and ideology.</p> <p>The dominant narrative uses disparate outcomes as evidence of cis-het superiority and promotes being cisgender and heterosexual as "normal" and desirable and justifies inequalities.</p>
37	<p>These dominant narratives about gender and sexual diversity couples with hetero- and cisnormative structural arrangements prime us to believe that queer and trans folks are inferior and abnormal, create and maintain harmful associations, and lead us to make harmful assumptions (consciously and unconsciously) about the queer and trans community.</p> <p>By interrupting your own assumptions and associations about gender and sexuality, you can begin to influence your circles in a positive way and create spaces that are more welcoming and comfortable for everyone.</p>
38	BREAK!
39	Part 2 recap
40	<p>"quick fixes"</p> <p>Oppressive systems were not created in a day, so how could there be a quick fix?</p>
41	<p>Optical allyship; coming to PST but allowing Canadian Blood Services to come on campus and discriminate against queer and trans students.</p> <p>I want to take some time to discuss the concept of allyship in and of itself.</p> <p>"Allyship" is not the goal of anti-oppression work. Being an "ally" is not something you get to decide that you are after using your privilege for "good" - which is a bit of an oxymoron considering that to have privilege, means that someone is oppressed for the very thing you receive privilege from.</p> <p>Furthermore, the idea of "allyship" implies that anti-oppression work is optional and is to be used for personal development when, in reality, it is simply our responsibility.</p> <p>The bottom line is that you should not need a title to do work that is inherently yours to do - oppressed groups do not need allies, they need people ready and willing to do the work, especially when it is uncomfortable or inconvenient, without feeling as if they need a title to do said work.</p>

	<p>The goal of anti-oppression work is to dismantle the very systems which grant us the luxury of demonstrating "allyship" in the first place, so that we can all live freely in our collective humanity.</p>
42	<p>Anti Oppressive Strategies</p>
43	<p>We need to acknowledge the ways in which the materials we use in academic settings are influenced by dominant narratives created by those who benefit from oppressive systems and ideologies.</p> <p>Failing to do this contributes to the erasure of diversity and perpetuation of harmful assumptions and beliefs.</p> <p>Talk to your class about the conflation of the terms sex and gender in research, talk to them about how sampling populations is a super complicated, biased and flawed system, talk to them about the biases people have which influence how history is written and taught, talk to them about the applicability of recommendations and data to populations who aren't cisgender, white, non-disabled, heterosexual, upper-middle class, people.</p>
44	<p>By not letting your students know about the guest link option, you let your cissexism show.</p> <p>Operate as if all students in your class use the pronouns and name that you would not assume they would.</p> <p>By bringing this information to your students, you are letting them know that you do not expect them to be a certain way and that you acknowledge and welcome trans* students to your classroom.</p>
45	<p>If your goal is to create an anti-oppressive classroom environment, think about some things that will help you reach this goal and share them with your class and/or coworkers.</p> <ul style="list-style-type: none"> <li>&gt;using gender neutral terminology</li> <li>&gt;acknowledging the limitations of materials being used</li> <li>&gt;committing to bringing in resources created by people who aren't cisgender, heterosexual men</li> <li>&gt;communicating that you are open to corrections mid-class, after class, over email, in person, anonymously...however a student is most comfortable</li> </ul>
46	<p>BOOTS AND SANDALS – Kayla Reed</p> <p>Not helpful vs helpful ways to react when you commit a microaggression</p>
47	<p>Gender identity and sexual orientation are prohibited grounds for discrimination in Canada. Meaning that if you, your students, and/or your coworkers experience any discrimination or harassment on the basis of their gender identity or sexual orientation, they are able to access the Human Rights and Equity Office to make a formal or informal complaint. What might be some examples of discrimination or harassment?</p> <ul style="list-style-type: none"> <li>&gt;repeated misgendering</li> <li>&gt;repeated dead naming</li> <li>&gt;singling out an out queer or trans student to answer 2SLGBTQIA+ specific questions or "serve as an expert" on queer and trans experiences/issues</li> </ul>

	It is also a good idea to be aware of the supports and services that are available for queer and trans students, especially the StFX informal name change policy in place that exists primarily to support transgender and non binary students who have not legally changed their names.
48	<p>Refrain from using gendered terminology. The practice of gender neutrality might seem like a huge challenge, but it's actually really simple if you just slow down, and think.</p> <p>I don't mean to be patronizing when I say this. We are all guilty of moving too quickly and harming people in the process.</p> <p>We are used to assuming a lot of things and charging through conversations without really thinking about the implications of what we're saying.</p> <p>Ladies and gentlemen is not an inclusive way of addressing a group, as it ignores those who do not conform to the gender binary. "Guys" is actually not an inclusive way to address a group of people (you would not address a group of students as "girls", would you?).</p> <p>We know now that gender and assigned sex are separate concepts that are interrelated only for SOME people. Avoid using language that conflates these terms or assumes that people with a certain anatomy will inevitably be a certain gender. They are not women, they are people with uteruses. They are not men, they are people with penises. They are not women, they are people who assigned female at birth (unless stated that both cisgender and transgender women were sampled). They are not men's clothes, they are simply clothes. The list can go on and on and on as this is the dominant narrative that we are trying to disrupt and ultimately change.</p>
49	Interrupting “-ist” and “-ic” comments
50	Go through ways to interrupt
51	

**Helpful Resources**

GSDA Anonymous Feedback/Question Form – <https://app.suggestionox.com/r/GSDA>

Riddle Homophobia Scale - [https://www.uas.alaska.edu/juneau/activities/safezone/docs/homophobia\\_scale.pdf](https://www.uas.alaska.edu/juneau/activities/safezone/docs/homophobia_scale.pdf)

Creating Authentic Spaces and Printable Infographics - <https://www.the519.org/education-training/training-resources/our-resources/creating-authentic-spaces>

Gender Galaxy (definitions and terminology) - <http://clinic.mb.ca/wp-content/uploads/2019/10/Gender-Galaxy-pdf.pdf>

## **Further Reading**

Guide to Allyship - <https://guidetoallyship.com/>

Forge Publications and Resources - <https://forge-forward.org/publications-resources/>

Office for Victims of Crime: Responding to Transgender Victims of Sexual Assault - <https://www.ovc.gov/pubs/forge/index.html>

Explaining Oppression Comic - <https://everydayfeminism.com/2017/01/trouble-explaining-oppression/>

["What's Heteronormativity?"](#)

[20 Examples of Cissexism](#)

[Cissexism and Cisnormativity](#)

GLADD Media Reference Guide – Transgender – <https://www.glaad.org/reference/transgender>