

Gender Fluidity Care Guide



MADE BY MEMORIAL UNIVERSITY GRENFELL
CAMPUS GENDER AND SOCIETY 3314 STUDENTS

This care guide was created by students in Grenfell Campus' Winter 2020 Gender and Society 3314 class, and is intended for people who work in health care, or in the medical profession. The purpose of the guide is to help raise awareness of gender-diverse identities here in Corner Brook, NL in a fun educational manner, while including real-life experiences from gender diverse folks and their parents. Feel free to share with anyone who may benefit from reading it.

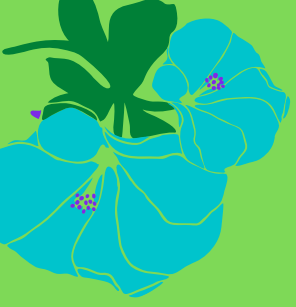
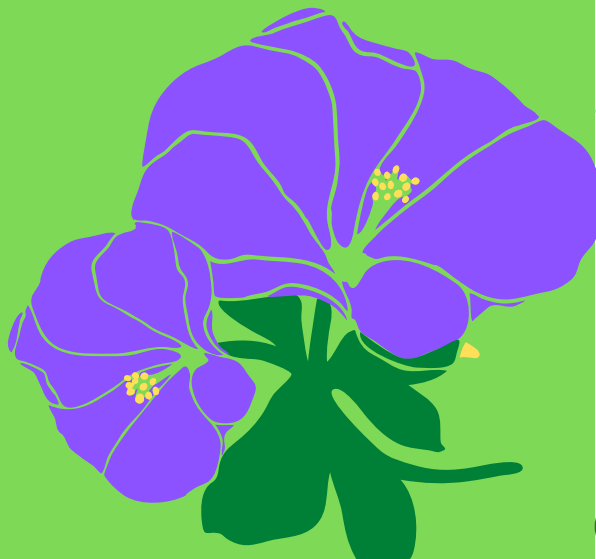


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This or that?

A quick guide to help with gender diverse friendly language. Instead of that...Say

Instead of that...

this!



Here is some light theory behind "This or That"

"Trans individuals are not only passive receivers of violence but also agents that actively cope with the transphobia, genderism and genderbashing to which they are exposed" (Daniela Juak, 817). Because of their constant exposure it is important for first responders to use these "descriptive labels". This would help to improve diversity instead of using derogatory words or names.

We asked trans folks and their parents here in Newfoundland and Labrador to complete a questionnaire with respect to their gender identity.

The questionnaire was anonymous and voluntary. Here are quotes from some of their responses.

What are some hardships or obstacles that the gender diverse community face?

"Having assumptions be made about your gender presentation without [people] taking the opportunity to ask respectful questions first."

"Misunderstanding, discrimination, transphobia, homophobia and misogyny are very challenging for gender diverse folks, especially those with intersecting identities eg. black/indigenous/people of colour (BIPOC), disabled, neurodiverse, women or femme identifying, youth or elderly, poverty, and other marginalized identities that may be combined with gender diversity."

"Oppression, invisibilization, discrimination, violence, using public washrooms."

"Growing up not being yourself and (in some cases) experiencing gender dysphoria often leads to depression and anxiety in gender diverse youth as well, which can be worsened by the social obstacles."

Daniela Juak states "Yet transgender is not in itself an identity term, nor a label for a new "minority with special needs", but a descriptive label for being differently gendered that illuminates the complexity of gender for everybody" ("Gender Violence Revisited, Lessons from Violent Victimization of Transgender Identified Individuals"). When referring to a transgender or gender-diverse individual, we use these terms as "descriptive labels", not as adjectives. This usage allows diversity and complexity instead of sounding derogatory, or as painting the individual as defined by only their gender identity.

According to theorist Judith Butler, gender is culturally formed, but it's also a domain of agency or freedom and that it is most important to resist the violence that is imposed by ideal gender norms, especially against those who are gender different, who are nonconforming in their gender presentation. It is important to recognize that some individuals do not identify with their biological traits assigned to them at birth and that it makes a huge difference in ending gender violence when a person's gender is recognized and acknowledged.

If someone wants to know someone's pronouns or name, but does not want to be offensive, is there a polite way to ask?

"One of the easiest ways is to introduce yourself: Hi, my name is Jim and I use he/him pronouns. What's your name and pronouns?"

"Personally, just having someone ask me tells me they're trying to be understanding and I'd just tell them. So I'd say just ask!"

"What are your pronouns? The more we ask this the more acceptable it'll become."

"In medical situations saying 'Hi, I'm medical professional X, the name on your chart is Y, is this the name you currently use?' 'What pronouns would you like me to use?' 'Okay, can I use those pronouns in front of other medical staff, friends, and family?'"

If you were to describe the word gender diversity, how would you explain it to someone who may not know what the term means?

"Being able to express yourself as a person not a specific gender affirmation."

"Gender diversity is beautiful! Not everyone identifies fully with the sex or gender they were assigned at birth. There is a whole world of gender expression and gender identity between and beyond male or female, which people are free to explore and claim. Gender diverse, gender nonconforming, trans, nonbinary, gender fluid and two spirit people have always been with us, in every society and culture for thousands of years. Kids can know and assert their gender identity as young as 2.5 or 3 years old - support and affirm a child who does not identify with their gender assigned at birth, and follow their lead."

"A term that includes all genders and not just male and female."

"A lot of people understand gender as one of two static states of being: male or female. But really gender is a whole range of experiences: a spectrum."

"Gender is fluid, not fixed in blue or pink."

How would you describe gender dysphoria?

“Gender dysphoria is the very real feeling that you are trapped in a body that does not feel like yours. You may hate or resent that body or parts of it.”

“Feelings ranging from dislike to hatred about parts of one's body, [and] can extend to feelings of betrayal and being in the wrong body.”

“Looking in the mirror and seeing your outside doesn't match your inside.”

“A deep discomfort and hatred of yourself and your body. Personally, it felt like I had been cursed with the body I was given, and felt burning shame, embarrassment and anxiety if certain feminine aspects of my body could be visible to others.” “It's a near constant plague on your daily life and causes huge amounts of stress and worry over your physical appearance, always trying to alter it in order to "pass" or to just be comfortable looking at yourself, or even to be seen in public.”

Is there anything health care professionals/people who work in health care can do to help alleviate one's gender dysphoria, even for a short period of time?

“Using gender neutral language for body parts: chest vs breasts; genitalia vs vulva or penis; reproductive organs vs ovaries, testes or womb.”

“Be mindful when treating youth that if their guardian/caregiver are in the room they may not be “out” at home.”

“Let patients present any way they like - including using makeup, binders, packers, and their preferred clothing - as much as possible. Don't judge gender based on someone's body or their appearance.”

“Train all staff in gender affirming care, and post signs to indicate that your practice is supportive and inclusive of the LGBTQ2SIA community - after the training, not before. Provide private gender neutral restrooms and change spaces.”

“Reassure the client that help is available in the form of medical treatments and counselling.”

“Using proper pronouns and names when referring to their patient.”

What are some things health care professionals/people who work in health care can do or change to help accommodate their gender diverse patients?

“Be willing to learn, take the workshops and webinars etc that are offered to keep up on the information. It's not difficult if you're willing to learn.”

“Use inclusive forms and signage, be aware of gender dysphoria existing”

“Modify their office procedures to allow for more than the typical binary options on forms and health records.”

“Educate themselves and their staff on affirmative care. Make their clinics inclusive. Hold each other accountable for implementing what they learn about being inclusive.”

“Inclusive messaging in waiting rooms and offices and gender neutral bathrooms.”

Ten things trans folks and their parents wish health care professionals/people who work in health care knew about gender diverse people:

Trans people are regular people just like anyone else

Not all trans people will get offended if you ask what name or pronouns they use

All trans people's identities are unique, and all trans people's experiences are different

Using the correct pronouns is important, same with using the correct name

Don't be afraid to ask appropriate questions that can help you better care for trans patients

Understand that the trans umbrella encompasses numerous different gender identities

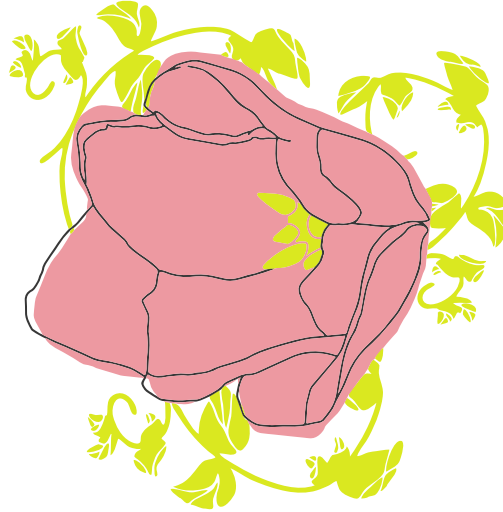
Not all trans people want to transition or take hormones

Please don't assume someone's gender based purely on their physical appearance

Help keep trans identities private, as there are great risks with being outed

Gender dysphoria can contribute to poor mental health

Relation to Sociological Theory



However, if people in society can understand that transgender bodies are 'normal' then the discrimination they face can be reduced. Thus, it is important to understand that transgender peoples' bodies may change due to hormones or gender affirming surgeries, but they are still 'normal' bodies.

Sociologist Susan Bordo said that "the body – what we eat, how we dress, the daily rituals through which we attend to the body – is a medium of culture." This means that if society sees transgender bodies as 'abnormal' they may face discrimination.

This shows the importance of gender neutral terms for body parts, and the importance of gender neutral bathrooms, as it ensures that transgender people are not forced into the boxes of male and female. It reflects that different bodies can belong to anyone, regardless of gender identity.

Misconceptions

Here are some misconceptions that people within the LGBTQ+ community experience.

1. Sexual orientation is linked to gender identity- This is a misconception as others often see sexual orientation and gender identity as being the same however this is not the case. Someone's gender identity has nothing to do with their sexual orientation.

2. Transgender people are confused about their gender- This is a misconception about trans-people. Transgender people are changing their gender to reflect how they feel on the inside, thus changing their gender to fit the person they have always been.

3. All trans people will medically transition- This is a misconception about trans people because it is assumed that when someone identifies as a different gender they will alter themselves to fit. Some trans people choose to not transition. Trans people who do not medically transition should be accepted because they have the right to transition as far or not as they please.

4. Transgender makes up a third gender- This is a misconception about trans-people, others may think that trans-people make up a third gender because trans-people do not fit into the stereotypical idea of gender. They are part of the gender they identify with.

5.LGBTQ+ people can be identified by certain mannerisms, clothing or physical characteristics-

This is a misconception about people within the LGBTQ+ community because others have a preconceived idea of how people in the community should behave. In reality how a person acts, dresses, or talks does not define their sexual orientation.

6.Being LGBTQ+ is a phase or choice- This is a misconception that others have about people within the LGBTQ community because other's are not informed about the complexities of gender and sexuality. In reality a person who is a member of the LGBTQ+ community did not choose, it was never an option it was how they were born.

7.There is no biology to back up transgender people and their experiences

- This is a misconception because a condition known as gender dysphoria, which arises from an incongruence between one's identity and physical sex, can manifest hormonally or physically.

8.Coming out only happens once- This is a misconception about people within the LGBTQ+ community because they constantly have to explain their journey to people on the outside of their experience. In relation to this Zine, people in the LGBTQ+ community who are getting treated by medical professions have to come out continously to complete strangers.

9.Trans people are more likely to die by suicide because they are mentally unstable or because transitioning is dangerous

- This is a misconception because while it is has been shown that transgender people do have a higher suicide rate compared to the average population, this is not due to solely mental instability or 'dangers' of transitioning. Suicide rates amongst transgender people are generally higher because of the stigma and shame surrounding their identity, as well as often being prevented from transitioning.

10.Same sex couples have "male" and "female" roles-

This is a misconception about same sex couples. In reality people who are in a same sex couple do not take on specific roles of one particular gender. Same sex relationships comes in a varitey of different forms and just because "male" and "female" roles are how heterostexual couples interact does not make it the standard for every relationship.



Theory to help understand the Misconceptions

Muldoon's "A Sense of Place: Expression of Trans Activism North of Lake Nipissing" Muldoon provides first hand knowledge about being a trans person living in a small community.

One story that stood out was Treanor Mahood- Greer's, "he jokes about the motorcycle in his driveway that he named 'Sex Change', Mahood- Greer claims the motorcycle was less expensive and a more practical marker of gender identity" (Muldoon, 47).

This highlights that trans people have different ways of displaying their gender identity, for some trans people the surgery is their end goal however for others surgery is not what they want. Not all people are the same and society should not assume that just because some people transition one way it means that every trans person wants to surgically transition.

People are like snowflakes from far away we all look the same but upon a closer look it is revealed that we all have our own complexities. This demonstrates that there is no right or wrong way for trans people to display themselves, and that they should not need a surgery to justify to society the gender they prefer to be acknowledged as.

Facts About the Transgender Community

- It costs around \$15,500 for gender affirming surgery

- In 2012, the Human Rights Campaign found that out of 636 companies, 207 had healthcare for transgender workers

- On July 10th, 2014, transgender actress Laverne Cox became the first transgender person ever to be nominated for an Emmy

- The youngest age a person has undergone gender affirming surgery is 16

- There are estimated to be over 15,500 transgender individuals in the military at the moment, and over 134,300 transgender veterans

- 18 states in America have clear laws protecting transgender people

- 16.9 million viewers tuned into Caitlyn Jenner's '20/20' segment

- 78% of people felt more comfortable in the workplace after transitioning

- 700,000 people identify as transgender in the US

- 65% of transgender individuals make less than \$25,000 a year

- Trans women have a 1 in 12 chance of being murdered and trans women of color have a 1 in 8 chance of being murdered

- Transgender men and women experience higher rates of physical and non-physical abuse compared with gay men and women

- 80% of trans students feel unsafe at school because of their gender expression

- The trans pride flag was designed by Monica Helms, an openly transgender American woman, in August 1999. It was first shown at a Phoenix, Arizona LGBT pride celebration the following year

- The number of transgender adults in the United States, according to 2016 federal and state estimation is roughly 1.4 million, and those in the military are approximately 15,500

- Every aspect of the design is carefully chosen to reflect trans identities (blue for boys, pink for girls, and white for those who are transitioning or have an undefined gender.)

- 41% of trans people have attempted suicide

- 19% of hate crime survivors are transgender

- The Human Rights Campaign once issued a report that revealed that transgender people were four times more likely to earn less than \$10,000 a year when you compare them to other people.

- 75% of LGBT youth say that most of their peers do not have a problem with their identity as LGBT

- Roughly three-quarters (73%) of LGBT youth say they are more honest about themselves online than in the real world.

- LGBT youth are twice as likely as their peers to say they have been physically assaulted, kicked, or shoved.

- 9 in 10 LGBT youth say that they are out to their close friends and 64% say they are out to their classmates

- Over three-quarters, (77%) of LGBT youth say they know things will get better

- LGBT youth out to their immediate families are more likely to report being happy than those who are not out

History of Gender Pronouns

"He"

The use of "he" as a pronoun for everyone declined around the 1990s once gender equality became more important because it was seen as being one of the biggest pieces of proof of gender inequality.

"They"

Most common gender-neutral pronoun that is used. The singular use of they has been traced back to 1375. Before the mid-1700s the singular form of they was used by many authors. It became popularly used again around 2015 due to the LGBTQ+ community because of its gender-neutrality.

"She"

Originated in the 12th century. The use of the word rose after 1970 when the Women's Strike for Equality March took place.

"Ze/Hir"

Most popular gender-neutral pronoun used by the LGBTQ+ community. First seen in the 1970s associated with the women's movement. Replaced Sie/hir because people felt Sie was too feminine for a gender-neutral pronoun.

What is Two-Spirit?

Two-Spirit is an intertribal umbrella term to describe Indigenous peoples that:

- Can identify as either male or female
- Do not have to identify as either male or female
- Can identify as both male and female
- Can include sexual orientations and relationship: LGBTQ2A++
- Can include community relations and duties: Caregiving, healing, performing rituals



History of Two-Spirit

When North America was first colonized the derogatory term berdache was used by settlers and Missionaries to describe Indigenous Two-Spirit peoples. The term berdache originated from the Arabic word bardaj meaning “slave” or “kept boy” which evolved into the Spanish word bardaxa/bardaje meaning person who engages in sodomy and the French word bardache which translated to mean a boy kept by a pederast. The

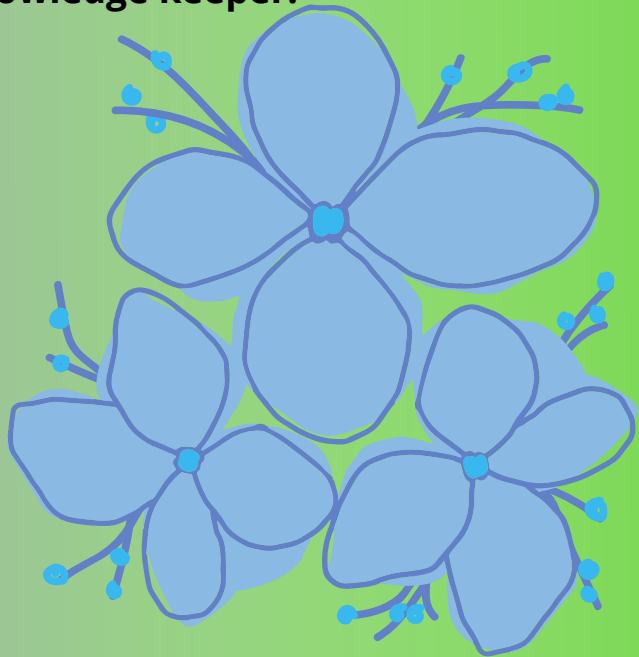
Spanish and French also used the term to describe male transvestites, but it was the Jesuit Missionaries and Anthropologists who recorded Indigenous Two-Spirit peoples who held diverse gender roles as berdache (The Canadian Encyclopedia).

It was through the forced removal of Indigenous children from their parents and communities and implementing of Residential Schools in the 1870’s that missionaries eroded traditional Indigenous gender roles while teaching Christian values of heterosexuality that pushed for recognizing only male and female genders and espoused homophobic perspectives (OUTSaskatoon, Residential Schools in Canada).

Img: OUTSaskatoon.

https://www.outsaskatoon.ca/two_spirit1

Since Indigenous peoples did not have the binary, meaning only two (male and female) genders prior to European contact, Two-Spirit is a term that acknowledges the history of acceptance within many Indigenous communities of people with diverse gender expressions. The term was first used in 1990 during the 3rd annual Native American and Canadian Aboriginal LGBT people gathering in Winnipeg, Manitoba. As an umbrella term, Two-Spirit encompasses a wide array of individual terms and meanings that are specific to individual nations and communities. Two-Spirit does not refer to only a person's gender expression, style of dress, lifestyle, and community roles but can sometimes include sexual orientation, straight, gay, lesbian, queer, as well as spiritual duties such as being the community shaman, healer, ceremonial leader, and tradition/ knowledge keeper.



Terms Included Under Two-Spirit:

Lakhota Nation:

Wintke- "Person born male who later combines male and female, double woman" (OUTSaskatoon, Robinson, 4).

Inuk:

Sipiniq- "infant whose sex changes at birth" (OUTSaskatoon).

Siksika (Blackfoot) Nation:

Aakí'skassi- "Males who perform duties typically associated with females, such as basket weaving and making pottery" (The Canadian Encyclopedia).

Cree Nation:

Aayahkwew- "Neither man nor woman" (OUTSaskatoon).

Mi'kmaq Nation:

Genum Genuumu Gesallagee: "He loves men" (Bowers, 58).

Anishinabek Nation (Ojibwe):

Okitcitakwe- "warrior woman"
Ogokwe - "warrior man"
(OUTSaskatoon).

Dine Nation:

Nadleehi- "Constant state of change, weaver transformed" includes three genders: feminine men, masculine women, and intersex (OUTSaskatoon, Robinson, 5).

Ktunaxa (Kootenay) Nation:

Titqattek- "Females who perform male roles in the community, such as healing, hunting, and going to war" (The Canadian Encyclopedia).

Mohawk Nation:

Onón:wat- "A person having the pattern of two spirits inside the body" (OUTSaskatoon).

Notable Two-Spirit Peoples from Around the World



GEORGE CATLIN- DANCE TO THE BERDACHE (1830)By Casey Hoke | August 6, 2017

<http://www.queerarthistory.com/uncategorized/george-catlin-dance-to-the-berdache/>

Canada

Evan Adams, medicine and actor
Beth Brant, poet and writer
Corey Bulpitt, artist
Ma-Nee Chacaby, artist, writer and activist
Jeremy Dutcher, singer and musician

Guam

Benjamin Cruz, Guam - politician and lawyer

New Zealand

Tamati Coffey, politics, entertainment (television)
Abby Erceg, professional football/soccer player

Venezuela

Patricia Velasquez, model and actor

Australia

Don Bemrose, opera singer
Deborah Cheetham, opera singer and playwright
Casey Conway, rugby player and model
Michael Costello, HIV consultant
Shaun Edwards, fashion designer, artist

Taiwan

Suming Rupi, singer, songwriter, actor

Mexico

We'wha, activist

United States

Paula Gunn Allen, poet
Susan Allen, politician
Adelina Anthony, artist
Randy Burns, activist
Sharice Davids, politician and lawyer

Binary Pronouns

Lesbian, Gay, Bisexual, Transgender, Queer Plus (LGBTQ+) Resource Center University of Wisconsin

Need some help figuring out how to use non-binary pronouns? Here's a simple guide:

Pronouns:	In a sentence:
she/her/hers	She wants you to use her pronouns.
he/him/his	He wants you to use his pronouns.
ze/hir	Ze wants you to use hir pronouns.
they/ them/ theirs	They want you to use their pronouns.
co/cos	Co wants you to use cos pronouns.
No pronoun/name (use the person's name instead of a pronoun)	____(name) wants you to use ____ (name) pronouns.
xe/xem/xyr	Xe wants you to use xyr pronouns.
hy/hym/hys	Hy wants you to use hys pronouns.

A Guide To Non-binary Pronouns And Why They Matter

BBC News Transgender: Applies to a person whose gender is different from their "assigned" sex at birth. This is an umbrella term for people whose gender is different from their "assigned" sex at birth that written on their birth certificate. Gender can refer to one's own, internal sense of being a man or woman, or another type that doesn't fit either category. Gender can also be expressed externally - through clothing, behavior, body characteristics and so on. Transgender can be shortened to "trans".

Genderqueer:

Similar to "non-binary" - some people regard "queer" as offensive, others embrace it. Applies to a person whose gender identity changes over time

"He" or "she"?

Using the appropriate pronouns when talking to someone who is transgender works on the basis of respect for the individual. Generally the name the person chooses to use indicates their gender preference. So, a transgender person called Steve would be referred to as "he", while another called Rachel would be "she". But if you are unsure, it's best to ask the person politely how they wish to be known. This is especially so if you suspect someone identifies as non-binary, in which case a neutral term like "they" may be more appropriate.

Cisgender:

Applies to someone whose gender matches their "assigned" sex at birth (ie someone who is not transgender). This describes someone who is not transgender. For instance, someone who is named a boy at birth and continues to live as a man would be cisgender. This covers the majority of the population.

Non-binary:

Applies to a person who does not identify as "male" or "female". Non-binary people are those who don't feel male or female. They may feel like both or like something in between. They may have a gender that changes over time or they may not relate to gender at all



Lesbian: women (as well as non-binary and GNC people who feel a connection to womanhood) who are attracted to other women.



Gay: this label can refer specifically to men who are attracted to men; people who are primarily attracted to the same or similar gender as their own or as an umbrella term for anyone who is not straight.



Bisexual: someone who is attracted to two or more genders; someone who is attracted to people of their own gender and other genders. This does not mean they are attracted to each gender the same amount, to the same degree, or at the same time.



Trans or Transgender: an umbrella term and identity for someone whose gender identity doesn't match their sex assigned at birth



Queer : an umbrella term or identity taken on by some LGBTQIA+ people to describe a sexual and/or gender identity that falls outside societal norms. This term has a history of being used as a slur, and has been reclaimed by some members of the community. It is often chosen because of its ambiguity and multiple meanings. It is also often used as an umbrella term for LGBTQIA+ people.

LGBTQ+:

This is often the acronym used to refer to lesbian, gay, bisexual, transgender, queer individuals. The plus is used to be inclusive of many other gender and sexual identities such as questioning, intersex, asexual, aromantic pansexual, two-spirit, bigender, etc.

Intersex:

a sex category that includes people whose anatomy, chromosomes, or hormones do not completely fit into either of society's typical definitions of male or female. About 1 in 2000 people are born intersex, and many individuals are operated on without consent to make them fit into societal sex and gender binaries.

Agender:

Someone who is without gender, gender neutral, and/or rejects the concept of gender for themselves.

AFAB/AMAB:

Assigned Female at Birth and Assigned Male at Birth.

Gender Non-Conforming:

a personal identity, behavior, or gender expression that does not conform to masculine or feminine gender norms.

Pansexual:

someone who is capable of being attracted to any or all genders; or someone who does not see gender as an important factor in determining their attraction.

Aromantic:

an umbrella term, or stand-alone identifier, for someone who experiences little or no romantic attraction. Sometimes shortened to "aro."

Questioning:

being unsure of one's sexual/romantic orientation or gender identity.

Asexual:

an umbrella term, or stand-alone identifier, for someone who experiences little or no sexual attraction. Sometimes shortened to "ace".

Gender Fluid:

Denoting or relating to a person who does not identify themselves as having a fixed gender and can vary over time.

Two Spirit:

A modern, pan-Indian umbrella term used by some Indigenous North Americans to describe Native people in their communities who fulfill a traditional third-gender (or other gender-variant) ceremonial role in their cultures.

Transitioning:

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

Gender Identity:

A sense of one's self as trans, genderqueer, woman, man, or some other identity, which may or may not correspond with the sex and gender one is assigned at birth.

Intersectionality:

A term coined by law professor Kimberlé Crenshaw in the 1980s to describe the way that multiple systems of oppression interact in the lives of those with multiple marginalized identities. Intersectionality looks at the relationships between multiple marginalized identities and allows us to analyze social problems more fully, shape more effective interventions, and promote more inclusive advocacy amongst communities.

Sex versus gender:

Sex is the category a person is assigned at birth; in the United States this would be under male and female. This is generally determined based on genitals either in utero or after birth. The reality though, is that people's biology is more diverse than society's categories and requirements. Gender is what society determines you are, based on outward appearance and expression, such as man or woman. Gender is a socially constructed classification system that relies on "normative" assumptions of femininity and masculinity. Sex and gender are often conflated due to the cisnormative (the belief that all people identify with the sex they were assigned at birth) assumption that female = woman and male = man for everyone.

Cisnormative/Cisnormativity:

The assumption that all individuals identify and maintain their sex that was assigned to them at birth. The act of viewing, expecting, and assuming that all individuals identify as cisgender unless otherwise specified or proven.

Coming Out:

"Coming out" describes voluntarily making public one's sexual orientation and/or gender identity. It has also been broadened to include other pieces of potentially stigmatized personal information. Terms also used that correlate with this action are: "Being out" which means not concealing one's sexual orientation or gender identity, and "Outing," a term used for making public the sexual orientation or gender identity of another who would prefer to keep this information secret.

Resources

There are many great resources available locally and online to help with further education, understanding, and ways to become a better ally.

Online

<http://pflagcanada.ca>. Pflag Canada is a nonprofit organization providing education and resources for understanding sexual orientation and gender identity. They offer trained, non judgemental and confidential peer support and various volunteer opportunities.

<https://youthline.ca>. The youthline Canada website offers online live chat youth peer support, information, and volunteer opportunities.

<http://itgetsbetter.org>. "It Gets Better" provides inspirational and educational stories, support, and resources for LGBTQ2S+ individuals and allies.

<http://lgbtqhealth.ca>. LGBTQ health Canada provides resources and education on LGBTQ health in Canada and has undertaken many community and online projects committed to LGBTQ health activism.

Helplines

LGBT youthline- 1-800-268-9688 - confidential peer support helpline

Kids Help Phone- 1-800-668-6868 - offers LGBTQ2S+ friendly youth support

Trans lifeline- 1-877-330-6366 - Transgender-led support helpline providing connection, support, and resources.

Gender Expression:

How one expresses oneself, in terms of dress, hairstyle, body modifications, accessories, makeup, and/or behaviors. Society, and people that make up society characterize these expressions as "masculine," "feminine," or "androgynous." Individuals may embody their gender in a multitude of ways and have terms beyond these to name their gender expression(s).

Cissexism/Genderism:

The pervasive system of discrimination and exclusion that oppresses people whose gender and/or gender expression falls outside of cis-normative constructs. This system is founded on the belief that there are, and should be, only two genders & that one's gender or most aspects of it, are inevitably tied to assigned sex. Within cissexism cisgender people are the dominant/agent group and trans/gender non-conforming people are the oppressed/target group.

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, bisexual and queer people while it gives advantages to heterosexual people. It is often a subtle form of oppression, which reinforces realities of silence and erasure.

Transmisogyny:

the intersection of transphobia and misogyny. Transmisogyny includes negative attitudes, hate, and discrimination toward transgender individuals who fall on the feminine side of the gender spectrum, particularly trans women.

Turning Points Across The World

Canada

- In 1969, Canada decriminalized same sex relationships.
- In 1973, homosexuality was no longer declared a mental illness in Canada.
- In 2005, Canada passed the Civil Marriage Act for every province, which allows same sex couples to get married

USA

- In January of 1958, the Supreme Court ruled in favor of gay rights.
- In 1973, homosexuality was no longer declared a mental illness.
- In October of 2009, the Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act becomes a law
- Crimes that were motivated by a person's perceived gender, sexuality and gender identity became known as hate crimes and were seen as crimes.

Germany

- In 2000, 2SLGBTQ+ people were no longer banned from the military.
- In 2001, same sex couples were legalized.
- In 2011, the government ruled that transgender people could legally change their sex, regardless of whether or not they gender reassignment surgery

Sweden

- 1944 Homosexual relationships are legalized
- 1972 Sweden becomes the first country in the world to legally allow gender change
- 1979 The National Board of Health and Welfare decides homosexuality is no longer a mental disorder

Europe

- 1972, Sweden became the first country in the world to allow people who were transgender by legislation to surgically change their sex and provide free hormone replacement therapy.
- 1989, Denmark was the first country in Europe, and the world, to introduce registered partnerships for same-sex couples.
- 1991, Bulgaria was the first country in Europe to ban same-sex marriage.[19] Since then, eleven countries have followed Lithuania in 1992, Belarus and Moldova in 1994, Ukraine in 1996, Poland in 1997, Latvia and Serbia in 2006, Montenegro in 2007, Hungary in 2012, Croatia in 2013 and Slovakia in 2014.

Latin America

- Due to the deep catholic roots of Latin America there are not many countries that have legalized same sex marriage but a few of the countries that do are: Ecuador in 2008, Argentina 2010, Uruguay in 2013, Colombia in 2016, Chile in 2016
- Brazil was one of the first Latin American countries to legalize adoption for same sex partners and marriages.
- In 2005 Honduras and El Salvador banned adoption for same-sex partners and marriage

Australia

- In January 1971, Society Five was formed. It was Melbourne's branch of the campaign against moral persecution and was known to be one of the only gay rights campaign in Australia in the 70's. It hosted clubs around Melbourne and had a telephone service.
- In 2014, the ACT passed a bill to allow transgender people to legally change their gender on their birth certificate without requiring consent or undergoing gender reassignment by medical professionals.
- In March 2017, people carried signs in protest and rallied for same sex marriage. On December 9, 2017 a same sex marriage law was passed and over 3000 same sex couples married in that first year.

Asia

LGBT rights in Asia are very interesting. Western society has had a huge impact on countries like Japan, South Korea, and Taiwan, the latter being the first Asian country to legalize same sex marriage (May 24, 2019). However, countries like Buhtan that have had less western influence sees homosexuality as a punishable crime. Theorist Judith Butler talks about the issues of punishing those who are different and the idea of precarity, a “politically induced condition in which certain populations suffer from failing social and economic networks of support and become deferentially exposed to injury, violence, and death”. Precarity causes a fear, oppression, and a compliance with hetero-normative laws in all parts of the world.

Japan (East Asia Turning Points)

Japanese Sociologist Sechiyama Kaku looks at the steady increase of LGBTQ+2 milestones since 1990, which was the date of its first notable turning point. Although hardly talked about, 1990 was the point at which the Fuchu Youth House was established by Japan’s Gay and Lesbian movement. They used the house as a safe space for the LGBT Q+2 community and for the promotion of same sex rights. Trying to change the term Seidoitsuse shogai (gender identity disorder) to so seibetsu iwa (gender dysphoria), was another significant milestone.

Vietnam (Southeast Asia Turning Points)

Vietnam has seen much progress when it comes to LGBT Q+2 rights and significant social events. For example, Vietnam hosts a music festival featuring multiple international bands and cultural leaders who discuss social issues. In 2014 this was dedicated as a pride event. In 2013 the ASEN Music festival began under a partnership of the U.S. embassy and Vietnam’s music performers. By May 24, 2014 the event had attracted 13 bands all across Southeast Asian, with 4,000 people showing up in Hanoi. The ASEN pride 2014 was considered one of the biggest government- sanctioned LGBT event as of 2014.

AFRICA

Africa, unlike Asia has not seen many progressive legal changes for the LGBT community, and there are many discriminatory laws still in place that sanction arrest or capital punishment for engaging in, or being suspected of, homosexual acts. The reasons for why this injustice still occurs can be brought back to Suzanne Pharr who considered homophobia and patriarchal dominance as a form of weapon “designed to control and destroy” LGBTQ+2 lives, one that has “wrought such intense damage over time that the spark has been all but extinguished.” Such devastation of lives can be seen in most African countries where women’s ability to speak up has been suppressed, and where the LGBTQ+2 community feel afraid, as their voices cannot be heard without threat of punishment. Despite the fear the countries instill in gender minorities, there has been an increase in activist movements that have tried to bring down this oppression and give hope to the people that things will get better in time.

India (South Asia Turning Points)

While there has been an increase in the acceptance of the LGBTQ+2 population in some parts of East and Southeast Asia there are other areas that are taking longer to accept gender diversity, especially in the South. India had struggled with laws that consider same sex sexual activity as a crime but this country has made some progress since 2018. India’s southern city of Bengaluru was the first city in which the Indian Supreme Court overruled the law against homosexuality. Once the ban was lifted, Srinu Ramaswamy, co-founder of the Pride Circle in Bengaluru, organized a job fair. Western Companies like PayPal, Lowes, and American Express took part and gave more than 250 job offers to the LGBTQ+2 community in Bengaluru.

Pacific Islands (LGBT Turning Points)

Among the Asian countries there are those who accept LGBTQ+2 rights and there are others who still classify homosexuality as a crime. Fiji is one country that accepts LGBTQ+2 rights in the Pacific, but there are others like Tonga that have laws that discriminate against LGBTQ+2 people. However, figures like Joey Joleen Mataele are trying to bring about change with her organization, and hopefully this and other movements will together help end the laws against LGBTQ+2 in Tonga. Mataele is a trans singer and entertainer who uses the verbal and physical abuse she experienced at a young age to bring about change. In 1992 she co-founded the Tonga Leitis Association and is now its executive director. In 1993 she founded the Miss Galaxy Queen Pageant to celebrate diversity and creativity with the LGBTQ+2 community and the fakaleitis people (Tongan people assigned male at birth, but express themselves as feminine).

North Africa LGBT Turning Points

In North Africa many people continue to be charged with sexual act crimes for being a part of the LGBTQ+2 community, especially in Mauritania, Morocco, Algeria, Tunisia, and Egypt, which are all big countries in North Africa. But with an increasing presence of mediums like cinema, music, and theater, the people of North Africa are able to express themselves in ways that they would not have been able to do in the past, and to bring about unheard of human rights changes. The festivals of Choftohonna and the Tunisian International Festival of Feminist Art (or Chouf Minorities Association), have helped in this regard. Increased LGBTQ+2 activist movements online have broadened to national, regional, and even international influence.

Middle East LGBT Turning Points

Out of all the parts of Africa, the Middle East by far suffers from the most oppression when it comes to the rights of the LGBTQ+2 community. Despite the mass amount of homophobia in this region there have been movements that support LGBTQ+2 folks and are trying to give them a voice. In the spring of 2011, a website called Ahwaa.org was launched. The website was meant for anyone in the LGBTQ+2 community who was from the Middle East as a type of outlet to talk about social, economic, cultural, religious, and political issues in the LGBTQ+2 community. The bilingual forum also made it possible to be themselves without a fear of being judged.

SOUTH AFRICA LGBT TURNING POINTS

South Africa has many homophobic laws and practices, but it also has some important bright spots in the form of laws protecting LGBTQ+2 peoples. In 1994, same sex contact between men was legalized, with the age of consent being 19. Same sex relations were never illegal for females in South Africa. In May 1996, South Africa was the first jurisdiction in the world that gave protection to the LGBTQ+2 people with law 9(3), a law that disallowed any kind of discrimination on race, gender, sexual orientation, and any other ground. Same sex marriage was "legalized" in South Africa in 2006.

The Netherlands Trans Turning Point

As in Finland, The Netherlands has been a heavy supporter of the LGBT Q+2 community. Yet when it comes to some gender minority progress there is still not as much for trans folks, and this group remains stigmatized. This type of mindset makes it difficult to live the way you want, but with the passing of human rights laws there can be improvement.

In December 17, 2013 the Dutch Senate approved a bill for transgender citizens to legally change their gender on their birth certificate and any other documentation. Such changes can be made without even having to undergo sex-reassignment surgery, as is mandated in some countries. Transgender Network Netherlands Chair, Carolien van de Lagemaat, and COC Netherland Chair Tanja Ineke saw it as one of the first victories for the transgender population in the Netherlands.

Finland

In Europe many countries have been very much against LGBT Q+2 rights and have wished to suppress them. Sarah Ahmed discusses normativity and how "queer subjects may also be 'asked' not to make heterosexuals feel uncomfortable by avoiding the displays of queer intimacy". While this happens throughout the world, Finland proves to be one country where this issue isn't as prominent. Finland is considered one of the most Queer friendly European countries. Finland legalized same sex couples in 1971 and in 1981 homosexuality was removed as an illness from its diagnostic manuals. Finland has also been advertised as being LGBTQ+2 friendly to its people and to LGBTQ+2 tourists with events and places that are promoted as such.

Pekka Haavisto LGBT Finland. A Turning Point

When it comes to certain job positions it is considered a disadvantage to come out as gay, trans, etc., especially for those gender minorities in esteemed positions such as government officials. In the Finnish Government in 1987, Pekka Olavi Haavisto, a member of the Green League came out as gay and held his government position until 1995. This was not only a turning point in the Finnish government, but in governments collectively.