



**[00:00:00.08] - Renee**

Hello. Thank you all so much for joining us. We are so happy to have you all here. And there's over 100 of you here, which we're super excited about, which is why we're now in webinars and in a new platform since you-- our last training was so popular and we are so happy that our network is engaged in learning and professional development.

**[00:00:25.09] - Renee**

So, it is Pride Week here in Baltimore, which is where MENTOR Maryland | DC's headquarters is, but it is Pride month, and as a result, we like to do an on theme professional development for you all, so today we'll be doing LGBTQ terms and trends with our guest facilitator, Clarissa Herman, returning facilitator. She was here last year and did health and mental health for girls, which is really exciting. So we are very happy to have her back. And, yeah, we're going to get started. We're going to go to the next slide.

**[00:00:59.15] - Renee**

So if you're not already aware, MENTOR Maryland | DC is an affiliate of the national Mentoring Partnership, and there are affiliates all over the US. I actually just got back from our conference where I was hanging out with MENTOR Minnesota, MENTOR California, MENTOR Texas.

**[00:01:12.01] - Renee**

So we're all over and we aim to uplift the urgency of mentoring and young people having caring adults in their lives, closing the mentoring gap. So we do that here in Maryland and DC, and that looks like this. Professional development, technical assistance, consulting, advocacy work. Join us on Capitol Hill every national mentoring month in January, at the end of the month. So. And we do that locally as well. We had youth advocacy today, a few months ago. So, yeah, if you care about mentoring, which I imagine you do, keep it up with us. We can go to the next slide Clarissa.

**[00:01:45.05] - Renee**

Oh, so webinar Logistics, we just talked about this a little bit, and I need to update this now because we're doing webinars, but there's a Q&A function. So if you have questions, please put



them into the Q&A. My colleague Dakota here will be managing the chat. And again, there's a caption option. Use the reactions, raise your hand as well so we don't lose you. And there will be a specific Q&A time at the end, but start to put your Q&A questions in there.

**[00:02:17.20] - Renee**

And then if there's anything that needs an urgent answer, we will do that.

**[00:02:25.07] - Renee**

We can move forward. So if you've met everyone with MENTOR Maryland | DC on a training, we have our standards for whenever we come together. And especially for a topic like this, this is even, you know, more important so we stand by that. Our community is open to all, and we acknowledge the many isms that is pervasive in our society, in our country, which is why we talk about things like this. So here at MENTOR Maryland | DC we work to stand up to them, and especially in the context of doing it for our young people. Right? So we acknowledge that that's how we're approaching our work and that we approach it. You know, we all do it differently and things like that.

**[00:03:02.18] - Renee**

So we aim for you all to share openly and listen even more openly. Be generous with your assumptions, and don't be afraid to ask genuine questions like, please definitely don't. Clarissa is a great question answer-er. So this is an opportunity to ask your questions, no matter what your role here today. Be a host, you know, be kind in the chat.

**[00:03:25.13] - Renee**

Again, we are aiming to create a learning space, so a brave space where if we feel uncomfortable or hear something that we don't understand, that we slow down and challenge those and sit in that discomfort. Again, we want this experience to be supportive and educational, but also fun. So we hope that you will be present with us and know that that is welcome. And then, as we always say, no fixing, saving, advising, or correcting of each other, unless, of course, someone has asked for that. So be mindful of how we interact with each other. If any of the staff here at MENTOR Maryland | DC, or our facilitator, Clarissa, feel as though our community standards have been violated, or if you feel so, please reach out to us, and we will either follow up immediately, if need be, or after the webinar to address and ensure



that, you know, we've not left any harm here. So I'm going to pass it now to Clarissa. I believe that's my last slide, so we're jumping right in, guys, and again, keep the chat lively. Q&A, we got reactions. Raise your hand. And yeah, we're going to get started.

**[00:04:33.23] - Clarissa**

Cool.

**[00:04:34.08] - Clarissa**

Thank you, Renee. Are we doing polls now? Are they already happening?

**[00:04:39.23] - Renee**

We can do it now. Do you want to do the poll now?

**[00:04:42.12] - Clarissa**

Sure!

**[00:04:43.03] - Renee**

Whenever you tell me to do it.

**[00:04:44.08] - Clarissa**

Yeah. Where everybody's coming in, what their level is, so.

**[00:04:49.08] - Clarissa**

Hello. Hi. My name is Clarissa Herman. I use she/her pronouns. I'm going to do a little bit more of an intro on the next slide, but thank you for being here. I can't see any of you, but I know you're out there, and I just really appreciate that you're here on a Friday morning, showing up to



learn about LGBTQ stuff for the young people that you're supporting. So we have a couple polls here. Just curious as to, like, where you're coming in, what level you're at, who you're working with. And I'll go over a little bit about what we're going to cover today. So I'll tell you who I am and what my qualifications are and a little bit about me. Then we're going to get into definition. So the first section of this training is going to be, like, really, really basic, just like entry level 101. What does the "L" even mean in the LGBTQ? Really basic. We're going to talk about pronouns, how to use them, what some of those different words are. Then we're going to have a body break.

**[00:05:52.17] - Clarissa**

I did cut it to three minutes for a body break. If you need five, that's okay. But we're going to do three minute body breaks so that we have a lot of time for questions at the end.

**[00:06:02.02] - Clarissa**

The second section is going to be historical context, current culture. We're going to get a little bit academic. So we're going to go from 101, and then we're just going to skip 201, go straight to the 300 level. We'll have another body break. And that's a great time to, like, stand up and stretch or get a drink of water or more coffee or, you know, eat a banana, whatever you need. And then at the end, we're going to get into some practical skills for supporting LGBTQ youth. We'll talk about misgendering and dead-naming. If you don't know what those words are, totally fine. I'm going to define them for you. And we'll talk about repairing after a mistake and how you can model being an ally or an advocate as an adult. So.

**[00:06:46.13] - Renee**

So we just hit 100 participants in the poll, which is my personal goal. So I'm going to end the poll. So. And then everyone should be able to see the results. Do you see them, Clarissa?

**[00:06:58.18] - Clarissa**

I do see them. This is excellent. I am really glad that we do have some beginners here because the first section is for you.



**[00:07:10.17] - Clarissa**

Okay. All right. Looks like almost everybody is currently working with LGBTQ youth, which is great. I'm really glad that you're here. We're going to get into the weeds a little bit, and I'm going to teach you some stuff that you can totally use as a flex for when you're interacting with them. All right, I'm going to close it.

**[00:07:32.17] - Renee**

Yeah, I got it.

**[00:07:34.00] - Clarissa**

Okay, cool. Thanks. All right, so there we go. There's my picture from when I had brown hair, my name is Clarissa. Clarissa Herman. I use she/her pronouns. I am the owner, educator, and coach at my business: Online Sex Ed, LLC. I have a background in adolescent sexual health education. My home based business is in St. Paul, Minnesota, and my particular home and neighborhood resides on stolen Dakota Wapakute land. My social identities, some of them privileges and sites of oppression include I'm white, I'm gender nonconforming, I identify as a woman, I'm a parent, I'm cis passing, I'm able bodied, I'm housing secure. There's been some debate among my students as to whether or not I'm straight passing, but they haven't come to a conclusion yet, so I'll just leave it up there. I am queer and I have CPTSD. My professional background includes I got my start in the field with sexual and domestic violence crisis counseling. Then I did HIV education with Red Cross. I did a couple of years in the us peace corps, actually with Renee, where I was doing a lot of family planning education, HIV education, and gender education. Then I got my master's degree in sexuality and sociology from San Francisco state.

**[00:08:52.16] - Clarissa**

I did a few years in full spectrum birth work as a doula, and currently I am doing a lot of adolescent sexual health education, mostly in middle schools. But I do also teach high school and offer private lessons. I offer professional development trainings like this one for educators, care providers, and youth serving organizations, and I also offer relationship coaching for grown ups. I do want to emphasize that my story is different from your story and you know your kids best. Like you know the young people who you are working with best. If something from this training doesn't fit with your work or the young people that you work with, please feel free to discard it or ask a question about how it might fit better in your particular context. I also want to



emphasize that I am just one of many experts on sexuality and LGBTQ issues. I'm also just like one gay person. There's a lot of complexity, there's a lot of nuance, and there's a lot of opinions in and about the LGBTQ community. So if you have a different experience and you want to offer that in the chat, I do welcome that.

**[00:10:01.05] - Clarissa**

I really like co-creating knowledge. So please feel free to offer what you know in the chat, especially if somebody asks a question and I don't know the answer to and you know the answer, you can go ahead and answer it. So just a little heads up about the content. We are going to talk a little bit about anti LGBTQ legislation and hate crimes um, we're going to talk about homosexuality and religion. We're going to talk about the gender binary, um, and patriarchy and white supremacy. Who would I be if I didn't? Um, I'm going to talk a little bit about cosmetic intersex genital surgery. And these might. These topics might feel challenging for you. They might not. They might. If you need a regulating break, please take it. This is your permission to take breaks as you need them. Both the slides and the recording will be available probably within the week, so do feel free to take that if you need it.

**[00:10:56.18] - Clarissa**

So why are we doing this training today? Well, it's June. It's pride month. So we are on theme here, but some more context about why we have some urgency around these issues.

**[00:11:09.24] - Clarissa**

The ACLU is currently tracking 515 anti LGBTQ bills in the United States this year. 30 of them have already been signed into law. 75 bills-- anti LGBTQ bills passed and were signed into law last year. The number of anti LGBTQ bills tripled between 2022 and 2023. The chart between, like, 2017 and 2024 is staggering just how much they really have just exploded in the last few years. As a result of the hateful rhetoric and legislation that we are seeing, the FBI reported a 14% increase in hate crimes based on sexual orientation and a 33% increase in hate crimes based on gender identity for 2022, which is the most recent year we have data for.

**[00:12:01.02] - Clarissa**

In states that have laws that restrict LGBTQ rights, we are seeing hate crimes at K-12 schools more than quadruple in 2023. Canada. I'm sure you all heard about this. Canada issued a travel



warning for its LGBTQ citizens who are traveling to the US, basically telling them, hey, be really careful. It's not a safe place for you to go. And also, in 2023, HRC, the Human Rights campaign, declared a national state emergency for LGBTQ Americans. Oh, that list made me a little emotional.

**[00:12:34.05] - Clarissa**

We're having a moment right now. It's not all awesome. There's some, you know, good sides and bad. We're going to talk a little bit about how we got to this moment, but it is definitely a backlash to increased acceptance and increased diversity. So, you know, goods and bads there. But let's. Let's jump right in. So we are going to just break down the acronym. Where'd the acronym come from? The acronym LGB first started being used in the 1980s when the lesbian, gay and bisexual community started to become a community. After the Stonewall riots in 1969, queer people, lesbian, gay, bisexual people really did start to come out a little bit more and started to be more of a cohesive community. That especially had political power is kind of where we started getting this acronym from. It was a way for people to shorten it as a community, so it has expanded a lot since then. Now we have LGBTQIA2S+, and here's what all of those letters mean. So the "L" is for lesbian, generally understood to be women who are attracted to women. The "B" is for bisexual. We came up with bisexual back when we were, like, more staunchly stuck in the gender binary.

**[00:13:55.12] - Clarissa**

But generally, it's people who are attracted to more than one gender. The "G" is for gay, generally understood. Originally understood to be men who are attracted to men. However, that word has also expanded to be more of an umbrella term for just queer people. Women can also be gay. The "T" is for transgender, which is people who identify with a different gender than the one that aligns with the sex they were assigned at birth. We're going to talk about that if that got a little in the weeds for you. The "Q" has two of them. There's queer, which is just sort of an umbrella term for not straight and questioning. There's a lot of people out there who aren't sure if they're queer or if they belong in this community or not. So we have the "Q" also standing for questioning. The "I" is for intersex. We're going to talk about that in a couple of slides. The "A" has three words. We have asexual. So people who do not experience sexual or romantic desire. Aromantic, people who do not experience romantic attraction. And ally, so all of the straight people who support the LGBTQ community are included in the "A".

**[00:15:03.02] - Clarissa**



"2S" is for two spirit. We talk about this in a little bit, but two spirit is a gender identity exclusively used by indigenous North American, Native Americans that is understood to be people who embody both masculine and feminine energies. And then the "+" is for additional queer or non conforming identities that are not in this acronym. So that's the acronym.

**[00:15:31.14] - Renee**

Clarissa. Somebody say that "2S" is, like, a specific cultural term?

**[00:15:37.23] - Clarissa**

Yes.

**[00:15:40.07] - Renee**

So would it be applied to other groups besides the groups that you mentioned?

**[00:15:43.20] - Clarissa**

Besides what?

**[00:15:44.22] - Renee**

Besides the groups that you mentioned. So it wouldn't be applied outside of that cultural group, correct?

**[00:15:48.23] - Clarissa**

Yes. Yes. Two spirit is a gender identity reserved for indigenous native American people who have a gender identity that embodies both masculine and feminine. So it's not for. It's not like a gender identity that anybody can just choose or identify as. Did that. Is that clear? Okay.

**[00:16:09.17] - Renee**



Yes. No. Thank you. Just wanted.

**[00:16:13.07] - Clarissa**

Okay, the first thing we're going to. So we're going to get into, like, sexual orientation, sex assigned at birth, biological, and how all of these are different and how they work.

**[00:16:21.02] - Clarissa**

So sexual orientation and attraction is which genders you're attracted to physically, sexually, emotionally, romantically. Some people really do parse these all out and have a romantic orientation. A sexual orientation, maybe an emotional orientation.

**[00:16:38.22] - Clarissa**

Your sexual orientation becomes apparent. Late childhood, early puberty, sort of when your secondary sex characteristics start to turn on during puberty is when sexual orientation becomes apparent. And sexual orientation is internally driven, so it is not dependent on experience, which means that a person can know their sexual orientation without ever having been in a romantic or sexual relationship of any kind or specifically with a person of that gender. So it's internally driven, not dependent on experience. It's also not contagious. There's a theory called social contagion theory that's having a moment right now, which is the belief that young people see other queer people and think it's cool and want to be queer themselves. But the social contagion theory doesn't hold water. So being queer or having an LGBTQ sexual orientation is not contagious.

**[00:17:41.13] - Clarissa**

Coming out is the lifelong process of communicating to people, either verbally or non verbally, your sexual orientation. So we live in a heteronormative society. So heteronormative means that we assume people are straight, so straight people don't have to come out. Queer people do have to come out, because otherwise they are assumed as straight. So coming out, the process of coming out is just a lifelong process of communicating to other people what your sexual orientation or gender identity is, especially if it does not align with dominant culture as straight and cisgender.



**[00:18:24.21] - Clarissa**

These terms, allosexual versus asexual. So an allosexual person is somebody who does experience sexual desire. Asexual is a person who does not experience sexual desire. And then down here at the bottom are just a handful of sexual orientations that I had off the top of my head. There is a wiki, an LGBTQ+ wiki, that I have linked in the slide notes. I work with middle schoolers, and middle schoolers are one of the groups that are at the forefront of diversifying sexual orientation and gender identity, and they pretty regularly tell me that they identify as a sexual orientation or gender identity that I have never heard of.

**[00:19:06.21] - Clarissa**

So if that happens to you, there is a wiki that you can look up what identity they are and it will explain it to you. It's very, very helpful. But some of some identities, homosexual, heterosexual, pansexual, and bisexual are sort of like a Venn diagram. There's disagreement about how much it's a circle or not, but pansexual with the word pan would be attracted to all genders.

**[00:19:32.06] - Clarissa**

Demisexual is in between allosexual and asexual. So demisexual is a person who relies on building a strong emotional bond before they feel sexual attraction and then queer. And, yeah, there are a lot more sexual orientations than the ones that I've listed here. This is just a little starter pack.

**[00:19:57.05] - Renee**

Clarissa, we have a question.

**[00:19:58.14] - Clarissa**

Yeah.

**[00:19:59.15] - Renee**

What about fluctuating? So those who may move from one to the other throughout their lives as they age or gain experience?



**[00:20:07.18] - Clarissa**

Yeah. Something that I'm going to talk a little bit about later is how much we are starting to understand the fluidity of sexual orientation and gender identity throughout the lifespan. And that's something that I think the younger generation is doing a great job of moving forward. We're going to talk a little bit more later about just how sexual orientation and gender identity. We are coming to understand that they are plural, that there is a lot of space and fluidity there. So once you have a sexual orientation, that doesn't mean that that's the sexual orientation you'll have for the rest of your life, or your gender identity. These things are changeable about yourself, just. Just like any other aspect about yourself is, is changeable throughout your lifespan. Right. We're different people throughout the span of our lives, and that includes sexual orientation and gender fluid or gender identity. Let me know if that cleared it up or if you have more questions.

**[00:21:09.18] - Clarissa**

So sex assigned at birth. The next slide is about biological sex and what that means. But sex assigned at birth is the sex that the care provider who, you know, helps deliver you puts on your birth certificate is generally, that's the sex assigned at birth. Now, biological sex is on a spectrum, and biological sex is based on four main physiological factors. So your genital expression, which is just what your genitals look like. And that's the primary indicator that medical care providers use to assign you a sex at birth. Right. When you're born, if they see a penis, they'll put male on the birth certificate. If they see a vulva, they'll put female on the birth certificate. If there are ambiguous genitalia, they might put unknown. That's a, it's, that's a sticky situation.

**[00:22:01.03] - Clarissa**

Other things that your biological sex is based on are your hormones, your chromosomes. So your sex chromosomes, right. We understand that sex chromosomes, XY results in the penis package, XX results in the vulva package. But there are other sex chromosome options. There's XXX, there's XXY, there's XO. And those will all result in different genital expressions or hormone expressions or different secondary sex characteristics. Secondary sex characteristics? Caption transcript's gonna have a hard time with that. Secondary sex characteristics are the physiological characteristics that people develop when they go through puberty. So, broadening shoulders, broadening hips, coarse hair in different places, voice changes, those are secondary sex characteristics.



**[00:22:53.03] - Clarissa**

17 states allow an x, so they have a third option allowed on birth certificates. Maryland is not one of them. Neither is Minnesota, actually. So in Maryland and in Minnesota, if you want to change the sex that's listed on your birth certificate, you have to either have a court order or you have to have a letter from a medical provider that confirms that you have had reconstructive surgery that's not 18.

**[00:23:23.16] - Renee**

Is that true in Maryland? I thought I knew somebody that had x on their driver's license.

**[00:23:27.12] - Clarissa**

Yes, it's different. So, in Minnesota and Maryland, you can have x on your driver's license but not on your birth certificate.

**[00:23:35.03] - Renee**

But you can change your birth certificate after the fact is what you're saying if you provide that information.

**[00:23:41.05] - Clarissa**

Yes, but there are 17 states that just allow parents to choose a third option when their child is born, if they are choosing to like not to sex their child. And interestingly, the American Medical association, as of a few years ago, this is not terribly recent, recommends removing the sex designation altogether. Race used to be listed on birth certificates, and it created opportunities for discrimination. And the American Medical association believes that sex assigned at birth, listed on the birth record is now also creating opportunities for discrimination, and they're recommending removing it, that it just doesn't serve the function that we once thought it did, because, again, your sex assigned at birth is based on just what your genitals look like when you're born.

**[00:24:33.11] - Clarissa**



Okay, the next slide has an image of that's called the Quigley scale, that has images of the spectrum of genital expression. So heads up, it's a cartoon. So, biological sex, like I said, is based on those four factors, hormones, chromosomes, secondary sex characteristics, and your genital expression.

**[00:24:56.17] - Clarissa**

Genital expression is how analogous tissues in utero react to chromosomal information. So that means that in utero, all of these tissues are made of the same stuff right, so the glans of the penis is made of the same tissue as the clitoris. The scrotum is made of the same tissue as the labia. The ovaries and the testes are made of analogous tissues. They react to chromosomal information. XY will result in a number one, XX will result in a number six. And then there's in between. There's a spectrum. Biological sex is on a spectrum. And so intersexism is as common as red haired ism. Redheaded-ism. There might be a word for that.

**[00:25:49.02] - Clarissa**

Intersex people are about as common as redheads, which is pretty common. And it's not all, you know, not all intersex people have what we would call, like, ambiguous genitalia. There's a lot of different ways to be intersex, but this Quigley scale is generally how care providers are currently under-- this is about all they're using to determine intersexism. And something that's important to know is that surgery to cosmetically alter the intersex genitalia of infants is legal and standard practice in all 50 states. California passed a resolution that condemned the surgeries, but they did not outlaw them. When an infant or a child is born who has ambiguous genitalia, somewhere between two and five, usually, most often, the care provider will recommend cosmetic surgery.

**[00:26:47.18] - Clarissa**

There's a difference between cosmetic surgery and functional surgery. Right. Sometimes genitals need surgery to help them function, but a lot of times, it really just is cosmetic. And the intersex community is very against these surgeries. Just in the last few years, they have been able to win at least access to their medical records so that they can see if these kinds of surgeries were performed on them.

**[00:27:17.01] - Clarissa**



But in general, these surgeries are not necessary, but they are standard practice, and that is still happening. So we looked at sex assigned at birth, which is different than your biological sex.

**[00:27:31.22] - Clarissa**

Biological sex takes into account all of those different factors, hormones, chromosomes, etcetera. Sex assigned at birth. That's male/female. Right. And so your sex assigned at birth isn't. That's an external assignment. That's just somebody looking at your genitals when you were born and giving you male or female without really knowing whether or not you are male or female. Because a lot of the way that intersexism expresses itself is invisible.

**[00:28:03.02] - Renee**

So when we say assigned, I mean, like, literally assigned, as in, like, it's just written on your birth certificate.

**[00:28:08.05] - Clarissa**

Yeah.

**[00:28:08.19] - Renee**

Like, what else? I mean, besides, like, the social stuff, is. Is that assignment on your birth certificate going to affect immediate care you're getting as a baby? Like, does that make sense, what I'm asking?

**[00:28:20.17] - Clarissa**

Like, whether or not you're assigned male or female, does that.

**[00:28:23.12] - Renee**

Right. So I guess, like, wait for, like, babies and stuff. They're going to be compared to, like, height charts and stuff. Right. So if I'm assigned female, I'm going to be compared to the female



information. Is that like, really the kind of immediate health like implication there with assignment at birth?

**[00:28:39.06] - Clarissa**

Yes. Yeah. So as soon as you are born and assigned a sex, you get put into a group of either boys or girls. And then every time your parents take you to the doctor for a well, child visit, they give you growth charts that are based on all boys and all girls. And these. Oh, they literally give you a BMI chart for babies, which is these growth charts. I have a lot of problems with them. They lump all babies. They lump all boys regardless of, you know, birth weight, gestational like, whether or not they were term or not, what kind of feeding they're doing. They just lump all boys and all girls into the same growth chart, and they print them out for you and give them to you at every single visit and tell you whether or not you're doing a good enough job feeding your baby. And they. You get a percentile. So you're in the 25th percentile, you know, 95th percentile, etcetera. But, yeah, that's one of the ways that it just immediately affects you as an infant is you get put on these growth charts and your parents will receive either positive or negative feedback from the pediatrician based on where you are hitting at that growth chart.

**[00:29:59.15] - Clarissa**

Another thing that really bothers me that I'll get into is just like, clothing for infant girls is tighter, is so much tighter than clothing for infant boys. And it just baffles me that we need to put infant girls in tight clothing when they're, when they're four months old. But that's a personal irritation that I have.

**[00:30:24.14] - Clarissa**

Did that answer your question?

**[00:30:25.09] - Renee**

Clarissa has a baby, guys. Yes, it did. Thank you.

**[00:30:28.21] - Clarissa**



Yeah, you're welcome.

**[00:30:31.18] - Clarissa**

Okay, so gender identity, your gender identity is your internal understanding. Gender. And actually, your gender identity starts developing really young. So kids start recognizing gender differences in society around the age of two. And by their third birthday, most children can label their gender. And by age four, most kids can describe their gender identity, and they have a stable sense of it. Now, gender identity may or may not align with the sex you were assigned at birth.

**[00:31:06.17] - Clarissa**

Culturally, we understand that the gender identity that aligns with male is boy or man, and the gender identity that aligns with female is girl or woman. But we're going to talk a lot about this later. But gender is constructed. Gender is constructed by the person who has that gender and by society. So a person's internal gender identity may or may not align with the sex they were assigned at birth. Cisgender is a word to describe people who identify with the gender that aligns with the sex they were assigned at birth. An example of that is a person who was assigned male at birth identifying as a man or a boy, or a person who was identified, or who was assigned female at birth identifying as a girl or a woman.

**[00:32:00.05] - Clarissa**

Transgender is a person who identifies with a different gender than the one that aligns with the sex they were assigned at birth. It does. I know it does get a little complicated, like all the words I'm saying, so let me know if that was not clear. There are many, many, many gendered identities. There are so many gender-- I just checked the wiki last week and it's pages and pages of gender identities, which is amazing. So these are just some of them. These are just like ten of them. Agender would be, you know, not having a gender genderqueer, generally, just not cisgender. Gender fluid. You know, being flexible and fluid about your gender, your gender, like a person who identifies as having a changeable, fluid gender. Transgender, cisgender, non binary. A gender that is outside of the outside of man or woman. Xenogender is an umbrella term for non binary gender identities that cannot be, like, fully described through their relation to concepts typically used to describe gender, such as male, female, woman, man, masculinity, femininity, androgyny. So xenogender or xenonity is gender descriptors that are taking place completely outside of the gender identity, not in relation to masculinity or femininity.



**[00:33:25.15] - Clarissa**

Masculine of center is a gender identity often used by women who identify as being very masculine or masculine of center. Gender expansive. That's a gender identity where you have an expansive gender that goes beyond masculinity or femininity. And then two, spirit, we talked about that a little bit ago. Indigenous Native Americans who embody both masculine and feminine qualities or roles.

**[00:33:56.02] - Clarissa**

Now, your gender identity is different from your gender expression. Gender identity is internal. That's your internal understanding of your gender. Gender expression is your external presentation of your gender. It's how you communicate your gender to other people. And it can include the clothes that you wear, the hairstyle that you have, your speech or your behavior, mannerisms. And we're going to get a little bit academic here. But generally, gender scholars and theorists have agreed that gender is relational, which means that gender takes place in relationships. You need to--gender happens between people right. When the way that gender identity or the way that gender starts out is-- is cultural, is through the way that you are socialized when you're a very young child, you know, it's your parents and your teachers and the other adults around you saying, you know, boys do this, girls do this, boys don't do that, girls don't do that.

**[00:35:01.17] - Clarissa**

And as we get older, we continue to either affirm or police gender for each other. So gender happens between people. And there is. There's a. There's a popular gender scholar named Judith Butler who writes about gender as performative, which is basically that gender is a performance that we put on for other people. This is. This is a theory. This isn't like fact, but this is. This is a theory that gender is the way that we express our gender to other people, is a performance that we're putting on. And gender expression is a way to affirm your--your gender identity, your internal understanding of your gender. And gender expression, just like gender identity, can be very fluid, right? You might not always express your gender in the same way from day to day, and gender expression may or may not correspond to your internal gender identity and/or your pronouns. We're going to talk about this in a couple of slides. But looking at someone's gender expression, looking at the clothes that they're wearing or the hairstyle that they have, does not necessarily tell you the gender identity that they have or the pronouns that they are using.



**[00:36:19.15] - Clarissa**

So even if you see someone before you who is wearing a dress and high heels and makeup, that does not necessarily mean that that person identifies as a woman or that they use she/her pronouns. And, you know, other examples of this as well. Somebody who is dressed as a mixture of masculine feminine clothing doesn't necessarily mean that they identify as nonbinary or as androgynous and use they/them pronouns. So all of these things are part of somebody's entire identity, but they are separate and not necessarily the same. And you can't take one piece of information and make assumptions about other parts of their identity.

**[00:37:01.20] - Renee**

Clarissa, we have a question.

**[00:37:03.00] - Clarissa**

Yes.

**[00:37:03.17] - Renee**

Is there a difference between gender expression and expressing your sexuality externally?

**[00:37:17.04] - Clarissa**

I think so, because they're expressing two different parts of your. Not two completely distinct, separate parts, but two different parts of your identity. So how you express your gender, you're expressing an internal understanding of who you feel like you are with your gender. As that happens culturally or societally. Your sexual orientation is about who you are attracted to, who you want to be in relationship with, whether that is like sexual, physical, romantic, etcetera. But I think that you can express your sexual orientation differently and then you can express your gender. But if people have other ideas about that, I'd love to hear them. That's a really interesting question.

**[00:38:07.07] - Renee**



Yeah. I mean, Clarissa, would you say that there's, like, micro cultures. Right. For sexuality and for gender identity. Right. Like, there's a, like, for each of those letters. Right. There's, like, a. Right. Like a culture of it. And how these people communicate culturally and kind of externally when we talk about sexuality, externally, like, that's like the culture of people who may fall under that identity, right?

**[00:38:34.08] - Clarissa**

Yep. Absolutely. And there are a lot of different ways that people choose to communicate their belonging to one of those micro-communities or one of those micro-cultures, like, through their hairstyle or through the way that they talk or through certain clothing that they wear. Excuse me.

**[00:38:51.03] - Renee**

Empath said, "bi person here, we joke about having the bi, bob."

**[00:38:57.02] - Clarissa**

Yeah. I think, like, I have never been in a room with queer people where, like, somebody has a really bad haircut. Like, queer people have generally have pretty excellent hair and very long term, like, intimate relationships with their hairstylists, myself included. Yeah. Thank you. Thank you for that addition.

**[00:39:19.19] - Clarissa**

So up here, this is the gender unicorn OG people out there will remember the genderbread person. This is an evolution of the genderbread person. This is not a perfect tool. Right. It does rely a little heavily on the gender binary, but this is still a good tool for introducing how all of these concepts or how all of these parts of your identity are separate. And so how it worked, I didn't know how it worked when I first saw how it works is there's all these, like, all these lines that have, like, a circle on the left side and an arrow on the right side. And as you go through the prompts, you place a little mark on how much or not at all you feel like those words. Like, you identify with those words. So you would, with the first line, you would, you know, think about female, woman, girl, and you would place a little x somewhere on that line.



**[00:40:15.16] - Clarissa**

Now, again, it's not a perfect tool. I like, for me personally, I do identify as a woman. I do not identify as female that it makes me feel like creepy crawlies. And so it's not perfect, but this is a good, like, it's still a. It's still a useful tool, especially with young people. I use it, like, with fifth and 6th graders, where we're just starting to get into what some of these are, and they're just starting to develop their identities around this kind of stuff. So this is available publicly. There's the websites on there. It's, you know, it's free. It's an educational tool. Just wanted to show it to you. All right, last thing we're going to talk about before we have a break is pronouns. Pronouns are the parts of a sentence that you use to describe someone when you're not using their name. Right. She/her, he/him, they/them, xe/xir. What's important to know about pronouns is that they are descriptive. They are not defining. So they can help describe someone and affirm someone's identity, but they can't define it or indicate it. By which I mean: someone who uses she her pronouns may not identify as a woman or a girl.

**[00:41:26.24] - Clarissa**

Someone who uses they them pronouns may not identify as non binary. Right. Some non binary people don't use they/them pronouns, and some cisgender people do use they them pronouns. And so that's an important thing to know. And then gender expression also does not necessarily guarantee pronouns. So the only way to know what pronouns someone is using is if they tell you or if you ask. So looking at somebody, you cannot know which pronouns they're using just by looking at them.

**[00:42:00.03] - Clarissa**

Cisgender people doing pronoun introductions normalizes it. I have been in many rooms where I am the only person sharing my pronouns, and that is fine. That's completely fine.

**[00:42:12.12] - Clarissa**

Gender neutral pronouns, like including the singular they/them, have been in use since the 14th century. This is not new. We've been doing, like, Charles Dickens, Geoffrey Chaucer, and William Shakespeare all used the singular they/them it all. We only stopped doing it in the 17th century when everybody got really obsessed with Latin, and Latin only had gendered pronouns. So we were like, well, we should do that because Latin is the best. So the media started using he as their default pronoun instead of the singular they/them.



**[00:42:45.20] - Clarissa**

Some people use multiple sets of pronouns. This is called rolling pronouns. If somebody has rolling pronouns, you should use both sets. So, for example, I have a friend named Charlie. We went to a movie. Charlie uses she/they pronouns. Charlie likes to sit in the back rows, so she led us to the back row. But then they decided that they wanted to go get a bag of popcorn. So she went and got popcorn. She let me share it, and they had a great time watching the movie, you know? So that's how you use rolling pronouns. I just came up with that. Sorry, that was.

**[00:43:21.22] - Renee**

I heard your accent, too you said "bag, bag of popcorn." So Matthew asked, so, for rolling programs or pronouns, is it like we're trying to switch between equally. Like, how do we. Do we have to think about that? Like, how we're using both?

**[00:43:37.20] - Clarissa**

Yeah. Okay. This is so individual. So some people, when they have rolling pronouns, they'll put the pronoun that they. That they have a slight preference for first. But that's not true for everybody. Some people really do feel, like, equally drawn to both pronouns. So I would suggest trying to make it about equal. But it's, you know, you don't have to worry about doing like every other. Like, making sure that you're switching every other pronoun. Um, just generally try to include both when you're talking about somebody who uses rolling pronouns.

**[00:44:13.20] - Renee**

Adeola said that--who is nigerian, says Yoruba has no pronouns. Everyone is they.

**[00:44:19.08] - Clarissa**

There you go. That sounds nice. Um. Oh, shoot. What was I going to say? Nope, it's gone. It's gone forever.

**[00:44:30.17] - Renee**



Well I have one more thing for you. So someone wrote, some men and women who have struggled with getting employment admit that they pretend to have a specific orientation to sustain their income and livelihood. E.i. In the past. Stylist, barbers, truckers, although not as taboo now, is this--not sure if this is different from performative.

**[00:44:49.09] - Renee**

What would you say? That's, like, performative expression? I guess.

**[00:44:53.20] - Clarissa**

So gen-- so gender as performative is--gender is performed by everyone, regardless of whether or not they are cisgender, transgender, or non binary gender. Gender is just something. Gender is. Gender as performative is just something that we do, something that everyone does as a way that we communicate our gender is just by doing it performatively, by putting on clothes, speaking a certain way, things like that. So people even, you know, truckers who are, you know, dressing a certain way and talking a certain way and walking a certain way, they are performing a certain gender. They're, you know, we would understand them to be performing masculinity. And I want to be clear that performing gender isn't, like, it's not a bad thing. It's just. It's just how we do it, is what Judith Butler would say. It's not necessarily a bad thing or a thing to be avoided. It's just how we communicate. Gender is a performance. Was that clear?

**[00:45:59.07] - Renee**

Yes. Okay. And then, Kylie, I saw your question in the chat. Can you put it in the Q&A? I think Clarissa is going to address it, but.

**[00:46:06.21] - Clarissa**

Yeah, so we used to talk. We used to use the acronym PGP for pronouns as per preferred gendered pronouns. So if you're, like, a little bit older school, you might have heard of preferred pronouns. We are no longer using the word preferred to describe pronouns because pronouns are a really integral part of someone's identity and a really important way to affirm their identity. So we've now switched the first "p" to personal. So someone's pronouns are not preferred, they're not optional. They are personal and a really important way to affirm someone's identity.



**[00:46:40.16] - Clarissa**

Neo pronouns are pronouns that are just less common. So this would be like Ze/zir, Xe/Xir, Sie/Hir. These are, all, these specific examples are all pronounced very similarly. And so neo pronouns are not necessarily new. Like, they're not brand new. They've been around for a few decades, but they're less common. So we call those neopronouns. I have a chart on the next slide that has some examples. And then when someone changes their pronouns, we're going to talk about this at the end, but when someone changes their pronouns, practice using them. You can practice in your head, you can practice at home, in the mirror, you can practice with other people that they're out to. And again, we're going to talk about this at the end, but there is a little bit of a transition when someone changes their pronouns. So practicing is a really great way to get good at doing it and help them help affirm their identity. Does. Did I answer Kylie's question? Is everyone still there?

**[00:47:42.24] - Renee**

Oh, so Kylie said "is it a place to ask a person what their pronouns are upon meeting them, or should that be left up to the person to disclose if they are confident?"

**[00:47:51.06] - Clarissa**

Yeah. A really good way to handle that situation is to just introduce yourself with your pronouns and then see if they introduce themselves with their pronouns. Say, hi, I'm Clarissa. I use she her pronouns, and then they can choose to disclose or not. And if, like, if they go first, you can still introduce yourself with your pronouns, and then if they want to disclose their pronouns, they can, like, chime in if you like. Does that answer the question?

**[00:48:24.14] - Renee**

Yeah. No, that is simple, but great advice. I never put that together before, but, like, yeah, that makes sense. It's so easy.

**[00:48:31.08] - Clarissa**

It's so easy. That's the thing with a lot of this. It's pretty easy. So here's. This is from them. Here's just a little chart. Something that I do think is useful to know is that the reflexive version of the singular they/them is themselves, because we're talking about one person, so we don't say



like themselves. So themselves is the reflexive conjugation of the singular they them. And then we have some neo pronouns on here. So Ze/Zir/Zir/Zirs/Zeself, Xe/Xem/Xir/Xirs/Xerself, Sie/Hir/Hir/Hirs/Hirself. And, like, for sure, those ones take more practice. And I actually, in the slide notes, there's a couple of websites where you can practice neopronouns. So those will be in the slide notes when you get them.

**[00:49:19.05] - Clarissa**

And then this is the-- I just put this together last night because I think this is helpful about how all of these things are different and whether or not they are internally or externally driven. So your sexual orientation, that's internal. Your sex assigned at birth, that's external, right? That's just the care provider looking at like if your parents did the prenatal genetic testing, they might be looking at your chromosomes, but if they didn't, they're just looking at your genital expression. So that's an external part of your identity. Biological sex, that's internal, which means that, like, it really, really can't be known. Like, it's really, really difficult to know your biological sex unless you've looked at your sex chromosomes, your hormone levels, your genital expression, and categorized all of your secondary sex characteristics.

**[00:50:05.23] - Clarissa**

Gender identity, that's internal. It's your personal construction of gender.

**[00:50:09.13] - Clarissa**

Gender expression. Again, that's external, and your pronouns are internal. That's--that's like an internal feeling or decision that you have to the words that you want other people to use to describe you aside from your name.

**[00:50:24.21] - Clarissa**

Now we have a body break. Cool. Okay, so we'll come. We'll come back at 10:50, 11:57am. Yep. Nailed it.

**[00:50:39.03] - Renee**



Yes. Go right ahead, y'all. I'm seeing some questions in the chat. Please move them to the Q&A. We'll answer some as we go along and save some for the end, but that's just so we don't lose your question. So if your question's not answered immediately, know that we will have time at the end.

**[00:50:54.17] - Clarissa**

I'm gonna go get a banana.

**[00:50:56.06] - Renee**

Yes. Go take your break, Clarissa. Patricia, I see your hand up. I'm happy to talk to you while Clarissa steps away during this break, but let me see where you are.

**[00:51:19.02] - Renee**

Patricia--I've unmuted you, or you should be able to share.

**[00:51:29.15] - Renee**

Carol, I see your message in the chat. It is possible to receive a certificate for this workshop. We're changing the method of how we do that so you will be able to.

**[00:51:46.05] - Clarissa**

All right, so congratulations. You have all officially graduated from LGBTQ terms 101. Now we are continuing on into our 300 level section that I do encourage you to use as a flex with the young people that you're working with. We have some really exciting facts coming up, which young people love.

**[00:52:11.19] - Clarissa**

Okay, so the first thing we're going to talk about is homosexuality and the Bible. What I-- the most important thing to know about homosexuality in the Bible is that there's a lot of contention



over the use of the word homosexuality in the Bible and how that was translated from the original Greek and Hebrew.

**[00:52:31.23] - Clarissa**

Homosexuality--that word wasn't used for the first time until 1946 in a translation of the Bible. It was, like, kind of a trans-- it was a translation that, like, didn't get a lot of press, so, like, not a lot of people read it or used it, but eventually somebody did. In 1959, a young gay seminary student challenged the translation to the Yale Divinity school. And the Yale divinity school was like, oh, yeah, you're right. Sorry about that. And they revised it. They retranslated it to sexual pervert, which was different than a homosexual.

**[00:53:12.01] - Clarissa**

So, in the Bible, there's three main, what we would call clobber, passages, or scripture verses in Leviticus, first Corinthians, and Romans that are used to discriminate against LGBTQ people on the basis of religion. And it's really happening a lot lately. And the word homosexuality in the Bible did not become widespread until 1983. An American Bible company called Biblica, they're still around. They still have a lot of money, commissioned a new translation of the Bible. Now, Bible translations are extremely expensive. It takes a long time to do them, and so they don't happen very often. We don't have new translations very often. But this American Bible company commissioned a new translation, the new International Version, in 1983. And if you were around in the 1980s, you may remember that it was a time when we were--when gay men, homosexual men, were getting a lot of hate. They were getting a lot of ostracization. That was the start of the AIDS epidemic. So there were motivations by the American--this American Bible company and American religious groups to further discriminate and ostracize gay men. Earlier translation of the Bible. So, Martin Luther's translation from 1534 used the word pedophile instead of homosexual.

**[00:54:50.11] - Clarissa**

The King James Version, from 1769, used the word effeminate in one corinthians to describe who will not inherit the earth. And there are just a lot of scholars who believe that this translation from 1983 is inaccurate and was culturally motivated. So I just want you all to know that--that it's not from the original Bible. The Bible is a very, very old text, and there is a lot of wiggle room and a lot of personal, cultural, and political motivations to how it is translated and used. There's your first fun fact.



**[00:55:32.08] - Clarissa**

The next thing we're going to talk about is gender in other cultures. So, since the beginning of recorded history, there have been more than two genders. The ancient Sumerians from ancient Mesopotamia, on their tablets, were describing a third gender, and the ancient Egyptians, in their hieroglyphics, were describing a third gender. So there have always been more than two genders since the beginning of recorded history. This map on the left is a current map of all of the places around the world that have more than two genders. Many, many cultures have three to five genders. Classical Judaism describes six genders. Buddhism describes four or five.

**[00:56:17.17] - Clarissa**

And so the two genders, man, woman, that's actually not how we've been doing things for most of time. Most cultures, many, many cultures around the world and throughout history have had additional genders. There's often a gender for men with feminine qualities or a gender that encompasses both masculinity and femininity. And these genders, 3rd, 4th, 5th genders, are often people who are revered as community and spiritual leaders. They perform special rites and religious ceremonies and are often held to be divine beings.

**[00:56:57.18] - Clarissa**

What happened was colonialism ruining a lot of good things. So colonialism, patriarchy, white supremacy, and the gender binary are inextricably linked. Like, we cannot untangle them, try as we might. But like I said, many indigenous cultures before colonialism had forms of governance that recognized women's participation in society, their knowledge, and their centrality in the spiritual life of the community. That largely ended with the colonization of gender. So colonialist powers, particularly the British, because they really just did colonize so much of the world. When they showed up in a country and colonized it, they would outlaw and criminalize additional genders in the countries that they were occupying.

**[00:57:57.15] - Clarissa**

Doing this was very. It was very useful. It was very effective. So subjugating women and devaluing femininity reinforced patriarchy, which helped to justify colonial rule. And narrowing definitions of masculinity and femininity so that only white bodies fit inside of those categories reinforced white supremacy, which, again, could be used to justify colonialism. And so, you



know, with this, defining womanhood or defining femininity as very pale, very frail, very thin, made it very easy to only fit white bodies into womanhood and femininity. And that means that they were able to cast non-white women as not feminine and often as hypersexual, which was used to justify sexual violence against them, which is an effective tool of oppression and colonization.

**[00:59:02.22] - Clarissa**

Narrowing the definition of masculinity by describing some people as some men as too feminine and others as too masculine or too aggressive, also upheld the white supremacy and justified the white supremacy of colonial men. So for the last 400-ish years, since colonialism really took off, white men have been using the gender binary in creative ways to justify their power and dominion over other cultures. The gender binary is not based in biology or physiology, and definitely not in anthropology.

**[00:59:39.14] - Clarissa**

And you all know this because you graduated from 101, where we talked about how biological sex is on a spectrum and gender is socially created.

**[00:59:49.24] - Clarissa**

Gender essentialism, which is also having a heyday right now, is the idea that there are distinct, innate characteristics that belong to each gender.

**[00:59:59.21] - Clarissa**

Gender essentialism and the gender binary was used to create patriarchy in the first place. If we have time at the end, and you're wondering how that happened, you can ask me about it, but I'm not going to go into it right now. But it is juicy if we don't get time to cover it. And you want to figure out how the gender binary patriarchy came about in the first place, it's really interesting, but what's also important to know is that before patriarchy, matrilineal and matrilineal culture.

**[01:00:30.22] - Clarissa**



So matrilineal is, you know, inheritance and names being passed along the mother's line, and matrilineal, which is where a husband would move to join his wife's family and his wife's community, that was very normal, right? Paternity is hard to establish. Maternity. It's pretty obvious whose body that baby came out of. So colonialism significantly reduced matrilineal and matrilineal cultures, which were very normal before colonialism.

**[01:01:03.17] - Clarissa**

What's been happening lately is-- so diversity among young people's sexuality and gender is exploding like you're not imagining it. There is a cultural shift that has been happening since 2020, where sexual orientation and gender identity really is becoming more diverse, becoming more fluid, and becoming more visible. And so that is. That's happening. Not very many people are studying this yet, which I do think is a shame because I think it's fascinating, but UC Santa Cruz is looking at it. I have my own ideas, but some ideas as to why this is happening is when young people, when we went under lockdown, under pandemic lockdown, and young people were spending all of their socializing online on social media as a response to the sort of contrived and fabricated version of people that they felt like they were seeing on social media, young people became very interested in authenticity. Authenticity became a buzzword, and there was a cultural push for it, especially from young people. And since gender is relational, right? It happens between people. When relating moved online during lockdown, gender expression. This is what I think. Gender expression became more-- even more internally driven, even more sort of self constructed and self focused, and it became much less surveilled and policed and societally influenced, right?

**[01:02:41.08] - Clarissa**

A big way that gender is constructed is the way that we enforce it on each other. And when young people, who are the driver, who are every generation, they are the drivers of cultural change. When they stayed home and they didn't have to interact with their teachers or their religious leaders or their, you know, their aunts and uncles, and grandma and grandpas, when they just became less surveilled. Gender identity and sexual orientation, they got to play more. They got to really start exploring gender and sexuality as fluid and changeable and plural. And during this time, it did become especially clear. It became even more clear that gender is constructed rather than innate, right-- that the social construction of gender, that theory is holding a lot more water than the gender essentialist theory.

**[01:03:32.12] - Clarissa**



The social contagion theory, like I mentioned, says that when young people are around queer people, they also start identifying as queer because it's the cool thing to do. That was actually disproven in, like, the sixties and seventies by feminist theorists. What's happening, actually, is that people have always been queer, but with social media, they are more easily able to find community and express themselves.

**[01:03:54.09] - Clarissa**

Being queer is still not an easy road. Obviously, we learned about what's going on at the beginning of this training with all of the-- with all the hate crimes and the anti LGBTQ bills, it's still not an easy road. But people have always been queer, and it is becoming more accepted. It is easier to be visibly queer than it has been in the past.

**[01:04:15.24] - Clarissa**

In response to increasing diversity and increasing acceptance of non normative sexuality and gender identities, we are having a cultural and legislative backlash that is leveraging gender essentialism, which is that belief that men and women have innate differences in their biology that create their behavior and their gender, which, again, gender essentialism is how we got the gender binary and the patriarchy in the first place. It's been discredited by anthropologists, gender scholars, feminist scholars. It's been discredited.

**[01:04:53.02] - Clarissa**

The process of socialization. So the process of, like, growing up in a gendered society, in a gender binary, disguises gender as innate or inherent when in reality, it's learned and develops over time, right. This is this is how it works. When we. When we raise a girl to be feminine, you know, we tell her, you have to wear this. You have to talk like this. You need to behave like this in order to be a girl. That's what good girls do, you know, this is how boys behave. We teach little kids how to do gender when they're so little that by the time they're adults, it seems like those are innate qualities. But really, we've just been teaching them how to do that all along. And that's what gender constructionism is.

**[01:05:39.11] - Clarissa**

Okay. I really whizzed through that. So you can have another body break to, like, process. I don't need to eat a banana for this one. So if somebody wants to ask a question, if we want to



go through some questions, we could do that. Our next section. Our next section is about four slides. And that's when we're getting into the practical stuff. But if you need to go to the bathroom or move your body, get some more water, take this time to do so, and we'll come back at 12:15.

**[01:06:12.05] - Renee**

We do have some questions for us. Will you touch on the idea of being-- I don't know how to pronounce this word "comphet," C O M P H E T.

**[01:06:23.11] - Clarissa**

Compulsively heterosexual.

**[01:06:26.05] - Renee**

Yes.

**[01:06:27.03] - Clarissa**

Yeah. So comphet, or compulsive heterosexuality, this is the idea. I mean, this works very similarly with the way that we socialize kids to do their gender, which is the way that we socialize young children to be heterosexual. A great example that just happened yesterday is I took my--my agender infant, so my infant, who does not-- they're an infant, babies-- they just look like babies, but I took them to a jewelry store to pick up something for father's day. And the person I was working with identified my child as a boy. I'm not sure why. Maybe they had a football on their shirt. I don't remember, but they identified my child as a boy. And they said, someday you're going to come in here and get a ring for your girlfriend. And I was like, what? So that's. That's one way that, like, my child is seven months old...

**[01:07:28.19] - Renee**

I don't mean to laugh. That's so crazy. Or like.



**[01:07:31.24] - Clarissa**

And this happens all the time. This happens all the time with little kids. We tease little children, little toddlers. We tease them about having girlfriends and boyfriends and crushes when they have no idea what that is. And so compulsory--compulsive heterosexuality is the idea that a lot of people who would otherwise feel queer or more queer than they do. Sort of feel like a compulsive urge to be heterosexual, because that's how they've been socialized since they were literally born. So that's comphet or compulsive heterosexuality is how normative we make heterosexuality in our culture, so that the cards are stacked against you being anything other than heterosexual and anything other than heterosexual.

**[01:08:23.04] - Renee**

Let me ask one more question. And again, folks, we will get to questions at the end, if I haven't answered yours yet, so can you speak a little more to the distinctions between the Ze/Xe/Sie like pronouns? She wrote them out. Are they related to different expressions or what? Suzanne, I can read more about this idea.

**[01:08:45.13] - Clarissa**

Yeah, so, like, Ze/Zem/Zir and /Xe/Xe/Xir as neopronouns. Those are just those. So those are pronouns that are more likely to use by people who identify outside of the gender binary. However, like I talked about, gender identity is separate from pronouns. So someone's pronouns, even if they are using neopronouns. So Ze/Ze/Zir, that doesn't necessarily indicate what their gender identity is, because that's an internal understanding that person has about their gender. And if you get close to them, you might start talking about your gender identity. While I can say that neopronouns are more likely to be used by people who have non-dominant gender identities, it's not a guarantee. And somebody who identifies as a woman or somebody who identifies as a man may be using Ze/Ze/Zir pronouns.

**[01:09:43.15] - Renee**

Yeah, that's a good point. And then one last question before I get back-- how did you handle the situation at the jewelry store when they said that to your baby?

**[01:09:53.24] - Clarissa**



So this is a person who I have a relationship with. She has been our. She's done all of our jewelry for our relationship. And then she also helped me when my grandma passed and did our inheritance jewelry. So when she said that, I. I'm like a-- I'm like a-- I'm like a brief smart aleck is my-- part of my identity. So I think I said something like, "huh, we'll see if they even have a girlfriend."

**[01:10:24.20] - Clarissa**

I'm using they/them pronouns for my baby. And, like, so that's all I said. I just said, like, "huh, we'll see if they even have a girlfriend." And I think that she sort of interpreted that to mean, like, maybe they'll be antisocial. They're, like, not able to. Yeah, but she didn't continue it. I think, you know, I'm very good at making people uncomfortable, so she didn't.

**[01:10:55.02] - Renee**

Clarissa's not afraid of conflict, like most.

**[01:10:59.10] - Clarissa**

Okay. All right, let's get. Let's keep going. Yeah, it's just so. It's so weird. People are weird about babies. Please don't be weird about babies.

**[01:11:11.11] - Renee**

Let a baby be a baby. It's the easiest part of life.

**[01:11:14.06] - Clarissa**

Yeah. Okay, so we're gonna talk about misgendering and dead naming.

**[01:11:20.20] - Clarissa**

Misgendering is when you use words-- so pronouns, descriptors, honorific, which is miss, miss, mister, misses incorrectly. So using pronouns based on appearance that that person doesn't



actually use. Using gendered words like gal, girl, mama, ladies, dude, bro, daddy. So using gendered words like that to describe somebody when that's not how they describe themselves, themselves, that would be misgendering. Or citing incorrect body parts--this is most likely to happen by medical care providers, but it's very common for gender nonconforming people to use alternate words for their gendered body parts.

**[01:12:05.00] - Clarissa**

This is why you'll see some, like, people who talk about lactation will use words like chest feeding instead of breastfeeding or body feeding instead of breastfeeding, because some people who body feed don't identify as having breasts, so they'll use chest-feeding or body-feeding. And so using these words incorrectly, using the wrong pronouns, using an incorrect gender description, is how you can misgender someone. This can also really easily happen with gendering a group of people, ladies and gentlemen, guys, which is like, so colloquially, like, cemented in Minnesota culture that I even have a hard time not using guys. But switching to folks, y'all, people, friends is a way to not gender a group of people.

**[01:12:56.02] - Clarissa**

Deadnaming is using a name for someone that they don't use anymore. This is more likely to happen with trans people or people who have changed their gender identity and who have changed their name, and they don't use their birth name anymore, or even if they have changed their name, and then it's just a former name, that can also be deadnaming. So deadnaming is just using and using someone's name that they don't use anymore.

**[01:13:24.10] - Clarissa**

And what's important to know about this is that misgendering or deadnaming someone unintentionally is still damaging. It's very exhausting to be misgendered, because every single time it happens, the person who is misgendered has to decide whether or not they're going to confront that person about it. Are they going to correct them? Are they going to educate them about their identity and about their pronouns? And are they going to possibly have to hold space for their reaction? So it's exhausting-- it happens all the time, it's exhausting. Doing it intentionally is an act of violence. So misgendering or deadnaming someone intentionally is equivalent to any other kind of identity based slur, right?



**[01:14:12.07] - Clarissa**

You know that they don't identify that way, but you're choosing to do it anyway, knowing that it hurts them. I see this the most often in family systems, when a young person has decided to use a new name or new pronouns or have a new gender identity, and the older members of their family refuse to respect that. That would be misgendering or deadnaming intentionally. And I also want to add that you are still misgendering or deadnaming somebody if they're not in the room. So if you know that someone uses someone, has recently changed their pronouns, or recently changed their name, and you are using their old pronouns or their old name, you're still misgendering or deadnaming them even if they're not there.

**[01:14:57.13] - Clarissa**

I do want to acknowledge that it is a bit of a linguistic adjustment when someone changes their pronouns, their name, or their gender, right? Like, it takes practice to change your language. It takes some getting used to. No one is saying that it's not a little bit tricky to learn new linguistic habits. The best thing to do if you misgender someone to their face is stay calm. Don't freak out.

**[01:15:24.08] - Clarissa**

The best thing to do is catch yourself, correct yourself, make a quick apology, and move on. Don't make it a big deal. Do not lay it on thick with the apology, right? That makes it about you. Makes it so the person you've just misgendered then has to, like, comfort you. Also, don't pretend it didn't happen, because that's weird and awkward. An apology should sound something like this. She called me. Oops, I meant to say he called me sorry about that. And then you move on and that's it. It's as simple as that. The person that you have misgendered just wants to know that you know that you did it, you're willing to do it correctly, you're sorry, and you're going to do your best not to let it happen again. And all of that can be conveyed in about five to ten words.

**[01:16:11.01] - Clarissa**

If you made a mistake but you didn't realize it in the moment, do follow up in private later with a similarly brief apology. Something like, "Hey, I realized afterwards that I used the wrong pronouns for you earlier. I'm sorry about that. I'll try not to let it happen again. Are you doing anything fun this weekend?"



**[01:16:31.07] - Clarissa**

And that's. And that's it. Yeah. Just. Just be cool. The best way to handle new pronouns or a new name is to practice using their new pronouns and their name at home, by yourself or with mutual friends or colleagues who you know that they are out to. Right. You don't want to do it with people who you are unsure because you could accidentally out them. That's a big problem. But you could say something like, hey, Sheila is using a new name and new pronouns and can we practice? Can we just, like, talk about how amazing Sheila's outfit is today for a couple of minutes so that I can get practice with her new pronouns?

**[01:17:06.24] - Clarissa**

That's a really, like, wonderful, loving way to affirm someone's identity is practicing using their pronouns on your own. I really recommend that you keep trying, even if it does take a little while affirming someone's gender, especially young trans people. Young-- affirming young trans people's gender identity by using the correct pronouns, using the correct name, significantly improves their mental health. And you might be the only person willing to affirm their identity, and that can make a huge difference. Right?

**[01:17:40.11] - Clarissa**

The suicide rates among young trans people are staggeringly high. And you being the one person in their life that is willing to try to stay on top of their current and correct pronouns and name can make a huge difference.

**[01:17:57.11] - Renee**

So Tate asked, can we talk about others stepping in to correct misgendering or dead naming?

**[01:18:03.10] - Clarissa**

Yes. Wait. Yes, that's on the next slide. So I'm going to. I'm going to get to it on the next slide.

**[01:18:13.24] - Clarissa**



Okay. So as mentors. So with all of the new diversity and sexual orientation and gender identity, it is easy to get overwhelmed. Like, it happens when I get a bunch of 6th graders talking to me about gender identities I've never heard of, I get a little bit scared. I'm like, oh, am I supposed to know that? I've never heard that word before. When we get overwhelmed, it's easy to get defensive and want to shut down, but that's going to alienate you from the young people you're working with. Right? There is truly a huge shift going on right now. Like, you're not imagining it. There's a huge shift going on in gender and sexuality, and we need adults to just get on for the ride. Because younger generations have always been drivers of cultural change, and right now they are shifting gender and sexuality to be fluid, flexible, plural, playful, and changeable. And you don't have to understand or even agree with how young people are changing their gender and sexuality. You just have to be open and ask questions and offer support anyways, because, as I'm sure you know, young people lose confidence in trust in their adults if they don't feel validated in their identity.

**[01:19:16.15] - Clarissa**

And as I'm sure you also know, it is such an honor to be on the very short list of a trusted and safe adult for a young person. And staying on that list with an LGBTQ young person requires you to be curious and affirming about their gender identity and their sexual orientation.

**[01:19:36.10] - Renee**

Can I say something real quick, Clarissa? So, great point that Clarissa just made for those of us who came to our askable adult training, which is that same idea, right? Being an adult that young people want to come to want to ask questions of. Part of it was making that internal effort to be understanding of those things, to expand your learning and your understanding of things that you don't understand, right? Especially in this way. So coming here and doing this is you all doing that, right? Trying to become more askable adults. And the learning doesn't stop, you know, at the end of this webinar, of course, because, as Clarissa says, this space is changing. So it's that effort to remain askable about things that are affecting young people, which are, especially right now, sexuality and gender.

**[01:20:21.14] - Clarissa**

Yeah, I like askable adult. That's good. So some ways that you can be a role model and take this on in your own life is adding your pronouns to your email signature. And just like, everywhere that you put your name, like your resume, like your social media accounts, your name tag, all of your name tags, put your pronouns, and during introduction. So cisgender



people offering their pronouns really does make it easier for everybody else to offer their pronouns. It really does matter.

**[01:20:55.16] - Clarissa**

And a good reminder that people change their pronouns like we just talked about. So it is helpful to continue offering your pronouns during introductions, especially in group settings, as an invitation for anyone who has changed their pronouns to introduce themselves with their new pronouns, try to use gender neutral terms as much as possible. So male person, firefighter, server instead of waitress, people of all genders instead of boys and girls, young people, students. When I'm teaching middle school, when I'm teaching about relationships, I say partner instead of girlfriend or boyfriend.

**[01:21:29.24] - Clarissa**

Use other descriptors to identify people whose name you don't know. So rather than, like that woman over there or that man over there, you could say the person in the blue hat, the person in the back row, the person with the cute dog, which would be Renee, in this case.

**[01:21:44.23] - Clarissa**

Correcting other people around, misgendering and dead naming is a read the room sort of situation, because you don't want to make the person who was misgendered into a target or accidentally out them to somebody that they're not out to yet.

**[01:21:58.22] - Clarissa**

So there is an amount of discernment that you have to do. However, if you know the person who made a mistake knows better, then you can either gently reinforce the correct gender or name by using it yourself, by using the correct pronouns or the correct name in front of the person who misgendered or dead named them. Or you can be a little bit more direct. You know, hey, Sheila is using She/Her pronouns, moving right along. Or in a side conversation later, you could pull that person aside and say, hey, you know, Sheila. Sheila is using She/Her pronouns right now.

**[01:22:33.21] - Clarissa**



That said, if you are facilitating a group and everyone shared their pronouns at the beginning, and a young person in your group misgenders or dead names someone, then it is your responsibility to either correct in the moment or follow up afterwards. If they're doing it repeatedly on purpose, I personally would interrupt the group. If they just did it a couple times on accident, I would do a follow up in private. But this is going to make sure that the person who's been misgendered or dead named knows that you, as the adult, are taking responsibility for the situation so that they don't have to.

**[01:23:08.07] - Clarissa**

And then use your privilege to affect your organizational climate around LGBTQ+ issues. If trainings like this one are not mandated, advocate for them. If no one is doing pronouns in their email signatures or on their name tags yet, or in introductions, start the trend. If your parental leave policy still differentiates between maternal and paternal leave, talk to HR about changing it to an all inclusive parental leave policy that doesn't differentiate based on gender.

**[01:23:38.04] - Clarissa**

I was a data coordinator for a K-8 school for a little while, which you would think is a really boring job. But I actually became quite a thorn in the side of the Minnesota Department of Education and our data platform, advocating for third gender inclusion on our state reporting. And so that's like, these are just examples of how you can use your cisgender privilege, if you have it, to affect positive change.

**[01:24:04.02] - Clarissa**

And then make sure that you're centering LGBTQ experiences also outside of June. Like, June. Like, make sure you do it in June. And then also other times. Questions?

**[01:24:15.12] - Renee**

Yes, we have some questions. It is 12:30, so if you need to leave, no problem. We'll be recording the answers to these questions. I do wanna say I appreciate everybody who's come with a great retention, still plenty of people here, but we will now get to questions and so



**[01:24:35.10] - Renee**

Question about advertising pronouns as a mentor, my friend (He/Him) likes to introduce himself as (He/They) in front of a student in an effort to show that he's an ally. Is this, white lie, the "they" I guess, okay, bad, or neutral?

**[01:24:51.04] - Clarissa**

Um, does he use They/Them pronoun-- like, does he.. Does he identify as having He/They pronouns?

**[01:24:58.13] - Renee**

Yeah, I guess we also make the point that using He/They doesn't mean you have a certain identity. Right. This is Rich who asked that question. Rich, if you want to clarify. But I guess, like, is that a way to show allyship by.

**[01:25:15.04] - Clarissa**

I'm sure that there-- I'm sure that there is different opinions about this. I personally do not believe that you should use pronouns that you do not identify with. It feels a little.. It feels disingenuous. And I do think that if the young-- if young people found out that that person doesn't use he they pronouns outside of their group, they would feel betrayed. They would feel lied to. So I do think that people should use the pronouns that they identify with across their social contexts.

**[01:25:51.13] - Renee**

Got it. I'm seeing your question, Matthew. I'm gonna go to Tate's question real quick.

**[01:25:59.17] - Renee**

Is there a way to create space for the young people we serve to explore themselves more and not be in the bubble they were put in as younger children without overstepping?



**[01:26:15.11] - Clarissa**

Can you say that again?

**[01:26:18.18] - Renee**

Is there a way to create space for the young people we serve to explore themselves more and not be in the bubble they were put in as younger children without overstepping?

**[01:26:28.22] - Clarissa**

Yeah, I mean, I think that doing the kinds of exercises like the gender unicorn, or, like, just like an exercise where you journal about where you got your gender identity or what your gender means to you or the kind of people that you like and what you like about them, or just things like that. Just like, exploring sexual orientation and gender identity as things that are created and things that are flexible and fluid and changeable within ourselves. So just any kind of, like, creative exercise where you are maybe, like, you know, making a collage of your gender or writing a story about your sexual orientation, anything where you're getting creative about constructing those identities or constructing those concepts, I think makes space for kids who even do identify as cisgender and heterosexual to at least think about it and reflect on how they got to be heterosexual or how they got to identify as that gender. And I think that that is going to open the door for more exploration and more empathy if they're thinking about, like, how did I get to be a boy? Well, if I, you know, if I got to be this, if I got to be a boy through these things, and this is what being a boy means to me, then that must mean that that's what being non-binary means to my friend Brian over there. You know? Things like that.

**[01:28:05.06] - Renee**

Does the time that the brain is fully formed 25, 26 factor into socialization and identity?

**[01:28:18.07] - Clarissa**

I think not. I think that identity is something that is fluid and changeable throughout the entire lifespan. As anyone who's had to do amount of aging knows, your identity changes as you get older, and you don't have access to, you know, like, physical access or mental access to things that you did when you were younger. And so I think that identity, including sexual orientation and gender identity, remains fluid throughout the lifespan. We see them start to. We see gender start



to emerge quite, quite, quite young between the ages of two and four, and we see sexual orientation start to emerge during puberty. But I don't think that there's a point where they ever become truly solidified.

**[01:29:06.11] - Clarissa**

That's a good question, though.

**[01:29:07.21] - Renee**

Yeah, it's a great question. Matthew, I'm going to ask your questions since I know you're having trouble with the Q&A. So Matthew wanted to make name tags with pre-printed pronouns on them for our high school program. Should I do that? If so, how to go about it? While being inclusive, I received feedback that some people may not want to include their pronouns at all.

**[01:29:25.04] - Clarissa**

Mm hmm. It depends on how you're gathering that information. If you're, like, just getting it from a database that all of the students have to or their parents have to, like, enter that information at the beginning of the school year. I personally would have the students submit, like, a Google form within, like, within a week or two of printing out those name tags so that you're getting the most up to date pronouns. And you could have-- you could have an opt out option, like, you know, if you. If you would rather not have your pronouns on your nametag, click this third option.

**[01:30:00.10] - Clarissa**

That's what I would do to make sure that I'm a getting the most up to date pronouns, rather than just, like, ones that they might not have used for the, like might be six months old. And then also, if a student is just not comfortable using their pronouns, giving them an opt out option. And I really do think that probably a lot of young people are still going to want their pronouns on their name tape because it just is becoming much more of a common practice. So I wouldn't imagine that you're going to have just everybody opt out, especially if it's a form where all you're doing is collecting people's names and pronouns.

**[01:30:32.14] - Clarissa**



But I think that's a really great way to affirm people's current identities is, you know, what is the name that you want printed on your nametag, and what are your current pronouns? If you want them printed on your nametag, I think that's a great idea.

**[01:30:47.18] - Renee**

What is the proper term for addressing someone politely instead of sir, ma'am, miss, madam?

**[01:30:57.12] - Clarissa**

There's a lot of-- there's a lot of contention about this. There's a lot of contention, right.

**[01:31:04.24] - Renee**

Even this and things like that is cultural. Yeah.

**[01:31:08.21] - Clarissa**

Yeah, it is cultural. I haven't spent a lot of time in the south, but it's my understanding that it is just part of polite southern culture to refer to somebody as sir or ma'am. The gender neutral honorific is mix. So mx, period. Instead of miss, you replace the x or you replace the s with an x. So that's an option. I am pretty sure. I'm pretty positive that there are southern LGBTQ scholars and academics who are tackling this question. I would definitely look it up on the Internet to see if somebody has a better answer or if there is already just a cult--, if there's already, like, an honorific that's already being culturally used, especially in the south, I would definitely look into that. But the gender neutral honorific that you can use when you don't know someone's gender is mix, mx.

**[01:32:05.04] - Renee**

I'm dropping in the chat a link to song, which is an LGBTQ. LGBTQ group in the south, so dropping out there. Okay.

**[01:32:16.14] - Clarissa**



And, like, when I apply for. When I apply for jobs, even if somebody has a really gendered name, I will still use MX as the honorific that I use when I email them just to, like, be a little bit of a pain.

**[01:32:31.03] - Renee**

Yeah. This is from anonymous. I'm a cis woman who recently had a baby, and the literature at the midwifery practice I worked with used birthing person in lieu of woman or mother. I know there are many people who birth children who don't identify as women or mothers, and it's harmful on so many levels to be misgendered or call a mother a woman. At the same time, omitting women felt like a small erasure of an important aspect of my identity. I'd love to hear your perspective on this and how it should be handled.

**[01:32:56.20] - Clarissa**

Yes. This conversation is fascinating. This is a whole conversation that's happening right now, specifically around birth and around parenthood or motherhood, where in an effort to be inclusive, referring to people who give birth as birthing people rather than mothers, some people do feel like there's an erasure of a very integral part of womanhood or motherhood when they see literature that describes birthing person instead.

**[01:33:39.01] - Clarissa**

I want to honor that. That is a real feeling that people have, that womanhood and giving birth can feel very inextricably linked for some people. I also think that erring on the side of inclusivity is always going to benefit the people who it most needs to benefit. Right. The reason why this gets sticky is because we have patriarchy and we have transphobia or homophobia. So women have in society already been diminished and devalued. And one way that women have historically for forever accessed value and just sort of respect in society is through, is through having children. That's how we got patriarchy, that's how we got the gender binary. But we also have transphobia and homophobia, where people who are trans are just excluded from the conversation and the experience of birthing and parenting entirely.

**[01:34:48.21] - Clarissa**

So I personally am of the opinion that being erring on the side of inclusivity by using words like birthing person or chest feeding or body feeding is going to do like when we're looking at a cost



benefit analysis, is going to benefit more people than the people that it costs, because trans people have just really been left out of the medical, especially the medical side of experiencing birth and labor and parenthood. And I think that it is vitally important that we include them, because women who do deeply identify as women and as mothers will have an easier time having that identity affirmed for them than a trans person will have having their identity affirmed for them as a birthing person. Right. I recently gave birth, and interacting with the medical establishment around birth and motherhood, I had womanhood affirmed for me more often than not. It was a little bit much. It was a lot. But a trans person access, like being pregnant and giving birth, is going to have very few opportunities to have their identity as a trans birthing person affirmed. And if that one midwifery document or that one midwifery practice is the only place during their entire pregnancy or parenthood where they felt affirmed, to me, that is absolutely golden. To me, that's worth it.

**[01:36:31.16] - Renee**

Yeah.

**[01:36:32.07] - Clarissa**

So I do. I want to acknowledge that it's complicated.

**[01:36:34.24] - Renee**

Yeah. Yeah. Well, my thought is you can always let people know how you want to be referred to as, right? If you're in a situation you can be like, I'm identifying as a mother, right? My, uh, pronouns are she/her.

**[01:36:46.24] - Renee**

But then Matthew also said, can you use nursing? Is the word nursing gendered? I guess. Like, could you use nursing instead for chest feeding? Does that make sense?

**[01:36:54.19] - Clarissa**



Yeah. And that's. So that's an individual choice as well. Um, some people feel like nursing is gendered, and some people feel like nursing is not gendered. Um, but you can. You can use nursing. Um, I think that, like, the. The most inclusive term would be body feeding, because we're all feeding from our bodies. But nursing can. Nursing is interpreted as a gender neutral term by a lot of people, but there may be a chance that it's not.

**[01:37:23.08] - Renee**

So, Clarissa, people are-- really want to know more about gender binary and colonialism, and, like, do you do sessions about that? Do we need to bring you back for a part two to do all that? Because I'm sure it's tons of information and we still have other questions, but.

**[01:37:40.20] - Clarissa**

I could do it in, like, 90 seconds.

**[01:37:42.21] - Renee**

Okay, hit it, hit it.

**[01:37:44.18] - Clarissa**

This is. This is a specialty of mine when, like, my fifth graders are like, why do we have racism? I'm like, well, here we go. Um, so patriarchy and the gender binary, the current prevailing theory, which I do agree with, um, is that. So when we were-- when we were-- when anthropologists and scholars were looking at where patriarchy came from, we used to believe that it was bottom up, right? That people, when they started to accumulate property and land, needed to know which line they were passing their-- they needed to know who was inheriting their stuff. So they came up with patriarchy to make sure that the right people were inheriting their stuff.

**[01:38:20.10] - Clarissa**

However, a newer theory that I agree with more is the patriarchy came from the top down, which is states or governments needed-- who wanted to take over other states and governments, who wanted to expand their power-- needed to control the means of reproduction. And in order to



control the means of reproduction, they needed to create a differentiation between men and women, and they needed to subjugate women. They needed to diminish their value so that they could control the reproduction, their kids, because they needed people to fight in their wars.

**[01:38:55.22] - Clarissa**

And to get people, you have to have people who can give birth to people. And so.

**[01:39:03.12] - Clarissa**

Oh, no, I'm gonna lose it. Maybe if I just start talking, it'll come back.

**[01:39:10.13] - Clarissa**

So, originally, when men and women were, like, more equal, everything was more egalitarian. And that's what's normal. That's what's natural for us. Egalitarianism is very natural among humans don't look at the baboons in the zoo. That's a very unnatural environment. But when states decided that they needed to amass power and they needed people to fight in their wars, they needed to convince both men and women that it was women's innate desire, their innate biology to take care of and-- and have many, many children, that that was like something that was just inherent to who they were as women, that they would want to have and take care of many children.

**[01:39:50.20] - Clarissa**

And this is very effective. Like, creating the gender binary and differentiating and subjugating women was super effective in getting them to have a lot more kids to fight in war so that people could start taking over other people's lands and states. It did work. It was effective, but that's how we got the gender binary.

**[01:40:09.20] - Clarissa**

And then patriarchy in the first place was states needing to control reproduction so that they could amass power, and then that trickled down. Right. It started with the state, and then people, like, lower levels started to understand that there were innate differences between men and



women and that women were naturally-- what's the word? Predisposed to child rearing-- child bearing and child rearing.

**[01:40:39.22] - Renee**

Linda. Linda. Who rose that up, "where can we read more about this than what you were just talking about?" Do you have any recommendations? You don't need to. We don't have them right now. We'll send them in the follow up.

**[01:40:51.20] - Clarissa**

Yeah, definitely on the Internet. No, I can. I can find. I can find the couple, the. Some of the articles that I. That I read, and I'll put them in the slide notes. I still have them open. I have, like, 45 tabs open.

**[01:41:06.07] - Renee**

Sure. And then Nortia is asking about the Bible scriptures you were referring to earlier?

**[01:41:12.18] - Renee**

Yeah. Oh, Leviticus, 1st Corinthians, and Romans. Do you-- I can go-- I have them, if you want to look them up.

**[01:41:24.17] - Renee**

So it's Leviticus, chapter 18, verse 22, 1st Corinthians chapter. Oh, I could slow down. First Corinthians, chapter six, verse nine through ten, and Romans, first chapter, verse 26, and 27 are the clobber passages that are frequently used to discriminate against LGBTQ people. So leviticus, 1822. So, chapter 18, verse 22, 1st Corinthians, chapter six, verse nine through ten, and Romans chapter one, verse 26, and 27 are the ones that have been retranslated to use the word homosexual and are used to discriminate against LGBTQ people on the basis of religion.

**[01:42:07.01] - Renee**



We have two questions left, if we may.

**[01:42:09.05] - Clarissa**

Cool. Yeah, that's fine.

**[01:42:10.18] - Renee**

What do you do if gender and/or pronouns is a mandatory form at your company or event? And maybe you need to put your pronouns in your email signature, but you do not know your pronoun or don't want to be outed to strangers you might be alone with.

**[01:42:25.24] - Clarissa**

Okay. Can you say. Can you repeat that?

**[01:42:28.04] - Renee**

Yes. What do you do if your gender and or pronouns is a mandatory form for your company or event? And maybe you need to put your pronouns at your email signature, but you do not know your pronouns or don't want to be outed to strangers you might be alone with.

**[01:42:42.16] - Clarissa**

Is it an option to talk to HR about opting out?

**[01:42:48.05] - Renee**

Well, I guess, like, that's. Maybe the possibility is like, getting the third party neutral person. Oh, Matthew. Saying pronouns were a mandatory field to sign up for this event. I didn't realize that it should be optional, but we will address that immediately. I didn't realize we collected that information. We do collect some demographic information for reporting, but, yeah, zoom. I think there's more options in Zoom also to put in your pronouns, but they should still be opt out. But,



yeah, I mean, internally, we'll check on that if this is, like, happening at your work or event. Right. I would say looping in somebody who can help you opt out.

**[01:43:30.11] - Clarissa**

Yeah. And I-- go ahead.

**[01:43:33.10] - Renee**

I was saying, because your safety is important. Right. If you're not trying to disclose, because it's people you don't trust, like, your safety should be a priority.

**[01:43:41.12] - Clarissa**

If it's a short answer box. I'm a fan of putting na, as in not applicable. But if it's a-- if it's a multiple choice, then you might have to talk to HR and just let them know. Like, I'm not comfortable with this. This would create an unsafe environment. Answering these questions would create an unsafe environment for me.

**[01:44:08.06] - Renee**

Okay, so then last question. Ask ie black femme, especially for non binary people.

**[01:44:14.24] - Clarissa**

Wait, you cut out a little bit. Can you say that again? Hello?

**[01:44:25.19] - Dakotah**

I think she may have frozen, but let me see, I'll pull it up here.

**[01:44:28.02] - Clarissa**



Okay. I'm glad someone is still here. I can't see anyone.

**[01:44:33.10] - Dakotah**

I'm not sure exactly what question, but one of them is there was an incident in the news about a teacher who was relieved from her duties because she refused to refer to the student by their preferred pronouns.

**[01:44:45.04] - Dakotah**

That may have just been a comment, but there's another question.

**[01:44:48.24] - Dakotah**

Any thoughts on using "femme" and "masc", i.e., black femme, especially for non-binary people?

**[01:44:58.24] - Clarissa**

I think that that is a valid gender identity. I think that. I mean. So, yeah, gender identity is nuanced and it's complicated, but I think that if femme is your gender identity, I think that that's a totally valid gender identity.

**[01:45:20.05] - Dakotah**

All right.

**[01:45:20.23] - Clarissa**

But maybe I didn't understand the question. That's also possible.

**[01:45:23.20] - Dakotah**



No, I think. I think that's how I interpret it as well. Renee did get booted out, she's texting me right now.

**[01:45:29.11] - Dakotah**

Let me see if there's any more questions.

**[01:45:46.08] - Dakotah**

Somebody said, "not at all trying to be funny, but what about people, adults, (I know for a fact)," in parentheses, "that want to identify as a cat?"

**[01:45:57.18] - Clarissa**

Yeah, this is a really great, the wiki that I referred to that's in the slide notes is a great place to learn about gender identities that are not constructed in relation to femininity and masculinity. And so that, so identifying your gender as, I guess, I don't know if it's gender, but identifying your gender as, like, being like a cat would fall under the umbrella of a xenogender, which is genders that, rather than being in relation to masculinity or femininity, are in relation to feelings, animals, images, colors.

**[01:46:45.12] - Clarissa**

And I would fall back on just being curious, just being open and curious and asking questions about that because, like, I don't know, you know, maybe, sure, that's fine.

**[01:47:03.17] - Clarissa**

But definitely look at that wiki because it's very, it's really helpful, especially with young people who are coming to you with gender identities that you haven't heard of. But, yeah, that would fall under a xenogender as a gender that is in relation to not, like, not the gender binary at all.

**[01:47:28.10] - Dakotah**



Hey, I think that might be all the questions. Lots of "thank you for being here, Clarissa. This is a great presentation."

**[01:47:38.07] - Clarissa**

Cool. If you want more, if you want to, like, keep up with me. I made, I made you a QR code. This so cool. So this QR code will bring you to a page where you can, like, sign up for my email list or follow me on Instagram. If you just want to, like, stay in touch with me or get updates or, like, you know, read about the funny jokes that I put in my email list, you can scan this QR code and keep up to date with me.

**[01:48:05.23] - Renee**

Thank you, Clarissa. I am now back, I got kicked out.

**[01:48:09.24] - Renee**

Thank you, everyone, for coming. This again, this recording, everything will be sent to you via email and then information about getting access to your certificate, which will happen in the next few weeks, will be there as well. Thank you so much, Clarissa and everybody, for attending and Happy Pride month!

**[01:48:26.13] - Clarissa**

Yes, thank you, everyone, so much for being here and for your really, really excellent questions. I just-- the work that you're doing with young people is-- it really, really does matter a lot. And I'm really glad that you're here. Thank you so much for coming.

**[01:48:43.03] - Renee**

Yes. We appreciate so much. A great showing. It means a lot for, you know, why we do this work and to make sure that young people have the best possible adults supporting them. So thanks, y'all. See you soon. Clarissa, I think I have to end the webinar and can't talk to you, but we'll text later. Okay.



**[01:49:02.15] - Renee**

Bye, everybody!

**[01:49:03.24] - Clarissa**

Bye!