QUEER ALLY ♥ PROGRAM

CONTINUING THE JOURNEY

University of California, Merced
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CONTINUING THE JOURNEY

There are endless opportunities to continue to learn more about the gender expansive community. Below are just a few readings and resources you could utilize. Ultimately, you are responsible for your continued learning and the way you support the gender expansive community. The readings on this list have not been vetted nor are they a go to resource. They are simply opportunities to further your understanding and knowledge about the LGBTQ+ community and Allyship in general. There are many other readings out there that may be more pertinent, impactful or inclusive. This is simply a jumping off point. Feel free to utilize the below resources in ways that are most useful to you.

LGBTQ+ READING LIST

Allyship:

Russell, Glenda M., and Janis S. Bohan. "Institutional Allyship for LGBT Equality: Underlying Processes and Potentials for Change." Journal of Social Issues 72.2 (2016): 335-54.

Perrin, P. B., Bhattacharyya, Perrin, Paul B., Sriya Bhattacharyya, Daniel J. Snipes, Jenna M. Calton, and Martin Heesacker. "Creating Lesbian, Gay, Bisexual, and Transgender Allies: Testing a Model of Privilege Investment." Journal of Counseling & Development 92.2 (2014): 241-51.

Grzanka, Patrick R., Jake Adler, and Jennifer Blazer. "Making Up Allies: The Identity Choreography of Straight LGBT Activism." Sex Res Soc Policy Sexuality Research and Social Policy 12.3 (2015): 165-81.

Rostosky, Sharon S., Whitney W. Black, Ellen D. B. Riggle, and Dani Rosenkrantz. "Positive Aspects of Being a Heterosexual Ally to Lesbian, Gay, Bisexual and Transgender (LGBT) People." American Journal of Orthopsychiatry 85.4 (2015): 331-38.

Privilege:

Simoni, Jane M., and Karina L. Walters. "Heterosexual Identity and Heterosexism." Journal of Homosexuality 41.1 (2001): 157-72.

Feigenbaum, Erika Faith. "Heterosexual Privilege: The Political and the Personal." Hypatia 22.1 (2007): 1-9.

Morgan, Elizabeth M., and Laurel R. Davis-Delano. "Heterosexual Marking and Binary Cultural Conceptions of Sexual Orientation." Journal of Bisexuality 16.2 (2016): 125-43.

Introduction to Queer Studies:

Eng, Halberstam, and Muñoz, "What's Queer about Queer Studies Now?," in Social Text (2005)

Warner, Michael. "Queer and then." The chronicle of higher education 1 (2012).

Jakobsen, Janet R. "Queer is? Queer does? Normativity and the problem of resistance." GLQ: A Journal of Lesbian and Gay Studies 4.4 (1998): 511-536.

LGBTQ+ Identity Development:

D'Augelli, Anthony R. "Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development." (1994).

LGBT Identity Development Models. http://www.udel.edu/oei/allies/training-docs/Identity%20Model%20Comparison%20with%20Illustrations.pdf

Sexual Identity: The Cass Model. http://multicultural.usf.edu/pdf/safezone/support_identity.pdf

Jones, Angela. "Queer Heterotopias: Homonormativity and the Future of Queerness." Interalia: A Journal of Queer Studies 4 (2009): 1-20.Edelman, Lee. "The future is kid stuff: Queer theory, disidentification, and the death drive." Narrative (1998): 18-30.

Nyong o, Tavia. "Do you want queer theory (or do you want the truth)? Intersections of punk and queer in the 1970s." Radical History Review 100 (2008): 103.

Seidman, Steven, Chet Meeks, and Francie Traschen. "Beyond the closet? The changing social meaning of homosexuality in the United States." Sexualities 2.1 (1999): 9-34.

Bockting, Walter, Autumn Benner, and Eli Coleman. "Gay and bisexual identity development among female-to-male transsexuals in North America: Emergence of a transgender sexuality." Archives of Sexual Behavior 38.5 (2009): 688-701.

Performativity:
Butler, Judith. "Critically queer." GLQ-NEW YORK- 1 (1993): 17-32.

Butler, Judith. "Performative acts and gender constitution: An essay in phenomenology and feminist theory." Theatre journal (1988): 519-531.

Trans*:
Irving, Dan. "Normalized transgressions: Legitimizing the transsexual body as productive." Radical History Review 100 (2008): 38.

Stone, Sandy. The" Empire" strikes Back: A Posttranssexual Manifesto. University of Texas. Department of Radio, Television and Film, 2004.

Valentine, David. Imagining transgender: An ethnography of a category. Duke University Press, 2007.

Heyes, Cressida J. "Feminist solidarity after queer theory: The case of transgender." Signs 40.1 (2014).

Mcconnell, Elizabeth A., Nathan R. Todd, Charlynn Odahl-Ruan, and Mona Shattell. "Complicating Counterspaces: Intersectionality and the Michigan Womyn's Music Festival." American Journal of Community Psychology Am J Community Psychol 57.3-4 (2016): 473-88.

Intersectionality w/Race & Sexuality:
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Alexander, Bryant. "Querying queer theory again (or queer theory as drag performance)." Journal of homosexuality 45.2-4 (2003): 349-352.

Roderick, A. "African American Studies and the Histories of Sexuality." (2005).

Cohen, Cathy J. "Punks, Bulldaggers, and Welfare Queens." Glq 3 (1997): 437-465.

Lorde, Audre. "Age, race, class, and sex: Women redefining difference." CULTURAL POLITICS 11 (1997): 374-380.

Curtin, Nicola, Anna Kende, and Judit Kende. "Navigating Multiple Identities: The Simultaneous Influence of Advantaged and Disadvantaged Identities on Politicization and Activism." Journal of Social Issues 72.2 (2016): 264-85.

Intersex:
Dreger, Alice D., and April M. Herndon. "Progress and Politics in the Intersex Rights Movement: Feminist Theory in Action." GLQ: A Journal of Lesbian and Gay Studies 15.2 (2009): 199-224.

Hird, Myra J. "Considerations for a psychoanalytic theory of gender identity and sexual desire: the case of intersex." Signs 40.1 (2014).

Asexual:
Pinto, Stacy Anne. "ASEXually: On being an ally to the asexual community." Journal of LGBT Issues in Counseling 8.4 (2014): 331-343.

Carrigan, Mark. "There's more to life than sex? Difference and commonality within the asexual community." Sexualities 14.4 (2011): 462-478.

Ability:
McRuer, Robert. "Compulsory able-bodiedness and queer/disabled existence." The Disability Studies Reader: Forth Edition (2013): 369-381.
Clare, Eli. "Stolen bodies, reclaimed bodies: Disability and queerness." Public Culture 13.3 (2001): 359-365.
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Aging
Brown, Maria T. "LGBT aging and rhetorical silence." Sexuality Research and Social Policy Journal of NSRC 6.2 (2009): 65-78.
Fredriksen-Goldsen, Karen I., et al. "Creating a vision for the future: Key competencies and strategies for culturally competent practice with lesbian, gay, bisexual, and transgender (LGBT) older adults in the health and human services." Journal of gerontological social work 57.2-4 (2014): 80-107.
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Lombardi, Emilia L., et al. "Gender violence: Transgender experiences with violence and discrimination." Journal of homosexuality 42.1 (2002): 89-101.
Marzullo, Michelle A., Libman, Alyn J. "Hate Crimes and Violence Against LGBT People". Human Rights Campaign. Human Rights Foundation. 2009. Web 9 July 2015.
Ard, Kevin L., and Harvey J. Makadon. "Addressing intimate partner violence in lesbian, gay, bisexual, and transgender patients." Journal of general internal medicine 26.8 (2011): 930-933.

Same Sex Violence:
Burke, Leslie K., and Diane R. Follingstad. "Violence in lesbian and gay relationships: Theory, prevalence, and correlational factors." Clinical psychology review 19.5 (1999): 487-512.
Turell, Susan C. "A descriptive analysis of same-sex relationship violence for a diverse sample." Journal of Family Violence 15.3 (2000): 281-293.
Russell, Stephen T., Brian T. Franz, and Anne K. Driscoll. "Same-sex romantic attraction and experiences of violence in adolescence." American Journal of Public Health 91.6 (2001): 903.
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Balsam, Kimberly F., and Dawn M. Szymanski. "Relationship quality and domestic violence in women's same-sex relationships: the role of minority stress." Psychology of Women Quarterly 29.3 (2005): 258-269.

Health & Queerness:
Johnson CV, Mimiaga MJ, Bradford J. Health care issues among lesbian, gay, bisexual, transgender and intersex (LGBTI) populations in the United States: Introduction. 2008. J Homosex. 54(3):213-24.
Mayer, Kenneth H., et al. "Sexual and gender minority health: what we know and what needs to be done." American Journal of Public Health 98.6 (2008): 989-995.
Quinn, Gwendolyn P., et al. "The importance of disclosure: Lesbian, gay, bisexual, transgender/transsexual, queer/questioning, and intersex individuals and the cancer continuum." Cancer 121.8 (2015): 1160-1163.

Meyer, Ilan H., and D. M. Frost. "Minority stress and the health of sexual minorities." Handbook of psychology and sexual orientation (2013): 252-266.

Lee, Rita. "Topic in Review: Health care problems of lesbian, gay, bisexual, and transgender patients." Western Journal of Medicine 172.6 (2000): 403.

Lim, Fidelindo A., Donald V. Brown Jr, and Sung Min Justin Kim. "CE: Addressing Health Care Disparities in the Lesbian, Gay, Bisexual, and Transgender Population: A Review of Best Practices." AJN The American Journal of Nursing 114.6 (2014): 24-34.

Ard, Kevin L., and Makadon, Harvey J. "Improving the Health Care of Lesbian, Gay, Bisexual and Transgender People: Understanding and Eliminating Health Disparities." The Fenway Institute. The National LGBT Health Education Center.

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Geiger, T. J. "Unpredictable Encounters: Religious Discourse, Sexuality, and the Free Exercise of Rhetoric." College English 75.3 (2013).

Wilcox, Melissa M. "Outlaws or in-laws? Queer theory, LGBT studies, and religious studies." Journal of Homosexuality 52.1-2 (2006): 73-100.

Redman, Daniel. "Where all Belong: Religion and the Fight for LGBT Equality in Alabama." Berkeley Journal of Gender, Law & Justice (2006): 195-212.

Wilcox, Melissa M. "When Sheila's a lesbian: Religious individualism among lesbian, gay, bisexual, and transgender Christians." Sociology of Religion 63.4 (2002): 497-513.

Sullivan-Blum, Constance R. "Balancing acts: Drag queens, gender and faith." Journal of homosexuality 46.3-4 (2004): 195-209

Queerness, State & Activism:

Lorde, Audre. "The uses of the erotic: The erotic as power." The lesbian and gay studies reader (1984): 339-343.

Duggan, Lisa. "Queering the state." Social Text (1994): 1-14.

Bernstein, Mary. "Identities and politics: Toward a historical understanding of the lesbian and gay movement." Social Science History 26.3 (2002): 531-581.

WEBSITES

LGBTQ Allyship at http://allyship.org/
Gender Proud, http://genderproud.com/
Gender Spectrum, https://www.genderspectrum.org/
Gender Diversity, http://www.genderdiversity.org/
National Center for Transgender Equality, https://transequality.org/
National LGBTQ+ Task Force, https://www.thetaskforce.org/
Straight for Equality, https://www.straightforequality.org/
The Trevor Project, https://www.thetrevorproject.org/#sm.000001br4ldxf51dzlzrdojj0rs25 or 1-866-488-7386
Trans Lifeline, https://www.translifeline.org/ or US: 877-565-8860 / Canada: 877-330-6366
Trans* Ally Workbook: Getting Pronouns Right & What it Teaches Us About Gender, https://fyp.washington.edu/downloads/TransAllyWorkbook.pdf
Transgender Law Center, https://transgenderlawcenter.org/

Center for Multicultural Affairs

University of Colorado **Boulder**

Social Justice Advocacy

The belief that individual and collective actions are necessary to fight injustices that lead toward improving conditions for the benefit of everyone. Social Justice Advocacy has been generally used to refer to activities that promote change that addresses social inequities and institutional changes that impact the lives and psychological well-being of people.

(Chung, R,. and Bemak, F. 2012. Social justice counseling. Sage Publications)

Building **Cultural Dexterity:**
Towards **Active Allyship**

*Commitment to **action** comes from the **recognition** that only though **participation in movements** for **social change** can we achieve the goal of **liberating** ourselves from cycles of oppression.*

From Privilege to Allyship:

An ally is a member of the "dominant" or "majority" group who supports members of community/ies to which they do not personally belong to, by interrupting injustice, questioning or rejecting the dominant ideology, and working against oppression through support of, and as an advocate, with or for, the oppressed population.

Individually, we have all been a part of the socialization process, which compels us to value certain beliefs and to act in role-specific ways, including a range of roles from domination to subordination. The impact and affect to us, both individually and collectively, can be negative as well as painful. Recognizing privilege and learning how to be an ally is the first-step towards interrupting oppressive cycles. The following are an effective means to becoming an ally:

Awareness
Living with awareness implies developing a critical consciousness of the world around us. It involves developing the ability to notice and pay attention to various aspects of our daily lives, including our language, behavior, and thoughts. Self-examination of one's privilege is critical.

Analysis
This requires understanding of what is going on in the world around us, but also having the ability to think critically about it. Developing the capacity to determine what needs to be in a given situation is required.

Education
We must educate ourselves about the histories and experiences of target groups within the context of the society, which we inhabit. This includes educating ourselves about the culture and norms of target groups, and learning about how laws, policies, and practices may adversely affect, or be used to disadvantage target groups.

Interrupting Behavior
We must develop the skills to interrupt prejudiced remarks or actions by communicating our knowledge and analyses of given issues and situations, and to initiate awareness-raising.

Taking Action
Commitment to action comes from the recognition that only though participation in movements for social change can we achieve the goal of liberating ourselves from cycles of oppression. Taking action means deciding what needs to be done, and then making sure that the action is taken.

Washington, J., Evans, N. J., and Love, B. J. 2000. Developing a liberatory consciousness.
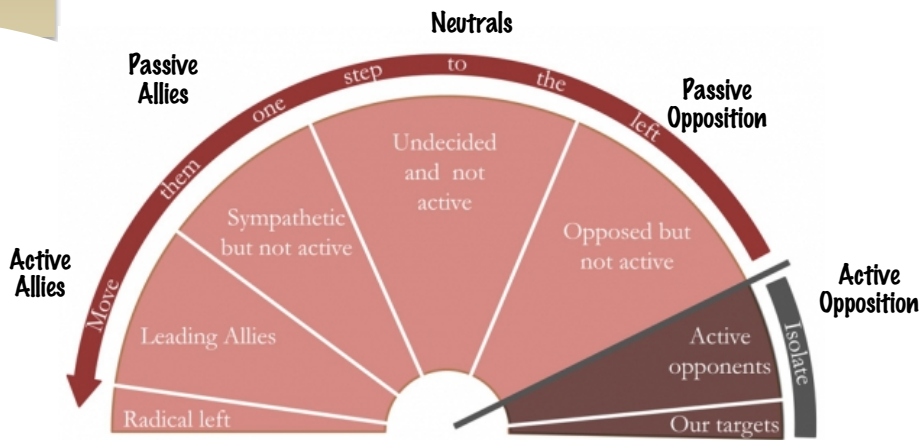
Qualities of an Ally:

1. Recognizes one's own privilege as a member of the dominant group.
2. Has worked to develop an understanding of a target group and the needs of this group.
3. Chooses to align with the target group and respond to their needs.
4. Believes that it is in one's self-interest of being an ally.
5. Is committed to personal growth (in spite of the possible discomfort or pain) required to promote social change.
6. Expects support from other allies.
7. Is able to acknowledge and articulate, without guilt or apology, how oppressive patterns operate.
8. Expects to make mistakes, but does not use it as an excuse for inaction.
9. Knows that one has a clear responsibility to fight oppression whether or not persons in the targeted group chose to respond.
10. Assumes that people in a targeted group are already communicating in the best and most comfortable way.
11. Does not expect members of the targeted group to educate them.
12. Assumes that the target group consists of survivors (not victims) and that they have a long history of resistance.
13. Does not attempt to convince target group that one is on their side. Shows support through actions, not words.
14. Does not expect gratitude from people in the target group and remembers that being an ally is a mater of choice.
15. Creates a comfortable setting. Is conscious of concepts such as cultural imperialism and cultural appropriation.
16. Confronts oppressive jokes, slurs, and actions, Knows that silence may communicate condoning of an oppressive statement.

Spectrum Barometer:

Where do others stand on your issue?

Shifting the **Spectrum of Allies**

On the spectrum-of-allies analysis, identify in each wedge different individuals, groups, or institutions on where they stand according to your issue. Moving from left to right, identify:

Active Allies: people who agree with you and are fighting alongside you
Passive Allies: people who agree with you but are not doing anything about it
Neutrals: fence-sitters, the unengaged
Passive Opposition: people who disagree with you but are not trying to stop you
Active Opposition: people who actively oppose your position and are engaged in stopping you

In 1964, the Student Nonviolent Coordinating Committee (SNCC), a major driver of the civil rights movement in the U.S. South, conducted a "spectrum-of-allies style" analysis. They determined that they had a lot of passive allies who were students in the North: these students were sympathetic, but had no entry point into the movement. They didn't need to be "educated" or convinced, they needed an invitation to enter.

To shift these allies from "passive" to "active," SNCC sent buses north to bring folks down to participate in the struggle under the banner "Freedom Summer." Students came in droves, and many were deeply radicalized in the process, witnessing lynching, violent police abuse, and angry white mobs, all simply as a result of black people trying to vote.

Many wrote letters home to their parents, who suddenly had a personal connection to the struggle. This triggered another shift: their families became passive allies, often bringing their workplaces and social networks with them. The students, meanwhile, went back to school in the fall and proceeded to organize their campuses. More shifts. The result: a profound transformation of the political landscape of the U.S. This cascading shift of support, it's important to emphasize, wasn't spontaneous; it was part of a deliberate movement strategy that, to this day, carries profound lessons for other movements.

Adapted from Russell, J. 2013. Shifting the spectrum of allies.

For more information and resources about building personal and organizational capacity, contact Leslie Wong, Center for Multicultural Affairs, or via email at Leslie.Wong@colorado.edu

Center for Community (C4C)
Suite N320
303-492-5667

cma.colorado.edu/

Do's	Don'ts
Do take responsibility for learning more about oppression and how to be an ally.	Don't assume that members of marginalized communities are available to or have a responsibility or desire to teach you about oppression.
Do stay open to feedback.	Don't confuse intention with effect.
So spend time being self-reflective about your own life.	Don't expect others to share your self-reflection with you or to be open to processing your new awareness with you.
Do explore ways you have benefited from any privilege you may have.	Don't wallow in guilt about how lucky you are to be a member of a privileged group.
Do make a point of reaching out to other allies for support.	Don't get discouraged if you have periods of feeling isolated.
Do be on the lookout for oppressive behaviors, comments, and policies.	Don't be disturbed if you are not always able to spot them immediately.
Do make a commitment to interrupting oppressive comments and behaviors.	Don't give up if you can't do it every time.
Do recognize and acknowledge when you have an epiphany about oppression.	Don't be surprised if you don't experience any epiphanies but take small steps instead.
Do be motivated by the small steps you make in understanding yourself and others.	Don't expect to be congratulated when you realize something new.
Do seek collaborative learning environments.	Don't count on everyone in your life collaborating with you on your journey.
Do take a comprehensive approach to learning how to be an ally. Learning more about yourself is most effective when it is balanced with increasing your understanding of institutions.	Don't be disappointed if you sometimes feel confused about your own life or about how oppression operates in institutions.
Do involve yourself in many facets of anti-oppression work in your community. Work in a variety of coalitions, and develop strategies for connecting your commitment to anti-rape work to other forms of anti-oppression work.	Don't think you have to do it all. Involve others in your life and in your community.
Do anti-oppression work for your own well-being.	Don't forget that change is a process, not an event.

From: Building a Vision for Social Justice, UM-SSW Social Justice and Diversity Orientation, 2006

BENEFITS OF BEING AN ALLY

- You can help make a difference in someone's life.
- You can develop healthy relationships with people from the gay community.
- With the addition of those new friends you learn more about the world around you.
- You create an inclusive community where everyone can live, learn and play feeling safe and valued.
- You make visible an invisible population.
- You are able to support someone when her/his life seems difficult and isolating.
- You will be making a personal contribution to improving the campus climate and the lives of students, faculty, and staff.
- Staff, faculty, and students may be more at ease when sharing issues pertaining to your job.

Adapted from University of Southern Maine's "Queer Ally Program Project" by Gregory M. Weight, Lesbian Gay Bisexual Transgender Community Office, University of Delaware, March 2000

SOME RISKS OF BEING AN ALLY

- Others may speculate about your own sexual orientation. You may be labeled as LGBTQ+ ("by association"). This may be uncomfortable for you.
- You may become the subject of gossip or rumors.
- You may be criticized or ridiculed by others who do not agree with you or who view the issue as unimportant or unpopular.
- You may experience alienation from friends or colleagues who are not comfortable with the topic of sexual orientation. These people may distance themselves from you in order to avoid conflict or labels.
- Your values, your morality, and your personal character may be questioned by people who believe homosexuality is wrong, sinful, against family values, etc.
- You may become the target of overt or subtle discrimination, such as not being appointed to a committee, being excluded from certain activities, or a negative reflection on an evaluation. People who are LGBT may not accept you as an ally. Some may believe that you are really LGBT but are not ready to acknowledge it.
- Due to some past negative experiences with heterosexuals, people who are LGBT may not trust you and may question your motivation.

** Information from the Duke University SAFE on Campus Resource Manual
Adapted from Beyond Tolerance: Gays, Lesbians, and Bisexuals on Campus. (1991). N.J. Evans & V.A. Walls.