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# Anti Bullying Policy Template

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AN ROINN OIDEACHAIS AGUS SCILEANNA  
DEPARTMENT OF EDUCATION AND SKILLS

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## Anti-Bullying Policy

(NOTE: The term “bullying” is defined for the purposes of this document and the associated template as encompassing both bullying and harassment. Also, the term “Anti-Bullying Policy” should be regarded for the purposes of this template as encompassing policy both on countering bullying behaviour and on countering harassment and sexual harassment in line with the requirements of the Equal Status Acts 2000 to 2004.)

**Suggested steps to follow in developing and revising/updating this policy:**

<b>1</b>	<p><b>Initiate and establish structures</b></p> <ul style="list-style-type: none"> <li>▪ Reference the key document <a href="#"><i>Guidelines on Countering Bullying Behaviour, 1993</i></a>, which was issued to all primary and post-primary schools. The purpose of the Guidelines is to assist schools in devising school-based measures to prevent and deal with instances of bullying behaviour and to increase awareness of the problem among school management authorities, staff, students and parents. The material in the template below is based primarily on this document, although reference is also made to issues of contemporary concern such as text bullying, cyber-bullying and homophobic bullying.</li> <li>▪ Decide on who will have responsibility for putting this policy in place.</li> <li>▪ Establish a co-ordinating group or committee, if considered necessary. The Guidelines state that the “<i>managerial authority of each school in developing its policy to counter bullying behaviour must formulate the policy in co-operation with the school staff, both teaching and non-teaching, under the leadership of the Principal, and in consultation with parents and pupils. In this way, the exercise of agreeing what is meant by bullying, and the resultant development of school-based strategies for dealing with it, are shared by all concerned.</i>”</li> </ul>
<b>2</b>	<p><b>Review and Research</b></p> <ul style="list-style-type: none"> <li>▪ Study relevant resource documents and legislation, including: <ul style="list-style-type: none"> <li>• <a href="#"><i>Guidelines on Countering Bullying Behaviour, 1993</i></a>.</li> <li>• <a href="#"><i>Circular M33/91: Guidelines towards a positive policy for school behaviour and discipline</i></a> (including a <i>Suggested Code of Behaviour and Discipline for Post-Primary Schools</i> )</li> <li>• The Education Act, 1998 (<a href="#">available for download at the Oireachtas website</a>)</li> <li>• The Education (Welfare) Act, 2000 (<a href="#">available for download at the Oireachtas website</a>)</li> <li>• The Equal Status Acts, 2000 to 2004 (<a href="#">available for</a></li> </ul> </li> </ul>

		<p><a href="#">download at the Oireachtas website</a></p> <ul style="list-style-type: none"> <li>▪ Review incidents of bullying behaviour and/or existing policy, as appropriate.</li> <li>▪ Identify the current issues of concern.</li> <li>▪ Research procedures other schools have in place for dealing with bullying.</li> </ul>
<b>3</b>	<b>Preparation of draft policy</b>	<ul style="list-style-type: none"> <li>▪ <i>(The template below is designed to assist the drafting process).</i> Each school is unique and should ensure that specific references applicable to its circumstances are included in its Anti-Bullying Policy. This policy should be linked to the school's Code of Behaviour.</li> </ul>
<b>4</b>	<b>Circulation/ Consultation</b>	<ul style="list-style-type: none"> <li>▪ Circulate the draft policy and consult the school community, with particular reference to school staff, students, parents/guardians and the board of management/trustees.</li> <li>▪ Amend the draft policy, as necessary, in light of the consultation process.</li> </ul>
<b>5</b>	<b>Ratification and Communication</b>	<ul style="list-style-type: none"> <li>▪ Present the policy to the Board of Management for ratification.</li> <li>▪ Make provision for the circulation of the policy to all parents and arrange to provide it to all students, including new entrants.</li> <li>▪ Communicate the ratified policy to other members of the school community.</li> </ul>
<b>6</b>	<b>Implementation</b>	<ul style="list-style-type: none"> <li>▪ Implement the provisions of the policy.</li> </ul>
<b>7</b>	<b>Monitoring</b>	<ul style="list-style-type: none"> <li>▪ Check, at regular intervals, that the policy is being implemented and identify any issues arising.</li> </ul>
<b>8</b>	<b>Review, Evaluation and Revision</b>	<ul style="list-style-type: none"> <li>▪ Review and evaluate the impact of the policy at a pre-determined time, taking into account feedback from the school community and other developments.</li> <li>▪ Revise as necessary, in light of the review and evaluation process.</li> </ul>

# Anti-Bullying Policy

**Template showing issues to consider and prompt questions to assist in drafting the policy.**

**NOTE:** This template is based on the [\*Guidelines on Countering Bullying Behaviour \(1993\)\*](#) (hereinafter referred to as the *Guidelines*) although account is taken of more recent legislative/regulatory changes and reference is also made to issues of contemporary concern such as text bullying, cyber-bullying and homophobic bullying. The National Educational Welfare Board (NEWB) is at present developing updated guidelines for schools on Codes of Behaviour, as provided for under Section 23 of the Education (Welfare) Act, 2000 ([available for download at the Oireachtas website](#)). Once the NEWB Guidelines are in place, the Department of Education and Science will commence the process of revising and updating its own *Guidelines on Countering Bullying Behaviour*. The material herein will be brought fully up-to-date and revised, as appropriate, following these developments.

<b>Title</b>
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**Anti-Bullying Policy**

<b>Introductory Statement</b>
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An anti-bullying policy should set out, in writing, the framework within which the whole school community manages issues relating to bullying and the school's strategy to prevent bullying behaviour.

The introduction should state when the policy was formulated, how it was formulated and who was involved.

<b>Scope</b>
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**To what will the policy apply?** The policy addresses bullying behaviour, harassment and sexual harassment.

**To whom will the policy apply?** While this policy addresses issues related to bullying of students (i.e. situations in which one or more students are the victim(s) of bullying), the policy applies to teaching and other school staff, parents/guardians, and others insofar as measures under the policy relate to them.

As employers, school management must comply with the requirements of the Employment Equality Acts 1998 and 2004 ([available for download at the Oireachtas website](#)) and, in this regard, should also have an anti-bullying and anti-harassment policy in place for staff (a statutory Code of Practice applies to harassment and sexual harassment in the workplace).

**When will the policy apply?** The policy may need to apply to a number of time periods/activities as follows:

- School time (including break times)
- Going to and from school
- School tours/trips
- Extra-curricular activities
- Other?

<b>Rationale</b>
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**Why is it necessary to devise an anti-bullying policy at this time?** e.g.

- It is a priority issue identified by the staff, students or parents (no school is immune from the problem of bullying)?
- Under Section 23 of the Education (Welfare) Act, 2000 ([available for download at the Oireachtas website](#)), the management authority of a school is obliged to draw up a Code of Behaviour for students at the school. The Act provides that the Code of Behaviour must be prepared by the board of management after consultation with the principal, teachers, parents and the local Education Welfare Officer. The **Guidelines** specify that an anti-bullying policy “*should be an integral part of a written Code of Behaviour and Discipline in all primary and post-primary schools*”. The **Guidelines** go on to point out that “*International research clearly indicates the crucial importance of the existence of a School Policy, which includes specific measures to deal with bullying behaviour within the framework of an overall school Code of Behaviour and Discipline*” and that “*such a code, properly devised and implemented, can be the most influential measure in countering bullying behaviour in schools.*”
- Schools also have obligations in relation to harassment and sexual harassment under the Equal Status Acts, 2000 to 2004 ([available for download at the Oireachtas website](#)). Harassment should be addressed within the framework of an overall school Code of Behaviour. The prevention of harassment should be an integral part of a written Code of Behaviour and of an anti-bullying code or charter.

The Equal Status Acts, 2000 to 2004 ([available for download at the Oireachtas website](#)) prohibit discrimination on nine specific grounds: gender, marital status, family status, sexual orientation, religion, age, disability, race and membership of the Traveller community. They also prohibit harassment on all of the discriminatory grounds. This includes harassment of students by principals, teachers or anyone in a position of responsibility in the school. The information booklet [Schools and the Equal Status Acts, 2nd Edition](#) published jointly by the Department of Education and Science and the Equality Authority was issued to all primary and post-primary schools in 2005. In this publication, it was recommended that a school’s Code of Behaviour should explicitly name the nine grounds and require behaviour that respects diversity across them. It was also recommended that the Code should set out the school’s policy and procedures to

deal with harassment, including the identification of preventative actions and measures that will be taken to address it, if it should occur.

- Chapter 6 of the [Child Protection Guidelines and Procedures for Post-Primary Schools](#), issued to all post-primary schools in the school year 2004/2005, addresses the issue of peer abuse and bullying. This document, which boards of management have been advised (under [Circular M44/05](#)) to formally adopt as the school's official policy on Child Protection, stresses the importance of having a policy in place to deal with bullying. It specifies that where a bullying incident is serious and where the behaviour involved is regarded as potentially abusive, the school should consult the Health Service Executive with a view to drawing up an appropriate response.

**Note:** See document entitled *National Policy – Ireland* on [www.oecd-sbv.net](http://www.oecd-sbv.net) (the website of the International Network on School Bullying and Violence, which is supported by the OECD) for a fuller discussion of the legal and regulatory context in this country.

<b>Relationship to characteristic spirit of the school (school's mission/vision/aims)</b>
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- How does this policy relate to the school's mission/vision and aims?

For example:

*'XXXX School seeks to enable each student to develop his/her full potential.'*

*'Provides a safe and secure environment for learning'.*

*'Promotes respect for the diversity of values, beliefs, traditions, languages and ways of life in society'*

*'Promotes habits of mutual respect, courtesy and an awareness of the inter-dependence of people in groups and communities'*

*'Takes particular care of at risk students and uses its monitoring system to provide early intervention when/if necessary and responds to the needs, fears and anxieties of individual students in a sensitive manner.'*

<b>Goals/Objectives</b>
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**In precise terms, what is the policy intended to achieve?**

The objectives may include those listed in the *Guidelines* and/or others particular to the school e.g.

1. To create a school ethos which encourages students to disclose and discuss incidents of bullying behaviour.
2. To raise awareness of bullying as an unacceptable form of behaviour with school management, teachers, students, parents/guardians.

3. To create a school ethos that acknowledges, accommodates and respects a diversity of students across the nine grounds covered by the equality legislation.
4. To ensure that the school's Social, Personal and Health Education programme raises awareness of the factors associated with bullying behaviour and develops appropriate knowledge, skills and behaviours.
5. To take practical actions to prevent incidents of bullying behaviour e.g. to ensure comprehensive supervision and monitoring measures through which all areas of school activity are kept under observation.
6. To develop procedures for reporting and recording incidents of bullying behaviour.
7. To develop procedures for investigating and dealing with incidents of bullying behaviour.
8. To develop a programme of support for those affected by bullying behaviour and those involved in bullying behaviour.
9. To work with, and through, the various local agencies in countering all forms of bullying and anti-social behaviour.

<b>Key measures (content of policy)</b>
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**It may be helpful to divide the policy content into three sections:**

- A. Clearly define bullying and identify the types of behaviour involved**
- B. Identify actions to prevent bullying behaviour**
- C. Identify the steps to be taken in dealing with bullying incidents**

**Prompts are provided in each section to assist in identifying the key issues and actions to be implemented.**

### **A. Clearly define bullying and identify the types of behaviour involved**

The language and terms used should be easily understood by students.

#### **Definition of Bullying:**

Bullying is repeated aggression conducted by an individual or a group against others - such aggressive behaviour may be verbal, psychological or physical.

**For the purposes of this template, the term bullying also encompasses harassment and sexual harassment, defined as follows:**



- **Harassment:** any form of unwanted conduct in relation to any of the nine grounds named in the equality legislation that has the purpose or effect of violating a person's dignity and creating an intimidating, hostile, degrading or offensive environment for the victim.
- **Sexual harassment:** any form of unwanted verbal, non-verbal or physical conduct of a sexual nature that has the purpose or effect of violating a person's dignity and creating an intimidating, hostile, degrading or offensive environment for the victim.

The nine grounds are gender, marital status, family status, age, disability, sexual orientation, race, religion, and membership of the Traveller community.

### **Types of behaviour involved**

The *Guidelines* provide assistance in identifying and describing the types of behaviour involved in bullying. The means of bullying are constantly changing and the following list of types of bullying behaviour can be expanded in light of the experience of the school community:

- Physical aggression
- Damage to property
- Extortion
- Intimidation
- Gestures
- Silent telephone/mobile phone calls
- Abusive telephone/mobile phone calls
- Abusive text messages
- Abusive email/website messages
- The production, display or circulation of written words, pictures or other materials aimed at intimidating another person
- Isolation & exclusion
- Harassment based on any of the nine grounds in the equality legislation e.g. sexual harassment, homophobic bullying, racist bullying etc.
- Name calling
- Slagging
- A combination of any of the types listed.

### **B. Identify actions to prevent bullying behaviour**

The policy should stress the need to prevent and not just control bullying. It is not sufficient to discipline the student involved and to give support to the victim. It is necessary to consider how the school can raise awareness of bullying (the Social, Personal and Health Education (SPHE) programme has a key role in this regard – see below) and what actions can be taken to prevent the behaviour in the school. The *Guidelines* emphasise the value of techniques based on positive motivation and recognition in modifying behaviour.

## **Action B 1: Publishing and Publicising an Anti-Bullying Code**

An Anti-Bullying Code (or Charter) can be included as part of the School Plan/Policy Statement and the Code of Behaviour. This can be effective in sending a clear message about bullying by setting down:

- What the school is doing to prevent bullying behaviour
- What students can do
- What parents can do
- What teachers and other school staff can do
- Who to contact in the event of a problem
- How incidents are handled.

### **How the Code might be published: prompt questions**

- By displaying it in communal areas and/or in classrooms?
- By promoting it in the school through focus weeks, poster competitions etc?
- By promoting it through the parents' association and drawing attention to it at parent/teacher meetings, open days and parents' nights for incoming students?
- By promoting it through the Student Council?
- By publishing it in school journals/diaries, on the school website and in the school prospectus?

## **Action B 2: Supervision and Monitoring**

### **Supervision and monitoring measures through which school activities are kept under observation: prompt questions**

- What supervision is needed for the control of school activities on a rota basis?
- Have bullying danger spots been identified in collaboration with students?
- How will teaching staff be involved?
- How will non-teaching staff be involved?
- How will the student support/care structures (including year heads, class tutors, SPHE, Guidance, RE, CSPE, HSCL, Learning Support teachers) support measures to counter bullying behaviour?
- How will students, in particular, senior students be involved as a resource to assist in countering bullying? In this regard, has a mentoring/buddy system been considered?
- How will the student council, school clubs and societies be involved?
- In relation to ICT usage:
  - Are all Internet sessions supervised by a teacher?
  - Does the school regularly monitor students' Internet usage?
  - Have students been instructed to use only approved class accounts for email purposes and to use these only under supervision by, or permission from, a teacher?
  - Have students been instructed to access only those chat rooms, discussion forums and messaging or other electronic communication fora that have been approved by the school?(Note that the Schools Broadband Programme has blocked all social networking sites on the basis that they waste time and take up too

much of the bandwidth which has been provided for educational purposes).

### **Action B 3: Inclusion in the Curriculum**

See section on **Links to other Policies and Curriculum Delivery** below.

### **Action B 4: Involving Parents/Guardians and the Wider Community**

#### **Working with, and through, parents/guardians and various local agencies in countering bullying behaviour: prompt questions**

- How can parents/guardians and the wider community assist in promoting a consistent message against bullying across home, school and community?
- How can parents/guardians be made aware of what they can do when mobile phones are being used for bullying or malicious communications? (Note that Irish mobile operators, under the auspices of the Irish Cellular Industry Association, have devised an easy reference booklet entitled *A Parent's Guide to Mobile Phones*, which includes valuable advice on handling situations in which a young person is being bullied via mobile phone – see NCTE website <http://www.ncte.ie/InternetSafety/Advice/>)
- How can links be established with local schools and with those members of the wider community who come into regular contact with the school's students?  
These may include:
  - School bus drivers
  - School traffic wardens
  - Local shopkeepers/lunch venues
  - Community youth workers
  - Gardaí
  - Other local persons/groups involved with school students?

## **C. Identify the steps to be taken in dealing with bullying incidents**

### **Action C 1: Identify the procedures for reporting incidents**

#### **Approaching a staff member: prompt questions**

- Is there a nominated staff member/members to receive reports of incidents from students or parents?
- Are students encouraged to report isolated incidents of bullying behaviour or harassment?  
(A student may wish to seek advice. The staff member should respect the student's wishes in so far as this may be done without endangering him/her. All reports of bullying, no matter how trivial, should be recorded, investigated and dealt with by teachers. In that way students will gain confidence in telling. This confidence factor is of vital importance.)

## Action C 2: Identify the procedures to deal with reported incidents

### Dealing with reported incidents: prompt questions

- What steps will to be taken after the report has been made and by whom?
- What informal procedures are available to deal with a report?
- Can mentors/buddies assist (where such a system is in place)?
- At what stage will parents be notified of an incident or report and how?
- How is the reported incident investigated?
- Who formally investigates the incident?
- How will confidentiality be maintained?  
(The **Guidelines** advise that “Such incidents are best investigated outside the classroom situation to avoid the public humiliation of the victim or the pupil engaged in bullying, in an attempt to get both sides of the story.”)
- How is the person reporting the incident protected from victimisation?
- What procedures apply in the case of alleged bullying/harassment by a teacher or other member of staff against a student(s)?
- How is the Board of Management involved or informed?
- What is the appeal process used, if any?
- How does the process link to the Code of Behaviour and what sanctions will apply where bullying behaviour or harassment is found to have occurred?

## Action C 3: Identify the follow-up steps to be taken

### Follow-up: prompt questions

- What action is taken to support the victim?
- What action is taken to address underlying attitudes/issues with students engaged in bullying behaviour?
- What is the role of the student support/care structure?
- How are the parents/guardians involved?
- Is there a need to involve outside agencies?
- What information needs to be recorded?
- How long are records kept?
- Who has access to the information?

## Links to Other Policies and to Curriculum Delivery

### Identify any links to related school policies

School policies need to be consistent with one another, within the framework of the overall School Plan. Relevant school policies already in place, being developed or reviewed should be examined by reference to the Anti-Bullying Policy and any implications which it has for them should be addressed.

The following policies may be among those considered:

- Code of Behaviour
- Child Protection



- Equality
- Internet Safety: Acceptable Use Policy
- Health and Safety
- Other?

### **Identify any links to curriculum delivery**

- **In post-primary schools, Social, Personal and Health Education (SPHE) must be timetabled as part of the junior cycle core curriculum.** SPHE provides students with opportunities to develop the skills and competencies to care for themselves and others and to make informed decisions about their health, personal lives and social development. The issue of bullying is dealt with in each of the three years of the SPHE junior cycle programme.
- The SPHE Senior Cycle curriculum currently being developed by the NCCA will also deal with issues related to bullying, including dealing with abusive behaviour and understanding the effects of homophobic bullying.
- Other links? e.g.
  - CSPE, TYO etc.
  - Informal curriculum e.g. which extra-curricular activities can assist in raising awareness of the unacceptable nature of bullying behaviour and/or incorporate a focus on promoting equality and affirming diversity?

<h3><b>Implementation Arrangements, Roles and Responsibilities</b></h3>
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Identify who will be assigned the role of co-ordinating implementation of the policy.

For each of the actions to be taken to implement the policy, specify how and when it is to be implemented.

Name the people who have responsibility for implementing each action and specify their roles e.g. \*Principal, \*Class Teacher, \*Other Staff Members who have specific responsibilities (e.g. year head, class tutor, SPHE Co-ordinator, Home/School/Community Liaison Co-ordinator etc.), \*Board of Management/Trustees, \*Student, \*Parent/Guardian, \*other.

## **Ratification & Communication**

When the finalised draft policy has been ratified by the Board of Management, it becomes the school's agreed Anti-Bullying Policy. It should then be circulated within the school community. The entire staff must be familiar with the policy and ready to put it into practice in accordance with the specified implementation arrangements. It is important that all concerned are made aware of any changes implied in curriculum delivery, school rules, sanctions and code of behaviour.

Parents/guardians should be informed of the Anti-Bullying Policy from the time of enrolment of the student. Parents/guardians and, where appropriate, students over 18 years, could be asked to sign a statement to the effect that they have read the policy and agree to be bound by it.

### **Prompts**

- State when the Board of Management officially ratified the policy.
- State what steps will be taken to communicate the ratified policy to members of the school community and to new applicants on enrolment.

## **Implementation Date**

Decide upon a date from which the policy will apply.

## **Monitoring the implementation of the policy**

The implementation of the policy should be monitored.

- Who will do what and when to confirm that the actions/measures set down under the policy are being implemented?

## **Reviewing and evaluating the policy**

The policy should be reviewed and evaluated at certain pre-determined times and, as necessary, in the light of experience of incidents of bullying behaviour encountered. Ongoing review and evaluation should take cognisance of changing information or guidelines (e.g. from the Department of Education and Science or the NEWB), legislation and feedback from parents/guardians, students, teachers and others. The policy should be revised as necessary in the light of such review and evaluation and within the framework of school planning.

### **Prompts**

- At what intervals will the operation of the policy be reviewed with a view to amending it, if necessary?

- Identify some practical indicators which will be used to gauge the impact and effectiveness of the policy. Examples might include the extent to which:
  - Students, staff and parents/guardians are aware of the policy e.g. through prominent display of the Anti-Bullying Code in the school
  - Practical action has been taken to prevent bullying
  - Initiatives have been taken to promote equality and affirm diversity
  - Procedures for recording, investigating and dealing with incidents reported have been implemented
  - Positive feedback is received from students, parents/guardians and staff in relation to the anti-bullying policy and its implementation
  - Bullying behaviour has reduced (indicators developed here may examine reductions in particular types of bullying behaviour specifically targeted under the policy, such as homophobic or cyber-bullying).
- Consider whether any of the following could support the process of review and evaluation:
  - A confidential survey of students and staff
  - Feedback from student council or student body, mentors, prefects
  - Observation of behaviour in classrooms, corridors, schoolyard
  - Parental feedback, including at parent/teacher meetings (if seeking parental feedback, this should be at a time which leaves room to address issues arising i.e. not at end of school year)
  - A comment/suggestion box.



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# A-Z Terms

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## A-Z of Other Terms Associated with LGBTI

**Advocate** – (noun) (1) a person who actively works to end intolerance, educate others, and support social equity for a marginalized group. (Verb) (2) To actively support/plea in favor of a particular cause, the action of working to end intolerance, educate others, etc.

**Ally:** Typically any non-LGBTI person who supports and stands up for the rights of LGBTI people, though LGBT people can be allies, such as a lesbian who is an ally to a transgender person.

**Biphobia:** Aversion toward bisexuality and bisexual people as a social group or as individuals. People of any sexual orientation can experience such feelings of aversion. Biphobia is a source of discrimination against bisexuals, and may be based on negative bisexual stereotypes or irrational fear.

**Cisnormativity** – (noun) the assumption, in individuals or in institutions, that everyone is cisgender, and that cisgender identities are superior to Trans\* identities or people. Leads to invisibility of non-cisgender identities.

**Cissexism:** The assumption that a cisgender identity is more authentic or natural than a Trans\* identity. The belief that a person's sex assigned at birth always remains their real gender (e.g. suggesting that a Trans\* woman is "really a man" or a Trans\* man is "really a woman").

**Closeted** – (adj.) an individual who is not open to themselves or others about their (queer) sexuality or gender identity. This may be by choice and/or for other reasons such as fear for one's safety, peer or family rejection or disapproval and/or loss of housing, job, etc. Also known as being "in the closet." When someone chooses to break this silence they "come out" of the closet. (See coming out)

**Coming Out:** The process of acknowledging one's sexual orientation and/or gender identity to other people. For most LGBTI people this is a life-long process. *Some Trans people choose to 'come out' or be "out" about their Trans identities to raise visibility or acknowledge their experiences. Others do not want to 'come out' as they feel this implies that their gender identity is not valid or authentic (e.g. a Trans woman who comes out as Trans may be perceived to be less of a woman).*

**Drag King** – (noun) someone who performs masculinity theatrically.

**Drag Queen** – (noun) someone who performs femininity theatrically.

**Dyke** – (noun) a term referring to a masculine presenting lesbian often used derogatorily.

**Fag(got)** – (noun) derogatory term referring to a gay person, or someone perceived as queer. Occasionally used as a self-identifying affirming term by some gay men, at times in the shortened form 'fag'.

**Femme** – (noun & adj) someone who identifies themselves as feminine, whether it be physically, mentally or emotionally. Often used to refer to a feminine-presenting queer woman.

**FTM:** A female-to-male Trans person (see definition of Trans man).



**Gender Binary** – (noun) the idea that there are only two genders – male/female or man/woman and that a person must be strictly gendered as either/or.

**Gender expression:** A term which refers to the ways in which we each manifest masculinity or femininity. It is usually an extension of our “gender identity,” our innate sense of being male, female, etc. Each of us expresses a particular gender every day – by the way we style our hair, select our clothing, or even the way we stand. Our appearance, speech, behaviour, movement, and other factors signal that we feel – and wish to be understood – as masculine or feminine, or as a man or a woman.

**Hermaphrodite:** Generally considered derogatory; has been replaced by the term intersex (see definition of Intersex).

**Homophobia:** A range of negative attitudes and feelings toward homosexuality or people who are identified or perceived as being lesbian, gay, bisexual or transgender (LGBTI). It can be expressed as antipathy, contempt, prejudice, aversion, or hatred, may be based on irrational fear, and is sometimes related to religious beliefs.

**Hormone Replacement Therapy (HRT) or Hormones:** The use of hormones to alter secondary sex characteristics. Some Trans people take hormones to align their bodies with their gender identities. Other Trans people do not take hormones for many different reasons (see definition of Transition).

**In the closet:** Describes a person who keeps their sexual orientation or gender identity a secret from some or all people.

**Lipstick Lesbian** – (noun) usually refers to a lesbian with a feminine gender expression. Can be used in a positive or a derogatory way. Is sometimes also used to refer to a lesbian who is assumed to be (or passes for) straight.

**MTF:** Male-to-female Trans person (see definition of Trans woman).

**Passing** – (verb) (1) a term for Trans\* people being accepted as, or able to “pass for,” a member of their self-identified gender/sex identity (regardless of birth sex). (2) An LGB/queer individual who can be believed to be or perceived as straight.

**Questioning:** For some, the process of exploring and discovering one's own sexual orientation, gender identity, or gender expression.

**Sex Change:** Generally considered derogatory; has been replaced by the terms “transition” or “surgery” (see definition of Transition and Surgery).

**Sexual orientation:** The type of sexual, romantic, and/or physical attraction someone feels toward others. Often labeled based on the gender identity/expression of the person and who they are attracted to. Common labels: lesbian, gay, bisexual, pansexual, etc.

**Tranny:** A slang term for many different Trans identities. Some find this term highly offensive, while others may be comfortable with it as a self-reference, but consider the term derogatory if used by outsiders. It is recommended to avoid using this term.



**Transition:** A process through which some transgender people begin to live as the gender with which they identify, rather than the one assigned at birth. Transition might include social, physical or legal changes such as coming out to family, friends, co-workers and others; changing one's appearance; changing one's name, pronoun and sex designation on legal documents (e.g. driving licence or passport); and medical intervention (e.g. through hormones or surgery).

**Transphobia:** The fear or hatred of transgender people or gender non-conforming behavior. Like biphobia, transphobia can also exist among lesbian, gay, and bisexual people as well as among heterosexual people.

**Ze/Hir** – alternate pronouns that are gender neutral and preferred by some Trans\* people. Pronounced /zee/ and /here/ they replace “he” and “she” and “his” and “hers” respectively. Alternatively some people who are not comfortable/do not embrace he/she use the plural pronoun “they/their” as a gender neutral singular pronoun.

*It is important to never out someone as Trans without their permission. Forced outing – whether intentional or unintentional – is a form of transphobia (see definition of Transphobia).*

**LGBT, LGBTQ, LGBTQA, TBLG:** These acronyms refer to Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, and Asexual or Ally. Although all of the different identities within “LGBT” are often lumped together (and share sexism as a common root of oppression), there are specific needs and concerns related to each individual identity



## Terms Associated with Trans

### Introduction to Sex and Gender

It is important to clarify the distinctions between sex, gender identity, gender expression and sexual orientation.

**Sex:** The designation of a person at birth as male or female based on their anatomy (genitalia and/or reproductive organs) or biology (chromosomes and/or hormones). *The phrase “sex assigned at birth” (replacing “biological sex”) is a more accurate and respectful way to acknowledge the process of sex assignment that occurs at birth through a perfunctory look at external anatomy. It might not be possible in all cases (e.g. intersex) to identify an individual as male or female at birth. For trans people, assigned sex may differ considerably from gender identity (see definitions of Transgender and Intersex).*

**Gender Identity:** Refers to a person’s deeply-felt identification as male, female, or some other gender. This may or may not correspond to the sex they were assigned at birth.

**Gender Expression:** The external manifestation of a person’s gender identity. Gender can be expressed through mannerisms, grooming, physical characteristics, social interactions and speech patterns.

**Sexual Orientation:** Refers to a person’s physical, emotional or romantic attraction to another person. Sexual orientation is distinct from sex, gender identity and gender expression. Transgender people may identify as lesbian, gay, heterosexual, bisexual, pansexual, queer or asexual (see definition of Transgender).

### Main Glossary

**Androgynous or androgyne:** A person whose gender identity is both male and female, or neither male nor female. They might present as a combination of male and female or as sometimes male and sometimes female.

**Bigender:** A gender identity which can be literally translated as 'two genders' or 'double gender'. These two gender identities could be male and female, but could also include non-binary identities.

**Cisgender:** A non-trans person (i.e. a person whose gender identity and gender expression is aligned with the sex assigned at birth).

*The term cisgender acknowledges that everyone has a gender identity (i.e. a non-trans identity is not presented as normal or natural which stigmatises a trans identity as abnormal or unnatural).*



**Cissexism:** The assumption that a cisgender identity is more authentic or natural than a trans identity. The belief that a person's sex assigned at birth always remains their real gender (e.g. suggesting that a trans woman is 'really a man' or a trans man is 'really a woman').

**Coming out:** The process of accepting and telling others about one's gender identity, gender expression or sexual orientation. Many trans people will 'come out' as a different gender to the sex assigned at birth and may begin a social or physical transition (see definition of Transition).

*Some trans people choose to 'come out' or be 'out' about their trans identities to raise visibility or acknowledge their experiences. Others do not want to 'come out' as they feel this implies that their gender identity is not valid or authentic (e.g. a trans woman who comes out as trans may be perceived to be less of a woman).*

*It is important to never out someone as trans without their permission. Forced outing – whether intentional or unintentional – is a form of transphobia (see definition of Transphobia).*

**Crossdresser:** In North America, the preferred term for transvestite is crossdresser. It is intended to sound less medicalised. It refers to a broad spectrum of experiences and there are numerous motivations for crossdressing such as a need to express femininity/masculinity, artistic expression, performance (e.g. drag queen/king), or erotic enjoyment (See also 'Transvestite').

**Demigender:** A gender identity that involves feeling a partial, but not a full, connection to a particular gender identity. Demigender people often identify as non-binary. Examples of demigender identities include demigirl, demiboy, and demiandrogyne.

**Disorder of Sex Development (DSD):** A generic definition encompassing any issue noted at birth where the genitalia are atypical in relation to the chromosomes or gonads. Since 2006, this is the preferred term for intersex by some, but not all, medical practitioners in the area.

*DSD has been contested because it presumes an underlying 'disorder' and that there is something intrinsically wrong with the intersexed body requiring it to be fixed as either male or female (see definition of Intersex and Variation of Sex Development).*

**FTM:** A female-to-male trans person (see definition of Trans man).

**Gender Identity Disorder (GID):** In DSM-IV[2], GID is the psychiatric diagnosis used when a person has (1) a strong and persistent cross-gender identification and (2) persistent discomfort with his or her sex or sense of inappropriateness in the gender role of that sex, and the disturbance (3) is not concurrent with physical intersex condition and (4) causes clinically significant distress or impairment in social, occupational or other important areas of functioning.

*This diagnosis was removed from the DSM-V and replaced with Gender Dysphoria.*

*In the current Irish context, in practice a diagnosis of GID or Gender Dysphoria is required to access hormones or surgery through the public healthcare system.*



**Gender Fluid:** Is a non-binary gender identity. Gender fluid individuals experience different gender identities at different times. A gender fluid person's gender identity can be multiple genders at once, then switch to none at all, or move between single gender identities. Some gender fluid people regularly move between only a few specific genders, perhaps as few as two.

**Genderqueer:** A person whose gender varies from the traditional 'norm'; or who feels their gender identity is neither female nor male, both female and male, or a different gender identity altogether.

**Gender variant:** People whose gender identity and/or gender expression is different from traditional or stereotypical expectations of how a man or woman 'should' appear or behave.

**Hormone Replacement Therapy (HRT) or Hormones:** The use of hormones to alter secondary sex characteristics. Some trans people take hormones to align their bodies with their gender identities. Other trans people do not take hormones for many different reasons (see definition of Transition).

**Hermaphrodite:** Generally considered derogatory; has been replaced by the term intersex (see definition of Intersex).

**Intersex:** Refers to individuals who are born with sex characteristics (such as chromosomes, genitals, and/or hormonal structure) that do not belong strictly to male or female categories, or that belong to both at the same time.

*A person with an intersex variation may have elements of both male and female anatomy, have different internal organs than external organs, or have anatomy that is inconsistent with chromosomal sex. These variations can be identified at birth (where there is obviously ambiguous genitalia), at puberty (when the person either fails to develop certain expected secondary sex characteristics, or develops characteristics that were not expected), later in adulthood (when fertility difficulties present) or on autopsy.*

*Most individuals who are intersex do not identify as transgender or do not consider themselves covered by the transgender umbrella.*

**MTF:** Male-to-female trans person (see definition of Trans woman).

**Multigender:** Refers to individuals who experiences more than one gender identity. It can be used as a gender identity in its own right, or can be an umbrella term for other identities which fit this description. Multigender identities include **bigender** (two genders), **trigender** (three genders), **quadgender** (four genders), **quintgender** (five genders), **polygender** (many genders), **pangender** (all genders) and **genderfluid** (variable gender).

**Neutrois:** A non-binary gender identity which is considered to be a neutral or null gender. It may also be used to mean genderless, and has considerable overlap with agender - some people who consider themselves neutrally gendered or genderless may identify as both, while others prefer one term or the other.



**Non-binary:** An umbrella term for gender identities that fall outside the gender binary of male or female. This includes individuals whose gender identity is neither exclusively male nor female, a combination of male and female or between or beyond genders. Similar to the usage of transgender, people under the non-binary umbrella may describe themselves using one or more of a wide variety of terms (See definition of Androgynous, Gender Fluid, Genderqueer, Gender variant).

**Sex Change:** Generally considered derogatory; has been replaced by the terms 'transition' or 'surgery' (see definition of Transition and Surgery).

**Surgery:** A set of surgical procedures that alter a person's physical appearance or the functioning of their existing sexual characteristics. Other terms include Gender Confirmation Surgery, Gender Reassignment Surgery, Sex Reassignment Surgery, Genital Reconstruction Surgery, Sex Affirmation Surgery and so on.

*Some trans people undergo surgery to align their bodies with their gender identities. Other trans people do not undergo any surgery for many different reasons.*

*Some trans people define themselves by their surgical status such as post-operative (post-op), pre-operative (pre-op) or non-operative (non-op). However, these terms place emphasis on genitals as a marker for gender identity and may be rejected by people who do not see their gender as related to surgical status.*

**Tranny:** A slang term for many different trans identities. Some find this term highly offensive, while others may be comfortable with it as a self-reference, but consider the term derogatory if used by outsiders. It is recommended to avoid using this term.

**Transgender:** Refers to a person whose gender identity and/or gender expression differs from the sex assigned to them at birth. This term can include diverse gender identities.

*Not all individuals with identities that are considered part of the transgender umbrella will refer to themselves as transgender. For some, this may be because they identify with a particular term (such as transsexual or genderqueer) which they feel more precisely describes their identity. Others may feel that their experience is a medical or temporary condition and not an identity (for example they feel they have gender identity disorder but are not transgender).*

**TENI advocates the use of transgender or trans as an umbrella term as it is currently the most inclusive and respectful term to describe diverse identities.** However, we acknowledge and respect each individual's right to self-identify as they choose.

**Trans or trans\*:** Commonly used shorthand for transgender. Avoid using this term as a noun: a person is not 'a trans'; they may be a trans person.

**Transphobia:** The fear, dislike or hatred of people who are trans or are perceived to challenge conventional gender categories or 'norms' of male or female. Transphobia can result in





individual and institutional discrimination, prejudice and violence against trans or gender variant people.

**Transition:** A process through which some transgender people begin to live as the gender with which they identify, rather than the one assigned at birth. Transition might include social, physical or legal changes such as coming out to family, friends, co-workers and others; changing one's appearance; changing one's name, pronoun and sex designation on legal documents (e.g. driving licence or passport); and medical intervention (e.g. through hormones or surgery).

**Transvestite:** A person who wears clothing, accessories, jewellery or make-up not traditionally or stereotypically associated with their assigned sex. This generally refers to a male to female transgender person who does not wish to transition or change their assigned sex but prefers to live "dual role".

**Transsexual:** A person whose gender identity is 'opposite' to the sex assigned to them at birth. The term connotes a binary view of gender, moving from one polar identity to the other. Transsexual people may or may not take hormones or have surgery.

*Use of the term 'transsexual' remains strong in the medical community because of the DSM's prior use of the diagnosis 'Transsexualism' (changed to "Gender Identity Disorder" in DSM-IV). The term 'transsexual' is hotly debated in trans communities with some people strongly identifying with the term while others strongly rejecting it. Moreover, for some, 'transsexual' is considered to be a misnomer inasmuch as the underlying medical condition is related to gender identity and not sexuality.*

**Trans man:** A person who was assigned female at birth but who lives as a man or identifies as male. Some trans men make physical changes through hormones or surgery; others do not.

*Trans man is sometimes used interchangeably with **FTM** (female-to-male). However, some trans men don't think of themselves as having transitioned from female to male (i.e. because they always felt male). Some people prefer to be referred to as **men** rather than trans men while others will refer to themselves as **men of transgender experience**.*

**Trans woman:** A person who was assigned male at birth but who lives as a woman or identifies as female. Some trans women make physical changes through hormones or surgery; others do not.

*Trans woman is sometimes used interchangeably with **MTF** (male-to-female). However, some trans women don't think of themselves as having transitioned from male to female (i.e. because they always felt female). Some people prefer to be referred to as women rather than trans women while others may refer to themselves as women of transgender experience.*

**Variation of Sex Development (VSD):** Another term for 'intersex' preferred by some medical practitioners and intersex people in place of DSD as it removes the stigma of 'disorder' from the nomenclature (see definition of Intersex and Disorder of Sex Development).





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**JUST BE YOU.**

# Discrimination of LGBTI People

in association with



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# **Discrimination OF LGBT People In Ireland**

Discrimination is the unjust or prejudicial treatment of different categories of people especially on the grounds of race age or sex

## **History**

- 1861: Offences Against the Person Act, 'buggery' was made an offence punishable by penal servitude.
- 1970's: The Campaign for Homosexual Law Reform begins spearheaded by David Norris a lecturer from Trinity.
- 1983: The first Pride Parade Festival, it came about as a response to the murder of a gay man in Fairview park, his murders were caught but let off because the stated that they were homophobic.
- 1988: The European courts on human rights made a ruling that Ireland was in breach of the European Convention of Human Rights because of its laws on LGBT people, in Ireland it was illegal to have a Relationship if you were LGBT.
- 1994: On the 1<sup>st</sup> of January a new law decriminalising Homosexuality came into effect.
- 1998: Anti discrimination laws came into effect for LGBT people in employment
- 1998: Anti discrimination laws came into effect for all areas including the incitement to hatred act
- 2000: Anti discrimination laws came into effect for the provision of goods and services
- 2000: access to IVF Treatment for Lesbians
- 2008: Passport Act, allows the change of gender and name on passports for trans people
- 2011: recognition for same sex couples under the Civil partnership act
- 2015: Gender recognition bill passed through Dail
- 2015: Same Sex Marriage voted in by popular vote
- LGBT people were never banned in serving in our armed forces.



## **Every Day Discrimination**

- The presumption that everyone is heterosexual
- That's so gay
- Being afraid to walk hand in hand with your partner
- Having to hide who you are
- Knowing you don't have the same rights as your brother or sister
- The idea that you chose to be this way
- Being introduced as the gay, bisexual, lesbian or transgendered friend
- Unavailability of same sex valentines cards
- Travel restrictions to some countries
- Checking yourself walking down the street
- Lack of equal rights
- Being banned from donating blood
- Being told we are unnatural or sinners by nearly every major religion
- The Institution Clause in the employment equality act.
- The need to go back into the closet during old age in care homes
- Needing to defend the fact that you are human too



## **Recognition of Gender Identity**

- ❖ Sex changes are not legally recognised by Ireland. On 19 October 2007 Dr. Lydia Foy won her case in the High Court which ruled that the failure to allow her to obtain a new birth certificate recording her gender as female was in breach of her rights under the ECHR. The Government appealed this decision but dropped its appeal in June 2010 and stated it would introduce legislation in the future. A new Government took office in February 2011 and following the report of an advisory committee in July 2011, the Minister responsible announced that the Government would introduce gender recognition legislation as soon as possible. No legislation had been introduced by February 2013 and Dr. Foy commenced new legal proceedings seeking to enforce the decision made by the High Court in 2007.

## **Blood Donation**

- ❖ The Irish Blood Transfusion Service has placed a 12 month ban on donations from males who have ever had anal or oral sex with another male. Groups such as the Union of Students in Ireland & Sinn Féin have been campaigning for this ban to be repealed, but were unsuccessful. The government is currently re-examining this bill the ban will still be in place but you will be allowed to give blood if you can prove that you have remained celibate for the previous 12 months. Lesbian women can give blood they are under the same restrictions as heterosexual people.
- ❖ Gay men and Bisexual men are however allowed to donate organs



## **Adoption and Parenting Rights**

- ❖ Irish adoption law currently only allows for applications to adopt children by married couples or single applicants. It is therefore not possible for a gay couple to jointly apply to adopt, but a single gay person or one partner of a couple may apply. Even though joint-adoption by a gay couple is not possible, a same-sex couple may submit a joint application to foster children. Additionally, lesbian couples can get access to IVF and assisted insemination treatment. In January 2014, Government Minister for Justice and Equality Alan Shatter announced that the government intends bringing in laws by the end of the year to extend guardianship, custody, and access rights to the non-biological parents of children in same-sex relationships and children born through surrogacy and sperm and egg donation.
  - This has changed in 2015 on the children family and relationships bill.



## **Discrimination Protections**

- ❖ Discrimination on the basis of sexual orientation is outlawed by the Employment Equality Act, 1998 and the Equal Status Act, 2000. These laws forbid discrimination in any of the following areas: employment, vocational training, advertising, collective agreements, the provision of goods and services, and other publicly available opportunities.
- ❖ Section 37 of the Employment Equality Act, does however allow religious organisations, medical institutions or educational institutions an exemption on employment grounds. If such an organisation wants to maintain the religious ethos or prevent the religious ethos from being undermined then it is not illegal under section 37 for them to discriminate. This applies to employment only. Groups such as the Irish Congress of Trade Unions, the Irish National Teachers Organisation, the Irish Labour Party & Sinn Féin want to abolish section 37.
- ❖ The Prohibition of Incitement to Hatred Act, 1989 outlaws incitement to hatred based on sexual orientation. The penalties for violating this law are sentenced up to a fine not exceeding £1,000 or to imprisonment for a term not exceeding 6 months or to both on the first offense, or on conviction on indictment, to a fine not exceeding £10,000 or to imprisonment for a term not exceeding 2 years or to both.



## **Support**

There is support available through the FDYS including Counselling LGBT Groups/One on Ones, Women's Project, Traveller programmes, junior and senior programmes etc...

Email: [david.clark@fdys.ie](mailto:david.clark@fdys.ie)

Phone: 053 91 23262

Website: [www.fdys.ie](http://www.fdys.ie)

National: Belong To Dublin

Website : [www.belongto.org](http://www.belongto.org)







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# History of the Rainbow Flag

in association with



# History of The Rainbow Flag



Gilbert Baker displays the very first Gay Pride flag in 1978

The Rainbow Flag made its first appearance in the San Francisco Gay and Lesbian Freedom Day Parade in 1978. Its symbolism was borrowed from the hippie and black civil rights movements. Artist Gilbert Baker from San Francisco, our own gay Betsy Ross, created the flag as a symbol that could be used year after year.

Along with about 30 volunteers, two gigantic prototype of the flag were hand-stitched and hand-dyed. The original flag had eight stripes, with each color representing a particular component of the gay community: hot pink for sex, red for life, orange for healing, yellow for sun, green for nature, turquoise for the arts, indigo for harmony, and violet for spirit.

The following year, as a result of extraordinary demand for the flag, Baker contacted San Francisco Paramount Flag Company to inquire about the possibility of mass-producing his flag for use in the 1979 parade. He was surprised to learn that due to production issues and the fact that hot pink was not a readily available commercial color, his original eight colors could not be used. The fact is that he had hand-dyed the original colors. Hot pink was removed from the palette and the flag was reduced to seven stripes, with indigo being replaced by royal blue.



ORIGINAL 8-COLOR FLAG



6-COLOR FLAG



New York City - 1994

The second change to the flag came after the assassination of San Francisco's openly-gay commissioner, Harvey Milk. To manifest the community's solidarity in the aftermath of this tragedy, the San Francisco Pride Committee elected to use Baker's flag in honor of the slain Milk. The turquoise stripe was eliminated so that the colors could be divided evenly on the parade route, three colors on one side of the street, and three colors on the other side.

Wishing to demonstrate the gay community's solidarity in response to this tragedy, the 1979 Pride Parade Committee decided to use Baker's flag in honor of Milk. The committee eliminated the turquoise stripe so they could divide the colors evenly as they walked the parade route, three colors on one side of the street and three on the other.

This updated six-color version of the rainbow flag quickly spread from San Francisco to other cities. Soon, it was universally known and accepted as a symbol of gay pride and diversity. And it is recognized officially by the International Congress of Flag Makers as such. During New York's Gay Pride celebration in 1994, over 10,000 people carried a 30-foot-wide by one-mile-long rainbow flag through the streets of Manhattan, commemorating the 25th anniversary of the Stonewall Riots.

In 2004 at the Key West Pride Festival, Gilbert Baker unveiled a re-creation of his original eight-color flag. Said Baker, "We lost two of the original colors, pink and turquoise. It's time, however, to restore the original design. First, it is simply more beautiful and more authentic. Moreover, when we lost the pink, we lost the symbol for our sexual liberation. The missing turquoise honors Native Americans and the magic of life. Both colors are needed to embrace our history."





**JUST BE YOU.**

# Teachers Guide

in association with



# Teachers guide to Just Be You

## Session 1:

The main aim of this session is to make your students aware of the basics of LGBTI including a definition of what each of the letters stands for , the average age young people become aware of their sexuality and an overview of the coming out process. This session is designed to get the students talking and asking questions.

Session one should start off by asking the students to state something such as their name or how they are feeling about the day , this is to ensure that everyone in the room has spoken making it easier to ask questions during the presentation as they have already spoken in front of everyone. This is built on during session two and three.

### What do you expect?

This slide simply asks the students to write down what they expect from the program, the students are not asked to share what they expect instead all the post its are collected and examined at the end of session one this will allow you to adapt session two using information from the resource pack to help answer their questions.

### What is LGBTI?

This slide gives the basic definitions of LGBTI, before a definition is put on to the screen the students should be given the opportunity to state what they think the definition is and what the letter stands for, from previous class groups this program has been carried out in it has been noted that trans and intersex may take some extra explaining you will find the information needed in the resource pack. This will allow you to see the basic level of knowledge on LGBTI that students have.

### What Age to people Know?

This slide looks at the average age that young people may discover their sexuality the information is take from *Supporting LGBT Lives 09 Dr Paula Mayock*. Start off by going around the room asking the students what age



they think young people discover their sexuality by stating the it is only LGB young people the age trans young people discover their gender orientation differs from young people discovering their sexuality. Allow discussion to flow if the students have questions most young people think that the average age is 16 and are quiet surprise that it is younger.

During this slide you should go over the timeline of events that take place between the age you realise to the age that you come out.

12- you discover your sexuality

13- you start in secondary school which has the stress of going from being a senior in a school to being a junior

14- puberty has kicked in for most young people , during this time a young persons hormones are changing leading to general confusion, anxiety and depression

16- state exams begin for young people leading to increased anxiety stress and fatigue

17 – Average age a person comes out as LGB

18- state exams, transition between school and college , entering the workforce or not all increase stress depression and anxiety.

Coming out!

This slide looks at the coming out process it should be noted and is mention on the next slide that the coming out process is continuous and has no end. The first two statements are a definition and a fact taken from supporting LGBT Lives 2009. The following three statements are questions to pose to the class.

The answer to the first question “if someone comes out to you what should you do ?” should be positive i.e answering that it is ok or that you support them, negative answers should be challenged accordingly explaining why it is important to support your LGBTI friends and that it is not a choice that they have made to become.

The answer to the question “ if someone comes out as Lesbian or gay does that mean that they fancy all males or all females?”. The answer is simply no just as



straight males do not fancy all females and straight females do not fancy all males. It is a stereotype that gay men and women fancy all their respective gender.

For the final question again the answer is no the person does not change in any way, they may become more open and responsive after coming out due to the weight of the secret being removed, the person is still the same person they were before coming out.

### Stages of Coming Out

The stages of coming out describe some of the emotions that a person will generally go through when they are discovering their sexuality. There are five stages to the coming out process and to acceptance of self, the stages match up to Kubler-Ross's stages of grief, it can be said that the person going through the process is mourning the loss of the identity and life that is expected of them through society and its pressures.

Each stage should be read out allowing for any discussion that may come up. During the depression stage please ensure to let the class know that they can talk to you or another teacher if in need, you should also remind the class that they are not alone and that it is estimate that 10% of the population are LGBTI.

### Coming Out

This slide contains a set of questions you can either read them out to the class and allow them to be answered individually or you can carry out this activity through the use of a walking debate, this involves setting up three station in the room labelled agree, disagree or inbetween when you read out a question the students should go to the part of the room that corresponds with their ideals. Students should then be given an opportunity to share their opinion and the reasoning behind them. This is repeated for each question. You can also add questions to this activity if desired.



## Session Two

This session starts off with a recap of the previous session, its main function is to answer any questions that may have come up for any of the students, any of the questions that may come up should be answered in the resource pack or in the coming out guide.

### Homophobia

The first slide in this session focuses on the definitions of homophobia biphobia and transphobia , you can either go through the definitions or you can ask the class to define each of them please be aware that the definitions come up after each click.

The next slide serves to show who each of the phobias effects , the purpose of the slide is to get rid of the popular misconception the only LGBTI people are effected when in reality everyone can be a victim. Proof of this can be given in the following examples “ being called gay or faggot dyke queer trannie even if you done identify as any of them”. The important point for this slide is to ensure they all understand that everyone can be a victim.

### Power

This slide is an activity for the whole class you will need a sheet of paper for everyone in the class. Explain to the students that they can do one of three things to the sheet the can draw a picture colour in the sheet or fold it into something creative , they can rip shred scribble or crunch up the paper or they can do nothing to the sheet. Once they have finished ask the class who did something positive who did something negative or who did nothing to the sheet. When finished hold up your blank untouched page and say that it is a 16 year old male or female, get everyone to apologise to their page and to return it to its original condition. Ask the class if it is the same ? for the positive people who created something out of their pages the have added value to it improving its life and self worth, the negative people have left marks on the page be it rips or folds, these scars can never be fully removed, the people who did nothing have had no effect on the pages either positive or negative .

Explain to the class that although the negative have left scars it does not mean the are damaged or worthless it just means that it will take a little more effort



for the page to become valuable again. This shows that all actions have consequences people should think of the damage they do before they speak or call someone a hurtful name etc.

### Types of Homophobia

You should ask the class to go through all the types of homophobia, bi-phobia and transphobia they can think of. Give examples of each where you feel it's needed. When you get to stereotyping, please discuss with class as generally it is stereotyping and misconceptions that lead to homophobia.

### Consequences

In this slide ask the class to list the consequences of homophobia etc, go through each of them letting the students know how they can access support and who they can talk to, they should also be made aware that the consequences are the same as the consequences of bullying, which of course will not be tolerated, please refer to the LGBTI Ireland reports stats on the increased likelihood of an LGBTI person to be a victim of bullying and suffer from the consequences.

### Stand Up

This slide goes through what each of the members of the class can do to help tackle homophobia by simply standing up for their friends and other students, it should be stressed to the class that one person can make a difference, you can back this up through examples of famous figures such as Rosa Parks etc. even if the change they make isn't to the same scale the difference it will make to the person being made a victim will be huge.

### What can you do

Ask the students to get into groups or on an individual level to begin to think of different things they can do to aid their fellow students and to make the lives of not only LGBT students better but everyone's.





### **Session three**

Ask the students how the previous session made them feel addressing any questions that they may have as was done at the start of the previous session.

What can you do ?

Ask the students if they came up with anything as they were asked in the previous session. Go through the ideas as required taking note of possibilities.

Each of the various slide in this sessions have an information sheet contained in the resource pack.





**JUST BE YOU.**

# LGBTI Frequently Asked Q's

in association with



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# LGBTI FAQs

1. What Does LGBTI Stand For?
  - a. LGBTI stand for lesbian gay bisexual transgendered and intersex
2. Why are people LGBTI?
  - a. No Body knows for sure there are some theories that it is all in the genetics of the person others believe it's a combination of your genetics and the environment you were raised in. it is certain however that it is not all illness or a defect and LGBTI people are all perfectly normal
3. Why do LGBT people come out?
  - a. Imagine you have a secret about yourself from the age of twelve the weight of that secret gets heavier the older you get. Now imagine having to sneak around with someone you are dating because you don't want anyone to find out. Now imagine the same thing with every partner after that. Constantly hiding can have a negative effects on a person's mental health, possibly the only way to combat this is to come out and to disclose your sexual or gender identity.
4. What does Transgendered mean?
  - a. Transgendered is an umbrella term that represents the vast number of different gender identities that people identify as.
5. What is intersex?
  - a. An intersex person is born with sexual anatomy, reproductive organs, and/or chromosome patterns that do not fit the typical definition of male or female. This may be apparent at birth or become so later in life. An intersex person may identify as male or female or as neither. Intersex status is not about sexual orientation or gender identity; intersex people experience the same range of sexual orientations and gender identities as non-intersex people.
6. Is it possible to change a person's sexual identity?
  - a. Simply put, no, a person is born LGBTI they do not suddenly decide one day to become lesbian gay or bi-sexual. There is a debate that has been ongoing on whether or not it is cause by nature or nurture. Recent studies that have been accredited and peer reviewed suggest it is nature.
7. If a young person comes out to me how should I react?
  - a. If you are in a situation that a young person is coming out to you, you should first realise that this young person is placing their trust in you telling you something which in all likelihood they have not told anyone else. The best way to react is positively, congratulating the young person on coming out and commenting on how it is a huge step for them. Talk to the young person as if you were talking to any other young person, show them respect and remember to respect their decision if they want anyone else to know and above all else unless you have a child welfare or protection concern you should not tell anyone else that the young person is LGBTI
8. Should I tell the other people?
  - a. No, they have trusted this with you, you should not tell other people.
9. If you think a young person is LGBTI should you ask them?



- a. It is very seldom for it to be appropriate to ask someone if they are LGBTI. Your perception of what LGBTI is may not be the same for everyone and it may cause distress to the young person if you ask them. If they are not LGBTI it could make them worry that they come across as LGBTI and may again cause them distress or change their personality. (*LGBTI Ireland Report 2106*)
- b. If they are LGBTI and are not ready to tell anyone yet you may expose them before they are ready and this too may have serious consequences for the young person. The best way is to make it known to everyone that the setting whatever that may be is inclusive and welcoming of all young people regardless of their sexual or gender orientation. This can be achieved through posters for example in the venue to simply stating it or being willing to talk about it.



**JUST BE YOU.**

# Stonewall: A History

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## **The Beginning of the LGBT Movement**

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Something unremarkable happened on June 27, 1969 in New York's Greenwich Village, an event which had occurred a thousand times before across the U.S. over the decades. The police raided a gay bar.

At first, everything unfolded according to a time-honored ritual. Seven plain-clothes detectives and a uniformed officer entered and announced their presence. The bar staff stopped serving the watered-down, overpriced drinks, while their Mafia bosses swiftly removed the cigar boxes which functioned as tills. The officers demanded identification papers from the customers and then escorted them outside, throwing some into a waiting paddy-wagon and pushing others off the sidewalk.

But at a certain point, the "usual suspects" departed from the script and decided to fight back. A debate still rages over which incident sparked the riot. Was it a 'butch' lesbian dressed in man's clothes who resisted arrest, or a male drag queen who stopped in the doorway between the officers and posed defiantly, rallying the crowd?

Riot veteran and gay rights activist Craig Rodwell says: "A number of incidents were happening simultaneously. There was no one thing that happened or one person, there was just... a flash of group, of mass anger."

The crowd of ejected customers started to throw coins at the officers, in mockery of the notorious system of payoffs - earlier dubbed "gayola" - in which police chiefs leeches huge sums from establishments used by gay people and used "public morals" raids to regulate their racket. Soon, coins were followed by bottles, rocks, and other items. Cheers rang out as the prisoners in the van were liberated. Detective Inspector Pine later recalled, "I had been in combat situations, but there was never any time that I felt more scared than then."

Pine ordered his subordinates to retreat into the empty bar, which they proceeded to trash as well as savagely beating a heterosexual folk singer who had the misfortune to pass the doorway at that moment. At the end of the evening, a teenager had lost two fingers from having his hand slammed in a car door. Others received hospital treatment following assaults with police billy clubs.

People in the crowd started shouting "Gay Power!" And as word spread through Greenwich Village and across the city, hundreds of gay men and lesbians, black, white, Hispanic, and predominantly working class, converged on the Christopher Street area around the Stonewall Inn to join the fray. The police were now reinforced by the Tactical Patrol Force (TPF), a crack riot-control squad that had been specially trained to disperse people protesting against the Vietnam War.

Historian Martin Duberman describes the scene as the two dozen "massively proportioned" TPF riot police advanced down Christopher Street, arms linked in Roman Legion-style wedge formation: "In their path, the rioters slowly retreated, but - contrary to police expectations - did not break and run ... hundreds ... scattered to avoid the billy clubs but then raced around the block, doubled back behind the troopers, and pelted them with debris. When the cops realized that a considerable crowd had simply re-formed to their rear, they flailed out angrily at anyone who came within striking distance.

"But the protestors would not be cowed. The pattern repeated itself several times: The TPF would disperse the jeering mob only to have it re-form behind them, yelling taunts, tossing bottles and bricks, setting fires in trash cans. When the police whirled around to reverse direction at one point, they found themselves face-to-face with their worst nightmare: a chorus line of mocking queens, their arms clasped around each other, kicking their heels in the air Rockettes-style and singing at the tops of their sardonic voices:



*'We are the Stonewall girls  
We wear our hair in curls  
We wear no underwear  
We show our pubic hair...  
We wear our dungarees  
Above our nelly knees!'*

"It was a deliciously witty, contemptuous counterpoint to the TPF's brute force." (Stonewall, Duberman, 1993) The following evening, the demonstrators returned, their numbers now swelled to thousands. Leaflets were handed out, titled "Get the Mafia and cops out of gay bars!" Altogether, the protests and disturbances continued with varying intensity for five days.

In the wake of the riots, intense discussions took place in the city's gay community. During the first week of July, a small group of lesbians and gay men started talking about establishing a new organization called the Gay Liberation Front. The name was consciously chosen for its association with the anti-imperialist struggles in Vietnam and Algeria. Sections of the GLF would go on to organize solidarity for arrested Black Panthers, collect money for striking workers, and link the battle for gay rights to the banner of socialism.

During the next year or so, lesbians and gay men built a Gay Liberation Front (GLF) or comparable body in Canada, France, Britain, Germany, Belgium, Holland, Australia, and New Zealand.

The word "Stonewall" has entered the vocabulary of lesbians, gay men, bisexuals, and transgendered (LGBT) people everywhere as a potent emblem of the gay community making a stand against oppression and demanding full equality in every area of life.

The GLF is no more, but the idea of Gay Power is as strong as ever. Meanwhile, in many countries and cities the concept of "gay pride" literally marches on each year in the form of an annual Gay Pride march.

The present generation of young LGBT people and many of today's gay rights activists were born or grew up after 1969. And over the intervening decades, politics in the U.S. have passed through a very different period. While there have been huge advances in the struggle for LGBT rights, there is still a long way to go to achieve full liberation as the growing attacks by the religious right makes very clear.

### **Developing Subculture**

Why did the Stonewall events happen when they did? How did the initial actions of fewer than 200 people lead to both a wider protest and then the birth of Gay Liberation?

In his 1983 book *Sexual Politics, Sexual Communities*, the historian John D'Emilio has revealed the pre-history of Stonewall. The author shows how the process of industrialization and urbanization, and the movement of workers from plantations and family farms to wage labor in the cities, made it easier for Americans with same-sex desires to explore their sexuality. By the 1920s, a homosexual subculture had crystallized in San Francisco's Barbary Coast, the French quarter of New Orleans, and New York's Harlem and Greenwich Villages.

People with same-sex desires have existed throughout history. What has varied is the way society has viewed them, and how the people we now describe as LGBT regarded themselves at different stages.

The significance of the social change described above, and the emergence of a subculture, for the development of a gay rights movement is that an increasing number of individuals with same-sex desires were able to break out of isolation in small and rural communities. However discreetly, they learned of the existence of large numbers of other gay people and started to feel part of a wider gay community.



In society at large, the penalties for homosexuality were severe. State laws across the country criminalized same-sex acts, while simple affectionate acts in public such as two men or women holding hands could lead to arrest. Even declaring oneself as a gay man or lesbian could result in admission to a mental institution without a hearing.

Within the embryonic subculture, there were fewer places for lesbians than gay men because women generally had less economic independence, and it was therefore harder for a woman to break free from social norms and pursue same-sex interests. During the Second World War, all this changed. With the set routines of peacetime broken, gays and lesbians found more opportunities for freer sexual expression.

Women entered both the civilian workforce and the armed services in large numbers, and also had newfound spending power with which to explore their sexuality. In the documentary film *Before Stonewall*, a lesbian ex-servicewoman called Johnnie Phelps relates how she was called in with another female NCO to see the general-in-command of her battalion - which she estimated was "97% lesbian."

General Eisenhower told her he wanted to "ferret out" the lesbians from the battalion, and instructed her to draw up a list to that end. Both Phelps and the other woman politely informed the General that they would be pleased to make such a list, provided he was prepared to replace all the file clerks, drivers, commanders, etc. and that their own names would be at the top of the list! Eisenhower rescinded the order. A few years later as U.S. president, however, Eisenhower would get lists aplenty during the McCarthy witch-hunts that were unleashed against thousands of both suspected Communists and "sexual perverts."

### **Renewed Repression**

With the return to peacetime conditions, the millions of Americans who had encountered gay people and relationships in the services or war economy saw this temporary opening-up of U.S. society come to an end. Most of the new wartime gay venues closed their doors, as service people were demobilized and the bulk of the new women workers were sent home from the factories.

The lid of sexual orthodoxy came crashing down, and a dark age was about to dawn for gay people. But the genie of lesbian and gay experimentation had been let out of the bottle. Things could never be quite the same again. One of the enduring effects of the war was the large number of lesbian and gay ex-service people who decided to stay in the port cities to retain some sexual freedom, away from their families and the pressure to marry.

In the 1940s and 1950s, post-war reconstruction and the shift to consumer production, taking place against the background of the Cold War, resulted in the authorities heavily promoting the model of the orthodox nuclear family to buttress the social and economic system of capitalism. The other side of the coin was a clampdown on those who stepped out of the magic circle of matrimony, parenthood, and homemaking by engaging in same-sex relationships.

The inquiries of the House Un-American Activities Committee led to thousands of homosexuals losing their jobs in government departments. The ban on the employment of homosexuals at the federal level remained in place until 1975. In the District of Columbia alone, there were 1,000 arrests each year in the early 1950s. In every state, local newspapers published the names of those charged together with their place of work, resulting in many workers getting fired. The postal service opened the mail of LGBT people and passed on names. Colleges maintained lists of suspected gay students.

### **The Birth of Gay Rights**

It was against this hostile background that the gay rights movement in the U.S. came into existence. In 1948, Harry Hay, a gay man and long-standing member of the U.S. Communist Party (CP), decided to set up a homosexual rights group. This was the first chapter in what gay people at the time described as the "homophile" movement.





Like all Communist Parties around the world, the U.S. party claimed to uphold the tradition of the October Revolution in Russia. One of the early measures of the Bolsheviks had been to end the criminalization of gay people. But by the 1930s, the rise of the Stalinist bureaucracy had resulted in the resumption of anti-gay policies both in the Soviet Union and world Communist Parties.

In this situation, determined to pursue his project, Hay asked to be expelled from the CP. In view of his long service, the party declined his request. Together with a small group of collaborators including other former CP members, Hay launched the Mattachine Society (MS) in 1950. This took its name from a mysterious group of anti-establishment musicians in the Middle Ages, who only appeared in public in masks, and were possibly homosexual.

D'Emilio describes the program of the Mattachine Society as unifying isolated homosexuals, educating homosexuals to see themselves as an oppressed minority, and leading them in a struggle for their own emancipation. The MS organized local discussion groups to promote "an ethical homosexual culture." These argued that "emotional stress and mental confusion" among gay men and lesbians was "socially conditioned."

Notwithstanding the Stalinist degeneration of the CP in which Hay had received two decades of training, the MS founders clearly applied Marxist methods to understand the position of gay people and chart a way forward. For the structure of Mattachine, Hay utilized the methods of secrecy which the CP had employed in the face of attacks by the authorities, but which also developed against the background of the undemocratic methods of Stalinism in the workers' movement.

To combat the persecution facing gay people, the Mattachine Society was based on a network of cells arranged in five tiers, or "orders." Hay and the other leaders comprised the fifth order, but would be unknown to members at first and second "order" levels. For three years, the MS steadily expanded its network of discussion groups. Growth accelerated in 1952 after MS won a famous victory over the police when charges against a Mattachine member in Los Angeles were dropped, following a campaign of fliers by a front organization called the "Citizens Committee to Outlaw Entrapment."

However, the following year, after a witch-hunting article by a McCarthyite journalist in Los Angeles, the fifth order decided to organize a "democratic convention." When this took place, the Hay group was criticized from the floor by conservative and anti-Communist elements who demanded that the MS introduce loyalty oaths, which was a standard McCarthyite tactic. The radical leadership managed to defeat all the opposition resolutions, and the demand for a loyalty oath never gained a majority in Mattachine.

Nevertheless, Hay and his comrades decided not to stand for positions in the organization they had established and built. This effectively handed the group over to the conservatives. Many who had supported the original aims left in disgust, and it took two years for the membership to be built up again. If the Hay group had stayed active, it could have offered a pole of attraction for militant LGBT people. As it was, the movement was thrown back and a decade was lost.

Whereas the Mattachine founders had advocated an early version of "gay pride," the new leadership reflected the social prejudice prevalent against homosexuals. The new MS president, Kenneth Burns, wrote in the Society journal, "We must blame ourselves for our own plight ... When will the homosexual ever realize that social reform, to be effective, must be preceded by personal reform?"

The position of the new leadership was that gay people could not fight for changes in U.S. society but had to look to "respectable" doctors, psychiatrists, etc. through whom to ingratiate themselves with the authorities in the hope of more favorable treatment. But the problem was that the vast majority of such figures advocated the idea that homosexuality was a sickness.



Towards the end of this period, when a professional named Albert Ellis told a homophile conference that "the exclusive homosexual is a psychopath," someone in the audience shouted: "Any homosexual who would come to you for treatment, Dr. Ellis, would have to be a psychopath!"

### **The Rise of Gay Activism**

It is thought that many LGBT people who had yet to "come out" (publicly identify themselves as homosexual) became workers in the black civil rights campaign that began in the 1950s. By the following decade, the influence of the civil rights movement was making itself felt within the homophile movement. The "accommodationist" establishment of people such as Burns increasingly came under attack from a fresh generation of militant activists.

Eventually, in both the Mattachine Society and a similarly conservative lesbian group called the Daughters of Bilitis (DOB), the leadership chose to dissolve the national structure rather than see the organization fall into the hands of radicals. Individual MS and DOB branches then continued on a free-standing basis. In these and other city-based groups, militant leaders managed to win majorities, often after colossal battles.

Within this process, an influential figure was astronomer Frank Kameny, who had been fired from a government job in the anti-gay purges. After unsuccessfully fighting victimization in the courts, he concluded that the U.S. government "had declared war on" him and decided to become a full-time gay rights activist. Kameny was scathing about the old leadership of the homophile movement in their craven deference towards the medical establishment: "The prejudiced mind is not penetrated by information, and is not educable." The real experts on homosexuality were homosexuals, he said.

Referring to the organizations of the black civil rights movement, Frank Kameny noted: "I do not see the NAACP and CORE worrying about which chromosome and gene produced a black skin, or about the possibility of bleaching the Negro." As the struggles of U.S. blacks produced slogans such as "Black is Beautiful," Kameny coined the slogan "Gay is Good" and eventually persuaded the homophile movement to adopt this in the run-up to Stonewall.

The militant homophile campaigners started public picketing with placards and other direct actions, and mounted an offensive against the police and government over criminal entrapment, the employment ban, and a range of other issues.

Twenty years after Harry Hay had first conceived the idea of the Mattachine Society, U.S. society had undergone a transformation. The rise of a women's movement (with lesbians prominent among the organizers), the shift among black people from a civil rights to a black power movement (parts of which embraced socialist ideas), a revolt against the U.S. war in Vietnam on American campuses influenced by the May 1968 events in France, plus the side effects of other developments such as a rebellion against establishment values in dress and personal relationships among groups such as the hippies, all contributed to gay and lesbian rights campaigns moving into a more militant phase.

One of the strands within the Gay Liberation Front argued that a revolutionary struggle against capitalism to build a socialist society was needed to finally end the oppression of gay people.

Craig Rodwell concludes: "There was a very volatile active political feeling, especially among young people ... when the night of the Stonewall Riots came along, just everything came together at that one moment. People often ask what was special about that night ... There was no one thing special about it. It was just everything coming together, one of those moments in history that if you were there, you knew, this is it, this is what we've been waiting for."

