Notes from Jennifer Bryan’s presentation about Gender and Sexual Diversity Education. #edchat

Jennifer Bryan, Ph.D. presented about Gender and Sexual Diversity today to faculty in grades 5-8.

In preparation for the session, we were sent a link to her article, “From the Dress-Up Corner to the Senior Prom: Navigating Gender and Sexual Identity Development in School.” (Also linked from here: http://www.jenniferbryanphd.com/images/bryan_nais_article.pdf)

Jennifer began her presentation with a quote by Erwin Schrödinger:

Thus, the task is, not so much to see what no one has yet seen; but to think what nobody has yet thought, about that which everybody sees.

These are the four questions Jennifer used to guide her presentation:

What does gender identity development (GID) look like in Pre K-12 kids?
What does sexual identity development (SID) look like in Pre K-12 kids?
How does gender and sexuality manifest every day at school?
What should your educational response be to gender and sexuality diversity (GSD)?

Gender – does not equal biological sex but does include gender identity, gender expression, gender roles, gender variability, transgender, gender queer, transitioning…

Sexuality – sexual orientation/atraction, sexual identity, sexual behavior, queer

Can The School’s educational philosophy support the following premise:

People of all sexualities and gender identities have equal worth and deserve equal status in safety, voice, affirmation, and curricular representation.

Jennifer suggests we need a new diagram of sex and gender which includes scales (like number lines) with the spectrum verbalized as: What I was born with, how I express myself on the inside, how I express myself on the outside, and who I choose to pair with... the underlying spectrum needs to recognize asexual – sexual...
Gender Identity (physical sense of self)
← man — two-spirited/bigendered — woman →

Gender Expression (communication of gender and gendered traits)
← masculine — androgynous — feminine →

Attraction/Sexual Orientation (erotic and/or romantic response)
← attracted to women — attracted to two or more genders — attracted to men →

We talked about if you had to put a marker on the scales to represent where we stand. Some may be very static with the placement of their mark while others more latitude (or require a very wide marker). We also talked about how until a girl becomes a sexual object, they have a bigger wi

Heteronormative/Heteronormativity — the expectation that the majority and the ideal is a specific type of male-female considered “other.”

Comprehensive Sexuality Education (CSE): The Sum of Its Parts
Pre K-2: families, friendships, feelings, differences, respect
3-4: individual development, stereotypes, diversity
5-6: human anatomy, reproduction, cultures, prejudice
7-8: puberty, emotions, drugs, healthy relationships
9-12: values clarification, birth control, abstinence options, conflict resolution, sexual decision making

We broke up into groups to examine some case scenarios. The first is about an androgynous 6th grade girl, Christy, who classmate. The rest of the grade is beginning to negotiate the boy/girl social dynamics inside and outside of class, while anyway and not joining in on any conversation about adolescent development. The second is about Liam, a 7th grade boy about “coming out” — though in a disruptive way. A parent of another 7th grade boy, Stephen, approaches a teacher and grade being taken over by the Liam’s declaration, especially as Liam is a kind of annoying kid anyway.

My group discussed the second scenario. I personally prefer that my students stay on the asexual side of the spectrum for as long as possible. Yet clearly kids need a forum to navigate what’s okay and not okay and seek counsel from people they trust. Besides their sometimes their questions arise as a result of what they see in the media (movies, ads, TV).

So in this scenario, we have a kid who is out there in a way that his classmates aren’t. What to do? Since we had to role play funny to write a short script where the parent gets four different responses based on The Four Sons from the seder: the wise, the wicked, the simple, and the one who cannot ask (though with more gender neutrality):

1. The Wise One: What exactly do you mean by this Liam’s thing. What are you hearing from your son? We would love to support your son through.
2. The Wicked One: What are you doing at home to support your child’s homophobia?
3. The Simple One: I can’t help you. This is not my area of expertise.
4. The One Who Cannot Ask: I have no idea what you are talking about. This is the first I’m hearing of it.

Share this:

Google+

Karen Blumberg

Be the first to like this.

Related

Currently watching
@LGBTCenterNYC's "Transgender Basics: Gender Identity Project (GIP)" at our faculty meeting
In "Bisexual & Transgender"
Notes from Jennifer Bryan’s presentation about Gender and Sexual Diversity Education. #edchat

6th graders making PSAs about Digital Character in Life Skills
In "6th Grade"

5 Properties of Public Life: Persistence, Invisible Audience, Searchability, Replicability, Scalability. (via @donbuckley)
In "8th Grade"

One response to “Notes from Jennifer Bryan’s presentation about Gender and Sexual Diversity Education. #edchat”

arvind s grover
August 31, 2011 at 7:12 pm

Reply
Thoughts On Gay Marriage

March 27, 2013 by TerranceH 12 Comments

The Supreme Court has finished hearing arguments on California’s Proposition 8 and the federal Defense of Marriage Act. It’ll be weeks before a decision is released to the public, but regardless of their decision, a full-fledged discussion will continue. Nearly everyone has an opinion. Facebook and Twitter are abuzz with armchair activists on both sides.

Admittedly, my Friend’s list bleeds with the symbol of marriage equality.

So I feel somewhat lonesome in my opposition. Supporters tell me it’s not my business “how other people love,” and aside from the overwhelming odor of moral relativism such statements convey, I agree. But I can’t understand what one has to do with the other.

Love is not a requirement for marriage. It's obviously preferable that couples love one another, but that’s not why the institution is under the purview of government. Society has an interest in promoting, from a social point of view, procreation and the traditional family unit. Love does not enter the equation as far as government is concerned. They're interest lies in promoting relationships that provide stability and replenish the native-born population.

So there is no reason for government to recognize, and therefore promote, same-sex marriages. Such unions are not merely incidentally incapable of procreation, as might be the case with an infertile opposite sex couple, but incapable in principle. It is impossible for same-sex unions to accomplish any of which government wishes to promote. Which means that changing the definition to include same-sex marriage completely undermines the very reason government involved itself in the practice to begin with.

Furthermore, if the definition is altered to suit homosexuals, what about polygamists and incestuous couples? Don’t they have rights too? Of course, this is your classic slippery-slope argument, but its relevance is indisputable. Legalizing same-sex marriage would set a precedent that courts would be forced to consider before ruling against other “marriages.” So it is not hyperbole to say that same-sex marriage will destroy marriage. It certainly will.

Thoughts?
Thoughts On Gay Marriage – Sifting Reality

http://siftingreality.com/2013/03/27/thoughts-on-gay-marriage/

4 bloggers like this.

Thoughts On Gay Marriage – Sifting Reality

North Carolina Upholds Traditional Marriage In "Christianity"

Prop 8 Struck Down In "Homosexuality"

Authorized Personnel Only In "Christianity"

Filed Under: Homosexuality
Tagged With: Christianity, Culture, DOMA, Gay Marriage, Gay Rights, Homosexuality, Life, Marriage, Proposition 8, Same Sex Marriage, Same Sex Marriage

« Which Christian are you? Open thread — Equality »

Comments

zanspence says:
March 27, 2013 at 1:59 PM

It's not slippery or farfetched. Pansexuality is next, with marriage between 2 or more objects. No joke. As I said in the other post, duck and cover, share the love of Christ and use the armor of God(Ephesians 6).

1 0 Rate This

Reply

TerranceH says:
March 27, 2013 at 2:02 PM

zanspence,

Yeah. I can't believe how far society has sunk. But Bible believers knew this was going to happen. He is not of this world, right?

0 0 Rate This

Reply

Craig says:
March 27, 2013 at 2:48 PM

Since the vote last fall opened the door here, the pro gay marriage folks are starting the assault already. Some of what I've seen indicates that the tactic is to endorse marriage equity for everyone. As I've seen, everyone doesn't really mean everyone, but it will be interesting to see how long they continue with this line.

0 0 Rate This

Reply

craig says:
March 27, 2013 at 4:27 PM

As I was listening to the news on the radio, this quote caught my attention.

"Everyone, no matter who you are, should have equal rights measured by the same yardstick."

Sure sounds like they mean more than gay marriage to me.
Thoughts On Gay Marriage – Sifting Reality

http://siftingreality.com/2013/03/27/thoughts-on-gay-marriage/

Kunoichi says:
March 27, 2013 at 5:56 PM

I think we need a whole bunch more of those graphics. Ones with + signs (polygamy), / signs (no-fault divorce dividing the family), – signs (single parenthood by choice), X (cross-species/pansexual marriage), etc. We can all have fun with math symbols! It would also illustrate that the argument of “equality” is not really about equality at all.

Craig says:
March 29, 2013 at 6:37 PM

A quote from a PCUSA pastor.

“Regarding civil law, the full legal rights of marriage should be guaranteed for all Americans. This is an issue of civil rights and there is no good reason to deny such rights to any American.”

I'm guessing that he really doesn't mean it.

marshalart says:
March 29, 2013 at 6:53 PM

Just another of the many lies, Craig. Those rights are not denied anybody now, haven't been before this nonsense was taken up as a legitimate issue (as if it is) and never would have been.

Craig says:
March 29, 2013 at 7:01 PM

When asked if he really meant all he replied, “I'm pretty sure I mean all.”. He's got more guts than Dan, anyway.

MA, I understand the arguments that rights are not denied to anyone. Where I find the hypocrisy is that they say things like, “the full legal rights of marriage should be guaranteed for all Americans.”, then when pressed are quick to exclude everyone except homosexuals. Dan, when prodded (and to his credit), admitted that he really didn't mean “all” when he said “all”. It just sounds better to say all. It sounds loving and inclusive, unfortunately it is either a mis-statement or a lie.

Kunoichi says:
March 29, 2013 at 11:24 PM

“... then when pressed are quick to exclude everyone except homosexuals.”

Homosexuals have always been free to marry because the same laws – and conditions – applied equally to them as anyone else. We can all marry whomever we wish, within those confines. If one of those restrictions – gender – can suddenly be struck down in the name of “equality,” then there is no logical reason to maintain any of the other restrictions, such as age, consent, number or even species.

Marriage, whether civil or religious, has ALWAYS has restrictions on it. It is necessarily
Thoughts On Gay Marriage – Sifting Reality

http://siftingreality.com/2013/03/27/thoughts-on-gay-marriage/

Craig says:
March 30, 2013 at 12:08 PM

OK, so the gentleman in question, now appears to be against marriage equity for polygamous folks.

Craig says:
April 2, 2013 at 11:41 AM

Update, I misunderstood the pastor in question. After he courageously is taking the stand that he sees no problem with polygamy (from either a biblical or legal perspective) and that he is at least pretty sure that he's ok with incest on some level. I have to say that while I find his positions problematic, his willingness to be consistent is much more impressive than most on his side. Once, you hang your entire position on people should be able to marry whoever they love, than there is no logical place to draw any lines.

Wrong, yes. Heretic, probably. Lying, possibly. But at least he's willing to be consistent.

zanspence says:
April 5, 2013 at 9:40 AM

I had to follow up about pansexuality. Here is a blurb from an article from today's CNN.com:

“There's been a lot of work done on how LGBT youth is more and more frequently rejecting labels altogether, blurring the lines between sexual orientation and gender, creating new labels and identifying as gender-queer, gender-fluid or pansexual, to name a few,” said sex therapist Margie Nichols. “The very term LGBT is too confining now, which is why I prefer the term Gender and Sexual Diversity, or GSD.”


Any Thoughts?

Enter your comment here...
LGBT publications, pride parades, and related events, such as this stage at Bologna Pride 2008 in Italy, increasingly drop the LGBT initialism instead of regularly adding new letters, and dealing with issues of placement of those letters within the new title.

<table>
<thead>
<tr>
<th>Part of a series on</th>
<th>Lesbian, gay, bisexual, and transgender (LGBT) people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sexual orientation</td>
<td>Homosexuality</td>
</tr>
<tr>
<td></td>
<td>Demographics</td>
</tr>
<tr>
<td></td>
<td>Biology</td>
</tr>
<tr>
<td></td>
<td>Environment</td>
</tr>
<tr>
<td>History</td>
<td>LGBT history</td>
</tr>
<tr>
<td></td>
<td>Timeline</td>
</tr>
<tr>
<td></td>
<td>Social movements</td>
</tr>
<tr>
<td>Culture</td>
<td>LGBT community</td>
</tr>
<tr>
<td></td>
<td>Coming out</td>
</tr>
<tr>
<td></td>
<td>Pride</td>
</tr>
<tr>
<td></td>
<td>Slang</td>
</tr>
<tr>
<td></td>
<td>Symbols</td>
</tr>
<tr>
<td></td>
<td>Gay village</td>
</tr>
<tr>
<td>Rights</td>
<td></td>
</tr>
</tbody>
</table>
**LGBT**

**LGBT** is an initialism that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initialism **LGB**, which itself started replacing the term *gay* when in reference to the LGBT community beginning in the mid-to-late 1980s, as many felt the term *gay community* did not accurately represent all those to whom it referred. The initialism has become mainstream as a self-designation and has been adopted by the majority of sexuality and gender identity-based community centers and media in the United States and some other English-speaking countries. It is also used in some other countries in whose languages the initialism is meaningful, such as France and Argentina.

The initialism LGBT is intended to emphasize a diversity of sexuality and gender identity-based cultures and is sometimes used to refer to anyone who is non-heterosexual or non-cisgender instead of exclusively to people who are lesbian, gay, bisexual, or transgender. To recognize this inclusion, a popular variant adds the letter Q for those who identify as queer and/or are questioning their sexual identity as LGBTQ, recorded since 1996.

<table>
<thead>
<tr>
<th>Laws around the world</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage</td>
</tr>
<tr>
<td>Union</td>
</tr>
<tr>
<td>Adoption</td>
</tr>
<tr>
<td>Military service</td>
</tr>
<tr>
<td>Legal aspects of transsexualism</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heteronormativity</td>
</tr>
<tr>
<td>LGBT stereotypes</td>
</tr>
<tr>
<td>Queer</td>
</tr>
<tr>
<td>Religion and homosexuality</td>
</tr>
<tr>
<td>Religion and transgender</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Prejudice / Violence</th>
</tr>
</thead>
<tbody>
<tr>
<td>AIDS stigma</td>
</tr>
<tr>
<td>Biphobia</td>
</tr>
<tr>
<td>Genderism</td>
</tr>
<tr>
<td>Heterosexism</td>
</tr>
<tr>
<td>Homophobia</td>
</tr>
<tr>
<td>Lesbophobia</td>
</tr>
<tr>
<td>Binarism</td>
</tr>
<tr>
<td>Sexualism</td>
</tr>
<tr>
<td>Suicide among LGBT youth</td>
</tr>
<tr>
<td>Transphobia</td>
</tr>
<tr>
<td>Violence against LGBT people</td>
</tr>
<tr>
<td>Sex Trafficking</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Academic fields and discourse</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGBT/Queer studies</td>
</tr>
<tr>
<td>Lesbian feminism</td>
</tr>
<tr>
<td>Queer theory</td>
</tr>
<tr>
<td>Transfeminism</td>
</tr>
<tr>
<td>Lavender linguistics</td>
</tr>
</tbody>
</table>

**LGBT portal**

**LGBT** is an initialism that stands for lesbian, gay, bisexual, and transgender. In use since the 1990s, the term is an adaptation of the initialism **LGB**, which itself started replacing the term *gay* when in reference to the LGBT community beginning in the mid-to-late 1980s, as many felt the term *gay community* did not accurately represent all those to whom it referred. The initialism has become mainstream as a self-designation and has been adopted by the majority of sexuality and gender identity-based community centers and media in the United States and some other English-speaking countries. It is also used in some other countries in whose languages the initialism is meaningful, such as France and Argentina.

The initialism LGBT is intended to emphasize a diversity of sexuality and gender identity-based cultures and is sometimes used to refer to anyone who is non-heterosexual or non-cisgender instead of exclusively to people who are lesbian, gay, bisexual, or transgender. To recognize this inclusion, a popular variant adds the letter Q for those who identify as queer and/or are questioning their sexual identity as LGBTQ, recorded since 1996.
On the one hand, some intersex people who want to be included in LGBT groups suggest an extended initialism LGBTI (recorded since 1999[5]). This initialism "LGBTI" is used in all parts of "The Activist's Guide" of the Yogyakarta Principles in Action. Furthermore, the initialism LGBTIH has seen use in India to encompass the hijra third gender identity and the related subculture.[6] More recently, the catch-all term gender and sexual diversity (GSD) has been proposed.[7]

Whether or not LGBT people openly identify themselves may depend on whether they live in a discriminatory environment, as well as on the status of LGBT rights where they live.[8]

**History**

Main articles: LGBT history and Timeline of LGBT history

Further information: Terminology of homosexuality

Before the sexual revolution of the 1960s, there was no common non-derogatory vocabulary for non-heterosexuality; the closest such term, third gender, traces back to the 1860s but never gained wide acceptance in the United States.[9][10][11][12][13]

The first widely used term, homosexual, originally carried negative connotations and tended to be replaced by homophile in the 1950s and 1960s, and subsequently gay in the 1970s. As lesbians forged more public identities, the phrase "gay and lesbian" became more common. The Daughters of Bilitis folded in 1970 over which direction to focus on: feminism or gay rights issues.[14] As equality was a priority for lesbian feminists, disparity of roles between men and women or butch and femme were viewed as patriarchal. Lesbian feminists eschewed gender role play that had been pervasive in bars, as well as the perceived chauvinism of gay men; many lesbian feminists refused to work with gay men, or take up their causes.[15] Lesbians who held a more essentialist view that they had been born homosexual and used the descriptor "lesbian" to define sexual attraction, often considered the separatist, angry opinions of lesbian-feminists to be detrimental to the cause of gay rights.[16] This was soon followed by bisexual and transgender people also seeking recognition as legitimate categories within the larger community.

After the initial euphoria of the Stonewall riots wore off, starting in the late 1970s and the early 1980s, there was a change in perception; some gays and lesbians became less accepting of bisexual or transgender people. It was thought that transgender people were acting out stereotypes and bisexuals were simply gay men or lesbian women who were afraid to come out and be honest about their identity. Each community that is collectively included has struggled to develop its own identity including whether, and how, to align with other gender and sexuality-based communities at times excluding other subgroups; these conflicts continue to this day.

The initialism LGBTI saw occasional use in the United States from about 1988.[17] Not until the 1990s did it become common to speak of gay, lesbian, bisexual and transgender people with equal respect within the movement. Although the LGBT community has seen much controversy regarding universal acceptance of different member groups (bisexual and transgender individuals, in particular, have sometimes been marginalized by the larger LGBT community), the term LGBT has been a positive symbol of inclusion. Despite the fact that LGBT does not nominally encompass all individuals in smaller communities (see Variants below), the term is generally accepted to include those not identified in the four-letter acronym. Overall, the use of the term LGBT has, over time, largely aided in bringing otherwise marginalized individuals into the general community.

Transgender actress Candis Cayne in 2009 called the LGBT community "the last great minority", noting that "We can still be harassed openly" and be "called out on television."
Variants

Many variants exist including variations that merely change the order of the letters; LGBT or GLBT are the most common terms and the ones most frequently seen in current usage. Although identical in meaning, LGBT may have a more feminist connotation than GLBT as it places the "L" (for "lesbian") first. When not inclusive of transgender people it is sometimes shortened to LGB. LGBT may also include additional "Q"s for "queer" or "questioning" (sometimes abbreviated with a question mark and sometimes used to mean anybody not literally L, G, B or T) which can then look like e.g., "LGBTQ" or "LGBTQQ++".

Other variants may add a "U" for "unsure"; a "C" for "curious"; an "I" for "intersex"; another "T" for "transsexual" or "transvestite"; another "T", "TS", or "2" for "Two-Spirit" persons; an "A" or "SA" for "straight allies"; or an "A" for "asexual". Some may also add a "P" for "pansexual" or "polyamorous", an "H" for "HIV-affected", and/or an "O" for "other".

The order of the letters has not been standardized; in addition to the variations between the positions of the initial "L" or "G", the mentioned, less common letters, if used, may appear in almost any order. Variant terms do not typically represent political differences within the community, but arise simply from the preferences of individuals and groups. The terms pansexual, omnisexual, fluid and queer-identified are regarded as falling under the umbrella term bisexual and therefore the bisexual community. Likewise, the terms transsexual and intersex are regarded by some people as falling under the umbrella term transgender, though many transsexual and intersex people object to this (both for different reasons).

"SGL" ("same gender loving") is sometimes favored among black Americans as a way of distinguishing themselves from what they regard as white-dominated LGBT communities. "MSM" ("men who have sex with men") is clinically used to describe men who have sex with other men without referring to their sexual orientation. A phrase introduced in the 2000s, "minority sexual and gender identities" ("MSGI"), and the similar "gender and sexual minorities" ("GSM"), are intended as more inclusive identifiers, but have yet to find their way into common usage. The magazine Anything That Moves coined the acronym "FABGLITTER" from Fetish (such as the BDSM lifestyle community), Allies or poly-Amorous (as in Polyamorous couples), Bisexual, Gay, Lesbian, Intersexed, Transgender, Transsexual Engendering Revolution or inter-Racial attraction; however, this term has not made its way into common usage. Another acronym that has begun to spread is "QUILTBAG" from Queer or Questioning, Undecided, Intersex, Lesbian, Trans, Bisexual, Asexual, Gay; again, this is not a common term. Similarly, in some areas people are starting to simply use "LGBTQetc" or "LGBTQ4+" to be more inclusive. The initial A for Allies comes from straight (heterosexual) allies who are in support of the GLBT community and sometimes they form an alliance in sociopolitical affairs to further represent the umbrella initialism "GLBTA" (Gay Lesbian Bi Trans Alternative or Allies). Wikipedia:Citation needed The A may also be used to represent asexual people. "LGBTQIA" has some use among transgender American college students and their contemporaries.

The gender identity "transgender" has been recategorized to trans* by some groups, where trans (without the asterisk) has been used to describe trans men and trans women, while trans* covers all non-cisgender (genderqueer) identities, including transgender, transsexual, transvestite, genderqueer, genderfluid, non-binary, genderfuck, genderless, agender, non-gendered, third gender, two-spirit, bigender, and trans man and trans woman.

In response to years of lobbying from users and LGBT groups to eliminate discrimination, the online social networking service Facebook, in February 2014, widened its gender variants to 50. However, this initiative has its critics.
Criticism of the term

The initialisms LGBT or GLBT are not agreeable to everyone that they literally encompass. For example, some argue that transgender and transsexual causes are not the same as that of lesbian, gay, and bisexual (LGB) people. This argument centers on the idea that transgender and transsexuality have to do with gender identity or a person's understanding of being or not being a man and or woman irrespective of their sexual orientation. LGB issues can be seen as a matter of sexual orientation or attraction. These distinctions have been made in the context of political action in which LGB goals may be perceived to differ from transgender and transsexual goals like same-sex marriage legislation and human rights work that is not inclusive of transgender and intersex people.

Similarly, some intersex people want to be included in LGBT groups and would prefer the initialism "LGBTI" while others insist that they are not a part of the LGBT community and would rather that they not be included as part of the term. In Australia, where LGBTI is increasingly used and organizations representing cross-community interests have a history of collaboration including through a National LGBTI Health Alliance, anti-discrimination legislation recognizes that intersex is a biological attribute distinct from both gender identity and sexual orientation.\[21]\[22]\[23]\[24]\[25]

A reverse to the above situations is evident in the belief of "lesbian & gay separatism" (not to be confused with the related "lesbian separatism"), which holds that lesbians and gay men form (or should form) a community distinct and separate from other groups normally included in the LGBTQ sphere. While not always appearing of sufficient number or organization to be called a movement, separatists are a significant, vocal, and active element within many parts of the LGBT community. In some cases separatists will deny the existence or right to equality of nonmonosexual orientations and of transsexuality. This can extend to public biphobia and transphobia. In contrasts to separatists, Peter Tatchell of the LGBT human rights group OutRage! argues that to separate the transgender movement from the LGB would be "political madness".

Many people have looked for a generic term to replace the numerous existing abbreviations. Words such as queer and rainbow have been tried, but most have not been widely adopted. Queer has many negative connotations to older people who remember the word as a taunt and insult and such (negative) usage of the term continues. Many younger people also understand queer to be more politically charged than LGBT. "Rainbow" has connotations that recall hippies, New Age movements, and organizations like Jesse Jackson's Rainbow/PUSH Coalition in the United States. The portrayal of an all-encompassing "LGBT community" or "LGB community" is also disliked by some lesbian, gay, bisexual, and transgender people. Some do not subscribe to or approve of the political and social solidarity, and visibility and human rights campaigning that normally goes with it including gay pride marches and events. Some of them believe that grouping together people with non-heterosexual orientations perpetuates the myth that being gay/lesbian/bi makes a person deficiently different from other people. These people are often less visible compared to more mainstream gay or LGBT activists. Since this faction is difficult to distinguish from the heterosexual majority, it is common for people to assume all LGBT people support LGBT liberation and the visibility of LGBT people in society, including the right to live one's life in a different way from the majority. In the 1996 book Anti-Gay, a collection of essays edited by Mark Simpson, the concept of a 'one-size-fits-all' identity based on LGBT stereotypes is criticized for suppressing the individuality of LGBT people.
Notes


[18] Estraven We are all somewhere between straight and gay . . . . (http://binetusa.blogspot.com/2009/04/ we-are-all-somewhere-between-straight.html) April 20, 2009 BiNet USA News and Opinions


General references

- Safe Schools Coalition Glossary (http://www.safeschoolscoalition.org/glossary.pdf)
- Religious Institute Time to Seek (http://www.religiousinstitute.org/sites/default/files/study_guides/timetoseekfinal.pdf)

External links

- GLBTQ (http://www.glbtq.com/) — Gay, lesbian, bisexual, transgender, queer encyclopedia
- Directory of U.S. and international LGBT Community Centers (http://directory.lgbtcenters.org/)