LGBT HISTORY MONTH 2018

Geography: Mapping Our World

Resource and Education Pack

Written and produced by in collaboration with

Schools OUT UK
The LGBT Education Charity
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PSHE Association Quality Assured Resource

LOTTERY FUNDED
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Much LGBT history is missing from our books and our records. This pack has been pieced together using a variety of sources and we have fact checked all the information, as far as is possible.
FOREWORD

by Stuart Milk, Co-founder, Harvey Milk Foundation

It is a great honour to participate with The Proud Trust and Schools OUT UK on this important education pack. My uncle, Harvey Milk, was the first openly LGBT person elected to public office in the United States 40 years ago and I have had the honour to take his story, and his universal message of equality, around the world over the past three decades. With me on this journey have been all the conversations and stories I had with Harvey, whose timeless resonance reverberates through every audience, no matter the continent, language, or societal conditions.

My uncle gave me, at a young age, my first lessons in self-acceptance and celebrating differences. We had many long conversations in those days about finding one’s purpose and passion in life, and about the essential ingredient of authenticity. My exposure to the open and embracing world of his thoughts vastly expanded my own vision and horizons. Harvey seemed set on providing me with a compass with which to navigate an often harsh and intolerant world. When I was twelve, he gave me a copy of the Native American anthology Seven Arrows, inscribed with the words “You, and all your differences, are the medicine that the world needs, even when the world does not recognize that.” This began our deeper, ongoing dialogue about authenticity and accepting oneself, a dialogue that came to a violent end when I was seventeen and in my first semester at university and Harvey was assassinated.

I came out that night Harvey was killed. Coming out was still extremely rare back then, yet I would be joined by thousands of other LGBT people across the world who would read about and hear the prophetic message my uncle included in one of the political wills he recorded the year before his assassination: “If a bullet should enter my brain, let that bullet destroy every closet door.” As I travel the globe relating Harvey’s not only still relevant but also desperately needed message of hope and courage, I’ve seen the weeping faces of Muslim women and men in Istanbul and Tunis who yearn for a connection to their own self-acceptance and a belief in their own worth. I’ve heard the heartfelt stories of newly discovered pride and renewed faith in their own futures from young Central and South Americans, from Asians, and from your fellow young Brits.

I have had the honour to accept the US Presidential Medal of Freedom from President Obama on behalf of my uncle; we now have an annual state holiday, Harvey Milk Day in California, where all students in every school learn about Harvey and his dream of not only equality but acceptance. We even have a US navy ship being built bearing the name USNS Harvey MILK which will travel to the many ports where it is still illegal to be LGBT.

I have the privilege to share the stage with some of the most amazing world leaders, including President Barack Obama, Nobel Prize Winner Desmond Tutu, and Canadian Prime Minister Justin Trudeau. However, it is the hundreds of youth that I have met, across the globe, that are our true everyday heroes, and their authenticity and willingness to celebrate our differences that is the main power behind our human rights advances.
INTRODUCTION

by Sue Sanders, Schools OUT UK, and Co-founder of LGBT History Month UK

I founded LGBT History Month because we could see that schools and other institutions were ignoring lesbian, gay, bisexual, and trans (LGBT) people and their history – we were being lied to by omission. Paul Patrick, my then co-chair, and I had seen the value of Black History Month, and felt that if we had LGBT History Month, this would facilitate institutions to celebrate LGBT people. In the last 13 years we have grown and evolved, and have produced many free resources.

We set a new theme every year which is linked to the school curriculum, and we create new resources for educators for that theme. Museums and libraries have used LGBT History Month to build awareness of LGBT people in their collections. The massive interest from theatres, museums, and libraries last year to celebrate 50 years since the partial decriminalisation of homosexuality, was gratifying.

For 2018, our theme is Geography: Mapping Our World, which will give us a chance to look across the globe to see how LGBT people are faring here and elsewhere. We can also focus on campaigns that are striving to support LGBT people being abused and under threat of death.

Each year we also select “four faces” for LGBT History Month, these have been chosen with care. Kate Marsden, an explorer, was a victim of her time, vilified for her love of women. Gilbert Baker* designed the rainbow flag as a positive symbol for the LGBT community. Claude McKay was a brilliant poet who strove to challenge racism and bigotry. We are also honoured that Jan Morris agreed to join the group as she is a famous travel writer, here in the UK.

For further information and lots of free resources, please go to:

lgbthistorymonth.org.uk

*Gilbert Baker is referenced in this pack, in session one. For further learning and lesson plans around the other 2018 “faces”, please visit:

www.the-classroom.org.uk

Presented by Schools OUT UK

We embrace diversity and bring out the best in everyone.
It is important to note that the LGBT+ (lesbian, gay, bisexual, trans, plus other related identities) community is largely invisible, making this education all the more crucial. Given that a significant proportion of our society is LGBT+, it is safe to assume that some young people in your session will be LGBT+ themselves. Some may know this already, and be out and proud! For others, they may know that they are LGBT+ but not be “out” for any number of reasons, and for some, it may just be this education that helps them work out who they are, and how they fit in the world. Being mindful of this, and creating safe spaces in which to discuss and explore, using non-assumptive language, is paramount. Establishing a working agreement or ground rules with the group, distancing the learning where appropriate and avoiding putting anyone on the spot, will not only support these young people but will support you to prevent or challenge inappropriate responses or language during lessons.

The sessions we have created are a guide, they can be adapted to suit timescales of delivery, as well as your individual style. The activities can also be adapted to meet the needs of your group.

You may also consider creating a method for young people to be able to ask questions anonymously, by using sticky notes and a question box, available both in and outside of your sessions. If this will form part of your session, then it is probably advisable that all young people are required to write something on their sticky note, even if this is “no question”, so that no undue focus is generated towards those that do wish to ask further questions in this way.

Effective signposting is an essential part of this education. If you are delivering these sessions in your youth club, direct folks to, and make links with your local LGBT+ youth group:

www.theproudtrust.org/for-young-people/where-can-i-find-a-youth-group

If you are delivering these sessions in a school, it is essential to additionally signpost young people to your internal pastoral support services (who in turn you might inform about the nature of education that you are about to undertake). It is important to know, and to stress, that being out as an LGBT+ young person is not, in itself, a safeguarding issue. If a young person is victim to homophobic, biphobic or transphobic bullying, it is this that must be acted upon. Creating an environment where all young people feel safe is essential.
These sessions have been designed for delivery in youth clubs or in schools (as part of history, geography, or PSHE) in Key Stage 3 and 4. Here is how they fit into the PSHE Association Programme of Study:

<table>
<thead>
<tr>
<th>PSHE Association</th>
<th>Key Stage 3 Core Theme 2: Relationships</th>
<th>R24. About the difference between assigned/biological sex, gender identity and sexual orientation</th>
<th>Session One: Flag Match and Identity Celebration Bunting</th>
<th>Session Two: Gender Explorers</th>
<th>Session Three: The Push/Pull Factors of LGB Movement in a “Reverse Diaspora”</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>R25. To recognise that there is diversity in sexual attraction and developing sexuality</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>R26. The terms associated with sex, gender identity and sexual orientation and to understand accepted terminology</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Key Stage 4 Core Theme 2: Relationships</td>
<td>R13. About diversity in sexual attraction and developing sexuality, including sources of support and reassurance and how to access them</td>
<td>X</td>
<td></td>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>

We'd love to see the ways in which you share your work with the wider school or youth club. Please tweet us with pictures of your LGBT+ displays or assemblies, or anything further that you do in this area, we'd love to see it!

@TheProudTrust
SESSION ONE

Flag Match and Identity Celebration Bunting

Aims

In this session we will explore the history of the “Pride” flag, gain some knowledge and understanding of LGBT- (lesbian, gay, bisexual, trans, plus other related) identities and terminology, and the specific flags associated with these identities.

Learning Outcomes

Young people will:

- Have a basic knowledge of the history of the Pride flag.
- Have an understanding of basic LGBT+ terminology and identities.
- Have a knowledge of the flags associated with a variety of LGBT+ identities.
- Recognise the breadth of diversity in the LGBT+ community.

Resources

Supplied:

- The Pride Flag – A Brief History
- Identity Flag Sheet
- Identity Definitions Sheet
- Identity Celebration Bunting Template

Page 13
Page 14
Page 15
Page 16

Needed:

- A Pride Flag or picture of one
- Scissors
- Colouring pens or pencils
- String or ribbon (coloured would be nice!)
- Glue
**Preparation**

1) Read the entire session plan and familiarise yourself with the activities.
2) Photocopy:
   - The Pride Flag – A Brief History (one per group, or could be projected, if you have the means).
   - Identity Flags sheet (one per group, decide group sizes at your own discretion).
   - Identity Definitions sheet (one per group).
   - Identity Celebration Bunting Template (one per person).
3) Using scissors, cut up the Identity Flag sheet and Identity Definitions sheet, as indicated.
4) Prepare a long length of string for attaching bunting to – needed towards the end of the session.

**Procedure (total one hour)**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
</thead>
</table>
| 10 mins | Introduction      | Introduce the session, by reading the aims of the session. As a group, negotiate a working agreement and/or ground rules for discussion, to ensure all participants’ safety e.g. we will listen to each other respectfully; we will comment on what’s said, not on the person who said it. Have a Pride flag, or picture of it, on show:  
Questions to ask the group to gauge their existing knowledge and understanding:  
• What are flags for?  
  To represent communities or groups of people.  
• Has anybody seen this flag before?  
• Does anybody know which group of people this flag represents?  
  Originally, this flag represented the gay community, but is now seen as a positive symbol for the wider LGBT+ community.  
• Does anyone know what this flag is called?  
  They may say “gay” flag; make sure they know the name of it is the Pride flag.  
• What is pride?  
  The group may talk about “pride” as an event, or as a noun, both important conversations to have.  
• Is it important to feel proud?  
Give the groups The Pride Flag – A Brief History sheet (or project it, if you have the means) and give young people time to read through it. Engage in any conversation or comments that come out of this, for as long as it feels useful. |
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
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</thead>
</table>
| 20 mins | LGBT+ Identity Definition and Flag Match | Introduce the main activity by saying that there are many more flags that represent the identities of people within the LGBT+ community. Explore why this might be the case. Give each group a set of cut up flags and definitions. Explain the task, which is to match up the identity definitions with the flags (the flags are named to help you and them). Let the activity run until groups have come up with what they think is the correct matching of definitions to flags. Go through the answers (in the pack, the definition and flags match up, i.e. the top left square on the Identity Flags sheet matches the top left square on the Identity Definitions sheet). Questions to ask the group:  
- Have they heard of any of these identities before?  
- Do they understand all the terms and definitions?  
- Can the group identify which terms are about a person's sexual orientation (who they are attracted to):  
  - Lesbian  
  - Gay  
  - Bisexual  
  - Pansexual  
- Can the group identify which terms are about a person's gender identity:  
  - Trans  
  - Non-binary  
  - Gender Fluid  
  - Agender  
  - Demiboy  
  - Demigirl  
- Can the group identify which term is not about sexual orientation or gender identity, but rather about biological sex:  
  - Intersex |
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 mins</td>
<td><strong>Identity Celebration Bunting</strong></td>
<td>Give each person an Identity Celebration Bunting Template.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ask the group to complete one (or more if time) bunting flag, each one showing one of the identity flags. Using your discretion and knowledge of the group, you could ask them to select the flag they do based on:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The one(s) they most identity with (if you are working with an LGBT+ group);</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Another LGBT+ identity that they know about;</td>
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<tr>
<td></td>
<td></td>
<td>- The one they like the colours of the most;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- One that they hadn’t heard of before;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Random selection.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Each bunting flag needs three parts completing:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. The name of the identity in the top section of the front of the bunting.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. The flag of the identity coloured in, in the main section of the front of the bunting.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3. The definition of the identity written on the back (written upside-down if the bunting is being displayed along a wall).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Example of completed bunting:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Front</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Back</td>
</tr>
<tr>
<td></td>
<td></td>
<td>With five minutes to go, ask the group to cut out their bunting and come and add it to the length of string or ribbon that you have prepared. Each bunting flag should be folded where indicated and wrapped around the ribbon or string, then held in place with a little glue.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Display the beautiful bunting!</td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
<td>Method</td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>5 mins</td>
<td>Summary</td>
<td></td>
</tr>
</tbody>
</table>

Questions to ask the group:
- What have they learned? (Revisit the outcomes for the lesson and take quick feedback as a whole group – one thing we know now that we didn’t know before in relation to each of the four session outcomes).
- What have they enjoyed?
- What, if anything, has changed for you?
- Do they know where their local LGBT+ youth group is?
- Does your school have an LGBT+ group?

Signposting:
Take some time to introduce young people to the interactive UK LGBT+ youth group map on The Proud Trust website:

[www.theproudtrust.org/for-young-people/where-can-i-find-a-youth-group](http://www.theproudtrust.org/for-young-people/where-can-i-find-a-youth-group)
THE PRIDE FLAG: A BRIEF HISTORY

In 1974, Harvey Milk met Gilbert Baker. This was three years before Harvey was elected to the San Francisco Board of Supervisors – making him the first openly gay person to hold a high public office in a major American city. Gilbert Baker was an artist, and Harvey challenged him to come up with a positive symbol for the LGBT community, which he did.

First flown in 1978 at the “Gay Freedom Parade” in San Francisco, the first Pride flags were handmade. The eight colour design represented the diversity within the LGBT community.

Later on, the pink section was removed due to scarcity of pink fabric at the time, and by 1979, the indigo section had also been removed, to make the colours split evenly. This became the six coloured flag we commonly see today:

In recognition of the BAME (Black, Asian and Minoritised Ethnicities) people that are often missing from conversations about LGBT+ people, the folks at Philadelphia Pride launched a new Pride flag in 2017 that truly represents the diversity within the LGBT community:

It is also worthy of note that the Rainbow Flag symbol is internationally used to represent the Peace Movement, as well as the International Cooperative Movement.
IDENTITY FLAGS

Lesbian

Gay

Bisexual

Pansexual

Asexual

Intersex

Trans

Non-Binary

Gender Fluid

Agender

Demiboy

Demigirl
<table>
<thead>
<tr>
<th><strong>IDENTITY DEFINITIONS</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>A woman who is attracted to other women.</td>
</tr>
<tr>
<td>A person who is attracted to people of any gender.</td>
</tr>
<tr>
<td>A person who does not identify with the gender they were assigned at birth.</td>
</tr>
<tr>
<td>A person who feels like they have no gender at all.</td>
</tr>
</tbody>
</table>
SESSION TWO

Gender Explorers

Aims

In this session we will explore historical and cultural recognition of gender identities outside of the gender binary of "men" and "women", helping us to understand that gender variance is not a new phenomenon, but perhaps something that has been quashed by the European colonisation of countries from the 15th Century.

Learning Outcomes

Young people will:

- Understand the difference between "sex", "gender" and "gender expression".
- Be able to explain the concept that gender is a spectrum of identities, as opposed to a binary system.
- Begin to have a knowledge of modern-day appropriate language for some gender variant identities, as well as a basic knowledge of the early history of self-determining variant identities.
- Have a knowledge of gender variance that has been acknowledged and celebrated in other parts of the world and cultures throughout history, and have an understanding of the impact that colonisation made on gender variant identities that existed in these cultures.

Resources

Supplied:  
The Genderbread Person Infographic  
Gender Diversity Through Time and Cultures  
World Map Worksheet  
World Map Answer Sheet

Needed:  
Pens or pencils.

Preparation

1) Read the entire session plan and familiarise yourself with the activities.
2) Photocopy:  
The Genderbread Person Infographic (one per group or project for whole group if easier).  
World Map sheet (one per group).  
Gender Diversity Through Time and Cultures pages (one set per group).
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
</thead>
</table>
| 20 mins | Introduction | Introduce the topic by reading the aims of the session. As a group, negotiate a working agreement and/or ground rules for discussion, to ensure all participants’ safety e.g. we will listen to each other respectfully; we will comment on what’s said, not on the person who said it.  
Questions to ask the group to gauge their existing knowledge and understanding:  
• What do we mean by the term “gender”?  
• Who has a gender?  
• How do we know what a person’s gender is? Who decides?  
Students or young people may start to talk about body parts here – in which case what is actually being referred to here is “sex”, which is often confused with gender.  
Give out (or display through a projector) a copy of The Genderbread Person infographic. Go through each of the scales in turn, asking a student or young person to read the definitions under each scale.  
Questions to ask the group:  
• Who has seen this before?  
• Why is it helpful to separate out these different parts of identity?  
• Why is it helpful to consider each of these parts of identity as a spectrum, rather than a binary two-option system (such as woman/man in gender identity, or feminine/masculine in gender expression)?  
• Are these identities fixed, or might you be somewhere on the scale now, but in a day, a week or a year, you have moved along the scale?  
• Who is the only person that can plot where a person sits on each of the Genderbread scales? You are the only person that can plot yourself, nobody can plot for you and you can’t plot for anybody else.  
Continued...
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
</thead>
</table>
|          | **Gender Diversity Through Time and Cultures** | - Is assigning sex and gender at birth helpful? When might it be unhelpful? We make a lot of assumptions about a person at birth, based on observation of their external genitals, through which we assign sex. Internal biological factors are not usually known. Given that gender is based on thoughts and feelings, should this be assigned at birth?  

If it has not come up yet in this session, introduce the word “trans” and ask if people know what this means.  

_N.B. When defining trans, you must avoid taking only in opposites, or binaries, such as “a person that was assigned male at birth, but identifies as a woman”. This is a type of trans person, but we need to consider completely, the spectrum of genders that exist._  

Trans = a person who’s gender identity does not match the one assigned to them at birth.  

Introduce the activity by saying that gender diversity is not a new phenomenon. Many cultures in many parts of the world have, and do, recognise, and celebrate, diversity of gender identity and expression.  

Give each group a map and a set of Gender Diversity Through Time and Cultures pages. Set young people the task of taking it in turns to read through each of the examples. After each has been read, young people must then write the name of the gender diverse example in the box closest to the part of the world they might be connected to or recognised in (e.g. they might write “Hijra” in the box pointing to India).  

Feedback and mark. How many did they get right out of twelve?  

Questions to ask the group:  
- What have young people noticed as to where these gender diverse identities were recognised, or indeed weren’t?  
- What happened to these gender diverse cultures when the Europeans began colonising parts of the world?  
- What do they think about this?  
- Is gender diversity recognised and celebrated in the UK? In their society? In their school? Why?
<table>
<thead>
<tr>
<th>Time</th>
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</tr>
</thead>
<tbody>
<tr>
<td>5 mins</td>
<td>Summary</td>
<td></td>
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Questions to ask the group:
- What have they learned? (Revisit the outcomes for the lesson and take quick feedback as a whole group – one thing we know now that we didn’t know before in relation to each of the four session outcomes).
- What have they enjoyed?
- What, if anything, has changed for you?
- Do they know where their local LGBT+ youth group is?
- Does your school have an LGBT+ group?

Signposting:
Take some time to introduce young people to the interactive UK LGBT+ youth group map on The Proud Trust website:

www.theproudtrust.org/for-young-people/where-can-i-find-a-youth-group

For this particular session you might also download and print for each young person, a “Come Out and Say It” guide, which contains lots of very useful information for all young people, as well as The Genderbread Person infographic:

www.theproudtrust.org/resources/posters-and-leaflets
THE GENDERBREAD PERSON

Original concept by itspronouncedmetrosexual.com

IDENTITY

GENDER IDENTITY

WOMAN
NON-BINARY
MAN

Your gender identity is how you think about yourself, the gender that you identify with and/or feel that you are. Some people feel as though they do not have a gender at all, and may refer to themselves as agender or non-gendered.

GENDER EXPRESSION

FEMININE
ANDROGYNOUS
Masculine

This is how you display your gender and is demonstrated through the ways that you act, dress, behave and interact in the world, in relation to the gender expectations of your society.

BIOLOGICAL SEX

FEMALE
INTERSEX
MALE

This is usually determined at birth, based on observation of your genitals. However, your chromosomes, hormones, genes and internal sex organs also contribute to the make-up of your biological sex.

SEXUAL ORIENTATION

ATTRACTED TO WOMEN
BI/PANSEXUAL
ATTRACTED TO MEN

The types of people, (often based on gender,) that you find yourself attracted to, can help you determine your sexual orientation. Attraction can be emotional, sexual, physical and/or spiritual. Some people experience little or no sexual attraction, and may refer to themselves as asexual.
### Gender Diversity Through Time and Cultures

#### Ninauposkitzipxpe

Translating as “manly-hearted women”, the Ninauposkitzipxpe were recognised as a third gender in the North Peigan tribe of the Blackfoot Confederacy, Southern Alberta, Canada. This was a person that had been assigned female at birth, and although may not have dressed in “male” clothes, was otherwise unrestricted by social restraints placed on women in this society.

#### Guevedoche

Upon birth, children are assigned a sex based on observation of their external genitalia. Some female assigned people, at puberty, grow a penis and testicles descend from inside their bodies. This is unusually common for people from Salinas village in the Dominican Republic, who may then choose to live their lives as a “man”, “woman” or as this third gender “guevedoche”.

#### Hijra

For hundreds of years, Hijras have been a part of South Asian cultures. They are people who were assigned as males at birth, but who identify, and live their lives as women.

During colonisation, when the British came to power in India, they passed a law in 1897, which made “cross-dressing” a crime, this resulted in many Hijras becoming ostracised from society.

Many years and much lobbying later, India now has laws that recognise the Hijra as a “third gender”, and challenges discrimination against them.
**N’Nonmiton**

Sometimes called the Dahomey Amazons, this was an all-female military regiment in the present-day Republic of Benin (Africa), which lasted until the end of the 19th century.

These soldiers were rigorously trained, given uniforms, and equipped with guns. By the mid-19th century, they numbered between 1,000 and 6,000 people, about a third of the entire army. Reports noted variously that all soldiers suffered several defeats, but that the female soldiers were consistently judged to be superior to the male soldiers in effectiveness and bravery.

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**Bissu, Calalai, and Calabai**

The Bugi people of southern Sulawesi in Indonesia recognise three sexes (male, female and intersex) and five genders: men, women, bissu, calabai, and calalai.

- Bissu are considered a "transcendent gender", either encompassing all genders or none at all. The bissu serve ritual roles in Bugi culture and are sometimes equated with priests.
- Calalai are people assigned female at birth who gender identify as men.
- Calabai are people assigned male at birth who gender identify as women.

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**Sistergirls and Brotherboys**

Unique to indigenous culture in Australia, brotherboys and sistergirls are trans people who are Aboriginals or Torres Strait Islanders, and have a strong sense of their cultural identity.

Within the sistergirl and brotherboy communities, a sistergirl is an individual assigned male at birth who has a female spirit and a brotherboy is an individual assigned female at birth who has a male spirit.
**Fa‘afafine**

The third gender of “fa‘afafine” has always existed within Samoan society, and when translated literally means “in the manner of” (fa’a) ‘woman’ (fafine).

People that were assigned male at birth, but who have a strong feminine gender orientation are fa‘afafine. Recognised early in childhood, Samoan parents then raise such children as girls, or third gender children. These children are fully accepted by their families and by society.

**Mahu**

Long before Captain Cook’s arrival in Hawaii, a multiple gender tradition existed among the Kanaka Maoli indigenous society.

The mahu could be any sex, but taking on a gender role somewhere between, or encompassing both, the masculine and feminine. Their social role is sacred as educators of ancient traditions and rituals.

The arrival of Europeans and the colonisation of Hawaii nearly eliminated the native culture, and today mahu face discrimination in a culture dominated by white European ideas of only two genders.

**Nadleehi and Dilbaa**

Traditionally, Navajo culture recognised four genders:

- Asdzaan: feminine female
- Hastiin: masculine male
- Nadleehi: feminine male
- Dilbaa: masculine female

The nadleehi were not shunned in tribal society. Rather, they were respected for having, what was considered to be, both genders within one person.

Gender fluidity, and diverse gender expression, as was recognised in First Nation People, was met with confusion by Western colonists. Early European conquerors went so far as to throw living nadleehi to their war dogs, to be torn limb from limb.
Quariwarmi

In pre-colonial Andean culture in Peru, the Incas worshipped the Chuqui Chinchay, a dual-gendered god. The quariwarmi were third-gender ritual attendants that performed sacred rituals to honour this god. The quariwarmi shamans wore androgynous clothing as “a visible sign of a third space that negotiated between the masculine and the feminine, the present and the past, the living and the dead”.

The quariwarmi were deemed sodomites by the conquering Spaniards.

Burrnesha

A tradition is still alive today in Albania, whereby people that have been assigned as female at birth live their lives as men, in order to escape a highly patriarchal system.

Otherwise known as “sworn virgins”, a person becomes a burrnesha by swearing an irrevocable oath to practice celibacy. They are then allowed to live as a man and may dress in male clothes, use a male name, carry a gun, smoke, drink alcohol, take on male work, act as the head of a household, play music and sing, and sit and talk socially with men.

A person can become a burrnesha at any age, either to satisfy their parents or themselves.

Yirka-Lául

Among the 19th century Chuckchi of Siberia, people who were assigned male at birth but displayed “feminine” behaviour were considered to be third gender shamans. They adopted “feminine” hairstyles, then “female” clothes, and finally married men.

They were hated, scorned, and also feared by the rest of the Chuckchi, as they were considered to be much more powerful than other shamans.
WORLD MAP WORKSHEET

Put the name of the gender diverse example in the box closest to the part of the world they might be connected to or recognised in.
SESSION THREE

PUSH/PULL FACTORS OF LESBIAN, GAY AND BISEXUAL MIGRATION IN A “REVERSE DIASPORA”

Aims

In this session we will explore the movement of lesbian, gay and bisexual people, from both within England and Wales and internationally, and discuss the potential or probable reasons for this movement.

Learning Outcomes

Young people will:
• Have an understanding of the “reverse diaspora” movement of lesbian, gay and bisexual people and be able to identify or explain the reasons for these trends.
• Understand the probable “push and pull” migratory factors for lesbian, gay and bisexual people, both in the UK and internationally.
• Have an understanding of some international laws pertaining to lesbian, gay and bisexual people.

N.B. This session only explores identities pertaining to sexual orientation, not gender identity, this is because there is no easily found information on the movement of trans and/or non-binary people (although a proportionate amount of trans and non-binary people that also identify as LGB will be represented). Therefore, you should take special care of your language. For the most part, in this session, using the words lesbian, gay and bisexual (or LGB) is appropriate here, however, including trans (or saying LGBT) might not be accurate for this session.

Resources

Supplied:
The UK Lesbian, Gay and Bisexual Population – Mapped  Page 34
Pull and Pull Factors Worksheet  Page 35
Sexual Orientations Laws in the World – Overview  Page 36
What Would You Do? Case Studies  Page 38

Needed: Pens
Preparation

1. Read the entire session plan and familiarise yourself with the activities.
   • Photocopy:
     - The England and Wales Lesbian, Gay and Bisexual Population - Mapped sheet, a few per group or one per person (use your judgement, you may also choose to project this, rather than print).
     - Push and Pull Factors Worksheet, one per group.
     - Sexual Orientation Laws in the World - Overview, a few per group or one per person (use your judgement, you may also choose to project this, rather than print).
   What Would You Do? Case Studies sheet, one per group, if working in groups.

Procedure (total one hour)

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
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</table>
| 10 mins | Introduction | Introduce the topic – we will be leaning about the migratory movement of lesbian, gay and bisexual (not trans) people throughout the UK, and the world, and exploring the reasons for this. As a group, negotiate a working agreement and/or ground rules for discussion, to ensure all participants’ safety e.g. we will listen to each other respectfully, we will comment on what’s said, not on the person who said it. Questions to ask the group to gauge their existing knowledge and understanding:

• What percentage of the world’s population identify as lesbian, gay or bisexual?

Take a variety of guesses. Unfortunately, we do not have a definitive answer to this question. Between 5-7% of the population being lesbian, gay or bisexual is a reasonable estimate that is used by the UK Government, though some people believe that bisexuality is innately part of everyone.

Further questions:

• What are the reasons as to why it is difficult to capture accurate figures on this?

Explore: people not feeling able to be open about their sexual orientation, existence of homophobia and biphobia, fluidity in identity, different determination of what it is to be lesbian, gay, bisexual or straight – some base it on attraction, others on sexual behaviour. Many countries never ask their population to identify their sexuality, e.g. on the census.

Continued...
### Time | Activity | Method
--- | --- | ---
20 mins | Demographics of the locations of LGB people in England and Wales | Introduce the term “diaspora”, do students or young people know what this means?

*diəˈspərə*/

**noun**

- the dispersion or spread of any people from their original homeland.
- e.g. Jews living outside Israel.
- e.g. The Syrian diaspora, people fleeing civil war.

Give out or show the England and Wales Lesbian, Gay and Bisexual Population – Mapped infographic, which depicts the percentages of LGB people living in the various parts of the UK.

**Questions to ask the group:**

- What do you notice about the places where LGB people are reported to be living in greater or less numbers?
- Given that the percentage of LGB people born in all areas of the UK should be the same, why do LGB people seemingly gravitate to certain locations in the UK to live?

This could be an example of a “reverse diaspora”, people leaving where they originate from and coming together to form communities.

Give out a “push” and “pull” factors worksheet if you wish students to work in small groups (you can do this as a whole discussion on the board if you prefer). Explain to the group(s) that we’re going to explore the possible reasons for this reverse diaspora, by looking at the “push” factors (why a person leaves the place they were born) and “pull” factors (what draws a person to live in another place) associated with LGB movement and migration in the UK.

Feedback ideas.

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1 Office for National Statistics; Sexual identity, UK: 2016. Experimental Official Statistics on sexual identity in the UK in 2016 by region, sex, age, marital status, ethnicity, and National Statistics Socio-Economic Classification.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
</thead>
</table>
| 25 mins  | What Would You Do?        | Start by asking the group what laws pertaining to LGB people they know about in the UK:  
  - Sexual Offences Act 1967 (partial decriminalisation of homosexuality)  
  - Equality Act 2010  
  - Equal Marriage Act 2013  

Give out or show the Sexual Orientation Laws in the World – Overview infographic. This depicts rights of lesbian, gay and bisexual people internationally, including legal protections and recognition of same-gender relationships.  

Questions to ask the group:  
- What do they notice about the map?  
- Is there anything surprising about the way LGB people are treated in different parts of the world?  
- Given that many of the countries with the worst discriminatory laws against LGB people inherited them from European countries (including Britain) during colonialism around the turn of the 15th Century, what do they think of this legacy?  
- How do they feel about living where they live, as opposed to other parts of the world?  

The main activity in this section is about exploring “What would you do?” if you were the LGB person depicted in the short case studies. Give out the What Would You Do? Case Study sheets (if you have chosen to do this activity in small groups).  

In the small groups, or as a whole group, read each case study in turn and ask the group “What would you do?”  

**N.B.** The point of this activity is to have a positive discussion about why people migrate, and what our responsibility is if those people migrate to the country that you live in. Statements such as “well, they should just follow the customs of their country”, or “keep quiet about being gay”, must be challenged by exploring the potential impact on a person who is forced to live their life not as they wish to.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Method</th>
</tr>
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<tbody>
<tr>
<td>5 mins</td>
<td>Summary</td>
<td></td>
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</tbody>
</table>

Questions to ask the group:
- What have they learned? (Revisit the outcomes for the lesson and take quick feedback as a whole group – one thing we know now that we didn’t know before in relation to each of the three session outcomes).
- What have they enjoyed?
- What, if anything, has changed for you?
- Do they know where their local LGBT+ youth group is?
- Does your school have an LGBT+ group?

Signposting:
Take some time to introduce young people to the interactive UK LGBT+ youth group map on The Proud Trust website:
www.theproudtrust.org/for-young-people/where-can-i-find-a-youth-group
England and Wales Lesbian, Gay and Bisexual Population - Mapped

Estimated gay or lesbian population 2013-15, percentage

Guardian graphic | Source: ONS. Estimates for 31 out of the 35 recognised English counties
## Push and Pull Factors in the Lesbian, Gay, Bisexual Movement in the UK

<table>
<thead>
<tr>
<th>Push Factors</th>
<th>Pull Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the reasons that an LGB person might leave the place where they were born and grew up? List as many as you can...</td>
<td>What are the reasons an LGB person might be pulled toward living in a certain place, such as those outlined on the map? List as many as you can...</td>
</tr>
</tbody>
</table>

E.g. the person lives in a small rural community where there are no other visible LGB people.  
E.g. there is a greater number of clubs and services that are visibly welcoming to LGB people.
The data represented in these maps are based on *State-Sponsored Homophobia: a World Survey of Sexual Orientation Laws: Criminalisation, Protection and Recognition*, an ILGA report by Aengus Carroll and Lucas Ramón Mendos. The report and these maps are available in the six official UN languages: English, Chinese, Arabic, French, Russian and Spanish on ILGA.org.

This edition of the world map (May 2017) was coordinated by Aengus Carroll and Lucas Ramón Mendos (ILGA), and designed by Eduardo Enoki (eduardo.enoki@gmail.com).

**CRIMINALISATION**

72 STATES

Death

- implemented in 8 States (or parts of) Death
- not implemented in 5 States

Religious-based laws alongside the civil code: 19 States

**PROTECTION**

85 States

Many States run concurrent protections

- Constitution
- Employment
- Various
- Hate crime
- Incitement to hate
- Ban on ‘conversion therapy’

14 Y - life (prison) 14 States
Up to 14 Y 57 States
‘Promotion’ laws 3 States
No penalising law

In green, yellow and orange countries, same-sex sexual acts were decriminalised or never penalised: 123 States
RECOGNITION

47 States
A small number of States provide for marriage and partnership concurrently

- Marriage 24 States
- Partnership 28 States

Joint adoption 26 States
2nd parent adoption 27 States

Separate detailed maps for these three categories are produced alongside this Overview map.

The data represented in these maps are based on State-Sponsored Homophobia: a World Survey of Sexual Orientation Laws: Criminalisation, Protection and Recognition, an ILGA report by Aengus Carroll and Lucas Ramón Mendos. The report and these maps are available in the six official UN languages: English, Chinese, Arabic, French, Russian and Spanish on ILGA.org. This edition of the world map (May 2017) was coordinated by Aengus Carroll and Lucas Ramón Mendos (ILGA), and designed by Eduardo Enoki (eduardo.enoki@gmail.com).
WHAT WOULD YOU DO? CASE STUDIES

Name: Sam
You are a 15-year-old school pupil in the UK. You are questioning your sexual orientation, but you definitely know that you are not straight. You have not felt confident to talk to your friends about this because you always hear them say things like “that’s really gay”, when they really mean to say, “that’s really rubbish”. You have never heard your friends saying anything positive at all about lesbian, gay, bisexual (or trans) people, so you are just not sure how they might react if you came out to them.

On The Proud Trust website, you have seen the interactive map that shows the locations of all the groups for LGBT+ (and questioning!) young people in the UK, there is one that is a short bus journey away from your home.

WHAT WOULD YOU DO?

Name: Maysa
You are a 17-year-old Pakistani woman, living in Pakistan. For 11 months, you were in a loving, but secret, relationship with Latifa. One night, your parents caught you kissing each other, they were very angry and you have been forbidden from ever seeing Latifa again.

Subsequent to this, your parents have forced you to marry a man, a rich man, who is much older than you are. He is mean to you and makes you do things that you do not wish to do. You are very unhappy and you fear for your life, especially if your husband ever found out that you were still secretly seeing Latifa, about once a month or so.

You have heard that laws about lesbian, gay and bisexual people are different in different countries and you think that you may be able to seek asylum as a refugee in another country. You can access your husband’s money.

WHAT WOULD YOU DO?

Name: Amir
You are 18. You are a gay man. You have never questioned your gender, you feel like you are a man. You have never told anybody that you are gay because in your country, Iran, same-gender relationships are punishable by death.

One day, you meet a woman in a café who has undergone gender reassignment surgery (i.e. when she was born, she was assigned male). As being trans is not illegal in Iran, she has chosen to live her life as a woman, and has even had some surgery to her body. She does not particularly feel that she is a woman, but this way, she tells you, she can live out her desire to be in a relationship with a man, without fear of punishment.

WHAT WOULD YOU DO?
Name: Damba

You are a 55-year-old gay man, born and living in Uganda in Africa. In your country, sexual acts between two people of the same gender is illegal, and might be punished by life imprisonment. Much of the anti-gay law that exists in Africa today, does so as a result of Britain introducing it, whilst colonising these countries and bringing them into the British Empire around the turn of the 20th Century.

When you were a younger man, you travelled to the USA and saw first-hand, how LGBT Pride rallies and marches were attempting to change people’s attitudes and laws, with success. In many Western countries, Pride events began as very political, with people protesting for better treatment and rights. More recently in such countries, Pride events have become a celebration of LGBT lives.

You wish for similar legal changes to occur for the people of Uganda, for them to have the freedom to love who they love, without fear. You want to organise a Pride rally in Kampala, the capital. You know if it goes ahead, there is a very good chance that you will be arrested and put into prison.

WHAT WOULD YOU DO?

Name: Lukasz

You are a 27-year-old teacher. You are from Poland and you love your home country and your family. Five years ago, you met Ben, a 25-year-old computer programmer from Germany. You have fallen deeply in love and are very happy with each other!

As free movement of people between EU member countries is allowed, and as Ben can work from anywhere, you decided to buy a house together in Poland. In June 2017, Germany announced that same-sex marriage was going to be legalised. Poland does not recognise marriage between people of the same gender.

WHAT WOULD YOU DO?

Name: Marsha

It is the summer of 1969, New York, USA. You are a black trans woman. You are enjoying a night out with friends in a pub called The Stonewall Inn, one of the very few establishments at this time that is welcoming to lesbian, gay, bisexual and trans people.

Significant anti-LGBT laws exist. People live in fear, often forced to live double-lives. Police raids on your favourite bar are becoming more and more frequent, with people being arrested for such “crimes” as not having ID cards, or not wearing enough clothing that matches their gender assigned at birth.

You are sick and tired of the poor treatment that you and your friends are receiving. You are not harming anybody and you are minding your own business. This negative attention feels unfair and the police raid that occurs at 1.20am on Saturday 28 June 1969 feels like one too many...

WHAT WOULD YOU DO?

N.B. Do a little research to find our exactly what Marsha P Johnson did do.