

AN ABSTRACT OF THE THESIS OF

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Abstract approved:

Liddy Detar

In this thesis, I deconstruct strategies of support for the LGBTQ youth of my home community, the Inland Empire. I call on Foucauldian understandings of discourse, knowledge, and power to analyze the existing support networks for LGBTQ youth in the Inland Empire. Gloria Anzaldúa's theories of Nepantla and Nepantlera, and AnaLouise Keating's theories of Threshold Theorizing and Post-Oppositional Resistance create openings and opportunities to construct strategies of support that center the LGBTQ youth of the Inland Empire. I interviewed GSA Advisors from the Inland Empire and Community Organizers who embody praxis and work with LGBTQ populations to build a network of collaboration and knowledge to inform the strategies of support I develop in this thesis. Through a systematic analysis of my interviews, I develop the concepts of nepantla discourses and nepantla pedagogies. I use grounded theory as my methodology to deconstruct and theorize about the roles of GSA Advisors, students, the educational system, safe space discourses, educational discourses, local knowledge, and power. The use of Keating, Anzaldúa, Foucault, and Geertz's theories reveal the untapped potential of GSAs. The research of my thesis provides both theoretical and practical insights for developing community-informed strategies to serve the LGBTQ youth of the Inland Empire.

Questions this thesis will answer:

- How can community-informed strategies better serve the LGBTQ youth of the Inland Empire?
- What roles do knowledge, discourse, and power play in creating LGBTQ inclusive classrooms, schools, and communities?

Key Terms: Discourse, Knowledge, Power, Local Knowledge, Strategy, Nepantla, Nepantlera, LGBTQ Youth, Community-Informed, Praxis, and Inland Empire.

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Nepantla Collaboration: Strategic Support for LGBTQ Populations

by

Addison E. Davidove

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I understand that my thesis will become part of the permanent collection of Oregon State University libraries. My signature below authorizes release of my thesis to any reader upon request.

Addison E. Davidove, Author

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PROLOGUE

My first car was a 2004 white hatchback Accent adorned with social justice, feminist, and local bumper stickers on my back window. On a Sunday morning, I drove home after teaching piano lessons to my usual three students at their house in Loma Linda. I rolled down both of my windows to allow the peaceful Spring air to flow freely through my car, while singing along to Earth Wind and Fire. I pulled up to a stop light, and a person in a small black car pulled up next to me. He leaned out of his car window to yell, “Faggot! You fucking faggot!”

* * *

During the third year of my undergraduate career, I interned with the National Organization for Women in Washington, D.C. I worked as a field intern responsible for helping chapters of the organization mobilize and organize activist efforts throughout the country. Towards the beginning of my internship, a co-worker of mine asked me, which communities I could effectively mobilize? What communities do I hold a stake in and share knowledge with?

* * *

The Inland Empire is home. It is a place of both grounding and community. I grew up in Redlands, but the people and places that make up my community and network of support include, but are not limited to Redlands, Highland, Mentone, Loma Linda, San Bernardino, Fontana, and Upland. Redlands is a part of a larger network of support, that helps construct what is known to locals as, the Inland Empire. Though there are roughly seventy thousand people in Redlands (“Redlands City California Quick Facts”, 2015), any time you go into town, you will most likely run into someone you know. We hold deep pride in the Inland Empire’s tightknit network of support.

* * *

Coming to Oregon State University, I wanted my degree not only to help continue my pursuit of knowledge, but to help me produce meaningful research in order to give back to my home community. The Women, Gender, and Sexuality Studies Masters Program was a link I needed in order to integrate praxis-oriented community-informed organizing and LGBTQ resources within the Inland Empire. I have a background in grassroots organizing, and hold stakes in both the Inland Empire and the LGBTQ community. The intersection of these three elements grounds my investment in constructing community-informed action to support the LGBTQ youth of the Inland Empire.

Despite the community ethics Redlands holds, more can be done to support LGBTQ-identified people. If you are in high school, Genders and Sexualities Alliances may exist, but safety and support can be inconstant. For folks over the age of twenty-one, a local bar in downtown Redlands hosts a drag show the first Tuesday of every month. GSAs and the first Tuesday at the Falconer Pub are about the extent of publicly known and consistent events for LGBTQ individuals in Redlands specifically.

Growing up, I noticed the community values of Redlands did not seem to support, or even recognize, LGBTQ individuals, despite the fact that about four percent of California's population identify as LGBTQ (Gates & Newport, 2013). So I wanted to unpack what LGBTQ support does and can look like in the Inland Empire. Though LGBTQ resources are sparse throughout the Inland Empire for all ages, I wanted to particularly focus on the resources for LGBTQ youth. Genders and Sexualities Alliances (GSAs) can be found within schools throughout the Inland Empire. However, GSAs are not consistently found at every high school and are rarely found at middle schools. What resources exist for students that are accessible throughout the Inland Empire? Local universities have pride centers, but I am interested to find

what community informed resources that focus on LGBTQ youth support could look like? My research seeks to answer; how can community-informed strategies¹ better serve the LGBTQ youth of the Inland Empire? What roles do knowledge, discourse, and power play in creating LGBTQ inclusive classrooms, schools, and communities? These two questions act as guiding points that help determine an assessment of resources needed, and can help inform a systematic analysis of resources in order to help strengthen support networks in the Inland Empire for LGBTQ youth.

¹ I call on Michel de Certeau's concepts and definitions of "Strategies" and Tactics". Strategies are systematic as tactics are individual. For more see, *The Practices of Everyday Life* (1980).

CHAPTER 1: INTRODUCTION

In this first chapter I will introduce you to the GSA Advisors and Community Organizers that helped make this project possible. First, I set the grounding for my project in the explanation of research. In this section I share my strong relationship and ties to this project. In the second section, “Interview Series”, I organize the conversations I had with the Community Organizers and GSA Advisors into two different interview series. The work the GSA Advisors do, and the work the Community Organizers do are complementary to one another, but have some important distinctions that each series will highlight. In “Who are the Community Organizers and their Organizations?” I introduce each organizer, organization, and program they helped create and run that serves LGBTQ communities in various parts of North America. The following section, “Who are the GSA Advisors?” introduces each GSA Advisor I collaborated with on this project. All of the GSA Advisors are based in my home community of the Inland Empire. This leads right into the fifth section which introduces and defines what the Inland Empire is, and where it is situated. From here I discuss what resources currently exist for LGBTQ youth in the Inland Empire. GSA’s are the most important and accessible resources for LGBTQ youth in the IE, so the subsequent section discusses the structure, history, accessibility, and importance of GSAs. Lastly, I include a brief outline for chapters two through six as a road map for what is to come in the following chapters.

Explanation of Research

My thesis seeks to develop collaborative community strategies to strengthen support networks for LGBTQ identified youth in my home community, the Inland Empire. To do this, I spoke with GSA Advisors from the Inland Empire and Community Organizers that center

LGBTQ community members. I organize my conversations into two different interview series to highlight the important and distinct work of each Community Organizer and GSA Advisor.

My first interview series features the Community Organizers who work with LGBTQ populations. Each Community Organizer practices community-informed strategies to directly address the needs of local LGBTQ populations. I am drawn to community-informed service models as they are rooted in collaborative dialogues between Community Organizers and community members. Community-informed models create a co-constructed platform in which community members are heard and their needs are accounted for. In doing so, each organization run by the Community Organizers becomes accountable to the local community.

In my second interview series, I spoke with five Gender and Sexualities Alliance Network (GSA) advisors who work with LGBTQ youth throughout the Inland Empire. The Inland Empire has few community-informed resources, and even fewer resources that center on LGBTQ youth. In pursuing this project, I worked with these five GSA Advisors to look for possibilities to develop the existing LGBTQ youth programming in the Inland Empire, and potential new opportunities to construct support networks that center the LGBTQ youth of our communities.

I connect theories of discourse, power, knowledge, and home, to discuss the significance of each conversation I had with the Community Organizers and GSA Advisors. I specifically call on Gloria Anzaldúa's theories of *Nepantla* and *Nepantlera* to discuss how support networks for LGBTQ can be ongoing collaborative constructions informed by students' and teachers' local knowledge of LGBTQ tactics, unspoken understandings, and experiences. I put discourse, power, and knowledge in conversation with Anzaldúa's theories of *Nepantla* and *Nepantlera* which helps provide future points of entry for community collaboration, education, and

community-informed praxis to support the LGBTQ youth of the Inland Empire. Deconstructing my conversations with each Community Organizer and GSA Advisor, uncovered deeper meanings to my project and reaffirmed my commitment to serving the LGBTQ youth of my home, the Inland Empire. My conversations with both the Community Organizers and the GSA Advisors reveal possibilities to create community-informed support that center, serve, and support the LGBTQ youth in the Inland Empire.

Interview Series

As you know, I split my conversations into two different series. The work the Community Organizers and the GSA Advisors do complement one another. But I want to first highlight the work they do individually before discussing how their work complements one another. For the first interview series, I spoke with Community Organizers who directly work with LGBTQ populations. I was drawn to these organizers as each of their programs and organizations are informed by, and uphold, community-informed practices that center their community members' local knowledge and needs. Each Community Organizer played a large role in starting and maintaining a community-informed organization and programs that serves LGBTQ communities. Their knowledge, experience, and insight provided liminal possibilities to expand the existing resources for LGBTQ youth of the Inland Empire.

In the second interview series, I spoke with both current GSA Advisors, and a founding GSA Advisor, at the high school's they work at. I want to clarify that the GSA Advisors from this second series are different people than the Community Organizers from the first series. The experience and knowledge of serving and supporting LGBTQ youth each GSA Advisor shared with me, provides insight to develop support strategies that center LGBTQ youth of the Inland

Empire. The following section introduces each Community Organizer, GSA Advisor, and the organization/school they work with. The names used to describe each person and each school/organization are pseudonyms that they each chose in order to protect themselves and the people they work with. You will also see that for each Community Organizer and GSA Advisor I intentionally use they/them/theirs pronouns in order to further protect them from being directly identified.

Who are the Community Organizers and their Organizations?

Each Community Organizer I spoke with, played a key role in their organization's/project's start and/or are the manager. Each conversation I had with them provides insight into running programs and organizations that are community-informed and serve LGBTQ populations. An important part of each organizer's work is the local knowledge they share with their communities to help build the resources their organizations and programs provide. The Community Organizers are based across North America, from Vancouver, Canada, to Corvallis, Oregon, and down to Sacramento, California. Though their geographical roots vary, they all share a commitment to community-informed collaboration. Without further explanation, I am honored to introduce you to them, as their work is profound.

Keith, Gender Clinic.

Keith's organization is based in Sacramento, California. Their organization serves LGBTQ populations through community based and narrative models. In addition to providing counseling, Keith's organization helps make trans health care and health care advocacy

accessible to their local community. Keith played a major role in the conception of this organization, and continues to support clients and staff through their professional role.

The Gender Clinic started as a counselling organization that served the LGBTQ community. However, since its start in 2010, this organization has grown to serve the needs of the larger local community as their services are offered on a sliding scale. In our conversation, Keith explained that they are now the,

...the main counseling center for undocumented folks. So you can see in the waiting lobby there will be undocumented folks, a trans-person, and then there will be like a sort of straight cis-guy, or a straight couple that are going there because it's affordable counseling. Another ethic that we do is just the ethic of making counseling affordable and accessible that is not insurance driven. And they can be seen as long as they want to be. So it centers clients based on the ethic.

As Keith mentioned, in addition to their services being affordable, they practice client-based ethics, better known as narrative therapy. Narrative practice calls on critical theories that recognize that larger elements are at play, which, in turn, influence the situation the client is seeking to constructively address. The integration of a critical lens to address personal situations provides constructive support rooted in praxis. Developing strategies of support for individuals through narrative practice extends beyond the individual support this organization provides. At the Gender Clinic, Keith strategically built a network of healthcare professionals, academics, community members, LGBTQ community programs, and academic institutions to better assist and support their clients. Building a network of support, centering their clients, and making their services accessible allow this organization to benefit the LGBTQ community and local

community in intersectional and critical ways. Based on the Inland Empire's diverse population and lack of organizations centering LGBTQ populations, this organization creates conceptual opportunities to think through how to construct intersectional support networks that are community- and praxis-informed that could benefit the LGBTQ youth of the Inland Empire.

Jack, Housing for All Society.

Jack's project is based in Vancouver, Canada, B.C. but attracts people from all ten Canadian provinces. The Housing for All Society is devoted to helping homeless LGBTQ youth both receive housing and become independent individuals. Jack helped start this project and continues to manage it. The Housing for All Society is informed by social justice ethics, queer narratives, and the people who benefit from Housing for All Society's programs and services. Jack oversees Housing for All, which is situated within a Canadian organization. The larger organization that supports the Housing for All Society does not have a particular LGBTQ focus.

The Housing for All Society's model holds its staff accountable to the local community. Its model actively integrates academic, social justice theories in their development and implementation of their programs. Integrating local knowledge and social justice theories allows the Housing for All Society to actively deconstruct the ways in which organizations can be accountable to the communities they serve. Having an understanding about where power lies, how power shifts and can be mobilized, sharpens the effectiveness of the Housing for All Society's programs and services. Each program and service constructed by Jack, the program staff, and the community is rooted in social justice grassroots organizing that centers the local community and individual community members' needs. The development and implementation of

the Housing for All Society challenge systems rooted in the exclusion of LGBTQ and first nations individuals and communities through their community-informed model.

Dylan, All Gender Health Collaboration.

Dylan oversees the All Gender Health Collaboration in Vancouver, British Columbia. Dylan does both cultural safety and cultural competency work to make the All Gender Health Collaboration culturally responsive and meet the health and medical needs of trans, queer, and two-spirit people. The All Gender Health Collaboration grew out of a failed health program. Dylan collaborates with medical professionals, healthcare officials, and active community members to develop community-informed strategies to ensure this program effectively meets the needs of the LGBTQ communities.

The All Gender Health Collaboration seeks to make trans healthcare accessible and community-informed. Dylan intentionally works with the First Nations community to both address local need, but also to decolonize the ways in which services can be developed and provided. Dylan and their coworkers consult and collaborate with local members of the First Nations communities. Community members can take on leadership roles to have control over what programs are created, how they are created, and how they address the local needs of First Nations people and communities. The All Gender Health Collaboration seeks to better address the needs of two-spirit (2S) identified individuals. Dylan explained in our conversation that 2S individuals' needs have been overlooked, excluded, misunderstood, misaddressed by previous existing programs. The All Gender Health Collaboration centers the needs of 2S and first nations people as they are accountable to and uphold collaboratively constructing local networks of support.

Harvey & Milk, The Rainbow Menace

Harvey and Milk's organization is in Corvallis, Oregon. The Rainbow Menace serves LGBTQ youth of the Willamette Valley. Harvey currently oversees this organization with Milk. Harvey and Milk's organization works with queer youth both inside and outside of schools. Though the Community Organizer's work with schools on awareness and education about LGBTQ topics, this organization is independently organized by the organization's youth alumni and local LGBTQ community organizers. Since the late nineties this organization has focused on support, community, education, and the long-term success of the youth they work with. The Rainbow Menace hosts several larger events throughout the year with themes like Alt. Prom, or a Valentine's Day Series about Queer Sex Ed and Queer Sex Pleasure. In between the larger events there are weekly group meetings for LGBTQ youth between the ages of thirteen to eighteen. Their main programs are after school, hosted in a local church. The church acts as a facade for students who attend their programming. The discrete location like a church allows students to attend without unintentionally exposing their LGBTQ identity. Instances of physical bullying have decreased for students, but fear of bullying, being harassed, or hurt, are still a concern the students voice to the Community Organizers. In response to address their needs, the youth work with the facilitators to develop the curriculum, topics, approaches, and pedagogies. I was drawn to this organization because of their queer youth programming and community-informed methods. Though this organization exists primarily outside of school, the Community Organizers shared their experience, knowledge, and ideas about community-informed organizing that centers LGBTQ youth.

Who are the GSA Advisors?

The second series of conversations I had were with the GSA Advisors. Each GSA Advisor is either a faculty or staff member employed by the school at which they are an advisor. The advisor's role can include acting as an ally, advocate, sponsor, faculty support, and resource for the students, faculty, parents, and community members. The GSA Advisors play a complicated role as they are an advocate on behalf of the students, while the students determine the club's direction and focus. Additionally, the advisors act as a liaison between the students of the GSA club and the school itself as the faculty/staff sponsor. It is the complexity of their role that led me to interview the advisors.

Ida Applebroog, Old Orange High School.

The first GSA is at Old Orange High School in my hometown of Redlands, California. This GSA consists of more or less ten core kids, but Ida Applebroog explained that attendance can double depending on the meeting. The students of the club turned the club into both social club and a social justice oriented club. In 2015 the club hosted its first pride parade on the school campus. Ida Applebroog and students from the GSA meet three times a week with one big event each month like a birthday party for specific members.

In their current position, Ida Applebroog works as an art teacher. But Ida Applebroog has previous experience in the Redlands School Unified School District working at one of our middle schools. The Redlands Unified School District has three high schools and four middle schools. None of the middle schools have GSAs for the 2016-2017 school year, or nor have they in years previous. Each of the three high schools in the Redlands Unified School District do have GSAs.

Linda Tree, Central High School.

The second GSA is at Central High School in San Bernardino, California. The GSA at Central High School was restarted by a student and teacher in 2012. The current GSA Advisor, Linda Tree is a social studies teacher. They have advised the GSA at Central High School for the last four years. Linda Tree explained that each year there has been a gradual annual increase in student participation in the GSA. Generally, there are about fifteen to twenty students at each meeting. The club's meetings are hosted twice a month. The students at Central High School use their GSA to serve both an educational and social purpose.

Chavela Vargas, Bear High School.

The third GSA is at Bear High School in Bloomington, California. Charvella Vargas is the GSA's current GSA Advisor for Bear High School. They are a P.E. teacher and has worked at Bear High School for fifteen years. With insider knowledge of the school Chavela Vargas' was invited to advise the club. The 2016-2017 school year marks their second year advising the club. Chavela Vargas tries to integrate field trips and education into the club to help make LGBTQ history more exciting and accessible for students that attend the GSA meetings. They also let the students know about resources like hotlines and accessible mental health services. Before Chavela Vargas took over, the club had large numbers. However due to students graduating and disagreement about how the club should be run, membership is currently low.

Ms. Floyd, South High School.

The fourth GSA is at South High School in Fontana, California. Ms. Floyd co-advises the club with another faculty member of South High School. This GSA is in its second year. There

was a club several years ago, but enough time had passed that no current students attended when that club existed. Overall the faculty and staff are supportive of LGBTQ rights, and want to make the campus more welcoming for LGBTQ students. The students use this GSA to serve both an educational and social purpose.

William Finn, Martinez High School

William Finn helped start the club in 2006 with a student from their class who asked them to help start and advise the club. Martinez High School is located in Yucaipa, California. The club's focus shifted over the years. In 2008, they were active with protesting Proposition 8. The club has also made shirts for members, teachers, and allies to wear to show their support for LGBTQ students. More recently the club acted as a social club where students could comfortably and safely express their gender identities and sexualities. William Finn identifies as an ally to the LGBTQ community and lives in Redlands. Additionally, GSA William Finn teaches Spanish, but used to teach Government and Economics. William Finn explained to me that their experience teaching Government and Economics and advising the GSA helped better their role both as a teacher and an advisor as the knowledges from each complement and challenge each other. Though William Finn is the founding advisor of the club, they passed the club's advising responsibility to the school's drama teacher at the beginning of the 2016-2017 school year. I specifically chose to work with William Finn for my thesis because of their experience advising and starting the GSA at Martinez High School.

Inland Empire

Each Gender and Sexualities Alliance (GSA) featured in my thesis is in the Inland Empire. My home community of the Inland Empire comprises of a diverse web of people, cities, cultures, identities, and histories. However, those of us from the Inland Empire hold shared local knowledge between each other and our communities. Where each community depends on one another as we share resources, histories, and knowledge. A painful but heartfelt example of our strong commitment our community support was present in the aftermath of the terrorist attack on December 2, 2015. That afternoon, I sat at my Corvallis apartment's kitchen table, better known as my home office and thesis-writing station, when I received a frantic text from a piano student of mine. He said, "Have you heard from Brian? I can't get a hold of him." I found this to be alarming, as we had not spoken recently and our conversations are typically piano theory and banter-oriented. I responded, "No, I haven't heard from him. Is everything okay? Are you okay?" He responded, "There's been a shooting..." I immediately called my family to see if they were okay, and to find out what was going on. A wave of deep relief washed over me as I spoke with my mom. But that relief was soon replaced by deep pain, confusion, and guilt. I was separated from my family and community caught in a space of helplessness and concern. After speaking with my mom, I logged onto Facebook to see if my friends were okay. I asked myself, "Are they alive? Are they safe?" I scrolled through hundreds of safety check-ins to make sure everyone I know was safe. Every post in my newsfeed from friends and family members that evening and the weeks following were about the devastating pain we felt. Post after post echoed the speechlessness of this event occurring in our community.

The lasting impact of this one event affected every community of the Inland Empire. The people who worked at the Inland Regional Center are both from, and serve, the Inland Empire.

Loma Linda University and Hospital, Saint Bernardine Medical Center in San Bernardino, and Arrowhead Regional Medical Center in Colton helped treat and save the lives of people who were shot. In the days and weeks after this event, grassroots help for families who had lost loved ones, included fundraisers for hospital bills, counseling, legal help, and community support were put into action. Local businesses like Augie's, Hanger 24, and The State, gave portions of their sales through the Inland Empire fundraiser "Bonded & Stronger: Community for Peace". All proceeds from this project went directly to each family who had lost love ones in this tragic event. This project specifically cited the relationship, support, and commitment every community in the Inland Empire held to San Bernardino. Every donation was answered with, "We will never lose faith in each other, because we will always be connected as a community of one."

Background.

The Inland Empire is East of Los Angeles and encompasses both Riverside and San Bernardino counties (Rosenblatt, 2006). The Inland Empire consists of a variety of cities including Redlands, Yucaipa, San Bernardino, Fontana, Loma Linda, Riverside, and Colton. Geographically, each community is more or less equidistant to the desert, the mountains, the lakes, and the ocean. In total, there are about four million people that live in the Inland Empire ("Inland Empire Demographics & Statistics", n.d).

For the last two-hundred years, the orange has been a staple symbol and product of the Inland Empire. Before California became a state, many rancheros produced oranges, because the dry climate and nutrient rich soil created the perfect combination for citrus to thrive. (An Inland Empire Built on Oranges, Giovannini, 1985). Then in 1873, the United States Department of Agriculture from Brazil imported navel oranges to the Inland Empire because of its climate. The

development in transportation, the dry climate, our red soil, created the perfect combination for the citrus industry to thrive. The Inland Empire between 1873 and 1914 became known as the “Citrus Empire”. Oranges are an important part of the Inland Empire’s history as the communities throughout the Inland Empire were dependent on each other in the production of oranges. Tourists would travel by train from all parts of California to share the sweet oranges with their families. The attention the citrus empire received, because of the orange industry, created an opportunity to expand what the Inland Empire was known for. As a result, in 1914 the term “Inland Empire” was first documented to describe this region. The Inland Empire became recognized for much more than its oranges, as it was a community in an ideal location, nestled under the San Bernardino mountains, while still being in reach of the coast and the desert (*Sleeping Giant: An illustrated history of Southern California's Inland Empire*, Wagner, 2005). Today, there are museums, statues, murals, books, and events that pay tribute to the industrialization of the Inland Empire. In many ways, the orange industry helped create the community dependence, collaboration, and values between each city that is still present today.

California is often stereotyped to be a very liberal state. However, 2008 was the first presidential election the Inland Empire voted with a democratic majority (“2012 Presidential General Election Results”, n.d.) since the 1964 presidential election (“California: Presidential County Results”, 2008). In the 2012 general election, the Inland Empire voted for President Barack Obama with a democratic majority (“2012 California Presidential Results”, 2012). Conservatism is alive and well, and oddly present in some pockets of the Inland Empire. In my hometown of Redlands every fourth of July trucks will mount American flags into their beds as a symbol of their patriotism. In part, this speaks to the strong sense of community values and pride people feel. However, Chavela Vargas could not have captured it better when they said, “There’s

a lot of kids on this campus that aren't out and don't feel comfortable coming out. Because this area is almost like a bible belt area. So they are not very liberal with regards to LGBT... at all." I want to acknowledge the complexity of the pride people have around their community values. When a person presents themselves by mounting a flag in the bed of their truck, has a sticker that reads, "End of an Error" with the 2008 Obama logo in the background, it is easy to construct a reductionist and single story for who that person could be and what values they hold. However, in this thesis, I want to open up narratives that appear to have a tight seal, because there are always complexities and multiplicities to people's narratives. These messy and complicated spaces can reveal opportunities to create points of connection that were not previously possible.

The cultures and histories of the Inland Empire inform our community ethics and hold us responsible and accountable to one another. Our experiences with power, systems of oppression, and privilege are different, but can inform how change can be enacted in our communities when we share our knowledge collaboratively. Demographically, LatinX individuals are the majority of the population of the Inland Empire, followed by non-Hispanic white individuals, and African American individuals (Molina, 2015). Of the four million people that live in the Inland Empire, one in seven lives below the poverty line (Regional Economic and Demographic Snapshot of the Inland Empire, n.d.). In 2013, the Inland Empire had one of the highest poverty rates throughout the country (Nisperos, 2013). As Ida Applebroog explained,

I think at school it's like an escape from reality and that something, there's a different type of safety. When they're at school you know they're... You know, like there was a girl in the club who is homeless right now. And then she just got placed in a foster home and I don't think she feels safe because of class issues...

School for many of the kids and youth of the Inland Empire can be an escape. In middle school, I joined the concert band. This began my career as a percussionist that would carry me through high school. Band was my first experience developing a tight knit community with shared ethics and an overlapping but diverse set of values held by each member. For many of us, band was an escape. An escape from the realities that existed at home, the bullying that happened in school, or the stress of responsibilities we held as students. Like many after school activities or clubs, band became our home away from home, where we were each other's chosen family. When people were kicked out of their homes for coming out to their parents, we would help house and support one another. Each year our band fees would cost about \$1,000. There were some students whose families could comfortably afford that, but my family never could. Our band director would always help create fundraising campaigns and initiatives so every student could participate. She believed their financial situation should not determine whether or not they should have opportunity to participate in such a wonderful community of talented and committed musicians. As a result, band, like many extracurricular activities and clubs, became more than a support network, but a diverse family who came together for the one collective purpose of putting a show together. Each member had a crucial and unique role to play, in order to make each show possible. These ethics and values of recognizing how people can work together despite their differences has stuck with me and expanded to explore where else these values can exist to create social change.

A part of the diversity of the Inland Empire is present in the safety of each community. The safety of each community is informed by many different factors including who comprises the community and the intersections they hold, what funding and resources exist for police officers, what ethics the police officers practice, and how systems of power and privilege benefit

and/or oppress the people of each community, and benefit/oppress the communities at large. Before that San Bernardino attack, San Bernardino had a crime index that was twice the national average. San Bernardino is California's most dangerous city as a result of multiple factors, including high poverty rates, limited accessible resources, high unemployment rates, and low education retention rates (Taylor, 2016). As a result, Inland Empire representatives are making pushes to improve both the education retention rates for K-12, and high school graduation rates. Graduation rates between 2013-2016 increased ten percent in the Inland Empire (Muckenfuss, 2016). Collaboration efforts between public school districts and local universities exemplify the lasting impact of helping more students graduate and meet the eligibility requirements for applying to a four-year institution. The collaboration between public school districts and local universities of the Inland Empire has helped provide access to previously inaccessible educational avenues. Forty-nine percent of University of California Riverside's 2016 newly admitted students are first generation students (Kovitz, 2015). Additionally, eighty-four percent of undergraduate students at California State University San Bernardino are first generation students (Our Student Population, n.d.). Education helps youth develop skills that are useful both inside and outside of the classroom. Additionally, education can help students build community in new places, like through GSAs or band. As my band director believed, no student is undeserving. Investment in the youth of our communities can help them far beyond their times as students. This is why I am committed to exploring what options can be constructed in the Inland Empire to better support LGBTQ youth.

LGBTQ Youth Resources in the Inland Empire

LGBTQ resources throughout the Inland Empire are geographically limited and inconsistent. Though GSAs are voluntary and not present on every high school campus, they are the most consistent and accessible resource for LGBTQ youth of the Inland Empire. In this section I will talk about the resources for LGBTQ youth in the Inland Empire and non-geographically specific resources that are accessible to support LGBTQ youth. In doing the research for this section, I had a difficult time determining what resources were available as many either no longer existed or struggled to exist. As a result, I am including a list of these resources in Appendix D.

There are three well-known Universities with strong pride centers in the Inland Empire, the University of Redlands, California State University San Bernardino, and University of California Riverside. Each university hosts events each school year in which LGBTQ youth from the Inland Empire are welcome to attend. For instance, California State University San Bernardino (CSUSB) hosts an annual drag show entitled, “A Night of Drag”. The event organizers invite drag queens from Ru Paul’s Drag Race to perform in addition to having an amateur drag competition. The University of California Riverside (UCR) hosts a LGBTQ prom called “Pride Prom”. Chavela Vargas mentioned helping students in the past attend this event as it is open to high school students and admission is free. The University of Redlands hosted its first Pride gathering in the Spring of 2016. This event was open to the public and intended to build coalition between the community and students in order to create stronger LGBTQ networks throughout the Inland Empire.

Mental health support and counseling for LGBTQ youth, family, and friends are available through private practice counselors and the group, Rainbow Pride Youth Alliance. There are a

couple of private practice counselors that specialize in LGBTQ support and are active members in the Inland Empire LGBTQ network. The Rainbow Pride Youth Alliance (RPYA) is based in San Bernardino and hosts weekly support groups for LGBTQ youth, young adults, and parents. These groups are informed and led by academic psychologists and counselors from the CSUSB's department of psychology. The services RPYA provides are all free and strategically hosted at the First Congregational Church of San Bernardino.

Planned Parenthood and San Bernardino health clinics are available in Redlands, San Bernardino, Riverside, Moreno Valley, Upland, and Victorville. The clinics offer STD testing, LGBTQ support, birth control, abortion services and more. However, none of these locations provide trans health services as specified on their individual websites.

The most accessible resources for LGBTQ youth will most likely be either online or over the phone. Resources and organizations like the Trevor Project, GLAAD, and Lambda Legal. The Trevor Project for instance provides support online, over the phone, over texting, and resources to written material. For more resources, please see my list of resources included in Appendix D.

LGBTQ Legal Protections for Youth in California

Another form of support that LGBTQ youth can call on are legal policies. California enacted the Federal Equal Access Act, California's FAIR Education Act (Senate Bill 48), the Gender Nondiscrimination Act, and the School Success and Opportunity Act help create safety nets for LGBTQ students, staff, faculty, and community members. The Federal Equal Access (1984) Act ensures that students have the right to form a GSA. California's FAIR Education Act (2012) expands history curriculum to include LGBTQ histories. The Gender Nondiscrimination

Act (2012) prohibits gender-based discrimination against trans and gender non-conforming individuals. The School Success and Opportunity Act (2014) protects students in K-12 who are trans and gender non-conforming. These four Acts help raise awareness about LGBTQ history, build LGBTQ community, and protect LGBTQ students, staff, and faculty from discrimination.

Under the Federal Equal Access Act (1984), any school that receives funding from the government, cannot deny a request to form a GSA (“Legal Resources”, n.d.). Though GSAs are formed on a voluntary basis, a student’s request to form a GSA cannot be denied. The Act also states that schools cannot show favorability to any club. Each club is entitled to equal rights, opportunities, and funding. The GSA Advisor from Martinez High School, William Finn, explained that their students, about ten years ago, recognized that the Christian club on campus was being awarded privileges that they were denied. So the students,

...contacted Lambda Legal... And oh my gosh! My principal was so mad at me.

[The students] were basically told, ‘No you cannot have a daily bulletin announcement.’ And so then they said, ‘Well [the Christian Club] does all the time! So I’m calling Lambda Legal.’... I didn’t even know they had done that until a couple days later. So I just remember the principal was kind of like, ‘you made me look like fricken’ idiot. And now I have this massive thing from

Lambda Legal with all of these court precedents and notes...

William Finn explained that after working with the principal, they now, “...would have no problem if I were to call the principal’s secretary... to say, ‘...I forgot to put a daily bulletin announcement.’ ...Even though for some students it’s class time right now...”. The GSA at Martinez High School is now awarded the same privileges as the other clubs on campus.

Additionally, the Federal Equal Access Grant both ensures students’ rights to form a GSA, but

also ensures that each club is allotted the same privileges as the other clubs on campus. The students at Martinez High School changed the standards at their school through legal protest. The effects of the Lambda Legal action continue to benefit students at the high school today.

As of January 1, 2012, California requires all schools to teach previously excluded histories. This includes but is not limited to women, people of color, LGBT individuals, and individuals with disabilities. California's FAIR Education Act determined these new guidelines ("The Fair Education Act", n.d.). In my thesis, I will look at roles education plays in raising awareness but also explores what can be improved to better support students who hold marginalized identities.

Ms. Floyd explains that the students who attend the GSA meetings at South High School, "didn't know like there were cities that were very gay and lesbian friendly like San Francisco. Where there's like whole areas. They didn't know that!". William Finn echoed the need for an LGBTQ inclusive curriculum that directly speaks about LGBTQ people and issues. Teaching an LGBTQ inclusive curriculum not only allows students to learn about the history of LGBTQ issues and influential people, but also help create spaces of belonging. William Finn states,

I think that is might be empowering for the students to know what the laws are.

That there is legislation in California that requires, I was previously a U.S.

History teacher, and as I recall it was that it's a state law in California about

including X amount of minutes or X amount of something about LGBT issues. It

doesn't have to be like an extended unit. Well that I don't think, and I'm speaking

form a U.S. History perspective, as an ally, and I have not done what I should do

in that way. I've mentioned certainly in passing, made passing references to folks

that were LGBT. Or to certain issues, like maybe it would come up about Stone

Wall in the 70s or something like that. But nothing like... so I think maybe for them to know more, what the law is to empower them to know this is what should be going on.

California's FAIR Education Act requires schools to not use text books that depict people who hold marginalizations in derogatory ways. However, the new textbooks for school will not be available until the 2017-2018 school year. For the new inclusive curriculum, each school district has the right to determine how the information is presented to the students, so long as it falls within the guidelines determined by the FAIR Education Act.

Milk explains that their organization intentionally includes education about LGBTQ issues, history, and individuals as,

...it's not only current education of where they're at, possible future opportunities, but their education as queer people and the history of the queer community.

Because that's not taught in public schools. And even if they go to universities, that's not necessarily taught there either.

The lack of LGBTQ curriculum inspired Harvey and Milk to intentionally teach the youth involved with The Rainbow Menace about LGBTQ histories. Additionally, organizations like The Rainbow Menace can help build off of the information taught in schools, and expand on the history taught. This creates opportunities to empower students, which is what William Finn hopes to create through teaching and LGBTQ curriculum.

In 2012 California also passed the Gender Nondiscrimination Act. This act added gender identity and gender expression to the protected classes of identity to California law. Other protected classes include, "race, religious creed, color, national origin, ancestry, physical disability, mental disability, medical condition, marital status, sex, age, or sexual orientation"

(Section 12926 of the California Government Code). “Sex” was already defined to include gender in California Penal Code Section 422.56 which states, “‘Gender’ means sex, and includes a person’s gender identity and gender related appearance and behavior whether or not stereotypically associated with the person’s assigned sex at birth”. However, there was inconsistency in who knew about these laws. Masen Davis at the Transgender Law Center stated,

...the definition of gender failed to appear in employment trainings, student handbooks, worker rights posters, and other places where we learn about our rights. We talked to hundreds of students, employers, and workers who remained unaware of their rights and responsibilities, and determined that our rights needed to be more visible. (shadowproof.com)

In response to lack of visibility and distribution of information, the Gender Nondiscrimination Act requires employment rights posters, student rights publications, and employer training to include gender identity and gender expression as protected classes. This creates opportunity to increase knowledge, visibility, and awareness about gender identity and gender expression. The Transgender Law Center explains that the Gender Nondiscrimination Act

This means that you cannot be fired for being transgender, that a landlord cannot evict you from your apartment for being transgender, that you cannot be forced to use a restroom that does not match your gender identity at a restaurant, and that doctors are not allowed to deny you treatment because you are transgender.

(transgenderlawcenter.org)

Chavela Vargas explained to me teachers did not know about their rights as protected citizens and were bullied at Bear High School based on their perceived identities and affiliations with supporting the school’s GSA. Chavela Vargas told me in our conversation,

Cause I told them... ‘Did you speak up? Did you save the e-mails?’ ‘Cause that, they could get written up for that. There are laws. Well the problem was, they weren’t tenured and they didn’t want to make anything of it. And that’s the part that’s kind of sad...”

Having these laws can help teachers when they face discrimination. However, despite these laws, there is a fear to report instances of discrimination. Laws like the Gender Nondiscrimination Act can help hold employers and employees accountable. As Chavela Vargas points out, despite these existing protections there is still risk for LGBTQ teachers speaking out, especially if they do not have tenure. The Gender Nondiscrimination Act attempts to protect individuals when gender-based discrimination occurs. However, a systematic provision limits anti-LGBTQ discourses, though those discourses continue to operate as exemplified in Chavela Vargas’s testimony.

Enacted in 2014, the School Success and Opportunity Act, provides similar protections to gender non-conforming and trans youth in grades K-12, as the Gender Nondiscrimination Act. The School Success and Opportunity Act states that students have the legal right to participate in school activities, programs, and sports that reflect their gender identity. Students also have the right to use the bathrooms and locker rooms that are consistent with their gender identity. This Act honors students as it also requires teachers, staff, and substitute teachers to use a student’s chosen name and pronouns. Teachers are required to confidentially talk with the student to determine which name and pronouns to use in class, outside of class, and with their parents to not risk ‘outing’ them. Refusal to use the student’s name and pronouns is regarded as harassment. This Act expands and clarifies the state protections for gender nonconforming and trans youth. In the several years, there have been quite a few changes to both policies but also

organizations, such as the Gender and Sexualities Alliance Network, to ensure all LGBTQ students receive the support they need.

Funding for California Schools

The State of California provides the majority of funding for public schools within the State. Propositions 13 and 98, passed in 1971 and 1978, helped balance and equalize funding for schools to account for the variations of local funding to schools. Today, California schools receive funding from three main sources, “the state (57%), property taxes and other local sources (29%), and the federal government (14%)” (“Funding California’s Public Schools,” n.d.).

In 2013, Governor Jerry Brown signed into law the Local Control Funding Formula (LCFF). The aim of this bill is to create financial equity between school districts in order to better support students. No student is argued to be undeserving of a good education. The LCFF emphasizes supporting students based on their needs. In order to account for this the LCFF gives more power to local boards to help inform what their district needs, and how money needs to be spent to better support staff and students. (“Local Control Funding Formula Guide,” n.d.). Additionally, the LCFF legislation measures success not just through test scores, but also through students, parent, and community engagement (“LCFF LCAP,” n.d.). LCFF supports local schools districts to be able to provide the necessary resources and tools for students to thrive. In this section I will discuss the funding breakdowns of the five school districts each high school is located in.

Redlands Unified School District.

The majority of funding the Redlands school district receives is from the State. The State allots funds to the Redlands school district based on student attendance. According to the Redlands Unified School District Budget Assumptions, “Approximately 69% of the General Fund’s revenues are generated by student attendance and accounted for as Revenue Limit funds” (“REDLANDS UNIFIED SCHOOL DISTRICT BUDGET ASSUMPTIONS 2012/2013,” n.d.). The Revenue Limit is funded by property tax receipts. This makes up, “18% of [the district’s] revenue limit funding” (“REDLANDS UNIFIED SCHOOL DISTRICT BUDGET ASSUMPTIONS 2012/2013,” n.d.). The lottery accounts for about two percent of the district’s funding. (“REDLANDS UNIFIED SCHOOL DISTRICT BUDGET ASSUMPTIONS 2012/2013,” n.d.). For the Redlands Unified School District, the funds earned from the lottery support, “the Elementary Enrichment Program that provides access to music, art and PE for grades 1-5 students” (“REDLANDS UNIFIED SCHOOL DISTRICT BUDGET ASSUMPTIONS 2012/2013,” n.d.). The 2015-2016 report explains, “Public schools are the only public agencies that receive income based on the population they serve ... Because we receive most of our income based on attendance, if a student misses even one day, the District loses approximately \$69.13” (“REDLANDS UNIFIED SCHOOL DISTRICT BUDGET ASSUMPTIONS 2015/2016,” n.d.).

San Bernardino City Unified School District.

The San Bernardino City Unified School District is one of two districts in San Bernardino. This district not only includes Central High School, but encompasses eight other high schools. The total Revenue for the San Bernardino City Unified School District is \$614.3

million. LCFF accounts for \$501.5 million (82%) of their total budget (“San Bernardino City Unified School District Budget Assumptions,” n.d.). Local revenue funds the smallest amount of the total budget amounting to \$5.5 million (1%) (“San Bernardino City Unified School District Budget Assumptions,” n.d.). The largest amount of the district budget accounts for staff salaries and benefits.

Colton Joint Unified School District

The LCFF funds 83% of Colton Joint Unified School District annual budget (“Colton Joint Unified School District 2015-16 First Interim Report and Multiyear Fiscal Projection,” 2015). The “Colton Joint Unified School District 2015-16 First Interim Report and Multiyear Fiscal Projection” explains that in 2014 Governor Brown signed Senate Bill 103, the Education Budget Trailer Bill. This bill emphasizes support directly for teachers, and staff. \$490 million is allotted to help support teachers in ongoing efforts. However, \$10 million provides on-time trainings for teachers for professional development and technical assistance.

Fontana Unified School District.

83% of Fontana Unified School District is funded by LCFF totaling \$302.9 million (“JULY 1 BUDGET FINANCIAL REPORT 2015-2016,” July 2015). 91% of the lunches provided within the Fontana Unified School District are Free or are Reduced-Cost lunches. 70% of the students within the Fontana Unified School District attend a school that provides these lunches (“JULY 1 BUDGET FINANCIAL REPORT 2015-2016,” July 2015). Local funding only created 0.6% of the school district’s total revenue.

Yucaipa-Calimesa Unified School District.

At the Yucaipa-Calimesa Unified School District LCFF funds \$10.8 million of their budget, which is also their total budget (2015-2016 Education Protection Account Program by Resource Report Expenditures by Function-Detail,” July 2015). Unlike the four other school district budget breakdowns, the Yucaipa-Calimesa Unified School District report claims that all \$10.8 million of their budget goes to instruction, and no other money is allotted to textbooks, food, student support services, or school maintenance.

GSA's and Funding.

GSA's do not receive funds from these sources. Clubs at public schools are responsible for fundraising if they need money for any activities, materials, or campaigns. Every aspect of a GSA, is volunteer based. Despite there not being systematic networks of support for GSAs financially, students, faculty, and staff have opportunities to construct their own systems of support based on their knowledges, and experiences.

Genders and Sexualities Alliance Network (GSA)

As I previously discussed, GSA's are the most consistent and accessible resource for LGBTQ youth in the Inland Empire, though they are not present on every school campus. I want to take a moment to discuss what GSA as an organization is, what it does, how it is structured, and the legal history to access GSAs. One of my favorite aspects about GSAs is that they are created by the students for the students. GSAs' structure centers the students. The students determine the club's focus, meeting times, curriculum, events, and so on.

The Genders and Sexualities Network was founded in 1998. Since its start, GSA has become a national organization that works to promote inclusivity, awareness, and activism around sexual orientation and gender identity.² However, in 2016 the organization changed its name from ‘Gay-Straight Alliance Network’ to ‘Genders and Sexualities Network’ (“History and Accomplishments”, n.d). The change in terms reflects a development in language to accurately describe identities and promote inclusive safe spaces for all members of the LGBTQ community.

The organization’s structure allows students to form a GSA student club on their campus on a voluntary basis. Therefore, if there is no club, and there is a vocal demand by students to form one, based on the Gender and Sexualities Alliance Network’s structure, students are responsible for forming the GSA at their school. The Federal Equal Access Act (1984) gained students the legal right to create and maintain GSAs on their campus. In order to form a GSA, students are required to identify a faculty or administrator at their school to act as the sponsor for the club. Once a faculty or administrator agrees to be the sponsor for the club, the club can be registered through the Genders and Sexualities Network. The students hold the responsibility for organizing and maintaining the club.

The Genders and Sexualities Network mission states,

[The] GSA Network is a next-generation LGBTQ racial and gender justice organization that empowers and trains queer, trans and allied youth leaders to advocate, organize, and mobilize an intersectional movement for safer schools and healthier communities. (“About Us”, n.d.)

The primary foci for each GSA vary from school to school. For some, the club can act as a social club, like at Old Orange High School. But GSAs can also be a place to build community

² For historical context and background of the events leading up to GSAs formation, read Stephan L. Cohen’s book, *The Gay Liberation Youth Movement in New York*.

and support networks with other individuals who are a part of and allied with the LGBTQ community. GSAs can act as a safe space for students, regardless of their sexual orientation or gender identity, and allow for students to express who they are without fear of bullying or harassment. As Chavela Vargas said in our conversation,

...it [GSA] gives them a place to talk and bounce ideas off of people who've been there and done that, or trying to be there and do that. So it's a safe haven kind of thing. A place where they feel like they belong for a little while. They can take their guards down 'cause everybody is like 'we know- it's all good.'

Their clubs can also be committed to LGBTQ education about LGBT history, sexual orientations and gender identities, LGBTQ friendly places, and LGBTQ issues. At South High School, Ms. Floyd explained,

...our GSA president is really amazing. And she actually does lessons. Like actually plans them. She's like a teacher. She actually plans out lessons and presents and insists that people listen. She's so cute. She uses like my tambourine to get everyone's attention when they're talking. So she has like a purpose, something that she's aiming towards. Something that she's going towards. So she's helping to educate people in the group.

The students determine what purpose they want the club to serve, and the club's purpose can vary from year to year. In each of my interviews with the GSA Advisors, I asked them what their GSA does for their students, and why GSAs on every school campus are important. For Chavela Vargas, when they first took over the advising of the club they were told that each GSA's focus varies, "[that] sometimes it just does depend where you work, what the club will

turn into. Sometimes it's social, sometimes it's in the middle, sometimes it's really hardcore politics.”

The Gender and Sexualities Network developed a grassroots model that makes space for each local GSA to be directly informed by the students. These students understand the local and cultural nuances, and how to navigate advocating for LGBTQ resources and support. However, the students are the one voice that are not directly represented in my thesis. This is in part due to the risk involved in publishing their stories as minors, members of the LGBTQ community, and the status of whether being published in a thesis that centers their LGBTQ identity could put them and their safety at risk. If any of my research is carried on beyond this thesis, the student's needs, as vocalized by the students themselves, must be the center of action.

I was drawn to the role of the GSA Advisors. How do they support the students in this role? Where do they get their information from about LGBTQ issues, terms, resources, and history? How do they navigate the complicated relationship of answering to the school, while also resisting underlying anti-LGBTQ rhetoric, pedagogies, and discourses as a GSA Advisor? In order to answer these questions, in the next chapter I discuss the methods of coding for their pseudonyms that I use, to protect each participant. The GSA Advisors and Community Organizers are the heart of this project, and coding their names, organizations, programs, and schools both honors their work, while also protecting them and the people they serve.

Chapter Outlines

- The prologue provided insight into my deep ties, passion, and commitment to this project.
- Chapter 1: Introduction introduced the GSA Advisors and Community Organizers that helped make this project possible from their contribution and participation in it. Additionally, I introduced you to my home, the Inland Empire and the existing support networks for LGBTQ youth of the Inland Empire.
- Chapter 2: Materials and Methods details my use of grounded theory, and provides my explanation of the coding methods I use to describe the community organizer's organizations, programs, and GSA's. I also provide an overview of the methods implored for the IRB process and interviews to protect each person who participated in this project.
- Chapter 3: Literature Review provides a working theoretical framework that calls on the intersection of discourse, power, and knowledge. The conversations I had with each GSA Advisor and Community Organizer highlighted the necessity of conducting a systematic analysis of the larger elements that influence and help construct the existing support networks. I call on Gloria Anzaldúa and AnaLouise Keating as their theories help draw deeper understandings and uncover previously hidden possibilities to develop and expand the resources that support LGBTQ youth of the Inland Empire. I also include a section that details a few key articles published about construing support networks for LGBTQ youth and community-informed organizations. Their points are important but my work builds off of their research by discussing both the individual's roles and addressing the larger elements at play like power, knowledge, and discourse.

- Chapter 4: Results analyzes the interviews I had with the community organizer informants and GSA Advisors while calling on the theoretical frames discussed in the previous chapter.
- Chapter 5: Discussion ties chapter three and chapter four together through an integrative analysis of Inland Empire GSAs and community-informed organizations strategies to support the LGBTQ youth of the Inland Empire. Here, I put the interviews I had with the GSA Advisors and Community Organizers in conversation with one another to reveal opportunities for developing support networks that center LGBTQ youth in the Inland Empire.
- Chapter 6: Conclusion covers the limitations of my research in my thesis and where I plan to continue to build my research, and collaborate with the GSA Advisors of the Inland Empire.

CHAPTER 2: MATERIALS AND METHODS

In this chapter, I discuss how the two interview series inspired my use of grounded theory. The conversations I had with the GSA Advisors and the Community Organizers are the heart of this project. So, it was their voices and stories that determined what directions this project would go. All of my work with the GSA Advisors and Community Organizers on this project was made possible by the Institutional Review Board's (IRB) approval of my proposals. This chapter will detail the IRB's role in this project, how it has helped make this project possible, but also speak to the limitations it's imposed. To read my approved IRB materials, please refer to Appendix's A, B, and C.

Grounded Theory

Generally, grounded theory as a methodology helps academics and community organizers deconstruct and theorize about the relationships between individuals, physical spaces, and institutions. My research in this project encompasses these three elements. I deconstruct the conversations I had to discuss the relationships between individuals, physical spaces, and institutions. More specifically, I will deconstruct the discourses and knowledges called on by the Community Organizers and GSA Advisors. In doing so, new opportunities to support the LGBTQ youth of the Inland Empire arise. The conversations I had help provide practical insights for developing community-informed strategies to serve the LGBTQ youth of the Inland Empire.

For the purpose of my thesis, grounded theory and grounded theoretical methods will be defined as, "a set of flexible analytic guidelines that enable researchers to focus on their data collection and to build inductive middle-range theories through successive levels of data analysis and conceptual development" (Charmaz, 2005, p. 507). However, the Community Organizers

and GSA Advisors played an active role throughout the process of this project. Therefore, I see myself less as a “researcher” and more as a collaborator with the Community Organizers and GSA Advisors. As a result, my “data collection” consisted of developing deep personal and professional connections with each Community Organizer and GSA Advisor, which resulted in the meaningful conversations I share in this thesis.

My first IRB proposal for this project was approved on April 21, 2016. This initial IRB allowed me to conduct interviews with the Community Organizers from community-informed organizations that serve LGBTQ populations in British Columbia, Oregon, and California. This first series of interviews were conducted between April and June 2016. Between April and June, I traveled to Vancouver, B.C., Canada, Corvallis, Oregon, and Sacramento, California to meet with each community organizer and host our interviews. After I completed each of the interviews I would re-listen to our conversations from the conversation we recorded. In the initial analysis of our conversations, I found emerging themes of nepantla discourse, threshold theories, and local knowledge. The themes and insights that developed from this first series of interviews sharpened my focus for the approach and analysis of the second interview series.

The first amendment to my IRB was approved on June 13, 2016. This amendment allowed me to conduct the second interview series with GSA Advisors throughout the Inland Empire. The services for LGBTQ youth throughout the Inland Empire are limited. GSAs are the only consistent resource throughout the entire Inland Empire that serves LGBTQ youth, even though GSAs do not exist on every school campus. Therefore, the more communities involved in developing community-informed initiatives to support the LGBTQ youth of the Inland Empire, the more youth would benefit. Even though each city within the Inland Empire is in a different geographical area, the cities meld into one another creating a blurry stream of where one

community ends and another begins. As I talk about in the previous chapter, the Inland Empire is an active network of communities that support one another. Resources that benefit LGBTQ youth of San Bernardino, for example, may be the only resources outside of school that LGBTQ youth have access to within the Inland Empire. Therefore, constructing strategies to better support the LGBTQ youth of any city within the Inland Empire requires tapping into the active community network. One visible representation of this network is through the local business that are present throughout the Inland Empire and the support they have for one another.

Initial Analysis

Nearly every day of the 2016 summer you would find me at my favorite coffee shop in my hometown, Augie's. Redlands is Augie's home-base, even though they are now present in four different cities across the Inland Empire. In the small, but cozy, red brick building, I would find my seat next to the window and setup my computer. With my soy latte on the left side of my computer, and my notepad on the right, I transcribed the recordings of the conversations I had with the GSA Advisors and the Community Organizers. While listening to our conversations through my Apple headphones I began to realize that both series inform, ground, and focus one another. I continued to listen for different themes and patterns between the conversations I had with each of the Community Organizers and GSA Advisors.

My time listening, transcribing, and reconnecting to the conversations we had, helped me “develop an integrated set of theoretical concepts from their empirical materials that not only synthesize and interpret them but also show processual relationships” (Charmaz, p. 508). The themes of discourse, power and knowledge reoccurred in both series. As a result, the theories I call on in the next chapter emphasize the construction of power, knowledge and discourse. My

use of grounded theory emphasizes that the constructions power, knowledge and discourse are an ongoing and re-occurring process. This opens up possibilities to create change, informed by my conversations with the GSA Advisors Community Organizers.

In transcribing the audio, I coded names, organizations, programs, and schools, in order to protect the participants and the LGBTQ youth and populations they work with. There was a minimal risk to participate in this project, but a risk nonetheless. For the safety of the Community Organizers and GSA Advisors, student safety, job security, and avoiding sparking community politics that could negatively impact the GSA Advisors and Community Organizers, they each chose pseudonyms for themselves, their schools, their programs, and organizations.

As I drank my soy lattes, I would highlight text that stood out as important as I transcribed the audio from our interviews. However, I did not just highlight in one color. I take pride in my organization of materials to the point where it can be painfully thorough. But my color coding of highlights of key quotes from our conversations paid off. The different colors present on each word document of transcriptions revealed overlapping themes, anomalies, and patterns between the two interview series, within each individual series, between the interviews, and within each conversation I had.

Community Organizer Interviews

I reached out to Community Organizers I knew both professionally and personally to ask if they would like to be a part of this project. Over the phone or via e-mail we discussed what my project is, and how they could help. Each Community Organizer I reached out to was excited to help with this project. I traveled to Vancouver, B.C., Canada, Sacramento, CA, and Corvallis, Oregon to meet with each Community Organizer. We hosted the interviews at coffee shops, or hotel gardens, allowing us to construct a mutual queer space through our conversations. Before

starting each interview, we reviewed the consent forms I wrote as a part of my IRB to participate in my project. All five of the Community Organizers and I consented and signed the form to collaborate on this project. I asked them each to tell me about their role, their connection to their work, and suggestions they had about developing community-informed LGBTQ resources and programs. I am so grateful to have the opportunity to spend time and have deep conversation about our overlapping queer professional interests. I left each conversation with a renewed sense of purpose and inspiration about my project.

GSA Advisor Interviews

I have a small notebook that I use to keep track of my thesis epiphanies, whether they occur at 2 p.m. or 2 a.m., they all get written into this little note book. So, in June of 2016, I created a GSA section. Unlike the Community Organizers, before doing this project, I did not know any of the GSA Advisors before they agreed to help with my project. I sought to find out 1. if middle schools and high schools in the Inland Empire had a GSAs, and 2. if they had a GSA, who the advisor was. I researched online school by school and district by district to find GSA advisors in the Inland Empire. Only one school in the Inland Empire has a page devoted to their campus GSA. With little to no luck researching online, I called every high school and middle school. None of the middle schools I called had an active GSA. Of the twenty-two high schools I reached out to, thirteen of the high schools do have GSAs. Several of the office staff at schools that did not have GSAs explained to me a few different reasons as to why. At one school, their advisor had just left and they were waiting for another faculty or staff member to step up. At another school, there was interest on the student's part to have one, but it then never came to fruition. At the third high school, there was one in the past, and they had received grant money

for it, but the student's kind of fell out of it. There were only two schools where the office staff hung up on me when I brought up LGBTQ students.

At this stage, I left both voicemails and sent e-mails out to the faculty members who were GSA Advisors. I had five advisors who were interested and agreed to help with my project. I traveled around the Inland Empire during August of 2016 to meet the advisors at their high schools. Each of our interviews were conducted in person at their schools. Before the start to each interview together we reviewed, consented and signed, the consent forms I wrote as a part of my IRB. During our conversation, I asked them questions to learn about their role as an advisor, the club's history, the identities represented for club participants, and what resources would be the most helpful to them based on their role supporting Inland Empire LGBTQ youth.

CHAPTER 3: LITERATURE REVIEW

In this chapter I define, discuss, and develop different theories and concepts that I use throughout this thesis as inspired by the conversations I had with the Community Organizers and the GSA Advisors. In the first section, “Related Literature”, I share some of the existing literature about constructing support for LGBTQ youth. I discuss how their work both relates to this project, but also the ways in which my project builds off of their work. In the following sections I analyze discourse, knowledge, and power as these were the reoccurring themes that popped out in my initial analysis’ of the conversation I had with the Community Organizers and the GSA Advisors.

In order to discuss discourse, power and knowledge from my conversations, I call on intersectional and postmodern feminist lenses, informed by theorists and activists Gloria Anzaldúa (1987) and AnaLouise Keating (2013). Anzaldúa’s theories of nepantla and nepantlera and Keating’s theories of post-oppositional resistance and threshold theorizing, help expand the definitions of discourse, knowledge, and power. I was drawn to Keating and Anzaldúa when reading the transcriptions of my conversations. Themes of Nepantla, nepantlera, post-oppositional resistance, and threshold theories reoccurred in my conversations with the GSA Advisors and Community Organizers. I use this chapter to discuss these ideas and introduce how they help to deconstruct the complexity of community-informed organizing and GSA Advisor’s roles in supporting the LGBTQ youth of the Inland Empire.

Related Literature

I chose five key articles because of their shared connection to the deconstructing of the methods and strategies used to support LGBTQ youth. Each of these articles complement one

another in the sense that they each study the effectiveness, the means, and construction of the support for LGBTQ youth that GSAs offer. These three elements are the crux to my research. These five articles establish a foundation from which I will deconstruct these three elements (the effectiveness, the means, and construction of the support) within the context of the Inland Empire.

Offsetting Risks: High School Gay-Straight Alliances and Lesbian, Gay Bisexual, and Transgender (LGBT) Youth.

The author of the first article Heck, (2013), conducted a study to determine whether the existence and student engagement with GSAs decrease drug and alcohol abuse, and increase student success. Chavela Vargas said in our interview that,

So, we have a lot of kids that are a part of the community, but they don't want to come out. And I get it too, and so as a result they don't come to the club, but the other important thing that I learned is that it's just important to have a club on campus. Because they know it's there, and even knowing that it's there, gives them some sort of support.

It was clear to me in talking with the GSA Advisors, that GSA's can offer both direct and indirect support for students. Their presence can influence the individual success and overall support for LGBTQ students. Heck's article (2013) primarily focuses on the mental and physical health benefits students experience when there is a GSA on their campus. Heck concludes in their study that LGBTQ students have higher likelihoods of drug and alcohol use, anxiety, depression, self-harm, abuse from family members, and suicide than their heterosexual peers (Heck, p. 81). When I read this article, I noticed Heck's analysis relies on medical and

pathologizing discourses. Additionally, this article does not discuss larger roles that can GSAs play, like influencing discourses and pedagogies used by teachers at the school. Heck (2013) quotes GLSEN to claim the “presence of GSAs in schools may contribute to a safer atmosphere for LGBT youth by sending a message that hate speech and victimization will not be tolerated” (p. 82). From my conversations with the GSA Advisors they each spoke to how GSAs presence can help decrease victimization, self-harm, and increase visible support for LGBTQ students by staff. As Chavela Vargas explained in our interview, the presence of a GSA on their campus benefits the entire student population, in addition to the students that attend the club. The data published in this study shows GSAs can help create support for LGBTQ students. However, I think the conclusions of this study is limited. Heck did not address systematic elements like safety outside of schools. Heck also implied that GSAs are a bully-free/victimization-free zone. I problematize this assumption in my discussion in chapters four and five.

Gay-Straight Alliances Are Associated With Student Health: A Multischool Comparison of LGBTQ and Heterosexual Youth.

The next article (Poteat, 2012) “Gay-Straight Alliances Are Associated With Student Health: A Multischool Comparison of LGBTQ and Heterosexual Youth” examines whether or not GSAs improve the quality of life for LGBTQ students on multiple campuses. I was drawn to Poteat’s (2012) argument that GSAs can benefit heterosexual classmates of LGBTQ students to decrease bullying and victimization. In each interview with the GSA Advisors, I asked them about their students’ safety, experiences with bullying, and overall well-being. However, this chapter lays the ground work to conduct a systematic analysis of my interviews to determine the

effectiveness of the existing resources for LGBTQ youth of the Inland Empire, and the measures that could be taken to improve these resources.

Poteat's article (2012) builds off of the first article by challenging and critiquing the medical and pathological discourses used in research about GSAs. Additionally, Poteat addresses moving systematic elements, like life outside of school, access to resources, and quality of resources that can impact student's well-being. Poteat claims research that centers systematic supports for LGBTQ youth is needed in order to decrease and prevent instances of harassment and bullying as a result of students' gender identity and/or sexual orientation. Poteat (2012) also asserts that many school policies fail to explicitly state the protectors for students who identify as LGBTQ (p. 319). They claim GSAs counter the institutional lack of visible protection as their existence challenges the institutional lack of visible protections the school fails to include in its policies. I completely agree with Poteat. From my conversations with the GSA Advisors, GSA provide a space to create collaborative strategies of resistance to challenge the hetero-normative and exclusionary school policies, pedagogies, and discourses. GSAs allow students and the GSA Advisor to construct a space that addresses the limits and lacks of the standardized discourses and pedagogies used within classrooms, and in school and district policies. However, I think GSAs can also act as a space that brings light to the lacks and limits of the school policies, discourses, and pedagogies, in order to address and change them. GSAs should not be a "Band-Aid" solution where inclusivity is confined to a specific room, specific time, and a specific group of students.

Poteat's study includes an intersectional representation of students that are demographically diverse to determine if GSAs improve student's overall well-being and if they help decrease self-harm and victimization. The diversity of representations of students in

Poteat's study ranges from their gender identity, sexual orientation, race, class, age, and location. Poteat found that having GSAs present on school campuses does decrease risk and harm for all LGBTQ students, but has its limits of support. Poteat urges that institutionally,

GSAs cannot be expected to serve as the sole or even primary mechanism of change for these issues faced by students (Toomey et al., 2011). Rather, a mixture of factors in addition to GSAs is likely necessary to produce sizable and robust effects. These may include school protective policies and their enforcement, inclusive curriculum, school-based counseling services, and anti-bullying programming (O'Shaughnessy, Russell, Heck, Calhoun, & Laub, 2004). (p. 327).

My conversations with the GSA Advisors emphasized the necessity of creating multiple resources and strategies to support LGBTQ students on each school campus. One way this could happen is by constructing community-informed pedagogies. Another way this is possible is through the construction of new discourses.

Critical Pedagogy Enacted in the Gay–Straight Alliance: New Possibilities for a Third Space in Teacher Development.

The third article (Mayo, 2013), “Critical Pedagogy Enacted in the Gay–Straight Alliance: New Possibilities for a Third Space in Teacher Development” deconstructs what discourses are called on within GSAs, particularly by teachers. I was drawn to this article because of my experience talking with the GSA Advisors and deconstructing the discourses they used in our conversations. I realized that the discourses the GSA Advisors called on are limited in terms of what constructive support they offer for the Advisors and the students. So, I began to think about

what roles discourse plays, and how discourse can limit or help Advisors and students in this context. This led me to deconstructing the influences and limits of safe space discourse.

Many of the studies and articles about GSAs do not challenge or deconstruct what discourses are called on within GSAs (Mayo, 2013, p. 267). Mayo's article challenges the safe space discourses and the pedagogies used within GSAs. Mayo explains GSAs to be a space of white privilege that marginalize queer students of color. They conduct a systematic intersectional analysis that deconstructs GSAs' structure in order to make the case to create the concept of "Third Spaces". Third spaces call on critical pedagogies and critical multiculturalism, which help students develop critical thinking skills to examine issues of power and privilege. From this space, students and advisors can develop collaborative relationships and use praxis to continue the construction of the third space. As a result, third space constructs new opportunities for students to challenge anti-LGBTQ discourses on their campus.

I love this idea. Third spaces challenge safe space discourses as they recognize support to be an ongoing construction that is impacted by shifting systems of power and emphasize the importance of challenging whom safe spaces support. I build off of this concept through Gloria Anzaldúa's theories of *nepantla* and *nepantlera*.

Destabilizing Anti-Gay Environments through Gay-Straight Alliances: Possibilities and Limitations through Shifting Discourses.

The fourth article (Currie, Mayberry, and Chenneville, 2012), "Destabilizing Anti-Gay Environments through Gay-Straight Alliances: Possibilities and Limitations through Shifting Discourses" analysis the impact GSAs play in challenging anti-LGBTQ discourses and environments. I build off of this article by addressing the limits the discourses used by the GSA

Advisors I interviewed. The authors of this article challenge safe space discourses in order to examine the limitations of safe space discourses. Doing so reveals opportunities to construct new discourses that can better support LGBTQ students. The authors, "...argue that [safe space] discourse conceals heteronormative school environments, which supplies the groundwork for hostility perpetrated against LGBT students" (p. 56). They aim to deconstruct safe space discourses in order to construct a social justice discourse in hope that it will become the dominant discourses GSAs use. The authors (2012) claim that safe-space discourses,

...built on the assumption that LGBT youth and their allies need to be protected from a sometimes hostile school environment, sidesteps the heteronormative school climate that makes necessary the existence of GSAs in the first place. (p. 58)

Safe space discourses marginalize LGBTQ students by totalizing them and perceiving them only as a vulnerable population that is in need of help. This is not only untrue, but also belittles the work of students and advisors in GSAs. The students in GSAs counter safe space discourses by creating and sustaining GSAs on their campuses. The leadership required of the students to create and maintain a GSA is a testament to their commitment to be agents of change.

The construction of discourses that are rooted in critical thought, personal experience, and social justice can help build coalition between students, and between students and their advisor. Social justice discourses, like third space discourses rely on, and encourage teachers and students to address inequality and marginalization on their campus as a strategy of resistance. Co-developing strategies, discourses, and pedagogies can build active allyship, coalition, accountability, and community to make systematic changes on their school campuses.

Patching Holes and Integrating Community: A Strengths-Based Continuum of Care for Lesbian, Gay, Bisexual, Transgender and Questioning Youth.

The final article (Craig, 2015), “Patching Holes and Integrating Community: A Strengths-Based Continuum of Care for Lesbian, Gay, Bisexual, Transgender and Questioning Youth” discusses the importance of constructing networks of support between people and LGBTQ youth organizations that are community-informed. I chose this article because of its integration of community-informed collaboration while centering LGBTQ youth. I use this article to help theorize about what community-informed LGBTQ youth support networks could look like. The authors use the term “Continuum of Care” (CoC) to describe the network of support of practitioners and organizations to be community-informed and an ongoing collaborative construction with LGBTQ youth. They define this network to be a counter to hierarchical and traditional systems as it addresses the multiple, complex and intersecting needs of LGBTQ youth (Craig, 2015, p. 101). I selected this article as several of the Community Organizer’s programs and organizations use this model, or a related model, to effectively meet the needs of the LGBTQ communities they work with. The authors of this article claim, and organizations and programs run by the Community Organizer exemplify, that one organization cannot effectively meet the multiple needs of communities and individuals. CoC’s rely on local knowledge, community collaboration, cultural competency of providers, contextual co-constructed services, and multiple discourses.

Discourse

The limitations of the discourses used by the GSA Advisors reveals the need to construct new discourses in order to better support them and their students. In order to help develop

informed action that effectively meets the needs of LGBTQ youth of the Inland Empire, I question the seemingly stable or static elements such as discourses. In doing so, I destabilize the discourses used by the GSA Advisors. Michel Foucault (1972), a prominent French scholar whose work deconstructs discourse, knowledge, and power, states in *The Archaeology of Knowledge*,

We must question those ready-made syntheses, those groupings that we normally accept before any examination, those links whose validity is recognized from the outset; we must oust those forms and obscure forces by which we usually link the discourse of one man with that of another; they must be driven out from the darkness in which they reign (p. 22).

As Foucault describes, discourse is the background murmur to all things (p. 27).

Discourse contains the taken-for-granted assumptions that “this is just the way things are”. Upon close examination, discourse and the elements that help construct discourse are moving and ever-changing. When I questioned the discourses used by the GSA Advisors, possibilities to construct new discourses opened up.

Foucault (1972) encouraged his readers to, “...rediscover the silent murmuring, the inexhaustible speech that animates from within the voice that one hears, re-establish the tiny, invisible text that runs between and sometimes collides with [different discourses]” (p. 27). Anzaldúa’s theory of *nepantla* proves that text can exist between discourses. The text that can exist between discourses is limitless. As a result, texts live in this in-between space. Their existence and ongoing construction help complicate and dismantle systems of relations. Questioning, “What system of relations (hierarchy, dominance, stratification, univocal determination, circular causality) may be established between them?” (Foucault, 1972, p. 4),

creates previously unknown possibilities and opportunities for change. Foucault, Keating, and Anzaldúa claim it is from this in-between space that shifts occur, and change becomes possible.

Power operates as a part of, and in-between, discourses. As a result, discourses can become dominant or subjugated. Deconstructing discursive complexities reveals there are many existing discourses; dominant and subjugated discourses are recognized to be multiple and each discourse carries multiplicities. Power's relationship to discourse complicates the visibility of multiple discourses.

Discourses can be in conversation with one another and can help inform, and influence, one another. However, power's relationship to discourse can stunt the breadth and influence of subjugated discourses. Deconstructing dominant discourses destabilizes their seemingly omnipotent power to reveal their discursive complexities and possibilities for continued construction. Discourse's ongoing construction allows relationship between multiple discourses to be possible, as discourse is legitimized by power. Power lies within discourse and within the texts that connect discourses. Discourse in motion creates the possibility for constructing new connecting texts and multiplicities. It also allows for new discourses to be constructed and to reveal previously subjugated discourses. In order to construct new discourses, existing discourses must be questioned and analyzed.

I draw on Foucault's notions of dominant and subjugated discourses, and Anzaldúa's theories of nepantla, to analyze GSAs' existence and construction within school systems as challenges to definitions of dominant educational discourses. Dominant educational discourse reinforces the notion that attending school allows students to learn new information, develop new skills, and get good test scores. As a result, students are state-mandated to learn specific standards for varying academic subjects in every grade. ("About the Common Core State

Standards”, n.d.) However, subjugated educational discourse extends beyond the state standards students are required to learn. An education helps students develop a foundation to become citizens upon graduating. Subjugated educational discourses recognize the learning that occurs within schools is shaped by lessons both inside and outside of the classroom. The knowledge constructed during a student’s time in school, serves them beyond their time as a student. Education and learning can take many different forms within a school setting, both implicitly and explicitly.

Additionally, LGBTQ discourses can take many forms as they carry contradictions influenced by pro-LGBTQ and anti-LGBTQ discourses. I discuss this space between these opposing binary LGBTQ discourses, their multiplicities, and their complexities in chapter five. In this section, LGBTQ discourses used within schools must be examined, as existing discourses may serve particular people and populations well, but not all do. The ways in which LGBTQ discourses are used within schools can be expanded to include developing support networks and community for LGBTQ students. GSAs can play a more formal role as they are nationally-recognized organization and an expression of the right that students have to assemble.

The LGBTQ discourses used within GSAs vary, as these are informed by the local understandings, history, nuances, and knowledge students and staff hold. However, through the national Gender and Sexualities Alliance Network, GSAs adopt a safe space discourse. The notion of safe space implies danger to exist beyond that space. Nationally, LGBT students are twice as likely as their straight peers to be physically and verbally assaulted (“Growing Up LGBT in America”, n.d.). Safe spaces and safe space discourses can help construct supportive environments for LGBTQ youth. However, safe space discourses are limited in the support they can provide as they rely on narratives of helplessness or victimization. New discourses that

challenge but acknowledge the limits of safe space discourse can be constructed and called on to build networks safety, allyship, and community both within and outside of designated “safe spaces”.

Knowledge

In this section I discuss the ways in which knowledge can be constructed while recognizing its subjectivity and ongoing construction. Anthropologist Clifford Geertz developed the theory of local knowledge, which contrasts the Enlightenment-informed theory of universal knowledge. Universal knowledge posits that there is only one way of knowing, which leads to the path of enlightenment and creates a unity of humanity. Steven Seidman (1994) defines universal knowledge as “the unity of humanity, the individual as the creative force of society and history, the superiority of the west, the idea of science as Truth, and the belief on social progress...” (p. 1). However, postmodern theorists, like Foucault and Geertz, argue that universal knowledge and understandings are not possible, as there is no single truth or knowledge (Foucault, 1976). Local knowledge recognizes knowledge to be subjective and multiple. Meaning, the local knowledge we each hold, is valuable, and carries truths. As a result of both knowledge and truth’s subjectivity and multiplicity, Foucault developed the concept of “regimes of truth”. Similar to nepantla, regimes of truth recognize that truth and knowledge share texts between one another and are both subjective and multiple (Foucault, 1976). Foucault claims there are many regimes of truth, with each regime, relating to orders, truths, and knowledge. Unlike universal knowledge, regimes of truth recognize there cannot be one order, one truth, or one knowledge. Therefore, all knowledge is valuable.

Local knowledge recognizes subjectivity in the construction of knowledge as individual, relational, and systematic (Geertz, 2000, p. 133). For my thesis, I define local as the particular geographical location and context in which people are situated (Geertz, 2000). Knowledge, in relation to Geertz's definition of local, underscores the cultural nuances that exist as informed by the people that inhabit specific geographical locations. Local discourses influence and shape a person's local knowledge, and challenge dominant, often settler-colonial, knowledges and discourses tied to particular locations and groups of people. Using local knowledge becomes an act of resistance to dominating discourses and institutional power as it challenges settler-colonial understandings of culture, history, and geographic location.

Local knowledges can share texts between one another. Local knowledges that are situated in particular geographic locations can overlap with one another to create contextual but shared communal understandings of that geographic location. Specific interpretations vary from person to person, but the texts that run through and connect individually held local knowledges create a web of community knowledge and enable rounded understandings of particular geographic locations. There are no borders that constrain who can hold local knowledge. One's depth and understanding of a particular local knowledge can vary from what others hold. However, there may be hidden texts between the local knowledges each individual holds. I am excited to discuss how these hidden texts may be uncovered in the section "Nepantla and Nepantleras" in order to reveal new opportunities to create change.

Power

Foucault's theory that power is "everywhere and nowhere" (Foucault, 1995) is legitimized by seemingly invisible systems of order and governing. Visible systems like

government, healthcare, school systems, military make use these invisible systems of order and governing. Discourse, knowledge, and power can be specifically perceived to be seemingly invisible systems of order and governing. These three systems each legitimize and mobilize one another as they are constructed in relation to one another.

I could argue, that the educational discourses that are used within schools be a form of social control. Where power is exerted in a hierarchical manner to create order of knowledge and order of behavior for students, teachers, and administrators. Educational discourses as an established order relates to the LGBTQ discourses (not) included within all schools. Signs of hetero-normative and gender-normative expectations become underlying nuances in educational discourse.

An example of normative sexual and gender discourse includes the sexualities, identities, and reproductive systems discussed and taught in sexual health education. Often only cis-gender reproductive systems are discussed, and intercourse is assumed to be heterosexual (Goodman, 2013). Additionally, a popular topic of regulating gender normativity includes access to male-female gendered bathrooms, with lack of accessibility to a gender-neutral bathroom (Ring, 2016). Gender-assigned spaces can be extended to include and question which gender locker rooms trans students are allowed to, and can safely, use. Another example is the gendering of physical education, sports, and sports teams' regulation of gender identity as to who is allowed to perform specific activities and sports. Furthermore, dress code enforces the regulation of feminine and masculine fashion that adheres to gender normative expectations. Formal events hosted by the school like homecoming and prom can also be a site of enforcing gender-normative and hetero-normative standards. Can queer couples attend with support from the administration and support from their peers? Who is allowed to be elected queen/king? Is

gender-normative dress code enforced? Lastly, history taught in social studies, government, U.S. history, and world history are taught from perspectives of privilege (Johnson, 2015). Who is left out from the perspective from which history is taught? What marginalized identities are represented, and how are they represented in the perspective taught?

Normative binaries are enforced through policies, practices, and are taught explicitly and implicitly in classrooms. Normative binaries can be explicitly taught through course content and the presentation of course material. Implicit enforcement of normative binaries can include teachers only using a students' birth name, misgendering students, and not shutting down derogatory and exclusive language in their classrooms. Normative binaries implicitly govern students', faculty's, and administrators' actions. As a result, possibility for change seems limited as normative binaries are an institutional regulation of behavior and expectation.

The regulation of actions, behavior, and accessibility of knowledges creates the illusion that power is solely hierarchical. Institutional policies and dominant discourses that uphold normative binaries regulate actions, behaviors, and accessibility to knowledges, but are enforced and carried out by individuals. Enforcement of normative binaries uphold hierarchical operations of power and systems of privilege and oppression. Patricia Hill Collins asserts in her 1989 essay, "Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment", that power is multiple and there are multiple existing matrices of domination. Discourse, knowledges (including local knowledges), and power exist as matrices of domination. Therefore, deconstructing each concept and the intersections between each concept, opens up space and possibility to shift power and create change.

Keating and Anzaldúa

In this section, I focus on feminist, queer, and praxis-informed theories of challenging, critiquing, and transcending existing binaries as an avenue for creating multiplicitous action and collaboration. Gloria Anzaldúa's and AnaLouise Keating's work are rooted in praxis. Both theorists write about how critical thought and community knowledge can inform and inspire action to enact social and/or political change, while personal experience, identity, and understandings can inform an individual's work. I call on Anzaldúa and Keating because of their relationships and understandings of community, knowledge, and creating change. Their theories helped me think through the discourse, knowledge, and power present in each of my conversations, while also revealing future opportunities for collaboration with the GSA Advisors.

Threshold Theorizing: Post-Oppositional Resistance.

AnaLouise Keating's work revolves around how difference does not have to be a place of division, but can be a place of collaboration. Her 2013 book, *Transformation Now! Toward a Post-Oppositional Politics of Change* develops threshold theories like post-oppositional resistance. Keating (2013) uses the term "threshold theories" to represent a grouping of ideas that destabilize, complicate, and recognize multiplicity of previously assumed stable categories and concepts. Threshold theory specifically, "...underscore[s] their nonbinary, liminal, potentially transformative status" (Keating, 2013, p. 10). Keating claims that binaries can limit thought and collaboration (p. 2). As a result, she deconstructs existing binaries, to find herself examining the

space that exists between binaries.³ This work ties directly into our deconstruction of binaries in the previous sections.

However, Keating continues and builds the case that the space that exists between binaries creates possibility for change (just like finding texts between opposing discourses). Keating develops the theory of post-oppositional resistance to expand beyond notions of oppositional strategies that are informed by oppositional resistance. Oppositional resistance occurs when a person, or group of people, opposes a concept that does not reflect their own belief system, preferences, or ideals, and can also occur between systems. This could be as simple as one person say they like ice cream, and their friend disagrees with them. However, when expanded, systems constructed in opposition to one another create systematic oppositional resistance. Oppositional resistance reinforces the social issues activists seek to change. This is common trope that we fall into frequently on Facebook. When I make a social justice post on Facebook, it not only reaffirms my beliefs, but reaffirms the beliefs of the people reading my post. More often than not, if a family member or friend of mine reads my social justice post but does not agree with it, they will vocally tell me why I am wrong. In doing so, they reaffirm their belief system, which in this case, is in opposition to mine.

Oppositional resistance essentializes a binary reality as the only reality, and reaffirms an individual's stance to the point that the oppositional binary belief becomes internalized (Keating, 2013, p. 7). On the contrary, post-oppositional resistance occurs when an individual recognizes the multiplicities of the concepts that construct binaries. For instance, let's say my social justice post on Facebook was about supporting the Affordable Care Act. If my friend or family member

³ For more: read Jacques Derrida and his work around binary oppositions. Derrida believes binaries are unstable. Ferdinand de Saussure, a structural linguist, informs Derrida's work around binary oppositions. Saussure believes terms are defined in opposition to one another.

who vocally detests my post, because they do not support the Affordable Care Act, I would be curious to know why they do not support it. Through a thread of comments to my Facebook post, we would discuss the pros and cons of the Affordable Care Act. My friends and would I explain the complexities about the Affordable Care Act. This would invite opposition by my family member or friend, in which they would defend their view point. This moment is pivotal, as it could be an instance in which everyone reaffirms their belief systems, or it could be used as an opportunity to dismantle and deconstruct our opposition to create points of connection and collaboration. Questioning opposing concepts that construct the binary destabilize the oppositional binary itself. Previously hidden complexities are revealed and creates an opportunity to take a collaborative and post-oppositional stance. Therefore, when an individual takes a post-oppositional stance, they recognize there are many moving elements that construct previously assumed opposing binary concepts.

Keating centers post-oppositional resistance in relationship to beliefs held by individuals. However post-oppositional resistance can be expanded to analyze systems and institutions. For example, the male-female binary is constructed by systems including but not limited to discourse and power. Discourse is legitimized by power, and power operates within and between dominant and subversive discourses, such as a male-female binary. Systems that oppose or challenge the male-female binary can contribute to its destabilization. The oppositional binary of male and female are often assumed in dominant hetero- and gender-normative discourses represent cis-gender men and cis-gender women. However, if the definitions of male and female are expanded beyond the cis-gender binary, the original male-female binary becomes much more complex, and as a result, destabilized.

When people question “taken-for-granted” assumptions about power, systems can

become unstable. Questioning opposing binary concepts, like the male-female binary, reveals there are many moving elements that can construct concepts of male and female. As a result, the original male-female binary becomes a complex web of concepts and systems which destabilizes the original idea that male-female is a fixed binary.

A majority of the GSAs advisors I interviewed reported students of their GSA identifying outside of the male-female binary. The students mentioned by GSA Advisors held different social locations but developed acts of resistance to dominant discourses. Recognizing, questioning, and acting in resistance, these students challenged hetero- and gender-normative dominant discourses. A student's experience with, relationship to, and understandings of power, are linked to their social location, which will be discussed in more depth in chapters 4 and 5.

Post-oppositional resistance takes after terms like postmodernism or poststructuralism, where limitations of oppositional resistance are recognized. Therefore, post-oppositional resistance is developed in response to the recognized limitations of oppositional resistance. Post-oppositional resistance provides ongoing theoretical exploration of binary deconstruction and application. Keating's theory of post-oppositional resistance examines the complexities of binaries and the potential space and elements that exist between opposing binaries. She destabilizes binary concepts and categories as they are constructed by, and hold, multiplicities. The multiplicities they hold, can also intersect with one another. As a result, binaries can no longer be understood to have clear-cut definitions, interpretations, or applications. Keating's theory of post-oppositional resistance recognizes that power operates through the multiplicitous intersections that exist between and within systems.

Post-oppositional resistance supports, and is in theoretical alliance with, Gloria Anzaldúa's theories of *nepantla* and *nepantlera*. Keating's work is heavily influenced by the

feminist, queer, Chicana theorist Gloria Anzaldúa. As a theoretical inspiration to Keating, Anzaldúa's work in dismantling seemingly stable categories and understandings of borders allows for new theory, like post-oppositional resistance, to be developed.

Nepantla and Nepantlera.

Gloria Anzaldúa's theories of nepantla and nepantlera redefine what exists between spaces. Nepantla is a Náhuatl term that means "in-between space" (Keating, 2013, p. 12). As a result, nepantla can exist between any opposing binary. Anzaldúa recognizes nepantla to be liminal; it can exist in a position between, and simultaneously occupy, an opposing binary. However, nepantla also represents a place of possibility for change. Keating would recognize Anzaldúa's theory of nepantla to be a threshold theory as it is specifically shaped as a space for change between binaries.

Anzaldúa is caught between opposing norms, systems, standards, and borders. Borders that have been constructed around her, and borders that have been constructed within her. In her quest of developing her own philosophy, informed by her life experience, Anzaldúa invents the term, nepantlera, which recognizes that individuals can live in the space of nepantla. Anzaldúa (2002) defines nepantlera to be,

...[those who] move between worlds. They can work from multiple locations, can circumvent polarizing binaries. They try not to get locked into one perspective or perception of things. They can see through our cultural conditioning and through our respective cultures' toxic ways of life. They try to overturn the destructive perceptions of the world that we've been taught by our various cultures. They change the stories about who we are and about our behavior. They point to the

stick we beat ourselves with so we realize what we're doing and may choose to throw away the stick. They possess the gift of vision.

People who are nepantleras embody nepantla. They live in a complicated space that puts binaries into question. Being a nepantlera both challenges binary modes of being and creates possibility and space for change, through their lived experience. In addition to binaries, nepantleras challenge constructed borders, that can include but are not limited to, the borders established between individuals, ideas, and lands. Methods of division become internalized, and borders are constructed that limit possibility for change and collaboration. I argue that GSA Advisors and students have the potential to be nepantleras. They live in a space between dominant educational homogenous discourse and standards and discourse and pedagogies that critically challenge how strategies of support and resistance can be constructed. Theories of nepantla break down constructed borders in order to allow for multiplicitous collaboration by revealing previously hidden texts (Foucault, 1972).

Nepantleras help question the spaces that exist between knowledges, and the hidden texts and systems within those spaces that connect difference knowledges. From nepantla, as multiplicity exists here, post-oppositional resistance becomes possible. The multiplicity of texts, systems, and connections creates opportunities for collaboration. Hidden texts of connection can be discovered and new texts of connection can be constructed as a result. Relational construction of texts exists between local knowledge and discourse. Local knowledge and discourse become reciprocal as they inform, influence, and help construct one another. For GSAs, local knowledge informs what discourses can be tactfully called upon to help construct safe spaces for students. Furthermore, educational discourses and LGBTQ discourses inform local knowledge about LGBTQ acceptance within specific locations. The texts that run between LGBTQ discourses,

educational discourses, and local knowledges include the political and cultural nuances about LGBTQ acceptance and support locally. The multiplicities of the multiple knowledges and discourses used to construct webs of understanding also exist within and as parts of systems of power.

Nepantla Discourses.

I expand Anzaldúa's theory of nepantla and nepantlera to analyze systems in addition to identities and their relationship to different systems. For instance, systems like subjugated discourses can be nepantleras who live in nepantla. This thesis will deconstruct dominant discourses used within schools to reveal nepantlera discourses that can help create effective strategies, acts of resistance, and support networks for LGBTQ youth of the Inland Empire. Nepantlera discourses, and discourses that live in nepantla, help destabilize dominant discourses and operations of power. Nepantlera discourses help expose subjugated discourses, which can help reveal openings and opportunity for change to be created.

Nepantlera discourses help open existing discourses through questioning dominant discourses and revealing subjugated discourses. For example, both educational discourse and LGBTQ discourse can be questioned and analyzed through the use of nepantla discourses, which recognize the multiplicities of power, knowledge, and discourses. Nepantlera discourses reveal subjugated educational and LGBTQ discourses which open space and the possibility of constructing new discourses. Constructing a nepantlera discourse requires the ongoing critique, deconstruction, and analyzation of dominant discourses as informed by local knowledge and personal experience. As Anzaldúa (1987) explains, "Nepantla is a way of reading the world. You see behind the veil and you see the scraps. Also it is a way of creating knowledge and writing a

philosophy, a system that explains the world” (p. 276). Nepantla discourses help make sense of the limits of the existing discourses GSAs are rooted in.

In each of my interviews with GSA Advisors, moments of disruption of discourse occurred. In my transcriptions of my conversations with the Community Organizers and GSA Advisors I included ellipses whenever they would interrupt themselves with a new thought, get lost in a thought, or have an incomplete thought. In my analysis of our conversations, I realized the potential the ellipses hold. The ellipses became a space in which their words could be opened up to reveal new possibilities and opportunities to challenge the limits of the existing discourses. The ellipses are the proof of the limits the current existing discourses used by the GSA Advisors.

In my analysis of my Community Organizer interviews, I argue that the Community Organizers are already making use of a nepantla discourse. The collaborative methods, theoretical grounding, and ongoing deconstruction used by each organization creates nepantla discourses. Nepantla discourses increase opportunities for collaboration and help create intersectional networks of support for LGBTQ communities. Nepantla discourses creates new opportunities of collaboration and to benefit from the local knowledge individual’s hold. Education, raising awareness, and increasing support are an ongoing endeavor for each organization and program. As a result, the LGBTQ and local communities the Community Organizers work with, are more supportive of the work each organization and program does because of their use of nepantla discourses. GSAs and GSA Advisors have the potential to act from nepantla in order collaboratively create strategies of support, including nepantla pedagogies, with their students. The specific application of nepantla discourses will be discussed in relationship with the Community Organizer and GSAs interviews in chapters four and five.

Nepantla Pedagogies.

Anzaldúa states in her book, *Borderlands: La Frontera: The New Mestiza* (1987)

“Nepantla is a stage that women and men, and whoever is willing to change into a new person and grow and develop, go through... you feel like you are living in that mist of chaos” (p. 276).

The construction of nepantlera discourse or nepantlera pedagogy first requires an individual to make the commitment to do so. However, they also need some tools, like local knowledge, in order to create these new pedagogies and discourses. Nepantla pedagogies are informed by nepantla discourses, which are rooted in a collaborative web of knowledge and experience.

Nepantla pedagogies can be and should be collaboratively developed with an emphasis on local knowledge and personal experience. Students can call nepantla pedagogies during their meetings, and could call on nepantla pedagogies and discourses beyond their meeting times.

Both nepantla discourses and nepantla pedagogies are not limited to a particular space. Though their construction can be influenced by people’s understandings, experiences, knowledge, and histories of spaces.

Nepantla pedagogies would help teach what is not currently being taught. Pedagogies rooted in nepantla would also help in the deconstruction of re-teaching the historical fictions taught through dominant educational discourses. Both nepantla discourse and nepantla pedagogy give teachers, staff, and administrators the opportunity to reflect on the pedagogies and discourses they use. Nepantla pedagogies specifically offer advisors the opportunity to learn the languages, identities, and issues, that are represented in the GSA meetings that they are not aware of in order to better support their students and advocate on their behalf. However, the collaboration between students and advisor requires an established foundation of trust. Students

are responsible for creating and maintaining GSAs. Students also hold the opportunity to invite advisors into this sacred place of knowing.

Students are the nepantleras to GSAs. Their knowledge, experience, and understandings of LGBTQ existence inform the discourses and pedagogies that are constructed during GSA meetings. GSA Advisors have opportunities to also commit to being nepantleras. However, by holding the title of, “GSA Advisor” does not entail that the adult is committed to, or practices nepantlera pedagogies. The existing discourses the GSA Advisors and students are using are limited. Together they can construct pedagogies and discourses that are collaborative, challenge the notion of safe space and safe space discourses. Nepantla discourses and nepantla pedagogies are not rooted in the victimization or pathologizing for the students, but rather their agency and power to create change.

Conclusion

In this chapter I defined discourse, knowledge, and power, as they are key themes from each of my interviews. AnaLouise Keating’s theories of post-oppositional resistance and threshold theorizing, and Gloria Anzaldúa’s theories of nepantla and nepantlera helped expand the definitions of discourse, knowledge, and power. Binaries are dismantled as a result of threshold theorizing and nepantla. Discourse, knowledge and power are proven to be multiple which allows for post-oppositional resistance. Individual and systematic nepantlas ground these theories in praxis.

In postmodern fashion, the development of new theory integrates many disciplines, but allows for new depth and insight in particular fields. It is from the postmodern web of theoretical knowledge that I integrate theories and concepts about discourse, knowledge, power, and praxis,

to create informed collaborative, community-oriented, action to help support the LGBTQ youth of the Inland Empire. Throughout the following chapters, I call on Anzaldúa's and Keating's theories to analyze discourse, knowledge, and power in my interviews to reveal opportunities to construct nepantla discourses and pedagogies.

CHAPTER 4: RESULTS

In this chapter I deconstruct specific quotations from the conversations I had with the Community Organizers and the GSA Advisors. As Michel Foucault (1969) states in the *Archeology of Knowledge*:

...we must grasp the statement in the exact specificity of its occurrence; determine its conditions of existence, fix at least its limits, establish its correlations with other statements that may be connected with it, and show what other forms of statements it excludes. (p. 28)

In each section I discuss the many layers, limits, and implication of each quotation that stood out from my conversations. I discuss the Community Organizer interview series first as they feature themes of “Deconstruction”, “Community-Informed Collaboration”, “Honoring Communities”, “Organization Ethics and Staff Identities”, “Theory Informed Practice”, “Strategic Organizing”, and “Nepantla Discourse”. The discussion of these themes flows right in to deconstructing my conversations with the GSA Advisors. I explore this complicated space that the GSA Advisors occupy by discussing their risk “Risk Advising GSA”, “Discourse and Language Analysis: GSA Advisors”, “Student Safety”, “Misunderstanding About GSAs Purpose from the Community and Staff”, “Overcoming Ideological Differences”, and “Constructing Support”. This final section, “Constructing Support”, sets up the conversation for the following chapter to discuss the two series in conversation with one another, and explore the possibilities that exist to develop networks of support that center LGBTQ youth in the Inland Empire.

Community Organizer Interview Series

In this section I look at key statements from my conversations with the Community Organizers. The themes that stood out from our interviews, guide my analysis. I also discuss and ground their words in context of the work they do and in conversation with Anzaldúa, Keating, and Foucault.

Deconstruction.

The theoretical deconstruction of each organization's and program's models of service are foundational to each organization and program the Community Organizers run. The Community Organizers are each committed to deconstructing their systems of support by questioning the roles individuals play and deconstructing discourses of service, professionalism, and access. Doing so, helps the Community Organizers learn and develop service methods that do not perpetuate systems of power and oppression but rather address their affects.

A great example of this social justice framework is at Dylan's program. Dylan works as a program director for the All Gender Health Collaboration that addresses the health needs of trans individuals in British Columbia. This program specifically works with community members, families, and health care professionals to improve and expand existing trans health services. Additionally, this program seeks to increase education and understanding among medical professionals about trans identity, and trans healthcare-needs informed by the trans community. The All Gender Health Collaboration emphasizes creating a network of support through education, collaboration, and empathy between providers and individuals. Concrete goals of this program include making services more accessible by location, increased access and opportunity

to trans health services, and increasing healthcare professional competency about trans health needs and collaboration with trans communities.

The All Gender Health Collaboration is a program based in British Columbia within a province-wide health authority that provides medical services. Dylan describes the health authority's overall model as, "quite Westernized and medically entrenched". Therefore, in the development of All Gender Health Collaboration, a two-phase process was developed to address the health needs of two-spirit identified individuals within British Columbia. This series calls on community participation and collaboration in order to decolonize the medical system and provide community-informed services and information to better address the health needs of two-spirit individuals. Dylan explains in first phase they spoke with every nation in British Columbia. This first phase of this series included getting,

...permission to consult further, or [to] consult about how to consult. So, phase one is actually consulting about how to consult because we don't actually know. Because we're not just going to show up to communities without the permission of a council.

In addition to asking permission to consult, and collaborate in ways that do not perpetuate power imbalance, the first phase also focuses on developing a healthcare model that is culturally responsive. Dylan asks, "How do these nations organize themselves around healthcare? And so we'll honor that structure and go to it, to introduce ourselves, build some relationship, and to get some advice about how to go further." The second phase of the series included developing supportive practices for health care providers. Dylan emphasizes that this series is completely guided by what the community needs, and co-constructing supportive services around two-spirit needs and excitedly claimed this all to be "super developmental!"

Dylan's work developing services to address two-spirit needs requires the deconstruction of a provincial-wide health care authority and the systems of oppression that exist within the authority. Additionally, the deconstruction of both services and medical discourse, lead to the opportunity to co-construct a model of services that is informed by those who would benefit from these services. The services and models that are developed honor each Nation in British Columbia as they are informed by each Nation. This series creates an ongoing collaboration to ensure the services provided, the providers of services, and the healthcare professionals uphold and practice the standards of care developed to support two-spirit individuals. Deconstructing systems, service models, and services to support individuals also begs the question of how to support the staff who are responsible for providing services and to deconstruct the spaces in which the services are provided.

Keith helped create the Gender Clinic. This organization provides counseling, group support, advocacy services name and gender change paperwork assistance, affordable healthcare assistance, employment and career counseling, safe spaces, a legal health clinic, and a hormone clinic. The Gender Clinic is based in Sacramento, California. The service models, services, and physical spaces of the Gender Clinic are informed by ongoing deconstruction.

The Gender Clinic started as an organization that specializes in serving members of the LGBTQ community. This specialty continues and has expanded since doors opened in 2010. Many of the staff and volunteers at the Gender Clinic are members of the LGBTQ community. In my interview with Keith, they explained how the Gender Clinic deconstructs what it means to create queer spaces and queer work environments. For instance, Keith stated, "...people can show their tattoos, or wear shorts. I mean there's people there that when they interviewed they covered their tattoos because they didn't think they would get a job... we're deconstructing

professionalism.” Deconstructing professionalism requires deconstructing standards of work attire and appearance. The Gender Clinic’s ongoing deconstruction of creating queer spaces inform the organization’s physiological and theoretical structure. The physical construction of spaces is a result of the deconstruction of exclusive and unsupportive spaces. Theoretical deconstructions inform,

...littler things, like the structure of the space itself is queer... the bathrooms for instance, there are two bathrooms in the Gender Clinic, in the building. And it’s binary, male, female. But each bathroom was the same. So, we were able to convince the landlord, so we have the all-gender bathrooms. Our paperwork is very non-binary. We have artwork and posters are all political making statements. So, let’s say you’re working in an agency that’s more co-opted by neoliberalism, you wouldn’t be able to post ‘Bernie Sanders for President!’. So that’s ways that we do it... And because we’ve been so non-compromising there are these small acts of resistance.

The small acts of resistance simultaneously deconstruct professionalism while constructing queer spaces. The acts of resistance to Keith may seem small, but feed into constructing new standards of professionalism that honor LGBTQ identity. Acts of resistance like the one’s described by Keith help construct nepantla discourses. This will be revisited and discussed in more depth in the sub-section ‘Nepantla Discourses’.

Praxis oriented and community informed organizations and programs better serve their communities when systems, service models, and spaces, support individuals, staff, and volunteers. Deconstructing their own organizations and programs help the Gender Clinic and All Gender Health Collaboration effectively meet the needs of individuals and communities while

also supporting staff and volunteers. The deconstruction of organizations, programs, and services, results in decolonization of how these three elements are re-constructed. Each organization intentionally collaborates with families, communities, and individuals to provide fundamental services and improve the services they provide. Resultantly, the programs and services constructed, more effectively meet the needs of the communities.

Community-Informed Collaboration.

All five of the Community Organizers practice community-informed collaboration at their organization. Organizational platforms are constructed intentionally to create space to collaborate with individuals, families, and communities about their programs, services, and organizations. Community-informed collaboration allows for the services and programs provided by the organization to better serve and support the individuals who use them. Community Organizers listen to individual and community needs in order to co-construct models of service that effectively support the communities they work with, and are a part of.

The Gender Clinic started as a mental health center to address the needs of LGBTQ individuals around access to counseling, LGBTQ informed counseling practices, and access to medical services. The Gender Clinic is based in Sacramento, California, and does not take insurance for the services it provides. Instead, the majority of the services the Gender Clinic offers are free. For services that are not free, the Gender Clinic uses a 'sliding scale' that determines the price of its services based on what each person can afford. Though the Gender Clinic specializes in LGBTQ support and care, many communities benefit from the Gender Clinic's services and programs.

Keith explained in our interview,

...we are the main counseling center for undocumented folks. So you can see in the waiting lobby there will be undocumented folks, a trans-person, and then there will be like a sort of straight cis-guy, or a straight couple that are going there because it's affordable counseling. Another ethic that we do is just the ethic of making counseling affordable and accessible that is not insurance driven. And they can be seen as long as they want to be. So it centers clients based on the ethic.

The Gender Clinic created access to affordable, non-discriminatory mental health services and support. The intersectional models the Gender Clinic continues to develop benefits people who are not members of the LGBTQ community. The Gender Clinic's structure is rooted in the intersectionalities of identity and resists systems of power and oppression. Developing an intersectional service model allows for the impact and support to hold unlimited potential. The services are co-constructed and informed by communities and service providers in order to offer services that effectively meet the needs of individuals. The services are informed by narrative therapy which allows for the deconstruction of systems of power and oppression in order to develop strategies of service and support. The possibilities of the breadth of the Gender Clinic's services continue to be jointly explored between the communities the Gender Clinic serves and the Gender Clinic's staff.

Jack oversees a program that helps provide housing for LGBTQ youth.⁴ This program is housed within an organization that finds housing for those in emergency situations, people with

⁴ Housing for All Society also advocates that it provides housing for Two-Spirit (2S) youth. Indigenous youth make up 53% of the homelessness youth population in Canada. See the McCreary Center Society Report for more. Of the homeless youth population between twenty-five to forty percent of homeless youth identify as LGBTQ2S. See A. Abramovich (2015) article

high-risk and high-needs including active substance abuse and no psychiatric treatment or medication use. Jack explains,

...most youth programs ask [youth] to be substance free, mental health treated, and compliant. And we're saying, 'we're just gonna house you. We're gonna ask what you want in your life, and we're gonna hopefully ally with you, and get beside you, and help you do that.' And we're gonna believe that the things you think you can do, you can do, and that you know what's good for you. And I think that that sort of harm reduction housing stance hasn't been accepted for youth, and usually you have to fit into a program. And we're saying 'we're going to fit around you'. So I think that's the part that people might have a bigger problem with. The exciting part is the research is from the youth themselves, saying this is working.⁵

The Housing for All Society values individual autonomy, knowledge, and personal experience to inform how Housing for All Society can best serve each person. At large, Housing for All Society was developed to address a growing need for non-discriminatory LGBTQ youth housing. From Housing for All Society's start, the youth help shape the ways in which support is provided as it is informed by each individual seeking support. The youth who benefit from Housing for All Society's services help evaluate the effectiveness of Housing for All Society's service model. The Housing for All Society integrates individualized support and community collaboration to help support the LGBTQ youth of Vancouver. The Housing for All Society's non-discriminatory and collaborative approach builds community that honors each individual.

for more. Jack discusses these statistics in more depth in the subsection, "Honoring Communities".

⁵ For more information about the research by youth please visit: <http://www.mcs.bc.ca>

Honoring Communities.

Community informed organization models honor the communities that the organization serves. Organizations that are informed by the communities that benefit from the services and programs offered builds coalitions of support and accountability. Development of services and collaboration are ongoing and mutual between communities and organizations. Additionally, when the organizations and programs seek to collaborate with other agencies or apply for funding the language used to discuss and honor each community is important. The language is grounded in honoring each community programs and organizations work with, while also developing strategies to support these communities without perpetuating systems of power and oppression.

Jack explains that developing partnership with other organizations or applying for funding requires,

...tapping into the other parts that people can identify with...Where you can find points of empathy in how you explain things. But hopefully not, I don't like that stuff where we begin to use descriptive words of the populations we work with, make them seem so hurt and marginalized, and disempowered in order to get money. So it's a balance right?

By using nepantla discourses Jack can tap into a person's empathy without exploiting the communities they work with. Organizing from nepantla requires empathy in order to inspire collaboration. Nepantla discourse honors each community, invites collaboration, and reveals previously hidden possibilities. Jack grounds their point when discussing funding for LGBTQ projects. Jack states:

...we're looking at 59% of the people that we're working with are indigenous or two-spirit. That's provincially... 5% of the population. But 59% are indigenous or two-spirit. If we look at within this population again, 69% are trans. But it's 1% of the [national] population. Right? So we know which letters are underrepresented. But they are also not the letters that have money to support it either. So I think we have to be strategic.

Institutional resources and support do not always account for, or adequately support, the needs of trans and two-spirit individuals and youth in Jack's experience. Jack highlights how funding often favors gender-normative, homo-normative, and non-indigenous centered causes. The intersectional and anti-colonial work Housing for All Society does, deconstructs LGBTQ youth homelessness to be comprised of many systems of power and oppression. Housing for All Society's individualized support model addresses the exact needs of each individual, and works to build community and support networks with the youth.

When Dylan was tasked with developing a recommendation to construct All Gender Health Collaboration's platform they created a steering committee. The members of the steering committee were democratically elected members of the community and hold both local and LGBTQ knowledge. For five months the steering committee developed a model to honor and serve LGBTQ communities. Dylan explains at the presentation All Gender Health Collaboration's platform developed by the steering committee,

...we had about one-hundred and twenty-five people there, and probably about 70% of the people were trans and gender diverse... Where people heard the recommendations that our committee had come up with, scribbled feedback, and we got through it all in a day. But we also flagged in our program plan, that we

would continually develop a program plan with the community. And that we would also do really good evaluation work to ensure that we were keeping up with that process.

At the All Gender Health Collaboration, Dylan and the community developed an accountability model for the All Gender Health Collaboration to ensure community collaboration is ongoing, and it honors the communities it serves. At this meeting, it was the first time that senior healthcare officials directly heard from trans and queer individuals and their experiences about, and access to, adequate healthcare. The All Gender Health Collaboration was created in response to a failed program that did not meet the needs of trans and queer community members. In the development of the All Gender Health Collaboration, supporting trans and queer communities required hearing from these communities. In order to ensure these communities continued to be honored the All Gender Health Collaboration co-constructed accountability and collaboration nets within its model. An example of one of these nets is in a federal grant the All Gender Health Collaboration applied for to do,

...research with an educational institution, to do participatory projects that will both evaluate our process in the first few years of when we roll out the program.

We will have these witness observers in our process... to ensure that I'm sticking to my word to having people with experience at the table for decision making.

The All Gender Health Collaboration brings people who benefit from its services, health care professionals, and healthcare officials together to collaborate about trans and queer healthcare services. The All Gender Health Collaboration recognizes and honors the knowledge and experience that each person brings to the table in order to improve trans and queer healthcare in

B.C. The accountability net set up through the grant gives the power to the individuals who use All Gender Health Collaboration's services.

The collaboration of services and service models between individuals, healthcare providers, and healthcare officials balances the power between each of the collaborators. By inviting each of these voices into the conversation power shifts. Every person, their knowledge, and experience are honored and recognized. Power is balanced through deconstructing hierarchy and inviting collaboration from the beginning of the All Gender Health Collaboration's construction. Service providers are accountable to, and informed by, the communities they serve. Every service, resource, education initiative, even funding allocation is co-determined with the communities the All Gender Health Collaboration serves.

Organization Ethics and Staff Identities.

All four organizations and programs intentionally hired individuals who have personal experience and knowledge about LGBTQ identity and specific issues like homelessness or healthcare. The staff members and volunteers share knowledge and understandings about specific systems of power and oppression with the people they serve. Each organization and program not only hire people who identify as members of the communities the organizations hold, but also intentionally hire people who live by the ethics each program and organization practices. Upholding the ethics of each program and organization includes the staff deconstructing their own identities, social locations, and experiences with power and oppression.

For therapists and community members, Keith explains,

...when the clients are trans, but the staff are not, it can reproduce power relations.

So it requires us to have this ongoing, and have our therapists really critically

examine their own gender identity, their own privileges, cis-gender privilege, and I and others who are in positions of leadership really hold them accountable to that.

Self-reflexivity of staff and volunteers of organizations and programs creates opportunity for collaboration, coalition, and support. Deconstructing systems of power and oppression, their own service models, and the identities each staff and volunteer hold opens up opportunities of post-oppositional resistance through nepantla discourses. Collaboration between community members and staff becomes possible when post-oppositional stances are taken. Nepantla discourses guide collaboration and accountability to the ongoing deconstruction of systems of power and oppression.

Keith explains the integrity of honoring these shared ethics means including them in the interview process. Jack shared this sentiment and explained that they specifically ask interviewees for Housing for All Society about queer theory “to make sure we got the right people.” All of the staff at Housing for All Society also “are either queer, two-spirit, indigenous, or trans. And there is a fairly healthy make up of representation of those groups and that was really important to us...” The shared ethics and identities are places of collaboration, insight, and support for the communities each person serves. Harvey and Milk explained that the success of their organization is directly tied to having a staff that shares the organizations ethics and represents “wide variety of identities.” Having a staff that practices the ethics the organization preaches, is “a huge component in continuing... [our] work.”

Each organization practices shared ethics that problematize systems of power and oppression. Every staff member’s personal experiences, identities, and knowledge of theory and practice create a web of share ethics. Ethically serving the communities they work with requires

deconstructing systems of power and oppression. This process informs the organization's and program's structure and services. Uncovering the multiple truths that inform shared ethics helps address the needs of communities and resist systems of power and oppression.

Theory Informed Practice.

Every organization actively calls on critical theories to help inform their organization and program structures, strategies, and methods to serve the communities they work with. The integrations of community collaboration and theory informed practice create programs and methods that are foolproof. Addressing the needs of LGBTQ communities is ongoing as power, knowledge and discourse are in motion and continue to construct and legitimize one another.

Dylan explains that in the development of the All Gender Health Collaboration they are “trying to actually understand ‘what is the theoretical basis for the work? What is the ethic of our care? How do we not pathologize and mentally, mental health gate keep everyone from getting access to care?’” Together Dylan and the community examine systems of power in order to not perpetuate systems of oppression in the All Gender Health Collaboration. The theoretical basis and ethics that are co-constructed honor individual agency, local knowledge, and personal experience.

The Gender Clinic is rooted in and “informed by this social justice, queer, we call it queer-informed narrative therapy.”, according to Keith. The deconstruction of creating queer spaces, staff ethics, services, and models of service exemplify queer-informed narrative therapy is practiced at the Gender Clinic.⁶ Narrative therapy is informed by postmodernist theories to help locate and socially situate the narratives told by an individual. This method helps address issues of power, the analysis of discourse, and the uncovering of multiple truths.

⁶ For more about queer-informed narrative therapy please read Nylund and Tilsen (2010).

Additionally, Keith was asked to present at a conference in Amsterdam with a colleague to discuss, “How can we honor the status of care with trans youth that isn’t marginalizing?”. Keith helps youth from twelve to sixteen years old to get access to hormone blockers. They also help youth between sixteen and twenty-one years olds start hormone replacement therapy. Keith writes letters for people over the age of eighteen to get top surgery or gender confirmation surgery. They claim:

...the way that we’re doing these assessments from this collaborative narrative perspective is a way that honors standards of care, to speak the medicalized language, while simultaneously working from a collaborative narrative perspective, focusing less on some of the narrow medical aspects. It’s more about their story and gender. So, we’ve come up with the framework as to how to do those kinds of assessments.

Every service and staff member at the Gender Clinic uses narrative as a theory and practice to help support the people they serve. Narrative therapy honors the individual and deconstructs systems of power and oppression in order to constructively help each person. A narrative approach to organizing honors communities and requires mutual collaboration. As a result, narrative approaches help create and exist within nepantla discourses. Narrative approaches use nepantla discourses to create change by recognizing the intersections between individuals and systems of power and oppression.

Jack explains that the diversity of the professional roles of their staff “speaks to the queer kind of intersectional analysis of our work. Like we can’t look at one piece of people’s identities, we need to look at all of their identities, and the effects of colonization specifically in this country (Canada).” The Housing for All Society has outreach workers specifically for LGBTQ

youth and a cultural worker who specifically works with indigenous communities. Conducting an intersectional analysis of the populations Housing for All Society serves, having a staff that addresses intersectional issues and community, helps create multi-faceted organizing strategies.

Strategic Organizing.

The organizing strategies that are used by each organization and program revolve around strategic uses of language and discourse. These strategies both honor the communities each Community Organizer works with, and help build coalitions with other organizations, activists, and communities. The language and discourses called on can create opportunities for collaboration by revealing threads between different knowledges, practices, and systems.

In the sub-section “Deconstruction” Keith is quoted describing the construction of their organization to be a queer space. Additionally, the language that the Gender Clinic uses is queer and narrative informed, as described in the sub-section “Theory Informed Practice”. For the most part, “It’s all explicit.” Keith goes on to explain,

...[some] times require strategies, like covert resistance. Like we might speak a certain language with a certain group of folks that we don’t necessarily subscribe to that. But we see that as a strategy... And because we’ve been so non-compromising there are these small acts of resistance.

The non-compromising acts are actions taken to advocate for the communities they serve. For instance, working the building management at the Gender Clinic to make the bathroom’s gender neutral. However, to someone who may be hesitant to collaborate, or does not share similar ethics to the ones promoted by the Gender Clinic, the organizers at the Gender Clinic call

on language and discourses that invite collaboration that do not compromise their ethics or advocacy for the communities they serve.

Additionally, Jack describes strategic organizing to be,
... multi-pronged you know? You got to be smart when you're doing it right? So you know sometimes you use LGBTQ2S right? And sometimes you say queer, trans, and two-spirit, which is the sort of language we would use around here right? But I think you have to be strategic and smart about how you do those things...

The Housing for All Society developed out of an organization that does not identify with being a 'queer organization' according to Jack. The Housing for All Society, the program developed by Jack, calls on queer theory, intersectional feminisms, anti-colonialism, and narrative therapies to serve LGBTQ homeless youth. The multiple theories, discourses, and language that are called on help construct "multi-pronged" strategies. These strategies exist within nepantla as they help reveal new opportunities for collaboration to support LGBTQ communities.

Nepantla Discourses.

Each organization's and program's use of nepantla discourses have helped raise awareness in surrounding communities about LGBTQ issues. These discourses uncover the multiple truths between institutions, communities, individuals, spaces, and issues. Though Housing for All Society is based in Vancouver, British Columbia, Jack explains, "I think that most people we've met are actually pretty excited about it. You know we get calls from all over the country interested in the project." Youth travel across Canada to access Housing for All

Society's services. As a result of Housing for All Society's success of serving LGBTQ youth, their model, methods, and strategies, become easier to support by the larger communities. Jack goes on to explain, "I think there are probably aspects of the project that if wider communities knew about, which is why it was really important to get research attached to it, that they might be a bit shocked about it." Not only is the Housing for All Society helping shape new ways to support LGBTQ youth, but the research provides both legitimacy to their project and publicizes their efforts. There may be other homeless youth shelters that are willing to build coalitions with Housing for All Society after reading research discussing why their collaborative, community-informed, and youth-informed models are so effective.

Organizing from nepantla requires ongoing collaboration and deconstruction of systems of power and oppression. This continual effort can help shift support for programs. Dylan explains, "We are committed to having an ongoing network of folks that are building a continual relationship with us and hearing about what we're up to. So far, most people, are feeling really positive. There's like this fledging trust." Calling on nepantla discourses invites collaboration. Collaboration between organizers and communities helps each group mutually inform and benefit one another. The co-construction of programs and organizations honor communities, individual identity and agency. When individuals and communities are recognized as valued and active efforts are made to balance power, nepantla discourse is put in motion.

GSA Advisor Interview Series

In this section, I focus on the conversations I had with the GSA Advisors. I focus the majority of this section on oppositional resistance in binary forms. I analyze binary discourses which help reveal their limits, and uncover possibilities to take post-oppositional stance, like

constructing nepantla discourses. The excerpts from my conversations justify the need to construct nepantla discourses.

There are six themes this section focuses on. These themes developed out of the conversations I had with the GSA Advisors. The themes are, Risk Advising GSA, Discourse and Language Analysis: GSA Advisors, Student Safety, Misunderstanding About GSAs Purpose from the Community and Staff, Overcoming Ideological Differences, and Constructing Support. Each theme is a sub-section that offers a detailed analysis of my conversations with the GSA Advisors.

Risk Advising GSA.

All five of the GSA Advisors I interviewed work at five different high schools, in separate districts, within the Inland Empire. Though each school is based in a different city, shared and overlapping discourses of Inland Empire influence community support for GSAs. The first instance I was told about the risk advising GSAs, was in my initial outreach to advisors to participate in this project. There was a GSA Advisor (who chose not to participate) that disclosed to me, despite the coding of names and organizations with pseudonyms, there was too much risk for this person to participate in my research, based on the intersecting identities that they hold. Additionally, the GSA Advisors that did help with my project spoke to the barriers, struggles, and community resistance they experienced when starting a GSA.

The GSA Advisor from Martinez High School, William Finn, was invited by a student to help form the school's first GSA on their campus in 2006-2007. William Finn recalled, "...it was my second year teaching here, which was still a probationary year, and at the time our superintendent, I knew to be a very conservative Christian-Evangelical guy, and I didn't want to

ruffle any feathers.” There was risk for Finn to help start the club, both because of the known belief systems held by the superintendent and that their job was not secure as Finn was within their probationary year as a new faculty member. Starting a GSA meant starting the first GSA in the entire school district. William Finn and the student both wanted to start this club as there were no other clubs on campus that addressed LGBTQ student’s needs. Because William Finn knew how the superintendent felt about LGBTQ equality, and the power the superintendent had over approving the club, and William Finn’s job, there was a legitimate risk to start the club, risk for William Finn’s job security and risk that the club would not be approved by the superintendent.

In my research of GSAs within the Inland Empire I discovered that GSAs are not at every school. This could result from the club being voluntary and, if no students advocate for one, or graduate after running one, a GSA may not exist. However, I asked each GSA Advisor why they think there is an inconsistency with GSAs throughout the Inland Empire. I wanted to get their input because of their knowledge of GSAs, their experience and involvement with running their GSA, and how it is received by faculty, staff, the district school board, and the community. Chavela Vargas believes,

...that might be the case, because I think a lot of districts are afraid of the community and lawsuits. So, they know what kind of community it is. It’s not very liberal. And it’s almost like living in a bible belt area. And so, I think that’s probably a big reason why they don’t have them. And another thing is that advisors that might be a part of the LGBT community, they’re not comfortable.... They are not comfortable.

As a result, fear creates opposition and, therefore, limits possibility to create change. Chavela Vargas explains there is fear from the district of community retaliation as informed by their anti-LGBTQ belief systems. Fear also exists for people who are a part of the LGBTQ community, or allies thereof, to ‘come out’ in support of LGBTQ resources on school campuses, as there is risk in doing so. Keating (2013) claims “these oppositional energies limit our vision for change, restrict our options, and inhibit our ability to create transformational alliances” (p. 7). In this case, fear becomes a source of power that reinforces anti-LGBTQ discourses. This can limit possibility of GSAs starting or being maintained.

Additionally, there is lack of support for starting a GSA, and running a GSA on school campuses. Chavela Vargas describes inconsistency of having a stable GSA on their campus for two reasons, inexperienced GSA Advisors, and faculty discrimination. Chavela Vargas states,

There’s been a lot of inconsistency with the club. Because a lot of younger, inexperienced teachers have taken it over. So, they go through a lot when they’re new teachers. The first advisors got bullied by some of the teachers and staff. I didn’t know that until towards the end of their term. I was like, ‘What???’

The younger advisors, who were relatively new employees did not succeed advising the club, according to Chavela Vargas, because they possibly did not have the local knowledge to strategically maneuver the anti-LGBTQ discourses used by the school and community. These same young advisors were bullied by their co-workers for being members or allies of the LGBTQ community.

When Chavela Vargas told me this, I was reminded of the advisor who rejected my invitation to participate in my thesis based on their intersecting identities, as the risk was too high. Vulnerability and safety are unstable elements for both students and advisors. However, at

each of these schools there are now GSAs, despite the opposition and risk. Anti-LGBTQ discourses are still prevalent, but the students and advisors have helped shift the LGBTQ discourses on their campuses by starting and maintaining GSAs. Starting and maintaining a GSA does not guarantee the construction of a safe space.

Discourse and Language Analysis: GSA Advisors.

This sub-section will analyze the specific quotations that demonstrate the inconsistency in LGBTQ rhetoric used by advisors. It is important to note that each GSA Advisor expressed to me during the interviews their care for supporting the LGBTQ youth on their campus. Deconstructing the language that was used reveals how to construct more supportive spaces and relationships between GSA Advisors and their students.

Advising a GSA is a volunteer role. In three of the clubs the advisor was asked by students to play that role. In two of the schools, the advisors volunteered to play the role, as the previous advisors would not be available to advise the clubs anymore. Every advisor cares about supporting their students, especially LGBTQ students on their campus. However, across the interviews, there was inconsistency of the language used to talk about LGBTQ issues and identities. It was surprising to me the range of inconsistency of LGBTQ rhetoric used during our interviews. LGBTQ rhetoric and discourse are continuously shifting, so it is understandable to not know every term for gender identity or sexual orientation. What caught me off-guard, was the range of knowledge around fundamental LGBTQ understandings of gender identity and sexual orientation. This led me to question the safety and support that exists for students within GSAs. The limits of the discourses and languages called upon by the advisors could suggest a gap in how support can be constructed for their students.

Each GSA Advisor first and foremost cares and is committed to supporting their students. Advisor's empathy, compassion, and enthusiasm help support students, but deconstructing what language is used helps inform what support they construct with their students.

I asked each GSA Advisor what identities are represented in their club. Asking this question unintentionally helped reveal the inconsistency of language around LGBTQ identities. For instance, Linda Tree described there to be a mix of many identities represented at their GSA. However, Linda Tree also speculated about how "out" each student is. Linda Tree said,

...I know last year we had one transgender. I think he graduated... And I'm assuming like my transgender kid... he was very out. You know, I had him as a student when he was a junior but I saw him in the hallways as a sophomore and thought, 'Oh he looks like he might be trans'. But he got much more so his senior year. He was doing the whole make-up and long hair, and nails- kind of the whole nine yards. So I don't know if he in particular, he never really indicated that he felt... He was just very kind of comfortable with himself. And if anybody wanted to say anything he was kind of like, 'Whatever.'.

LGBTQ discourses are constantly shifting. In this excerpt from our conversation, I see there being both praise and admiration from Linda for their student to be themselves. I also see possibility in their pause, as indicated by the ellipses. It has only been within the last five years or so that it has become LGBTQ etiquette to ask what someone's pronouns are. However, for the youth Linda works with, the pronouns a student uses could shift depending on who the audience is. For instance, the student may use one set of pronouns like she, her, hers with friends, but with family and teachers that student may use he, him, his pronouns. This expert shows how

complicated it can be in navigating shifts in LGBTQ discourses, and knowing how to do that in ways that build trust, coalition, and support with their students.

Three of the GSA Advisors ethically did not feel it was their place to ask about student's sexual orientation or gender identity. This is supportive as they described it would not be appropriate to ask students directly how they identify as there is both an abuse of power of their role, and in doing so risk and vulnerability for the student. However, these advisors expressed they will always support students who wish confide in them. Building trust with students requires honoring individuals. Chavela Vargas stated in our interview, "We had a transgender student. Now- I don't think he identifies as a transgender. But he is." Because advisors do not want their students to feel unsafe by asking what pronouns they use, advisors fill in the blanks to potentially avoid those conversations. In doing so, I wonder if there could be alternative methods, discourses, and strategies we could call on to help advisors navigate the shifting complexities of LGBTQ discourses in ways that honor the support, safety, and trust they each want to build with their students.

Linda Tree continues that identity acceptance may be difficult, "... especially for Hispanic males, which he was. And it still is. I had an Asian transgender kid too. That was problematic for him at home because they were an immigrant family, and conservative and Catholic. So, the idea that their child liked dressing as a girl really alarmed them." Again, I want to question Linda Tree's use of pronouns for both students, not as a lack of knowledge, but rather as a limit to the discourses being used. Additionally, I believe the "it" in the second sentence could be referring to difficulty, specifically, the difficulty of intersectional acceptance of identities. Though it is not explicitly stated, Linda Tree recognizes that many discourses, especially their intersections, can complicate the acceptance of gender variant individuals.

LGBTQ acceptance is not solely rooted in LGBTQ discourses. LGBTQ acceptance requires a larger framework that accounts for intersecting discourses.

The first element present in each of my conversations with the GSA advisors was their excitement, commitment, and openness to learning how to better support their students. Ms. Floyd captures this perfectly when they said that it comes down to intention, "...and assumption. Well some people are not receptive, and would purposely not. But I'm sure there's people like that everywhere about everything. But I think most teachers, if they do that, they don't mean to. To not include or exclude through what they say casually." I completely agree with Ms. Floyd. GSA Advisors accepted the voluntary position, because they each cared about their students. The limits of the discourses and languages used by the advisors reflects the lack of support they have in this voluntary role. If institutional support networks could be co-constructed that center the GSA Advisors and their students, navigating the ever-changing shifts of LGBTQ discourses would become a place of co-learning and mutual support that builds off of the care and commitment the advisors already express for their students.

Student Safety.

In each of the interviews I asked the GSA Advisors about what support looks like for students who identify as LGBTQ and if they are aware of any discrimination based on a student's gender identity or sexual orientation. Two themes emerged, bullying and support for students at home. The statements below exemplify how languages used by students, advisors, school staff, and parents can uphold anti-LGBTQ discourses.

Bullying.

The student Chavela Vargas talked about in the previous section transferred from another high school because of bullying. Chavela Vargas said,

I know he transferred from another school district that's close by... And he, there was verbal bullying and I think there was case of violence. It might have been a minor fight. But he ended up transferring over here. So that's the only thing that I've really... I know there's verbal bullying that goes on.

It is unclear from the advisor's knowledge about this student's transfer, whether this student voluntarily transferred, requested to transfer, or transferred by sanction. But verbal, and possibly physical, bullying occurred based on assumed sexual orientation and gender identity of the student. Ida Applebroog described, one day when walking down the hall, the current GSA president was called a "Dyke" by students not a part of the GSA. However, the GSA president did not define this instance to be one in which they felt bullied. But rather a moment of empowerment and affirmation of their perceived identity.

Chavela Vargas said they also noticed,

...that kids have a problem differentiating between bullying and joking around, I've noticed. Because when we get together as a club we talk about things and we just sit and talk. And it's come out by just sitting and talking. And I'm like, 'That's bullying!' [The kids will say] 'No, no- they're my friends'. And I'm like, 'No.' So they don't... So I know where to go this year with education.

When students who identify as LGBTQ are marginalized by people around them, it is not always recognized to be oppressive because of the power that dominant LGBTQ-discourses hold. As a result, Chavela Vargas intentionally programed bullying, support, and deconstructing

what those actions entail. However, students may be aware of the power that dominant-LGBTQ discourses hold, and side with these discourses in specific instances to create safety. In other words, some students may strategically make use of, and side with, dominant anti-LGBTQ discourses rather than opposing them in order to avoid conflict or confrontation.

Ms. Floyd explains the students, "...worried so much about being bullied. I heard them talk about that a lot... I hear a really accepting... It's surprising to me how accepting people seem. But on the other hand, what do teachers know?" The GSA at South High School is very student driven, where students determine the curriculum for each meeting and collaborate and learn from one another about different LGBTQ topics and issues. At South High School the administration is vocally supportive of the GSA on their campus and Ms. Floyd describes the majority of the school to be accepting of LGBTQ students. However, Ms. Floyd questions their perception of acceptance and support for LGBTQ recognizing that teachers do not know every instance of vulnerability or lack of support students face.

Support at Home.

Support for students varies between school and home. For some students, school is a place of safety and community. Ida Applebroog states, "That's the bigger thing. Is how they're received at home. I think they feel safer at school than they do at home." For other students, home can be sanctuary to engage with LGBTQ youth online and escape their lived reality. However, home can also be a place where youth are subjected to anti-LGBTQ discourses.

William Finn describes the GSA at their high school to be both a social and activist club. William Finn explains that during GSA meetings, "they'd play Frozen music and boys could dance around and sing Frozen like they couldn't at home in oppressive households." Together

GSA Advisors and students can construct spaces that honor student identities. These spaces become an act of resistance to anti-LGBTQ discourses that are enforced at school and home.

At South High School, they host some of their GSA meetings after school hours. This can be difficult for students who are not “out” to their parents. Ms. Floyd explains,

...our president is in a situation with her parents, they think she’s staying after for other things. They don’t know she’s president of the GSA. This is her second year doing it, and she does all of these presentations... Last year she said it was, I think she said it was homework. But this year she does belong to ASB, so that’s what she says it is.

I do not know whether or not the president of the GSA is “out” to her parents. I also do not know what her parents’ beliefs are about LGBTQ identity and issues. But because her parents’ reaction is unknown, fear of anti-LGBTQ discourse holds power. It holds enough power for her to be in her second year as the president, and she intentionally has not shared this part of her life with them. Calling on her local knowledge she is able to create tactics of safety, and invite people in to this space of knowing her. As a result, she can share these ideas and tactics with other members of the GSA at South High School. Ms. Floyd explains,

And some of them are having problems with folks at home. So it gives them a place to talk and bounce ideas off of people who’ve been there and done that, or trying to be there and do that. So, it’s a safe haven kind of thing. A place where they feel like they belong for a little while. They can take their guards down ‘cause everybody is like ‘we know, it’s all good’.

GSA spaces can serve as a place of collaboration between students to construct strategies of how to tap into pro-LGBTQ discourses as strategies of resistance to anti-LGBTQ discourses.

They can provide a place for students to share and learn with one another. This invites collaboration that can deconstruct opposing discourses. These strategies will be discussed in depth in chapter 5.

Misunderstanding About GSAs Purpose from the Community and Staff.

In the first sub-section, “Risk Advising GSA”, Advisors described some of the overarching conservative dominant discourses that shape and influence LGBTQ support throughout the Inland Empire. Many of the advisors shared that they thought misunderstandings about what purpose GSAs serve are a result of conservative discourses influencing the beliefs people hold. Discourses that oppose support or recognition of LGBTQ people, can influence what resources exist and misunderstandings about what resources like GSAs provide.

Chavela Vargas explained that dominant conservative discourses hold enough power to deter students from coming out or participating in the GSA. They claim,

... there’s a lot of kids on this campus that aren’t out and don’t feel comfortable coming out. Because this area is almost like a bible belt area. So they are not very liberal with regards to LGBT... at all. So we have a lot of kids that are a part of the community, but they don’t want to come out. And I get it too, and so as a result they don’t come to the club...

Chavela Vargas believes that the influence of conservative discourses is a reason students do not want to attend the club. However, based on the language Chavela Vargas uses, it implies that students who are not “out” do not want to participate in the club. However, the club is intended to serve students who are “out”, not “out”, somewhere in between, and allies to the LGBTQ community. Refusal to participate in the GSA is not an issue of whether or not students

are “out”, but rather if they are perceived to be LGBTQ identifying based on their relationship with the club. Therefore, students regardless of whether or not they are “out”, or even identify as LGBTQ, do not want to participate in the club based on power and influence of dominant conservative discourses. As discussed in the sub-section “Discourse and Language Analysis: GSA Advisors”, anti-LGBTQ can be present within GSAs which can also influence whether students will participate in the GSA. Reflecting on what discourses are used in the club, and how safe spaces are constructed, can reveal that there can be multiple layers to students’ hesitancy to participate in a GSA.

However, William Finn shared the same sentiment as Chavela Vargas explaining, “we’re in this bible belt of the Inland Empire, you know quote un-quote.” Within the Inland Empire acceptance for LGBTQ issues and individuals varies. Across the board, the interviews revealed similar experience and acceptance for LGBTQ individuals, despite each school being located in different cities. As discussed in the first chapter, though there are nuances to each city, the Inland Empire is a community with shared resources, shared knowledge, and shared nuances. The fact that GSA Advisors from two different cities use the exact same terms to describe the dominant views about LGBTQ issues and individuals, is not a coincidence.

William Finn described that in the first five years of running the GSA,

One of the teachers on campus, we had a, not really a confrontation, it was over e-mail. But he referred to our club in the local newspaper as the ‘promiscuity club’.

He’s very much a Christian conservative. And ‘why is the school allowing for there to be a promiscuity club on campus that’s promoting sinful behavior’.

As a result of this teacher’s moral opposition to the club, the intersecting conservative discourses reinforced this teacher’s opposing beliefs to the club. This limits the amount of visible space that

exists between discourses to find opportunities for collaboration to create support for LGBTQ youth on campuses. This teacher was able to publicize his belief about the club's purpose and function, because it was informed and supported by the shared dominant conservative and religious discourses of the area. Regardless of what information the teacher knew about the purpose and function GSAs served, he found it necessary to not only personally only oppose the club but to do so publicly, in order to inform everyone of his truth about the club's purpose, and to potentially rally an opposition.

In the community, Chavela Vargas explained there was misunderstanding about GSAs because there was "a lot of lack of education within the community. One girl told me, her friend was told by a parent that the GSA club was a sinful club. And so that kid did not want to even be an ally in the club... So yea, there is resistance." Shifting dominant discourses that create fear and hesitancy within students about participating or being associated with a GSA requires deconstructing those discourses to find possibilities of connection. Providing information about GSAs through discourses that help open up possibilities for collaboration rather than opposition can help shift the dominant discourses and can influence how LGBTQ youth can be better supported.

Chavela Vargas also explained that students who are a part of the club are hesitant to publically oppose dominant conservative discourses. They state,

I think there is a fear for the advocating part. I know I have one [student] in the club that is trying to advocate and get people in the club. And she tells me all the time, 'they're [other kids] like, 'no, my parents don't approve it. I can't do it.'"

She tries, she does. She always tells me, 'I try to get my friends...' So she'll bring

a group of friends, and then later the friends will be like ‘I don’t want... or I can’t be in it...’

I asked Chavela Vargas why the students would change their mind about participating in the club. Chavela Vargas said, “Mostly, it’s parents.” Not only does parents’ power play a role in determining what a student can or cannot be involved in, but they can also perpetuate dominant anti-LGBTQ conservative discourses and systems of oppression. When anti-LGBTQ discourses are reinforced by parents, little opportunity exists for supporting LGBTQ youth from students in public roles, like participating in GSAs. But education, strategic collaboration, and calling on nepantla discourses can possibly help create opportunities to support LGBTQ youth and will be discussed more in the following sub-section.

Overcoming Ideological Differences.

As Keating claims, oppositional resistance can reinforce binary discourses. Therefore, calling on theories like Anzaldúa’s Nepantla, can help destabilize oppositional discourses to reveal opportunities for collaboration and constructing new strategies of support ideological difference becomes a place of value, insight, and coalition.

Ida Applebroog describes when she was working at a middle school in the Inland Empire, which did not have a GSA, students needed support. However, counselors who subscribed to anti-LGBTQ belief systems did not provide the support students needed. One day Ida Applebroog ran into “the evangelical counselor [from] work, who’s at [name of middle school], saw me at Trader Joes with my partner. And then he very awkwardly said, ‘If I ever have gay students, can I talk to you about how to help them?’” Ida Applebroog was happy to help. The humility, self-reflection, and interest to learn expressed by the counselor, created new

opportunities that were not previously possible. Applebroog's experience and knowledge about LGBTQ issues and identities becomes a valuable place of expertise that can be tapped into to help create support for students in collaboration with the counselor. Additionally, the counselor's religious background provided specialized knowledge of how to discuss LGBTQ support with people who may be opposed to recognizing or supporting LGBTQ individuals. Through the counselor's internal work and offer to collaborate, the counselor tapped into nepantla to construct new strategies of support for LGBTQ students with Applebroog.

Though GSAs are not consistent throughout the Inland Empire, there are efforts to create the first GSAs on middle school campuses. Ms. Floyd describes administrations are hesitant about how to present this idea to the community. They explain that,

...the principals were pretty worried about it [GSAs at Middle Schools]. Yea, like not in the sense that they didn't want a GSA at their school, but how they could promote that in a way that would be okay for the community and okay within their school site.

Students have made it clear there is a need for a GSA on the middle school campus. Therefore, administrators can help present the idea in strategic ways that amplify shared texts that exist between discourses in order for the community to support a middle school GSA. By doing so, they are constructing new discourses to support LGBTQ students.

William Finn described,

You know the fact that back in 2006-2007 the school board, with the superintendent, I don't know what was going on behind the scenes. They kept vetoing our constitution over crossed t's and dotted i's and just red tape... It went from that to now, GSA's just a part of things.

To students today at Martinez High School, a GSA's existence may be unquestioned and just assumed to be "another club" that the school has. However, its conception is a result of students and William Finn advocating for LGBTQ support despite the known opposition held by the super intendant. As a result of their ongoing advocacy, intentional construction of safe spaces, and legal protections, the GSA at Martinez High School is now in its tenth year.

William Finn continued,

As much as that [cross-belief collaboration and allyship] can be encouraged, it becomes a part of the culture... there's Christian and then there's being an ally. Like they're not mutually exclusive. Or that they are mutually exclusive I should say. And that they're not. Like, how cool would it be if like GSA and Alive Club had a food drive at holiday time together? And it's not the alive food drive, and the GSA toy drive. You do it together. And we have had a couple things like that, which I thought was cool 'Cause it's kind of breaking down this notion that if you're an ally you can't be a Christian, or visa-versa.'

Advocating for the club is only one part of creating a safe and supportive community for LGBTQ students according to William Finn. As they explained in our interview, students from the GSA are friends with students from the Christian Club. These two clubs can be perceived to be in opposition to one another, because of the dominant conservative anti-LGBTQ discourses. However, a dominant discourse does not have to be adopted and should be questioned, because this can help create allyship, community, shared knowledge, and support for all students.

Constructing Support.

Constructing support entails creating support for not only LGBTQ youth, but also advisors and allies. Additionally, in developing supportive strategies collaborating with people who intentionally use anti-LGBTQ discourses as a means to oppress others requires education, accountability, willingness, and self-reflection. This sub-section will explore some ways to construct support through intentional education, self-reflection, practice, and accountability.

Institutionally, Chavela Vargas claims, "...but the other important thing that I learned is that it's just important to have a club on campus. Because they know it's there, and even knowing that it's there, gives them some sort of support." For Chavela Vargas, having a GSA on campus can help shift the dominant discourses to create support for LGBTQ students and staff. Having a GSA can help shifts to occur. But creating support for LGBTQ students and staff also requires deconstructing what discourses are used in GSA meetings, and by GSA Advisors. In doing so, opportunities to construct safe spaces outside of the GSAs become more possible as LGBTQ discourses can be used to construct support for LGBTQ staff and students in any setting.

Additionally, Chavela Vargas pointed out supporting LGBTQ students and staff requires education for teachers that deconstructs building support for students. Trainings for teachers can shift the dominant discourses used both on and off Bear High School's campus. They state, "I think it's pretty progressive for them to have a GSA program, for them that's a big step. But the other step is you figure out how to include the teachers on letting and educating them on being a little bit more sensitive with the LGBT community on campus." Right now, Bear High School has a voluntary training for teachers to promote inclusivity on their campus. However, teachers who may intentionally use anti-LGBTQ discourses may not be attending the trainings. Additionally, the content of the trainings may follow empowerment narratives rather than

critically examining social issues and hidden institutions like power and discourse.

Empowerment for students and staff is not possible if issues of power, marginalization, and oppression are not addressed and critically examined. Constructing support, as Chavela Vargas points out, requires intentional informed education in addition to having clubs designated on campus for LGBTQ students. Dominant culture shifts can happen when intentional education happens both within and outside of the GSA.

Another example of constructing support happened in my interview with William Finn. They told me a story about an individual but stopped in the middle of it. William Finn said, “And one of the employees goes by [name redacted] and was born female, and is undergoing... is a transgender male, is that the correct way to say it?” They intentionally took a moment to pause and consult me to learn, and make sure they used the right terminology. This act honors the individual they were talking about, because they took the moment to reflect on the terms they used to tell this story. Additionally, William Finn’s willingness to learn created the opportunity for us to discuss LGBTQ terminology and an individual’s agency. William Finn also explained that they play a more passive role as an advisor, as they let the students determine the club’s role and facilitate the meetings. In one of the meetings William Finn heard students use terms they were unfamiliar with. They explained,

I was googling stuff over here. They had an activity where they were showing different flags. Like the rainbow flag that we all know. But then there’s like some other flag... and that’s pansexual, and that’s this and that’s that. And I’m like, ‘What does that even mean? I’ve never heard of that before.’

As an ally to the LGBTQ community, William Finn takes that role seriously and seeks to learn new information about LGBTQ issues and identities in order to better support LGBTQ students,

staff, and friends. They use any instance that could be a “teachable moment” to learn and grow to not only become a better ally and advocate, but to shift the dominant discourses about LGBTQ issues and identity on their campus.

William Finn also explains that it may be helpful for students to know more teachers who are allies to the LGBTQ community. However, they quickly realize an institutional implementation of allyship is not possible:

I think, if they were to know that more... that teachers were allies. Not that we're going to put an 'A' outside our door, or maybe we would. Maybe we would have rainbow flags. And we would say 'hey, if you want to put one on your desk...' So then we might have teachers saying 'Oh if I don't want to have one, does that mean I'm not?'

But, how would allyship be gauged? If there were trainings for teachers how would they be held accountable to practice what they learned? With the overt oppositions to LGBTQ identity in the Inland Empire, what risk would that pose for teachers? Providing resources and education about LGBTQ issues and identities could help in tapping into Nepantla to create new opportunities for support and collaboration.

William Finn states, “That first step, here are some resources kind of thing. I think that, that is lacking in a lot of schools, or at least in a lot of communities.” Providing resources and information about LGBTQ issues and identities can also help shift dominant discourses to create webs of support. Chavela Vargas explains,

We have a couple of websites that go to the parents, that the parents can see and check out... and I'm gonna ask her if it's okay to start posting stuff on there

[about the GSA and general LGBTQ resources]. I always double check. I have to double check, it's just to cover my ass. You know?

They explained to me that their hope in providing information to parents could help shift support for students at home. Additionally, this could help clarify the purpose and function of the GSA at Bear High School, and how it is a staple to creating safety and support for students and staff.

For the GSA Advisors, creating support entails intentional education, self-reflection, practice, and accountability. As Linda Tree states, "It's got to be ongoing education. People just have to be made aware. You know, you're always going to have your intolerant folks, but I think more and more people are open and accepting." Creating allyship is an ongoing responsibility. As discourses and power shift, allyship needs to be accountable for those shifts to continue to build support and safety for students and staff. The following chapter discusses how support can be constructed to be ongoing, collaborative, and community-informed where difference is not divisive.

CHAPTER 5: DISCUSSION

The Community Organizer interview series and the GSA Advisor interview series help inform new entry points to develop strategies of support for LGBTQ youth of the Inland Empire. I put Keating's, Anzaldúa's, Foucault's, and Geertz's theories in conversation with key quotes from my interviews to help reveal new opportunities collaboration that could be used to create strong networks of support for Inland Empire LGBTQ youth. The Community Organizer interviews help deconstruct the dominant discourses of the Inland Empire that marginalize the LGBTQ community. The GSA interviews calls on the GSA Advisors local knowledge to create community-informed strategies of support and collaboration.

William Finn explained that developing strategies of support with GSA Advisors is partial. They state, "So you know, those are just kind of like some things that I could kind of question, and say the greatest resource is going to be the students themselves." I wholeheartedly agree with this sentiment. I discuss this in more depth in chapter six, as a future opportunity for community collaboration. The conversations with the GSA Advisors capture the climate of support and provide insight to current support networks for LGBTQ youth. The Community Organizer's knowledge and experience help reveal opportunities that could help strengthen and grow support networks that are collaborative and community informed. In order to create networks of support that honor LGBTQ youth, I needed to deconstruct the existing support networks. This will help create new opportunities for collaboration and coalition.

The discourses used in the Inland Empire to support LGBTQ youth are not being used to their full potential. The existing discourses could be strengthened and expanded to better support the youth and the advisors. Many of the GSA Advisors expressed the difficulty in creating networks of support for LGBTQ youth because of the moral opposition to pro-LGBTQ

discourses. However, nepantla can help destabilize the binary of pro-LGBTQ and anti-LGBTQ discourses to construct new discourses through post-oppositional tactics. Through nepantla, intersections between systems that honors difference to become places of collaboration.

The discourses that are currently used are not effectively supporting the youth of the Inland Empire as there is hesitancy to participate in GSAs, fear of bullying, and there a limits to ideas of “safe” spaces and “safe” people. Additionally, risk and vulnerability are still prevalent for staff and allies to LGBTQ youth. This is not to say that LGBTQ youth and allies are disempowered or helpless as they continue to build community through existing platforms, like GSAs. The stories GSA Advisors told me about their students, highlighted their developed tactics informed by their knowledge to construct safe space discourses. As Ms. Floyd discussed, students at South High School use their GSA as a space to share these tactics in order to create acts of resistance. The students are using local knowledge can help create support networks and create strategies of support and coalition.

Local knowledge can be used to develop strategies of resistance, but also opportunities for collaboration. The local knowledge individuals hold vary, though there may be shared intersections through the discourses they both use. These intersections, or texts (Foucault, 1969), are one entry point for collaboration. Calling on multiple knowledges and discourses that share texts can help create nepantla discourses to support LGBTQ youth of the Inland Empire. For example, the counselor and Ida Applebroog share opposing belief systems and were able to work from nepantla to construct support for the LGBTQ youth of that campus. Honoring one another’s differences allowed for their different belief systems and local knowledge’s to help inform their construction of new strategies of support for LGBTQ youth.

Resistance from the communities, misinformation and misunderstanding about the purpose and function of GSAs informed by anti-LGBTQ discourses, reinforce binary opposition to constructing support networks for LGBTQ students. The initiatives Chavela Vargas takes to provide more information to parents and community members about their GSA can encourage questioning about the club. Rather than attempting to disprove opinions parents and community have about GSAs, if the information provided to them encourages questioning oppositional resistance is not reinforced. Instead, encouraging questioning of discourses creates opportunities to open up space for collaboration. Through parents and community members use of these post-oppositional methods, like questioning of discourses, discourses can be constructed in nepantla, which honors their local knowledge and support LGBTQ youth of the Inland Empire. LGBTQ youth's knowledge and experience will be fundamental to the collaboration to create informed networks of support.

The success of each of the Community Organizers' organizations is a result of their collaborative, community-informed, and praxis oriented methods. The people seeking the services are the ones to inform the Community Organizers what services are needed. Therefore, LGBTQ youth need to be central in constructing strategies of support. The conversations I had with the Community Organizers and the GSA Advisor provide insight to the many layers and complexities of constructing support, as the current discourses limit the support that currently exists. Discovering the inconsistency of knowledge between GSA Advisors is an opportunity to strengthen the networks of support they hope to craft.

The discontinuity between discourses used by the GSA Advisors reveals new possibilities to create multiplicitous strategies to support LGBTQ youth. By calling on multiple local knowledges a web of understanding can be constructed. This web of community-informed

knowledge invites discourses to be co-constructed in nepantla. The discourses in nepantla can in turn help shift power of existing discourses. Co-constructed discourses in nepantla are reliant on many knowledges and plurality of discourse. Discourses help shape and influence the construction knowledge therefore, discourses in nepantla honors multiplicity.

Constructing multi-pronged discourses in nepantla address that existing opposing discourses do not effectively meet the needs of LGBTQ youth. Creating networks of support through collaboration, more effectively honors individuals, communities, and effectively meets their needs as proven by the Community Organizer's organizations. Each of the organizations helped construct discourses in nepantla in order to address a need informed by the community. GSAs structure follow a community informed model, as they are intended to be student led and student informed. Many of the students already call on constructing discourses in nepantla, like the students from South High School. However, it was surprising to find out that there is not a network among the advisors of GSAs in the Inland Empire. Creating a professional network of GSAs throughout the Inland Empire between students would allow for their knowledge and collaboration to expand. Establishing a network between advisors would not only create support for them, but also an opportunity to learn from one another, share knowledge, and build strategies together in nepantla. An active network praises multiple knowledge and creates a space of joining and collaboration.

LGBTQ Support Inside and Outside of Schools

The sub-section in chapter four, "Discourse and Language Analysis: GSA Advisors" deconstructed the language used by GSA Advisors. As outlined in sub-section "Constructing Support" from chapter four, intentional education, self-reflection, practice, and accountability

can help create safe spaces, and build trust, allyship, and coalition around supporting LGBTQ youth. The Community Organizers from The Rainbow Menace explained youth who attend their meetings also problematize construction of safe spaces and support for LGBTQ youth from school staff and faculty.

Milk explains,

It's not like in the halls where it's hard to catch folks. It's literally in their classrooms. So it's like, 'what can we do?' There's an anti-bullying law that got passed, and they're supposed to be teaching queer history, queer sex-ed, and all of those types of things. So what can we do, helping students to navigate legal systems, school systems, and figuring out- 'what are their options?'

The Rainbow Menace is based in Oregon. Oregon school's adopted an anti-bullying policy from the Oregon Safe Schools Act of 2009 (Frazier, 2015). This law addresses cyber-bullying, intimidation, bullying, and harassment. The 2012 state helped strength protections for LGBTQ individuals. This statue, requires trainings and mandatory reporting for acts of bullying and harassment. However, despite this law, students continue to be subjected to discrimination based on their gender identity and sexual orientation. Systematic provision can help when instances of discrimination occur to legally protect the individual who was discriminated against. However, laws like the Safe Schools Act of 2009 do not build trust between students and staff, as teachers are mandated reports so students may not feel confiding in teachers. What if the teachers are the one's using exclusionary language and anti-LGBTQ discourses?

The Rainbow Menace helps students explore their options to address discrimination in the classroom. Additionally, as The Rainbow Menace is an organization that directly informed by the students, it helps students construct tactics in nepantla to construct safe-space discourses

that can be called on inside and outside of classrooms. As The Rainbow Menace is an organization that honors intersectional LGBTQ discourses and is directly informed by the youth, it holds a unique opportunity to be an organization that exists in nepantla. This organization calls on co-constructed and community-informed discourses to strategically organize and support the LGBTQ youth of their community. The staff of this organization upholds these ethics and call on both theory and practice to construct strategic support with the LGBTQ of their community. The Rainbow Menace has the potential to expand their collaboration and education to include teachers, staff, parents, and community members beyond Oregon.

An organization like The Rainbow Menace in the Inland Empire could call on the local knowledge of the community in which it is based to co-construct discourses to support LGBTQ youth, as informed by the youth themselves. William Finn states, “I think that would be hugely beneficial if it were something that was really well known to the students...”. The Community Organizers from The Rainbow Menace have built a solid network with their local schools. The school’s reach out to The Rainbow Menace for support.

Services, like the Rainbow Menace, could be developed in the Inland Empire to help create a network between GSAs, GSA Advisors, and be an ongoing resource and support by providing information, education, and hosting meetings for the community. Resources, information, and education could be constructed through honoring local knowledges of the Inland Empire that are directly informed by LGBTQ youth. The organization’s model encourages community-informed collaboration. It could provide a space to develop collaborative strategies of support in nepantla in order to not perpetuate systems of power and oppression to support the LGBTQ youth of the Inland Empire.

There is a need for LGBTQ support that addresses systematic inequalities. Keith explains,

Despite strides the LGBTQ community has made towards equality, the community still suffers from a tremendous amount of societal discrimination. For example, 29 states still have no protection based on gender and sexual identity. Queer youth often bullied and have much higher rates of suicide. In addition, social service professionals have not had adequate training in LGBTQ competency/responsiveness. This lack of cultural responsiveness has real effects-- LGBTQ have historically experienced harm by therapists and other helpers. An agency that is focused on the LGBTQ community can address and potentially repair this harm. By having sound training in the issues that LGBTQ folks experience, counselors can not only empower queer clients but supervise and train professionals who have or will work with LGBTQ persons and communities. In addition, an LGBTQ agency can work on a policy level to change structural inequities.

Jack echo's the importance of community-informed LGBTQ organizations and services. They state,

LGBTQ populations still need organizations that focus on LGBTQ issues because homophobia and transphobia are still prevalent in society. They are in fact so prevalent that they can teach parents to hate their children. Issues facing LGBTQ people are still unique and they are best served by people who have had similar life experience. It is important to also note, however, that the LGBTQ populations are not a homogenous group and within the different populations inequality also

exists. So for that reason Trans and services that cater to folks experiencing multiple forms of oppression for example people of color or differently abled people are also needed.

Community-informed organizations can help shift the dominant discourses to be more inclusive of intersecting LGBTQ individuals. Additionally, community-informed organizations that center LGBTQ populations can challenge systems of power and marginalization by calling on theories like post-oppositional resistance and nepantla to create collaborative strategies to support LGBTQ populations. Their work intentionally deconstructs systems of power and marginalization in order to not perpetuate or reinforce systematic oppression.

Conclusion

The Community Organizer interview series helped reveal new opportunities to support LGBTQ populations in the Inland Empire. The GSA interview series helped inform what strategic support could look like in the Inland Empire. Keating's, Anzaldúa's, Foucault's, and Geertz's theories truth, knowledge, discourse, and power are recognized as plural and contextual. There is room for growth in education, awareness, support tactics and strategies that center LGBTQ youth of the Inland Empire. Deconstructing discourses used by GSA Advisors helped reveal new entry points for collaboration and education to better support the LGBTQ youth of the Inland Empire. As a result, networks of support can be constructed through sharing knowledge and building community that centers supporting LGBTQ populations. The existing dominant discourses do not effectively address the needs of LGBTQ youth. Constructing multi-faceted and community-informed strategies of support in nepantla that center LGBTQ youth, can destabilize discourses, and can address systematic inequities through ongoing collaboration.

CHAPTER 6: CONCLUSION

Growing up as a queer identified person in the Inland Empire, I did not have a LGBTQ community that I could confide in. But I also did not want to come out to my friends because I was afraid if I did so, I would be totalized by one element of who I am. However, I was, and still am, the person in my group of friends to always counter a derogatory comment with questions. If someone said “That’s Gay”, I used it as a teachable moment and learning opportunity to get them to critically think about how derogatory jokes and comments perpetuate systems of oppression and marginalization. To them it might have been annoying, but a couple years after high school we had a movie night. One of our friend’s made a rape joke and all of the boys that I had went to high school with interjected and explained to this person why what they said was problematic and would not be tolerated. Since high school, my friends have had many opportunities to learn about systemic inequality, marginalization, and power. However, in this particular instance at the movie night, friends who I did not feel comfortable enough in high school to disclose how I identify, gained more of my trust because of their advocacy.

The Inland Empire is a place where our communities are very connected and accessible to one another. For example, the high school I attended had students who were from five different cities all within the Inland Empire. My hometown, Redlands, is visibly committed and recognized for its community values. However, more can be done to support marginalized populations in Redlands and surrounding communities throughout the Inland Empire. The GSA Advisors each expressed the need for continued construction of systems of support for LGBTQ population, especially youth. The interviews with the Community Organizers helped reveal possibilities of how constructing systems of support could be possible based on their history and experience serving LGBTQ populations.

Upon graduation, I will be moving back to the Inland Empire to continue to collaborate with the GSA Advisors and consult with the Community Organizers about developing programs to create support networks that center the LGBTQ youth of the Inland Empire. In future efforts of this project I hope to be able to interview the youth directly in order to collaborate with them to build multi-pronged strategies of support.

Interviewing GSA Advisors throughout the Inland Empire revealed that many of the issues limiting support for LGBTQ youth are constructed through actions that reinforce anti-LGBTQ discourses. Community-informed collaboration honors communities while calling on local knowledge to construct strategies of support that are informed by discourses in nepantla to create networks of support that center LGBTQ youth. Discourse, knowledge, and power operate in relationship to one another and are ever-changing. Therefore, constructing strategies of support requires ongoing collaboration. The conversations I had with the GSA Advisors and Community Organizers revealed future opportunities to strengthen, expand, and improve existing support networks to be community-informed, honor local knowledge, and center LGBTQ youth. I developed nepantla and nepantlera discourses and pedagogies as they are not limited to a physical space. Rather, nepantla discourses and pedagogies can be called on at any time to build networks of support that center LGBTQ youth of the Inland Empire. I am excited for the collaboration the future holds, as we navigate and construct nepantla together.

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APPENDIX A IRB MATERIALS

APPROVED APRIL 21, 2016

Exempt Documents, Research Protocol, and Explanation of Research

Date of Notification	04/21/2016		
Study ID	7427		
Study Title	Strategic Support for LGBTQ Populations		
Principal Investigator	Liddy Detar		
Study Team Members	Addison Davidove		
Submission Type	Initial Application	Date Acknowledged	04/21/2016
Level	Exempt	Category(ies)	2
Funding Source	None	Proposal #	N/A
PI on Grant or Contract	N/A	Cayuse #	N/A

The above referenced study was reviewed by the OSU Institutional Review Board (IRB) and determined to be exempt from full board review.

EXPIRATION DATE: 04/20/2021

The exemption is valid for 5 years from the date of approval.

Annual renewals are not required. If the research extends beyond the expiration date, the Investigator must request a new exemption. Investigators should submit a final report to the IRB if the project is completed prior to the 5 year term.

Documents included in this review:

- | | | |
|---|--|--|
| <input checked="" type="checkbox"/> Protocol | <input checked="" type="checkbox"/> Recruiting tools | <input type="checkbox"/> External IRB approvals |
| <input checked="" type="checkbox"/> Consent forms | <input checked="" type="checkbox"/> Test instruments | <input type="checkbox"/> Translated documents |
| <input type="checkbox"/> Assent forms | <input type="checkbox"/> Attachment A: Radiation | <input type="checkbox"/> Attachment B: Human materials |
| <input type="checkbox"/> Alternative consent | <input type="checkbox"/> Alternative assent | <input type="checkbox"/> Other: |
| <input type="checkbox"/> Letters of support | <input type="checkbox"/> Grant/contract | |

Comments:

Principal Investigator responsibilities:

- Certain amendments to this study must be submitted to the IRB for review prior to initiating the change. These amendments may include, but are not limited to, changes in funding, , study population, study instruments, consent documents, recruitment material, sites of research, etc. For more information about the types of changes that require submission of a project revision to the IRB, please see: http://oregonstate.edu/research/irb/sites/default/files/website_guidancedocuments.pdf
- All study team members should be kept informed of the status of the research. The Principal Investigator is responsible for ensuring that all study team members have completed the online ethics training requirement, even if they do not need to be added to the study team via project revision.
- Reports of unanticipated problems involving risks to participants or others must be submitted to the IRB within three calendar days.
- The Principal Investigator is required to securely store all study related documents on the OSU campus for a minimum of three years post study termination.

RESEARCH PROTOCOL

February 5, 2016

1. Protocol Title: Strategic Support for LGBTQ Populations

PERSONNEL

2. Principal Investigator: Liddy Detar, PhD., Instructor for Women, Gender, and Sexuality Studies,
3. Student Researcher(s): Addison Davidove, Women, Gender, and Sexuality Studies MA
4. Co-investigator(s): N/A
5. Study Staff: N/A
6. Investigator Qualifications

The principal investigator, Dr. Liddy Detar received her PhD in 2002 in Feminist Literary Studies from the University of California at Santa Cruz. Dr. Detar's research and areas of expertise include feminist memoirs, postcolonial and diaspora studies, oral histories and post/neo-colonial literatures of dictatorship from the Caribbean, West Africa and the United States. Her work included traveling to Haiti and interviewing Haitian women artists, authors and activists, as well as creating a photographic documentary of Haitian women's social justice work during a one-year period in 1998. She is a member of the Haitian Studies Association, National Women's Studies Association Motherhood Initiative, and she has served as a researcher and writer for PEN American Center to address issues of censorship and human rights violations against authors globally. At Oregon State, is core faculty in WGSS/QS; she serves as an academic advisor to undergraduate and graduate students, and she works with the office of Outreach and Engagement on initiatives to support scholarship in public life.

The student researcher obtained her bachelors degree from the University of Redlands in, "Collaborative Organizing with Feminist and Queer Communities". She has worked with local and national organizations to advance feminist activism and LGBTQ rights. Including, the National Organization for Women, Marriage Equality USA, and Parents and Friends of Lesbians and Gays. Her undergraduate and graduate research centers on informed community building around LGBTQ identities. The research she conducted for her undergraduate was presented at multiple conferences including, National Organization for Women's Annual Conference, the Humanities, Education, Research, Association Annual Conference, and the UCLA "Thinking Gender" conference. She is using this masters degree to develop new methodologies and strategies to expand the services of an existing LGBTQ organization. The research from this study will provide the foundation and information about how to best do that.

7. Training and Oversight

The PI is responsible for the conduct of the study, all human subject protections issues, and for the timely and complete submissions of IRB related documents. Both the PI and the student researcher will uphold the IRB 'responsible conducts of ethical research'. There is a limit placed on how many people, and the eligibility requirements, for participants. The PI and student researcher will respond in a timely and appropriate manner to address any oversight.

8. Conflict of Interest

The research for this study abides by the federal guidelines for the IRB. Neither the PI nor the student researcher, nor their family members, have a financial or other business interest in the source(s) of funding, materials, or equipment related to this research study. The student researcher will potentially interview four persons with whom she has previously established professional connections. Their involvement in this study would be voluntary. She knows them from their work with serving the LGBTQ population.

FUNDING

9. Sources of Support for this project (unfunded, pending, or awarded):

This project is unfunded.

DESCRIPTION OF RESEARCH

10. Description of Research

This project contains two different interview series that will both bring light to how an LGBTQ organization could support LGBTQ youth in Redlands, CA, and the surrounding communities, and the logistics of running an LGBTQ organization. The first series of interviews will be conducted with Gay, Straight, Alliance faculty and administrative advisors from middle schools and high schools in the Inland Empire. The second series of interviews will be of five key informants that serve the LGBTQ population through their nonprofit work. The second series of interviews will bring light to the responsibilities, maintenance, and impact of running a LGBTQ organization. The answers provided by participants will be used in the student researcher's masters thesis. No experimental procedures will be used in this study.

11. Background Justification

The student researcher intends to use her degree as a foundation for serving the needs of the LGBTQ population in Redlands, CA, and the surrounding communities. As someone who grew up in Redlands, studied/studies LGBTQ studies and community building in her undergraduate and graduate degrees, works with nonprofits that serve the LGBTQ community, and is a member of the LGBTQ community, the student researcher understands the necessity of creating an organization outside of school and is non-denominational. No research on this topic has been previously conducted in Redlands. However, this study will not be limited to only Redlands. Redlands is a part of the 'Inland Empire'. The Inland Empire includes but is not limited to, San Bernardino, Riverside, Yucaipa and Palm Desert. There are little to no consistent resources for LGBTQ youth in both Redlands, and the Inland Empire. Including voices throughout the Inland Empire will not only be the first research about LGBTQ youth support conducted in this context, but will also help determine what could be done to help this underserved population.

12. Multi-center Study

Not Applicable.

13. External Research or Recruitment Site(s)-

Three of the interviews with the key informants will occur in Vancouver, B.C. These three key informants are presenting on a panel in April about running organizations that serve the LGBTQ population in Canada and California. The conference, that the panel is a part of, will take place in Vancouver, B.C. The three key informants on this panel will be interviewed in Vancouver, B.C. This

study will abide by the ethical standards for research as set forth by IRB and the “Tri-Council Policy Statement of Ethical Conduct for Research Involving Humans” (2014). As such, this study does not require review in Canada as this study is not funded by a Canadian institution, the key informants are only participants in this study, and the PI and student research are not associated with any Canadian institutions. This study does not include the use of drugs and devices, clinical trials, foreseeable risk of physical, mental or emotional injury, human biological materials, genetic research, embryos, stem cells, or cloning.

- a) Name or description of each research site: Redlands, California, cities within the Inland Empire, Sacramento, California, Corvallis, Oregon, Vancouver, B.C.
- b) Name and role of appropriate authority from each site providing a letter of support or permission (when applicable): N/A
- c) Name of each recruitment site: Student researcher’s Oregon State University E-mail account and personal cell phone. The student researcher will make initial contact to each participant while she is located in Corvallis, OR, and the participants will be located in Redlands, CA, cities within the Inland Empire, Sacramento, CA, Corvallis, OR, and Vancouver, B.C. The in-person interviews will occur in the location of the participants.
- d) If recruitment method involves more than an advertisement (newspaper classified, flier, listserv email), name and role of appropriate authority from each site providing a letter of support: N/A
- e) Attach or include the final content of the ad or correspondence to be used for recruitment: See attached recruitment material.

14. Subject Population

- A description of participant characteristics:
The participant population is not restricted to any gender or ethnic group. Participants will include Gay, Straight, Alliance faculty and administrative advisors from Inland Empire middle schools and high schools and five key informants that serve the LGBTQ population in Vancouver, B.C. Corvallis, OR, and Sacramento, CA.
- Total target enrollment number: 12
The participant enrollment number will be equal to or less than 12.
- Description of any vulnerable population(s):
This study is not working with vulnerable populations as defined by the IRB. Every participant is over the age of eighteen. All are being approached through their professional roles.
- Inclusion and exclusion criteria:
GSA Interviews
 - Participants for this portion of the study must:
 - Be 18 years or older
 - Be the current or past advisor for the middle school or high school Gay, Straight,

Alliance

Key Informant Interviews

- Participants for this portion of the study must:
 - Be 18 years or older
 - Play a key role in upholding the future of the organization/program with which they are affiliated.
- Recruitment:
 - See attached recruitment material.

Participants must meet the criteria listed above. Emails and phone calls will be the two recruitment methods used by the student researcher. The student researcher will individually email, or call, each GSA advisor and key informant as the recruitment tactic.

The participants for the GSA Interviews will be identified through the GSA directory of faculty and administrative advisors. The key informants include four previously established contacts, and one new contact for the student researcher. The newest contact was identified based on their participation on a presentation panel the student researcher will attend in April.

No advertisements such as flyers will be used to recruit participants. No contact with the GSA advisors or the key informants about this study will occur prior to IRB review.

15. Consent Process

- **Written consent:**

The consent process includes providing initial consent via email or over the phone to participate in the study. If the participant agrees to be a part of the study, a written consent form (see attached consent form) to conduct in-person interviews with each participant will be provided. The form is consistent with the protocol as established by the IRB.
- **Describe where and when consent will be obtained.**

The initial contact with each key informant and GSA advisor will include information that describes what the purpose of the study is, what the goals of the study are, and ask for initial consent to be voluntarily interviewed in person as a part of this study. If the participant gives consent initially via email, or over the phone, the consent form will be provided in person at the location of the interviews which will take place in Redlands, CA, cities within the Inland Empire, Corvallis, OR and Vancouver, B.C.
- **Obtaining consent online.**

Initial consent via email to participate will be conducted through the student researcher’s Oregon State University email account.
- **Assessment of comprehension.**

If you are interested in participating in this study, please respond stating you understand the purposes of the study, and agree to the responsibilities of being a participant.” The student researcher will also provide the opportunity to make any clarifications participants may need in order to ensure the participant fully understands the purpose and the specifics of what the

study involves. She will state, “Please let me know if I can answer any questions or provide any clarifications.”

- **Children.**

No children will be a part of this study.

- **Non-English speakers.**

All participants in this study are fluent in English.

- **Student Records**

This study will not involve student records.

- **Significant new findings:**

Not Applicable.

- **Adult subjects with diminished capacity to consent.**

Not applicable.

16. Assent Process

Not Applicable for the participants in this study.

17. Eligibility Screening

Eligibility screening will include a verbal confirmation, or confirmation via email, that the participant meets the research criteria as stated above.

18. Methods and Procedures

This study will use criterion sampling and grounded theory as its foundation. The results from this study will inform the production of new methodologies for community organizations serving LGBTQ youth. The questions produced for the interviews use feminist methodologies, queer theory, and theories of intersectionality. These theories rely on theory in practice. Therefore, gaining insight from each participant about how they serve the LGBTQ population upholds feminist methodologies of serving and supporting marginalized communities. These are the same theoretical frameworks that the student researcher will use to analyze the responses in order to produce new theory about community organizing in her masters thesis. The two interview series results are not dependent on each other.

Questions for GSA Advisors:

- Tell me about what this GSA does for students.
- Can you describe your role as the GSA advisor? How did you become the advisor?
- Are GSA meetings well attended? Why or why not?
- How are the meeting times used?
- What identities are represented at this GSA? What role do allies play with the GSA at this school and at GSA meetings?
- What are student’s overall experience with being supported or not supported by their peers?

- Could you speak to student's safety and what else could be done to prevent LGBTQ discrimination?
- Why is having a GSA on every school campus important for students?
- Why do you think there are not GSAs at every school in every school district currently within the Inland Empire?
- There little to no resources outside of the school systems that specifically serve LGBTQ youth in the Inland Empire. Could an organization that specifically serves LGBTQ youth in the Inland Empire be helpful? How?
- What resources would be helpful for LGBTQ identified youth outside of school?
- How could Redlands and the Inland Empire become a more supportive community for LGBTQ youth?

Questions for Key Informants:

- How did your organization start? If you played a role in its formation, please describe what you did to help.
- What were the initial services your organization provided? How have you expanded them?
- How is your organization funded? Does that also fund staff salaries?
- What has been the most helpful in supporting the success of the organization?
- What are your experiences with people who do not support what you are doing?
- How do you work to protect your safety and the safety of the people that you serve?
- Why are organizations that serve the LGBTQ population needed?
- How has your organization made a direct impact on the people it serves and the surrounding community?

19. Compensation

There will be no compensation for participants to participate in this study.

20. Costs

The research for this study is unfunded. Travel costs will be covered by the student researcher's personal savings.

21. Drugs or Biologics

No drugs or biologics will be used as a part of this study.

22. Dietary Supplements or Food

Not applicable.

23. Medical Devices

Not applicable.

24. Radiation

Not applicable.

25. Biological Samples

Not applicable.

26. Anonymity or Confidentiality

Throughout the study the identities of the participants will remain confidential. All identifiable information will be removed to protect the identities of participants and the people they serve. The code for the individuals and the organization or school they are affiliated with, will be stored on the student researcher's password-protected computer. Computer storing data will have anti-virus software with current virus definitions, and fully patched operating systems and applications. Data will be transferred to the PI for storage on campus for at least three years post study termination.

The contact information for each GSA advisor and key informant are protected by password on the student researcher's email account and phone. The identities of each participant will be protected by using coded information that gives pseudonyms for each participant and their school or organization. The regions and organizations will be identified in the publication; participants will be informed that they may be indirectly identifiable. The school the GSA advisor works at will be referred to as Middle School A (MSA), Middle School B (MSB), Middle School C (MSC), Middle School D (MSD), High School 1 (HS1), High School 2 (HS2), High School 3 (HS3). The GSA advisors will be given the corresponding letter or number to their coded pseudonym based on which school they work at. For instance, the GSA advisor for Middle School A will be referred to as GSA-A. The GSA advisor for High School 1 will be referred to as GSA-1. Additionally, the key informant participants will be referred to as Key Informant 1 (KI1), Key Informant 2 (KI2), Key Informant 3 (KI3), Key Informant 4 (KI4), Key Informant (KI5). The organizations the key informants work for will be referred to as Organization 1 (ORG1), Organization 2 (ORG2), Organization 3 (ORG3), Organization 4 (ORG4), Organization 5 (ORG5).

All data collected will be stored on the student researcher's password protected computer. The only time this will not be true is when the student researcher conducts the in person interviews. She will record the conversations she has with each participant. She will use her password protected cell phone to record the interviews, and will personally transcribe and upload the audio files to her computer. As mandated by the IRB she will retain all collected material, electronic documents and audio recordings, for three years following the study on her password-protected computer.

27. Risks

There are no foreseeable risks to participants and researchers mental, physical, or emotional well-beings.

28. Benefits

The benefits to the individual participant are not direct. The indirect benefits include informing how to expand the services of an existing LGBTQ organization to best serve the LGBTQ youth of Redlands and the surrounding communities.

29. Assessment of the risks and benefits.

There are no foreseeable risks involved in the conduct or participation of this study, it can be concluded that the knowledge gained far outweigh any risk.

EXPLANATION OF RESEARCH

Project Title: Strategic Support for LGBTQ Populations
Principal Investigator: Dr. Liddy Detar
Student Researcher: Addison (Addie) Davidove
Version Date: February 5, 2016

Purpose: You are being asked to take part in a research study based on your work with the LGBTQ community. The research for this study will help determine a platform to expand a LGBTQ grassroots organization to serve the LGBTQ youth specifically in Redlands and the Inland Empire. No research has been previously conducted about supporting LGBTQ identified youth in Redlands and the surrounding communities in a nonprofit context.

Activities:

The study activities include a one-on-one interview conducted by the student researcher. Each interview will be audio-recorded on the student researcher's password protected cell phone.

Time:

The interviews will take an hour or less.

Benefit:

This study is not designed to benefit participants directly. However, participants will play a key role in the development of a center that will benefit the LGBTQ youth of Redlands and the greater Inland Empire. There are currently no organizations that are not affiliated with a school or religious organization that consistently serve this demographic. Additionally, there is no previous research on this topic. Participants would provide insight to groundbreaking research and development of supporting the LGBTQ youth of Redlands and the surrounding communities.

Confidentiality:

The regions and organizations in the study will be mentioned, so you may be possible indirectly identified.

Voluntary:

Participation in this study is voluntary.

Study contacts:

If you have any questions about this research project, please contact: Liddy Detar (PI) at 541-737-4299 or Liddy.Detar@oregonstate.edu If you have questions about your rights or welfare as a participant, please contact the Oregon State University Institutional Review Board (IRB) Office, at (541) 737-8008 or by email at IRB@oregonstate.edu

Participant Signature

Student Researcher Signature

APPENDIX B

IRB AMENDMENTS JUNE 17, 2016

Exempt Documents, Research Protocol, and Explanation of Research



Date of Notification	06/17/2016	Date Acknowledged	06/17/2016
Principal Investigator	Liddy Detar	Study ID	7427
Study Title	Strategic Support for LGBTQ Populations		
Study Team Members	Addison Davidove		
Review Level	Exempt	Category(ies)	2
Submission Type	Project Revision		
Funding Source	None	PI on Funding	N/A
Proposal #	N/A	Cayuse #	N/A

The above referenced study was reviewed by the OSU Human Research Protection Program (HRPP) office and determined to be exempt from full board review.

EXPIRATION DATE: 04/20/2021

The exemption is valid for **5 years** from the date of approval.

Annual renewals are not required. If the research extends beyond the expiration date, the investigator must request a new exemption. Investigators should submit a final report to the HRPP office if the project is completed prior to the 5 year term.

Comments: Revision to include surrounding communities within the Inland Empire. Revised study documents to reflect this change.

Principal Investigator responsibilities:

- Certain amendments to this study must be submitted to the HRPP office for review prior to initiating the change. These amendments may include, but are not limited to, changes in funding, study population, study instruments, consent documents, recruitment material, sites of research, etc. For more information about the types of changes that require submission of a project revision to the HRPP office, please see: http://oregonstate.edu/research/irb/sites/default/files/website_guidancedocuments.pdf
- All study team members should be kept informed of the status of the research. The Principal Investigator is responsible for ensuring that all study team members have completed the online ethics training requirement, even if they do not need to be added to the study team via project revision.
- Reports of unanticipated problems involving risks to participants or others must be submitted to the HRPP office within three calendar days.
- The Principal Investigator is required to securely store all study related documents on the OSU campus for a minimum of three years post study termination.

RESEARCH PROTOCOL

February 5, 2016

1. Protocol Title: Strategic Support for LGBTQ Populations

PERSONNEL

2. Principal Investigator: Liddy Detar, PhD., Instructor for Women, Gender, and Sexuality Studies,
3. Student Researcher(s): Addison Davidove, Women, Gender, and Sexuality Studies MA
4. Co-investigator(s): N/A
5. Study Staff: N/A
6. Investigator Qualifications

The principal investigator, Dr. Liddy Detar received her PhD in 2002 in Feminist Literary Studies from the University of California at Santa Cruz. Dr. Detar's research and areas of expertise include feminist memoirs, postcolonial and diaspora studies, oral histories and post/neo-colonial literatures of dictatorship from the Caribbean, West Africa and the United States. Her work included traveling to Haiti and interviewing Haitian women artists, authors and activists, as well as creating a photographic documentary of Haitian women's social justice work during a one-year period in 1998. She is a member of the Haitian Studies Association, National Women's Studies Association Motherhood Initiative, and she has served as a researcher and writer for PEN American Center to address issues of censorship and human rights violations against authors globally. At Oregon State, is core faculty in WGSS/QS; she serves as an academic advisor to undergraduate and graduate students, and she works with the office of Outreach and Engagement on initiatives to support scholarship in public life.

The student researcher obtained her bachelors degree from the University of Redlands in, "Collaborative Organizing with Feminist and Queer Communities". She has worked with local and national organizations to advance feminist activism and LGBTQ rights. Including, the National Organization for Women, Marriage Equality USA, and Parents and Friends of Lesbians and Gays. Her undergraduate and graduate research centers on informed community building around LGBTQ identities. The research she conducted for her undergraduate was presented at multiple conferences including, National Organization for Women's Annual Conference, the Humanities, Education, Research, Association Annual Conference, and the UCLA "Thinking Gender" conference. She is using this masters degree to develop new methodologies and strategies to expand the services of an existing LGBTQ organization. The research from this study will provide the foundation and information about how to best do that.

7. Training and Oversight

The PI is responsible for the conduct of the study, all human subject protections issues, and for the timely and complete submissions of IRB related documents. Both the PI and the student researcher will uphold the IRB 'responsible conducts of ethical research'. There is a limit placed on how many people, and the eligibility requirements, for participants. The PI and student researcher will respond in a timely and appropriate manner to address any oversight.

8. Conflict of Interest

The research for this study abides by the federal guidelines for the IRB. Neither the PI nor the student researcher, nor their family members, have a financial or other business interest in the source(s) of funding, materials, or equipment related to this research study. The student researcher will potentially interview four persons with whom she has previously established professional connections. Their involvement in this study would be voluntary. She knows them from their work with serving the LGBTQ population.

FUNDING

9. Sources of Support for this project (unfunded, pending, or awarded):

This project is unfunded.

DESCRIPTION OF RESEARCH

10. Description of Research

This project contains two different interview series that will both bring light to how an LGBTQ organization could support LGBTQ youth in Redlands, CA, and the surrounding communities, and the logistics of running an LGBTQ organization. The first series of interviews will be conducted with Gay, Straight, Alliance faculty and administrative advisors from middle schools and high schools in the Inland Empire. The second series of interviews will be of five key informants that serve the LGBTQ population through their nonprofit work. The second series of interviews will bring light to the responsibilities, maintenance, and impact of running a LGBTQ organization. The answers provided by participants will be used in the student researcher's masters thesis. No experimental procedures will be used in this study.

11. Background Justification

The student researcher intends to use her degree as a foundation for serving the needs of the LGBTQ population in Redlands, CA, and the surrounding communities. As someone who grew up in Redlands, studied/studies LGBTQ studies and community building in her undergraduate and graduate degrees, works with nonprofits that serve the LGBTQ community, and is a member of the LGBTQ community, the student researcher understands the necessity of creating an organization outside of school and is non-denominational. No research on this topic has been previously conducted in Redlands. However, this study will not be limited to only Redlands. Redlands is a part of the 'Inland Empire'. The Inland Empire includes but is not limited to, San Bernardino, Riverside, Yucaipa and Palm Desert. There are little to no consistent resources for LGBTQ youth in both Redlands, and the Inland Empire. Including voices throughout the Inland Empire will not only be the first research about LGBTQ youth support conducted in this context, but will also help determine what could be done to help this underserved population.

12. Multi-center Study

Not Applicable.

13. External Research or Recruitment Site(s)-

Three of the interviews with the key informants will occur in Vancouver, B.C. These three key informants are presenting on a panel in April about running organizations that serve the LGBTQ population in Canada and California. The conference, that the panel is a part of, will take place in Vancouver, B.C. The three key informants on this panel will be interviewed in Vancouver, B.C. This

study will abide by the ethical standards for research as set forth by IRB and the “Tri-Council Policy Statement of Ethical Conduct for Research Involving Humans” (2014). As such, this study does not require review in Canada as this study is not funded by a Canadian institution, the key informants are only participants in this study, and the PI and student research are not associated with any Canadian institutions. This study does not include the use of drugs and devices, clinical trials, foreseeable risk of physical, mental or emotional injury, human biological materials, genetic research, embryos, stem cells, or cloning.

- a) Name or description of each research site: Redlands, California, cities within the Inland Empire, Sacramento, California, Corvallis, Oregon, Vancouver, B.C.
- b) Name and role of appropriate authority from each site providing a letter of support or permission (when applicable): N/A
- c) Name of each recruitment site: Student researcher’s Oregon State University E-mail account and personal cell phone. The student researcher will make initial contact to each participant while she is located in Corvallis, OR, and the participants will be located in Redlands, CA, cities within the Inland Empire, Sacramento, CA, Corvallis, OR, and Vancouver, B.C. The in-person interviews will occur in the location of the participants.
- d) If recruitment method involves more than an advertisement (newspaper classified, flier, listserv email), name and role of appropriate authority from each site providing a letter of support: N/A
- e) Attach or include the final content of the ad or correspondence to be used for recruitment: See attached recruitment material.

14. Subject Population

- A description of participant characteristics:
 The participant population is not restricted to any gender or ethnic group. Participants will include Gay, Straight, Alliance faculty and administrative advisors from Inland Empire middle schools and high schools and five key informants that serve the LGBTQ population in Vancouver, B.C. Corvallis, OR, and Sacramento, CA.
- Total target enrollment number: 12
 The participant enrolment number will be equal to or less than 12.
- Description of any vulnerable population(s):
 This study is not working with vulnerable populations as defined by the IRB. Every participant is over the age of eighteen. All are being approached through their professional roles.
- Inclusion and exclusion criteria:
GSA Interviews
 - Participants for this portion of the study must:
 - Be 18 years or older
 - Be the current or past advisor for the middle school or high school Gay, Straight,

Alliance

Key Informant Interviews

- Participants for this portion of the study must:
 - Be 18 years or older
 - Play a key role in upholding the future of the organization/program with which they are affiliated.
- Recruitment:

See attached recruitment material.

Participants must meet the criteria listed above. Emails and phone calls will be the two recruitment methods used by the student researcher. The student researcher will individually email, or call, each GSA advisor and key informant as the recruitment tactic.

The participants for the GSA Interviews will be identified through the GSA directory of faculty and administrative advisors. The key informants include four previously established contacts, and one new contact for the student researcher. The newest contact was identified based on their participation on a presentation panel the student researcher will attend in April.

No advertisements such as flyers will be used to recruit participants. No contact with the GSA advisors or the key informants about this study will occur prior to IRB review.

15. Consent Process

- **Written consent:**

The consent process includes providing initial consent via email or over the phone to participate in the study. If the participant agrees to be a part of the study, a written consent form (see attached consent form) to conduct in-person interviews with each participant will be provided. The form is consistent with the protocol as established by the IRB.
- **Describe where and when consent will be obtained.**

The initial contact with each key informant and GSA advisor will include information that describes what the purpose of the study is, what the goals of the study are, and ask for initial consent to be voluntarily interviewed in person as a part of this study. If the participant gives consent initially via email, or over the phone, the consent form will be provided in person at the location of the interviews which will take place in Redlands, CA, cities within the Inland Empire, Corvallis, OR and Vancouver, B.C.
- **Obtaining consent online.**

Initial consent via email to participate will be conducted through the student researcher's Oregon State University email account.
- **Assessment of comprehension.**
- If you are interested in participating in this study, please respond stating you understand the purposes of the study, and agree to the responsibilities of being a participant." The student researcher will also provide the opportunity to make any clarifications participants may need in order to ensure the participant fully understands the purpose and the specifics of what the

study involves. She will state, “Please let me know if I can answer any questions or provide any clarifications.”

- **Children.**

No children will be a part of this study.

- **Non-English speakers.**

All participants in this study are fluent in English.

- **Student Records**

This study will not involve student records.

- **Significant new findings:**

Not Applicable.

- **Adult subjects with diminished capacity to consent.**

Not applicable.

16. Assent Process

Not Applicable for the participants in this study.

17. Eligibility Screening

Eligibility screening will include a verbal confirmation, or confirmation via email, that the participant meets the research criteria as stated above.

18. Methods and Procedures

This study will use criterion sampling and grounded theory as its foundation. The results from this study will inform the production of new methodologies for community organizations serving LGBTQ youth. The questions produced for the interviews use feminist methodologies, queer theory, and theories of intersectionality. These theories rely on theory in practice. Therefore, gaining insight from each participant about how they serve the LGBTQ population upholds feminist methodologies of serving and supporting marginalized communities. These are the same theoretical frameworks that the student researcher will use to analyze the responses in order to produce new theory about community organizing in her masters thesis. The two interview series results are not dependent on each other.

Questions for GSA Advisors:

- Tell me about what this GSA does for students.
- Can you describe your role as the GSA advisor? How did you become the advisor?
- Are GSA meetings well attended? Why or why not?
- How are the meeting times used?
- What identities are represented at this GSA? What role do allies play with the GSA at this school and at GSA meetings?
- What are student’s overall experience with being supported or not supported by their peers?

- Could you speak to student's safety and what else could be done to prevent LGBTQ discrimination?
- Why is having a GSA on every school campus important for students?
- Why do you think there are not GSAs at every school in every school district currently within the Inland Empire?
- There are little to no resources outside of the school systems that specifically serve LGBTQ youth in the Inland Empire. Could an organization that specifically serves LGBTQ youth in the Inland Empire be helpful? How?
- What resources would be helpful for LGBTQ identified youth outside of school?
- How could Redlands and the Inland Empire become a more supportive community for LGBTQ youth?

Questions for Key Informants:

- How did your organization start? If you played a role in its formation, please describe what you did to help.
- What were the initial services your organization provided? How have you expanded them?
- How is your organization funded? Does that also fund staff salaries?
- What has been the most helpful in supporting the success of the organization?
- What are your experiences with people who do not support what you are doing?
- How do you work to protect your safety and the safety of the people that you serve?
- Why are organizations that serve the LGBTQ population needed?
- How has your organization made a direct impact on the people it serves and the surrounding community?

19. Compensation

There will be no compensation for participants to participate in this study.

20. Costs

The research for this study is unfunded. Travel costs will be covered by the student researcher's personal savings.

21. Drugs or Biologics

No drugs or biologics will be used as a part of this study.

22. Dietary Supplements or Food

Not applicable.

23. Medical Devices

Not applicable.

24. Radiation

Not applicable.

25. Biological Samples

Not applicable.

26. Anonymity or Confidentiality

Throughout the study the identities of the participants will remain confidential. All identifiable information will be removed to protect the identities of participants and the people they serve. The code for the individuals and the organization or school they are affiliated with, will be stored on the student researcher's password-protected computer. Computer storing data will have anti-virus software with current virus definitions, and fully patched operating systems and applications. Data will be transferred to the PI for storage on campus for at least three years post study termination.

The contact information for each GSA advisor and key informant are protected by password on the student researcher's email account and phone. The identities of each participant will be protected by using coded information that gives pseudonyms for each participant and their school or organization. The regions and organizations will be identified in the publication; participants will be informed that they may be indirectly identifiable. The school the GSA advisor works at will be referred to as Middle School A (MSA), Middle School B (MSB), Middle School C (MSC), Middle School D (MSD), High School 1 (HS1), High School 2 (HS2), High School 3 (HS3). The GSA advisors will be given the corresponding letter or number to their coded pseudonym based on which school they work at. For instance, the GSA advisor for Middle School A will be referred to as GSA-A. The GSA advisor for High School 1 will be referred to as GSA-1. Additionally, the key informant participants will be referred to as Key Informant 1 (KI1), Key Informant 2 (KI2), Key Informant 3 (KI3), Key Informant 4 (KI4), Key Informant (KI5). The organizations the key informants work for will be referred to as Organization 1 (ORG1), Organization 2 (ORG2), Organization 3 (ORG3), Organization 4 (ORG4), Organization 5 (ORG5).

All data collected will be stored on the student researcher's password protected computer. The only time this will not be true is when the student researcher conducts the in person interviews. She will record the conversations she has with each participant. She will use her password protected cell phone to record the interviews, and will personally transcribe and upload the audio files to her computer. As mandated by the IRB she will retain all collected material, electronic documents and audio recordings, for three years following the study on her password-protected computer.

27. Risks

There are no foreseeable risks to participants and researchers mental, physical, or emotional well-beings.

28. Benefits

The benefits to the individual participant are not direct. The indirect benefits include informing how to expand the services of an existing LGBTQ organization to best serve the LGBTQ youth of Redlands and the surrounding communities.

29. Assessment of the risks and benefits.

There are no foreseeable risks involved in the conduct or participation of this study, it can be concluded that the knowledge gained far outweigh any risk.

EXPLANATION OF RESEARCH

Project Title: Strategic Support for LGBTQ Populations
Principal Investigator: Dr. Liddy Detar
Student Researcher: Addison (Addie) Davidove
Version Date: February 5, 2016

Purpose: You are being asked to take part in a research study based on your work with the LGBTQ community. The research for this study will help determine a platform to expand a LGBTQ grassroots organization to serve the LGBTQ youth specifically in Redlands and the Inland Empire. No research has been previously conducted about supporting LGBTQ identified youth in Redlands and the surrounding communities in a nonprofit context.

Activities:

The study activities include a one-on-one interview conducted by the student researcher. Each interview will be audio-recorded on the student researcher's password protected cell phone.

Time:

The interviews will take an hour or less.

Benefit:

This study is not designed to benefit participants directly. However, participants will play a key role in the development of a center that will benefit the LGBTQ youth of Redlands and the greater Inland Empire. There are currently no organizations that are not affiliated with a school or religious organization that consistently serve this demographic. Additionally, there is no previous research on this topic. Participants would provide insight to groundbreaking research and development of supporting the LGBTQ youth of Redlands and the surrounding communities.

Confidentiality:

The regions and organizations in the study will be mentioned, so you may be possible indirectly identified.

Voluntary:

Participation in this study is voluntary.

Study contacts:

If you have any questions about this research project, please contact: Liddy Detar (PI) at 541-737-4299 or Liddy.Detar@oregonstate.edu If you have questions about your rights or welfare as a participant, please contact the Oregon State University Institutional Review Board (IRB) Office, at (541) 737-8008 or by email at IRB@oregonstate.edu

Participant Signature

Student Researcher Signature

APPENDIX C

IRB AMENDMENTS APRIL 28, 2017

Exempt Documents and Research Protocol



Date of Notification	04/28/2017	Date Acknowledged	04/28/2017
Principal Investigator	Liddy Detar	Study ID	7427
Study Title	Strategic Support for LGBTQ Populations		
Study Team Members	Addison Davidove		
Review Level	Exempt	Category(ies)	2
Submission Type	Minor Change		
Funding Source	None	PI on Funding	N/A
Proposal #	N/A	Cayuse #	N/A

The above referenced study was reviewed by the OSU Human Research Protection Program (HRPP) office and determined to be exempt from full board review.

EXPIRATION DATE: 04/20/2021

The exemption is valid for **5 years** from the date of approval.

Annual renewals are not required. If the research extends beyond the expiration date, the investigator must request a new exemption. Investigators should submit a final report to the HRPP office if the project is completed prior to the 5 year term.

Comments: Revision to change pseudonyms for the people interviewed.

Please note when applicable, if the PI has not already done so, the HRPP staff will update the version date on the protocol and consent document(s).

Principal Investigator responsibilities:

- Certain amendments to this study must be submitted to the HRPP office for review prior to initiating the change. These amendments may include, but are not limited to, changes in funding, study population, study instruments, consent documents, recruitment material, sites of research, etc. For more information about the types of changes that require submission of a project revision to the HRPP office, please see: http://oregonstate.edu/research/irb/sites/default/files/website_guidancedocuments.pdf
- All study team members should be kept informed of the status of the research. The Principal Investigator is responsible for ensuring that all study team members have completed the online ethics training requirement, even if they do not need to be added to the study team via project revision.
- Reports of unanticipated problems involving risks to participants or others must be submitted to the HRPP office within three calendar days.
- The Principal Investigator is required to securely store all study related documents on the OSU campus for a minimum of three years post study termination.

RESEARCH PROTOCOL

April 28, 2017

1. Protocol Title: Strategic Support for LGBTQ Populations

PERSONNEL

2. Principal Investigator: Liddy Detar, PhD., Instructor for Women, Gender, and Sexuality Studies,
3. Student Researcher(s): Addison Davidove, Women, Gender, and Sexuality Studies MA
4. Co-investigator(s): N/A
5. Study Staff: N/A
6. Investigator Qualifications

The principal investigator, Dr. Liddy Detar received her PhD in 2002 in Feminist Literary Studies from the University of California at Santa Cruz. Dr. Detar’s research and areas of expertise include feminist memoirs, postcolonial and diaspora studies, oral histories and post/neo-colonial literatures of dictatorship from the Caribbean, West Africa and the United States. Her work included traveling to Haiti and interviewing Haitian women artists, authors and activists, as well as creating a photographic documentary of Haitian women’s social justice work during a one-year period in 1998. She is a member of the Haitian Studies Association, National Women’s Studies Association Motherhood Initiative, and she has served as a researcher and writer for PEN American Center to address issues of censorship and human rights violations against authors globally. At Oregon State, is core faculty in WGSS/QS; she serves as an academic advisor to undergraduate and graduate students, and she works with the office of Outreach and Engagement on initiatives to support scholarship in public life.

The student researcher obtained her bachelors degree from the University of Redlands in, “Collaborative Organizing with Feminist and Queer Communities”. She has worked with local and national organizations to advance feminist activism and LGBTQ rights. Including, the National Organization for Women, Marriage Equality USA, and Parents and Friends of Lesbians and Gays. Her undergraduate and graduate research centers on informed community building around LGBTQ identities. The research she conducted for her undergraduate was presented at multiple conferences including, National Organization for Women’s Annual Conference, the Humanities, Education, Research, Association Annual Conference, and the UCLA “Thinking Gender” conference. She is using this masters degree to develop new methodologies and strategies to expand the services of an existing LGBTQ organization. The research from this study will provide the foundation and information about how to best do that.

7. Training and Oversight

The PI is responsible for the conduct of the study, all human subject protections issues, and for the timely and complete submissions of IRB related documents. Both the PI and the student researcher will uphold the IRB ‘responsible conducts of ethical research’. There is a limit placed on how many people, and the eligibility requirements, for participants. The PI and student researcher will respond in a timely and appropriate manner to address any oversight.

8. Conflict of Interest

The research for this study abides by the federal guidelines for the IRB. Neither the PI nor the student researcher, nor their family members, have a financial or other business interest in the source(s) of funding, materials, or equipment related to this research study. The student researcher will potentially interview four persons with whom she has previously established professional connections. Their involvement in this study would be voluntary. She knows them from their work with serving the LGBTQ population.

FUNDING

9. Sources of Support for this project (unfunded, pending, or awarded):

This project is unfunded.

DESCRIPTION OF RESEARCH

10. Description of Research

This project contains two different interview series that will both bring light to how an LGBTQ organization could support LGBTQ youth in Redlands, CA, and the surrounding communities, and the logistics of running an LGBTQ organization. The first series of interviews will be conducted with Gay, Straight, Alliance faculty and administrative advisors from middle schools and high schools in the Inland Empire. The second series of interviews will be of five community organizers that serve the LGBTQ population through their nonprofit work. The second series of interviews will bring light to the responsibilities, maintenance, and impact of running a LGBTQ organization. The answers provided by participants will be used in the student researcher's masters thesis. No experimental procedures will be used in this study.

11. Background Justification

The student researcher intends to use her degree as a foundation for serving the needs of the LGBTQ population in Redlands, CA, and the surrounding communities. As someone who grew up in Redlands, studied/studies LGBTQ studies and community building in her undergraduate and graduate degrees, works with nonprofits that serve the LGBTQ community, and is a member of the LGBTQ community, the student researcher understands the necessity of creating an organization outside of school and is non-denominational. No research on this topic has been previously conducted in Redlands. However, this study will not be limited to only Redlands. Redlands is a part of the 'Inland Empire'. The Inland Empire includes but is not limited to, San Bernardino, Riverside, Yucaipa and Palm Desert. There are little to no consistent resources for LGBTQ youth in both Redlands, and the Inland Empire. Including voices throughout the Inland Empire will not only be the first research about LGBTQ youth support conducted in this context, but will also help determine what could be done to help this underserved population.

12. Multi-center Study

Not Applicable.

13. External Research or Recruitment Site(s)-

Three of the interviews with the community organizers will occur in Vancouver, B.C. These three community organizers are presenting on a panel in April about running organizations that serve the LGBTQ population in Canada and California. The conference, that the panel is a part of, will take place in Vancouver, B.C. The three community organizers on this panel will be interviewed in

Vancouver, B.C. This study will abide by the ethical standards for research as set forth by IRB and the “Tri-Council Policy Statement of Ethical Conduct for Research Involving Humans” (2014). As such, this study does not require review in Canada as this study is not funded by a Canadian institution, the community organizers are only participants in this study, and the PI and student research are not associated with any Canadian institutions. This study does not include the use of drugs and devices, clinical trials, foreseeable risk of physical, mental or emotional injury, human biological materials, genetic research, embryos, stem cells, or cloning.

- a) Name or description of each research site: Redlands, California, cities within the Inland Empire, Sacramento, California, Corvallis, Oregon, Vancouver, B.C.
- b) Name and role of appropriate authority from each site providing a letter of support or permission (when applicable): N/A
- c) Name of each recruitment site: Student researcher’s Oregon State University E-mail account and personal cell phone. The student researcher will make initial contact to each participant while she is located in Corvallis, OR, and the participants will be located in Redlands, CA, cities within the Inland Empire, Sacramento, CA, Corvallis, OR, and Vancouver, B.C. The in-person interviews will occur in the location of the participants.
- d) If recruitment method involves more than an advertisement (newspaper classified, flier, listserv email), name and role of appropriate authority from each site providing a letter of support: N/A
- e) Attach or include the final content of the ad or correspondence to be used for recruitment: See attached recruitment material.

14. Subject Population

- A description of participant characteristics:
 The participant population is not restricted to any gender or ethnic group. Participants will include Gay, Straight, Alliance faculty and administrative advisors from Inland Empire middle schools and high schools and five community organizers that serve the LGBTQ population in Vancouver, B.C. Corvallis, OR, and Sacramento, CA.
- Total target enrollment number: 12
 The participant enrolment number will be equal to or less than 12.
- Description of any vulnerable population(s):
 This study is not working with vulnerable populations as defined by the IRB. Every participant is over the age of eighteen. All are being approached through their professional roles.
- Inclusion and exclusion criteria:
GSA Interviews
 - Participants for this portion of the study must:
 - Be 18 years or older
 - Be the current or past advisor for the middle school or high school Gay, Straight,

Alliance

Community Organizer Interviews

- Participants for this portion of the study must:
 - Be 18 years or older
 - Play a key role in upholding the future of the organization/program with which they are affiliated.
- Recruitment:
See attached recruitment material.

Participants must meet the criteria listed above. Emails and phone calls will be the two recruitment methods used by the student researcher. The student researcher will individually email, or call, each GSA advisor and community organizer as the recruitment tactic.

The participants for the GSA Interviews will be identified through the GSA directory of faculty and administrative advisors. The community organizers include four previously established contacts, and one new contact for the student researcher. The newest contact was identified based on their participation on a presentation panel the student researcher will attend in April.

No advertisements such as flyers will be used to recruit participants. No contact with the GSA advisors or the community organizers about this study will occur prior to IRB review.

15. Consent Process

- **Written consent:**
The consent process includes providing initial consent via email or over the phone to participate in the study. If the participant agrees to be a part of the study, a written consent form (see attached consent form) to conduct in-person interviews with each participant will be provided. The form is consistent with the protocol as established by the IRB.
- **Describe where and when consent will be obtained.**
The initial contact with each community organizer and GSA advisor will include information that describes what the purpose of the study is, what the goals of the study are, and ask for initial consent to be voluntarily interviewed in person as a part of this study. If the participant gives consent initially via email, or over the phone, the consent form will be provided in person at the location of the interviews which will take place in Redlands, CA, cities within the Inland Empire, Corvallis, OR and Vancouver, B.C.
- **Obtaining consent online.**
Initial consent via email to participate will be conducted through the student researcher's Oregon State University email account.
- **Assessment of comprehension.**
- If you are interested in participating in this study, please respond stating you understand the purposes of the study, and agree to the responsibilities of being a participant." The student researcher will also provide the opportunity to make any clarifications participants may need in order to ensure the participant fully understands the purpose and the specifics of what the

study involves. She will state, “Please let me know if I can answer any questions or provide any clarifications.”

- **Children.**

No children will be a part of this study.

- **Non-English speakers.**

All participants in this study are fluent in English.

- **Student Records**

This study will not involve student records.

- **Significant new findings:**

Not Applicable.

- **Adult subjects with diminished capacity to consent.**

Not applicable.

16. Assent Process

Not Applicable for the participants in this study.

17. Eligibility Screening

Eligibility screening will include a verbal confirmation, or confirmation via email, that the participant meets the research criteria as stated above.

18. Methods and Procedures

This study will use criterion sampling and grounded theory as its foundation. The results from this study will inform the production of new methodologies for community organizations serving LGBTQ youth. The questions produced for the interviews use feminist methodologies, queer theory, and theories of intersectionality. These theories rely on theory in practice. Therefore, gaining insight from each participant about how they serve the LGBTQ population upholds feminist methodologies of serving and supporting marginalized communities. These are the same theoretical frameworks that the student researcher will use to analyze the responses in order to produce new theory about community organizing in her masters thesis. The two interview series results are not dependent on each other.

Questions for GSA Advisors:

- Tell me about what this GSA does for students.
- Can you describe your role as the GSA advisor? How did you become the advisor?
- Are GSA meetings well attended? Why or why not?
- How are the meeting times used?
- What identities are represented at this GSA? What role do allies play with the GSA at this school and at GSA meetings?
- What are student’s overall experience with being supported or not supported by their peers?

- Could you speak to student's safety and what else could be done to prevent LGBTQ discrimination?
- Why is having a GSA on every school campus important for students?
- Why do you think there are not GSAs at every school in every school district currently within the Inland Empire?
- There are little to no resources outside of the school systems that specifically serve LGBTQ youth in the Inland Empire. Could an organization that specifically serves LGBTQ youth in the Inland Empire be helpful? How?
- What resources would be helpful for LGBTQ identified youth outside of school?
- How could Redlands and the Inland Empire become a more supportive community for LGBTQ youth?

Questions for community organizers:

- How did your organization start? If you played a role in its formation, please describe what you did to help.
- What were the initial services your organization provided? How have you expanded them?
- How is your organization funded? Does that also fund staff salaries?
- What has been the most helpful in supporting the success of the organization?
- What are your experiences with people who do not support what you are doing?
- How do you work to protect your safety and the safety of the people that you serve?
- Why are organizations that serve the LGBTQ population needed?
- How has your organization made a direct impact on the people it serves and the surrounding community?

19. Compensation

There will be no compensation for participants to participate in this study.

20. Costs

The research for this study is unfunded. Travel costs will be covered by the student researcher's personal savings.

21. Drugs or Biologics

No drugs or biologics will be used as a part of this study.

22. Dietary Supplements or Food

Not applicable.

23. Medical Devices

Not applicable.

24. Radiation

Not applicable.

25. Biological Samples

Not applicable.

26. Anonymity or Confidentiality

Throughout the study the identities of the participants will remain confidential. All identifiable information will be removed to protect the identities of participants and the people they serve. The code for the individuals and the organization or school they are affiliated with, will be stored on the student researcher's password-protected computer. Computer storing data will have anti-virus software with current virus definitions, and fully patched operating systems and applications. Data will be transferred to the PI for storage on campus for at least three years post study termination.

The contact information for each participant is protected by password on the student researcher's email account and phone. The identities of each participant will be protected by using coded information that gives pseudonyms for each participant and their school or organization. Each participant will be asked to choose the pseudonym that will be used to describe them in the student researcher's thesis. Additionally, each participant will be asked to choose a pseudonym for the school or organization they work for in order to maintain confidentiality. The regions and organizations will be identified in the publication; participants will be informed that they may be indirectly identifiable.

All data collected will be stored on the student researcher's password protected computer. The only time this will not be true is when the student researcher conducts the in person interviews. She will record the conversations she has with each participant. She will use her password protected cell phone to record the interviews, and will personally transcribe and upload the audio files to her computer. As mandated by the IRB she will retain all collected material, electronic documents and audio recordings, for three years following the study on her password-protected computer.

27. Risks

There are no foreseeable risks to participants and researchers mental, physical, or emotional well-beings.

28. Benefits

The benefits to the individual participant are not direct. The indirect benefits include informing how to expand the services of an existing LGBTQ organization to best serve the LGBTQ youth of Redlands and the surrounding communities.

29. Assessment of the risks and benefits.

There are no foreseeable risks involved in the conduct or participation of this study, it can be concluded that the knowledge gained far outweigh any risk.

Appendix D

LGBTQ Resources Accessible to the Inland Empire

Within the Inland Empire

Rainbow Youth Pride Alliance

3041 North Sierra Way
San Bernardino, CA 92405
United States

T: 909-519-3927

E: rainbowpridesb@gmail.com

W: <http://www.rpya-ie.org>

Services:

Drop-In LGBTQ Support Groups, Young Adult Peer Led Group, Source LGBTQI, Trans*formation Night, Source LGBTQI Youth Group, RPYA Parent Alliance

Bienstar: San Bernardino

860 E Gilbert St.
San Bernardino, CA 92415

T: (323) 727-7896

E: info@bienestar.org

W: <http://www.bienestar.org/eng/page/78/Schedule-of-Support-Groups.html>

Services: Support Groups, HIV Positive Support Group, Prevention Group Gay and Bisexual Men between the Ages of 4 and 24

Planned Parenthood: Upland

918 W. Foothill Blvd., #A
Upland, CA 91786

T: (909) 890-5511

E: N/A

W: <https://www.plannedparenthood.org/health-center/california/upland/91786/upland-health-center-2283-90160>

Services: Abortion Services, Birth Control, General Health Care, HIV Testing, LGBT Services, Men's Health Care, Moring-After Pill (Emergency Contraception), Pregnancy Testing & Services, STD Testing, Treatment & Vaccines, Women's Health Care

Planned Parenthood: Victorville

15403 Park Ave. E.
Victorville, CA 92391

T: (760) 245-9500

E: N/A

W: <https://www.plannedparenthood.org/health-center/california/victorville/92391/victorville-health-center-4082-90160>

Services: Abortion Services, Birth Control, General Health Care, HIV Testing, LGBT Services, Men's Health Care, Moring-After Pill (Emergency Contraception), Pregnancy Testing & Services, STD Testing, Treatment & Vaccines, Women's Health Care

Planned Parenthood: San Bernardino

3772 Tibbetts
Riverside, CA 92506

T: 1-888-743-7526

E: N/A

W: <https://www.plannedparenthood.org/health-center/california/riverside/92506/riverside-health-center-2187-90110>

Services: Abortion Services, Birth Control, General Health Care, HIV Testing, Men's Health Care, Moring-After Pill (Emergency Contraception), Pregnancy Testing & Services, STD Testing, Treatment & Vaccines, Women's Health Care

Planned Parenthood: Moreno Valley Center

12900 Frederick Street, Suite C
Moreno Valley, CA 92553

T: 1-888-743-7526

E: N/A

W: <https://www.plannedparenthood.org/health-center/california/moreno-valley/92553/moreno-valley-center-2188-90110>

Services: Abortion Services, Birth Control, General Health Care, HIV Testing, Men's Health Care, Moring-After Pill (Emergency Contraception), Pregnancy Testing & Services, STD Testing, Treatment & Vaccines, Women's Health Care

County of San Bernardino Department of Public Health

800 E Lugonia Ave F
Redlands, CA 92374

T: 1-800-722-4777

E: N/A

W: http://www.sbcounty.gov/dph/publichealth/ph_divisions/public_health_clinics/public_health_clinics_redlands.asp

Services: Reproductive Health/STD Services, Immunizations

Equality Inland Empire

T: N/A

E: equalityinlandempire@yahoo.com

W: <https://www.facebook.com/equalityinlandempire/>

Services: Online LGBTQ Community Network that Promotes LGBTQ Events and Organizations throughout the Inland Empire

In the Larger Southern California Region

LOS ANGELES LGBT CENTER

McDonald/Wright Building

1625 N. Schrader Boulevard
Los Angeles, CA 90028-6213

T: (323) 993-7400

E: Department Specific

W: <https://lalgbtcenter.org/about-the-center/contact-us>

Services: Physical and Mental Health Services, STOP Domestic Violence

The Village at Ed Gould Plaza

1125 N. McCadden Place
Los Angeles, CA 90038

T: (323) 993-7400

E: Department Specific

W: <https://lalgbtcenter.org/about-the-center/contact-us>

Services: (AIDS/LifeCycle, Conversation Groups, Leadership, Room/Facility Rentals, Senior Services, Volunteering)

Youth Center on Highland

1220 N. Highland Ave.
Los Angeles, CA 90038

T: (323) 860-2280

E: Department Specific

W: <https://lalgbtcenter.org/about-the-center/contact-us>

Services: Addiction Recovery Services, Clothing, Counseling and Social Services, Computer Center, Emergency Overnight Beds, Employment Assistance, Food, GED Program, HIV and STD Testing, Showers

Los Angeles LGBT Center-WeHo

**8745 Santa Monica Blvd., 2nd Floor
West Hollywood, CA 90069**

T: (323) 993-7440

E: Department Specific

W: <https://lalgbtcenter.org/about-the-center/contact-us>

Services: **HIV and STD Testing, STD Treatment, HIV Prevention Medication [PreP and PEP], Condoms**

Highland Annex

**1220 N. Highland Avenue
Los Angeles, CA 90038**

T: (323) 993-7400

E: Department Specific

W: <https://lalgbtcenter.org/about-the-center/contact-us>

Services: **Hate Crime Victim Assistance, Legal Services, LifeWorks, RISE-Foster Youth Services, Transgender Economic Empowerment, Children, Family, and Youth Services)**

Mi Centro

**553 S. Clarence St.
Los Angeles, CA 90033**

T: 323-993-7604

E: gdiaz@lgbtcenter.org

W: <https://lgbtcenter.org/about-the-center/contact-us>

Services: **Legal and Immigration Services, Public Policy and Community Building, Senior Services, Transgender Support Services**

The LGBT Community Center of the Desert

1301 North Palm Canyon Dr, 3rd Floor

Palm Springs, CA 92262

T: 760.416.7790

E: info@thecenterps.org

W: <https://www.thecenterps.org>

Services: Mental Health Clinic, Wellness Programs, Support Groups, Education, Social, Community Food Bank, Women Solidarity Programming, Trans Support Programming and Services, Youth Suicide Prevention and Anti-Bullying

Lambda Legal

4221 Wilshire Blvd #280

Los Angeles, CA 90010

T: (213) 382-7600

E: Department Specific

W: <http://www.lambdalegal.org>

Services: Know Your Rights Legal Help Desk, Cases, Publications and Resources, Legal Advocacy

Trevor Project

PO Box 69232

West Hollywood, CA 90069

T: (310) 271-8845

E: info@thetrevorproject.org

W: <http://www.thetrevorproject.org>

Help Line: 1-888-4887386

Help Online/Texting: <http://www.thetrevorproject.org/pages/get-help-now>

Services: LGBTQ Suicide Prevention, Hotline Assistance, Online Emergency Assistance

GLAAD

5455 Wilshire Blvd # 1500
Los Angeles, CA 90036

T: (323) 933-2240
E: Department Specific
W: <http://www.glaad.org>

Services: Media Support. Annual LGBTQ Reports, Together Campaign

Gay, Lesbian, & Straight Education Network (GLSEN)

GLSEN Los Angeles
PO Box 641504
Los Angeles, CA 90064

T: (212) 727-0135
E: losangeles@chapters.glsen.org
W: <https://www.glsen.org>

Services: Support for LGBTQ Students, LGBTQ Student Programs, Educator and Education Resources, Reports and Research about LGBTQ Students.