



The New Black

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Using this Guide



Community Cinema is a rare public forum: a space for people to gather who are connected by a love of stories, and a belief in their power to change the world. This discussion guide is designed as a tool to facilitate dialogue, and deepen understanding of the complex issues in the film *The New Black*. It is also an invitation to not only sit back and enjoy the show – but to step up and take action. This guide is not meant to be a comprehensive primer on a given topic. Rather, it provides important context, and raises thought provoking questions to encourage viewers to think more deeply. We provide suggestions for areas to explore in panel discussions, in the classroom, in communities, and online. We also provide valuable resources, and connections to organizations on the ground that are fighting to make a difference.

For information about the program, visit www.communitycinema.org



From the Filmmaker

In many ways, *The New Black* was the result of my inability to square with the notion of civil rights as a zero-sum game proposition and my refusal to see marriage equality and African American civil rights as competing struggles.



I started thinking about the film in November 2008, on the night of the presidential election. The months leading up to that night were intensely emotional for many Americans, especially African Americans. The idea of a black president was one many of us had routinely dismissed as something that would not happen in our lifetimes. At the same time, marriage equality was on the ballot in California in the form of Proposition 8. As the night progressed it became clear that the right for same-sex couples to marry—which had recently been granted by the California courts—was going to be taken away.

The euphoria that many felt about Barack Obama's election was countered by dismay and anger over the loss of marriage equality. Almost immediately, an erroneous CNN exit poll laid the blame for the passage of Proposition 8 squarely at the feet of California's black voters, and by extrapolation, the African American community in general. Despite studies finding the reported polling numbers were grossly exaggerated (http://www.thetaskforce.org/press/releases/pr_1_06_09), and the fact that black Californians—who made up just 7 percent of the state's voting population—simply lacked the numbers to affect the bill's outcome, the stereotype of black homophobia quickly became a key talking point in the national narrative.

In the days following the vote, I heard some "mainstream" gay commentators and activists declare that the black community was notoriously homophobic and now that civil rights had been achieved for us, we wanted to take away other people's rights. There were also reports of racist epithets being hurled at black participants in gay rights rallies that took place after the election. On the other side, some African Americans dismissed or ignored homophobia that was indeed real in our community, while others took offense at attempts to equate the black civil rights movement and the gay rights movement.

As a member of both the gay and African American communities, it was a disturbing and disheartening turn of events—a low point in the struggle for civil rights for all.

I decided to make a documentary about why these two freedom struggles were continually coming into conflict.

For more than three years, I talked to African Americans on both sides of the marriage equality divide to learn how the issue was being debated and understood in the community. It quickly became clear that the historic role of the black church as a safe haven from racism and oppression could not be underestimated, and that understanding and acknowledging the role of right-wing Christian organizations—who were cynically exploiting homophobia in the black church by funneling money into antigay campaigns—was also key.

But perhaps most importantly, I realized, the issue of gay rights in the black community is in many ways a fight over the African American family, which has been a contested space since the time of slavery. Marriage is not just about marriage for black people—it's also about how blacks have become accepted as legitimate participants in American society. The gay marriage question—which in the African American community is closely tied to traditions around faith and family—has instigated a conversation in our churches, our houses, our neighborhoods, and at the ballot box.

At its heart, *The New Black* is a film about getting beyond scapegoating and stereotyping. We're at a historic moment in which LGBT issues are at the forefront of the national debate. On the heels of the Supreme Court's 2013 decisions to defang both the primary hindrance to national recognition of gay marriage, the Defense of Marriage Act (DOMA), and the greatest gain of the African American civil rights movement of the 1960s, the Voting Rights Act, the need for a national conversation around the intersection between gay rights and racial justice is more urgent than ever. I hope that *The New Black* will bring many new audiences to the issue of achieving civil rights for all, give much-needed visibility to African American LGBT people, and drive conversation and build bridges across diverse audiences and communities—from the black, to the gay, to the faith-based, and the general public as well.

—Yoruba Richen, Director of *The New Black*



The Film

The New Black tells the story of how African American communities are grappling with LGBT rights issues in light of the recent same-sex marriage movement and the fight over civil rights. The film documents activists, families, and clergy on both sides of the campaign to legalize same-sex marriage and examines homophobia in the black community's institutional pillar—the black church. It also reveals the strategy of some Christian activist groups of exploiting this phenomenon in order to pursue a political agenda that opposes LGBT rights.

Threaded throughout the film is the story of the historic fight to legalize same-sex marriage in Maryland—Question 6 on the ballot in the 2012 election. Representing the pro-same-sex marriage side are organizations such as the National Black Justice Coalition (NBJC) and the Human Rights Campaign (HRC), along with several black church leaders who support the legalization of same-sex marriage. Working to defeat the question are the Maryland Marriage Alliance (with support from the National Organization for Marriage), which had spearheaded a petition drive to put the question on the ballot, and a group of black pastors.

In the Maryland election, the LGBT community labors under the shadow of the passage of California's Proposition 8, denying same-sex marriage rights in that state. Although the role of black voters in the passage of Proposition 8 has been debunked, some LGBT rights advocates nevertheless have learned to reach out to black communities, whose members don't necessarily see LGBT rights as a civil rights issue. A family party at the home of NBJC leader Sharon Lettman-Hicks illustrates the split among African Americans on LGBT rights, as family members express their strongly held beliefs about homosexuality.

Commentary from clergy provides the church's perspective on both sides of this divisive issue and puts it into the historical context of slavery and its degrading effects on the black family. While the black church and the larger black community are typically regarded as homophobic, a look behind the scenes reveals that LGBT members play significant roles in the church

and that many families are grappling with the fact that some of their loved ones are gay.

The topic of sexuality has traditionally been taboo in African American culture, not unlike American culture more generally—despite the hypersexuality that saturates the public sphere. Perhaps because issues of sexuality are so easily used to shame women, and because African American women have been particularly targeted throughout U.S. history, black women often acknowledge that sexuality needs to be discussed in a healthy, constructive manner. Black women's prominence in *The New Black* honors their initiative in encouraging more complex conversations that benefit the entire community. Contributing to these ongoing discussions, *The New Black* takes a broad look—from church pews to the kitchen table—at sexual orientation, homophobia, and same-sex marriage among African Americans and explores the many ways attitudes are shifting and evolving.

Selected Individuals from the Film



Sharon Lettman-Hicks
Executive Director and CEO,
the National Black Justice
Coalition



Karess Taylor-Hughes
Field organizer,
Equality Maryland and the
Human Rights Campaign



Pastor Derek McCoy
President, the Maryland Family
Alliance and the Maryland
Family Council



Rev. Delman Coates
Pastor, Mount Ennon Baptist
Church, Clinton, Maryland



Anthony Charles Williams II
Former gospel singer known
as Tonéx; Currently a singer,
songwriter, actor, multi-
instrumentalist, rapper, dancer,
and producer



Samantha Master
Student activist



Bishop Yvette Flunder
Founder and senior pastor,
City of Refuge United Church
of Christ



Background Information

California's Proposition 8

Proposition 8 was a measure on the California state ballot in the November 2008 election. It called for amending the California Constitution to state that "only marriage between a man and a woman is valid or recognized in California." With strong support from churches—especially the Catholic and the Mormon churches—as well as from religious leaders and advocacy groups, the measure passed with support from 52 percent of voters.

In an election where black people came out in large numbers to vote for Barack Obama, those voters were blamed for Proposition 8's success. Many LGBT individuals and other activists opposed to the measure assumed that black people especially saw the issue in terms of civil rights and had voted against it. Although exit polls reported that 70 percent of African Americans voted in favor of the proposition, many reports point out that religion rather than race was a common denominator among Proposition 8 supporters. Also, exit polls reported that African Americans represented only 10 percent of the total voting population. Other surveys conducted reported even lower percentages regarding blacks' support for the ballot measure and their share of the voting population. Furthermore, a report analyzing survey data found that "support for Proposition 8 split most sharply along the lines of age, religiosity, and political views."

Footnote: In 2013, the U.S. Supreme Court ruled in *Hollingsworth v. Perry* that California's Proposition 8, which amended the state constitution to prohibit same-sex couples from marrying, violates the U.S. Constitution.

Sources:

- » <http://www.huffingtonpost.com/tag/black-voters-proposition-8>
- » <http://www.sfgate.com/politics/article/Black-support-for-Prop-8-called-exaggeration-3177138.php>
- » <http://www.cnn.com/ELECTION/2008/results/polls/#val=CAI01p1>
- » <http://www.haasjr.org/sites/default/files/Proposition8Study.pdf>

LGBT Issues and the Black Church

Black churches have served both as a communal gathering place and the cultural cornerstone of black communities, as well as a space of resistance and refuge against racism and discrimination. From its earliest days, the black church played a key role in black liberation, hosting abolitionist meetings, providing safe houses for runaway slaves, and giving slaves a place to clandestinely acquire the illegal skill of literacy. Religion itself offered black Americans solace and strength against virulent racism and injustice beyond the church walls. In Reconstruction and beyond, when African Americans were denied access to mainstream American institutions and organizations, black churches housed schools and served as the social, political, artistic, business, and spiritual epicenters of African American communities. During the civil rights movement of the 1960s, churches and black activist clergy played a key role in organizing and supporting the grassroots campaigns that led to some of the movement's most historic victories. Civil rights leaders such as Rev. Ralph Abernathy, Rev. Dr. Martin Luther King, Jr., Rev. Fred Shuttlesworth, and Rev. Abraham Woods all rose to prominence from pulpits in local black houses of worship.

Adapted from <http://www.newblackfilm.com/screenings/film-discussion-guides/>

While they continue to play an important role in African American communities, many churches have found themselves at the center of controversy over the fight for LGBT rights. Amid accusations of homophobia, some churches struggle to maintain their traditional teachings against homosexuality. At the same time, some often quietly accept that there are many LGBT church members. Many LGBT rights activists condemn some churches' hypocrisy and "don't ask, don't tell" attitudes regarding LGBT members. Other churches are "welcoming and affirming," "open and affirming," or "reconciling," which means they openly accept and include LGBT members. In many traditional black churches, LGBT mem-

bers who are open about their sexual orientation are ostracized. Rather than risk being shut out, some LGBT black people keep their sexuality a secret, suppressing one part of their identity in order to maintain their spiritual and religious connections.

Sources:

- » <http://www.npr.org/2012/05/22/153282066/blacks-gays-and-the-church-a-complex-relationship>
- » <http://caps.ucsf.edu/factsheets/black-gay-men-and-the-church/>

Homophobia in Black Communities

Homophobia is not at all unique to black communities, but understanding the widespread phenomenon of homophobia within an African American context requires considering specific historical pressures. There appear to be three main issues, with roots in slavery, which are closely tied together:

The influence of the traditional black church. Churches exert a strong influence as moral authority, at the same time affirming the individual's sense of worth against the demeaning effects of the larger society. Church teachings often hold that homosexuality is a sin, that it is immoral, and that it goes against the teachings of the Bible. According to these beliefs, homosexuality is a choice, something the individual has control over, and those who practice it are choosing a sinful path. Many individuals have criticized churches that reinforce homosexuality as a sin, but do not treat other acts the Bible regards as sinful in the same way.

The importance of masculinity. Because early citizenship was defined as "manhood rights," slavery deliberately emasculated black men. After the emancipation of African Americans from slavery,

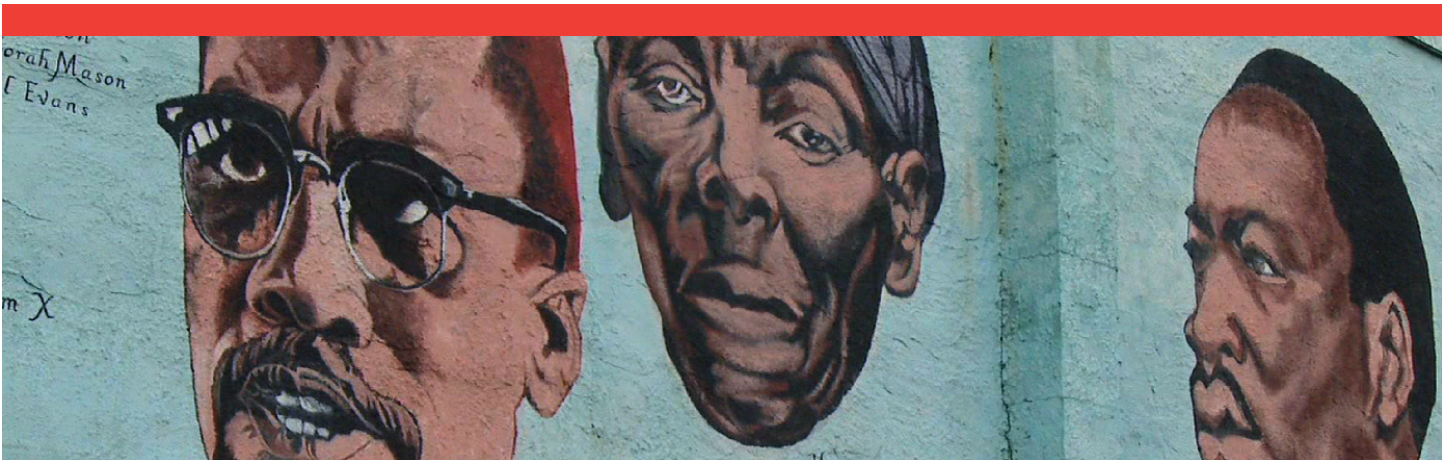
and ever since, black men have worked to assert a manhood (and citizenship) that would be recognized and respected in a patriarchal society that values masculinity and assumes that male leadership is natural and right. In the context of American patriarchy, clearly defined gender roles are part of the religious beliefs that man and woman were designed by God to complement one another in marriage, and that sexual behavior that is not productive and fruitful is wrong.

The role of the family. The family occupies a central place in black culture. Under slavery, husbands and wives and whole families were separated, so the system relied on disregarding black family ties for the convenience and profit of whites. At least since the emancipation of African Americans from slavery, U.S. culture has commonly placed the nuclear family on a pedestal while often representing African American communities as having little interest in creating stable homes. Especially because churches helped separated families during and after slavery, and because slavery stole from African Americans the freedom to recognize and respect their traditional family configurations, many believe that prizing the nuclear family is the best way to honor the race's struggle. This historically inflected belief can intensify what many religious institutions declare – that "natural" procreation is the cornerstone of the family – so homosexuality is deemed detrimental to family life.

Sources:

- » <http://thegrio.com/2012/05/21/the-historic-roots-of-homophobia-in-black-america/>
- » Ward, E. "Homophobia, hypermasculinity and the US black church." *Culture, Health & Sexuality* 7, no. 5 (2005): 493-504.
- » <http://www.blacklightonline.com/phobia.html>





Civil Rights and the LGBT Community

Some members of the LGBT community have positioned LGBT rights as a civil rights issue, using the black civil rights movement as their model. According to some supporters of this approach, “gay is the new black,” meaning that the struggle for LGBT rights is similar to what blacks have gone through to gain equality. Many African Americans object to what they see as a co-opting of the civil rights movement, while others see the fight for LGBT rights as part of a broader struggle for equality that includes blacks, women, LGBT individuals, and other marginalized groups.

Some people who are opposed to putting LGBT rights under the civil rights umbrella say that the issues for black people and LGBT people are different. Many feel that LGBT people have not been subject to the same intense systematic discrimination as blacks. Some believe the issue for LGBT people is a matter of culture and choice, not the struggle of an oppressed minority based solely on traits from birth. There is a fear that acknowledging LGBT rights as a civil rights issue diminishes the black civil rights movement. Some also believe that much of the rhetoric that frames LGBT rights as civil rights implies post-racial conditions and fails to acknowledge the continued oppression that black people face.

Some people who see LGBT rights as civil rights emphasize that it’s an issue of equality and equal protection under the law. The perception is that both African Americans and the LGBT community have been (and continue to be) targeted because of who they are. Many leaders who have fought against discrimination based on race and color believe that the same hatred and bigotry is at work when it comes to sexual orientation. There is a sentiment that all movements for equal rights share tactics and techniques, and black people should be proud of creating a model and leading the way in the fight for civil rights.

Sources:

- » Robinson, R. “Marriage Equality and Post-Racialism.” *Williams Institute of the UCLA School of Law* 61, no. 3 (2014).

What Do the Numbers Tell Us?

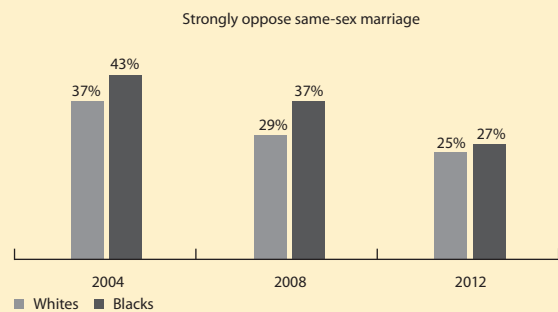
LGBT Identification

A 2012 Gallup poll asked more than 120,000 U.S. adults if they personally identify as lesbian, gay, bisexual, or transgender. The percentages responding “yes” were:

African Americans : 4.6% Asians : 4.3%
 Hispanics: 4% Whites : 3.2%

Same-Sex Marriage

A national survey, also done in 2012, by the Pew Research Center for the People & the Press showed broad declines in opposition to same-sex marriage among major demographic groups since 2004. The results show that the gap between blacks and whites has narrowed significantly.



Where Is Same-Sex Marriage Legal?

Same-sex marriage is legal in 17 states plus the District of Columbia (as of February 2014). The states are California, Connecticut, Delaware, Hawaii, Illinois, Iowa, Maine, Maryland, Massachusetts, Minnesota, New Hampshire, New Jersey, New Mexico, New York, Rhode Island, Vermont, and Washington.

Sources

- » <http://www.gallup.com/poll/158066/special-report-adults-identify-lgbt.aspx>
- » <http://www.people-press.org/2012/04/25/more-support-for-gun-rights-gay-marriage-than-in-2008-or-2004/>
- » <http://www.freedomtommory.org/states/>

Same-Sex Marriage Debates Within the LGBT Community

Same-sex marriage can also be a contested issue even within the LGBT community. Some are opposed to the politics of same-sex marriage, arguing that it reinforces a narrow and conservative notion of inclusivity. Others criticize the amount of attention same-sex marriage receives, and perceive it as an issue that mainly benefits an already privileged sector of the LGBT community. Some instead urge a shift in focus to other issues that they consider more urgent, such as access to health care, employment discrimination, citizenship, homelessness, rights and resources for single-parent and alternative household configurations, and more.

Source

- » <http://www.beyondmarriage.org/>
- » <http://urbanhabitat.org/node/5822>

Black and LGBT: The Importance of Intersectionality

Oftentimes, black LGBT people are rendered invisible. Discussions about LGBT equality frequently fail to acknowledge the existence of LGBT people of color, while conversations in communities of color often silence the voices of people living at the intersection of racial justice and LGBT equality. Not only do people of color who are part of the LGBT community have to face constant stigma and discrimination for their sexual orientation, they must also overcome the challenges that are part of being a person of color, even within the LGBT community itself.

When it comes to issues such as poverty, homelessness, and anti-LGBT violence and bullying, reports show that black LGBT people and their families are disproportionately more vulnerable than their white counterparts. Yet the mainstream face of the LGBT movement hardly reflects this. For black LGBT people, homophobia is typically accompanied by racism, sexism, and many other layers of oppression. Rather than considering only a single aspect of one's identity, the term *intersectionality* highlights the impact of multiple identity categories on an individual's experiences (e.g., race, nationality, sex, gender identity, class, ability, sexuality, religious affiliation, etc.).

Intersectionality reveals that simultaneous systems of discrimination contribute to social inequality. Many black transgender people, for instance, live in extreme poverty, with 34 percent reporting a household income of less than \$10,000 per year. This is more than twice the rate for transgender people of all races (15 percent), four times the general black population rate (9 percent),

and eight times the general U.S. population rate (4 percent). When it comes to youth, more than 80 percent of LGBT students of color reported hearing the word *gay* used in a negative way often or frequently in school. More than half of African American LGBT students (51 percent) reported also being verbally harassed because of their race or ethnicity.

Despite being historically marginalized and overlooked, black LGBT people have forged a vital existence for themselves and their loved ones. They have also helped weave the intricate fabric of this nation – black history and American history alike. In 2013, President Obama awarded the highest civilian honor, the Presidential Medal of Freedom, to Bayard Rustin, openly gay advisor to Rev. Dr. Martin Luther King, Jr., and chief architect of the historic 1963 March on Washington. See the Resources section on page 14 for lists of other prominent black LGBT leaders and role models.

Adapted from <http://www.newblackfilm.com/screenings/film-discussion-guides/>

Sources:

- » <http://nbjc.org/sites/default/files/trans-adjustment-web.pdf>
- » <http://www.glsen.org/sites/default/files/Shared%20Differences.pdf>
- » http://www.avp.org/storage/documents/ncavp_2012_hvreport_final.pdf



Topics and Issues Relevant to *The New Black*

A screening of *The New Black* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

Same-sex marriage

LGBT issues and black communities

Race and racism within the LGBT community

Homophobia

Religious teachings about homosexuality

The historic role of the black church

Legislative initiatives on same-sex marriage

Same-sex marriage as a civil rights issue

LGBT activism around issues other than same-sex marriage

Gender roles in black culture

Black women's leadership

Thinking More Deeply

1. Why do some people feel that same-sex marriage is a threat to marriage? In what way might it be seen as a threat?
2. Is there such a thing as a "gay lifestyle"? Where does that idea come from? Is there such a thing as a "straight lifestyle"?
3. With regard to marriage, can the law of the state and the perceived law of the church co-exist? How can the two be reconciled in cases where one allows same-sex marriage and the other doesn't?
4. What impact might the acceptance of LGBT members in the black church have on its different members and leaders?
5. Is civil rights only a black issue? Why do you think some African Americans are opposed to considering LGBT rights as a civil rights issue?
6. Pastor K.Z. Smith, one of the church leaders who speaks on camera in the film, says that LGBT people are trying to be the new minority and put blacks on the back of the bus again. What does he mean? Why would blacks be on the "back of the bus" again?
7. What do you think it would take to develop a more united LGBT rights movement that is inclusive of all racial groups?
8. In the film, Karess Taylor-Hughes, a field organizer for Equality Maryland and the Human Rights Campaign, is shown leading a meeting and working to get out the vote for Question 6 in Maryland. How would you describe her leadership style? What makes her an effective leader?
9. There is a scene toward the end of the film in Baltimore leading up to the vote on Question 6, where we see the intersection of individuals working in different movements, including Sharon Lettman-Hicks (National Black Justice Coalition), Pastor Derek McCoy (Maryland Family Alliance and Maryland Family Council), and Samantha Master and Karess Taylor-Hughes (Human Rights Campaign and Equality Maryland). What does each individual and their associated organization(s) have at stake in the results of the vote? What would a vote in favor of Question 6 mean to each? What would a vote against Question 6 mean to each?
10. Having a personal relationship (close friend or family member) with someone who is LGBT often has a positive effect on a person's attitude toward LGBT people and LGBT rights. How can the LGBT community leverage this phenomenon to advance LGBT rights?
11. In the film, right before the results are released for the vote on Question 6 in Maryland, Taylor-Hughes says, "Even if we win, we're not going to stop. We're going to keep pushing for adoption laws, we're going to start pushing for more antidiscrimination laws. No matter what, win or lose, it's not over." What other issues and rights beyond same-sex marriage are important for achieving LGBT equality?

Suggestions for Action

1. Arrange a screening of *The New Black* in your community and invite members of the black, LGBT, and faith-based communities to engage in conversation with each other. Afterward, keep the conversation going on social media by using the hashtag #NewBlackDoc.
Visit <http://www.newblackfilm.com/> for more information.
2. Be informed and find out about your state's position on same-sex marriage.
3. If you're a member of a congregation, talk to others in your congregation about ways you can start a dialogue about having LGBT members. The Institute for Welcoming Resources (<http://welcomingresources.org/>) provides information and resources to contribute to these conversations.
4. Learn about the National Black Justice Coalition (NJBC), an organization working to end racism and homophobia. For information on how you can be involved in their initiatives, go to <http://www.nbjc.org/get-involved>.
5. Work with the Human Rights Campaign (HRC) to amplify the voice and visibility of the LGBT community. The HRC website lists numerous ways to become involved on the local level. For specific information, go to <http://www.hrc.org/support/ways-to-get-involved>.
6. Think about how issues of race intersect with LGBT rights issues, especially if you consider yourself a member of the LGBT community. Organizations such as the National Gay and Lesbian Task Force and GLAAD have resources to aid in this dialogue; for example, see http://www.thetaskforce.org/issues/racial_and_economic_justice and <http://www.glaad.org/issues/people-color>.

For additional outreach ideas, visit <http://www.communitycinema.org>, the website of the Independent Television Service (ITVS). For local information, check the website of your PBS station.



Glossary of Terms

ally: A person who is a member of a dominant group who works to end oppression in his or her own personal and professional life by supporting and advocating for an oppressed population.

bisexual (also bi): An individual who is physically, romantically, and/or emotionally attracted to men and women. Bisexuals need not have had sexual experience with both men and women; in fact, they need not have had any sexual experience at all to identify as bisexual.

cisgender: A person whose gender identity and expression matches the gender typically associated with their biological sex. For example: a female who identifies as a woman.

civil union: State-based relationship recognition for gay and lesbian couples that offers some or all of the state (though none of the federal) rights, protections, and responsibilities of marriage.

closeted: A person who is not open about his or her sexual orientation.

coming out: A lifelong process of self-acceptance. People forge a lesbian, gay, bisexual, or transgender identity, first acknowledging it themselves and then possibly revealing it to others. Publicly identifying one's orientation or gender identity may or may not be part of coming out.

gay: The adjective used to describe people whose enduring physical, romantic, and/or emotional attractions are to people of the same sex (e.g., gay man, gay people). In contemporary contexts, *lesbian* (noun or adjective) is often a preferred term for women. Avoid identifying gay people as *homosexuals*, an outdated term considered derogatory and offensive to many lesbian and gay people.

gender expression: The ways in which people externally communicate their gender identity to others through behavior, clothing, hairstyle, voice, and by emphasizing, de-emphasizing, or changing their body's characteristics. Gender expression is not necessarily an indication of sexual orientation.

gender identity: The sense of "being" male or "being" female. For some people, gender identity is in accord with physical anatomy. For transgender people, gender identity may differ from physical anatomy or expected social roles. It is important to note that gender identity, biological sex, and sexual orientation are not necessarily linked.

heterosexual: An adjective used to describe people whose enduring physical, romantic, and/or emotional attraction is to people of the opposite sex. Also *straight*.

homosexual: Outdated clinical term considered derogatory and offensive by many gay and lesbian people. The Associated Press, *The New York Times*, and *The Washington Post* restrict usage of the term. *Gay* and *lesbian* are more acceptable terms to describe those who are attracted to people of the same sex.

homophobia: Fear of lesbians and gay men. Prejudice is usually a more accurate description of hatred or antipathy toward LGBT people.

intersectionality: An analytical approach that seeks to examine the complex ways in which various socially and culturally constructed categories interact on multiple levels to manifest themselves as inequality in society. Intersectionality holds that the classical models of oppression within society, such as those based on race/ethnicity, gender, religion, nationality, sexual orientation, class, or ability, do not act independently of one another. Instead, these forms of oppression interrelate, creating a system of oppression that reflects the "intersection" of multiple forms of discrimination.

lesbian: A woman whose enduring physical, romantic, and/or emotional attraction is to other women. Some lesbians may prefer to identify as *gay* (adjective) or as *gay women*. Avoid identifying lesbians as *homosexuals*, a derogatory term.

LGBT (also GLBT): Acronym for "lesbian, gay, bisexual, and transgender." LGBT and GLBT are often used because they are more inclusive of the diversity of the community. Care should be taken to ensure that audiences are not confused by their use.

(continues on next page)

Glossary of Terms (cont.)

lifestyle: Inaccurate term used by antigay extremists to denigrate lesbian, gay, bisexual, and transgender lives. As there is no one straight lifestyle, there is no one lesbian, gay, bisexual, or transgender lifestyle.

outing: The act of publicly declaring (sometimes based on rumor and/or speculation) or revealing another person's sexual orientation or gender identity without that person's consent. Considered inappropriate by a large portion of the LGBT community.

people of color (PoC): A catch-all term for all nonwhite people or people not of predominantly European ancestry.

queer: Traditionally a pejorative term, *queer* has been appropriated by some LGBT people to describe themselves. However, it is not universally accepted within the LGBT community and should be avoided unless quoting or describing someone who self-identifies that way.

same gender loving (SGL): A term coined for African American use by activist Cleo Manago, this is a description for lesbian, gay, and bisexual people, particularly in the African American community. It emerged in the early 1990s as a black, culturally affirming LGBT identity.

sexual orientation (also orientation): The scientifically accurate term for an individual's enduring physical, romantic, and/or emotional attraction to members of the same and/or opposite sex, including lesbian, gay, bisexual, and heterosexual (straight) orientations. Avoid the offensive term *sexual preference*, which is used to suggest that being gay or lesbian is voluntary and therefore "curable."

transgender (also trans or trans*): An umbrella term (adjective) for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. The term may include but is not limited to: transsexuals, cross-dressers, and other gender-variant people. Transgender people may identify as female-to-male (FTM) or male-to-female (MTF). Use the descriptive term (*transgender*, *transsexual*, *cross-dresser*, *FTM*, or *MTF*) preferred by the individual. Transgender people may or may not decide to alter their bodies hormonally and/or surgically. Some individuals prefer the terms *trans* and/or *trans** as more inclusive and fluid umbrella terms.

Adapted from <http://www.newblackfilm.com/screenings/film-discussion-guides/>

Sources:

- » <https://www.glaad.org/reference>
- » <http://internationalspectrum.umich.edu/life/definitions>
- » <http://gcorr.org/resources/glossary-terms-new-conversations>

Resources

Note: Each resource's description is primarily adapted from language provided on the organization's website.

<http://www.newblackfilm.com/> – This is the website for the film *The New Black*.

Church-Related / Spirituality

<http://www.operationrebirth.com/>

Operation: Rebirth provides resources that assist black gays and lesbians with reclaiming their religion and spirituality.

<http://www.manyvoices.org/>

Many Voices is a black church movement for gay and transgender justice.

<http://www.radicallyinclusive.com/>

The Fellowship of Affirming Ministries is a coalition of Christian churches and ministries that recognize the need for networking, accountability, fellowship, and resource facilitation. Founded in 2000 by Rev. Dr. Yvette Flunder, the overriding purpose of The Fellowship is to support religious teachers and laity in moving toward a theology of radical inclusivity, reaching to the furthest margins of society to serve all in need without prejudice and discrimination.

<http://www.pbs.org/independentlens/love-free-or-die/lgbt-religious-organizations.html>

This webpage provides a list of LGBT religious organizations.

<http://www.auburnseminary.org/>

Auburn Theological Seminary equips bold and resilient leaders—religious and secular, women and men, adults and teens—with the tools and resources they need for a complex, multifaith world.

<http://www.awab.org/find-a-church.html>

This section of the website of the Association of Welcoming & Affirming Baptists links to a national directory of Welcoming and Affirming Baptist congregations.

<http://www.chicagowelcomingchurches.org/resources.php>

This section of the website of the Chicago Coalition of Welcoming Churches offers an aggregated list of resources to facilitate a paradigm shift in multiple denominations.

http://theoasis.dioceseofnewark.org/resources_welcoming.htm

This section of the website for The Oasis, The LGBT Ministry of the Episcopal Diocese of Newark, offers a national directory of Welcoming Episcopal congregations.

<http://mccchurch.org/overview/ourchurches/find-a-church/>

This section of the website of the Metropolitan Community Churches (MCC) offers national and international directories of their churches. MCC has been at the vanguard of civil and human

rights movements by addressing important issues such as racism, sexism, homophobia, ageism, and other forms of oppression.

<http://www.ucc.org/lgbt/ona.html>

This section of the website of the United Church of Christ (UCC) offers a national directory of Open and Affirming Churches in the UCC, as well as related resources.

<http://www.uua.org/lgbtq/welcoming/186068.shtml>

This section of the website of the Unitarian Universalist Association offers resources and a national directory of Welcoming Congregations.

<http://www.gaychurch.org/>

GayChurch.org is a website dedicated to ministering to the Lesbian, Gay, Bisexual, and Transgender (LGBT) Christian community and friends of their community. It features the largest Welcoming and Affirming Church Directory in the world.

<http://www.believeoutloud.com/take-action/find-your-community>

This section of the Believe Out Loud website offers a national directory of Welcoming congregations across denominations.

The following interviews with two female church leaders explain the history and other background underlying homosexuality and black communities:

- Gathuo, Anne W. "Homosexuality and the Black Community, a Church Minister's Perspective: Interview with Rev. Irene Monroe." *Trotter Review* 16, no. 1 (2004): Article 4. http://scholarworks.umb.edu/cgi/viewcontent.cgi?article=1011&context=trotter_review
- Webster, Lisa. "Gay Black Church: An Interview with Bishop Yvette Flunder." *Religion Dispatches*, September 30, 2010. http://www.religiondispatches.org/archive/sexandgender/3435/gay_black_church%3A_an_interview_with_bishop_yvette_flunder

The following books explore issues of sexuality and the black church:

- *Sexuality and the Black Church: A Womanist Perspective* by Kelly Brown Douglas
- *Their Own Receive Them Not: African American Lesbians and Gays in Black Churches* by Horace L. Griffin

National Organizations

<http://www.nbjc.org/>

The National Black Justice Coalition (NBJC) is America's leading national Black LGBT civil rights organization. It is focused on federal public policy and leading Black families in strengthening the bonds and bridging the gaps between the movements for racial justice and LGBT equality. NBJC's mission is to end racism and homophobia.

<http://www.hrc.org/>

The largest civil rights organization working to achieve equality for lesbian, gay, bisexual, and transgender Americans, the Human Rights Campaign (HRC) mobilizes grassroots actions in diverse communities, invests strategically to elect fair-minded individuals to office, and educates the public about LGBT issues.

<http://www.freedomtomarry.org/>

Freedom to Marry is the campaign to win marriage nationwide through a strategy that includes winning the freedom to marry in more states, growing the national majority for marriage, and ending federal marriage discrimination.

Regional Organizations

<http://www.southernersonnewground.org>

Southerners On New Ground (SONG) is a regional Queer Liberation organization made up of people of color, immigrants, undocumented people, people with disabilities, and working class and rural and small town LGBTQ people in the South. SONG builds, sustains, and connects a southern regional base of LGBTQ people in order to transform the region through strategic projects and campaigns developed in response to the current conditions in these communities.

<http://www.alp.org>

Named after black, feminist, lesbian, and poet Audre Lorde, the Audre Lorde Project is a “Lesbian, Gay, Bisexual, Two Spirit, Trans and Gender Non Conforming People of Color center for community organizing, focusing on the New York City area.” Through mobilization, education, and capacity building, the project works for community wellness and progressive social and economic justice.

Personal Action

<http://www.friendsandfamilyplan.org>

The Friends & Family Plan is a powerful online tool, created by the documentary team behind the award-winning film *Love Free or Die*, that will help to have a conversation with someone who is conflicted about supporting LGBT equality because of their Christian convictions. The Friends & Family Plan will help you to discuss issues of love, sexuality, and gender in Christian terms with your conflicted loved one.

Media

<http://www.blacklightonline.com/>

Blacklight is an online publication focused on issues pertaining to black gay people.

<http://www.comingoutblack.com/>

Coming Out Black celebrates the lives of lesbian, gay, bisexual, transgender, in-the-life, and same-gender-loving people of African descent.

http://www.eyebony.com/news-views/page/1/gender_sexuality#axzz2vDH0V3we

Eyebony.com, the premiere online magazine destination for African American cultural insight, news, and perspective, offers a Gender and Sexuality section.

<http://elixher.com>

Elixher is an award-winning, GLAAD Media Award-nominated website and magazine. It is your go-to resource for all things empowering, thought-provoking, and pertinent to the black female queer community and experience.

<http://www.huffingtonpost.com/gay-voices/>

The “Gay Voices” section of *The Huffington Post* offers a platform to examine issues, explore culture, and join discussions on the latest lesbian, gay, bisexual, and transgender news that matters most to the LGBT community.

<http://nomoredownlow.tv/>

NoMoreDownLow.TV is a groundbreaking, one-of-a-kind lifestyle and entertainment series dedicated to dispelling myths and stereotypes about same-gender-loving people in the African American community.

Prominent LGBT African Americans: Past and Present

<https://www.glaad.org/publications/blackhistorymonthkit>

GLAAD’s Black History Month Toolkit has a section near the bottom devoted to “Famous and Notable LGBT African American People.”

<http://www.queerty.com/seven-lgbt-african-americans-who-changed-the-face-of-the-gay-community-20120201/>

This Queerty article is titled “Seven LGBT African Americans Who Changed the Face of the Gay Community.”

http://www.huffingtonpost.com/leyla-farah/black-gay-celebrities_b_1284795.html

This *Huffington Post* article is titled “Black LGBT Celebrities: 11 Living Legends.”

http://www.huffingtonpost.com/2014/02/08/prominent-black-lgbt-icons_n_4747530.html

This *Huffington Post* article is titled “Black History Month: 23 Prominent Black LGBT Icons.”

<http://www.youtube.com/watch?v=3qWdVqSFP3E>

This YouTube video from Coming Out Black is titled “50 Black Gay Men You Should Know.”

<http://www.autostraddle.com/100-black-lesbian-bisexual-queer-and-transgender-women-you-should-know-225375/>

This *Autostraddle* article is titled “100 LGBTQ Black Women You Should Know: The Epic Black History Month Megapost.”

<http://www.bet.com/news/national/photos/2011/06/who-s-who-in-the-black-lgbt-community.html#!061511-national-lgbt-wanda-sykes>

This photo gallery on the BET.com website is titled “Who’s Who in the Black LGBT Community.”

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