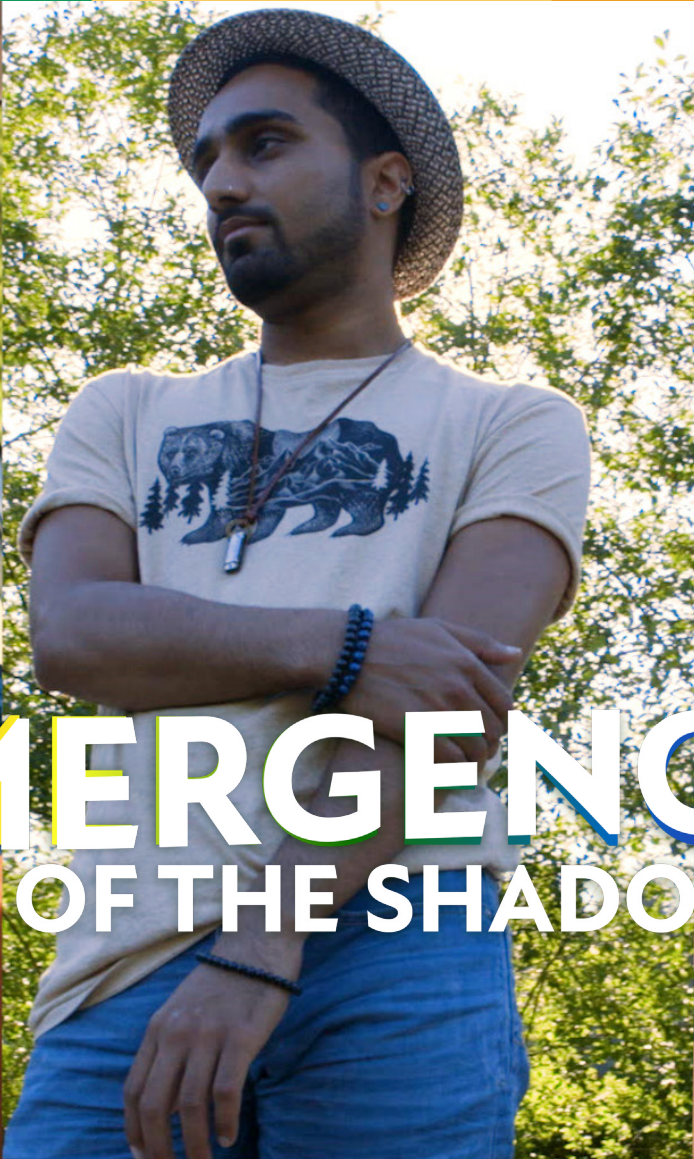




**EMERGENCY: OUT OF THE SHADOWS**

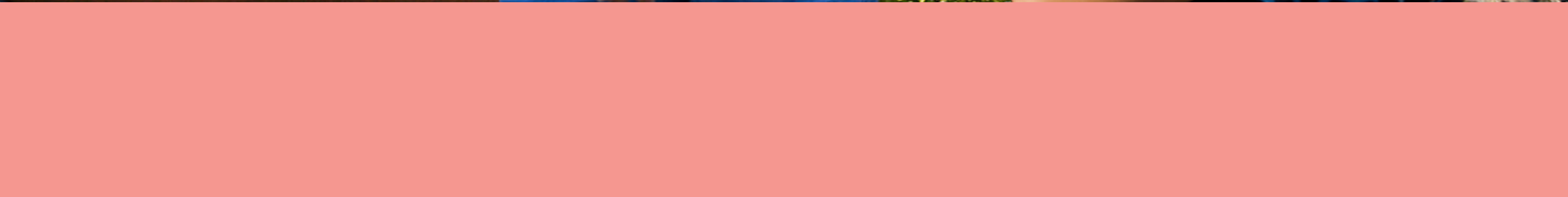
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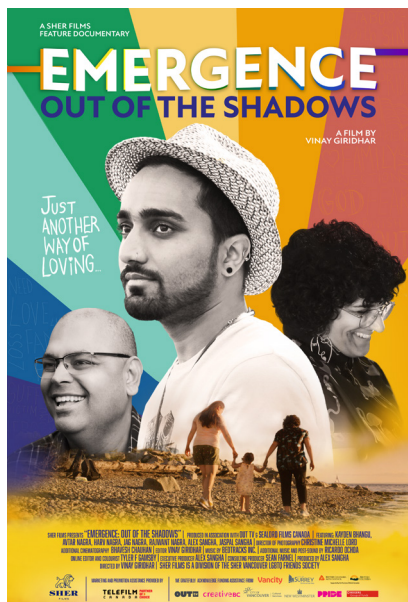
**Guide**



# EMERGENCE

OUT OF THE SHADOWS





# DISCUSSION GUIDE

**This guide can be used in pieces, over a longer period of time, and it's up to each educator, facilitator, or teacher to decide what works for the dynamics they are presenting in.**

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## ONE HOUR LESSONS

Each lesson needs about one hour if done in full.

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# INDIGENOUS LAND ACKNOWLEDGEMENT



**W**e cannot speak to issues of the queer experience without acknowledging the depth of Two-Spirit and LGBTQ+ roots in pre-settler colonial nations the world over. Recognizing that the authors of this guide are settlers on the unceded, unsundered and ancestral lands of the Kwantlen, Katzie, and Semiahmoo peoples is the bare minimum of what needs to be recognized.

Since time immemorial the gender non-binary, and spectrums of orientation and attraction were the norm. So much so that in many Indigenous communities, those who existed outside the binary

were held in high regard and seen as vital to the health of one's community.

With settler colonization and the zealous spirit of Christian conversion through missionary work, 2SLGBTQ+ folk faced waves of genocide, from assimilation to erasure that replaced the truly natural existence of spectrums with unnatural dangerous cis-heteronormative binary norms.

“Part of the work we can do as cis-heterosexual and queer individuals is to actively pursue uncolonization and return to a more natural way of being that includes non-binary and all individuals across the spectrum of expression and orientation.”

“We must emerge from the stereotypes that violate all humankind in forcing them to be what they are not. Our communities are suffering epidemic levels of mental health issues, physical violence, emotional distress



and spiritual imprisonment. This is partly due to the forced subscription to standards socially constructed to create power inequities and violent binaries.”

Let these stories and these dialogues guide us in their resilience and resistance towards a beautiful future where we emerge stronger, and ever more ourselves.

**Since the documentary is about South Asians and specifically Punjabi Sikhs, it is useful to mention that similar to the Indigenous communities, traditional South Asian culture also has a more fluid understanding of gender and orientation, which was criminalized under Section 377 in 1861 during British colonial rule.**

# 15+

**This film is intended for audiences 15 years of age and over, and specifically intended for students in Grades 10 to 12 and college and university.**

It is recommended that educators, facilitators, and teachers view the film prior to showing it to their students to determine if it is suitable for their class.



## NATIONAL COMING OUT DAY

This film is an excellent resource to use to mark National Coming Out Day which is held annually on October 11.



## SYNOPSIS

**F**or Kayden, Jag, and Amar, awakening to and expressing their sexuality within conservative South Asian families was a lonely and terrifying experience. Denial, shame and despair haunted their youths, even threatening their lives. Yet, they've emerged. In the gripping feature documentary *Emergence: Out of the Shadows*, the disparate journeys of Kayden, Jag and Amar candidly converge around a shared sense of compassion and healing as they bravely convey their often heart-wrenching stories. Confronted with tradition and taboo in their Punjabi Sikh cultures, resisting silence, Jag's parents and Amar's mother choose love over rejection, offering courage and inspiration to individuals and communities struggling with acceptance. Tender, thoughtful and teary, *Emergence: Out of the Shadows* asserts a potent and transformative voice in support of marginalized queer youth and their families.

## CAST

**Amar Sangha**

**Jaspal Kaur Sangha – Parent**

**Kayden Bhangu**

**Jag Nagra**

**Harv Nagra**

**Avtar Singh Nagra – Parent**

**Rajwant Kaur Nagra – Parent**



**Moving  
Images**  
distribution

<https://www.movingimages.ca/>

# THE FILMMAKERS



## DIRECTOR *Vinay Giridhar*

Vinay completed the Digital Graphic Design Program at Vancouver Community College and a Diploma in Classical Animation at Vancouver Film School. Vinay completed the animated short film “Loves

Age,” which was an official selection at the HollyShorts Film Festival, California, USA (An Academy Award Qualifying Festival). Vinay is the current Art Director and Graphic Designer for a South Asian Lifestyle Magazine. Vinay has edited numerous short videos and has done significant art and design and film and video work for Sher Vancouver.

## PRODUCED BY SHER VANCOUVER



A Sher Vancouver Production

Sher Vancouver LGBTQ Friends Society is a registered charity for LGBTQ+ South Asians and their friends and families. Everyone is welcome!





## PRODUCER

### *Alex Sangha*

Alex has a Masters in Public Administration and Public Policy from the Department of Government at the London School of Economics. He has a Master of Social Work from Dalhousie University, as well as a Bachelor of Social Work from the University of British Columbia with a First Class Standing.

Alex is the founder of the Sher Vancouver LGBTQ Friends Society which is a registered charity for LGBTQ+ South Asians and friends.

Sher Vancouver LGBTQ Friends Society is a member of the Canadian Media Producers Association. Alex is also a member of the Documentary Organization of Canada and completed the Business for Producers Course with the National Screen Institute.

Alex has produced an award-winning short documentary film entitled, My Name Was January. Emergence: Out of the Shadows is his debut feature film. Alex is the recipient of the Meritorious Service Medal from the Governor General of Canada.

# CAST BIOS



## ***Kayden Bhangu***

Kayden is a mid-twenties Punjabi Sikh gay man from Punjab, India. The film explores his survival, resilience, resourcefulness, and ability to overcome barriers despite the trauma of family rejection and the impact this had on his psychological health. Kayden tells a poignant story of self-discovery while embracing his newfound family and life.



## ***Jag Nagra***

Jag is a queer Punjabi artist. She and her wife, Agata, have been together for 9 years and together they have two beautiful children. In the film, she discusses the challenges she faced coming out to her parents, and how her life changed when she met Agata.



## ***Harv Nagra***

Harv is Jag's brother. He makes an appearance in the documentary. Harv lives in London, England. In the film Harv discusses his reactions to his sister's coming out, and how this impacted him personally and his hopes and aspirations for his parents. Harv also speaks with his parents in the film and shares his thoughts on how he appreciated their support for Jag. Harv is also gay.



## ***Amar Sangha***

Amar is the producer and also a lead cast member in the documentary. His birth name is Amar which is the name he uses in the film and his nickname is Alex (see bio above). Amar is in his late forties and is a gay Punjabi Sikh man from suburban Vancouver. He speaks about his coming out journey and the reactions of his parents, including the disapproval he got from certain segments of the broader Punjabi Sikh community when he came out publicly as a gay Sikh. Amar is a distinguished social worker and counsellor.



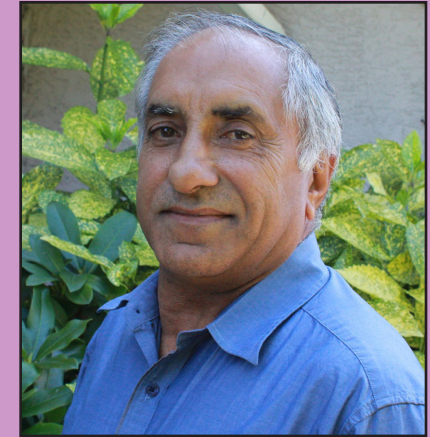
## ***Jaspal Kaur Sangha***

Jaspal is the kind and compassionate mother of Amar. She explains the struggle she experienced trying to come to terms with her son's sexuality. Jaspal worked as a nurses' aide for many years, and raised three boys largely as a single parent. She is currently retired and has three beautiful grandchildren. She was born in Punjab, India where she worked as a Punjabi Language Teacher. Jaspal shares her authentic self and her courage to share her true feelings around her son being gay and how she tried to reconcile it with her Sikh faith.



## ***Rajwant Kaur Nagra***

Rajwant is Jag's wonderful mother. She provides the voice of the traditional Punjabi Sikh mother. She loves both her children, Jag and Harv, who are both gay. Her struggle to come to terms with their sexuality is powerful and moving. She is concerned about how her children, especially Jag, will find love and happiness and security in the world. She believes that we must love all people as human beings and not judge each other.



## ***Avtar Singh Nagra***

Avtar is Jag's supportive father. He was born in the district of Jalandhar in Punjab, India and immigrated to Canada in 1972. He met his wife, Rajwant, on his wedding day in 1980. They are devout Sikhs and since finding out that both of their children are gay, they have spent the last number of years being advocates for the LGBTQ+ community and have helped break down barriers in the South Asian community starting with their own circle of extended family. Since becoming proud grandparents, they have made it a priority to ensure that their grandchildren and children are happy and loved.



# PROTOCOLS FOR SAFE AND BRAVE SPACES



**CONFIDENTIALITY** - Anything that is discussed is held in strict confidence. Only with fully informed explicit consent may anything be shared.

**NON-JUDGEMENT** - To dialogue with judgement means closing our ears and relying on old information. In listening to different lived experiences without judgement we can learn and grow. What is different from you is not less than you, only a different expression of humanity.

**NO ONE IS A THOUGHT EXPERIMENT** - Opinions shared must maintain the humanity of all of those in the room. We cannot debate or discuss issues if they harm the existence of anyone. There is no progress or respect in doing so.

**DEEP RESPECT AND ACKNOWLEDGEMENT** - These brave conversations are never easy and learning is always a journey. Let us respect one another for our journeys and for our willingness to grow from and learn from each other.

**A QUESTION RATHER THAN A REACTION** - New information is not always understood the first time around. Rather than a reaction based on a lack of understanding, ask a respectful question to understand better.

**THERE IS GROWTH IN DISCOMFORT** - If you only hear what you like to hear, then your just listening to the same song over and over again. Feelings of discomfort means we are learning and gaining new information.

**REMEMBER THE PHYSICAL, EMOTIONAL, MENTAL, AND SPIRITUAL** - Much harm can occur that is never visible. With your actions, your thoughts, and your words make sure you do your best to maintain the physical, emotional, mental, and spiritual safety of those in the discussion.



**FEELINGS AND  
EXPECTATIONS**

**F**eelings and expectations are an important theme in Emergence: Out of the Shadows. In the film Kayden, Jag, and Amar all had unique experiences of rejection, love, and acceptance from their families.

### Sharing about our families:

- Please note that you don't have to share any personal details, feel free to generalize if you aren't comfortable sharing personal experiences.
- You can also pass if you do not feel like sharing.

## ACTIVITY ONE

# What does this mean to you?

### Step 1:

Write down what these words mean to you or what does it remind you of within your community, on a sticky note. Place the sticky notes on the paper posted on the walls/tables.

1. **Love** (feeling)
2. **Guilt** (feeling)
3. **Shame** (feeling)
4. **Afraid** (feeling)
5. **Family Norms** (expectation)
6. **Unnatural** (expectation)
7. **Control: What can you never do?** (expectation)
8. **Dreams for one's children** (expectation)

### Step 2:

Participants will share out with the group the notes they see.

### Step 3:

Choose one of these words that stick with you in a negative way. We are going to throw them into the "rubbish bin". How does it feel?

### Step 4:

When it comes to these topics of feelings and expectations, if you had a chance to write a letter what is something you would say that you've been holding on to?

**Participants should have a journal to write in, one which they can take home at the end and reflect on and act on further.**





## ACTIVITY TWO

# THE POWER OF FAMILY

**L**et's start by thinking about what a family means to you. Families can look different, they need not be blood related, and can include guardians, friends, etc.

### **Think-Pair-Share**

*We will put you into a partnership and we would like you to share with each other your answers to the following questions. We will ask you to report out on each other's answers:*



**Q:** What makes a family?

**Q:** Who would you consider family in your life that are not blood related? Why?

**Q:** What are forces that decide who and what a family is?

**Q:** How does gender identities and gender expression manifest in your idea/image of a family?

**Q:** When you see Jag and her wife (and their children) do you see any difference with your definition of a family?

**Q:** How many friends and/or family with same sex parents/couples do you know of?

**Q:** Why did Jag's mom and dad think that a family was impossible if their daughter is queer?

### **When we look at the scenes featuring Jag's family:**

**Q:** What support can a family provide?

**Q:** How has support of family helped Jag?

**Q:** How did the lack of biological family support hurt Kayden?



**Q:** How has Kayden overcome that negativity?

**Q:** How did Amar and Jaspal as Kayden's new family provide positive support during his journey?

**Q:** What if we changed how we portrayed families?

**Q:** What if we saw media representation and more visibility given to queer families or families with queer children?

**Q:** What would it take to add media representation and how could this be approached and enacted? What barriers might you need to overcome?



**ACTIVITY THREE**

# REACTIONS OF THE PARENTS

*Did I do something wrong?*

**Q:**

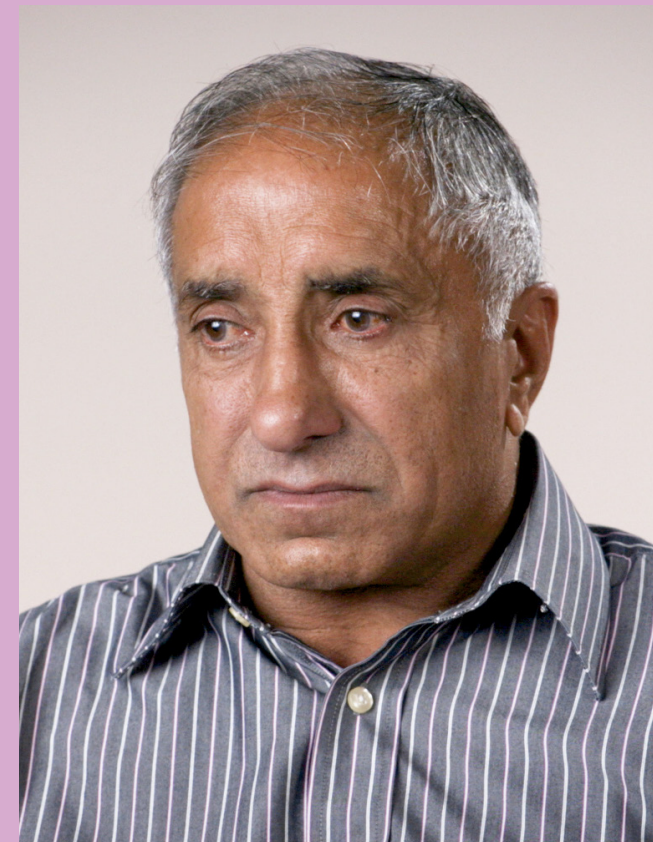
What did the parents mean when all three parents (Jaspal, Avtar, and Rajwant) mentioned feeling that they had done something wrong? Make a list of why they thought so.

**Q:**

If they felt they did something wrong. What did they think would be the repercussions of their “wrong” parenting?

**Q:**

How did they come out of these shame/stigma spirals?



## Quotes from Rajwant, Avtar, and Jaspal

*“ . . . Embrace them”*

— Jaspal

*“ . . . Just love them”*

— Avtar

*“ . . . Don't waste time trying to change them”*

— Jaspal

*“ . . . The child comes first”*

— Rajwant

*“ . . . If anyone says anything, don't invite them to my funeral”*

— Jag stated her mother Rajwant told her this when she came out.

*Participants will be given a specific quote to think about and how they can manifest/act towards what the quote means.*

*We would like participants to create a word cloud or an image that they can share with fellow participants to represent these quotes.*

### After sharing out have the group brainstorm on the following:

**Q:** How can we support families in their journeys? (We can see in the film how faith plays a powerful role in being accepting and loving)

**Q:** How do we empower families to have these conversations?

**Q:** How do we allow love to break through society's power to control how parents behave?

**Q:** What structures in society can support parents in their journey of accepting

their queer children within their cultural community?

---

**Categories to consider:** Education, Health, and Faith Based Institutions.

*ACTIVITY FOUR*

# “COMING OUT” STORIES





***Where did this  
“coming out”  
concept come  
from?***

---

**Q:** Where did this “coming out” concept come from? How did you learn about it?

**Q:** Does coming out happen only once?



**Q:** How do families communicate the idea that “straight” is the default?

**Q:** What are the legal, cultural, and economic punishments that 2SLGBTQ+ might face?

**Q:** Can coming out, as a culture and concept, be done away with? Or will it remain? How is this response viewed from a queer lens?



### ACTIVITY FIVE

# POWER OF CIS- HETERONORMATIVITY

*Something is wrong with me.*

## STATISTICS AND FACTS

- 69 countries still criminalize 2SLGBTQ+ existence in some way.
- In a 2019 national survey by the Trevor Project, 71% of 2SLGBTQ+ youth reported being discriminated against.
- Homosexuality was considered a form of mental disorder, and listed as such in the DSMII, until 1987.

**Have participants read through the items above. Think about long-term and intergenerational societal conditioning this creates. Record thoughts of participants on a large piece of paper or whiteboard.**



# Q:

**How might the realities listed above affect your behavior?**

1. As a queer person and/or gender diverse person.
2. As a parent of any identity and/or orientation?
3. As a cis-hetero person?

# Q:

**Who decides who and what is “wrong:” when it comes to gender and orientation?**

*Important to note that for Jaspal, her journey into the roots of her faith leads her to understand and accept that queerphobia does not exist in her Sikh faith. For example, a person’s soul is genderless. It is not male or female. When two people come together, two souls unite to be together.*

## **Brainstorm:**

Why would all three queer individuals in this film (Kayden, Jag, and Amar) believe early on that, “something was wrong with them?” Where is this coming from? What stereotypes might they fear?



# Q:

**How would you communicate/teach these realities to your child?**

# Q:

**If a person belongs to the “wrong” group ... how does this play out amongst family dynamics?**

*Example: “I want to protect my child, being gay is dangerous”*



# TREE OF CIS-HETERONORMATIVITY

## **Branches & Leaves**

**Visible/Invisible actions we take.** Eg: How we buy clothes for children, What we let children do in terms of activities

## **The Trunk**

**Institutions of Ideology and Enforcement.** What we teach/ How it is enforced Eg: Gender reveal parties, idea of assigning gender at birth medically, enforcing binaries through washrooms etc.

## **Root Structure**

**Systemic Processes & Power Base.** How strong the system is, What the system feeds on, What enables it to grow: Religion, colonization, patriarchy, Not recognizing natural existence of diverse genders and orientations





## ACTIVITY SIX

# Let's build the tree!

Have participants draw a tree based on current conditions. First review what each segment of the tree represents. Example is provided on the left.

### What have we grown?

**Once they have grown the tree, NOW . . .**

*How can we grow?*

*What seeds can we plant now that develop a healthier tree (system)?*

*What would that tree look like?*

*Compare both trees by using the questions below:*

1. Which is preferred?
2. Which is healthier?
3. What do participants want to see more of?
4. Where do they see themselves in the tree?



## ACTIVITY SEVEN

# BEFORE I TAKE A STEP

**Each participant is given one of the following based on real life lived experiences.**

A trans woman individual whose family dead names them (refuses to use name they identify with but rather name given to them at birth).

A cis-heterosexual man who is proud to be a man and has never questioned who they love or how he identifies. They are comfortable in their body.

A South Asian gay teenager who feels anger about how some of his friends use the idea of being gay as an insult. He feels unsafe when hanging around certain people.

A cis-heterosexual man who is happily dating a cis-heterosexual woman.

A cis-hetero female married to her high school sweetheart.

A White masculine gay man who passes for straight.

A South Asian cis-hetero ally who speaks up and supports trans friends.

A lesbian individual who lives in a family that does not accept their orientation and wants them to marry a cis-heterosexual man. They will be cut off if they do not follow.

A non binary student who uses they/them pro-nouns but faces teachers who question their pronouns because it “means plural” and is therefore incorrect.

A young gay Black man who passes for straight and so stays in the closet during high school.

A bisexual young man who is struggling with notions of committing sin because his religious leaders say homosexuality is a sin.

An intersex teenager/adolescent who doesn't see representation at their school or in what they are learning.

An Indigenous Two-Spirit and/or LGBTQ+ person who proudly represents his culture.

A queer individual who has a supportive family who love them unconditionally.



1. Cut these identities out from the previous page or write them out on separate pieces of paper for folks to hold and have as reference.

2. The facilitator lines up participants against a wall, facing the wall.


3. The facilitator then reads out the following 15 questions that participants will answer:


- Yes I can OR No I can't
- Yes is represented by a step forward
- No is represented by staying still.
- Everyone's first step, whenever it is, will be to turn around from the wall.

## Source: Adapted from *Sociometry of Oppression Activities*

1. Were you assigned a gender that was not yours at birth?
2. Has your identity and/or orientation always been accepted?
3. Do teachers accept your identity/orientation?
4. Do you see people that identify/orient like you in the media ?
5. Does your religion see your identity and/or orientation as a positive?
6. Does the gender on your birth certificate match your identity?
7. Are you taught about your identity and/or orientation at school?
8. Could you face jail time in some countries?
9. Do you face bullying for who you are?
10. Can you be open about your relationships with co-workers?
11. Does your place of worship accept you for who you are?
12. Do people use your identity/orientation as an insult towards others?
13. Have you experienced or heard of people such as yourself not being accepted by family?
14. Do you feel pressure to come out?
15. Do you face other kinds of discrimination that may not be mentioned here?

---

 When you are done with the questions, ask each person to look around and see how privilege and discrimination plays in the way society works.

 The gaps that are formed represent the way society works.



# THE FINAL QUESTION

**What concrete actions will you take to address your own biases and stereotypes?**

**How can we be better supporters of 2SLGBTQ+ individuals?**



# WHAT PEOPLE ARE SAYING ABOUT EMERGENCE: OUT OF THE SHADOWS

“

“Emergence: Out of the Shadows is an exceptionally effective documentary as it provides a genuine and in-depth look into the three distinct journeys of Kayden, Jag, and Amar, who grapple with their sexuality and courageously come out of hiding it from their traditional Punjabi Sikh families and the community at large. The film provides a nuanced view into how family (adopted, in the case of Kayden), culture and religion also play a role in building resilience. The audience is undeniably left with hope and greater awareness of the profound journey towards acceptance and loving kindness.”

**DR. KAMALA NAYAR**

**CHAIR AND FACULTY  
ASIAN STUDIES**

KWANTLEN POLYTECHNIC UNIVERSITY

“

“In Emergence: Out of the Shadows, a diverse group of courageous and eloquent young South Asians tell their stories of coming out as gay and lesbian to their families. The pain, humour, and hope depicted in their stories has a simple message – that love is love and nothing is as liberating as being true to yourself. Visually beautiful, this film is an understated but powerful platform to move forward a cause and celebrate humanity in all its diversity.”

**RAVI BASI**

**MANAGER OF MULTICULTURAL  
SERVICES**

SURREY LIBRARIES

“

“Emergence: Out of the Shadows is an impactful documentary that reveals complex truths about identity and family ties. Despite conflicted emotions, three people bravely share their perspectives on life and love, taking viewers on a powerful journey through their lived experiences of coming out to their families. This thought-provoking and tender film affirms chosen family bonds and the power of genuine acceptance and love.”

**METTE BACH**

**AUTHOR, TEACHER,  
SCREENWRITER, AND DIRECTOR**

AUTHOR OF FEMME, CINDERS AND  
CHARMING AND THE LOVE CODE

“

“Emergence is a must see film on the crucial topic of struggling with love and acceptance in the South Asian gay and lesbian community. We are skillfully guided through three different family situations of coming out and how each family navigated their journeys. This film offers hope for a better future for all families with youth who are struggling with sexual orientation and gender identity as well as anyone interested in a world where it gets better for all.”

**SUSAN RUZIC**

**ACTING ASSISTANT DIRECTOR  
OF SOCIAL JUSTICE**

BC TEACHER'S FEDERATION

# TERMINOLOGY

**2SLGBTQ+** - 2SLGBTQ+ stands for Two-Spirit, Lesbian, Gay, Bisexual, Transgender, and Queer plus. For the purposes of this resource this acronym is meant to be inclusive of all queer communities.

[Queer Glossary from Qmunity](#)

**BIPOC** - Black, Indigenous, People of Colour

**Bisexual** - An individual who is attracted to, and may form relationships with at least two genders. Some bisexual people describe being bi as being attracted to men and women; some bi people consider it being attracted to their own and other genders

**Cis-Heterosexuality or Cis-Heteronormativity** - A system of attitudes, bias and discrimination in favour of cisgender and heterosexual people that marginalizes and renders invisible 2SLGBTQ+ people and treats their needs and identities as less important than those of cisgender and/or heterosexual

people, who are considered to exist within social normalcy.

**Coming Out** - Or 'coming out of the closet,' is the process of becoming aware of one's gender and/or sexuality, accepting it, and telling others about it. This is an ongoing process that may not include everybody in all aspects of one's life. 'Coming out' usually occurs in stages and is a non-linear process. An individual may be 'out' in only some situations or to certain family members or associates and not others. Some may never 'come out' to anyone beside themselves. The significance, importance and validation associated with 'coming out' is criticized as a Westernized concept; cultures and languages around the world may not have a similar term, as issues of intimacy, personal relationships and sexual activity are considered deeply personal and private, and/or not central to one's identity.

**Family** - A group of people that you may or may not be related to but you are close with in providing physical, emotional, mental, and spiritual support.

**Gay** - A person who is mostly attracted to those of the same gender; often used to refer to men.

**Gender expression** - How one outwardly expresses gender; for example, through name and pronoun choice, style of dress, voice modulation, etc.

**Gender identity** - One's internal and psychological sense of oneself as man, woman, both, in between, neither, or another understanding of gender. People who question their gender identity may feel unsure of their gender or believe they are not of the same gender they were assigned at birth. How one expresses gender might not necessarily reflect one's actual gender identity.



**GSA** - Gay, Straight Alliance or Gender Sexuality Alliance. Found mainly in Secondary schools and Post-Secondary Institutions.

**Lesbian** - A woman who is primarily attracted to women. The term originates from the name of the Greek island of Lesbos which was home to Sappho, a poet, teacher, and a woman who loved other women.

**Marriage** - A legal contract between two consenting adults.

**Queer** - A term becoming more widely used among LGBTQ2S+ communities because of its inclusiveness.

**Sexual Orientation** - Refers to a person's experiences of sexual and romantic attraction to other people, or to no one. Many people become aware of these feelings during adolescence or even earlier, while some do not realize or acknowledge their attractions (especially same-gender attractions) until much later in

life. Many people experience their orientation(s) fluidly, and feel attraction or degrees of attraction to divergent genders at divergent points in their lives. Orientations are defined by feelings of attraction rather than behaviour.

**Third Gender** - A term used in South Asia to describe people who identify as neither male or female, or as both male and female genders. Third gendered people are described in the Kama-Sutra (ca. 300 CE). Third gendered people acquired a lot of power and status during the Mughal period, but were forced underground during British rule. In 2014, India officially recognized Third gender in addition to the female and male categories.

<https://courses.lumenlearning.com/culturalanthropology/chapter/hijra/>

**Transgender** - Transgender, frequently abbreviated to **trans** or **trans\*** (the asterisk was intended to actively include non-binary and/or non-static gender



identities such as genderqueer and genderfluid, but has fallen out of frequent use throughout the 2010s) is an umbrella term for a wide range of experiences and identities for people whose gender does not match with the gender they were assigned at birth. Identifying as trans is something that can only be decided by an individual for themselves and does not depend on criteria such as surgery or hormone treatment status.

**Two-Spirit** - A term used by many Indigenous communities on Turtle

Island (typically known as Canada and the USA) to describe people with diverse gender identities, gender expressions, gender roles, and sexual orientations. Two-Spirit people have been and are viewed differently across different Indigenous nations. Two-Spirit people were included and respected in most Indigenous communities, sometimes considered sacred and highly-revered. They often took on important roles as healers, mediators, and warriors.

**\*Please note that cultures, faiths, and creeds around the world have different concepts/terms/definitions for non-binary genders and sexes.**

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*Although grateful for the feedback from the reviewers, the authors and editor bear responsibility for the final version of this discussion guide.*



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## January Marie Lapuz Youth Leadership Award

### APPLY TODAY

An annual award with cash prizes bestowed upon a deserving youth—of any sexuality or gender identity— who is 16 to 30 years of age and who has demonstrated involvement, commitment and leadership in the 2SLGBTQ+ community locally, nationally or internationally. **For details and to apply check out:** <https://www.shervancouver.com/youth-award.html>





# RESOURCES

**Click to visit websites below!**

## **METRO VANCOUVER**

**Sher Vancouver**

**Qmunity - BC Queer, Trans,  
and Two Spirit Resources**

**Rainbow Refugee**

**I Belong - Supports for  
LGBTQIA2+ Immigrants**

**Together Now - A Free Support  
Group for LGBTQ+ Newcomers**

## **TRANS RESOURCES**

**Trans Newcomers Resources Hub**

**Trans Lifeline**

**Trans Rights BC**

**TransCare BC**

**Morgane Oger Foundation**

## **SOGI RESOURCES FOR PARENTS/ CAREGIVERS/ALLIES**

**PFLAG Canada**

**Desi Rainbow Parents**

**QUESTIONS & ANSWERS: for Parents and  
Caregivers of Transgender and Gender  
Diverse Youth**

**Supporting Your Gender Diverse Child**

**LGBTQTQ+ Around the Rainbow: Parent  
Toolkit**

**Gender Identity and Diversity: Information  
for Parents and Caregivers**

**The Family Acceptance Project: Building  
Healthy Futures for Youth**

**Families in Transition: A Resource Guide for  
Parents of Trans Youth**

**NQAPIA - A Federation of LGBTQ Asian  
American, South Asian, Southeast Asian, and  
Pacific Islander Organizations**



## YOUTH SUPPORT GROUPS

Qmunity

YouthCO

Out in Schools

CampOUT

Indigenous Youth Wellness

LGBT YouthLine

The Trevor Project

## EDUCATION

SOGI 123

LGBTQ2S+ Policies and Regulations

Every Teacher Project

ARC Foundation

## MENTAL HEALTH

MindyourMind

No Fear Counselling –  
Courage Fund (Metro Vancouver)

DESQH - Desi LGBTQ Helpline  
for South Asians

SASHMA - South Asian Sexual  
Health Mental Awareness

SAMHAA - South Asian Mental Health

LGBT National Hotline

Trevor Project

## PRIMARY RESOURCES

K-12 Top SOGI Book List

iDream Library

## FAITH GROUPS

Sarbat - LGBT Sikhs (United Kingdom)

Salaam Canada  
(National Queer and  
Trans Muslim Community)

Open Hearts: Resources  
for Affirming Ministries in The  
United Church of Canada

transACTION: A Transgender Curriculum  
and Learner's Guide For Churches and  
Religious Institutions

LGBTQ-Positive Faith Groups and  
Places of Worship in Toronto

Hidayah - Gender, Sexuality, and Islam

Jewish LGBT+ Group

Desi Rainbow Parents

For further resources check out the official website for the documentary:

<https://emergencefilm.net/help-and-support/>

# THANK YOU

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