

Indiana University-Purdue University Fort Wayne



Safe Zone Facilitator Manual



2012

Safe Zone is a program of the Indiana University-Purdue University Center for Women and Returning Adults with support from the IPFW Chancellor's Council on Diversity, the Office of Diversity and Multicultural Affairs, and the office of the Vice Chancellor for Student Affairs.

This facilitator manual, the companion participant manual, and related appendices constitute a collection of resources intended to provide an overview of LGBTQ history, student and identity development theories, terms, language, and symbols to prepare Safe Zone facilitators for leading workshops. Some of the resources used in this manual may use dated language, and facilitators are encouraged to actively update their materials and search for additional resources as appropriate. Additionally, this manual is intended to be comprehensive beyond the topics that are discussed in Safe Zone workshops.

This guide is a collaboration of resources intended for use by Safe Zone facilitators at IPFW and was created in 2012 by:

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Additionally, this guide incorporates material from the IPFW Safe Zone for Students 2008 manual, edited by Chris Schlarb.

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What is Safe Zone?

A Safe Zone is a place where you can feel free to talk about being lesbian, gay, bisexual, or transgendered without fear of criticism or hatred. It is a place where you can feel not only supported, but affirmed. It is a place where you are not only accepted, but valued. –DiClementi, 2004

Look for the sign:



The person displaying this sign has completed a Safe Zone workshop on the challenges and issues facing lesbian, gay, bi-sexual, and transgender individuals, and has pledged to be welcoming, supportive, and affirming to all LGBT individuals. Safe Zone is a program of the Center for Women and Returning Adults at Indiana University–Purdue University Fort Wayne (IPFW), with support from the Chancellor's Council on Diversity, the Office of Diversity and Multicultural Affairs, and the Office of the Vice Chancellor for Student Affairs.



Safe Zone for Students is a program of the Center for Women and Returning Adults at Indiana University–Purdue University Fort Wayne (IPFW), with support from the Office of Diversity and Multicultural Affairs and the Office of the Vice Chancellor for Student Affairs.



People displaying this sign have taken a Safe Zone training workshop and have signed a pledge to be positive, supportive, and affirming to students, staff, and faculty who wish to talk about being gay, lesbian, bisexual, or transgendered. In a Safe Zone, you are free to be yourself.

Safe Zone at IPFW Mission:

The mission of Safe Zone at IPFW is to give IPFW faculty and staff members the tools they need to help make the university a welcoming, accepting, affirming and safe place for all members of the LGBTQ community. That mission is fulfilled through the organization and promotion of programming that affirms the identity and aspirations of the LGBTQ community at IPFW.

Safe Zone at IPFW Goals:

- To help staff and faculty workshop participants – especially straight allies - better understand the history, culture and symbols of the LGBTQ community.
- To promote learning for staff and faculty to help them better understand the unique challenges LGBTQ students face as they navigate inequities, insensitivity, and hostile interactions in the larger community.
- To provide staff and faculty with strategies that will help them become more effective listeners, advocates and allies for their LGBTQ students, colleagues and neighbors.
- Curriculum review and revision on a three year cycle.

Safe Zone at IPFW Learning Outcomes:

- Workshop participants will be able to trace the broad outlines of LGBTQ history and cultural development.
- Workshop participants will be able to list some of the unique challenges their LGBTQ students face in their daily lives, and the effects of those experiences on the students' physical and mental health, and academic performance.
- Workshop participants will be able to recall some strategies for becoming more effective listeners, advocates and allies.
- Workshop participants will identify student development theories that relate to their roles as LGBTQ allies.
- Workshop participants will identify key terms common to the LGBTQ community.

History of LGBTQ Services at IPFW

1999-2001

A subcommittee of the Diversity Council was asked to investigate models for creating safe spaces for LGBT individuals on campus and propose an action plan. The subcommittee's plan was similar to the Safe Zone program currently in place. A sign was created bearing a rainbow logo and the name "Safe Haven."

2001-2004

A new faculty member, Jeannie Di Clementi, joined IPFW and assumed leadership of the initiative. The logo was redesigned and the name changed to Safe Zone because "Safe Haven" was associated with a pro-life group known to be intolerant of LGBT individuals. Professor DiClementi offered the first Safe Zone workshops in the fall of 2003 and spring of 2004.

2004-2005

The Diversity Council allocated funding for Safe Zone (printing of brochures, a handbook, and posters). Leslie Raymer offered a workshop titled "Strategies for Interrupting Homophobia in the Classroom," and also assumed responsibility for Safe Zone workshops. Raymer introduced the principle that facilitator teams should reflect racial/ethnic and gender diversity. The Diversity Council administered a comprehensive Campus Climate Survey in February 2005. Safe Zone had a poster at the March Diversity Initiatives Showcase.

2005-2006

A concerted effort was made to make progress, with the intent of finding a permanent institutional home for Safe Zone by the end of the academic year. While that goal was not achieved, the following steps were accomplished:

- The results of the spring Climate Survey were analyzed and published.
- Three additional Safe Zone workshops were held.
- 1,000 copies of the Safe Zone brochure were printed
- A new workshop, “Implicit Stereotyping and Bias Toward Others,” was facilitated by Professor Craig Hill.
- Individuals who had completed Safe Zone training were surveyed and the results of the survey were reported to the Diversity Council.
- Audio conference “Providing Services for GLBT Students: The Campus Resource Center.” (January 26th, 2006; 21 individuals attended).
- Safe Zone poster presentation at March 2006 Diversity Initiatives Showcase.
- Plan for initiating facilitator training.
- Safe Zone Handbook developed and published online and in hard copy.
- Safe Zone website launched summer 2006.
- Safe Zone was moved to the Dean of Students office for the 2006-2007 academic year, with Garrett Gilmer coordinating activities.
- Safe Zone Advisory Board first meeting, June 20th, 2006.

2006-2009

The Safe Zone Resource Manual was created in 2006 by the Safe Zone subcommittee. Safe Zone for Students was created in spring of 2008 by Chris Schlarb with the support of Dr. McClellan the Vice Chancellor of Student Affairs and Dani Witzigreuter, Coordinator of Student Government. The Safe Zone for Students curriculum was created with additional interactive components from the IPFW Safe Zone curriculum. Safe Zone for Students hired three student facilitators who were then trained and facilitated three workshops. Safe Zone and Safe Zone for Students were moved under the direction of the Center for Women and Returning Adults in the Office of Diversity and Multicultural Affairs in fall of 2008. United Sexualities, a student organization for LGBTQ students and allies, is formed (prior to 2006). Pat Turner and Leslie Raymer co-facilitate Safe Zone for faculty and staff.

2010

The Resource Center opens under the direction of Dr. DiClementi and with the support of Vice Chancellor McClellan and is staffed part-time under the Dean of Students. The Resource Center provides education and support services for IPFW’s lesbian, gay, bisexual, transgender, and questioning community. The search for funding sources beyond the three year initial funds begins. Safe Zone, Safe Zone for Students, The Resource Center, and United Sexualities represent IPFW at Fort Wayne Pride. Safe Zone hosts Erin Davies, director of “Fagbug” for a day on campus with her car on display, screening of the film, and Q&A session. The Resource Center and Safe Zone partner to offer a session on bullying for residents in student housing. Lindsey Dixson facilitates Safe Zone for Students. Kim Myers joins Safe Zone as a co-facilitator, filling the vacancy left by Leslie Raymer. Pat Turner continues to co-facilitate Safe Zone, The Resource Center, and United Sexualities are represented at Fort Wayne Pride.

2011

The Resource Center, coordinated by Chris Schlarb, hosts the first Transgender Day of Remembrance with victims of trans hate crimes on fliers in rainbow colors displayed across the Willis Family Bridge and in WALB. The Resource Center offered a series of brown bag presentations on LGBTQ topics: gender and gender identity development; queering cinema; manhood on campus; world AIDS day; safe sex education; gender, sexual orientation, and sexual arousal. The Resource Center held a Queer Quote series spreading empowering and thought provoking quotes across campus in order to improve positive LGBTQ visibility and diversity competence. Chris Schlarb held a workshop for Career Services, Assisting LGBTQ Students with Career Concerns. Safe Zone facilitator and participant curriculum revision begins. Safe Zone presents workshops at Raytheon. Safe Zone, The Resource Center, and United Sexualities are represented at Fort Wayne Pride. Activist and spiritual leader Roland Strangefellow is invited to campus to speak.

2012

Safe Zone presented workshops at Raytheon, The Sexual Assault Treatment Center, and the Center for Nonviolence. Safe Zone, represented by Julie Creek and Kim Myers, joins the newly-formed NE IN LGBTQ Coalition. Safe Zone curriculum revision is finalized and Safe Zone trained additional IPFW staff as co-facilitators: Bob Brewer, Assistant Director of the Mastodon Academic Performance Center; and Julie Dominguez, Equity Officer for the Office of Institutional Equity. Additionally, Paula Ashe, English Instructor at Ivy Tech Community College was trained as a facilitator so that Ivy Tech may offer Safe Zone workshops for faculty and staff.

Safe Zone at IPFW Facilitator Training Process

1. Preliminary Screening

Individuals interested in becoming a Safe Zone facilitator at IPFW must first review the Safe Zone participant manual, and write a letter of interest to the Safe Zone Coordinator outlining the reasons for the individual's interest in becoming a Safe Zone facilitator.

2. Complete Safe Zone at IPFW as a participant

Attend a Safe Zone training as an observer, focusing on facilitating/training techniques.

Take notes. After each session, meet with the trainers to discuss and debrief:

- a) Which facilitation techniques have you already learned in some other context?
- b) Which ones will require some practice?
- c) Are there questions you have about the training now that you have observed it from this perspective?
- d) Did the trainers display knowledge of important content that you are not familiar with?
- e) Are there any aspects of the training with which you are uncomfortable?

3. Complete a self-guided study of LGBTQ issues, concerns, and information to fill in gaps in knowledge and content background in three or more of the following areas:

- a) Review Safe Zone programs at other institutions
- b) Group facilitation and leadership skills
- c) LGBTQ history in the United States
- d) Current topics in LGBTQ rights
- e) International LGBTQ news
- f) Terms and symbols
- g) Homophobia and Heterosexism
- h) Student identity development
- i) Campus Climate

4. Meet with the Safe Zone Coordinator **and** a Safe Zone Facilitator to discuss the results of your self-guided study.

5. Participate as a co-facilitator with an experienced facilitator:

- a) Preparation
- b) Co-facilitate
- c) De-brief after each workshop
- d) Write a summary of reflections
- e) Discuss experienced facilitator's feedback

6. The above steps may need to be repeated.

7. Meet with the Safe Zone Coordinator and facilitators for an interview. Criteria for selection include:

- a) Candidate demonstrates knowledge of how to prepare for workshops
- b) Candidate demonstrates ability to present information effectively
- c) Candidate demonstrates ability to facilitate productive discussions
- d) Candidate demonstrates knowledge of key events, issues, and debates relevant to training.

Safe Zone Workshop 1 Topics/Activities

Nametags and Introductions
 What is Safe Zone?
 Ground Rules
 Sex, Gender, and Sexuality 101
 Terms and Symbols
 Transgender 101
 LGBTQ History
 Timeline Activity
 Homophobia, Heterosexism, and Civil Rights
 Campus Climate
 Assign "Homework"

Safe Zone Workshop 2 Topics/Activities

“Homework” Discussion
 Visualization Activity
 What is an Ally?
 Violence and Oppression
 Student Development Theories
 Inclusive Campus Spaces
 Student Rights and Responsibilities at IPFW
 Queer Jeopardy

Ground Rules for SZ workshops

1. Be 100% present
 Make Safe Zone workshop a time to step away from your other campus responsibilities and focus on participating in the workshop and sharing your ideas and experiences during discussion.
2. Participate freely
 Share your thoughts, ideas, opinions and questions throughout the session. Don’t be afraid of saying the “wrong” thing, as it may lead to a great learning opportunity for fellow participants and facilitators.
3. Give of yourself
 Know this is a safe space to share personal experiences.
4. Stay open to new ideas
 Listen and reflect on the information and experiences presented in the workshop.
5. Respect confidentiality
 This includes those in and outside of the workshop. It is important that workshop participants respect confidentiality. Any personal experience or information shared in the workshop should stay within the group. Furthermore, any information regarding individuals outside of the group should remain confidential and individuals referenced in personal examples and narratives should not be discussed by name.
6. Listen to your colleagues
 Their personal stories and experience will enhance the workshop material.
7. Learn something new
 Come into the workshop with what you know and be open to what you don’t know.
8. Add any ground rules that participants wish to include.

Glossary of Terms

LESBIAN/GAY/BISEXUAL GLOSSARY OF TERMS

Unless otherwise noted, definitions are from Gay & Lesbian Alliance Against Defamation:
<http://www.glaad.org>

Bear

"Bear" is an LGBT slang term for men that are commonly, but not always, overweight and often having hairy bodies and facial hair. Some are also muscular and some project an image of rugged masculinity in their grooming and appearance. It is a subculture in the gay and bisexual male communities and to an emerging subset of LGBT communities with events, codes, and a culture-specific identity. *Source: http://en.wikipedia.org/wiki/Bear_%28gay_culture%29*

Biphobia

Fear of bisexuals, often based on inaccurate stereotypes, including associations with infidelity, promiscuity and transmission of sexually transmitted diseases.

Bisexual

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

Cisgender/Cissexual

An individual whose gender identity (masculine/feminine) matches their biological sex.

Civil Union

Legal recognition of committed same-sex relationships (see HRC resources at www.hrc.org for current relationship recognition laws)

Closeted

Describes 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 to [himself or herself] and then may reveal it to others. Publicly identifying one's sexual orientation may or may not be part of coming out.

Domestic Partnership

Civil or legal recognition of a relationship between two people (domestic partners) that sometimes extends limited protections to them (see HRC resources at www.hrc.org for current relationship recognition laws)

Gay

The adjective used to describe people whose enduring physical, romantic, emotional and/or spiritual attractions are to people of the same sex (e.g., gay man, gay people) - though in contemporary contexts, gay is more commonly used to describe men, while lesbian (n.) is usually the preferred term for women. Avoid identifying gay men and lesbians as "homosexuals" (see Offensive Terminology to Avoid).

Heterosexual Man/Woman

A person whose enduring physical, romantic, emotional and/or spiritual attraction is to people of the opposite sex. Also **straight**.

Heterosexism

The attitude that heterosexuality is the only valid sexual orientation. Often takes the form of ignoring lesbians, gay men and bisexuals. For example: a feature on numerous Valentine's Day couples that omits same-sex couples.

Homosexual

(See Offensive Terminology to Avoid) Outdated clinical term considered derogatory and offensive by many gay men and lesbians. Gay and/or lesbian accurately describe people who are attracted to members 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.

Lesbian

A woman whose enduring physical, romantic, emotional and/or spiritual attraction is to other women. Avoid identifying lesbians as "homosexuals," a derogatory term (see Offensive Terminology to Avoid).

LGBT/GLBT

Acronyms for "lesbian, gay, bisexual and transgender." LGBT and/or GLBT are often used because they are more inclusive of the diversity of the community.

Lifestyle

(See Offensive Terminology to Avoid) Inaccurate term often used by anti-gay extremists to denigrate lesbian, gay, bisexual and transgender lives. Avoid using. There is no one heterosexual or straight lifestyle, nor is there one lesbian, gay, bisexual or transgender lifestyle.

Openly Gay

Describes people who self-identify as lesbian or gay in their public and/or professional lives. Also openly lesbian, openly bisexual, openly transgender.

Outing

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

Pansexuality/Polysexuality

Sexual attraction, sexual desire, romantic love, or emotional attraction toward persons of all gender identities and biological sexes. Self-identified pansexuals may consider pansexuality a sexual orientation, and refer to themselves as gender-blind, asserting that gender and sex are insignificant or irrelevant in determining whether they will be sexually attracted to others. The *Oxford English Dictionary* defines pansexuality as, "not limited or inhibited in sexual choice with regards to gender or activity". The concept of pansexuality deliberately rejects the gender

binary, the "notion of two genders and indeed of specific sexual orientations",^[4] as pansexual people are open to relationships with people who do not identify as strictly men or women

Polyamory

The practice, desire, or acceptance of having more than one intimate relationship at a time with the knowledge and consent of everyone involved. Many contend that it is distinct from both swinging (which often emphasizes sex with others as merely recreational) or with polysexuality (which is attraction towards multiple genders and/or sexes).

Queer

Traditionally a pejorative term, queer has been appropriated by some LGBT people to describe themselves. Some value the term for its defiance, and because it can be inclusive of the entire LGBT community. Nevertheless, it is not universally accepted, even within the LGBT community, and should be avoided unless quoting someone who self-identifies that way.

Sexual Orientation

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

Sodomy Laws

Historically used to selectively persecute gay men, lesbians and bisexuals, the state laws often referred to as "sodomy laws" were ruled unconstitutional by the U.S. Supreme Court in *Lawrence v. Texas* (2003). "Sodomy" should never be used to describe gay, lesbian or bisexual relationships, sex or sexuality.

Two-Spirit People (also Two Spirit or Twospirit)

An umbrella term sometimes used for what was once commonly known as berdaches. Indigenous North Americans who fulfill one of many mixed gender roles found traditionally among many Native Americans and Canadian First Nations communities. Third gender roles historically embodied by Two-Spirit people include performing work and wearing clothing associated with both men and women. The presence of male two-spirits "was a fundamental institution among most tribal peoples." Male and female two-spirits have been "documented in over 130 tribes, in every region of North America. Source: <http://en.wikipedia.org/wiki/Two-Spirit>

TRANSGENDER GLOSSARY OF TERMS*

From Gay & Lesbian Alliance Against Defamation: <http://www.glaad.org>

GENERAL TERMINOLOGY

Gender Identity

One's internal, personal sense of being a man or a woman (or a boy or girl.) For transgender people, their birth-assigned sex and their own internal sense of gender identity do not match.

Gender Expression

External manifestation of one's gender identity, usually expressed through "masculine," "feminine" or gender variant behavior, clothing, haircut, voice or body characteristics. Typically, transgender people seek to make their gender expression match their gender identity, rather than their birth-assigned sex.

Sex

The classification of people as male or female. At birth, infants are assigned a sex based on a combination of bodily characteristics including: chromosomes, hormones, internal reproductive organs, and genitals.

Sexual Orientation

Describes an individual's enduring physical, romantic, emotional and/or spiritual attraction to another person. Gender identity and sexual orientation are not the same. Transgender people may be heterosexual, lesbian, gay, or bisexual. For example, a man who becomes a woman and is attracted to other women [may identify as lesbian].

TRANSGENDER-SPECIFIC TERMINOLOGY

Cross-Dressing

To occasionally wear clothes traditionally associated with people of the other sex. Cross-dressers are usually comfortable with the sex they were assigned at birth and do not wish to change it. "Cross-dresser" should NOT be used to describe someone who has transitioned to live full-time as the other sex, or who intends to do so in the future. Cross-dressing is a form of gender expression and is not necessarily tied to erotic activity. Cross-dressing is not indicative of sexual orientation.

Gender Identity Disorder (GID)

A controversial DSM-IV diagnosis given to transgender and other gender-variant people. Because it labels people as "disordered," Gender Identity Disorder is often considered offensive. The diagnosis is frequently given to children who don't conform to expected gender norms in terms of dress, play or behavior. Such children are often subjected to intense psychotherapy, behavior modification and/or institutionalization. Replaces the outdated term "gender dysphoria."

Intersex

Describing a person whose biological sex is ambiguous. There are many genetic, hormonal or anatomical variations which make a person's sex ambiguous (i.e., Klinefelter Syndrome, Adrenal Hyperplasia). Parents and medical professionals usually assign intersex infants a sex and perform surgical operations to conform the infant's body to that assignment. This practice has become increasingly controversial as intersex adults are speaking out against the practice, accusing doctors of genital mutilation.

Sex Reassignment Surgery (SRS)

Refers to surgical alteration, and is only one small part of transition (see **Transition** above). It is the preferred term to "sex change operation." Not all transgender people choose to or

can afford to have SRS. Journalists should avoid overemphasizing the importance of SRS to the transition process.

Transgender

An umbrella term 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. Many transgender people can 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 transgender person. Transgender people may or may not choose to alter their bodies hormonally and/or surgically.

Transsexual (also Transexual)

An older term, this originated in the medical and psychological communities. Some transsexual people still prefer to use the term to describe themselves. However, unlike transgender, transsexual is not an umbrella term, and many transgender people do not identify as transsexual. It is best to ask which term an individual prefers.

Transvestite

DEROGATORY See **Cross-Dressing**

Transition

Altering one's birth sex is not a one-step procedure — it is a complex process that takes place over a long period of time. Transition includes some or all of the following cultural, legal, and medical adjustments: telling one's family, friends, and/or co-workers; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) some form of chest and/or genital alteration.

OFFENSIVE TERMS TO AVOID

From Gay & Lesbian Alliance Against Defamation: <http://www.glaad.org>

LESBIAN, GAY, AND BISEXUAL TERMINOLOGY TO AVOID

OFFENSIVE: “homosexual” (n. or adj.)

PREFERRED: “gay” (adj.); “gay man” or “lesbian” (n.); “gay person/people”

Please use “gay” or “lesbian” to describe people attracted to members of the same sex. Because of the clinical history of the word “homosexual,” it is aggressively used by anti-gay extremists to suggest that gay people are somehow diseased or psychologically/emotionally disordered — notions discredited by the American Psychological Association and the American Psychiatric Association in the 1970s. Please avoid using “homosexual” except in direct quotes. Please also avoid using “homosexual” as a style variation simply to avoid repeated use of the word “gay.”

OFFENSIVE: “homosexual relations/relationship,” “homosexual couple,” “homosexual sex,” etc.

PREFERRED: “relationship” (or “sexual relationship”), “couple” (or, if necessary, “gay couple”), “sex,” etc. Identifying a same-sex couple as “a homosexual couple,” characterizing their relationship as “a homosexual relationship,” or identifying their intimacy as “homosexual sex” is extremely offensive and should be avoided. These

constructions are frequently used by anti-gay extremists to denigrate gay people, couples and relationships. As a rule, try to avoid labeling an activity, emotion or relationship “gay,” “lesbian” or “bisexual” unless you would call the same activity, emotion or relationship “straight” if engaged in by someone of another orientation.

OFFENSIVE: “sexual preference”

PREFERRED: “sexual orientation” or “orientation” [or “sexuality”]

The term “sexual preference” is typically used to suggest that being lesbian, gay or bisexual is a choice and therefore can and should be “cured.” *Sexual orientation* is the accurate description of an individual’s enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex and is inclusive of lesbians, gay men, bisexuals and straight men and women. [Sexuality is generally acceptable as a substitute for “sexual orientation”.]

OFFENSIVE: “gay lifestyle” or “homosexual lifestyle”

PREFERRED: “gay lives,” “gay and lesbian lives”

There is no single lesbian, gay or bisexual lifestyle. Lesbians, gay men and bisexuals are diverse in the ways they lead their lives. The phrase “gay lifestyle” is used to denigrate lesbians and gay men, suggesting that their orientation is a choice and therefore can and should be “cured.”

OFFENSIVE: “admitted homosexual” or “avowed homosexual”

PREFERRED: “openly lesbian,” “openly gay,” “openly bisexual”

Dated term used to describe those who are openly lesbian, gay or bisexual or who have recently come out of the closet. The words “admitted” or “avowed” suggest that being gay is somehow shameful or inherently secretive. Avoid the use of the word “homosexual” in any case.

OFFENSIVE: “gay agenda” or “homosexual agenda”

PREFERRED: Accurate descriptions of the issues (e.g., “inclusion in existing non-discrimination and hate crimes laws,” “ending the ban on openly gay service members”) Lesbian, gay, bisexual and transgender (LGBT) people are motivated by many of the same hopes, concerns and desires as other everyday Americans. They seek to be able to earn a living, be safe in their communities, serve their country, and take care of the ones they love. Their commitment to equality is one they share with many allies and advocates who are not necessarily LGBT. Notions of a so-called “homosexual agenda” are rhetorical inventions of anti-gay extremists seeking to create a climate of fear by portraying the pursuit of equal opportunity for LGBT people as sinister.

OFFENSIVE: “special rights”

PREFERRED: “equal rights” or “equal protection”

Anti-gay extremists frequently characterize equal protection of the law for lesbian, gay, bisexual and transgender people as “special rights” to incite opposition to such things as relationship recognition and inclusive non-discrimination laws.

OFFENSIVE: “fag,” “faggot,” “dyke,” “homo,” “sodomite,” “she-male,” “he-she,” “it,” “tranny” and similar epithets

The criteria for using these derogatory terms should be the same as those applied to vulgar epithets used to target other groups: they should not be used except in a direct quote that reveals the bias of the person quoted.

OFFENSIVE: “deviant,” “disordered,” “dysfunctional,” “diseased,” “perverted,” “destructive” and similar descriptions

The notion that being gay, lesbian or bisexual is a psychological disorder was discredited by the American Psychological Association and the American Psychiatric Association in the 1970s. Today, words such as “deviant,” “diseased” and “disordered” often are used to portray gay people as less than human, mentally ill, or as a danger to society. Words such as these should be avoided in discussion about the gay community. If they must be used, they should be quoted directly in a way that clearly reveals the bias of the person being quoted. Associating gay, lesbian, bisexual and transgender people or relationships with pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery and/or incest is harmful and inaccurate. Being gay, lesbian, bisexual or transgender is neither synonymous with nor indicative of any tendency toward pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery and/or incest. Such claims, innuendoes and associations often are used to insinuate that lesbians and gay men pose a threat to society, to families, and to children in particular. Such assertions and insinuations are defamatory and should be avoided, except in direct quotes that clearly reveal the bias of the person quoted.

PROBLEMATIC TRANSGENDER TERMINOLOGY TO AVOID

PROBLEMATIC: “transgenders,” “a transgender”

PREFERRED: “transgender people,” “a transgender person”

Transgender should be used as an adjective, not as a noun. Do not say, “Tony is a transgender,” or “The parade included many transgenders.” Instead say, “Tony is a transgender person,” or “The parade included many transgender people.”

PROBLEMATIC: “transgendered”

PREFERRED: “transgender”

The word transgender never needs the extraneous “ed” at the end of the word. In fact, such a construction is grammatically incorrect. Only verbs can be transformed into participles by adding “-ed” to the end of the word, and transgender is an adjective, not a verb.

PROBLEMATIC: “sex change,” “pre-operative,” “post-operative”

PREFERRED: “transition”

Referring to a sex change operation, or using terms such as pre- or post-operative, inaccurately suggests that one must have surgery in order to truly change one's sex.

PROBLEMATIC: “hermaphrodite”

PREFERRED: “intersex person”

The word “hermaphrodite” is a stigmatizing and misleading word, usually used to sensationalize intersex people.

DEFAMATORY TRANSGENDER TERMINOLOGY TO AVOID

Defamatory: "deceptive," "fooling," "pretending," "posing," or "masquerading"

Gender identity is an integral part of a person's identity. Please do not characterize transgender people as "deceptive," as "fooling" other people, or as "pretending" to be, "posing" or "masquerading" as a man or a woman. Such descriptions are extremely insulting.

Defamatory: "she-male," "he-she," "it," "trannie," "tranny," "gender-bender"

These words only serve to dehumanize transgender people and should not be used (See Defamatory Language).

*Some of these terms may be repeated in the "Transgender 101 section.

NAMES & PRONOUN USAGE

[Use] a transgender person's chosen name. Often transgender people cannot afford a legal name change or are not yet old enough to change their name legally. They should be afforded the same respect for their chosen name as anyone else who lives by a name other than their birth name (e.g., celebrities).

We also encourage you to ask transgender people which pronoun they would like you to use. If a person identifies as a certain gender, whether or not they have taken hormones or had surgery, should be referred to using the pronouns appropriate for [the individual's identity].

If it is not possible to ask the person which pronoun he or she prefers, use the pronoun that is consistent with the person's appearance and gender expression. For example, if the person wears a dress and uses the name "Susan," feminine pronouns are appropriate. This is consistent with AP Stylebook guidelines.

NOTE: It is never appropriate to put quotation marks around either the transgender person's chosen name or the pronoun that reflects their gender identity. A transgendered person may also use no pronouns or gender neutral pronouns such as zhe, ze, zher, zer, zhim, mer, or xe.

ADDITIONAL TERMS

Are there additional terms that you have heard of in relation to the LGBTQ community or LGBTQ identities? List them here, look them up, and discuss them:

RECLAIMING LANGUAGE

The following are examples of words that have been “reclaimed” by the LGBTQ community as a measure of empowerment:

- Fag/Faggot

Faggot, often shortened to fag, is a pejorative term and common slur used chiefly in North America against homosexual males. Its pejorative use, broadly meaning a “repellent male”, has spread from the United States to varying extents elsewhere in the English-speaking world through mass culture, including movies, music, and the Internet.

The word meaning “bundle of sticks” is ultimately derived, via Old French, Italian and Vulgar Latin, from Latin fascis (also the origin of the word fascism). The origins of the word as an offensive epithet for homosexuals are rather obscure, although the word has been used in English since the late 16th century as an abusive term for women, particularly old women, and reference to homosexuality may derive from this, as female terms are often used with reference to homosexual or effeminate men (cf. nancy, sissy, queen). The application of the term to old women is possibly a shortening of the term “faggot-gatherer”, applied in the 19th century to people, especially older widows, who made a meagre living by gathering and selling firewood. It may also derive from the sense of “something awkward to be carried” (compare the use of the word “baggage” as a pejorative term for old people in general). Use of the word as a general insult, not necessarily implying homosexuality, is either a continuation or extension of this older usage or of the homosexual usage.

~Wikipedia, April 2012

- Dyke

Slang terminology referring to a lesbian or lesbianism. It originated as a derogatory label for a masculine woman, and this usage still exists. However, some attempt to use it in a manner they see as positive, or simply as a neutral synonym for lesbian.

The origin of the term is obscure, and many theories have been proposed. The OED dates the first recorded use of *dike*, *dyke* in 1942, in Berrey and Van den Bark's *American Thesaurus of Slang*. In his review of a short-lived 1930 Broadway play, Robert Benchley says “[the hero]...is confronted with several engineering problems which he solves by mistake. There's your story. Interlard it with every known crack which has been made along Broadway for the past two years (and several which haven't, chief among them being: 'Did you employ dikes in building the Barge Canal?' 'No, we just had a gang of Italians.' This I consider top for the evening.”) and there you have “So Was Napoleon.” The term *bulldyker*, which *dyke* may be shortened from, first appeared in 1920s novels connected with the Harlem Renaissance. For example, in the 1928 novel *Home to Harlem*, Claude McKay wrote: “[Lesbians are] what we calls bulldyker in Harlem. ... I don't understan' ... a bulldyking woman.”

(The term is unattested in the OED.) From the context in the novel, the word was considered crude and pejorative at the time.

Several theories have been proposed for the origin of *bulldyker*. One is that it was an abbreviation of *morphadike*, a dialect variant of *hermaphrodite*, commonly used for homosexuals in the early twentieth century. This in turn may be related to the late 19th century slang use of *dyke* (meaning *ditch*) for the vulva. *Bull* is also a common expression for "masculine" or "aggressive" (as in "bullish"), and bulldyke implied a "masculine woman." Another theory claims bulldyker was a term used for bulls used to impregnate cows. The word "stud" was extended for sexually promiscuous men or a man successful with women. The terms "bulldyker" and "bulldagger" were also taken from their original context and used for the same purpose. A man who was a great lover was called a "bulldyker." "Bulldyking woman" and "bulldyker" became terms for women who resembled a "bulldyker," a male stud, and were assumed to perform the role.

~Wikipedia, April 2012

- **Homo**
A slang term for a lesbian or gay person.
- **Lezzie**
A slang term for a lesbian—more common in the late 20th century.
- **Tranny**
This is a slang or pejorative term to refer to transsexual or transgendered persons which is sometimes used by members of those communities.
- **Queer**
Queer is an umbrella term for sexual minorities that are not heterosexual, heteronormative, or gender-binary. In the context of Western identity politics the term also acts as a label setting queer-identifying people apart from discourse, ideologies, and lifestyles that typify mainstream LGBT (lesbian, gay, bisexual, and transsexual) communities as being oppressive or assimilationist.

This term is controversial because it was re-appropriated only two decades ago from its use as an anti-gay epithet. Furthermore, some LGBT people disapprove of using *queer* as a catch-all because they consider it offensive, derisive or self-deprecating given its continuous use as a form of hate speech. Other LGBT people may avoid *queer* because they associate it with political radicalism, or simply because they perceive it as the faddish slang of a "younger generation."

Since its emergence in the English language in the 16th century (related to the German *quer*, meaning "across, at right angle, diagonally or transverse"), *queer* has generally meant "strange", "unusual", or "out of alignment". It might refer to something suspicious or "not quite right", or to a person with mild derangement or who exhibits socially inappropriate

[behavior]. The expression "in Queer Street" was used in the UK as of the 1811 edition of Francis Grose's *A Classical Dictionary of the Vulgar Tongue* for someone in financial trouble.

Queer as Folk is a reference to the common expression unrelated to homosexuality "There's not so queer as folk". In the 1904 Sherlock Holmes story "The Adventure of the Second Stain", the term is still used in a completely non-sexual context (Inspector Lestrade is threatening a misbehaving constable with "finding himself in Queer Street", i.e., in this context, being severely punished).

By the time that story was published, however, the term was already starting to gain a connotation of sexual deviance (especially that of homosexual and/or effeminate males), which is already known in the late 19th century; an early recorded usage of the word in this sense was in a letter by John Sholto Douglas, 9th Marquess of Queensberry to his son Lord Alfred Douglas.

Subsequently, for most of the 20th century, "queer" was frequently used as a derogatory term for effeminate gay males who were believed to engage in receptive or passive anal/oral sex with men, and others exhibiting untraditional (i.e., trans) gender [behavior]. Furthermore, masculine males, who performed the role of the "penetrator" were considered "straights".

One of the most famous attempts by the LGBT community to re-claim the term "queer" was through an [organization] called Queer Nation, which was formed in March 1990; a few months later, an influential though anonymous flier was distributed at the New York Gay Pride Parade in June 1990 entitled "Queers Read This".^[5]

Because of the context in which it was reclaimed, queer has sociopolitical connotations, and is often preferred by those who are activists; by those who strongly reject traditional gender identities; by those who reject distinct sexual identities such as gay, lesbian, bisexual, and straight; and by those who see themselves as oppressed by the heteronormativity of the larger culture. In this usage it retains the historical connotation of "outside the bounds of normal society" and can be construed as "breaking the rules for sex and gender". It can be preferred because of its ambiguity, which allows "queer"-identifying people to avoid the sometimes strict boundaries that surround other labels. In this context, "queer" is not a synonym for LGBT as it creates a space for "queer" heterosexuals as well as "non-queer" [LGBT people].

The term is sometimes capitalized when referring to an identity or community, rather than merely a sexual fact (cf. the capitalized use of Deaf). In the late 2000s and early 2010s, a number of internet communities started to use the term 'LGBTQ,' the 'Q' standing for 'queer,' to represent forms of sexuality that fall outside of the original LGBT

framework, in order to promote awareness and acceptance of these forms of sexuality. The term has a similar function to that of LGBTI, except LGBTQ focuses on sexuality rather than gender.

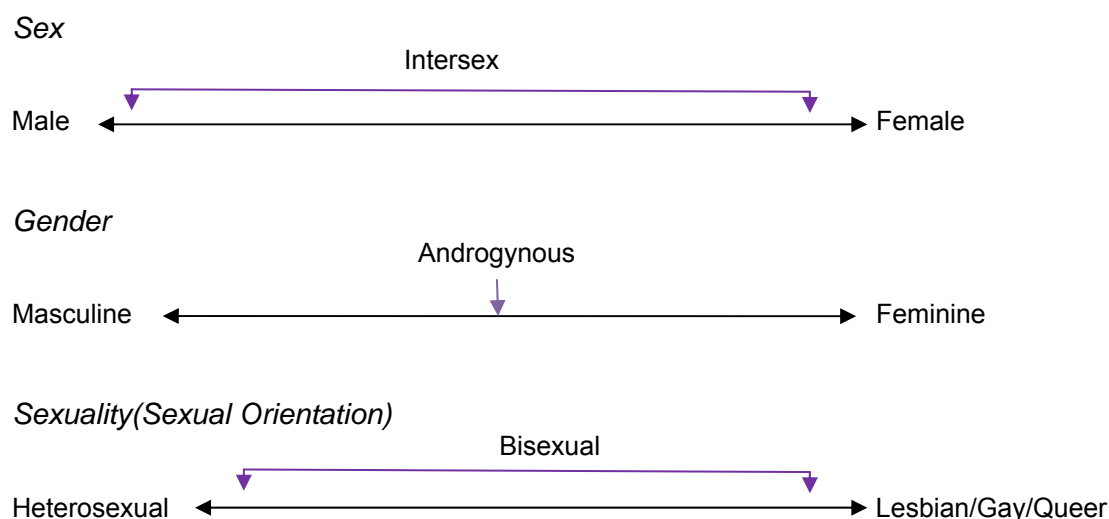
~Wikipedia, April 2012

Please note that there is controversy within the LGBTQ community as a whole, and between subgroups within the community regarding usage and application of the above terms.

A side note on Wikipedia: While some, academics and laypeople alike, may balk at the use of Wikipedia in this manual, it was found to be a concise and accurate source for our purposes.

Sex, Gender, and Sexuality 101

Keep in mind that sex, gender, and sexuality are distinct, though we often make assumptions based on presumed sex, gender, or sexuality. Additionally, appropriation of sex and gender terms in the LGBTQ community sometimes contributes to confusion regarding these terms. Sex is biological and generally falls in three categories: male, female, and intersex. Gender is a social construction and generally falls along a continuum of masculine to feminine. A person who is equally masculine and feminine may identify as androgynous. Sexuality generally falls along a continuum from LGQ (lesbian, gay, or queer) to heterosexual (or straight). A person who identifies as bisexual may fall anywhere along that continuum. Bisexual individuals are not necessarily attracted to men and women equally. It is important to recognize these difference and work to better understand that a person's identity in any one category does not necessarily influence or predict a person's identity in the other categories.



Transgender 101

Courtesy of the LGBT Resource Center at UC Riverside

SEX, GENDER & [POLARITY]

In order to understand the difference between someone who is gay, lesbian, or bisexual, and someone who is transgender, you need to know the difference between sex and gender. Simply put, sex is polarity of anatomy; gender is polarity of appearance and behavior. As one gains familiarity with transgenderism, these definitions quickly break down, but they serve as a good starting point. Most people think there are just two sexes, male and female. Such is not the case. People who are [intersex] and people who are transsexual constitute sexes which are neither exactly male nor exactly female. Likewise, gender is not a simple case of "either/or." Gender is exhibited by countless signals, from articles of clothing to cosmetics, hairstyles, conversational styles, body language and much more. Notice, however, that our gender "norms" are not symmetric. Women have won for themselves the right to a wide range of gender expression. Men have not made a corresponding effort. Most men live within a much narrower range of "acceptable" gender. Though our culture tends to group characteristics into "masculine" and "feminine," many people find some amount of gender transgression exciting, so there is some crossover between the two categories.

Ultimately, gender is a "mix and match" mode of self-expression, and people within our culture are ever finding new ways to express their gender, with exciting subtleties and intriguing implications. In general, it works best to think of all effects - sexual orientation, gender identity, sexual identity, and any others - as varying along a continuous spectrum of self-expression, rather than in just one of two or three ways.

SEXUAL ORIENTATION vs. GENDER IDENTITY vs. SEXUAL IDENTITY

Sexual orientation, gender identity, and sexual identity are independent of each other. A person may express any variation of each of these in any combination. To discourage the free expression of identity and orientation by an individual is to impose a damaging burden of conformity. Sexual Orientation is which sex you find romantically/erotically attractive: opposite, same, or both. Gender Identity is how you see yourself socially: [male], [female], or a combination of both. One may have a penis but prefer to relate socially as a woman, or one may have a vagina but prefer to relate as a man. One might prefer to be fluid, relating sometimes as a man and sometimes as a woman. Or one might not identify as either one, relating androgynously. Sexual Identity is how you see yourself physically: male, female, or in between. If someone is born female, but wishes to see their body as male in all respects, their sexual identity is male. It is generally rude to speak of such a person as female, since it denies their right to inhabit the social and physical role of their choosing. We call such a person a [transsexual or transgender person], whether or not they have had any surgery. Many FTM [transsexual or transgender people] do not undergo genital surgery, often because of disappointing results or extreme cost. As surgical technique improves, this may change. Since it is healthier for these people to live in accord with their wishes and heartfelt need, we call them men, though they may have a vagina where one would expect to find a penis. The situation for MTF [transsexual or transgender people] is equivalent, except that the surgery produces a much more satisfying result, both cosmetically and functionally. Nonetheless, many MTF [transsexual or transgender people] elect to not have the surgery, most often because of risk,

pain, or cost. Those who retain male sexual functioning may refer to themselves as transgenderist, since it is only their gender which is changed. Those that disown all male sexual function (surgery or no) tend to identify as [transsexual or transgender people], since they change their sexual function, and therefore their sexual identity.

[Individuals] may self-identify as:

Drag Queen: Female-emulating male, usually campy, often (not always) gay.

Butch: Masculine-appearing person.

Femme: Feminine-appearing person.

Drag King: Male-emulating woman.

Genderqueer: A gender variant person whose gender identity is neither male nor female, is between or beyond genders, or is some combination of genders. Often includes a political agenda to challenge gender stereotypes and the gender binary system.

Intersex: Person born with mixed sexual physiology. Often 'assigned' at birth, such practice is coming under well founded attack as a hurtful violation of a person's well-being.

Transvestite: Person who enjoys wearing clothes identified with the opposite gender, often but not always straight. [This term is typically considered offensive].

Crossdresser: Polite term for transvestite.

Transgenderist: Person who lives as gender opposite to anatomical sex, i.e. person with penis living as woman. Sexual orientation varies.

Androgynous: Person appearing and identifying as neither man nor woman, presenting a gender either mixed or neutral.

Transsexual: Person whose sexual identity is opposite to their assignment at birth. Not all [transsexual persons] undergo 'sex reassignment surgery' (SRS), for various reasons, including personal preference. Sexual orientation varies.

FTM (female to male): born female but see themselves as partly to fully masculine.

MTF (male to female): born male but see themselves as partly to fully feminine

Transgender Community: A loose association of people who transgress gender norms in a wide variety of ways. Celebrating a recently born self-awareness, this community is growing fast across all lines, including social, economic, political, and philosophical divisions. The central ethic of this community is unconditional acceptance of individual exercise of freedoms including gender and sexual, identity and orientation.

Pronouns 101

Type	Name	Example
Feminine	She, her, her	She went to the store. I spoke to her . It was her apple.
Masculine	He, him, his	He went to the store. I spoke to him . It was his apple.
Gender Neutral	They, them, their	They went to the store. I spoke to them . It was their apple.
Gender Neutral	Ze, zir/zem, zirs/zes	Ze went to the store. I spoke to zir/zem . It was zirs/zes apple.
Gender Neutral	Ze, hir, hirs	Ze went to the store. I spoke to hir . It was hirs apple.
Please note that these are not the only pronouns. There are an infinite number of pronouns as new ones emerge in our language.		



I'm seeing Jeremy this weekend. They're going to take me skateboarding. Then I'm going to go with them to the movies.

Brittany brought me to this awesome concert! Ze is so fun. I can't wait to hang out with zir again.



For more information, go to
www.transstudent.org/graphics ▲

TSER
 Trans Student Equality Resources

TRANSGENDER WEB RESOURCES

- <http://www.gpac.org/> - GenderPac
- <http://www.ifge.org/> - International Foundation for Gender Education
- <http://www.annelawrence.com/> - Transsexual Women's Resources
- <http://www.isna.org/> - Intersex Society of North America
- <http://users.southeast.net/~help/> - Hermaphrodite Education and Listening Post
- <http://www.transstudent.org/> Trans Student Equality Resources

TRANSGENDER PUBLICATIONS

- Transgender Tapestry magazine
- Gender Outlaw: On Men, Women, & the Rest of Us by Kate Bornstein
- My Gender Workbook by Kate Bornstein
- Sex Changes: The Politics of Transgenderism by Pat Califia
- As Nature Made Him: The Boy Who Was Raised As A Girl by John Colapinto
- Intersex In the Age of Ethics by Alice Dreger
- Stone Butch Blues by Leslie Feinberg
- Transgender Warriors: Making History From Joan of Arc to Dennis Rodman by Leslie Feinberg
- Trans Liberation: Beyond Pink or Blue by Leslie Feinberg
- Crossing: A Memoir by Deirdre McCloskey
- The Persistent Desire: A Femme-Butch Reader ed. by Joan Nestle

HOW CAN YOUR CAMPUS BE MORE TRANS-INCLUSIVE?

Developed by Brett Beemyn, GLBT Student Services, the Multicultural Center, Ohio State University 614-688-8449, gltss@osu.edu, <http://multiculturalcenter.osu.edu/gltss>

Language and Process

- ☐ Have a college non-discrimination policy that includes “gender identity or expression”
- ☐ If [your] office has its own non-discrimination policy or diversity statement, be sure that it includes “gender identity/expression”
- ☐ Have protocols that address the needs of students, including your student employees, who transition or otherwise change their gender expression.
- ☐ Establish a simple, one-stop procedure for transitioning employees and students to change their name and [sex or] gender designation on all of their records and documents.
- ☐ Make sure that the language on your website and printed materials refers to “people of all [sex and gender identities] rather than just “men and women”
- ☐ If you need to know the [sex or] gender of students, revise forms to enable transgender students to self-identify, if they choose Rather than “sex: male or female, “ you can use “gender: male, female or self-identify _____” or “gender: _____.”
- ☐ If you take demographic information from students by phone, be sure to ask and not presume their [sex or] gender.

Physical Access

- ☐ Create gender-neutral restrooms (single-stall, lockable unisex bathrooms) when all buildings, including residence halls, are constructed or renovated. [Look for opportunities to change current gendered bathrooms to gender neutral bathrooms.]
- ☐ Create private changing facilities and single-person showers when residence halls and recreation centers are constructed or renovated.
- ☐ Have an inclusive housing policy that enables transgender students to be housed [with respect to] their gender identity/expression and, if desired, to have a single room.
- ☐ Establish a [LGBTQ] and Allies living and learning program and/or offer gender-neutral housing option.

Organization Inclusion

- ☐ Gender-segregated organizations and programs, including some student groups, intramural and varsity sports teams, and fraternities and sororities should have policies and practices that enable transgender students to join, where it is appropriate and not limited by national organizational policies.

Support Services

- ☐ Hire therapists who are knowledgeable about transgender concerns
- ☐ Enable insurance coverage for trans-related psychotherapy, hormone replacement therapy and [sex/gender] reassignment surgeries.

Education

- ☐ Require all Student Affairs staff to attend a training session on transgender issues.
- ☐ [Create] a web-based campus resources guide for new and prospective transgender students.
- ☐ Know community resources that could assist transgender students.
- ☐ Sponsor transgender speakers, performers and other programs.

Asexuality 101

From AVEN: The Asexual Visibility and Education Network
<http://www.asexuality.org/home/>

An asexual [person] is someone who does not experience sexual attraction. Unlike celibacy, which people choose, asexuality is an intrinsic part of who we are. Asexuality does not make our lives any worse or any better, we just face a different set of challenges than most sexual people. There is considerable diversity among the asexual community; each asexual person experiences things like relationships, attraction, and arousal somewhat differently. Asexuality is just beginning to be the subject of scientific research.

Relationships

Asexual people have the same emotional needs as anyone else, and like in the sexual community we vary widely in how we fulfill those needs. Some asexual people are happier on their own, others are happiest with a group of close friends. Other asexual people have a desire to form more intimate romantic relationships, and will date and seek long-term partnerships. Asexual people are just as likely to date sexual people as we are to date each other.

Sexual or nonsexual, all relationships are made up of the same basic stuff. Communication, closeness, fun, humor, excitement and trust all happen just as much in sexual relationships as in nonsexual ones. Unlike sexual people, asexual people are given few expectations about the way that our intimate relationships will work. Figuring out how to flirt, to be intimate, or to be monogamous in nonsexual relationships can be challenging, but free of sexual expectations we can form relationships in ways that are grounded in our individual needs and desires.

Attraction

Many asexual people experience attraction, but we feel no need to act out that attraction sexually. Instead we feel a desire to get to know someone, to get close to them in whatever way works best for us. Asexual people who experience attraction will often be attracted to a particular gender, and will identify as lesbian, gay, bi, or straight.

Arousal

For some sexual arousal is a fairly regular occurrence, though it is not associated with a desire to find a sexual partner or partners. Some will occasionally masturbate, but feel no desire for partnered sexuality. Other asexual people experience little or no arousal. Because we don't care about sex, asexual people generally do not see a lack of sexual arousal as a problem to be corrected, and focus their energy on enjoying other types of arousal and pleasure.

Note: *People do not need sexual arousal to be healthy, but in a minority of cases a lack of arousal can be the symptom of a more serious medical condition. If you do not experience sexual arousal or if you suddenly lose interest in sex you should probably check with a doctor just to be safe.*

Identity

Most people on [Asexual Visibility and Education Network] have been asexual for our entire lives. Just as people will rarely and unexpectedly go from being [heterosexual to LGBTQ], asexual people will rarely and unexpectedly become sexual or vice versa. Another small minority will think of themselves as asexual for a brief period of time while exploring and questioning their own sexuality.

There is no litmus test to determine if someone is asexual. Asexuality is like any other identity- at its core, it's just a word that people use to help figure themselves out. If at any point someone finds the word asexual useful to describe [himself or herself], we encourage them to use it for as long as it makes sense to do so.

Symbols

From Safe Zone at Virginia Commonwealth University
<http://www.students.vcu.edu/counsel/safezone/symbols.html>

The following symbols are a few of those most commonly found in LGBTQ culture and subcultures.



The Rainbow Flag

In 1978 San Francisco artist Gilbert Baker designed a flag for that city's Gay Freedom celebration. The flag since has been adopted by lesbian, gay, bisexual and transgender (LGBT) movements nationally and internationally. It has six stripes, each a different color ranging from purple to red. The flag -- or sometimes six-striped streamers -- can be seen flying from many homes and apartments in Richmond as well as from the Metropolitan Community Church and is displayed at almost all gay and lesbian events. Bumper stickers representing the flag are also common.



The Lambda

In 1970 members of the Gay Activist Alliance chose the Greek letter lambda as their symbol because a flag with a lambda on it was carried by a regiment of Greek warriors who were accompanied into battle by their younger male lovers and were noted for their fierceness and willingness to fight to the death. Many LGBT organizations since 1970 have taken the lambda as their symbol or part of their name.



The Pink Triangle

Under the Nazi regime, concentration camp prisoners wore colored triangles that indicated their classification and thus the reason they were considered enemies of the state. Just as Jews wore two superimposed yellow triangles, homosexual men wore pink triangles. When the Allies liberated the camps in 1945, most survivors were freed, but the US Army simply transferred those wearing pink triangles to other prisons. Gays and lesbians now use the pink triangle as a symbol of identification and solidarity against oppression.



The Black Triangle

Just as homosexual men were forced to wear pink triangles in the camps, many lesbians were forced to wear black triangles, which signified that they (like prostitutes and unmarried women of the streets) did not live according to the Nazis' ideas of correct female behavior.



Double Venus

The symbol for the planet Venus is also the alchemical symbol for woman. Lesbians use two such symbols overlapping to mean "woman loving woman."



Double Mars

The symbol for the planet Mars is also the alchemical symbol for man. Gay men use two such symbols overlapping to mean "man loving man."



Combined Mars and Venus

The combined mars and venus symbol is used to identify intersex and transgender individuals.



The Labrys

A double-bladed axe served as the scepter of the goddess Demeter (or Artemis). Scythian warriors may once have used such a weapon. It appears in ancient Cretan art and is now often used as a symbol of lesbianism.

Other LGBTQ Flag Symbols:



Transgender Pride Flag



Intersex Pride Flag



Bisexual Pride Flag



Human Rights Campaign Flag



Two Spirit Pride Flag



Bear Pride Flag

LGBTQ History

The following is a brief overview of significant events in LGBTQ history, with a particular emphasis on recent U.S. LGBTQ history:

1,000-10,000 B.C. (approximately)

Paleolithic and Mesolithic artifacts show evidence of homoerotic themes, homosexuality is common in ancient Rome and Greece

6th century CE

Homosexuals are made a scapegoat for major natural disasters by Christian emperor Justinian I

11th century CE

A Byzantine treaty clarifies that same sex unions are legal

15th century CE

More than 1,600 people are prosecuted for sodomy and sodomites were stoned, castrated, and burned.

1791

Homosexual acts between consenting adults are decriminalized in France, the first Western European country to do so

1860's

President Lincoln is thought by many to have been gay or bisexual

1900

The term "homosexuality" arose about this time in the English language

1920's

White heterosexuals went slumming to Harlem to see shows and visit bars with looser sexual mores.

1933-1945

Nazi government imprisoned approximately 50,000 gay men and between 5,000 and 15,000 LGBT individuals died in concentration camps.

1940's

Gay and lesbian people who served together in the military returned to the U.S. and founded queer communities

1950

The Mattachine Society, the "first homosexual group" in the U.S. is founded in Los Angeles

1952

The APA adds homosexuality as a mental disorder

1953

President Eisenhower bans employment of gay and lesbian individuals

1955

Daughters of Bilitis, the first national lesbian sociopolitical organization in the United States, was founded by four lesbian couples, led by Del Martin and Phyllis Lyons in San Francisco.

1969

On June 28, the Stonewall Riot takes place in New York City.

1973

American Psychiatric Association removes homosexuality from its list of mental disorders in the DSM.

1978

Harvey Milk, San Francisco City Supervisor, and the first openly gay government official in the United States, is murdered.

1983

Rep. Gerry Studds, of Massachusetts, outs himself on the floor of the U.S. House, making him the first openly-gay member of Congress

1993

"Don't Ask Don't Tell" is enacted, allowing LGBTQ U.S. military service members to continue to serve, provided they remain closeted.

1993

Brandon Teena, a transgender man is murdered in Nebraska.

1996

President Clinton signs DOMA (Defense of Marriage Act) into law in September, setting the federal definition of marriage as “a legal union between one man and one woman.”

1997

Ellen De Generes, celebrity, came out on T.V.

1998

On Oct. 6, Mathew Shepard, a college student, was brutally beaten and left to die in Wyoming because of his sexual orientation.

1999

Army Private Barry Winchell is murdered by associates in the military because he was suspected of being gay.

2000

The U.S. Supreme Court supported the Boy Scouts of America’s right to ban gay scoutmasters.

2004

President Bush bans employment of gay and lesbian individuals

2004

Massachusetts becomes the first U.S. state to legalize marriage equality for LGBTQ individuals

2007

On Nov. 7, the Employment Non-Discrimination Act (ENDA) passes the U.S. House of Representatives.

2008

On February 12th, 15-year-old Lawrence King was shot and killed at E.O. Green School in Oxnard, California.

2008

On February 22, gay 17-year-old Simmie Williams Jr. is murdered in Broward County, Florida, presumably because he was dressed in women’s clothes.

2010

Don’t Ask Don’t Tell is repealed by U.S. Congress.

Timeline Activity

Ask workshop participants to match some events in LGBTQ history with the year they took place. The words in **bold** have been removed from the participant's worksheet. A copy of the worksheet for handout may be found in the appendix.

1. 1940's Gay and lesbian people who served together in the military returned to the U.S. and founded queer communities
2. 1998 On October 6th Mathew Shepard, a college student, was brutally beaten and left to die in Wyoming because of his sexual orientation.
3. 1955 Daughters of Bilitis, the first national lesbian sociopolitical organization in the United States, was founded by four lesbian couples, led by Del Martin and Phyllis Lyons in San Francisco.
4. 1860's President **Lincoln** is thought by many to have been gay or bisexual.
5. 2004 **Massachusetts** becomes the first U.S. state to legalize marriage equality for LGBTQ individuals
6. 1900 The term "homosexuality" arose about this time in the English language
7. 2007 November 7th, the Employment Non-Discrimination Act (ENDA) passes through U.S. House of Representatives.
8. 1953 and 2004 Presidents **Eisenhower and Bush** ban employment of gay and lesbian individuals
9. 1950 The Mattachine Society, the "first homosexual group" in the U.S. is founded in Los Angeles
10. 1969 On June 28th, the Stonewall Riot takes place in New York City.
11. 1973 American Psychiatric Association removes homosexuality from its list of mental disorders in the DSM.
12. 2000 The U.S. Supreme Court supported the Boy Scouts of America's right to ban gay scoutmasters.
13. 1993 "**Don't Ask Don't Tell**" is enacted, allowing LGBTQ U.S. military service members to continue to serve, provided they remain closeted.
14. 1978 **Harvey Milk**, San Francisco City Supervisor, and the first openly gay government official in the United States, is murdered.
15. 1996 President **Clinton** signs DOMA (Defense of Marriage Act) into law in September, setting the federal definition of marriage as "a legal union between one man and one woman."
16. 1983 Gerry Studds, Massachusetts Representative, outs himself on the floor of the House, making him the first openly-gay member of Congress
17. 1993 Brandon Teena, a trans man is murdered in Nebraska.

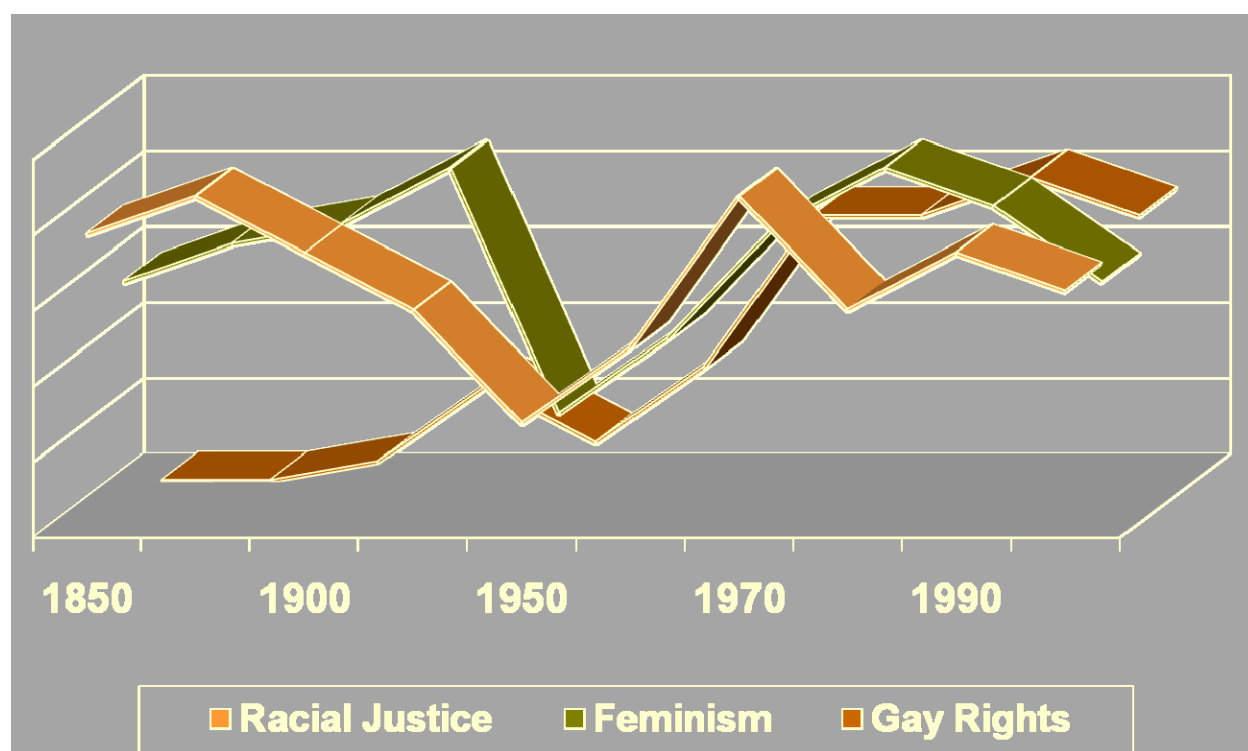
Place yourself in LGBTQ history

Ask participants to share a significant event in their lives related to LGBTQ issues. This can be a personal experience, a heightened awareness, or a social/political event.

Homophobia

HOMOPHOBIA IN THE CONTEXT OF CIVIL RIGHTS

Early in the Civil Rights movement in the United States, individuals from communities of color, LGBTQ individuals, and women worked cooperatively toward equality for all. As the Civil Rights movement moved forward, these groups became splintered and worked separately on concerns that were unique to each group. As a result, women's rights and rights for people of color were able to make the most progress, while the battle for basic rights for LGBTQ individuals continued. That battle continues, particularly regarding workplace non-discrimination, the military ban on open service, and marriage equality. As the graph below shows; however, LGBTQ rights have only been slightly behind women's rights and racial justice initiatives in the last few decades.



HOW HOMOPHOBIA HURTS US ALL

From GLSEN, (Gay, Lesbian & Straight Education Network)

Adapted from Warren J. Blumenfeld, ed. Homophobia: How We All Pay the Price

<http://www.glsen.org/cgi-bin/iowa/all/library/record/1279.html>

At the same time the victims (or targets) of prejudice are oppressed, the perpetrators (or agents) and other members of the dominant group are hurt in some way as well. Although the effects of oppression differ for specific target and agent groups, in the end everyone loses.

1. Homophobia locks all people into rigid gender roles that inhibit creativity and self-expression.
2. Homophobia compromises the integrity of heterosexual people by pressuring them to treat others badly, actions that go against our basic humanity.
3. Homophobia limits our ability to form close, intimate relationships with members of one's own sex.
4. Homophobia generally limits [communication] with a significant portion of the population and, more specifically, limits family relationships.
5. Homophobia prevents some [LGBTQ] people from developing an honest self-identity, and adds to the pressure to marry and/or have children, which places undue stress on themselves and their families.
6. Homophobia is one cause of premature sexual activity, which increases the chances of pregnancy and the spread of sexually transmitted diseases (STDs). Young people of all sexual identities are often pressured to become heterosexually active to prove that they are "normal."
7. Homophobia results in the elimination of any discussion of the lives and sexuality of [LGBTQ] people in the curriculum, keeping important information from all students.
8. Homophobia can be used to stigmatize, silence, and, on occasion, target people who are perceived or defined by others as lesbian or gay, but who are, in actuality, heterosexual.
9. Homophobia prevents heterosexuals from accepting the benefits and gifts offered by [LGBTQ] people: theoretical insights, social and spiritual visions, contributions in the arts and culture, to religion, to family life, indeed, to all parts of society.
10. Homophobia (along with racism, sexism, classism, etc.) inhibits a unified and effective governmental and societal response to AIDS.
11. Homophobia takes energy away from more positive activities.
12. Homophobia inhibits appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits not considered mainstream or dominant. Therefore, we are all hurt when any one of us is disrespected.

Campus Climate

What is campus climate?

Campus climate is not about the local weather. "Climate" on a college campus is a term that is used to discuss our environment related to the inclusive nature of our campus. If you turn to your trusty Webster, you'll find that 'campus' means the grounds of a university, college, or school. One definition of climate is the prevailing environmental conditions characterizing a group – or - "the prevailing conditions that characterize our university."

Campus Climate – it's not a new term. We have seen this term in the world of higher education for years. It feels like most members of our community know what we mean when we discuss climate, but occasionally, students will stop and ask – climate? What do you mean by that? So, a word of caution as we enter conversation with others – we need to be sure when we start dialog about campus climate that we make no assumptions about the meaning of the phrase.

To simplify even more – campus climate – the events, messages, symbols, core beliefs, feelings, and so, so much more - which make this a welcoming environment – or not - for all.

~Virginia Tech <http://www.dos.vt.edu/dosclimate.html>

Summary of the 2005 IPFW Campus Climate Survey (see full report in Appendix)

The February 2005 Climate Survey, an initiative of the IPFW Diversity Council, was a pilot effort to gather information on the climate for diversity on campus, using the Council's definition of diversity:

The term diversity encompasses differences of culture, background and experience among individuals and groups. Such differences include, but are not necessarily limited to, differences of race, ethnicity, color, national origin, gender, sexual orientation, class, age, and disabilities, as well as political and religious affiliation and socioeconomic status.

All IPFW students enrolled in spring 2005 received email notification of the online survey and instructions for accessing it via my.ipfw.edu. It was also publicized by posters, flyers, announcements in classes and student club meetings, paid ads in the Communicator, and a student-written article in the Communicator. This summary of highlights is the first step toward informing the campus community of the survey results. For a detailed report with analysis and recommendations, go to:

<http://www.ipfw.edu/vcaa/Assessment/assmnthome.html>.

Response Rate and Respondent Demographics

- Completed surveys were submitted by 660 students—about 6% of the student body.
- Respondents were from all class ranks, from first-year to graduate students. The two largest groups were first-year students (29% of respondents) and seniors (25.8%).
- Respondents to the survey were from nearly every department and program on campus.
- Respondents closely paralleled the IPFW student body with respect to gender and ethnicity. Women and most minorities were slightly overrepresented compared to the student body as a whole.
- The great majority of the respondents were heterosexual (91.8%) and Christian (73.4%).

Responses to Survey Items

- In general, respondents viewed faculty, staff, and advisors positively, seeing them as respectful toward students from diverse backgrounds and concerned to meet their needs.
- Respondents felt that students of different backgrounds interact with moderate frequency, with no differences based on race/ethnicity or gender.
- 8.7% reported that they had been harassed, with gender (5.0%), age (3.6%), social class origin (3.3%), and race/ethnicity (3.2%) being the most frequent perceived reasons.
- 24.8% indicated that they had seen someone else being harassed at IPFW. Sexual orientation, age, race/ethnicity, and social class origin were the most frequent perceived reasons, in that order.

- Respondents from all groups perceived instructors very favorably, as encouraging participation and being fair toward, and respectful of, students from diverse backgrounds
- Most respondents indicated generally positive feelings about interactions with people of different backgrounds in the classroom. African American students reported greater comfort with expressing opinions about diversity than did other students, but perceived the overall campus climate as less positive.
- Most groups indicated a perception that IPFW is welcoming to all; however, African American students were somewhat less likely to designate IPFW as welcoming of people from diverse backgrounds.
- Concerning expectations based on stereotypes: African American and Asian American students were more likely than other groups to feel that expectations of their ability to achieve were based on their racial/ethnic background; they also indicated that they were more often expected to speak for their racial/ethnic group.
- Women were more likely than men to believe that IPFW is committed to developing a learning environment that is positive for all students, more likely to believe that students from certain groups (e.g., ethnic, racial, or gender groups) receive no special treatment, and more likely to disagree that instructors make assumptions about one's beliefs based on racial/ethnic background.
- African American students were less likely to feel that material presented by instructors reflect the contributions of people from diverse backgrounds.
- African American students, Asian American students, and students identifying as Aother@ felt that they had experienced discrimination in the classroom more frequently than did European American students.
- African American students and those identifying as Aother@ indicated that they would be less likely to recommend IPFW to students regardless of their background.

Summary of the 2012 IPFW Campus Climate Survey

At the time of the completion of the 2012 Safe Zone curriculum update, the results of the 2012 IPFW Campus Climate Survey had not yet been released. Current coordinators and facilitators will receive updated information as it is released by Institutional Research. For additional information, please contact Ken Christmon, Associate Vice Chancellor of Diversity and Multicultural Affairs. Phone: (260) 481-6605 Email: christmk@ipfw.edu

National 2010 LGBT Friendly Campus Climate Survey (see executive summary in appendix)



The LGBT-Friendly Campus Climate Index is a vital tool for assisting campuses in learning ways to improve their LGBT campus life and ultimately shape the educational experience to be more inclusive, welcoming and respectful of LGBT and Ally people. The index is owned and operated by Campus Pride, the leading national nonprofit organization for student leaders and campus groups working to create safer, more LGBT-Friendly learning environments at colleges and universities. The index is supported under the Campus Pride Q Research Institute for Higher Education as well as benefits from strategic partnerships with professional organizations in higher education and related LGBT nonprofit organizations.

Potential Best Practices from the *Campus Pride 2010 LGBT Report Summary*

From the findings in our project and based on the literature suggesting that campus climate influences student and employee success, we developed the following potential best practices for creating positive climates for LGBTQQ people. We posit that LGBTQQ students who experience positive campus climates have more positive educational experiences and experience healthy identity development. Further, we contend that LGBTQQ faculty members and staff members who experience positive campus climates are more productive and experience positive work environments.

Given these positive experiences, students and employees are more likely to persist and flourish at their institution. In the demographic section of the monograph we discuss the power of language in the LGBTQQ community and, therefore, encourage the use of language that extends beyond the binaries in all of the recommended potential best practices. As reflected in the results, many participants did not fit the socially-constructed definitions of gender identity, sexual identity, and gender expression. Their comments suggested they are either pathologized or forced to develop a “different” sense of identity. In shaping our outlook, language instills and reinforces cultural values, thereby helping to maintain social hierarchies. While definitions facilitate discussion and the sharing of information, terminology remains subject to both cultural contexts and individual interpretation. As a result, the terminology that people use to describe themselves and their communities is often not universally accepted by everyone within these communities. Therefore, our overall recommendation is that we value the voices of those within our campus communities and use language that reflects their unique experiences.

Develop Inclusive Policies

Policies that explicitly welcome LGBTQQ employees and students powerfully express the commitment of a college or university in building a community of difference. Individuals will be more likely to be open about their sexual identity or gender identity knowing that the institution is supportive. When individuals do not have to expend energy hiding aspects of their identity, they, in turn, tend to be more satisfied and productive.

Demonstrate Institutional Commitment

Integrating LGBTQQ concerns into all aspects of the institution acknowledges the existence of LGBTQQ members of the community. Even the simplest steps, such as creating inclusive wording on documents, creates brave space in which LGBTQQ individuals are free to be themselves. Due to the high rate of harassment/discrimination experienced by people who do not fit the socially constructed categories of sexual identity, gender identity, and gender expression, procedures that directly respond to acts of intolerance are especially needed.

Integrate LGBTQQ Issues and Concerns in Curricular and Co-Curricular Education

As both LGBTQQ and non-LGBTQQ individuals are socialized into a homophobic and heterosexist society, campus community members need the space to question and examine unfounded attitudes and beliefs. Exposure to new ideas and sources of knowledge, along with a rich and dynamic dialogue concerning a range of issues, is precisely what the university/college should encourage in the campus community. Acknowledging the contributions of LGBTQQ individuals to all areas of scholarship, in addition to creating the space for gender/sexuality-specific studies, is important to the full

integration of LGBTQQ concerns and experiences into the academic community. The omission of such topics from the academic realm dehistoricizes LGBTQQ experiences and paints a false picture of the world in which we live.

Respond Appropriately to Anti-LGBTQQ Incidents/Bias

As long as anti-LGBTQQ bias persists on campus, as evidenced in the results of this project, LGBTQQ individuals will need to feel safe and supported by their institutions when acts of anti-LGBTQQ intolerance occur. LGBTQQ people should be able to speak and act without fear of homophobic reprisal.

Create Brave Spaces for Student Dialogues in On-Campus Housing

In order to encourage greater understanding across differences and model such interactions for the larger campus community, brave spaces should be created for civil dialogue between LGBTQQ and non-LGBTQQ people. Much of this dialogue for students occurs in residence halls on campus. While we understand that many institutions do not offer on-campus residences, those who do may find the potential best practices useful.

Offer Comprehensive Counseling & Healthcare

The literature reviewed earlier in the monograph suggested that respondents who experienced both ambient and personal heterosexist harassment had the lowest overall well-being than respondents who experienced only ambient heterosexist harassment and those who did not experience any heterosexist harassment. Given that our results indicate many LGBTQQ students and employees experience heterosexist climates, the need for counseling support is evident. Further, more students are coming “out” as transgender on college campuses across the country. Although this growing population has unique needs related to physical and mental health care, most colleges and universities offer little or no support for this population (Beemyn et al., 2005). We offer here recommended potential best practices for addressing the counseling and health care needs of LGBTQQ students, faculty members, and staff members.

Improve Recruitment & Retention Efforts

As critical members of the campus community, both students and employees, in turn, shape the campus climate. For example, a diverse student body and student groups that form around social identities facilitate inter- and intra-group relationships, which promote learning and the development of multicultural skills (Rankin & Reason, 2008).

Interpersonal learning and multicultural skills continue to positively impact the lives of students beyond their collegiate experience. Furthermore, faculty scholarship that includes diverse perspectives, methodologies, and centers around issues of social justice and advocacy not only supports the mission of higher education, but also “sends an important message to students” about the importance of these constructs (Rankin & Reason, 2008, p. 266). As a result of these actions, students and faculty members effect change on personal, interpersonal, and institutional levels, thus impacting the campus climate.

Workshop 1 “Homowork”

Assign workshop participants the following for homework (“homowork”) to bring back for discussion at the beginning of the second workshop. Ask participants to volunteer for which assignments they would like to complete. One or two participants should be on each assignment, except for the final two assignments, which all participants should complete.

1. Identify one homophobic image in the mass media.
This assignment requires participants to increase awareness of homophobic images in mass media. Participants should be discouraged from seeking out images. Instead, they should work to look for images as they come up.
2. Identify images of LGBTQ people of color in mass media.
This assignment requires participants to pay attention to representations (or lack thereof) of LGBTQ people of color in mass media. Participants should be discouraged from seeking out images. Instead, they should work to look for images as they come up.
3. Investigate the origins of the following words: queer, faggot, dyke.
4. Research IU and Purdue non-discrimination and domestic partner policies and forms.
5. Look for a LGBTQ bumper sticker on a car. What did you see? What did it mean?
6. Ask one participant to carry around a copy of a LGBTQ magazine or book and make note of other’s reactions. Alternately, the participant can post news articles having LGBTQ relevance on their social networking profile and make note of comments (or lack thereof) that they get.
7. Self-appraisal
Ask all participants to complete the self-appraisal handout (see appendix).
8. Heterosexual questionnaire
Ask all participants to complete the heterosexual questionnaire handout (see appendix).
9. Optional: Add additional items from the appendices as appropriate or preferred

Visualization Activity

This visualization activity should be used during the second workshop after discussion of homework, preview of workshop topics, review of the first workshop, and review of the ground rules for discussion.

Taken from the Counseling and Educational Leadership website from the Eastern Kentucky University website at www.education.edu.edu/CEL/

Preface: I want to invite you to participate in an exercise in imagination that concerns the world we inhabit. It will give you the opportunity to experience a different "reality" than the one you live with every day. Please concentrate on how you are feeling, not what you think. Don't rationalize or analyze or intellectualize, simple feel. Ask yourself what emotions are affecting you. All that is required is that you imaginatively enter this new world and allow yourself to experience it. Please relax, get comfortable, close your eyes, and keep your current surroundings from being too distracting.

Imagine for a while that you live in a society in which the majority of the people are gay or lesbian. The entire society is set up for [people who are LGBTQ]. It is the way things are. Children in [most] two-parent families (from adoption, artificial insemination, etc.) are raised by parents who are both women or both men. Your parents and peers are all [lesbian, gay, bisexual, or transgender]. When you were younger, you were not sure you had ever met anyone who is not [LGBTQ]. BUT, you are heterosexual.

Daily you "hide" and try to "pass" for [lesbian, gay, or at least bisexual]. You talk about the person you are dating making sure that you use a pronoun of the same sex you are. You have to make sure you don't "slip" and use the wrong pronoun. You fear that everyone will find out you are in love with someone of the opposite sex.

You only have a couple of places in the city or town where you live that you can go with your partner and "be yourself". Those places are designed for heterosexual people. Sometimes you are afraid even to go there. What if someone "outs" you? What if someone is in there "spying"? You have trouble trusting that you are safe, even in the places where others are "like" you. Your colleagues have pictures of their same sex partners on their desk. If you were to put a picture on your desk of your partner, you would be accused of "flaunting" your heterosexuality, and you might very well be fired.

Lots of people around you tell "straight" jokes and expect that you will laugh. Everyone knows that heterosexuals are perverts. People also talk about how who you are--a heterosexual--is only about what you do sexually with someone. They don't have any idea there is much more than that. You were a heterosexual when you were not sexually active, and even as an adult, you have had times in your life when you were celibate and you are still a heterosexual. Being a heterosexual is MUCH more than just about what happens under the covers in one's bed. You know that and you don't believe that others--those in the dominant culture--are willing to know that.

Your parents--like most parents--are lesbian or gay, so you can't even share with them your pain of being a member of a marginalized group. You go to church--where a homosexual [pastor], minister, priest, [imam], or rabbi tells the congregation that heterosexuals are wicked and sinful and wrong--saying that who you are is a sin--your "being" is wicked. You know you

are not wicked and that you did not choose your sexual orientation. You didn't choose to be heterosexual and yet it is hard not to integrate all of the negative messages.

When you were younger, you dated same sex people--you tried to be attracted to them. You really WANTED to be homosexual. You prayed to be different, you even thought about killing yourself when you realized that you couldn't change the fact that you were heterosexual and the world hates heterosexuals.

You got a lot of pressure from family and friends to date and marry someone of the same sex. They are always trying to fix you up. The media reflects pretty exclusively same-sex couples. Men on the screen and in the magazines are kissing men--women are kissing women. All of the stories told to children center around men finding men and women finding women to love. There was no one, when you were growing up who would talk about the fact that there are some people who are NOT attracted to the same sex.

You had no one to tell you how a heterosexual is supposed to feel or be. There were/are no role models. In this world you--as a heterosexual--must ALWAYS be aware of what you are saying, of how you act, of who you talk with, of how you walk, of how you dress, of how you talk. You have to closely study lesbians and gays to try to act and walk and talk like them. You don't hang out with heterosexuals in public--just in case someone might "peg" you as heterosexual. You wonder "will I EVER be free to openly love my partner?" "Will I ever be free to be who I am without fearing that I will lose my job?" "Will I ever be free to share my life openly with my parents and my siblings?" "Will I ever be respected for being who I am--the whole of who I am?" You wonder...

What is an ally?

From Randolph-Macon College Safe Zone Training Manual
<http://www.rmc.edu/directory/offices/diversity/safezone/sztrainingmanual.pdf>

QUALITIES OF AN ALLY

An Ally:

1. Has worked to develop an understanding of [the LGBTQ community]
2. Chooses to align with LGBTQ people and responds to their needs.
3. Believes that it is in their self-interest to be an ally.
4. Is committed to the personal growth (in spite of the probability of discomfort and possible pain) required.
5. Is quick to take pride in personal success in responding to homophobia and overcoming fears.
6. Expects support from other allies.
7. Is able to acknowledge and articulate how patterns of fear have operated in his/her lives.
8. Expects to make some mistakes but does not use it as an excuse for non- action.
9. Knows that both sides of an ally relationship have a clear responsibility for their own response to the oppression whether or not persons on the other side choose to respond.
10. Knows that in the most empowered ally relationships, the persons in the non-oppressed role initiate the change toward personal, institutional, and societal justice and equality.
11. Knows that he/she is responsible for humanizing or empowering their role in society, particularly as their role relates to responding to homophobia.
12. Promotes a sense of community with LGBTQ people and teaches others about the importance of outreach.
13. Has a good sense of humor.

THINGS YOU SHOULD KNOW AS AN ALLY

The Four Basic Levels of Becoming An Ally:

1. **Awareness:** Explore how you are different from and similar to gay, lesbian and bisexual people. Gain this awareness by talking with LGBTQ people, attending workshops and self-examination.

2. Knowledge/Education: Begin to understand policies, laws and practices and how they affect gay, lesbian and bisexual people. Educate yourself on the many communities and cultures of LGBTQ people.

3. Skills: This is an area that is difficult for many people. You must learn to take your awareness and knowledge and communicate it to others. You can acquire these skills by attending workshops, role-playing with friends or peers, and developing support connections.

4. Action: This is the most important and frightening step. Despite the fear, action is the only way to effect change in the society as a whole.

Five Other Points to Keep in Mind:

1. Have a good understanding of sexual orientation and be comfortable with your own.
2. Be aware of the coming-out process and realize that it is not a one-time event. The coming out process is unique to LGBTQ people and brings challenges that are not often understood.
3. Understand that LGBTQ people receive the same [messages about their community] as everyone else. Thus, LGBTQ people suffer from internalized homophobia and heterosexism. It is important to recognize the risks of coming out and to challenge the internal oppression.
4. Remember that LGBTQ people are a diverse group. Each community within the larger community has unique needs and goals.
5. Know at least basic information about AIDS/HIV in order to address myths and misinformation and to be supportive of those affected by this disease whether in themselves or in partners and friends. While AIDS/HIV is a health issue for all, those who live with the most fear and have lost the most members of their community are LGBTQ persons.

BECOMING AN ALLY

Our society is heterosexist; so most people grow up with unexamined heterosexist assumptions and attitudes. It takes time to overcome those assumptions, attitudes and the behavior to which they give rise. We call that process "becoming an ally" of non-heterosexual people. The movement from heterosexism to alliance is described in stages below.

1. Active Oppression

- Laughing at or telling [LGBTQ] jokes
- Making fun of people who don't fit traditional gender stereotypes
- Verbal or physical harassment of people perceived as [LGBTQ]
- Supporting anti-homosexual laws, policies and legislation

2. Indifference

- Passively accepting acts by others that demean [LGBTQ] people
- Ignoring the topic of [LGBTQ] concerns (in preparing programs, discussions, etc.)

3. Oppression through Lack of Action

- Recognizing the heterosexism or homophobia in others' speech and acts and being uncomfortable, but refusing to say or do anything about it

- Avoiding participating in activities or programs because people might think you are [LGBTQ]

4. Confronting Oppression

- Politely confronting [LGBTQ] joke-tellers, but not pushing it
- Deciding to participate in activities regardless of what others will think
- Mediating between people with differing opinions

5. Growing as an Ally

- Reading books about [LGBTQ] people and their history]
- Being aware of and sensitive to issues that minorities face
- Attending non-heterosexual cultural events
- Talking to others about issues facing sexual minorities
- Joining organizations that support [LGBTQ] people
- Listening to gay or lesbian music
- Educating yourself rather than waiting for [LGBTQ] people to teach you
- Making yourself aware of individuals, organizations, agencies, staff, faculty and courses that deal with issues of oppression

6. Challenging Oppression

- Educating others
- Engaging people in dialogue about sexual minority issues (or presenting programs, incorporating material into a class presentation, making handouts or posters, inviting [LGBTQ] speakers to your group)
- Confronting not just obviously homophobic comments but also comments of the nature of "I am not prejudiced, but...."

7. Joining an Ally Support Network

- Joining groups of other allies, such as Parents and Friends of Lesbians and Gays
- Creating a support group for Allies
- Recognizing the efforts of others to confront inappropriate behaviors and effect change
- Encouraging and rewarding employees or students who are inclusive and respectful of differences among people
- Promoting an atmosphere of respect on the job
- Appreciating differences among individuals within groups

8. Challenging Heterosexist Systems

- Working to change heterosexist institutional practices, such as teachers working for an inclusive family life curriculum
- Administrators allowing live-in domestic partners for those with on-campus jobs
- Employers extending benefits to domestic partners
- Including in educational literature representations of [LGBTQ] people
- Emphasizing the importance of [LGBTQ] role models in the workplace and classroom
- Training staff to be sensitive to [LGBTQ] people and issues
- Refusing to buy products and support corporations that do not have inclusive non-discrimination and domestic partnership policies
- Refusing to have your professional organization's meetings in a state or city that has anti-[LGBTQ] laws and policies
- Opposing candidates who oppose [LGBTQ] civil rights

AFFIRMING VERSUS PROMOTING:

Affirm: to state or assert positively

- To refuse to belittle, demean, ridicule
- To recognize and acknowledge
- To note the existence

Promote: to further, advance or exalt; to put in a higher position

- Promoting diversity is not promoting a particular group

HOW TO BE AN ALLY:

- Don't be surprised if a person "comes out" to you
They may have tested you with a series of "trial balloons" over a period of time. Based on your previous responses they've decided you can be trusted and helpful.
- Always respect confidentiality
- Examine own biases & be informed
Most of us have been exposed to a homophobic and transphobic society, which has been influenced by misinformation and fear. You can't be free of your biases just by deciding to be. Read reliable sources and talk to qualified individuals about your own thoughts and feelings.
- Know when to seek additional help
Know the reputable referral agencies and counselors in your area. Gay help lines can provide professional persons and organizations that are qualified to help. Tell them who you are, and what kind of assistance you need.
- Maintain a balanced perspective - sex isn't everything, for anybody
- Maintain a sense of humor
- Understand gender identity vs. sexual orientation/sexuality
Each person's sexual orientation is what is right for that person. It is not a matter of sexual preference. Understand that an individual's sense of gender identity is a separate issue with unique complexities and challenges.
- Deal with feelings first
- Be supportive & use affirming language
Explain that many people have struggled with these issues in the past. Admit that dealing with one's sexuality or gender identity that is different from one's birth sex is difficult. There are no easy and fast answers whether heterosexual, or [LGBTQ]. Keep the door open for more conversations if needed. Be aware that so called "reparative therapy" has been discredited by all major mental health professional associations and can be harmful.
- Anticipate some confusion
- Help, but don't force
If you are heterosexual and/or comfortable with your birth sex, you probably don't understand what it means to be different in these ways. Clues for how you can help will come from the individual themselves. Don't force him or her into your frame of reference to make it easier for you to understand.
- Don't try to guess who's LGBTQ
- Challenge and interrupt homophobia, every single time...
Speak up when someone makes disparaging remarks about GLBTQ people, or

thoughtlessly uses anti-gay language, just as you would any other slurs. Don't perpetuate injustice through silence.

HOW TO BE AN ALLY TO TRANSGENDER AND INTERSEX PEOPLE

Developed by Brett Beemyn, GLBT Student Services, the Multicultural Center, Ohio State University 614-688-8449, glbtss@osu.edu, <http://multiculturalcenter.osu.edu/glbtss>

- ☐ Validate [other's] gender expression.

It is important to refer to a transgender person by the pronoun appropriate to her or his gender identity. In other words, if someone identifies as female, then refer to the person as "she"; if someone identifies as male, refer to the person as "he". If you are not sure, ask him or her. Never use the word "it" when referring to someone who is [transgender]. To do so is incredibly insulting and disrespectful. Some transgender people prefer to use gender-neutral pronouns; "hir" instead of "her" and "his", and "sie" or "ze" instead of "she" and "he".

- ☐ Use non-gender specific language. Ask, "are you seeing someone?" or "are you in a committed relationship?" instead of "do you have boyfriend/girlfriend?" or "are you married?" Use the word "partner" or "significant other" instead of "boyfriend/girlfriend" or "husband/wife".

- ☐ Challenge your own conception about gender-appropriate roles and behaviors. Do not expect people to conform to society's beliefs about "women" and "men".

- ☐ Do not assume that someone who is transgender is lesbian, gay or bisexual or that the person will seek transition to become heterosexual.

- ☐ Do not automatically include intersex people in "transgender" and "queer" categories. Many intersex people do not feel included or represented by the trans and queer movements.

- ☐ Use the words "crossdresser" and "intersex" instead of "transvestite" and "hermaphrodite" respectively. The latter terms are considered pejorative.

- ☐ Never ask someone who is transgendered or intersex about how she or he has sex or what his or her genitals look like. This is inappropriate in every situation.

- ☐ Do not share the gender identity of individuals without their permission. Do not assume that everyone knows. The decision to tell someone about his or her gender should be left to that person.

- ☐ When you learn about someone's transgender identity, do not assume that it is a fad or a trend. While public discussions about transgenderism and transsexuality are a relatively recent phenomenon, most transgender people have dealt with their gender identity for many years, often at great personal and professional cost. It is important to trust that someone's decision to present themselves as gender variant is not made [lightly].

- Educate yourself and others about transgender and intersex histories and concerns. Introduce trainings, readings and other resources to your colleagues to continue education efforts to deconstruct social norms around gender, sex, and sexual orientation
- Work to change campus policies in areas such as housing, employment, student records and forms, and health care that discriminate against transgender people and seek to include gender identity/expression in your school's nondiscrimination policy.

Heterosexism, Heteronormativity, Homophobia, and Heterosexual Privilege

HETEROSEXISM

From: James Madison University Safe Zone

http://www.jmu.edu/safezone/wm_library/Heterosexism%20Fact%20Sheet.pdf

Heterosexism is the assumption that all people are heterosexual and that heterosexuality is superior and more desirable than homosexuality or bisexuality. Heterosexism is also the stigmatization, denial and/or denigration of anything non-heterosexual. We live in a predominantly heterosexist society and that attitude is used to justify the mistreatment, discrimination and harassment of gay, lesbian, bisexual, transgender and questioning individuals. Many who are [LGBTQ] also internalize this attitude leading to denial of their true selves/identities, low self-esteem, self-hatred and other issues. There would seem to be a direct link between heterosexism and homophobia, the irrational fear or hatred of [people who identify as LGBTQ].

Some manifestations of heterosexism are:

Over-sexualization:

- It is thought that [LGBTQ people] are only looked upon as mere sexual beings rather than complex people with lives apart from their sexuality or gender identity.
- Assuming that every same sex interaction is sexual, or potentially sexual.
- Assuming that [LGBTQ people] are interested in someone of the same sex regardless of sexual orientation.
- Interpreting everything that [LGBTQ people] do in terms of their sexuality.
- Avoiding touching or becoming close to [LGBTQ people] in fear they will take it the 'wrong' way.

Denying Significance- Personally:

- The opposite of over-sexualization by assuming that sexual orientation is not significant.

- Remarking, “It doesn’t matter to me that you’re gay.” Sexual identity is significant and should matter.
- Expecting [LGBTQ people] not to talk of their relationships as many heterosexual people do, assuming that sexual orientation should not be talked about.

Denying Significance- Politically:

- Criticizing [LGBTQ people] for making an issue of their sexuality. Remarking [with comments] such as, “I don’t care what they do in bed, but don’t tell me about it.”
- Not understanding that in our culture, which is alternately oblivious to [LGBTQ people], or dangerous for them, sexuality and gender identity is already a political issue.
- Not understanding that heterosexuality is politically enforced by giving legal rights for marriage, finance and other such things, while legally denying [LGBTQ people] the right to marriage, housing, jobs, child custody, etc.

Labeling Homosexuality, Bisexuality or Transgender a Problem:

- Being in the mind that [LGBTQ people] want or need special treatment. Or believe they all need special treatment because of their sexual orientation.
- Believing that [LGBTQ people] can and should be cured.

Making Invisible:

- Assuming that everyone is heterosexual until told otherwise.
- Always asking women about boyfriends and men about girlfriends.
- Telling [LGBTQ people] they are over reacting when they get upset about the oppression that they feel.

Expecting to be Taught:

- Putting the burden of responsibility for education and for working for change on [LGBTQ people]. Not helping or working for change concerning [LGBTQ] issues.
- Forcing [LGBTQ people] to take all of the initiative in coming out.
- Not making openings to come out by acknowledging in conversations the possibility of non- heterosexual relations.
- Becoming upset that [LGBTQ people] are not patient about educating you.

Miss- Defining Homosexuality, Bisexuality.

- Confusing bisexuality with non- monogamy; assuming that bisexuality means being involved simultaneously with both men and women.
- Assuming that bisexuality is fickle or promiscuous, that they cannot commit to a stable monogamous relationship.
- Musing that lesbians hate men.
- Assuming that [LGBTQ people] want to convert to heterosexuality.
- Trying to help someone go “straight.”
- Thinking non-heterosexual orientation is a phase.
- Assuming lesbians and gay men’s sexual orientation is in reaction to a bad heterosexual experience.
- Thinking that you have more right then a [LGBTQ] person to judge the morality or normalcy or any person’s sexual orientation, including heterosexuality.

Heterosexual privilege [and college students]:

- As a heterosexual, I am privileged to be able to be free of fear and walk across campus holding my girlfriend's or boyfriend's hand.
- As a heterosexual, I am privileged to join a fraternity or sorority without fear of being rejected based on my sexual identity.
- As a heterosexual, I am privileged to be able to talk freely about my romantic relationships with roommates, friends, and family.
- As a heterosexual, I am privileged to play sports without the fear of being removed from the team because of my sexual identity.
- As a heterosexual, I am privileged to walk into any bar or dance with my partner and dance without fear of being verbally or physically abused.
- As a heterosexual, I am privileged to interview for jobs and be able to discuss my plans for marriage without fear of being discriminated against.
- As a heterosexual, I am privileged to run for a student leadership position without students focusing only on my sexual identity.
- As a heterosexual, I am privileged to walk this campus without fear of physical or verbal harm based solely on my sexual identity.

- As a heterosexual, I am privileged that I am a member of the dominant culture and I MAY CHOOSE TO BE AN ALLY for gay, lesbian, and bisexual students.

HETERONORMATIVITY DEFINED

From the Gender and Education Association

<http://www.genderandeducation.com/issues/what-is-heteronormativity/>

Heteronormativity is a term used by social theorists in order to discuss the way in which gender and sexuality are separated into hierarchically [organized] categories. It has become one of the most important ways of thinking about sexuality within the academic study of sexuality.

Theorists have argued that a discourse or technique of heteronormativity has been set up, and subsequently dominates, social institutions such as the family, the state and education.

Heteronormative discursive practices or techniques are multiple and [organize] categories of identity into hierarchical binaries. This means that man has been set up as the opposite (and superior) of woman, and heterosexual as the opposite (and superior) of homosexual. It is through heteronormative discursive practices that lesbian and gay lives are [marginalized] socially and politically and, as a result, can be invisible within social spaces such as schools.

Theorists have become interested more recently with bisexual, transgender and intersex lives. If one is able to exist between gender and sexual categories of identity, then one provides a counter argument to the idea that gender and sexuality are fixed and/or natural human characteristics and provide a way to challenge or 'queer' our understandings of these categories. Bisexual and transgender identities are able to be read in this way because law, science and education often talk about gender and sexuality as fixed, immovable and pre-ordained human characteristics that fit into either oppositional group (male/female and gay/straight). Political rhetoric also often follows this script. The idea that people can live in a different gender to the one they were born into, or refuse to identify as either male or female, or that people can have intimate sexual relationships with men and women and reject the gay or straight classification, demands that we re-think the way we understand gender and sexuality, what they mean and what they are and can be.

INTERRUPTING HETERONORMATIVITY

From: Interrupting Heteronormativity, 2004, The Graduate School of Syracuse University

Adrienne Rich's (1980) influential essay "Compulsory Heterosexuality and Lesbian Existence" argues that heterosexuality is taken as a given, as the natural order of things, effectively erasing (or at minimum, marginalizing) lesbian experience. In response, Rich coined the term "compulsory heterosexuality" to describe the unquestioned status of this particular ordering of the world, further noting "the economic imperative to heterosexuality and marriage and to the sanctions imposed against single women and widows [...]" (p.634). Rich argues for the analysis of heterosexuality as a political institution (p.637). Queer theorists extend this idea, placing the entire matrix of gender and sexuality on the table. Gender, that sense of belonging to a particular category of persons (usually "male" or "female"), is intricately wound up in sexuality, often understood to mean "whom do you desire." Within contemporary Western culture's binary gender system, one is expected to desire—to love—someone of the opposite gender. Michael Warner (2002) employs the term "heteronormativity" to more effectively probe the "complex cluster of sexual practices [that] gets confused, in heterosexual culture, with the love plot of

intimacy and familialism that signifies belonging to society in a deep and normal way” (p. 194). Warner continues: A whole field of social relations becomes intelligible as heterosexuality, and this privatized sexual culture bestows on its sexual practices a tacit sense of rightness and normalcy. This sense of rightness—embedded in things and not just in sex—is what we call heteronormativity (p. 194). This sense of rightness is very strong. Even those of us who experience discrimination based on sexual orientation easily overlook the simple, everyday ways that normative gender and sexuality are reinforced. For example, a lesbian friend expressed her discomfort with transgendered individuals who pursue surgical options. When I suggested, following scholars such as Anne Fausto-Sterling (2000), that gender is more of a continuum or statistical distribution, she balked: “There are two bathroom doors—men’s and women’s—and that’s it.” Clearly the implication is that any “choice” has been made for us by “nature,” and it’s our job as individuals to learn to accept, and fit in to, these two “choices.” But is it really that clear or simple? Bathrooms offer an excellent example of the challenge of such choices. Women, who, like my friend, are more comfortable in pants, or women who walk with confidence and wear short hair, or women who exhibit “male” characteristics such as facial hair, find themselves policed by others. “This is the *ladies’* room,” they’re told. The rebuke may be an honest mistake (we are taught to read gender quickly), or it may be a hostile attack. Honest mistakes—such as when a rushed clerk calls me “sir”—cause tremendous embarrassment to the individual making the error. While we might hope that such mistakes would open up discussion about the fluidity of gender, those making the errors are usually too embarrassed or angry for that to happen. Rob S. Pusch discusses this phenomenon more fully in his essay in this volume, “(Trans)Gendering the Classroom,” noting that blame is usually assigned to the person who could not be quickly identified as male or female. Such blame can be accompanied by life threatening violence—the boundaries are aggressively policed. Gender and sexual object choice are, then, deeply ingrained in all of us—even when we may think of ourselves (not without justification) as well educated in these issues. Heteronormativity is reified—“embedded in things,” as Warner observed—in ordinary, everyday activities: wedding magazines with spectacular brides on the covers; men’s magazines that usually feature scantily dressed women; toy store aisles divided into pink and black; bathroom doors marked “Men” and “Women.” To “feel like a woman” (to quote Shania) is, as Judith Butler (1990) asserted, “an effect and function of a decidedly public and social discourse, the public regulation of fantasy through the surface politics of the body [...]” (p. 136). To feel like a man, as evidenced by the four uncomfortable inhabitants of the pickup truck, is no less policed by the gender border patrol.

HOMOPHOBIA (SEE PREVIOUS SECTION ON HOMOPHOBIA IN THE CONTEXT OF CIVIL RIGHTS)

ADDITIONAL EFFECTS OF HOMOPHOBIA

1. Increased substance abuse *Hunter*
2. *Three times* the drop-out rate *Gibson*
3. 30% of gay youth attempt suicide *Gibson*
4. 22% suffer violence from their family
5. 8-10 million children of LGBTQ parents remain ‘closeted’ in most situations

-ABA

Oppression and Violence

THE COMMON ELEMENTS OF OPPRESSION

Suzanne Pharr, *Homophobia: A Weapon of Sexism* (Inverness, CA: Chardon Press, 1988) 52-64.

It is virtually impossible to view one [type of] oppression, such as sexism or homophobia, in isolation because they are all connected: sexism, racism, homophobia, classism, ableism, anti-Semitism, ageism. They are linked by a common origin-economic power and control-and by common methods of limiting, controlling and destroying lives. There is no hierarchy of oppressions. Each is terrible and destructive. To eliminate one [type of] oppression successfully, a movement has to include work to eliminate them all or else success will always be limited and incomplete.

To understand the connection among the oppressions, we must examine their common elements. The first is a **defined norm**, a standard of rightness and often righteousness wherein all others are judged in relation to it. This norm must be backed up with institutional power, economic power, and both institutional and individual violence. It is the combination of these three elements that makes complete power and control possible. In the United States, that norm is male, white, heterosexual, Christian, temporarily able-bodied, youthful, and has access to wealth and resources. It is important to remember that an established norm does not necessarily represent a majority in terms of numbers; it represents those who have ability to exert power and control over others.

It is also important to remember that this group has to have **institutional power**. For instance, I often hear people say that they know people of color in this country who are racist. This is confusing racism with bigotry or prejudice or hatred. People of color simply do not have institutional power to back up their hatred or bigotry or prejudice and therefore cannot be deemed racist. In the same way, women do not have the power to institutionalize their prejudices against men, so there is no such thing as "reverse sexism." How do we know this? We simply have to take a look at the representation of women and people of color in our institutions. Take, for example, the U.S. Congress. What percentage of its members are people of color or women? Or look at the criminal justice system which carries out the laws the white males who predominate in Congress create: how many in that system are people of color? And then when we look at the percentage of each race that is incarcerated, that is affected by these laws, we see that a disproportionate number are people of color. We see the same lack of representation in financial institutions, in the leadership of churches and synagogues, in the military.

In our schools, the primary literature and history taught are about the exploits of white men, shown through the white man's eyes. Black history, for instance, is still relegated to one month, whereas "American history" is taught all year round. Another major institution, the media, remains controlled and dominated by white men and their images of themselves. In order for these institutions to be controlled by a single group of people, there must be **economic power**. Earlier I discussed the necessity to maintain racism and sexism so that people of color and women will continue to provide a large pool of unpaid or low-paid labor.

Once economic control is in the hands of the few, all others can be controlled through limiting access to resources, limiting mobility, limiting employment options. People are pitted against one another through perpetuation of the **myth of scarcity** which suggests that our resources are limited and blames the poor for using up too much of what little there is to go around. It is this myth that is called forth, for instance, when those in power talk about immigration through our southern borders (immigrants who also happen to be people of color). The warning is clear: if you let these people in, they will take your jobs, ruin your schools which are already in economic struggle, destroy the few neighborhoods that are good for people to live in. People are pitted against one another along race and class lines. Meanwhile, those who have economic power continue to make obscenely excessive profits, often by taking their companies out of the country into economically depressed countries occupied by people of color where work can be bought for miniscule wages and profits are enormous. It is not the poor or working-class population that is consuming and/or destroying the world's resources; it is those who make enormous profits from the exploitation of those resources, the top 10 percent of the population.

That economic power ensures control of institutions. Let's go back to the example of the Congress. How much does it cost to run a campaign to be elected to the House or Senate? One does not find poor people there, for in order to spend the hundreds of thousands of dollars that campaigns cost, one has to be either personally rich or well connected to those who are rich. And the latter means being in the debt, one way or another, of the rich. Hence, when a congressperson speaks or votes, who does he (occasionally she) speak for? Those without access to wealth and resources or those who pay the campaign bills? Or look at the criminal justice system. It is not by chance that crimes against property are dealt with more seriously than crimes against persons. Or that police response to calls from well-to-do neighborhoods is more efficient than to poor neighborhoods. Schools in poor neighborhoods in most instances lack good facilities and resources; and a media that is controlled by advertising does not present an impartial, truth-seeking vision of the world. Both schools and the media present what is in the best interest of the prevailing norm.

The maintenance of societal and individual power and control requires the use of **violence and the threat of violence**. Institutional violence is sanctioned through the criminal justice system and the threat of the military-for quelling individual or group uprisings. One of the places we can most readily see the interplay of institutional and individual violence is in the white man's dealings with the Native American population. Since the white man first "discovered this country, which was occupied by large societies of Indians who maintained their own culture, religion, politics, education, economy and justice, the prevailing norm has been to lay claim to land and resources for those who have the power to establish control by might and thus ensure their superior economic position. This "might" brings with it a sense of superiority and often of divine right. The Native Americans were driven from their land and eventually placed (some would say incarcerated) on reservations. By defending their lands and their lives, they became the "enemy." Consequently, we now have a popular culture whose teaching of history represents the Native American as a cruel savage and through hundreds of films shows the white man as civilized and good in pursuing his destiny and the Native American as bad in protecting his life and culture. Institutional racism is so complete that now great numbers of Native Americans, having lost their land and having had their culture assaulted, live in poverty and in isolation from the benefits of mainstream culture. And on the personal level, racism is so overt that television stations still run cowboy-and-Indian movies, and parents buy their children cowboy-and-Indian outfits so that they can act out genocide in their play.

For [LGBTQ people] this interplay of institutional and personal violence comes through both written and unwritten laws. In the 25 states that still have sodomy laws, there is an increase in tolerance for violence against lesbians and gay men, whether it is police harassment or the lack of police protection when gay and lesbian people are assaulted. The fact that courts in many states deny custody to gay and lesbian parents, that schools, either through written or unwritten policy, do not hire openly gay and lesbian teachers creates a climate in which it is permissible to act out physical violence toward lesbian and gay people.

[For] all groups it is not just the physical violence that controls us but the ever constant **threat of violence**. For women, it is not just the rape or battering or the threat of these abuses but also that one's life is limited by the knowledge that one quite likely will not be honored in court. The violence is constantly nurtured by institutions that do not respect those different from the norm. Thus, the threat of violence exists at every level.

There are other ways the defined norm manages to maintain its power and control other than through institutional power, economic power and violence. One way the defined norm is kept an essentially closed group is by a particular system known as **lack of prior claim**. At its simplest, this means that if you weren't there when the original document (the Constitution, for instance) was written or when the organization was first created, then you have no right to inclusion. Since those who wrote the Constitution were white male property owners who did not believe in the complete humanity of either women or blacks, then these two groups have had to battle for inclusion. If women and people of color were not in business (because of the social and cultural restrictions on them) when the first male business organizations were formed, then they now have to fight for inclusion. The curious thing about lack of prior claim is that it is simply the circumstances of the moment that put the original people there in every case, yet when those who were initially excluded begin asking for or demanding inclusion, they are seen as disruptive people, as trouble-makers, as no doubt anti-American. We still recall the verbal and physical violence against women who participated in the Suffrage Movement and the black men and women who formed the Civil Rights Movement. For simply asking for one's due, one was vilified and abused. This is an effective technique, making those struggling for their rights the ones in the wrong. Popular movements are invalidated and minimized, their participants cast as enemies of the people, and social change is obstructed by those holding power who cast themselves as defenders of tradition and order.

Those who seek their rights, who seek inclusion, who seek to control their own lives instead of having their lives controlled are the people who fall outside the norm. They are defined in relation to the norm and are found lacking. They are **the Other**. If they are not part of the norm, they are seen as abnormal, deviant, inferior, marginalized, not "right," even if they as a group (such as women) are a majority of the population. They are not considered fully human. By those identified as the Norm, the Other is unknown, difficult to comprehend, whereas the Other always knows and understands those who hold power; one has to in order to survive. As in the television series "Upstairs, Downstairs," the servants always knew the inner workings of the ruling families' lives while the upstairs residents who had economic control knew little of the downstairs workers' lives. In slavery, the slave had to know the complexity, the inner workings of the slaveowners' lives in order to protect him/herself from them.

The Other's existence, everyday life, achievements are kept unknown through **invisibility**. When we do not see the differently abled, the aged, gay men and lesbians, people of color on television, in movies, in educational books, etc., there is reinforcement of the idea that the Norm

is the majority and others either do not exist or do not count. Or when there is false information, **distortion** of events, through selective presentation or the re-writing of history, we see only the negative aspects or failures of a particular group. For instance, it has been a major task of the Civil Rights Movement and the women's movement to write Blacks and women back into history and to correct the distorted versions of their history that have been presented over centuries. This distortion and lack of knowledge of the Other expresses itself in **stereotyping**, that subtle and effective way of limiting lives. It is through stereotyping that people are denied their individual characteristics and behavior and are dehumanized. The dehumanizing process is necessary to feed the oppressor's sense of being justified and to alleviate the feeling of guilt. If one stereotypes all gay men as child molesters and gives them the daily humiliations of pejorative names, such as "faggot," or cocksucker," then a school administration can feel justified, even righteous, in not hiring them, and young heterosexual males can feel self-righteous when physically attacking them on the streets. In stereotyping, the actions of a few dictate the classification of the entire group while the norm is rarely stereotyped. Because of the belief that groups outside the norm think and behave in unified stereotypical ways, people who hold power will often ask a person of color, "What do your people think about this idea (or thing)?" When do we ever ask a white man, "What do the white men in this country (or organization) think about this?" They are expected to have and to express individual judgments and opinions.

Stereotyping contributes to another common element of oppressions: **blaming the victim** for the oppression. In order for oppression to be thoroughly successful, it is necessary to involve the victim in it. The victim lives in an environment of negative images (stereotypes) and messages, backed up by violence, victim-hating and blaming, all of which leads to low self-esteem and self-blame in the victim. The oppression thus becomes internalized. The goal of this environment is to lead the victim to be complicit with her/his victimization: to think that it is deserved and should not be resisted.

Some of the best work feminists have done is to change attitudes from blaming the victim to blaming the abuser, a very slow change that is still incomplete. It is no longer automatically the norm to blame victims of battering, rape and incest for having somehow been responsible for the harm done them; instead, people are more inclined to stop supporting male dominance by protecting the abuser. However, we have yet to examine thoroughly the blame we put on victims of racism, homophobia and anti-Semitism. People are condemned for being who they are, for their essence as humans. When we are clear of these oppressions, we will understand that the issue is not one's racial, ethnic, religious or sexual identity-one should have the inalienable right to be who one is-but the problem is racism, sexism, anti-Semitism, and homophobia and the power they support and protect.

Blaming the victims for their oppression diverts attention from the true abuser or the cause of the victimization. For example, a commonly held belief is that people are poor because they are unwilling to work. The belief is supported by the stereotypes that poor people are lazy, abuse welfare, etc. What goes unnoted is the necessity for poverty in an economic system in which wealth is held and controlled by the few. If the poor are in poverty because they deserve it, then the rich need not feel any guilt or compunction about their concentrated wealth. In fact, they can feel deserving and superior.

Blaming the victim leads to the victim feeling complicit with the oppression, of deserving it. As one takes in the negative messages and stereotypes, there is a weakening of self-esteem, self

pride and group pride. When the victim of the oppression is led to believe the negative views of the oppressor, this phenomenon is called **internalized oppression**. It takes the form of self-hatred which can express itself in depression, despair, and self-abuse. It is no surprise, therefore, that the incidence of suicide is high among gay men and lesbians, for they live in a world in which messages of hatred and disgust are unrelenting. Nor is it surprising that the differently abled come to think there is no hope for their independence or for them to receive basic human services, for they are taught that the problem is with them, not society. Any difference from the norm is seen as a deficiency, as bad.

Sometimes the internalized oppression is acted out as **horizontal hostility**. If one has learned self-hatred because of one's membership in a "minority" group, then that disrespect and hatred can easily be extended to the entire group so that one does not see hope or promise for the whole. It is safer to express hostility toward other oppressed peoples than toward the oppressor. Hence, we see people destroying their own neighborhoods, displaying violence and crime toward their own people, or in groups showing distrust of their own kind while respecting the power of those who make up the norm. Sometimes the internalized oppression leads people to be reluctant to associate with others in their group. Instead, their identity is with those in power. Hence, a major part of every social change movement has been an effort to increase the pride and self-esteem of the oppressed group, to bond people together for the common good.

A major component of every [type of] oppression is **isolation**. Victims of oppressions are either isolated as individuals or as a "minority" group. Take, for example, those who experience rape or incest or battering. Prior to the women's movement and the speak-outs that broke the silence on these issues, women who had experienced abuse were isolated from one another, thought they were alone in experiencing it, and thought, as society dictated, that they were to blame for the abuse. It was through women coming together in the anti-violence movement that we learned that indeed there was something larger going on, that violence was happening to millions of women; out of that coming together grew an analysis of male power and control that led to a movement to end violence against women. Another example: before the Civil Rights Movement, there were black citizens in the South who were isolated because of their lack of access to resources, in this case, to education and literacy. Because they could not read, they could not pass the tests that allowed them to vote. The Citizenship Schools that began on St. Johns Island, South Carolina, taught blacks to read the Constitution so that they could pass the test; in reading the Constitution, they learned that they too had rights. These schools spread across the South; people came together out of their isolation, and a Civil Rights Movement was born.

In order to break down the power and control exercised by the few, it is clear that people of all oppressed groups must come together to form a movement that speaks for everyone's rights. People will gain their human rights, justice, and inclusion through group effort, not through isolated individual work. However, those who hold power oppose group organizing efforts and use many strategies to destroy such efforts: invalidation, minimization, intimidation, infiltration, etc.

Two of the more subtle ways that society blocks solidarity within groups from ever occurring are the tactics of **assimilation and tokenism**. There are extraordinary pressures for members of any "minority" group to assimilate, to drop one's own culture and differences and become a mirror of the dominant culture. This process requires turning one's back on one's past and on one's people. Assimilation supports the myth of the melting pot in which all immigrants were

poured in, mixed a bit, and then emerged as part of the dominant culture: white, heterosexual, and Christian.

Assimilation is a first requirement of those who are chosen as tokens in the workplace of the dominant culture. “She’s a Jew but she doesn’t act like a Jew.” “He’s black but he’s just like us.” Tokenism is the method of limited access that gives false hope to those left behind and blames them for “not making it.” “If these two or three black women or disabled people can make it, then what is wrong with you that you can’t?” Tokenism is a form of co-optation. It takes the brightest and best of the most assimilated, rewards them with position and money (though rarely genuine leadership and power), and then uses them as a model of what is necessary to succeed, even though there are often no more openings for others who may follow their model.

The tokenized person receives pressure from both sides. From those in power there is the pressure to be separate from one’s group (race, for instance) while also acting as a representative of the entire group. “We tried hiring a person of color but it just didn’t work out.” (Therefore people of color can’t succeed here.) The tokenized person is expected to become a team player which means that identifying racist activity within the organization or working on behalf of one’s community is seen as disloyalty. The pressure from one’s community, on the other hand, is to fight for that community’s concerns, in other words, to help from the inside. Of course, it is virtually impossible to work from the inside because the tokenized person is isolated and lacks support. It is a “no win” situation, filled with frustration and alienation.

At the heart of this strategy, which gets played out at every level of society, is an individualized approach to success. The example of Horatio Alger and the notion of “pulling oneself up by the bootstraps” still lives. Daily news reports do not show successful organizing efforts; in fact, the media minimize even undeniably successful ones as was the case with the reporting of the 1988 Gay and Lesbian March on Washington. The media reported the march to have 200,000 in attendance when it was announced by Jesse Jackson from the stage that police and march organizers were reporting over 500,000 there. Instead of reporting group efforts, the media concentrates on “human interest” stories, following the lead of people such as Ronald Reagan who give accounts of individuals who beat the odds and succeed. They become “models” for others in their circumstances to follow. But what good are models when closed systems do not permit general success?

Group organizing, even among progressive people, often gets replaced by an emphasis on **individual solutions**. Hence, instead of seeking ways to develop an economic system that emphasizes cooperation and shared wealth, people encourage entrepreneurship and small business enterprises. Union organizing is under siege in an effort to keep labor costs low and profits high. In the women’s movement, more women choose individual therapy rather than starting or joining consciousness raising groups. In the area of health, communities do major organizing, for example, to raise enormous funds to provide a liver transplant for an individual child but do not work together to change the medical system so that all who need them can get organ transplants. The emphasis upon individual solutions is counter to movement making, to broad social change. The emphasis upon individual achievement feeds right into blaming those who don’t succeed for their failure. It separates people rather than bringing them together to make change.

We must find ways to build coalition, to make broad social change for all of us. There are many more people who are considered the Other (though called, ironically, the minority) than those who are defined as the Norm. We must become allies in a movement that works against power and control by the few and for shared power and resources for the many. To do this work, we

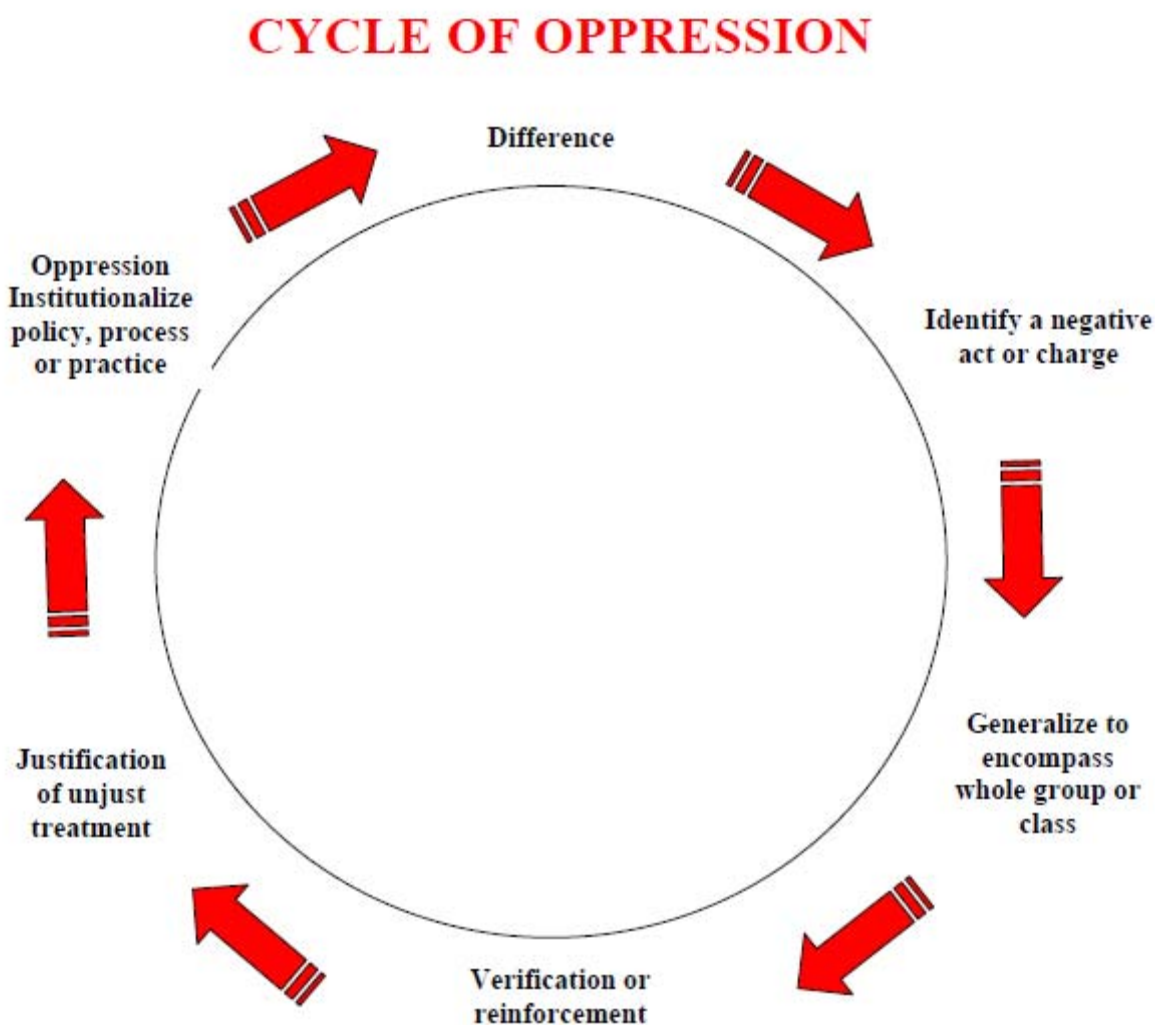
will have to build a program that provides an analysis of the oppressions, their connections, and together we must seek ways to change those systems that limit our lives.

COMMON ELEMENTS OF OPPRESSION LISTED

- Defined Norm
- Institutional Power
- Economic Power
- Myth of Scarcity
- Violence, or the
- Threat of Violence
- Lack of prior claim
- Isolation
- Invisibility
- Distortion
- Stereotyping
- Blaming the Victim
- Internalized oppression
- Horizontal hostility
- Assimilation, tokenism

CYCLE OF OPPRESSION

From the LGBTQA Student Resource Center of The Pennsylvania State University



How it works...

1. A difference is identified or noticed (race, gender, ability, age, sexual orientation, accent, etc.)
2. A negative experience or negative charge occurs
3. This experience is then generalized to encompass the whole group or class
4. The generalization is reinforced by media, friends, family and/or institutions
5. The reinforcement justifies unjust treatment
6. This treatment is then often institutionalized and oppresses the group

DOMESTIC VIOLENCE IN GAY, LESBIAN, AND BISEXUAL RELATIONSHIPS

http://www.lambda.org/DV_background.htm

Partner battering and abuse in Queer relationships:

Domestic violence in the [LGBTQ] community is a serious issue. The rates of domestic violence in [LGBTQ] relationships is roughly the same as domestic violence against heterosexual women (25%). As in [heterosexual] couples, the problem is likely underreported. Facing a system which is often oppressive and hostile toward [LGBTQ people], those involved in same-[sex] battering frequently report being afraid of revealing their sexual orientation or the nature of their relationship. Others who do not identify as [LGBTQ] may not feel that their relationship fits the definition but may still be in an abusive and dangerous relationship.

In many ways, domestic violence in [LGBTQ] relationships is the same as in opposite-sex (e.g., heterosexually-paired) relationships:

- No one deserves to be abused.
- Abuse can be physical, sexual, emotional, psychological, and involve verbal behavior used to coerce, threaten or humiliate.
- Abuse often occurs in a cyclical fashion.
- The purpose of the abuse is to maintain control and power over one's partner.
- The abused partner feels alone, isolated and afraid, and is usually convinced that the abuse is somehow her or his fault, or could have been avoided if she or he knew what to do.

Several important aspects of [LGBTQ] relationships mean domestic violence is often experienced differently:

In same-sex abuse, a pattern of violence or behaviors exists where one seeks to control the thoughts, beliefs, or conduct of their intimate partner, or to punish their partner for resisting their control. This may be seen as physical or sexual violence, or emotional and verbal abuse. An additional form of emotional abuse for someone who is [LGBTQ] may be to "out" them at work or to family or friends.

Local resources for domestic violence in the [LGBTQ] community are often scarce and many traditional domestic violence services lack the training, sensitivity, and expertise to adequately recognize and address abusive [LGBTQ] relationships. A [LGBTQ] individual who is being battered must overcome homophobia and denial of the issue of battering. [LGBTQ people] who have been abused have much more difficulty in finding sources of support than heterosexual women who are battered by their male partners.

Here are more ways [LGBTQ] domestic violence is unique:

- It is frequently incorrectly assumed that [LGBTQ] abuse must be "mutual." It is not often seen as being mutual in heterosexual battering.
- Utilizing existing services (such as a shelter, attending support groups or calling a crisis line) either means lying or hiding the [sex and/or gender] of the batterer to be perceived (and thus accepted) as a heterosexual. Or it can mean "coming out", which is a major life decision. If [LGBTQ people] come out to service providers who are not discreet with this information, it could lead to the victim losing their home, job, custody of children, etc. This may also precipitate local and/or statewide laws to affect some of these changes, depending on the area.

- Telling heterosexuals about battering in a lesbian, bi or gay relationship can reinforce the myth many believe that [LGBTQ] relationships are "abnormal." This can further cause the victim to feel isolated and unsupported.
- The [LGBTQ] community is often not supportive of victims of battering because many want to maintain the myth that there are no problems (such as child abuse, alcoholism, domestic violence, etc.) in [LGBTQ] relationships.
- Receiving support services to help one escape a battering relationship is more difficult when there are also [other forms of oppression] faced, [such as classism, sexism, and racism]. These forms of social oppressions make it more difficult for these groups to get the support needed (legal, financial, social, housing, medical, etc.) to escape and live freely from an abusive relationship.
- [LGBTQ] survivors of battering may not know others who are [LGBTQ], meaning that leaving the abuser could result in total isolation.
- [LGBTQ people] are usually not as tied financially to their partner, which can be a benefit if they decide to end the relationship. However, if their lives are financially intertwined, such as each paying a rent or mortgage and having "built a home together", they have no legal process to assist in making sure assets are evenly divided, a process which exists for their married, heterosexual counterparts.
- The [LGBTQ] community within the area may be small, and in all likelihood everyone the survivor knows will soon know of their abuse. Sides will be drawn and support may be difficult to find. Anonymity is not an option, a characteristic many heterosexual survivors can draw upon in "starting a new life" for themselves within the same city.

DOMESTIC VIOLENCE IN LGBTQ COMMUNITIES

http://www.stopvaw.org/lgbtq_domestic_violence.html

Introduction

Domestic violence within LGBTQ relationships is estimated to occur with approximately the same frequency as within heterosexual relationships, with a prevalence of approximately 20%–35%. *From Domestic Violence, National Coalition of Anti-Violence Programs.* Despite this high rate, domestic violence within LGBTQ relationships is underreported due to many factors, including discrimination, shame, isolation, and fear of revictimization. *From Why It Matters, National Center for Victims of Crime and National Coalition of Anti-Violence Programs.*

Forms of Abuse

Though the underlying characteristics of domestic violence remain the same – controlling behavior marked by coercion, intimidation and isolation – there are certain forms of abuse specific to LGBTQ domestic violence.

An abuser may threaten to “out” his/her partner (both in terms of sexual and gender identity), a threat that, in some circumstances, can have serious professional, financial and familial consequences if carried out. An abusive partner may bolster these threats with attempts to convince his/her partner that prejudice within the broader community will prevent the abused

partner from accessing needed services and support. Further, especially in small and/or rural communities, the abuser may monopolize community support and available resources, further isolating the abuse victim. *From Domestic Violence, National Coalition of Anti-Violence Programs.*

In addition to intimate partner abuse, LGBTQ individuals (and those perceived as LGBTQ) may be subject to emotional and physical abuse from their biological families. Lesbians in particular may be physically, emotionally and sexually abused within the private sphere, in addition to being married or impregnated against their will in an attempt to “re-orient” them to the “proper” sexual identity – heterosexuality. LGBTQ youth are also frequently rejected by families, leading to high rates of homelessness and increased vulnerability to other sources of victimization. *From Domestic Violence in Lesbian, Bisexual, Gay and Transgender Communities: A Fact Sheet, Amnesty International USA.*

Risk Factors

Several factors may exacerbate domestic violence and increase an individual’s vulnerability to experiencing abuse. Though it is hard to determine conclusively, men in same-sex relationships appear to experience domestic violence with more frequency than do women. Reports indicate with more certainty that men in same-sex relationships experience abuse more frequently than do men in heterosexual relationships, and that conversely, women in same-sex relationships experience abuse with less frequency than do those women in heterosexual relationships. This suggests that men are the primary perpetrators of intimate partner violence, regardless of the gender of the partner being abused, which could have important implications in regard to **preventative strategies**. *From Lesbian, Gay, Bisexual and Trans (LGBT) Communities and Domestic Violence: Information and Resources, National Resource Center on Domestic Violence.*

Though most reported survivors of LGBTQ domestic abuse are between nineteen and forty-nine years of age, the young and elderly may face increased obstacles due to a lack of understanding in the broader community and increased dependence upon an abuser. *From Lesbian, Gay, Bisexual, Transgender and Queer Domestic Violence in the United States in 2008, National Coalition of Anti-Violence Programs.*

Further, members of the LGBTQ community who live in rural areas may be at a higher risk as they may experience greater isolation and face violence or discrimination from the outside community as a result of their identity. Further, services and support systems may be less accessible, or even absent.

Recent LGBTQ immigrants may experience even greater social isolation and may not have the knowledge or language skills to navigate legal or support systems; where an abuser is a citizen or permanent resident while the victim is not, this status may be used to increase isolation and dependence. *From [LGBTQ] Communities, Violence Against Women Online Resources.*

When marginalized identity as an LGBTQ individual is combined with a racial or ethnic identity that is similarly marginalized, the intersection of these identities may lead to different, and sometimes greater, forms of abuse. Marginalization as a result of identities other than that of LGBTQ, or in combination with LGBTQ identity, may also increase an individual’s vulnerability

and real or perceived isolation, and may leave an individual more prone to perpetrate abuse. *From Relationship Violence in [LGBTQ] Communities, Violence Against Women Online Resources.*

Finally, trans individuals – those who “break away from one or more of the society’s expectations about sex and gender” (*from Guide to Intersex & Trans Terminologies, Survivor Project*) – and intersex individuals face particularly high rates of violence and discrimination and frequently experience transphobia in the broader community, including from law enforcement and service providers. *From Relationship Violence in [LGBTQ] Communities, Violence Against Women Online Resources.* In fact, one study indicated that of 31 percent of trans and intersex individuals self-identified as domestic abuse survivors, half had experienced rape or assault at the hands of a romantic partner. *Trans and Intersex Survivors of Domestic Violence: Defining Terms, Barriers, & Responsibilities, Survivor Project.*

Obstacles to Seeking Help

Mainstream domestic violence programs were founded upon the idea of sexism as a root cause of domestic violence perpetrated by men, against women. Individuals involved in same-sex or non-gender-conforming relationships do not fit neatly into a system built upon this central concept of a male batterer and female survivor, leading to ineffective and/or inappropriate responses from service providers and law enforcement. *From LGBT Communities and Domestic Violence: Information and Resources, National Resource Center on Domestic Violence.*

As such, violence is often inaccurately perceived as mutual, with the abuser and survivor viewed as equals. *From Domestic Violence & LGBTQ Youth, Break the Cycle.* In some instances, the abuser and survivor may even be incorrectly identified, especially where the survivor exhibits a more masculine gender presentation or is larger than his/her abuser. *From Lesbian, Gay, Bisexual, Transgender and Queer Domestic Violence in the United States in 2008, National Coalition of Anti-Violence Programs.* Further, medical personnel may not think to question a gay or bisexual male about the possibility of domestic violence when he presents with physical injuries at a hospital. *From Relationship Violence in [LGBTQ] Communities, Violence Against Women Online Resources.*

Fear of homophobia and/or transphobia may also lead individuals to avoid seeking help or may cause an individual to hide his/her LGBTQ identity when communicating with service providers. As an example, one study revealed that in 2000, nearly half of all anti-transgender violence in San Francisco was perpetrated by police officers; with such high rates of victimization by law enforcement, it seems unlikely that a trans survivor of domestic abuse would seek assistance from the police. *From LGBT Communities and Domestic Violence: Information and Resources, National Resource Center on Domestic Violence.*

Appropriate services may also be unavailable to many LGBTQ survivors of domestic abuse, leading to an increased risk of homelessness for those leaving an abusive relationship. This is especially true of trans individuals and gay and bisexual men, who are frequently unable to access domestic violence shelters that exclusively serve women. Even among services that may be available to LGBTQ individuals, outreach materials and intake forms are often premised upon an assumption of heterosexuality, which may lead LGBTQ individuals to believe that the

service will be unavailable or unwelcoming. *From Relationship Violence in [LGBTQ] Communities, Violence Against Women Online Resources.*

Finally, there may be reluctance among LGBTQ individuals and the broader LGBTQ community to disclose an issue they feel may reflect poorly on an already stigmatized LGBTQ community.

From Domestic Violence in Lesbian, Bisexual, Gay and Transgender Communities; A Fact Sheet, Amnesty International USA.

Laws

There are frequently a variety of legal obstacles that prevent an LGBTQ survivor of domestic violence from accessing legal protection. In some jurisdictions, domestic violence laws are explicitly restricted to opposite sex couples. Even where a jurisdiction has enacted a gender-neutral statute, the fact that homosexuality is criminalized in many jurisdictions, including in over 80 nations, means that an LGBTQ victim of domestic violence who attempts to press charges against his/her abuser may risk prosecution under anti-homosexuality laws. *From Our Issues, International Gay & Lesbian Human Rights Commission; Out of the Shadows, Penn State Law Review.* For country-by-country information on the legal climate for LGBTQ individuals, see Amnesty International USA's LGBT Legal Status Around the World.

The following provides an overview of the relevant laws currently in force in a sampling of countries:

United States Prior to the 2003 ruling in *Lawrence v. Texas* which held anti-sodomy laws to be unconstitutional, homosexuality was criminalized in several United States jurisdictions. As such, victims of same-sex domestic violence were forced to choose between leaving abuse unreported and facing potential prosecution. *From Out of the Shadows, Penn State Law Review.*

Currently, protection orders are explicitly unavailable to victims of same-sex intimate partner abuse in four states – Louisiana, Montana, South Carolina, and Virginia – and are affirmatively available to victims of same-sex abuse in seven states. In other states, gender-neutral language is used, thus theoretically providing same-sex partners with access, though other barriers may hinder an individual's ability to successfully obtain a protection order. *Adapted from Appendix A: Protection Order Availability Chart, National Coalition of Anti-Violence Programs.* It should be noted that as same-sex marriage, domestic partnerships, and civil unions become increasingly available to members of the LGBTQ community, protective orders will likewise become more securely available to LGBTQ victims of abuse.

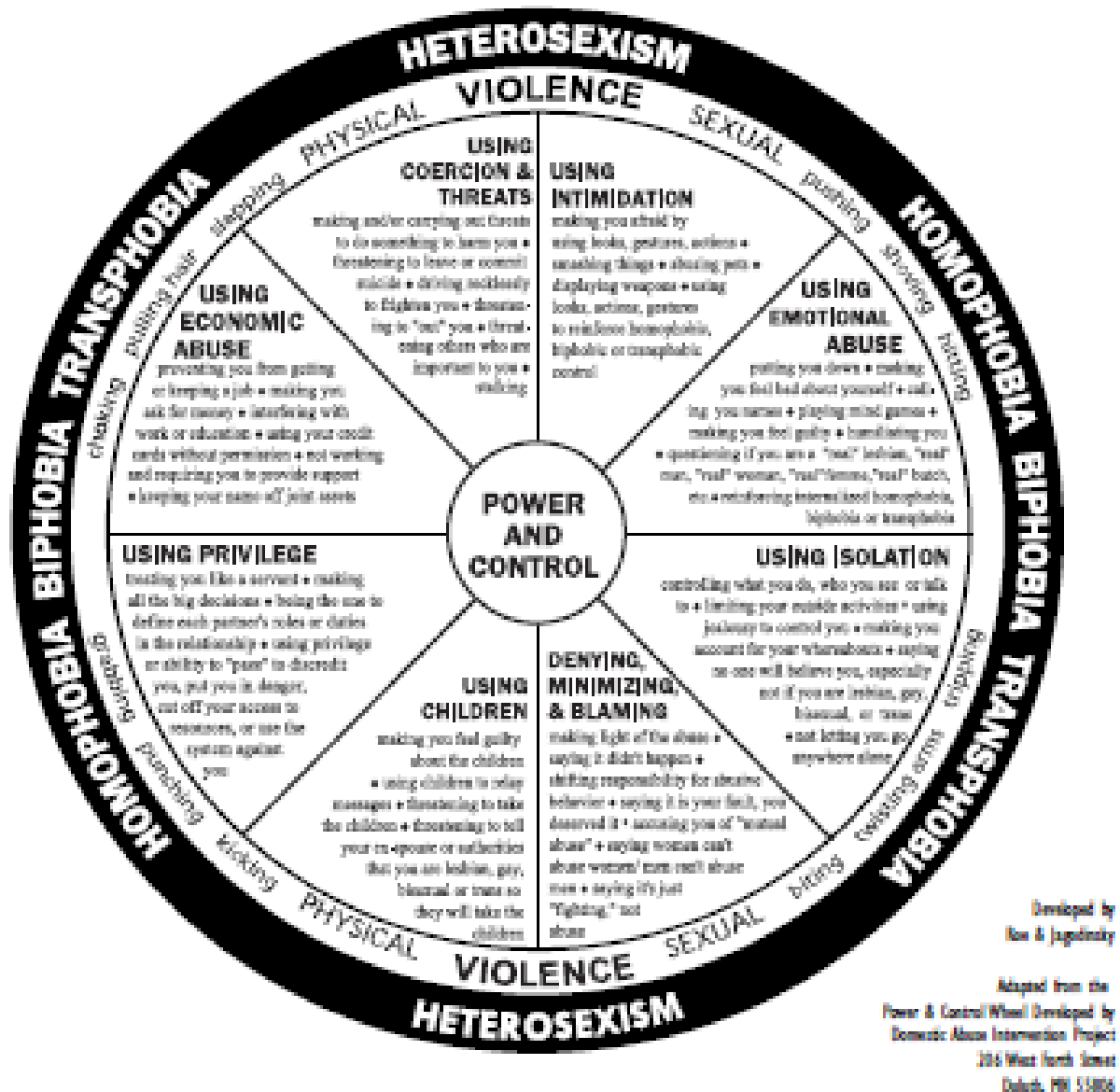
On April 27, 2010, the Justice Department released a memorandum (Whether the Criminal Provisions of the Violence Against Women Act Apply to Otherwise Covered Conduct when the Offender and Victim Are the Same Sex) clarifying that the Violence Against Women Act (VAWA) was enforceable against perpetrators of same sex domestic violence. VAWA makes crossing state lines with the intention of committing domestic violence, stalking, or violating a protection order a federal offense. The memorandum explains that the federal Defense of Marriage Act, defining marriage as between a man and a woman, does not affect the inclusion of same sex relationships in the definitions of dating and intimate partners. *From Gay Couples Gain Under Violence Against Women Act, New York Times.*

POWER AND CONTROL WHEEL—Heterosexual Domestic Violence
From The Duluth Model <http://www.duluth-model.org/documents/PhyVio.pdf>



LGBTQ POWER AND CONTROL WHEEL

http://tcfv.org/pdf/Updated_wheels/LGBT.pdf



THE RELATIONSHIP OF SEXISM TO OTHER FORMS OF OPPRESSION

Adapted from the manual *In Our Best Interest: A Process for Personal and Social Change*.
<http://www.nccourts.org/Citizens/GAL/Documents/Workbook/chapter3.doc>

Sexism and oppression:

Isolation
 Emotional Abuse
 Economic Abuse
 Sexual Abuse
 Privilege of Status
 Threats
 Using Children
 Intimidation
 Violence

Women

- Need a man for protection.
- Called names.
- Low paying jobs, paid less than a man for the same job.
- Rape, incest, marital rape, pornography.
- Subservient to men. Bible used as a tool to keep women in their place.
- Threats of harm.
- Economic security bargained away in exchange for custody in divorce.
- Police don't protect women.
- Battering, rape.

Jewish People

- Excluded from clubs and communities.
- Stereotyped/anti-Semitic remarks
- Corporate environment is anti-Jewish.
- Male attitudes toward Jewish girls as prime to be used sexually.
- Non-recognition of Jewish holidays; assumption of Christianity.
- Swastikas painted on Synagogues.
- Burn Synagogues/deny Holocaust.

Lesbians and Gays

- Forced to stay closeted because of social or safety issues.
- Viewed as sexual perverts, blamed for AIDS epidemic.
- Discrimination in employment.
- Accused of child molestation.
- Heterosexuality is openly displayed; considered flaunting by gays.

- Police harassment.
- Taken away in custody battles.
- Homophobia rarely challenged publicly.
- Verbal and physical assault

Poor People

- Housing projects, no access to transportation, childcare.
- Blamed for their poverty/accused of being lazy.
- Welfare regulations keep people down.
- Less police protection.
- Middle-class values seen as most valid and important.
- Social workers threaten to terminate benefits.
- Welfare threatens to take children to gain compliance.
- Court system works differently for those who can't afford attorneys.
- Hospitals won't admit critically ill.

Elderly People and Children

- High rises become ghettos.
- Ignored.
- Low priority for government funding. Mail fraud schemes aimed at old people.
- High incidence of physical and sexual abuse in care facilities and in the home for old and young.
- Non-income producing, thus, non-productive, thus, not part of the mainstream.
- Threat of violence/complaints not taken seriously.
- Elderly fear being out at night, easy targets of victimization.
- Spanking.
- Sexually abusing kids.

People of Color

- Redlining.
- Lack of police protections and social service response
- Racist language. Called lazy. Whites deny worth of other cultures. Ridicule other language.
- Last hired. Poor paying jobs. First laid off.
- Pornography racist. No protection from rape. Seen as sex machines.
- Access to school and job.
- Assumption that white culture is only one that exists.

- Police brutality.
- Less investigation needed to terminate parental rights.
- More police stops, checks, and arrests. Longer sentencing.
- Genocide, lynching, "Trail of Tears," police brutality

Heterosexual Questionnaire

See appendix for abbreviated handout.

By Martin Rochlin, Ph.D.

From Safe Zone at Texas Tech University

http://www.depts.ttu.edu/scc/heterosexual_questionnaire.asp

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
5. Isn't it possible that all you need is a good gay lover?
6. Heterosexuals have histories of failures in gay relationships. Do you think you may have turned to heterosexuality out of fear of rejection?
7. If you've never slept with a person of the same sex, how do you know you wouldn't prefer that?
8. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
9. To whom have you disclosed your heterosexual tendencies? How did they react?
10. You heterosexuality doesn't offend me as long as you don't try to force it on me. Why do people feel compelled to seduce others into your sexual orientation?
11. If you should choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
12. The great majority of child molesters are heterosexual. Do you really consider it safe to expose your children to heterosexual teachers?
13. Why do you insist on being so obvious, and making a public spectacle of heterosexuality? Can't you just be what you are and keep it quiet?

14. How can you ever hope to become a whole person if you limit yourself to a compulsive, inclusive heterosexual object choice, and remain unwilling to explore and develop your normal, natural, healthy, God-given LGBTQ potential?
15. Heterosexuals are noted for assigning themselves and each other narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy role-playing?
16. How can you enjoy a fully satisfying sexual experience or deep emotional rapport with a person of the opposite sex, when the obvious physical, biological, and temperamental differences between you are so vast? How can a man understand what pleases a woman sexually or vice-versa?
17. Why do heterosexuals place so much emphasis on sex?
18. With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
19. Shouldn't you ask the far-out straight types, like Swingers, Hell's Angels, and Jesus Freaks to conform more? Wouldn't that improve your image?
20. How could the human race survive if everyone was heterosexual like you, consider the menace of overpopulation?
21. There seem to be very few happy heterosexuals. Techniques have been developed with which you might be able to change if you really want to. Have you considered trying aversion therapy?
22. A disproportionate number of criminals, hippies, welfare recipients, and other irresponsible or antisocial types are heterosexual. Why would anyone want to hire a heterosexual for a responsible position?
23. Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?
24. Does heterosexual acting-out necessarily make one a heterosexual? Can't a person have loving friends of the opposite sex without being labeled a heterosexual?
25. Why are heterosexuals so promiscuous?
26. Why do you make a point of attributing homosexuality to famous people: Is it to justify your own homosexuality?
27. Could you really trust a heterosexual therapist/counselor to be objective and unbiased? Don't you fear he/she might be inclined to influence you in the direction of his/her own leanings?

Heterosexist Normativity Exercise

See appendix for handout.

Break up participants into two person same sex pairs.

Explain to participants that they are now involved in a same sex relationship and are to think about things from that perspective.

Ask the participants to discuss and write down how they would decide the following situations:

1. Where will you live? City/suburb/rural?
2. How will you deal with bills/finances? Who will pay? How will you decide?
3. Will you both be open about your relationship with your families? How will you decide how to do this?
4. Who will work?
5. Will you be open about your sexuality at work?
6. Will you have children? If so, how will you go about making this happen?
7. How will you delegate household chores? Discuss in detail who will do what around the house?
8. Will you get married? How will you go about doing so?
9. What do you see as some of the possible complications that could arise from your relationship?
10. What do you see as some of the easiest parts of your relationship?

Student Development Theory

CASS MODEL OF SEXUAL IDENTITY DEVELOPMENT*

From Safe Zone at University of South Florida

<http://www.ctr.usf.edu/safezone/blue/sexualidentity.htm>

There are several theories that describe the sexual orientation development of gay and lesbian individuals. Because people are unique and everyone has his or her own story, no one theory describes all people. Some of the factors that influence development, and which are not yet accounted for by theory, include race, religion, culture, gender, and ability. So please be prepared for differences among students. Theory does however provide one explanation of students' identity development and helps us predict some of the development they have ahead of them.

One of the foundational theories of gay and lesbian identity development was developed in 1979 by Vivian Cass. Cass described a process of six stages of gay and lesbian identity development. (There are not yet theories that describe the identity development of bisexual or transgender students.) The stages help explain students' thoughts, feelings, and behaviors, and therefore help us know how to support students. While these stages are sequential, some people might revisit stages at different points in their life. Following are brief descriptions of the six stages.

1. **Identity Confusion:** "Could I be gay?" This stage begins with the person's first awareness of gay or lesbian thoughts, feelings, and attractions. The person typically feels confused and experiences turmoil.

Task: Who am I? – Accept, Deny, Reject.

Possible Responses: Will avoid information about lesbians and gays; inhibit behavior; deny homosexuality ("experimenting," "an accident," "just drunk"). Males: May keep emotional involvement separate from sexual contact; Females: May have deep relationships that are non-sexual, though strongly emotional.

Possible Needs: May explore internal positive and negative judgments. Will be permitted to be uncertain regarding sexual identity. May find support in knowing that sexual behavior occurs along a spectrum. May receive permission and encouragement to explore sexual identity as a normal experience (like career identity, and social identity).

2. **Identity Comparison:** "Maybe this does apply to me." In this stage, the person accepts the possibility of being gay or lesbian and examines the wider implications of that tentative commitment. Self-alienation becomes isolation.

Task: Deal with social alienation.

Possible Responses: May begin to grieve for losses and the things she or he will give up by embracing their sexual orientation. May compartmentalize their own sexuality. Accepts lesbian, gay definition of behavior but maintains "heterosexual" identity of self. Tells oneself, "It's only temporary"; I'm just in love with this particular woman/man," etc.

Possible Needs: Will be very important that the person develops own definitions. Will need information about sexual identity, lesbian, gay community resources, encouragement to talk about loss of heterosexual life expectations. May be permitted to keep some "heterosexual" identity (it is not an all or none issue).

3. **Identity Tolerance:** "I'm not the only one." The person acknowledges that he or she is likely gay or lesbian and seeks out other gay and lesbian people to combat feelings of isolation. Increased commitment to being lesbian or gay.

Task: Decrease social alienation by seeking out lesbians and gays.

Possible Responses: Beginning to have language to talk and think about the issue. Recognition that being lesbian or gay does not preclude other options. Accentuates difference between self and heterosexuals. Seeks out lesbian and gay culture (positive contact leads to more positive sense of self, negative contact leads to devaluation of the culture, stops growth). May try out variety of stereotypical roles.

Possible Needs: Be supported in exploring own shame feelings derived from heterosexism, as well as external heterosexism. Receive support in finding positive lesbian, gay community connections. It is particularly important for the person to know community resources.

4. **Identity Acceptance:** "I will be okay." The person attaches a positive connotation to his or her gay or lesbian identity and accepts rather than tolerates it. There is continuing and increased contact with the gay and lesbian culture.

Task: Deal with inner tension of no longer subscribing to society's norm, attempt to bring congruence between private and public view of self.

Possible Responses: Accepts gay or lesbian self-identification. May compartmentalize "gay life." Maintains less and less contact with heterosexual community. Attempts to "fit in" and "not make waves" within the gay and lesbian community. Begins some selective disclosures of sexual identity. More social coming out; more comfortable being seen with groups of men or women that are identified as "gay." More realistic evaluation of situation.

Possible Needs: Continue exploring grief and loss of heterosexual life expectation. Continue exploring internalized "homophobia" (learned shame for heterosexist society.) Find support in making decisions about where, when, and to whom he or she self discloses.

5. **Identity Pride:** "I've got to let people know who I am!" The person divides the world into heterosexuals and homosexuals, and is immersed in gay and lesbian culture while minimizing contact with heterosexuals. Us-them quality to political/social viewpoint.

Task: Deal with incongruent views of heterosexuals.

Possible Responses: Splits world into "gay" (good) and "straight" (bad). Experiences disclosure crises with heterosexuals as he or she is less willing to "blend in." Identifies gay culture as sole source of support; all gay friends, business connections, social connections.

Possible Needs: Receive support for exploring anger issues. Find support for exploring issues of heterosexism. Develop skills for coping with reactions and responses to disclosure to sexual identity. Resist being defensive!

6. **Identity Synthesis:** The person integrates his or her sexual identity with all other aspects of self, and sexual orientation becomes only one aspect of self rather than the entire identity.

Task: Integrate gay and lesbian identity so that instead of being the identity, it is an aspect of self.

Possible Responses: Continues to be angry at heterosexism, but with decreased intensity. Allows trust of others to increase and build. Gay and lesbian identity is integrated with all aspects of "self." Feels all right to move out into the community and not simply define space according to sexual orientation.

BEING SUPPORTIVE THROUGH THE STAGES IN BRIEF

Confusion – Help to accept, deny, reject
 Comparison – May begin to grieve re: others
 Tolerance – Help to decrease alienation
 Acceptance – Must explore learned shame
 Pride – Anger needs support, space
 Synthesis – Time for building trust

CRITICISMS OF THE CASS MODEL

http://en.wikipedia.org/wiki/Cass_Identity_Model

- Does not take into account socio-cultural factors
- Less social stigma regarding identity since inception of model
- One does not need to go through all six stages to be well adjusted

D'AUGELLI'S MODEL OF SEXUAL IDENTITY DEVELOPMENT

D'Augelli, A. R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development. In E. J. Trickett, R. J. Watts, & D. Birman (Eds.), *Humandiversity: Perspectives on people in context* (pp. 312-333). San Francisco: Jossey-Bass.

Adapted from: Evans, N. J., Forney, D. S., & Guido-DiBrito, F. (1998). *Student development in college: Theory, research, and practice* (pp. 96-98). San Francisco: Jossey-Bass.

D'Augelli identified six interactive processes (not stages) involved in lesbian, gay, and bisexual identity development.

1) Exiting heterosexual identity

Recognition that one's feelings and attractions are not heterosexual as well as telling others that one is lesbian, gay, or bisexual.

2) Developing a personal lesbian/gay/bisexual identity status

A "sense of personal socio-affectional stability that effectively summarizes thoughts, feelings, and desires" (D'Augelli 1994). One must also challenge internalized myths about what it means to be gay, lesbian, or bisexual. Developing a personal identity status must be done in relationship with others who can confirm ideas about what it means to be non-heterosexual.

3) Developing a lesbian/gay/bisexual social identity

Creating a support network of people who know and accept one's sexual orientation. Determining people's true reactions can take time. Reactions may also change over time and with changing circumstances.

4) Becoming a lesbian/gay/bisexual offspring

Disclosing one's identity to parents and redefining one's relationship after such disclosure. D'Augelli noted that establishing a positive relationship with one's parents can take time but is possible with education and patience. This developmental process is particularly troublesome for many college students who depend on their parents for financial as well as emotional support.

5) Developing a lesbian/gay/bisexual intimacy status

This is a more complex process than achieving an intimate heterosexual relationship because of the invisibility of lesbian and gay couples in our society. “The lack of cultural scripts directly applicable to lesbian/gay/bisexual people leads to ambiguity and uncertainty, but it also forces the emergence of personal, couple specific, and community norms, which should be more personally adaptive” (D’Augelli, 1994).

6) Entering a lesbian/gay/bisexual community

Making varying degrees of commitment to social and political action. Some individuals never take this step; others do so only at great personal risk, such as losing their jobs or housing.

MORALES’ SEXUAL IDENTITY DEVELOPMENT AMONG ETHNIC MINORITY GAYS AND LESBIANS (1990)

I. Denial of conflicts

- Minimization of the reality of discrimination
- Pre-defined sexual orientation
- Few consequences of sexual orientation/ethnicity are perceived

II. Bisexual vs. Gay or Lesbian

- People of color may be more likely to identify as bisexual because of the consequence of a homosexual orientation in the ethnic community
- Actual sexual behaviors/affectional orientation may not differ radically from those who identify as gay or lesbian

III. Conflicts in allegiances

- Anxiety is produced as a result of awareness of simultaneous ethnic minority and gay, lesbian, or bisexual status
- May compartmentalize identity in order to keep status separate
- May experience multiple affiliation as a betrayal of one or both statuses

IV. Establishing priorities in Allegiances

- Primary identification with ethnic identity prevails
- Resentment commonly arises due to lack of integration among communities
- Anger and rage in response to rejection experiences in GLB community due to racism

V. Integration of communities

- Integration of lifestyle and ethnicity becomes a major concern
- Anxiety, isolation, and/or alienation may arise in response to attempts to integrate

- Not all will choose to integrate identities (Western notion) (Morales, 1990)

FASSINGER'S MODEL OF SEXUAL IDENTITY DEVELOPMENT

Fassinger's Model Summarized by Carol Macnichol

Overview of theory

Fassinger's model of gay and lesbian identity development identifies two different processes that explain the development and attitudes of gay and lesbian (GL) individuals. The two processes are individual sexual identity development and group membership identity development. Both of these development processes each has four phases: awareness, exploration, deepening/commitment and internalization/synthesis. GL students can be at different phases of their development in both individual sexual identity and group membership identity (Evans et. al., 2010).

In the first phase, students become aware of the different types of sexual feelings and desires. This may lead to confusion and fear. As part of group membership identity, they discover that there are other people who are experiencing the same kind of sexual orientation. In the second phase, students start to explore their feelings of attraction towards an individual or individuals of the same sex. In this phase of group membership identity, students explore their relationships to the GL community. The third phase of deepening/commitment is where students have a stronger knowledge of self and commit to the identity of gay or lesbian. In group identity development, students develop a greater understanding of the values and oppression of the GL community and commit to be involved in such a community. In the last phase, students incorporate their sexual orientation into their overall self-identity and accept themselves as part of the GL group. Identifying themselves as part of the GL community gives them feelings of security and acceptance.

Use in Higher Education

As discussed by Walters, Simoni and Valentine, it's crucial for parents to be supportive with a son or daughter's decision with anything they are going through. There must be a safe environment on campuses for "coming out" lesbian and gay students and for them to be social. Student affairs professional need to have a welcoming place in the academic advisor and career counselor's offices, and partner's comfort if have one for student's wellbeing when they are dealing with change of their sexual identity. Not everyone does feel secure about their identity when they are "coming out" because there are many phases. Reduced homophobia, financial dependency, negative treatment on campus, fear of discrimination, inappropriate treatment by other students, tutors, and so forth must be prevented as much as possible.

Fassinger's Model Summarized by wmpeople.wm.edu/asset/index/safezone/fassingeridentitymodel

LGB identity development involves pursuing two goals: 1) personally dealing with a sexual identity one previously considered reprehensible and/or irrelevant and 2) acknowledging one's membership in and changed attitude toward a minority group also previously considered reprehensible and/or irrelevant. This model attempts to be more inclusive of demographic and cultural influences and less reliant on identity disclosure as a marker of developmental maturity.

The Fassinger model represents two separate but reciprocal processes of identity formation: one that involves an internal, individual process of awareness and identification with a same-sex intimacy orientation, and one that involves changed identification regarding group membership and group meaning.

- Because the two branches are separate and not necessarily simultaneous, an individual could be located in a different phase in each branch.
- The two branches are mutually catalytic: movement in one branch could produce movement in the other branch.
- Assumes a cyclical process: individuals recycle through phases as developmental processes shift in response to external circumstances.
- In this model, self-disclosure is not an indicator of developmental advancement.

Individual Sexual Identity (I)

Group Membership Identity (G)

Awareness

of feeling or being different

of existence of different sexual
orientations in people

Exploration

of strong/erotic feelings for same sex
people or a particular same sex person

of one's position regarding LGB
as a group (in terms of attitudes and
possible membership)

Deepening Commitment

to self knowledge, self fulfillment,
& crystallization of choices about
choices about sexuality

to personal involvement with the
referent group, including awareness
of oppression & consequences of
choices

Internalization/Synthesis

of love for same-sex people and
& sexual choices into overall identity

of identity as a member of a
minority group, across contexts

Fassinger, Ruth E. "Lesbian, Gay, and Bisexual Identity and Student Development Theory." In Working with Lesbian, Gay, Bisexual, and Transgender College Students. Ed. Ronni L. Sanlo. Greenwood Press, 1998

Inclusive Campus Spaces and Interrupting Bias

STEREOTYPES, PREJUDICE, AND DISCRIMINATION

McLeod, S. A. (2008). *Stereotypes*. Retrieved from <http://www.simplypsychology.org/katz-braly.html>

Definition: A *stereotype* is "...a fixed, over generalized belief about a particular group or class of people." (Cardwell, 1996).

For example, a "hells angel" biker dresses in leather.

One advantage of a stereotype is that it enables us to respond rapidly to situations because we may have had a similar experience before.

One disadvantage is that it makes us ignore differences between individuals; therefore we think things about people that might not be true (i.e. make generalizations).

The use of **stereotypes** is a major way in which we simplify our social world; since they reduce the amount of processing (i.e. thinking) we have to do when we meet a new person.

By **stereotyping** we infer that a person has a whole range of characteristics and abilities that we assume all members of that group have. Stereotypes lead to social categorization, which is one of the reasons for prejudice attitudes (i.e. "them" and "us" mentality) which lead to in-groups and out-groups.

Most **stereotypes** probably tend to convey a negative impression. Positive examples would include judges (the phrase "sober as a judge" would suggest this is a stereotype with a very respectable set of characteristics), overweight people (who are often seen as "jolly") and television newsreaders (usually seen as highly dependable, respectable and impartial). Negative stereotypes seem far more common, however.

Prejudice is an unjustified or incorrect attitude (usually negative) towards an individual based solely on the individual's membership of a social group.

For example, a person may hold prejudiced views towards a certain race or gender etc. (e.g. sexist).

Discrimination is the behavior or actions, usually negative, towards an individual or group of people, especially on the basis of sex/race/social class, etc.

Conformity as an Explanation of Prejudice and Discrimination

Influences that cause individuals to be racist or sexist, for example, may come from peers parents and group membership. Conforming to social norms means people adopt the “normal” set of behavior(s) associated with a particular group or society. The interpersonal approach to prejudice Ideas about prejudice which look at processes within groups of people focus on stereotyping, discussed earlier, and conformity to social and cultural norms.

Social norms - behavior considered appropriate within a social group - are one possible influence on prejudice and discrimination. People may have prejudiced beliefs and feelings and act in a prejudiced way because they are conforming to what is regarded as normal in the social groups to which they belong:

THE EFFECTS OF DISCRIMINATION

- LGBT Youth have 4x rates of suicidal ideation than non-gay youth (Ryan, 2009)
- LGBT youth with *rejecting families* have 8.9x rate (Ryan, 2009)
- Suicide is third leading cause of death among adolescents & is responsible for more deaths than all illnesses combined, (Karch et al, 2004)

RECOGNIZING PREJUDICED ACTIONS

- Antilocution: Name calling, stereotyping
 - Avoidance: Omission and exclusion
 - Discrimination: Denial of opportunity
 - Physical Attack: Violence or threat thereof
 - Extermination: Assassination, genocide
- Allport

BULLYING, HARASSMENT, AND CIVIL RIGHTS

An Overview of Federal Obligations to Respond to Harassment
 Department of Education, Ricardo Soto, OCR July 2011

An overview of harassment:

- Harassment is unwelcome conduct such as:
 - Verbal abuse, such as name-calling, epithets, slurs
 - Graphic or written statements
 - Threats
 - Physical assault
 - Other conduct that may be physically threatening, harmful, or humiliating
- Based on a protected class
- Federal laws enforced by OCR prohibits discrimination, including harassment, in education programs and activities based on:

- Race, color, or national origin
 - Sex
 - Disability
- State and local laws may provide additional protections on other bases, including sexual orientation.
- Harassment vs. bullying:
 - The specific label used (e.g., bullying, hazing, teasing) does not determine whether discriminatory conduct occurred.
 - The nature of the conduct itself must be assessed for civil rights implications.
 - Not all bullying constitutes harassment.
- Under federal civil rights laws, harassment is unwelcome conduct based on a protected class.
- Sex Stereotyping
 - Harassment based on sex stereotyping is a form of gender-based harassment.
 - A student may be harassed based on sex stereotypes if the student, in appearance, speech, mannerisms, interests, friendships, or other factors, does not conform to stereotypical notions of how boys or girls are “expected” to act or stereotypes of masculinity or femininity, or exhibits characteristics that are perceived to be stereotypical for the student’s sex.
- Gender-Based harassment:
 - Harassing conduct based on sex but not necessarily of a sexual nature
 - May include acts of verbal, nonverbal, or physical aggression, intimidation, or hostility based on sex or sex-stereotyping
- Sex vs. Sexual Orientation
 - Title IX does not prohibit discrimination based solely on sexual orientation, but it protects all students, including students who are LGBT or perceived to be LGBT, from sex-based harassment.
 - Harassment based on sex and sexual orientation are not mutually exclusive. When students are harassed based on their actual or perceived sexual orientation, they may also be subjected to forms of sex discrimination recognized under Title IX.

INTERRUPTING PREJUDICE, DISCRIMINATION, AND HARASSMENT

What we must do overall:

- Sexual orientation is included in all references to tolerance, diversity, anti-harassment, & non-discrimination
- Fort Wayne’s Human Rights Ordinance includes sexual orientation as a protected class in housing, public accommodation, employment and education.

What we must do on campus:

- Intervene immediately to stop violence, intimidation, harassment and threats
- Do not allow 'gay jokes' or stereotypes
- Refrain from extended commentary re: personal beliefs & sexual orientation
- Stick to the facts & do your research
- Correct unintentional slurs

-Safe Schools Coalition

What we should do in administrative roles:

- Clear, inclusive policies
- Training for faculty and staff, at least annually
- Workshops for students and parents
- Support for LGBTQ students, faculty, staff
- Library & curriculum
- Oversight & monitoring

What we should do as individuals:

- Provide role models
- Create, don't destroy
- Nurture, don't abandon
- Interrupt homophobia, every time....
- Work on our own 'stuff'
- Present solid curricula

- Todd

What we can do:

- Advocate tolerance
- Discuss orientation of authors, characters, historical figures
- Be a resource for LGBT students
- Refrain from 'assuming heterosexuality'
- Give our opinion regarding issues
- Facilitate pertinent discussions
- Invite LGBT guest speakers
- Deepen our own understanding

-Safe Schools Coalition

BEYOND TOLERANCE CONTINUUM

From University of Dubuque Counseling and Life Services

Eight Stages of Response:

There are eight stages of response to [LGBTQ] discrimination described on the continuum to the right. The actions move from being extremely discriminatory, on the top of the continuum, to extremely accepting at the bottom of the continuum.

- 1) **Actively participating in discrimination**
Making fun of LGBT members
- 2) **Denying/ignoring discrimination**
Unwillingness/inability to understand effects of homophobic actions
- 3) **Recognizing discrimination, but taking no action**
Understanding the concept, but taking no action to prevent it
- 4) **Interrupting discrimination**
Recognizing discrimination, and acting to stop it
- 5) **Educating yourself**
Taking action to learn more about the LGBT community
- 6) **Dialogue with others**
An attempt to begin educating others about discrimination
- 7) **Acceptance by others**
Actions support & encourage the positive actions of others towards LGBT community
- 8) **Prevention/Promoting**
Actions work to practice; [LGBTQ] acceptance, and working to change the face of discrimination

A SIMPLE FORMULA FOR INTERRUPTING PREJUDICE AND DISCRIMINATION

Name it: "Ouch! That might have stung someone."

"That's a strong opinion – anyone differ?"

Claim it: "My niece is a lesbian, and she thinks the issue is more about fear than hate."

Stop it: "A variety of views and opinions are always welcome in my classroom, but we don't need to put anyone down."

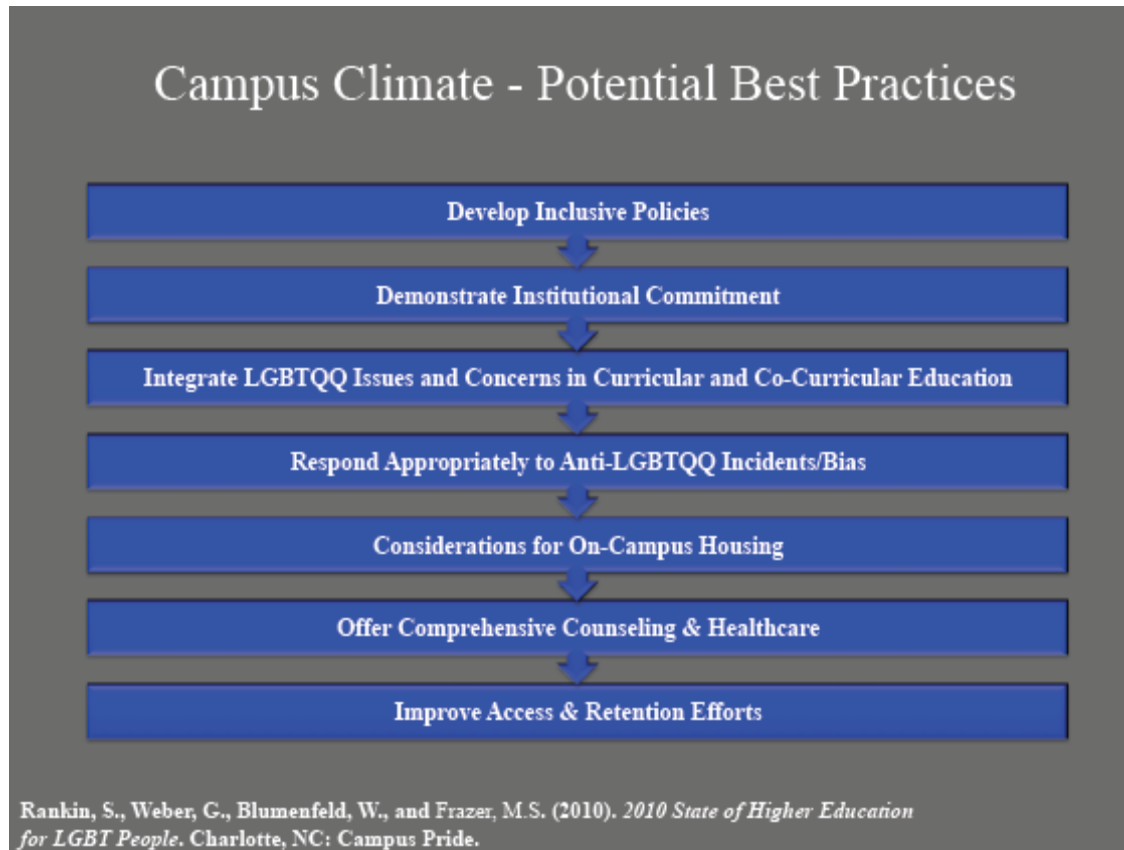
RECOGNIZING THE PYRAMID OF HATE



Every layer reinforces the pyramid.

lgbt.wisc.edu/stopthesilence Join Stop the Silence on Facebook

BEST PRACTICES FOR BUILDING AN INCLUSIVE CAMPUS CLIMATE



Faculty, Staff, and Student Rights and Responsibilities at IPFW

IPFW Policies—Bulletin Part 8: Regulations, Policies, Rights, & Responsibilities

Affirmative Action, Nondiscrimination, and Anti-harassment

IPFW is committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters tolerance, sensitivity, understanding, and mutual respect among its members; and encourages each individual to strive to reach his or her own potential. In pursuit of its goal of academic excellence, the university seeks to develop and nurture its diversity. The university believes that diversity among its many members strengthens the institution, stimulates creativity, promotes the exchange of ideas, and enriches campus life.

IPFW views, evaluates, and treats all persons in any university-related activity or circumstance in which they may be involved solely as individuals on the basis of their personal abilities, qualifications, and other relevant characteristics.

IPFW prohibits discrimination against any member of the university community on the basis of race, religion, color, sex, age, national origin or ancestry, genetic information, marital status, parental status, sexual orientation, gender identity and expression, disability, or status as a veteran. The university will conduct its programs, services, and activities consistent with applicable federal, state, and local laws, regulations, and orders and in conformance with the procedures and limitations as set forth in Purdue University's Equal Opportunity, Equal Access and Affirmative Action policy, which provides specific contractual rights and remedies. Additionally, the university promotes the full realization of equal employment opportunities for women, minorities, persons with disabilities, and veterans through its affirmative action program.

If you have a question or complaint, or want advice, you may talk with the Director or Equity Officer in the Office of Institutional Equity (Kettler Hall 110N, 260-481-6106) or with the director of Services for Students with Disabilities (Walb 113, 260-481-6657).

Code of Students Rights, Responsibilities and Conduct

Part IV. Student Complaint Procedures

A. Students having complaints concerning actions or decisions of faculty or staff members which are claimed to violate rights established under Part I.A.3 or Part I.A.4 of the Code, by using the Purdue University Procedures for Resolving Complaints of Discrimination and Harassment.

B. Students having complaints concerning actions or decisions which are claimed to violate other rights established under Part I of the Code must first make a reasonable effort to resolve the complaints informally with the faculty/staff member whose action or decision is the basis for the complaint. The effort to resolve the complaint informally with the faculty/staff member must

be initiated by the student in a documented manner no later than the fourth week of the fall or spring semester immediately following the session in which the action or decision occurred. The documentation only needs to be dated and indicate that the student has made a good faith effort at initiating the conversation with the responsible faculty/staff member. For a complaint to continue to receive consideration under these procedures, the student must initiate each successive step in the process within 20 calendar days of conclusion of the previous step. In addition, it is expected that each step in the process will be concluded within 20 calendar days of initiation.

C. If the complaint is not resolved informally between the student and the responsible faculty or staff member, the student may pursue the complaint informally with the faculty or staff member's department head who shall investigate, mediate, and suggest a resolution.

D. If the complaint remains unresolved after the department head's attempt to mediate a resolution, the student may continue to pursue the complaint with the head of the next highest administrative level, e.g., the college/school/division dean/director, who shall investigate, mediate, and suggest a resolution.

E. Only after all such remedies have been exhausted may the student request a hearing before the Campus Appeals Board. To request a hearing before the Campus Appeals Board the student must file a complaint with the dean of students. The complaint must describe the action or decision claimed to violate established rights, identify the right(s) claimed to have been violated, and specify the remedy sought. The dean shall direct properly received complaints to the chair of the Campus Appeal Board. The Campus Appeals Board shall have the authority and duty to reach findings and to convey recommendations to the chancellor of IPFW. See Part V of the Code for information about the Campus Appeals Board.

Queer “Jeopardy” Questions and Answers

Full-size copy available in the Appendix

Signs and Symbols	Words and Culture	Homo History	Gender Bender	Job of an Ally
This flag was utilized in the 1984 presidential bid of Jesse Jackson	This "dis/ease" is an irrational fear or hatred of those who are attracted to the same sex	This Greenwich Village bar was raided one too many times before the uprising in June, 1969	One is determined for most of us by XY chromosomes, the other is socialized or learned	These non-LGBTQ people stand up for the rights of LGBTQ individuals
<i>Rainbow Flag</i>	<i>Homophobia</i>	<i>The Stonewall Inn</i>	<i>Sex and Gender</i>	<i>Allies</i>
The geometric design marked gay men in Nazi Germany	This "burning bundle of sticks" has been used as a derogatory term for gay men, though some have reclaimed the word	The murder of this college student in 1998 refocused attention on LGBTQ oppression	A person who is not particularly masculine or feminine may be considered this	Supporting someone through the early process of questioning their LGBTQ identity may help them do this
<i>Pink Triangle</i>	<i>Faggot</i>	<i>Matthew Shepard</i>	<i>Angrogynous</i>	<i>Come Out</i>
This symbol marked lesbians and "asocial" persons in concentration camps	This term was used to identify truck-driving, hard working, masculine, or strong lesbian women	Someplace "over the rainbow" was a covert reference for these folks in the 1940's and 1950's and is sometimes still used today	These individuals do not identify with their birth-assigned sex and/or socially assigned gender	Allies can help LGBTQ individuals overcome this self-hatred
<i>Black Triangle</i>	<i>Butch/diesel dyke</i>	<i>Friends of Dorothy</i>	<i>Transgendered Persons</i>	<i>Internalized homophobia</i>
This symbol identified gay and bisexual warriors in ancient Greece	Whether by preference or orientation, Cross and Cass suggest we all grow into our own, in time	This state became the first U.S. state to legalize marriage equality for LGBTQ individuals in 2004	This type of gender expression involves individuals dressing as the opposite sex/gender, often for entertainment	Allies can be this by simply recognizing and acknowledging LGBTQ individuals
<i>Lambda</i>	<i>Social and Sexual identities</i>	<i>Massachusetts</i>	<i>Drag (Queen or King)</i>	<i>Affirming</i>
This symbol is sometimes used to identify transexual and transgender people	This is the last Q in the LGBTQQ alphabet soup	President Clinton signed this law into effect in 1996, setting the federal definition of marriage as "a legal union between one man and one woman"	This "ism" may be part of homophobia and is rooted in rigid beliefs about sex and gender norms	This is one thing an ally can do to interrupt homophobia
<i>Combined Mars/Venus</i>	<i>Questioning</i>	<i>Defense of Marriage Act</i>	<i>Heterosexism</i>	<i>Variable Answers</i>

Updated 4/17/12 KMM

Case Studies and Role Play Scenarios

What to do if...Suggestion Solutions to Campus Transgender Scenarios
(Suggestions made by attendees of the LGBT Institute at the 2004 NASPA Conference) <http://multiculturalcenter.osu.edu/glbts/page.asp?ID=96>

1) Lucy, a female transsexual student at your college, is assaulted but not seriously injured by three unidentified men in an anti-transgender hate crime the previous evening. The attack occurs on campus and the perpetrators are thought to be other students. Seeing that you have a "Safe Zone" placard on your office door, Lucy comes to you first for support. What steps might you take to help her? How might her needs be different from a non-transsexual student who has been assaulted?

- ☐ Listen to the student and honor her needs
- ☐ If she wants to report the attack to the police or needs medical care, offer to accompany her
- ☐ Provide her with emotional support and help her navigate the system
- ☐ Recognize that other aspects of her identity will have an impact on how she perceives and reacts to the attack and the extent of her safety net
- ☐ If she doesn't have a strong safety net, help her to develop one
- ☐ Recognize that she will not necessarily be supported by other women and LGB individuals, or organizations and services for women and LGB people
- ☐ Maintain her anonymity (on campuses with few out transgender people, this is especially challenging and important)
- ☐ Immediately communicate with transgender students and trans-inclusive student groups to help ensure the safety of other gender-variant students
- ☐ Communicate appropriate information about the attack to the rest of the campus community to help prevent further victimization, enlighten people about anti-transgender violence, and hopefully catch the perpetrators
- ☐ Look for ways to improve campus safety based on the particulars of the incident
- ☐ Recognize that there might be greater trans support services and resources available off-campus
- ☐ Campuses should have systems and safety teams in place to address hate crimes before incidents occur, so that the response can be swift, coordinated, and best serve the needs of the survivor

2) Charlie, a male transsexual student who lives on a female floor in one of your university's residence halls, is planning to begin taking testosterone the following semester. He has heard others in his building make negative comments about "that dyke" and, at one point, anti-lesbian epithets were scrawled on the dry erase board of his door. His female roommate has also been antagonistic, especially after he began binding his breasts. Charlie would like to continue to live on campus, but cannot afford a single room. Assuming the role of an administrator in residence life, how do you serve his needs? If you were to work elsewhere in student affairs, how might you advocate on Charlie's behalf if he

asks for your support?

- ☐ Support the student in his choice of hall and living arrangements
- ☐ Create a safety net and buddy system for the student
- ☐ Provide trans education to the floor and hall
- ☐ Develop a program to conduct trans education workshops across campus
- ☐ Have a fund that could be used to support trans student who want but cannot afford a single
- ☐ Make sure that the student has access to unisex bathrooms in his hall and across campus. If gender-free bathrooms don't exist, work to create them
- ☐ Have a non-discrimination policy that includes gender identity or expression
- ☐ Use trans-inclusive language on forms and in practice
- ☐ Have procedures in place to help transgender students before the need arises
- ☐ Trans housing concerns should be addressed on a case-by-case basis to ensure that the needs of the particular student are met

3) Your university's health plan has a clause specifically excluding "transsexual surgery or any treatment leading to or in connection with transsexual surgery." The campus health center is using this clause to deny hormones to transsexual students, some of whom are protesting the policy as an act of anti-transgender discrimination. Assuming the role of the Dean of Students, how do you address their complaint? If you were to work elsewhere in student affairs, how would you make a case to the administration on behalf of the students?

- ☐ As the dean, you need to advocate for transgender students too
 - ☐ Help the students find and navigate available support services
 - ☐ Look into the legal, economic, and political aspects of providing coverage
 - ☐ Investigate how many transsexual students are affected by the denial of hormones
 - ☐ See how other campuses handle the issue
- Investigate the extent to which hormones are provided for other health care needs, with the aim of making a case that transsexual students are experiencing discrimination
- If the campus has a non-discrimination policy that includes gender identity or expression, does the health-care policy violate it?

4) Sally, a female transsexual student, approaches you as department chair. She complains that a faculty member in the department continues to call her by her male given name and to refer to her as "he," even though she has asked the professor several times to use her correct name and gender. How do you address Sally's complaint?

- ☐ Make sure the student is comfortable with the actions that are taken
- ☐ Help the student find any support she needs
- ☐ Look at the policies that protect students in such cases. If no policies exist, work to create them
- ☐ If the student is willing, perhaps pursue mediation

- ☐ If the option is available and the student is willing, enable her to change sections
- ☐ Require the faculty member and other faculty in the department to attend a trans education workshop
- ☐ Make education on LGBT issues an ongoing part of faculty development
- ☐ Be sure that trans issues are included in Safe Zone or Ally Program trainings

5) Linus, a male-presenting transsexual student, wants to change the female name and gender status on his records. However, he is told by the school's registrar's office that they won't alter his records unless he receives a court-ordered name change and brings in a letter from his doctor indicating that he has completed sex-reassignment surgery. Linus states that he cannot afford these procedures and hasn't decided for sure that he even wants surgery. He comes to you as the director of the campus LGBT center. How do you intervene in this situation?

- ☐ Investigate requirements under state law
- ☐ Research how many transsexual students are affected by the policy
- ☐ Consider how other campuses handle the issue
- ☐ Recognize that a student's gender expression and their campus records and identification have to be consistent for their safety and to help protect them from discrimination
- ☐ Make sure that Student Affairs offices like the registrar and human resources, which are often overlooked by Safe Zone or Ally Program trainings, are included

From Youngstown State University Safe Zone

1) A sophomore at YSU and has recently come to terms with her identity as a lesbian. She is not involved on campus, but does have a few close friends who she has come out to and they have been accepting of her identity. This student comes to you and explains she came out to her parents last night and was kicked out of her house. She slept in her car last night and doesn't know what to do. Her parents let her know she is not welcome at home. She is enrolled as a full time student and has midterms next week. How would you help this student? Who on campus could help you help this student?

2) A student in a Social Identities class identifies as female-to-male transgender. He shares with you that the issue of gender identity came up in class and the topic turned into a heated debate. Several negative and disparaging comments such as "freak" and "she-male" were made. He is out to the professor but not to the class. He shares with you he is uncomfortable returning to this class and fears for his safety if his classmates were to find out about his identity. How do you handle the discussion? Who on campus could help you help this student?

3) A male resident in one of YSU's residence halls comes to you and wants to talk to you about his roommate. He overheard his roommate referring to

him as a “faggot” to someone else in the residence hall. He shares with you he has been called names like that since junior high school and doesn't know how much more he can take.

How do you respond? Who on campus could help you help this student?

4) During a meeting with a student, she brings in a copy of the Jambar and shows you an extremely homophobic letter to the editor from one of her professors. This student has come out to you in a previous meeting while discussing her involvement in YSUnity. In discussing the letter, she expressed a high level of discomfort about returning to the classroom and is concerned her professor may lower her grade if the professor finds out she is involved in YSUnity.

How do you handle this situation? Who on campus could help you help this student?

5) A star athlete comes to you and tells you his coach caught him kiss a male companion he was with at a movie this past weekend. The coach asked him to not say anything to the team for fear of adverse reaction from the team which might jeopardize the chance of having a winning season.

How do you handle this situation? Who on campus could help you help this student?

Role Play Scenarios from NACADA's LGBTQA Commission

These scenarios may be adapted to fit a variety of faculty and staff roles.

1) Academic Advisor: You received an email from Maria's Research Writing instructor. She is very concerned about Maria. Maria has missed 2 assignments and is very behind on her research for the semester, which you and the instructor know is very atypical of Maria. You email Maria to come in so you can talk with her about what may be going on, to try to help in any way you can. Maria has made an appointment with you for today.

Maria: You are a Senior at Nashville University. You have been in the coming out process for a little over a year and finally came out to your mother, who you and your two children live with, this summer. Your mother did not take the news well and kicked you and your two children out of her house. You know you have to finish your degree to get the job you want, so between jumping from friend's house to friends house and taking care of your kids, you are trying to take 15 credits to finish your degree. You are falling behind with all the stress, since your mother used to help you out with the kids and now you are all alone. Your Research Writing instructor has been on your case because you are falling behind in her class, but you don't know what to do. You get an email from your Academic Advisor, who has always been a big help, and decide to go meet with her. You have not come out to her yet, but you feel comfortable telling her that you are a lesbian and what happened with your mother. Hopefully together you can find a solution.

2) Academic Advisor: You came into work this morning to a student appointment on your schedule for Emmitt Holli. Your front desk staff have a note in your calendar that they

cannot find him in the system as a student. You don't know who Emmitt Holli is, but you know that you have a student named Emily Holli and think that maybe it's her brother? When the appointment time arrives, the student worker comes back to your office and tells you that Emmitt is there for his appointment with a funny look on his face. You let the look go and go out to the lobby to get Emmitt. When you call his name, Emily Holli stands up and proceeds to follow you into your office. You are a bit confused as you sit down for your meeting.

Emmitt: You have been in the transition process from female-to-male since you started college. Last year you started to see your therapist and talking about transitioning. This year is your year of living as a man before your surgery. You started taking testosterone this summer; you have taken the name Emmitt and are ready to come out as Emmitt to everyone on campus, where you are a sophomore in the Sociology department. You have a job lined up at the LGBT Resource Center, which you are excited about. When school starts, it's easy to tell most people that you already knew about your transition. However, you quickly realize how far apart the gender-neutral, family, restrooms are. There's one right outside the LGBT Resource Center and then the other is all the way across campus in the Student Center. When one is occupied, you don't want to walk all the way across campus, but every time you go into the women's restroom, you get looked at weird by the other women, and going into the men's restroom is still very uncomfortable for you. You are meeting with your academic advisor today and zie knew that you work at the LGBT Resource Center, but not about your transitioning. You need to talk to zir about your courses for Spring, but also want to tell her about your transition and the problem that you are coming across with the restrooms being on opposite ends of the campus, since she is a huge advocate of the LGBT community on campus and maybe she can team up with your boss and help the cause.

3) Academic Advisor: You are an advisor for first-year exploration students. You have an appointment on your schedule with a new (male) student that you have not seen since Orientation. Your front desk staff put into the meeting notes that he would like to talk about withdrawal.

Male Student: You are a freshman this year and are taking some general education courses, since you don't really know what you would like to major in. In the first week of school, you were surprised that one of your instructors seemed to take an interest in you and wanted to talk to you about the department and major. You met him in his office to talk about the major, since you wanted more information. When you showed up for your appointment, he closed the door and said some very inappropriate things to you about being gay. You don't know who to turn to, but you know that you do not want to be at this school anymore. You talk to one of your friends and they tell you to go see this one academic advisor from the Advising Center, since zie is really cool and is part of the Safe Zone program on campus. You make an appointment, but are still hesitant to tell zir what exactly happened. When you walk in and start talking to zir however, you decide that you can disclose what the instructor said/did.

4) Academic Advisor: You have a meeting with one of your students that had come out to you last year as a lesbian. She is a really good student, but you have received a few emails from her instructors saying that they are worried about her, but they can't put a finger on why. As you are meeting with her, you notice that she has cuts on her arm and ask her about it.

Female Student: You came out to your aunt and uncle, whom you live with, this summer. Since then, your uncle has been very hard on you to go to church and "find God." Your aunt goes along with him, but you can see that she is trying to understand. Since over the summer, you were only working part-time, you were home a lot and having to listen to him or alone. You have become very depressed and don't know how to escape. It's like you cannot feel anything. You start cutting because you can actually feel something. School starts, but the depression is in overdrive, even though you have many friends that go to school with you. You are falling behind in your classes for the first time ever, and don't want to go home because of your aunt and uncle. You go to meet with your academic advisor after she emailed you to see how you were doing.

Case Studies from NACADA's LGBTA Commission

1) An English instructor comes to you with a problem. During a classroom discussion on sexuality in which same-sex relationships are discussed, one of the students says that homosexuality is "evil" and should not be a part of a classroom discussion. This instructor is unsure how to deal with this. What would your advice be to this instructor? How can you assist her in finding an equitable solution to this issue?

2) A student has made an appointment with you because she feels she doesn't have anyone she can turn to and is afraid and confused because she is questioning her sexual orientation. She tells you she feels all alone and it seems as if she has a big weight on her shoulders as she is not sure her friends and family would understand what she is going through. She also expresses concern because she is so worried about the feelings she is having that her grades are beginning to be affected. What is your response to this plea and how do you go about assisting this student?

3) As you are walking across campus to a meeting, you notice a young man and woman embrace and share a passionate kiss. What is your initial response to and feelings about this? Later that same day, you are now walking back across campus to your office and notice two young men embracing and sharing a passionate kiss. What is your initial response to and feelings about this? Were they the same or different than seeing the first couple kiss? Why?

4) You are standing in line at the DMV. The person in front of you is engaged in a heated argument with the clerk over how to be addressed on their driver's license. Through the course of this conversation, you come to understand that this person was born male but has always identified as a female. Recently, she has begun the process

of gender reassignment in order to physically become female. The DMV clerk feels that because she was born a man, she will always be a man and cannot have your driver's license say anything else. What are your feelings about and response to this issue? Should a person be allowed to be legally considered a female if they were born male? If so, should this only be after gender reassignment surgery? Why or why not?

5) You are currently teaching a Communication and Culture course at your institution. You are out at your institution and have a student come out during a classroom discussion. You met with him outside of class time to discuss safety, bullying, etc. As the term went on, this student would stop by your office to talk about his home situation and trying to figure out how/when/if he should come out to his family. He came out to his sisters who were supportive. He wasn't sure, though, about coming out to his parents. He said that his mom would be okay, but his dad frequently said things like "all those queers should be rounded up and shot in the head." You are sitting in your office (full of queer theory and gender studies books on your desk and bookshelves) one day as you hear a student running down the hall. All of a sudden this student is in your door telling you that his parents were coming. What is your first reaction? What do you talk to his parents about? What is going through your mind as they are there?

Resources

NASW GLBT RESOURCE LIST 2011 (SEE APPENDIX)
Facilitators may offer Safe Zone participants printed copies.

AFFIRMING INTERNET RESOURCES

As listed in the Ball State University Safe Zone Participant Manual

Human Rights Campaign www.hrc.org

The Human Rights Campaign, the largest national lesbian and gay political organization, envisions an America where lesbian and gay people are ensured of their basic equal rights—and can be open, honest and safe at home, at work and in the community. HRC has more than 360,000 members, both gay and non-gay -- all committed to making this vision a reality.

Adapted from Daniel Sullivan, JD

PFLAG www.pflag.org

Parents, Families & Friends of Lesbians & Gays (PFLAG) is a national non-profit organization with over 200,000 members and supporters and over 500 affiliates in the United States. This vast grassroots network is cultivated, resourced and serviced by the PFLAG national office, located in Washington, D.C., the national Board of Directors and 13 Regional Directors.

GNC (Gay Christian Network) www.gaychristian.net

The Gay Christian Network is a nonprofit ministry serving Christians who happen to be lesbian, gay, bisexual, or transgender.

National Gay and Lesbian Task Force (NGLTF) www.thetaskforce.org

The mission of the NGLTF is to build the grassroots power of the lesbian, gay, bisexual and transgender (LGBT) community. We do this by training activists, equipping state and local organizations with the skills needed to organize broad-based campaigns to defeat anti-LGBT referenda and advance pro-LGBT legislation, and building the organizational capacity of out movement.

Rainbow Law www.rainbowlaw.org/html/directoryIN.htm

Indiana Directory-LGBT business and Organizations Listings. Free legal documents for LGBT!

Youth Resource a project of ADVOCATES FOR YOUTH www.youthresource.com

Advocates for Youth is dedicated to creating programs and advocating for policies that help young people make informed and responsible decisions about their reproductive and sexual health. Advocates provide information, training, and strategic assistance to youth-serving organizations, policy makers, youth activist, and the media in the United States and the developing world.

NON-AFFIRMING INTERNET RESOURCES

As listed in the Ball State University Safe Zone Participant Manual

The following internet resources are very homophobic, hateful, and consist of propaganda promoting heterosexist attitudes. Be aware that if you visit some of these websites, it will actually donate money to promote anti GLBT organizations.

American Family Association www.afa.net

The AFA specializes in leading corporate boycotts. The AFA's main interests are fighting pornography, depictions of sexuality, and positive portrayals of gays in art and in the media. They have led the attack on ABC for showing "Ellen" as well as any other company with dares acknowledge gay customers, such as American Airlines.

Exodus International www.stonewallrevisited.com

Exodus bills itself as the largest "gay reclamation" ministry. Exodus promotes the conversion of gay men and lesbians to heterosexuals through therapy and submission to Jesus Christ. Providing that turnabout is fair play, the founders of Exodus have since denounced their creation as a mistake and something which hurts thousands of very vulnerable people.

The National Association for Research and Therapy of Homosexuality www.narth.com

NARTH is the leading pseudo-scientific group claiming to be able to "cure" gays and lesbians. Their mission statement reads: "A non-profit psychoanalytic, educational organization dedicated to research, therapy, and prevention of homosexuality." They are led by disbarred former psychiatrist Charles W. Socarides.

Operation Rescue www.operationrescue.org

Led by Randall Terry, Operation Rescue is perhaps best known for blockading abortion clinics; however, with the decline of abortion as a major issue, they are branching out into anti-gay activities as well. They advocate the use of force against gays and lesbians, including imprisonment and execution, and have considerable influence amongst the far, far right.

Traditional Values Coalition www.traditionalvalues.org

Lou Sheldon leads this organization. It places opposition to equal rights for gays high on its agenda

ADDITIONAL RESOURCES

Local

Fort Wayne Pride (<http://www.fwpride.org/>)

Pride has been celebrated for decades in Fort Wayne, but the celebration we know and love today began in 1997 at Friemann Square. From there venues changed from Follinger Theater to Lawton Park to the West Side of Headwater's to our current home of the East Side festival plaza. Throughout the years our crowds have grown from 100 to over 5,000 with 60 vendor booths and a two day event. One thing has remained the same and that is Pride's commitment to bringing safe, fun events to the GLBT community and our straight allies. None of this would be possible if it wasn't for our committee of volunteers.

Pride happens throughout the year with more than a dozen events, many of them open to all ages! For more info check out our events page.

Director: Nikki Fultz
Email: nikki@fwpride.org

Northeast Indiana LGBTQ Consortium

The NE IN LGBTQ Consortium was formed in 2012 is comprised of non-profit and educational organizations in Northeast Indiana.

Contact: Elka Jackson
Email: ejackson@centerfornv.org

Northeast Indiana Diversity Library (www.nidl.info)

The mission of the Northeast Indiana Diversity Library is to serve the gay, lesbian, bisexual, transgender community and its allies in the Fort Wayne and the surrounding area by acquiring, preserving and providing access to materials that embody the culture and history of gay, lesbian, bisexual and transgender persons, with a focus on items of local or regional interest whenever possible. Through sound management of resources our hopes are that the collection will contain the knowledge to dispel homophobia, encourage the exploration of diversity and promote personal discovery.

NIDL is located in room B41 on the basement level of the Helmke Library on IPFW's campus.

NIDL's presence on the IPFW Campus is a collaboration between the Fort Wayne Community Educational Center, Inc., IPFW, and the Walter E. Helmke Library.

Director: Scott Mertz
Email: thelibrary@nidl.info

National/International Organizations

- Astraea Lesbian Foundation For Justice <http://www.astraea.org/>
- GLSEN, (Gay, Lesbian & Straight Education Network) <http://www.glsen.org/>
- Gender Education and Advocacy <http://www.gender.org/>
- Human Rights Campaign <http://www.hrc.org/>
- International Foundation for Gender Education <http://www.ifge.org/>
- International Lesbian and Gay Association <http://www.ilga.org/>
- Intersex Society of North America <http://www.isna.org/>
- Lambda Legal <http://www.lambdalegal.org/>
- OutProud - The National Coalition for LGBT youth. <http://www.outproud.org/>
- National Consortium of Directors of Lesbian Gay Bisexual and Transgender Resources in Higher Education <http://www.lgbtcampus.org/>
- Parents, Families and Friends of Lesbians and Gays (PFLAG) <http://www.pflag.org/>
- PlanetOut <http://planetout.com/>

Additional Resources

- GLBTQ: An Encyclopedia of Gay, Lesbian, Bisexual, Transgender, & Queer Culture <http://www.glbtq.com/>
- Google Directory of LGBT Resources A directory listing hundreds of Web sites dealing with various aspects of LGBT life - from coming out to health and wellness. http://directory.google.com/Top/Society/Gay,_Lesbian,_and_Bisexual/
- People with a History: An Online Guide to Lesbian, Gay, Bisexual and Trans* History <http://www.fordham.edu/halsall/pwh/>
- Pridenet <http://www.pridenet.com/>
- TransBiblio: A Bibliography of Print, AV, and Online Resources Pertaining to Transgendered Persons and Transgender Issues http://www.library.uiuc.edu/circ/transgender_bibliography/transbibliocontents.htm

LGBTQ Financial Aid/Scholarships

Financial Aid for Lesbian, Gay, Bisexual and Transgendered Students
<http://www.finaid.org/otheraid/gay.phtml>

GLBT scholarship information

<http://www.washburn.edu/sobu/broach/glbtscholar.html>

CURRENT SAFE ZONE GRADUATES LIST

<http://new.ipfw.edu/offices/cwra/programs/safe-zone.html>

BOOKS AND OTHER LIBRARY RESOURCES

Author	Title	Date
	50 Ways to Support Lesbian & Gay Equality : The Complete Guide to Supporting Family, Friends, Neighbors-- or Yourself/edited by Meredith Maran with Angela Watrous	2005
Bass, Ellen	Free Your Mind : The Book for Gay, Lesbian, and Bisexual Youth-- and Their Allies	1996
Carter, David	Stonewall : The Riots that Sparked the Gay Revolution	2004
Chandler, Kurt	Passages of Pride : Lesbian and Gay Youth Come of Age	1995
Gates, Gary J.	The Gay & Lesbian Atlas	2004
	Gay, Lesbian, and Transgender Issues in Education: Programs, Policies, and Practices / James T. Sears, editor.	2005
	Gay Rights/Kate Burns, editor	2006
	Homosexuality : Opposing Viewpoints	2004
Marcus, Eric	Is it a choice? : Answers to the Most Frequently Asked Questions about Gay and Lesbian People	2005
Owens, Robert E.	Queer Kids : The Challenges and Promise for Lesbian, Gay, and Bisexual Youth	1998
	Preventing Heterosexism and Homophobia	1996
Rhoads, Robert A.	Coming Out in College: The Struggle for a Queer Identity	1994
Seidman, Steven	Beyond the Closet : The Transformation of Gay and Lesbian Life	2002
	Sexual Orientation and Mental Health: Examining Identity and Development in Lesbian, Gay, and Bisexual People/edited by Allen M. Omoto and Howard S. Kurtzman	2006
	Speaking for Our Lives: Historic Speeches and Rhetoric for Gay and Lesbian Rights (1892-2000)/Robert B. Ridinger, editor	2004
Stewart, Chuck	*Gay and Lesbian Issues [electronic resource]: A Reference Handbook	2003
Winfeld, Liz	Straight Talk about Gays in the Workplace: Creating an Inclusive, Productive Environment for Everyone in Your Organization	2005
Woog, Dan	Friends & Family: True Stories of Gay America's Straight Allies	2002

*Available on campus and off-campus with authorized logon.