

Fall 2015

UCM

SAFE ZONE GUIDE FOR ALLIES

UCM – Safe Zone Manual – Edited 9.15.2015

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The information found in this manual is based on Safe Zone programs at multiple colleges and universities. Special thanks go to the San Diego State University, Weber State University, University of North Carolina – Chapel Hill, University of Wisconsin-Madison, and Brown University Safe Zone programs for permission to adapt their manuals. Every effort was made to provide accurate identification of original sources throughout. Special thanks to James Moran, M.A. for his help in updating and editing the content in this manual.

This manual is available online at www.ucmo.edu/safezone.

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<http://www.ucmo.edu/maps/lgbtq.cfm>

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There is a list of Safe Zone allies who have consented to have their information publically listed on our website: www.ucmo.edu/safezone

Here is the link to the list:

https://docs.google.com/spreadsheets/d/1xOdgI6Z6_w5ckYJulTXhIpkZAU_XDDece7vLRR3g2j5k/pubhtml

Safe Zone Program Introduction

Who can participate in the program?

Anyone in the UCM community can be a Safe Zone participant, including faculty, staff, graduate assistants and students. It is hoped that community members of all sexual orientations, gender identities, and gender expressions will become participants.

What is expected of Safe Zone participants?

Participants are expected to display the Safe Zone symbol in a visible location in their office, cubicle, room, etc. The Safe Zone symbol identifies you as someone who is a supporter of LGBTQ community members and someone who is committed to creating an environment free of homophobia, biphobia, transphobia, heterosexism, and bias. As a Safe Zone participant you should read through these materials thoroughly so that you are comfortable when LGBTQ community members approach you to talk about LGBTQ-related issues. You should be familiar with the resources outlined in this booklet so that you are prepared to refer LGBTQ people to these resources if necessary. If possible, read additional materials on your own to further your knowledge beyond the basics. Finally, you are expected to utilize other campus resources when you are unsure of how to help someone who has sought out information.

How do I become a Safe Zone participant?

Anyone can request a Safe Zone workshop by registering on our website: <http://www.ucmo.edu/safezone> After completing a workshop and reviewing this manual, you will be prepared to post the symbol in a visible location so that community members know that you are informed about and sensitive to LGBTQ issues and concerns.

“Free to Be Me” Statement

I, _____, hereby have permission to be imperfect with regard to people who are different from me.

It is okay if I do not know all the answers about LGBTQ issues or if, at times, my ignorance and misunderstanding becomes obvious.

I have permission to ask questions that may appear stupid. I have permission to struggle with these issues and be up-front and honest about my feelings.

I am a product of a heterosexist and transphobic culture, and I am who I am.

I don't have to feel guilty about what I know or believe, but I do need to take responsibility for what I can do now:

-Try to learn as much as I can.

-Struggle to change my false/inaccurate beliefs or oppressive attitudes toward lesbian, gay, bisexual, transgender and queer people.

(Adapted from: Bryan L. Brunette, “Free to be You and Me.” 1990.)

Signed,

_____ Date: _____

Voluntary Consent for inclusion on public list of Safe Zone allies.

If you would not like to be included on the public list, please leave this section blank.

I, _____, consent to having my name and department (if staff/faculty) included on a public list of Safe Zone allies at UCM available on the UCM Counseling Center's Website. I understand that this is voluntary, and does not affect my ability to be a Safe Zone ally.

Print the information below as you would like it to appear on the list:

Print Name: _____ Staff/Faculty/Student: _____

Department: _____ Expected Graduation Date (if Student): _____

Signature: _____ Date: _____

Terms, Definitions, and Labels¹

Terminology is important. The words we use, and how we use them, can be very powerful. Knowing and understanding the meaning of the words we use improves communication and helps prevent misunderstandings. The following terms are not absolutely-defined. Rather, they provide a starting point for conversations. As always, listening is the key to understanding. Every thorough discussion about the lesbian, gay, bisexual, transgender, and queer communities starts with some very basic but often confusing terms; some of them may surprise you. Please do not hesitate to ask for clarification. This is a partial list of terms you may encounter - new language and terms emerge as our understanding of these topics changes and evolves. If there is a term that you would like to see included in this list, please contact us at safezone@ucmo.edu.

Ace: A sexual orientation label referencing asexuality. Sometimes called the “Ace Umbrella” to represent the wide spectrum of asexual identities and experiences. See also Asexual.

Affectional Orientation: A recent term used to refer to variations in object of emotional and sexual attraction. The term is preferred by some over “sexual orientation” because it indicates that the feelings and commitments involved are not solely (or even primarily, for some people) sexual. The term stresses the affective emotional component of attractions and relationships, including heterosexual as well as LGBTQ orientation.

Agender (Also Non-gender): Not identifying with any gender; the feeling of having no gender.

All-Gender: Descriptive phrase denoting inclusiveness of all gender expressions and identities.

All-Gender Pronouns: Any of the multiple sets of pronouns which create gendered space beyond the he-him-his/she-her-hers binary. Sometimes referred to as gender neutral pronouns, or third gender pronouns, which many prefer as they do not consider themselves to have neutral genders. Examples: ze, hir, and hirs; ey, em, eirs; ze, zir, zirs, or singular they.

Ally (LGBTQ): Someone who confronts heterosexism, homophobia, biphobia, transphobia, heterosexual and genderstraight privilege in themselves and others; who has concern for the well-being of lesbian, gay, bisexual, transgender, queer, and intersex people; who believes that heterosexism, homophobia, biphobia, transphobia, cissexism are social justice issues.

¹ This terminology sheet was created by the UCM Safe Zone/Counseling Center staff after consultation of multiple sources including websites, books, and definitions used at other university LGBTQ related centers/programs (Special thanks to San Diego State University Safe Zone Manual, University of Wisconsin-Madison, and the UNC LGBTQ Center).

Androgyny: Displaying physical and social characteristics identified in this culture as both female and male to the degree that the persons' outward appearance and mannerisms make it difficult to determine their biological sex.

Asexual: A person who is not sexually attracted to either men or women and does not have a desire to engage in sexual activity with a partner. Asexuality is a sexual orientation and differs from celibacy, which is a choice to abstain from sex. Some asexual people have a desire to form intimate but nonsexual romantic relationships, and will date and seek long-term partnerships.

Assigned Sex (at Birth): Also referred to as Designated Sex (at birth). The sex designation/label that one is assigned at birth, generally by a medical or birthing professional, based on a cursory examination of external and/or physical sex characteristics such as genitalia and cultural concepts of male- and female-sexed bodies. Sex designation is used to label one's gender identity prior to self-identification.

Bigender: 1) To identify as both genders and/or to have a tendency to move between masculine and feminine gender-typed behavior depending on context; 2) Expressing a distinctly male persona and a distinctly female persona; 3) Two separate genders in one body.

Biphobia: Fear, hatred, or discrimination against people who identify as bisexual, omnisexual, or pansexual, often embodied by the opinion that these identities "don't exist," or that people who identify as such are "really gay" but "don't know it" or "don't want to admit it." Biphobia can be found in gay/lesbian communities as well as greater society.

Bisexual/Bi: A person who has sexual and/or emotional relationships with or feelings towards both women and men, although not necessarily at the same time

Butch: A person who identifies themselves or is identified by others as masculine by current cultural standards whether physically, mentally or emotionally. 'Butch' is sometimes used as a derogatory term, but it can also be claimed as an affirmative identity label.

Camp: In LGBTQ circles, people (especially gay men) may be described as "camp" or "campy" if they behave in a manner that exaggerates gay mannerisms or stereotypes. Such exaggeration is often powerful in its ability to reveal the absurdity of gender expectations.

Cisgender: 1) Someone who identifies as the gender associated with the sex they were assigned at birth. For example, your birth certificate says 'female' and you identify as a woman. 2) A non-trans* person

Cisgender Privilege: A set of unearned advantages that cisgender individuals possess solely due to being cisgender. For example, using public restrooms without fear of

verbal or physical abuse or arrest; being able to find housing and/or employment without fear that one's gender identity will be used as reason for denial of these opportunities; interacting with law enforcement without fear of unjust arrest on basis of gender identity/presumption that one is a sex worker, and should arrest occur, not fearing that one will be placed in solitary confinement under the guise of "safety," or that one would be subjected to potential verbal or physical assault by detainees.

Cissexism: The assumption that all men and women are and were born male and female, and/or that transpeople are inferior.

Closeted/In the Closet: The confining state of being secretive about one's true sexual identity and/or sexual orientation. A person may feel compelled to be closeted in order to keep a job, housing situation, family/friends, or for their safety. Many LGBTQ individuals are "out" in some situations and "closeted" in others.

Come Out: Also, "coming out of the closet" or "being out," refers to the process through which a person acknowledges, accepts, appreciates, and shares their lesbian, gay, bisexual, transgender and/or queer identity/ies. Sharing this information with others is not a single event but instead a life-long process.

Crossdressing: Wearing clothing not usually associated with one's assigned birth sex. People may cross dress for a variety of reasons including personal expression, sexual gratification, entertainment, or expressing one's gender identity.

Demisexual: Those individuals who do not experience primary sexual attraction but may experience secondary sexual attraction after a close emotional connection has already formed.

Discrimination: Prejudice + power. It occurs when members of a more powerful social group behave unjustly or cruelly to members of a less powerful social group. Discrimination can take many forms, including both individual acts of hatred or injustice and institutional denials of privileges normally accorded to other groups. Ongoing discrimination creates a climate of oppression for the affected group.

Disorders of Sex Development (DSDs): A medical classification for intersex people within both the medical community and some intersex communities. See also: Intersex.

Down Low ("DL") – A term ("on the down low") used to refer to men who are in relationships with women, but who engage in sex with men. Typically, these men do not identify themselves as gay or bisexual. The term originated in the African-American community but the behavior is not unique to any race, ethnicity, or culture.

Drag: (also Drag King, Drag Queen, Female/Male Impersonator) - wearing the clothing of another gender for entertainment purposes such as performances or social gatherings. Drag is often performed with exaggerated cultural/stereotypical gender

characteristics. Individuals may identify as Drag Kings (female in drag) or Drag Queens (male in drag). Drag holds a significant place in LGBTQ history and community.

Dyke: Once known as a derogatory term for lesbians, dyke was reclaimed by lesbians in the 1970s. Today, many lesbians refer to themselves as dykes and proudly use the word.

Faggot/Fag: A derogatory word frequently used to denote a gay male.

Family of Choice: Persons forming an individual's social, emotional, and practical support network and often fulfilling the functions of blood relations. Many LGBTQ people are rejected when their families learn of their sexual orientation or gender identity, or they may remain "closeted" to their biological relatives. In such cases, it is their partner/significant other and close friends who will be called on in time of illness or personal crisis. Asking if someone is "in the family" or just "family" is a way of referencing or inquiring about someone's sexual orientation or gender identity.

Family of Origin: The biological family, or the family in which one was raised. These individuals may or may not be part of a LGBTQ person's support system.

Female-Bodied: 1) A term used to recognize a person who was designated or assigned female sex at birth; 2) A person who identifies themselves as having had or currently having a female body.

Femme: Can be used to identify a person who expresses and/or presents culturally/stereotypically feminine characteristics. "Femme" is sometimes used as a derogatory term but it can also be claimed as an affirmative identity label.

Fluid (Genderfluid): A gender identity where a person 1) identifies as neither or both female and male; 2) Experiences a range of femaleness/woman-ness and maleness/man-ness, with a denoted movement or flow between genders; 3) Consistently experiences their gender identity outside of the gender binary. See also: Genderqueer.

FTM/F2M: Female to Male. A term that refers to a person who identifies as a man and was assigned female at birth.

Gatekeepers (Gatekeeper System): 1) Term used by gender communities to refer to the medical and psychiatric system that controls trans* people's access to transition-related resources and health care; 2) Refers to health providers (doctors, counselors, psychiatrists, psychologists, social workers, and related providers) who can effectively block or limit trans* people's ability to obtain transition resources such as hormones, surgery or related services needed for physical gender affirming transition.

Gay: A term used to describe a man who is attracted to and may form sexual and/or romantic relationships with another man. Often gay is used to describe both men and women who partner with the same-sex; this is not universally preferred.

Gender: A socially constructed system of classification that ascribes qualities of masculinity and femininity to people. Gender characteristics can change over time and are different between cultures. A social combination of identity, expression, and social elements related to masculinity and femininity. Includes gender identity (self-identification), gender expression (self-expression), social gender (social expectations), gender roles (socialized actions), and gender attribution (Social Perception). See “Gender Identity” and “Gender Expression” for more on gender.

Genderqueer: 1) An umbrella term for people whose gender identity is outside of, not included within, or beyond the binary of female and male/woman and man; 2) Gender non-conformity through expression, behavior, social roles, and/or identity. See also: Fluid (Genderfluid), Non-Binary

Gender Affirming Surgery: Surgical procedures that alter or change physical sex characteristics in order to better express a person’s inner gender identity. May include removal of the breasts, augmentation of the chest, or alteration or reconstruction of genitals. Also called Gender Confirming Surgery or Sex Reassignment Surgery (SRS). Preferred term to “sex change surgery.”

Gender Bending: Deliberate blurring of expected binary gender characteristics.

Gender Binary: Recognizes only two genders and regulates behavior within narrowly defined masculine or feminine expectations. The idea that all males should identify as men and be masculine, and all females should identify as women and be feminine.

Gender Cues: Socially agreed upon traits used to identify the gender or sex of another person. i.e. hairstyle, clothing, gait, vocal inflection, body shape, facial hair, etc. Cues vary by culture

Gender Dysphoria: A term coined by psychologists and medical doctors that refers to the state of discomfort felt by transsexual and some transgender people caused by the incongruity between one’s physical, assigned sex and one’s gender identity.

Gender Expression: The external presentation or appearance of a person’s gender (e.g. dress, mannerisms, hair style, speech/voice, etc.). One’s gender expression may differ from one’s gender identity, and gender expression may change over time and from day to day.

GenderFuck: The idea of playing with gender cues to purposely confuse, mix, or combine a culture’s standard or stereotypical gender expressions. See also: Gender Bending.

Gender Identity: How an individual views themselves in terms of characteristics traditionally identified in this culture as masculine or feminine. Terms that describe gender identity include “man” and “woman” among others.

Gender Identity and Expression: The most common phrase used in law and policy addressing gender-based needs, often in reference to violence and/or discrimination; encompasses both the inner sense (gender identity) and outer appearance (gender expression).

Gender Non-Conforming: 1) Gender expression or identity that is outside or beyond a specific culture or society’s gender expectations; 2) A term used to refer to individuals or communities who may not identify as transgender, but who do not conform to traditional gender norms. May be used in tandem with other identities. See also Gender Variant.

Gender Neutral: Used to denote a unisex or all-gender inclusive space, language, etc... E.g.: A gender neutral bathroom is a bathroom open to people of any gender identity and expression.

Gender-Neutral/Gender-Free Pronouns: Pronouns which do not associate a gender with the person or creature being discussed. The English language has no truly gender-neutral third person pronoun available, and women especially have criticized this, as many writers use “he” when referring to a generic individual in the third person. In addition, the dichotomy of “he and she” in English does not leave room for other gender identities, a source of frustration to the transgender and gender-queer communities. People who are limited by languages which do not include gender neutral pronouns have attempted to create them, in the interest of greater equality. Some examples are “hir” for “him/her” and “zie” for “he/she,” or “they” and “them” used as singular personal pronouns. See also: All Gender Pronouns

Gender Roles: The socially constructed and culturally specific behavior and appearance expectations imposed on women (femininity) and men (masculinity).

Gender Variant: 1) People whose gender identity and/or expressions are different from the societal norms; 2) Broad term used to describe or denote people who are outside or beyond culturally expected or required identities or expressions.

Gray-A, gray-asexual, gray-sexual: Terms used to describe individuals who feel as though their sexuality falls somewhere on the sexuality spectrum between asexuality and sexuality. People who identify as gray-a may include, but not be limited to, those who do not normally experience sexual attraction, but do experience it sometimes; experience sexual attraction, but a low sex drive; experience sexual attraction and drive, but not strongly enough to want to act on them; and/or people who can enjoy and desire sex, but only under very limited and specific circumstances.

Heteroflexible: A person who is generally attracted to people of another sex, gender, and/or gender expression but are open to the possibility of sexual behaviors and/or

relationships with individual of the same sex, gender, and/or gender expression. A person who identifies as heteroflexible may identify themselves as primarily or mainly straight.

Heteronormativity: Lifestyle norm that insists that people fall into distinct genders (male and female), and naturalizes heterosexual coupling as the norm.

Heterosexism: Societal and institutional reinforcement of a set of attitudes that is consistent with the belief that heterosexuality is a superior psychological, social and moral stance. This serves to create an invisibility or lack of validation and representation of anything other than an opposite sex sexual orientation. The assumption that heterosexuality is the norm, default, or only “natural” mode of sexual behavior.

Heterosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of the opposite sex.

Heterosexual Privilege: The benefits and advantages heterosexuals receive in a heterosexist culture; for example, automatic parental rights. Also, the benefits lesbians, gay men, and bisexual people receive as a result of claiming or denying homosexual or bisexual identity.

Homoflexible: A person who is generally attracted to people of their own sex, gender, and/or gender expression who are open to the possibility of attractions, sexual behaviors, and/or relationships with individuals of another sex, gender, and/or gender expression.

Homo-negativity: General disregard and dislike toward LGBTQ people.

Homophobia: Fear or hatred of those assumed to be LGBTQ and anything associated with their culture, either in other people or within oneself. This term represents a set of negative attitudes and beliefs and can include overt and covert threats or expressions of hostility and/or violence on personal, institutional, and societal levels.

Homosexual: A sexual orientation in which a person feels physically and emotionally attracted to people of the same sex. This clinical term originated in the 1800s and is not generally used within the LGBTQ communities due to its pathologizing nature.

Hormone Therapy (also Hormone Replacement Therapy, HRT, Hormonal Sex Reassignment): Administration of hormones to affect the development of secondary sex characteristics. HRT is a process, possibly lifelong, of using hormones to change the internal body chemistry. Androgens (testosterone) are used for transmen, and Estrogens are used for transwomen.

Intergender: A person whose gender identity is between genders or a combination of genders.

Internalized Homophobia/biphobia/transphobia: Experience of shame, aversion, or self-hatred in reaction to one's own gender identity and/or sexual orientation. This type of homophobia/biphobia/transphobia can be experienced by anyone regardless of sexual orientation and/or gender identity. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group. It can result in depression, alienation, anxiety, and, in extreme cases, suicide.

Intersex: A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male; see www.isna.org for more information on this topic. See also: Disorders of Sex Development

Kinsey Scale: The continuum model devised by Alfred Kinsey in 1948 that plotted sexuality from 0 to 6; 0 being exclusively heterosexual and 6 being exclusively homosexual. It was the first scale to account for bisexuality. According to a 1954 survey using the scale, 70% of people fell between 1 and 5. It's been criticized for being too linear and only accounting for sexual behavior and not sexual identity.

Lesbian: A term used to describe a woman who is attracted to and may form sexual and romantic relationships with other women.

LGBTQPIA: A socio-political acronym for the community comprised of Lesbian, Gay Men, Bisexuals, Transgender, Queer, Pansexual, Intersex, Asexual, and Ally individuals. The "Q" can also refer to individuals who may affiliate with the communities and are "questioning" some aspect of their gender identity and/or sexual orientation. Often seen as LGBT or LGBTQ.

Male-Bodied: 1) A term used to recognize a person who was designated or assigned male sex at birth; 2) A person who identifies themselves as having had or currently having a male body.

MTF/M2F: (Male to Female): Used to identify a person who identifies as a woman and was assigned male at birth.

Men who have Sex with Men (MSM): This term is often used when discussing sexual behavior and sexual health. It is inclusive of all men who have sex with men, regardless of how they identify their sexual orientation.

Multigender: See Polygender, Non-Binary, Genderqueer, Fluid/Genderfluid

Non-Binary: 1) Describes a gender identity that is neither female or male; 2) Gender identities that are outside of or beyond two traditional concepts of male or female. See also: Genderqueer, Fluid, Polygender.

Non-gendered: See Agender

Omnisexual: A term used to describe someone who is attracted to and may form sexual and/or romantic relationships with someone of any sex, gender identity, or gender expression.

Oppression: The systematic subjugation of a group of people by another group with access to social power, the result of which benefits one group over another and is maintained by social beliefs and practices.

Outing: Publicly revealing the sexual orientation and/or gender identity of an individual who has chosen to keep that information private.

Pangender: A person whose gender identity is comprised of many gender identities and/or expressions.

Pansexual: A term used to describe someone who is attracted to and may form sexual and/or romantic relationships with someone regardless of that person's gender-identity or genitalia. Pansexual and Omnisexual are analogous terms that are used by some to connote recognition of the fluidity of gender or the reality of more than two genders.

Passing: Being taken for a member of the majority--white, straight, cisgender, or temporarily able-bodied, for example. Passing is often a safety measure for many individuals who may face physical, emotional, verbal, or other forms of harassment/abuse if they were identified as LGBTQ. It is important to remember that passing may or may not be intentional or the goal for many individuals. Also, the ability to pass can also be frustrating and isolating for some individuals who are not able to be easily identified as belonging to LGBTQ communities.

Polyamory: A term used to refer to the ethical philosophy and practice of having nonpossessive, honest, responsible loving and/or sexual relationships with multiple partners within parameters that are known and agreed upon by all people involved; can include: open relationships, polyfidelity, and relationships of different levels of commitment. For more information see <http://www.polyamorysociety.org/>

Polygender: Identifying as more than one gender or a combination of genders.

Pride: 1) A healthy self-respect, which, in the context of the LGBTQ communities, promotes empowerment, education, safe living, and the celebration of non-straight identities. 2) Can also refer to the Pride festivities held around the world (often held in June to celebrate and commemorate the 1969 Stonewall Riots).

Queer: A term with varied meanings. In the mid-late 1900s this was a derogatory slang term for the LGBTQ communities and currently is still used by some in this manner. In the early 1990s many individuals and organizations began to reclaim this term. Some people use it as an all-inclusive or umbrella term to refer to all people who identify as LGBTIQ. This usage is not accepted by the entire community. Often used by people

who wish to challenge norms of sexuality and/or gender expression as well as to defy identities and labeling of persons.

Questioning – A phase or period when an individual is exploring their sexual orientation and/or gender identity.

Romantic Orientation – Describes an individual's pattern of romantic attraction based on a person's gender(s) regardless of one's sexual orientation. For individuals who experience sexual attraction, their sexual orientation and romantic orientation are often in alignment (i.e. they experience sexual attraction toward individuals of the same gender(s) as the individuals they are interested in forming romantic relationships with).

Examples of Romantic Orientations (not an exhaustive list):

- *Aromantic*: individuals who do not experience romantic attraction toward individuals of any gender(s)
- *Biromantic*: romantic attraction toward males and females
- *Heteroromantic*: romantic attraction toward person(s) of a different gender
- *Homoromantic*: romantic attraction towards person(s) of the same gender
- *Panromantic*: romantic attraction towards persons of every gender(s)
- *Polyromantic*: romantic attraction toward multiple, but not all genders
- *Gray-romantic*: individuals who do not often experience romantic attraction
- *Demiromantic*: an individual who does not experience romantic attraction until after a close emotional bond has been formed. People who refer to themselves as demiromantic may choose to further specify the gender(s) of those they are attracted to (e.g. demi-homoromantic).

Same Gender Loving (SGL): A term used often in African American/Black communities as an alternative to 'gay' or 'lesbian.' It helps provide an identity not marginalized by racism within the LGBTQ community nor heterosexism in greater society.

Semisexuality: a person who does not have much of a sex drive, but if they develop emotional closeness or sexual attraction to somebody, then it becomes possible for them to have an active drive for sex.

Sex: The biological (anatomical, hormonal, or genetic) traits used to categorize someone as either male or female.

Sexism: The societal/cultural, institutional, and individual beliefs and practices that privilege men, subordinate women, and denigrate women-identified or feminine values and qualities.

Sexuality: Refers to the labels we assign to sexual desires and practices.

Sexual Identity: Refers to the aspect of identity related to one's sexuality (as defined above), gender identity, biological sex, and/or the intersection thereof.

Sexual Minority: A group whose sexual identity, orientation, or practices differ from the majority of the surrounding society.

Sexual Orientation: A person's emotional, physical, and sexual attraction to and the expression of that attraction with other individuals. There is ongoing debate among medical and psychological experts as to whether sexual orientation has a biological basis (nature) or is the result of environmental factors (nurture). Although the nature-versus-nurture debate continues, many believe that sexual orientation is probably one of the many characteristics with which people are born. The term "sexual orientation" is preferred over "sexual preference" because it does not carry the implication that sexual attraction is a choice.

Sex Reassignment Surgery: See Gender Confirming Surgery

Single Gender: Descriptive of a person whose gender consists of one identity, usually either male/man or female/woman.

Social Gender: The construction of masculinity and femininity in a specific culture, denoted by norms and expectations on behavior and appearance. See also: Gender.

SOFFA: Acronym for Significant Others, Friend, Family, and Allies. Used to indicate those persons' supportive relationship to a queer, trans*, and/or gender non-conforming person.

Stealth: 1) Describes the process of a trans* person interacting with others without disclosing their trans* identity or status; 2) Purposefully not disclosing trans* identity or status in order to aid in identity empowerment, promote privacy, or to increase personal safety.

Straight: A term originating in the gay community that describes heterosexuals/heterosexuality. Also used in a broader sense to connote majority/mainstream groups and the identification with/entrance into such groups, i.e. "to go straight."

Stonewall: A reference to The Stonewall Inn, a gay/drag bar in New York City, and the nights of violent protests following a police raid committed on June 28, 1969 for no other reason than it was a drag bar. Although not the nation's first gay-rights demonstration, Stonewall is regarded as the birth of the modern gay-rights movement and the role of transpeople, especially transpeople of color, has been widely disregarded.

Third-Gender: 1) A gender identity where a person is neither male/man nor female/woman, nor androgynous; 2) Term used in cultures where it is recognized that there is another gender in addition to male/man and female/woman; 3) Term used to denote people who are not considered men or women for the purpose of social categorization or documentation; generally used for transgender and/or intersex people.

Third Gender Pronouns: See All Gender Pronouns

Transandrogyny: A gender expression that does not have a prominent masculine or feminine component.

Transfeminine: 1) A spectrum of identities where female identity or femininity is prominent; 2) descriptive of trans*female and/or MTF individuals; 3) A gender-variant gender expression that has a prominent feminine component

Transgender: A term for people who challenge society's view of gender as fixed, unmoving, dichotomous, and inextricably linked to one's biological sex, and instead demonstrate that gender is more accurately viewed as a spectrum, rather than a polarized, dichotomous construct. This is a broad term that encompasses cross-dressers, genderqueer individuals, gender benders, transsexuals and those who defy what society tells them is appropriate for their sex or gender. The sexual orientation of transpeople varies just as it varies across society.

Trans*/Trans+: An umbrella term that refers to all of the identities within the gender identity spectrum. Trans (without the asterisk) generally refers to transmen and transwomen, while the asterisk or plus sign indicates that it includes all non-cisgender gender identities, including: transgender, transsexual, genderqueer, genderfluid, non-binary, genderfuck, genderless, agender, non-gendered, third gender, two-spirit, bigender, transman, and transwoman.

Trans* Pathologization: The process in which multiple institutions (medical, psychiatric, governmental) deem gender variance and trans* identities to be caused by mental illness and/or delusion, and that trans* populations are in need of continual professional intervention and guardianship in order to live healthy, happy lives.

Transitioning: The process of a transgender individual publicly changing their gender presentation in society. Transitioning often includes changes in name, clothing, and appearance and may include anatomical changes. Transitioning is sometimes conflated with sexual reassignment surgery (SRS) but SRS is only one step that someone who is transitioning may or may not choose to take. Whereas SRS is a surgical procedure, transitioning is more holistic and can encompass physical, psychological, social, and emotional changes. Some genderqueer and intersex people have little or no desire to undergo surgery to change their body but will transition in other ways.

Transman: A term used by masculine-identified members of the trans community who wish to identify as men while retaining a trans identity.

Transmasculine: 1) A spectrum of identities where male identity or masculinity is prominent; 2) Descriptive term representative of transman or FTM individuals, 3) A gender-variant gender expression that has a prominent masculine component.


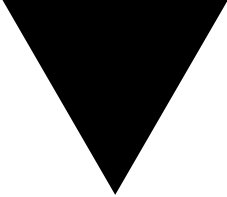
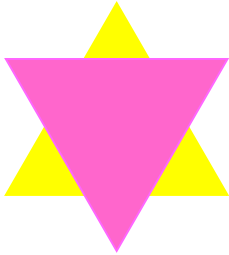
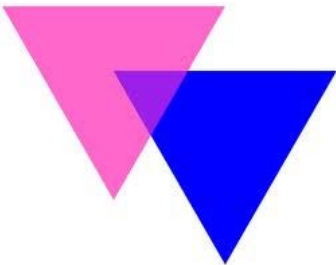
Transphobia: Hatred and/or discrimination against people who challenge society's view of gender as fixed, unchanging, dichotomous and inextricably linked to one's biological sex. Is prevalent in both straight and gay/lesbian communities.

Transsexual: Individuals whose assigned sex at birth does not match their gender identity and who, through sex reassignment surgery and/or hormone treatments seek to change their physical body to match their gender identity. The sexual orientation of transsexual individuals varies just as it varies across society.

Transwoman: A term used by feminine-identified members of the trans community who wish to identify as women while retaining a trans identity.

Two-Spirit(ed)/Twin Spirit: Native American concept present in some indigenous cultures across North America and parts of Central and South America. It is a term of reverence, traditionally referring to people who display both masculine and feminine sex or gender characteristics. English term that emerged in 1990 out of the third annual inter-tribal Native American/First Nations gay/lesbian American conference in Winnipeg, describes Indigenous North Americans who fulfill one of many mixed gender roles found traditionally among many Native Americans and Canadian First Nations indigenous groups. The mixed gender roles encompassed by the term historically included wearing the clothing and performing the work associated with both men and women. The term two-spirit is sometimes considered specific to the Zuni tribe. Similar identity labels vary by tribe such as Wintke (Lakota), Hee-man-eh (Cheyenne), and Nedleeh (Navajo). Can also refer to Native Americans who are queer or transgender.

Symbols and Flags

Triangles			
			
<p>The pink triangle was originally used to denote homosexual men at Nazi concentration camps. It has been argued it included lesbians.</p>	<p>The black triangle marked asocial and work-shy individuals, including prostitutes, Roma, and others in Nazi concentration camps. It was later used as a symbol of lesbian and feminist pride and solidarity based on the assumption that Nazis included lesbians in the “asocial” category.</p>	<p>The pink triangle overlapping a yellow triangle was used to tag Jewish homosexuals in Nazi concentration camps</p>	<p>The blue and pink overlapping triangle represents bisexuality and bi pride. The exact origin of this symbol remains ambiguous. It is popularly thought that the pink triangle may represent homosexuality, as it does when it stands alone, while the blue stands for heterosexuality. The two together form the color lavender, a blend of both sexual orientations and a color often associated with homosexuality. It is also possible that the pink may represent attraction to women, the blue attraction to males and lavender attraction to both.</p>

HRC Logo¹



The Human Rights Campaign (HRC) represents a grassroots force of over 750,000 members and supporters nationwide. As the largest national lesbian, gay, bisexual and transgender civil rights organization, HRC envisions an America where LGBT people are ensured their basic equal rights and can be open, honest, and safe at home, at work, and in the community. Historically, the HRC has not held trans issues to be of equal priority as gay and lesbian issues, but the organization claims to be actively changing this.

Lambda¹



Greek letter lambda was originally chosen by the Gay Activists Alliance of New York in 1970. In December 1974, the lambda was officially declared the international symbol for gay and lesbian rights by the International Gay Rights Congress in Edinburgh, Scotland. Also, the lambda is said to signify unity under oppression. The gay rights organization Lambda Legal and the American Lambda Literary Award derive their names from this symbol.

Modified biological symbol¹



Used to identify transvestites, transsexuals, and other transgender people, the symbol originates from a drawing by Holly Boswell. The symbol incorporates both the biological symbol for “male” (arrow projecting from the top right of the circle) and the biological symbol for “female” (cross projecting from the bottom of the circle), as well as a cross topped by an arrowhead (combining the male and the female motifs) which projects from the top left of the circle.

Rainbow flag¹



Gilbert Baker designed the rainbow flag for the 1978 San Francisco's Gay Freedom Celebration. The flag does not depict or show an actual rainbow. Rather, the colors of the rainbow are displayed as horizontal stripes, with red at the top and purple at the bottom. It represents the diversity of gays and lesbians around the world. It was meant to signify the diversity and unity of the LGBTQ movement. Originally, there were eight colors in the flag; pink for sexuality, red for life, orange for healing, yellow for the sun, green for natural serenity, turquoise for art, indigo for harmony, and violet for spirit. In 1979, the flag was modified to its current six-stripe format (pink was omitted; blue substituted for turquoise and indigo, and violet became rich purple).

Bisexual Pride flag^{2,3}



The bisexual pride flag was designed by Michael Page in 1998 in order to give the bisexual community its own symbol comparable to the gay pride flag of the larger LGBT community. His aim was to increase the visibility of bisexuals, both among society as a whole and within the LGBT community. The first bisexual pride flag was unveiled on December 5, 1998. Page describes the meaning of the flag as this: "The pink color represents sexual attraction to the same sex only (gay and lesbian), The blue represents sexual attraction to the opposite sex only (straight) and the resultant overlap color purple represents sexual attraction to both sexes (bi)."

Pansexual Pride flag⁴



The pansexual pride flag was designed to increase visibility and recognition for the pansexual community, and to distinguish it from bisexuality. The pansexual pride flag has been found on various internet sites since mid-2010. The flag consists of three colored horizontal bars: pink, yellow, and blue. The blue portion of the flag represents those who identify within the male spectrum (regardless of biological sex), the pink represents those who identify within the female spectrum (regardless of biological sex), and the yellow portion, found in between the blue and pink portions, represents non-binary attraction; such as androgynous, agender, bigender, genderfluid, transgender and intersex people.

Asexual Pride flag⁵



The asexual pride flag was created in June 2010 by means of a design contest and vote, led by users on the AVEN (the Asexual Visibility and Education Network). The four colors all have meanings: the black stands for asexuality, the grey for grey-sexuality and demisexuality, the white for non-asexual partners and allies, and the purple for community.

Trans* Pride flag^{6,7,8}



The Transgender Pride flag was created by American trans woman Monica Helms in 1999, and was first shown at a pride parade in Phoenix, Arizona, United States in 2000. The flag represents the transgender community and consists of five horizontal stripes: two light blue, two pink, and one white in the center. Helms describes the meaning of the transgender flag as follows: "The stripes at the top and bottom are light blue, the traditional color for baby boys. The stripes next to them are pink, the traditional color for baby girls. The stripe in the middle is white, for those who are intersex, transitioning or consider themselves having a neutral or undefined gender. The pattern is such that no matter which way you fly it, it is always correct, signifying us finding correctness in our lives."

Genderqueer Pride flag⁹



The genderqueer and non-binary pride flag is a Marilyn Roxie design, originally created in June 2012. The lavender stripe, in its mixture of blue and pink, is meant to represent androgyny and the "queer" in genderqueer, as lavender is a color that has long been associated with queerness. The white stripe is meant to represent Agender identity, which is congruent with the white on the trans pride flag. The dark chartreuse green is understood as the inverse of lavender, and is meant to represent those whose identities which are defined outside of and without reference to the gender binary. The three colors are not meant to indicate that any of these identities are entirely separate or opposites of one another conceptually; they are all interrelated as well as key concepts in their own right.

Genderfluid Pride flag¹⁰



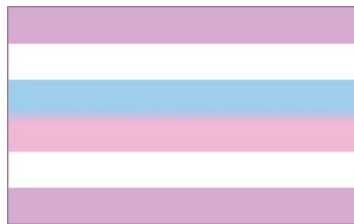
The genderfluid pride flag features stripes representing a sequence of genders, to represent the fluctuation between more than one gender. The pink represents femininity; the white represents Agender, genderless, and gender neutral identities; the purple represents the combination of masculinity and femininity; the black represents all other genders; and the blue represents masculinity

Agender Pride flag¹¹



The agender pride flag was created by web user Transrants, and features black stripes to represent the absence of gender, light and dark grey stripes to represent partial genders, and green to represent nonbinary gender. Green is used as the inverse of lavender, commonly understood as the mixture of pink (femininity) and blue (masculinity).

Intersex flag¹²



The intersex flag was created in 2009 by Natalie Phox. It consists of five horizontal stripes colored (from top to bottom) lavender, white, a double-width stripe with a gradient from blue to pink, white, and lavender. The gradient represents the range of sexes between male and female, and the lavender represents a combination of male and female traits.

Adapted from:

¹San Diego State University Safe Zone Manual 2009 Edition

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

²<http://www.wright.edu/counseling/SafezoneSymbols.html>

³<http://web.archive.org/web/20120204070907/http://www.biflag.com/Activism.asp>

⁴ <http://pansexualparty.tumblr.com/post/2955943775/faq-what-do-the-colours-mean>

⁵<http://www.asexualityarchive.com/the-asexuality-flag/>

⁶<http://www.gaylesbiantimes.com/?id=9721>

⁷<http://www.advocate.com/arts-entertainment/art/2014/11/12/smithsonians-queer-collection>

⁸http://www.huffingtonpost.com/2012/11/20/transgender-flag_n_2166742.html

⁹<http://genderqueerid.com/about-flag>

¹⁰<http://pridearchive.tumblr.com/post/91321348001/genderfluid-pride>

¹¹<http://nonbinary.org/wiki/Agender>

¹²http://gender.wikia.com/wiki/Pride_Flags

Gender Identity

Gender identity refers to a person's inner sense of being a man, woman, gender-queer person, bi-gender person, trans person, or another gender identity altogether. When we are born we are assigned a gender based on our perceived sex. Most people grow up and their gender assigned at birth is in line with their sex and their internal sense of gender. We generally grow up to believe that there are two dichotomous genders and that everyone's sex and gender match perfectly. In reality gender identity is not always that simple. There are some people who were assigned a gender at birth that is not congruent with their internal sense of gender. Some people assigned the identity of boy at birth are really girls/women and some people assigned the identity of girl at birth are really boys/men. There are some people who feel that the identities of boy/man and girl/woman are too restrictive. They may identify as gender-queer, bi-gender or another identity that best fits their own sense of their gender.

Some people seek gender affirmation through sex reassignment surgery and hormones and some do not. There are people who would like to access surgery and hormones but cannot due to a lack of resources including financial constraints and a lack of availability of qualified health care professionals. Most health insurance in the U.S. does not cover these services, making them very inaccessible to many people who need them. It is important to understand the difficulties that the lack of resources can create for some trans people who may not be able to access the resources they need. There is a tremendous amount of prejudice and discrimination that trans people experience within the health care system and the community at large which is exacerbated by the inaccessibility of resources.

Adapted from: **A Guide for Brown University Safe Zone Program Participants 2009-2010.**
www.brown.edu/Student_Services/Office_of_Student_Life/lgbtq/SafeZoneManualFinal09.pdf

What is Homophobia?

Homophobia takes many different forms. Sometimes it takes the form of physical acts of hate, violence, verbal assault, vandalism, or blatant discrimination, such as firing an employee, evicting someone from their housing, or denying them access to public accommodations based solely on their sexual orientation or their perceived/assumed sexual orientation. There are many other kinds of homophobia and heterosexism that happen every day. We often overlook these more subtle actions and exclusions because they seem so insignificant by comparison but they are not.

- Looking at a lesbian or gay man and automatically thinking of their sexuality rather than seeing them as a whole, complex person.
- Changing your seat in a meeting because a lesbian sat in the chair next to yours.
- Thinking you can “spot one.”
- Using the terms “lesbian” or “gay” as accusatory.
- Thinking that a lesbian (if you are a woman) or gay man (if you are male) is making sexual advances if they touch you.
- Feeling repulsed by public displays of affection between lesbians and gay men but accepting the same displays of affection between heterosexuals.
- Not confronting a homophobic remark for fear of being identified with lesbians and gays.
- Not asking about a woman’s girlfriend/partner or a man’s boyfriend/partner although you regularly ask “How is your husband/wife?” when you run into a heterosexual friend.
- Feeling gays and lesbians are too outspoken about lesbian and gay civil rights.
- Feeling discussions about homophobia are not necessary since you are “okay” on these issues.
- Assuming that everyone you meet is heterosexual.
- Being outspoken about gay rights, but making sure everyone knows you are straight.
- Feeling that a lesbian is just a woman who couldn’t find a man or that a lesbian is a woman who wants to be a man.
- Feeling a gay man is just a man who couldn’t find a woman or that a gay man is a man who wants to be a woman.
- Worrying about the effect a lesbian or gay volunteer/co-worker will have on your work or your clients.
- Failing to be supportive when your gay friend is sad about a quarrel or breakup.
- Asking lesbian or gay colleagues to speak about lesbian or gay issues, but not about other issues about which they may be knowledgeable.
- Focusing exclusively on someone’s sexual orientation and not on other issues of concern.
- Being afraid to ask questions about lesbian or gay issues when you do not know the answers.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**
<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Biphobia – Myths and Realities of Bisexuality

Sexuality runs along a continuum. It is not a static entity but rather has the potential to change throughout one's lifetime, and varies infinitely among people. We cannot fit our sexuality into nice neat categories which determine who and what we are. Bisexuality exists at many points along the sexual continuum.

Myth: Bisexuality doesn't really exist. People who consider themselves bisexuals are going through a phase, or they are confused, undecided, or fence-sitting. They'll realize that they're actually homosexual or heterosexual.

Reality: Bisexuality is a legitimate sexual orientation. Some people go through a transitional period of bisexuality on their way to adopting a lesbian/gay or heterosexual identity. For many others bisexuality remains a long-term orientation. For some bisexuals, homosexuality was a transitional phase in their coming out as bisexuals. Many bisexuals may well be confused, living in a society where their sexuality is denied by homosexuals and heterosexuals alike, but that confusion is a function of oppression. Fence-sitting is a misnomer; there is no "fence" between homosexuality and heterosexuality except in the minds of people who rigidly divide the two. Whether an individual is an "experimenting heterosexual" or a bisexual depends upon how they define themselves, rather than on a rigid standard. While there certainly are people for whom bisexual behavior is trendy, this does not negate the people who come to a bisexual identity amidst pain and confusion and claim it with pride. Many bisexuals are completely out of the closet, but not on the lesbian/gay community's terms. Bisexuals in this country share with lesbians and gays the debilitating experience of heterosexism (the assumption that everyone is heterosexual and thereby rendering other sexual identities invisible) and homophobia/biphobia/transphobia (the hatred, fear, and discrimination against homosexuals).

Myth: Bisexuals are equally attracted to both sexes. Bisexual means having concurrent lovers of both sexes.

Reality: Most bisexuals are primarily attracted to either men or women, but do not deny the lesser attraction, whether or not they act on it. Some bisexuals are never sexual with women, or men, or either. Bisexuality is about dreams, desires, and capacities as much as it is about acts.

Bisexuals are people who can have lovers of either sex, not people who must have lovers of both sexes. Some bisexual people may have concurrent lovers, but bisexuals do not need to be with both sexes in order to feel fulfilled.

Myth: Bisexuals are promiscuous hypersexual swingers who are attracted to every woman and man they meet. Bisexuals cannot be monogamous, nor can they or live in traditional committed relationships. They could never be celibate.

Reality: Bisexual people have a range of sexual behaviors. Like lesbians, gays or heterosexuals, some have multiple partners, some have one partner, some go through periods without any partners. Promiscuity is no more prevalent in the bisexual population than in other groups of people.

Myth: Politically speaking, bisexuals are traitors to the cause of lesbian/gay liberation. They pass as heterosexual to avoid trouble and maintain heterosexual privilege.

Reality: Obviously there are bisexuals who pass as heterosexual to avoid trouble. There are also many lesbians and gays who do this. To “pass” for heterosexual and deny the part of you that loves people of the same gender is just as painful and damaging for a bisexual as it is for a lesbian or gay person.

Myth: Bisexuals get the best of both worlds and a doubled chance for a date on Saturday night.

Reality: Combine our society’s extreme heterosexism and homophobia/biphobia/transphobia with lesbian and gay hesitance to accept bisexuals into their community and it might be more accurate to say that bisexuals get the worst of both worlds. As to the doubled chance for a date theory, that depends more upon the individual’s personality than it does upon her/his bisexuality. Bisexuals don’t radiate raw sex any more than lesbians, gays, or heterosexuals. If a bisexual woman has a hard time meeting people, her bisexuality won’t help much.

The terms bisexual, lesbian, gay, and heterosexual sometimes separate the gay community unnecessarily. The members of the LGBTQ community are unique and don’t fit into distinct categories. The community sometimes needs to use these labels for political reasons and to increase their visibility.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual>.

Source: Vernon A. Wall and Nancy J. Evans, “Using Psychological development theories to understand and work with gay and lesbian persons” in Nancy J. Evans and Vernon A. Wall (eds.) Beyond Tolerance: Gays, Lesbians and Bisexuals on Campus, American College Personnel Association, 1991.

Transphobia- Myths & Realities of Transgender

Transphobia is the fear or hatred of transgender people. It can be found in forms ranging from jokes to violence to simply not acknowledging that transgender people exist. Transphobia hurts transpeople first and foremost; but it also sends a message to the population at large that anyone who tries on any expression or identity that does not conform to societal expectations of their gender will be ridiculed, silenced, economically marginalized, assaulted, or even killed. Often transphobia is used to keep people in rigid gender roles through intimidation. Everyone has something to gain from combating transphobia, even if you do not know of anyone in your life who is transgender.

The first and best way to fight transphobia is to speak out against violence and hateful speech about or directed towards transpeople. Movies that display transgender people as a joke or as psychotic should be denounced publicly for encouraging harmful stereotypes. When someone speaks of transpeople as disgusting, exotic, funny, sick, or other stereotypes that dehumanize people, let them know it is not okay to say hateful or hurtful things in your presence. The first big way allies can help is by calling people, media, and politicians on their comments and publicly acknowledging that they are being transphobic. The other way to help transpeople is to know the facts about transpeople and their lives and educate people when transphobic myths are being perpetuated.

Some common myths about transpeople are:

Myth: All transpeople are gay.

Reality: Some transpeople are attracted to the gender opposite of what they identify, some are attracted to the same gender as they identify, and some pick and choose among the genders. The simple truth is that gender identity has very little to do with sexual orientation.

Myth: Most transpeople are male-to-female.

Reality: Most media images of transpeople, especially of cross-dressers and transsexuals, have been MTF (male-to-female) but there are just as many FTM (female-to-male) transgender people in the world.

Myth: All this transgender stuff is a trend.

Reality: Transgender people have existed in every documented society and culture in human history. Recently transpeople have been coming out more and talking about their lives, and more attention has been focused on their issues. Breaking the silence is an important part of securing safety for transpeople.

Myth: All transgender people want to change their sex.

Reality: Some transpeople do but many other transpeople are perfectly happy with their bodies but simply express or think of themselves in terms of a gender they were not assigned at birth.

Myth: Transpeople are miserable/disturbed people.

Reality: Many transgender people have a lot of stress and anxiety, in large part due to the massive lack of acceptance of them and their identity. However, many transpeople still live meaningful, accomplished lives. Those who transition into a new gender role may find much relief, but many transpeople find happiness and health across the many stages of their lives.

Myth: Transpeople are erotic/exotic.

Reality: The sexualization of transgender people is a huge industry and perpetuates many myths about transpeople and their sexuality. The objectification and eroticization of transpeople hurts and detracts from their basic humanity.

Myth: Transwomen are not “real women” or transmen are not “real men.”

Reality: Many people, upon finding out someone they know is transgender comment something like: “Oh! You mean he's really a woman!?” Transgender people are really the gender they identify as, and usually have been so their whole lives. While it is true their experiences at times differ from someone who might have been assigned their gender at birth, difference of perspective does not make for authentic gender.

Myth: All transpeople are transitioning from male to female or female to male.

Reality: There are many different transgender identities, not all of which rely on a gender binary. Some people who identify as trans* see their gender as a combination of man and woman or as existing outside of those identity labels (e.g. genderfluid, non-binary, agender, amongst others).

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**
<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Homophobia/biphobia/transphobia in Clinical Terms: The Riddle Scale

Dorothy Riddle, Ph.D. (1985) developed a scale, differentiating four levels of homophobic attitudes and four levels of positive attitudes toward gay and lesbian relationships and people. We have adapted the language used in the original published scale to reflect the common usage of this scale to apply to biphobia and transphobia as well. It should be recognized that being at one level of attitude toward homophobia (for example) does not imply the same level of attitude in regards to biphobia or transphobia (for example).

Homophobic Levels of Attitude

Repulsion: Being LGBTQ is seen as a “crime against nature.” LGBTQ people are sick, crazy, immoral, sinful, wicked, etc. and anything is justified to change them (e.g. prison, hospitalization, negative behavior therapy, including electric shock).

Pity: Heterosexual chauvinism. Heterosexuality/Cisgender individuals are more mature and certainly to be preferred. Any possibility of becoming straight/cisgender should be reinforced and those who seem to be born “that way” should be pitied, “the poor dears.”

Tolerance: Being LGBTQ is just a phase of adolescent development that many people go through and most people “grow out of.” Thus, LGBTQ people are less mature than straight/cisgender people and should be treated with the protectiveness and indulgence one uses with a child. LGBTQ individuals should not be given positions of authority (because they are still working through adolescent behaviors).

Acceptance: Still implies there is something to “accept,” characterized by such statements as “you’re not a gay to me, you’re a person,” “What you do in bed is your own business,” “That’s fine as long as you don’t flaunt it.” Denies social and legal realities. Ignores the pain of invisibility and stress of closet behavior. “Flaunt” usually means say or do anything that makes people aware.

Positive Levels of Attitude

Support: Basic American Civil Liberties Union (ACLU) approach. Work to safeguard the rights of LGBTQ individuals. Such people may be uncomfortable themselves, but they are aware of the climate and the irrational unfairness.

Admiration: Acknowledges that being LGBTQ in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic/biphobic/transphobic attitudes.

Appreciation: Value the diversity of people and see LGBTQ people as a valid part of that diversity. These people are willing to combat homophobia/biphobia/transphobia in themselves and in others.

Nurturance: Assume that LGBTQ people are indispensable in our society. They view LGBTQ people with affection and delight and are willing to be LGBTQ advocates and allies.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Riddle, D. I. (1985). Homophobia scale. *Opening doors to understanding and acceptance: A facilitator's guide for presenting workshops on lesbian and gay issues*, Workshop organized by Kathy Obear and Amy Reynolds, Boston. Unpublished essay.

How Homophobia/biphobia/transphobia Hurts Us All

You do not have to be LGBTQ or know someone who is, to be negatively affected by homophobia/biphobia/transphobia. Though homophobia/biphobia/transphobia actively oppresses LGBTQ individuals, it also hurts heterosexuals and cisgender individuals. Homophobia/biphobia/transphobia:

- Inhibits the ability of heterosexuals to form close, intimate relationships with members of their own sex, for fear of being perceived as LGBTQ.
- Locks people into rigid gender-based roles that inhibit creativity and self-expression.
- Is often used to stigmatize heterosexuals; those perceived or labeled by others to be LGBTQ; children of LGBTQ parents; parents of LGBTQ children; and friends of LGBTQ people.
- Compromises human integrity by pressuring people to treat others badly, actions that are contrary to their basic humanity.
- Combined with sex-phobia, results in the invisibility or erasure of LGBTQ lives and sexuality in school-based sex education discussions, keeping vital information from students. Such erasures can kill people in the age of AIDS.
- Is one of the causes of premature sexual involvement, which increases the chances of teen pregnancy and the spread of sexually transmitted diseases. Young people, of all sexual identities, are often pressured to become heterosexually active to prove to themselves and others that they are “normal.”
- Prevents some LGBTQ people from developing an authentic self identity and adds to the pressure to marry, which in turn places undue stress and often times trauma on themselves as well as their heterosexual spouses and their children.
- Inhibits appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits not considered mainstream or dominant. We are all diminished when any one of us is demeaned.
- By challenging homophobia/biphobia/transphobia, people are not only fighting oppression for specific groups of people, but are striving for a society that accepts and celebrates the differences in all of us.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Warren, J. Blumenfeld, ed. (1992). *Homophobia: How We All Pay the Price*. Boston, MA: Beacon Press.

National Statistics and Research Findings

Four Major Findings of the 2013 GLSEN National School Climate Survey

- **Schools nationwide are hostile environments for a distressing number of LGBT students.** 74% were verbally harassed in the past year because of their sexual orientation and 55% because of their gender expression. As a result of feeling unsafe or uncomfortable, 30% missed at least one day of school in the past month.
- **A hostile school climate affects students' academic success and mental health.** LGBT students who experience victimization and discrimination at school have worse educational outcomes and poorer psychological well-being. Grade point averages for these students were between nine and 15% lower than for others.
- **Students with LGBT-related resources and supports report better school experiences and academic success.** LGBT students in schools with an LGBT-inclusive curriculum were less likely to feel unsafe because of their sexual orientation (35% vs. 60%). Unfortunately, only 19% of LGBT students were taught positive representations about LGBT people, history or events.
- **School climate for LGBT students has improved somewhat over the years, yet remains quite hostile for many.** Increases in the availability of many LGBT-related school resources, due in part to efforts by GLSEN and other safe school advocates, may be having a positive effect on the school environment. LGBT students reported a lower incidence of homophobic remarks than ever before – from over 80% hearing these remarks regularly in 2001 to about 60% now. - See more at: <http://glsen.org/article/glsen-releases-new-national-school-climate-survey#sthash.2fNotqvd.dpuf>

Other Key Findings of the 2013 GLSEN National School Climate Survey

- 36% of LGBT students were physically harassed (e.g., pushed or shoved) in the past year because of their sexual orientation and 23% because of their gender expression, while 17% were physically assaulted (e.g., punched, kicked, injured with a weapon) in the past year because of their sexual orientation and 11% because of their gender expression.
- 65% of LGBT students heard homophobic remarks (e.g., “dyke” or “faggot”) frequently or often. 33% heard negative remarks specifically about transgender people, like “tranny” or “he-she,” frequently or often.
- 56% of LGBT students reported personally experiencing LGBT-related discriminatory policies or practices at school and 65% said other students at their school had experienced these policies and practices. This included 28% reporting

being disciplined for public displays of affection that were not disciplined among non-LGBT students.

- LGBT students with 11 or more supportive staff at their school were less likely to feel unsafe than students with no supportive staff (36% vs. 74%) and had higher GPAs (3.3. vs. 2.8). Unfortunately, only 39% of students could identify 11 or more supportive staff.
- Verbal and physical harassment based on sexual orientation and gender expression were lower than in all prior years of the NSCS, and physical assault has been decreasing since 2007. - See more at: <http://glsen.org/article/glsen-releases-new-national-school-climate-survey#sthash.2fNotgvd.dpuf>

Kosciw, J. G., Greytak, E. A., Palmer, N. A., & Boesen, M. J. (2014). The 2013 National School Climate Survey: The experiences of lesbian, gay, bisexual and transgender youth in our nation's schools. New York: GLSEN.

Missouri State “Snapshot”

FACT: The vast majority of LGBT students in Missouri regularly heard anti-LGBT remarks. More than 9 in 10 heard “gay” used in a negative way (e.g., “that’s so gay”) and other homophobic remarks (e.g., “fag” or “dyke”) at school regularly (i.e., sometimes, often, frequently).

- More than 8 in 10 regularly heard other students in their school make negative remarks about how someone expressed their gender, such as comments about someone not acting “feminine” or “masculine” enough.
- Nearly 7 in 10 regularly heard negative remarks about transgender people.
- Students also heard biased language from school staff. 30% regularly heard school staff make negative remarks about someone’s gender expression and 17% regularly heard staff make homophobic remarks.

FACT: Many LGBT students in Missouri did not have access to in-school resources and supports.

- The majority experienced verbal harassment (e.g., called names or threatened): 8 in 10 based on their sexual orientation and more than 6 in 10 based on the way they expressed their gender.
- Many also experienced physical harassment and physical assault: for example, more than 4 in 10 were physically harassed (e.g., pushed or shoved) based on their sexual orientation and 1 in 10 were physically assaulted (e.g., punched, kicked, or injured with a weapon) based on the way they expressed their gender.
- Students also reported high levels of other forms of harassment at school: 92% felt deliberately excluded or “left out” by peers; 89% had mean rumors or lies told about them; 71% were sexually harassed; 68% experienced electronic harassment or “cyberbullying”; and 46% had property (e.g., car, clothing, or books) deliberately damaged and/or stolen.
- 59% of students who were harassed or assaulted in school never reported it to school staff, and 50% never told a family member about the incident. Among students who did report incidents to school authorities, only 33% said that reporting resulted in effective intervention by staff.
- Only 5% attended a school with a comprehensive anti-bullying/harassment policy that included specific protections based on sexual orientation and gender identity/expression.
- More than 90% could identify at least one school staff member supportive of LGBT students, but only 57% could identify many (6 or more) supportive school staff.
- Only 4 in 10 had a Gay-Straight Alliance or similar student club at their school and only slightly more than 1 in 10 were taught positive representations of LGBT people, history, and events.

GLSEN. (2014). School Climate in Missouri (State Snapshot). New York: GLSEN.

How the Needs of *T* Might Differ from *LGB*

- They may identify as heterosexual, so they may not be dealing with issues of sexuality. However, depending on how they sexually identify, transgender people may face discrimination from both heterosexuals and LGB people.
- They may experience more verbal and physical attacks than most LGB people if they cross-dress or otherwise “look gender variant.”
- They are generally less accepted in society than LGB people, in large part due to ignorance. There is little understanding of transgender lives; they are not visible in popular culture beyond stereotypes and almost no research has been done on their experiences.
- They sometimes experience a lack of acceptance and support from the LGB community.
- As a result of the lack of acceptance and support in the dominant culture and in the LGB community, they often lack a strong community and positive role models or images. Consequently, transpeople, especially trans youth, may feel isolated and marginalized.
- Transpeople may want to remain closeted because of the legitimate fear of how they will be treated by their professors, employers, co-workers, friends, and others in their field.
- Transpeople often have a hard time finding medical help that is knowledgeable and understanding concerning transgender issues.
- If transitioning, they will need to change their identification as well as other records and documents. Keep in mind that different states and institutions have different rules about when and if these changes are possible
- They are especially vulnerable to attack, harassment, and/or embarrassment when trying to use the gender appropriate bathroom.
- Transpeople often have others refer to them as a gender different than the one with which they wish to identify or insist on calling them by their given name even though they have changed it.
- Transpeople, especially transwomen of color, are especially susceptible to unjust arrest. Often they are arrested on the presumption of being involved with sex work. Frequently, carrying condoms is taken by police as “evidence” of the intention to engage in prostitution, which in turn discourages safe sex practices and expressions of transwomen’s sexuality.

Adapted from: **University of Alabama, Birmingham Safe Zone Training Manual.**

www.uab.edu/images/stuaff/pdf/StudentLife/SafeZone/SafeZoneManual2011.pdf

Source: Beemyn, B. (2003). Serving the needs of transgender college students. *Journal of Gay and Lesbian Issues in Education*, 1, 33-50.

Trans & Title IX

“Students, staff, faculty, and other employees; women, girls, men, and boys; straight, LGBT, and gender-nonconforming persons; persons with and without disabilities; and international and undocumented persons all have the right to pursue education, including athletic programs, scholarships, and other activities, free from sex discrimination, including sexual violence and harassment.” (from: <https://www.ucmo.edu/titleix/rights/>)

The language above, taken directly from UCM’s Title IX policy, specifically states that people of all sexual orientations and gender identities have equal right to pursue their education and other university-related activities without discrimination, violence, and harassment. It is important to note that this applies to trans-identified individuals in specific ways which may not be relevant for cispeople.

Transpeople’s concerns regarding applicability of Title IX protections are primarily related to the policy’s definition of sex discrimination and sexual harassment, namely the emphasis on sex stereotyping. Transpeople are not only protected by the “LGBT and gender-nonconforming” language, but also when discriminated against for their perceived non-conformity to sex stereotypes (e.g. such attitudes as “You’re a male, you shouldn’t be wearing a skirt,” or “You’re female, you shouldn’t bind your chest”). Some situations which are especially relevant to transpeople in regards to discrimination include (but are not limited to):

- Sexual harassment, based on an individual’s trans identity or on their non-conformity to sex stereotypes
- Bullying and/or cyber bullying
- Use of restrooms
- Use of locker rooms
- Club/Organization membership
- Housing
- Creation of a hostile environment, which limits or denies a student’s ability to participate in or benefit from the school’s educational or other programs

Reporting discrimination, harassment, and violence under Title IX

Discrimination, harassment, and violence based on a target’s LGBTQ identity does qualify as sexual harassment, and therefore faculty and staff must follow their specific mandatory reporting requirements as they would any other report of sexual misconduct. The faculty or staff member must complete a Title IX Mandatory Reporter Incident Report form, and would classify the incident as sexual harassment and select the appropriate bias.

Mandatory Reporter Incident Form available here:

https://publicdocs.maxient.com/reportingform.php?UnivofCentralMissouri&layout_id=4

If a student wants to report that they have experienced discrimination or harassment, they can also use this link (using this form a student has the opportunity to report anonymously):

<https://publicdocs.maxient.com/incidentreport.php?UnivofCentralMissouri>

Policy language and information taken from: <https://www.ucmo.edu/titleix/>

Reporting information taken from: <https://www.ucmo.edu/upo/index.cfm?pg=policy.cfm&upolD=discrimination>

Reporting Harassment: Secondary Victimization

An LGBTQ crime survivor may experience increased discrimination or stigma from others who have learned about their sexual orientation and/or gender identity as a consequence of the victimization. Representatives of the criminal justice system, including police officers and judges, often express such secondary victimization, which can further intensify the negative psychological consequences of victimization. It also extends outside the criminal justice system.

If their sexual orientation and/or gender identity becomes publicly known as a result of a crime, for example, some LGBTQ individuals risk loss of employment or child custody. Even in jurisdictions where statutory protection is available, many LGBTQ people fear that disclosure of their sexual orientation and/or gender identity as a result of victimization will result in hostility, harassment, and rejection from others. Secondary victimization may be experienced as an additional assault on one's identity and community, and thus an added source of stress. The threat of secondary victimization often acts as a barrier to reporting a crime or seeking medical, psychological, or social services.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: By Gregory M. Herek, Professor of Psychology, University of California, Davis

American Psychological Association Statement

Psychologists, psychiatrists, and other mental health professionals agree that homosexuality is not an illness, a mental disorder, or an emotional problem. More than 35 years of objective, well-designed scientific research has shown that homosexuality, in and of itself, is not associated with mental disorders or emotional or social problems. Homosexuality was once thought to be a mental illness because mental health professionals and society had biased information.

In the past, the studies of gay, lesbian, and bisexual people involved only those in therapy, thus biasing the resulting conclusions. When researchers examined data about such people who were not in therapy, the idea that homosexuality was a mental illness was quickly found to be untrue.

In 1973 the American Psychiatric Association confirmed the importance of the new, better-designed research and removed homosexuality from the official manual that lists mental and emotional disorders. Two years later, the American Psychological Association passed a resolution supporting this removal.

For more than 25 years, both associations have urged all mental health professionals to help dispel the stigma of mental illness that some people still associate with homosexual orientation.

Educating all people about sexual orientation and homosexuality is likely to diminish anti-gay prejudice. Accurate information about homosexuality is especially important to young people who are first discovering and seeking to understand their sexuality, whether homosexual, bisexual, or heterosexual. Fears that access to such information will make more people gay have no validity; information about homosexuality does not make someone gay or straight.

Source: *American Psychological Association. (2008). Answers to your questions: For a better understanding of sexual orientation and homosexuality. Washington, DC: Author. [Retrieved from www.apa.org/topics/orientation.pdf.]*

Table 3.1. Comparison of Sexual Orientation and Gender Identity Development Theories

	<i>Stage Models of Sexual Orientation Identity Development</i>	<i>Life Span and Other Nonlinear Models of Sexual Orientation Identity Development</i>	<i>Diverse Perspectives on Sexual Orientation and Gender Identity</i>	<i>Medical and Psychiatric Perspectives on Gender Identity</i>	<i>Feminist, Postmodern and Queer Perspectives on Gender Identity</i>
Examples of Theorists or Sources	Cass, Fassinger, Savin-Williams, Troiden	D'Augelli, Fox, Klein, Rhoads	Boykin, L. S. Brown, Clare, Diaz, Raffo, Wilson	<i>Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, Text Revision; Harry Benjamin Standards of Care</i>	Butler, Creed, Feinberg, Halberstam, Wilchins
General characteristics of models	Linear progression from lack of awareness of sexual orientation through immersion in identity to integration of identity.	Focus on specific processes of identity development within sociocultural and life span context.	Describe LGBT identity and development in relation to other psychosocial identities (gender, race, culture, class, ability, and so on).	Posit "normal" gender identity as that in which gender identity corresponds in traditional ways to biological sex; transgenderism and transsexuality are viewed as psychiatric disorders.	Posit gender identity as socially constructed within system of power based on gender, race, class, sexual orientation, ability, and other socially constructed categories.
Samples on which models were based	General adult population, clinical or incarcerated populations (Cass)	College students, general adult population	Subpopulations of adults, adolescents, college students	Clinical populations	None; scholarship and theories not typically derived from empirical research
Strengths of these models for higher education practice	<ul style="list-style-type: none"> —Offer parallel theories of human development (such as Erikson, 1950) in progression from less to more complex ways of understanding self and society —Conceptualize development in a way that can be understood and applied in campus settings 	<ul style="list-style-type: none"> —Account for context of identity development —Illuminate processes as well as outcomes of identity development —Some were developed specific to college context 	<ul style="list-style-type: none"> —Enrich theoretical basis for understanding LGBT identity in multicultural contexts —Challenge universalized notions of LGBT identity —Support development of programs and services that meet needs of diverse student populations 	<ul style="list-style-type: none"> —Provide legal basis for provision of services to transgender individuals under the Americans with Disabilities Act 	<ul style="list-style-type: none"> —Account for context of identity development —Illuminate psychosocial elements of college environment that may influence gender identity —Account for structural differences in power
Criticisms of these models	<ul style="list-style-type: none"> —Appear to prescribe a universal linear developmental trajectory that does not fit the experience of many individuals —Imply an endpoint and appear to value achievement of that endpoint as most healthy outcome of identity development —Ignore individual differences (gender, race, class, culture, and so on) that may influence or interact with sexual orientation identity —Many are not specific to college environment or experience —Many were developed with small empirical samples or were not based on empirical data 	<ul style="list-style-type: none"> —Many are not specific to college environment or experience —Many were developed with small empirical samples or were not based on empirical data 	<ul style="list-style-type: none"> —Some appear to assume fixed notions of socially constructed categories (gender, race, class, and so on) and universality of experience of LGBT people within those categories —Many were developed with small empirical samples or were not based on empirical data —Many are not specific to college environment or experience 	<ul style="list-style-type: none"> —Appear to ignore social contexts of gender identity development and enactment —Tend to pathologize as mentally ill individuals whose gender identity does not conform to their biological sex —Most are not specific to college environment or experience —Ignore individual differences (race, class, culture, and so on) that may influence or interact with gender identity 	<ul style="list-style-type: none"> —Do not provide theoretical background on identity development per se —Most are not specific to college environment or experience

Identity Formation – Cass Model

The Cass Model, shown here, is another widely referenced psychosocial model regarding identity formation for LGBTQ people. In this model, people deal with different issues and concerns as they move from a sense of confusion about their identities to a sense of pride and synthesis regarding their sexuality. While these stages are sequential, some people might revisit stages at different points in their life. Remember that models are generalizations, and may not completely describe any one individual's experience – just because someone does not move through these stages in this particular order does not mean they are “not doing it right.”

Identity Confusion – “Who am I?” Individuals realize that their feelings, thoughts, and behaviors can be associated with being LGBTQ. They begin to ask the question, “Who am I?” and to accept the possibility that they may be LGBTQ. Confusion and turmoil happen as they let go of their heterosexual identities.

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

Possible Responses: Will avoid information about LGBTQ individuals; inhibit behavior; deny being LGBTQ (“experimenting”, “an accident”, “just drunk”). Men: May keep emotional involvement separate from sexual contact. Women: 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 normal experience (like career and social identity).

Identity Comparison – “I’m different” Individuals compare their own perceptions of their behaviors and self with the perceptions that others have of those behaviors and self, becoming aware of differences in perception. They feel alienated from all others and have a sense of not belonging to society at large.

Task: Deal with social alienation.

Possible Responses: May begin to grieve for losses and the things they will give up by embracing their sexual orientation. May compartmentalize their own sexuality. Accepts LGBTQ definition of behavior but maintains “heterosexual” identity to self. Tells oneself. “it’s only temporary”; “I’m just in love with this particular person.” Etc.

Possible Needs: Will be very important that the person develops own definitions. Will need information about sexual identity, 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).

Identity Tolerance – “I’m probably LGBTQ” Individuals seek out LGBTQ people and the LGBTQ communities to counter feelings of isolation and alienation from others. They begin to tolerate, but not accept, LGBTQ identity.

Task: Decrease social alienation by seeking out LGBTQ people.

Possible Responses: Beginning to have language to talk and think about the issue. Recognition that being LGBTQ does not preclude other options. Accentuates difference between self and heterosexuals. Seeks out LGBTQ 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 LGBTQ community connections. It is particularly important for the person to know community resources.

Identity Acceptance – “I am LGBTQ” “I will be OK”. Individuals increase contacts with other LGBTQ people, which validates and “normalizes” LGBTQ as an identity and a way of life. They can now accept rather than tolerate a LGBTQ self image.

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

Possible Responses: Accepts LGBTQ self identification. May compartmentalize “LGBTQ life”. Maintains less and less contact with heterosexual community. Attempts to “fit in” and “not make waves” within LGBTQ communities. 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 LGBTQ. More realistic evaluation of situation.

Possible Needs: Continue exploring grief and loss of heterosexual life expectations. Continue exploring internalized homophobia/biphobia/transphobia. Find support in making decisions about where, when, and to whom he or she self discloses.

Identity Pride – “I’m LGBTQ and proud of it” Individuals tend to de-value the importance of heterosexual others to themselves and re-value LGBTQ others more positively, to the point of developing a “them vs. us” attitude where all heterosexuals are viewed negatively and all LGBTQ people are viewed positively. They are proud to be LGBTQ and no longer conceal their LGBTQ identity.

Task: Deal with incongruent views of heterosexuals.

Possible Responses: Splits world into “LGBTQ” and “straight”. Experiences disclosure crisis with heterosexuals as they are willing to “blend in”. Identifies LGBTQ culture as sole source of support; all LGBTQ 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 of sexual identity. Resist being defensive!

Identity Synthesis – “I’m more than LGBTQ; I’m a complex person”

Individuals abandon the LGBTQ “us” versus the heterosexual “them” attitude. Supportive heterosexuals are valued while unsupportive heterosexuals are further de-valued. Their personal and public sexual identities become synthesized into one identity, and they are able to integrate LGBTQ identity with all other aspects of self.

Task: Integrate LGBTQ identity so that instead of being the identity, it is one aspect of self.

Possible Responses: Continues to be angry at heterosexism, but with decreased intensity. Allows trust of others to increase and build. LGBTQ 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.

Adapted from **Weber State University Safe Zone Resource Manual 09/10**.
<http://programs.weber.edu/safezone/training/Safe%20Zone%20manual.09.pdf>

Originally adapted by Susan Young, SIUC, 1995. Source: Cass, V. C. (1979). Homosexual identity formation: A theoretical model. *Journal of Homosexuality*, 4, 219-235

Arlene Istar Lev “Transgender Emergence Model”

In 2004 Lev released their “Transgender Emergence Model.” This model is a stage model that looks at how trans people come to understand their identity. Lev is writing from a counseling/therapeutic point of view and this model talks about not only what the individual is going through, but the responsibility of the counselor.

- **Awareness** – In this first stage of awareness, gender-variant people are often in great distress; the therapeutic task is the normalization of the experiences involved in emerging as transgender.
- **Seeking Information/Reaching Out** – In the second stage, gender-variant people seek to gain education and support about being transgender; the therapeutic task is to facilitate linkages and encourage outreach.
- **Disclosure to Significant Others** – The third stage involves the disclosure of transgender identity to significant others (spouses, partners, family members, and friends); the therapeutic task involves supporting the transgender person’s integration in the family system.
- **Exploration (Identity & Self-Labeling)** – The fourth stage involves the exploration of various (transgender) identities; and the therapeutic task is to support the articulation and comfort with one’s gender identity.
- **Exploration (Transition Issues & Possible Body Modification)** – The fifth stage involves exploring options for transition regarding identity, presentation, and body modification; the therapeutic task is the resolution of the decision and advocacy toward their manifestation.
- **Integration (Acceptance & Post-Transition Issues)** – In the sixth stage the gender-variant person is able to integrate and synthesis (transgender) identity; the therapeutic task is to support adaptation to transition-related issues.

Adapted from the University of North Carolina – Charlotte’s Safe Zone program.

http://safezone.uncc.edu/allies/theories#Arlene_Istar_Lev

Becoming an LGBTQ Ally: Risks and Benefits

What is an ally?

An ally is a member of the dominant social group who takes a stand against social injustice directed at a target group(s) – for example, white people who speak out against racism, or heterosexual individuals who speak out against heterosexism or homophobia/biphobia/transphobia. An ally works to be an agent of social change rather than an agent of oppression. When a form of oppression has multiple target groups, as do racism, ableism, and heterosexism, target group members can be allies to other targeted social groups (African Americans can be allies to Native Americans, blind people can be allies to people who use wheelchairs, and lesbians can be allies to bisexuals).

Allies should remember that members of groups that face oppression:

- Don't always want to be "teachers" to allies
- Don't represent all members of a particular group
- May be members of more than one group that faces oppression
- May not describe themselves the same way as other members of a particular group
- Know what it feels like to be both targeted and made "invisible"
- Can be prejudiced themselves
- May tire of answering questions about their cultures and their lives
- Often get tired of and resent stereotyping
- Can become weary, anxious, irritable, or angry because of living in the dominant culture
- Do not necessarily want to become more like the dominant culture in attitudes or behavior
- May share some of the same values as the dominant culture
- Do not appreciate appropriation of their cultures by non-members
- Have been a part of history, art, science, religion and education, but their contributions have often been ignored or downplayed

Some benefits of being an ally to LGBTQ people:

- You learn more accurate information about the reality of being lesbian, gay, bisexual, transgender, or queer
- You open yourself up to the possibility of close relationships with a wider range of people.
- You become less locked into gender-role expectations and stereotypes.
- You increase your ability to have close relationships with same-gender friends.
- You have opportunities to learn from, teach, and have an impact on a population with whom you might not have otherwise interacted.

- You empower yourself to take an active role in creating a more accepting world by countering prejudice and discrimination with understanding, support, and caring.
- You may be a role model for others and your actions may help someone else gain the courage to speak and act in support of LGBTQ people.
- You may be the reason a friend, sibling, child, coworker, or someone else you know finds greater value in their life and develops a higher level of self-esteem.
- You may make a difference in the lives of young people who hear you confront derogatory language or speak supportively of LGBTQ people. As a result of your action, they may feel that they have a friend to turn to instead of dropping out of school, using alcohol or drugs to numb the pain and loneliness, or contemplating or attempting suicide.

Some risks of being an ally to LGBTQ people (things that discourage some people from becoming allies)

- Others may speculate about your own sexual orientation or gender identity. You may be labeled as lesbian, gay, bisexual, transgender, or queer “by association,” which you might find uncomfortable.
- You may become the subject of gossip or rumors.
- You may be criticized or ridiculed by others who do not agree with you or who consider offering support to LGBTQ people to be unimportant or unwarranted.
- You may experience alienation from friends, family members, or colleagues who are not comfortable with LGBTQ issues.
- You may become the target of overt or subtle discrimination by people who are homophobic.
- Your values, morality, and personal character may be questioned by people who believe that being gay, lesbian, bisexual, transgender or queer is wrong, sinful, or against their “family values.”
- LGBTQ people may not accept you as an ally.
- Some LGBTQ people may believe that you are actually LGBTQ but are not ready to admit it.
- Due to past negative experiences, some LGBTQ people may not trust you and may question your motivations.

The Role of a Safe Zone Ally

What is expected of a Safe Zone Ally

- Provide support, information and referral to individuals who approach you;
- Respect the person's need for privacy and confidentiality – inform students of your reporting duties based on your role on campus;
- Develop a more genuine and realistic professional relationship with LGBTQ students, or friends and family of LGBTQ individuals;
- Gain a fuller picture of students' lives and concerns;
- Make a personal contribution to improving our campus environment and the lives of our students;
- Provide honest feedback at the close of this workshop to improve this program;
- Participate in periodic assessments regarding the effectiveness and impact of this program.

What is not expected of a Safe Zone Ally

- Be a counselor or expert regarding sexual orientation
 - You can refer people to the UCM Counseling Center (660-543-4060), Humphreys 131;
- Create a psychological support group
 - The UCM Counseling Center runs an LGBTQ therapy group you can refer students to by having them contact the Counseling Center.
- Know the answers to all questions regarding sexual orientation;
- Be the ONLY contact for the LGBTQ students on campus;
- Hear intimate self-disclosures – please remember your reporting requirements on campus;
- Participate in political activities LGBTQ issues.

What is your role as a Safe Zone Ally

Visibility is the most important role you have as a member of the program. Allies will be expected to display Safe Zone materials in a location that is visible to others. Once self-identified as a Safe Zone Ally, please do the following:

- Don't assume! Be aware that the individual to whom you are talking could identify in any number of ways.
- Avoid using terms such as "boyfriend" and "girlfriend;" instead, try using gender neutral language, such as "partner" or "spouse."
- Review your office's publications. Suggest changes to remove non-inclusive language.
- Acquaint yourself with people who are LGBTQ. Learn about the culture that is unique to the LGBTQ communities. Read books, make a friend, or attend a lecture or celebrations.

- Avoid homophobic, biphobic, and transphobic remarks, jokes and statements. As you feel comfortable, confront these actions of hatred.
- Create an atmosphere of acceptance in your surrounding environment through education. Share your experiences with others.
- Provide informed referrals by learning the resources to LGBT students in the UCM community and share this information
 - Visit the Safe Zone website (www.ucmo.edu/safezone) for links to lists of national, local, and regional resources.
 - For campus resources, contact the Coordinator of LGBTQ Communication and Outreach located in the MAPS office: 660-543-4156, Dockery 212 (<https://www.ucmo.edu/maps/lgbtq.cfm>)
- Learn the developmental process of coming out that is unique to the LGBTQ experience.
- Join with LGBTQ persons to protect their civil rights and constitutional freedoms.

Adapted from **Weber State University Safe Zone Resource Manual 09/10**.
<http://programs.weber.edu/safezone/training/Safe%20Zone%20manual.09.pdf>

Being An Ally

Four Levels in Ally Development

1. **Awareness:** It is important to become more aware of who you are and how you are different from and similar to lesbian, gay, bisexual, and transgender people.

Strategies to do this include:

- Conversations with gay, lesbian, bisexual and transgender individuals
- Attending awareness building workshops such as the Safe Zone workshop
- Reading about LGBTQ issues
- Self-examination

2. **Knowledge/Education:** You must begin to, and continue to, acquire knowledge about sexual orientation and gender identity and what the experience is for LGBTQ persons in society and your campus community.

You can do this by:

- Learning about laws, policies and practices and how they affect the LGBTQ person
- Educating yourself about LGBTQ cultures and norms of your community
- Contacting local and national LGBTQ organizations for information.
- Utilizing the educational materials and resources on the UCM Safe Zone's website (www.ucmo.edu/safezone), the UCM LGBTQ Resource webpage (www.ucmo.edu/maps/lgbtq.cfm)
 - Links to the websites of national LGBTQ organizations can be found on the UCM Safe Zone website – e.g. National LGBTQ Task Force(The Task Force); Parents, Friends and Families of Lesbians and Gays (PFLAG); GLSEN; Lambda 10 Project (National Clearing House for LGBTQ Issues in Fraternities and Sororities); Campus Pride, Human Rights Campaign (HRC)
- Reading LGBTQ publications
- Attending LGBTQ events on campus and in the community

3. **Skills:** You must develop skills in communicating the knowledge that you have

You can do this by:

- Attending workshops such as Safe Zone continuing education events
- Role playing situations with friends
- Developing support connections
- Practicing interventions or awareness raising

4. **Action:** Action is, without a doubt, the only way that we can affect change in society as a whole, for, if we keep our awareness, knowledge, and skills to ourselves, we deprive the rest of the world of what we have learned, thus keeping them from having the fullest possible life.

You can do this by:

- Supporting LGBTQ students and colleagues
- Actively working to support social justice and equality for all people regardless of sexual orientation or gender identity
- Challenging homophobia/biphobia/transphobia and heterosexism

Qualities of Allies

An ally:

- is an advocate for gay, lesbian, bisexual, transgender and queer people
- has worked (or is currently working) to develop an understanding of heterosexism, cissexism, biphobia, homophobia, transphobia, and heteronormativity, as well as the role of other “-isms”
- chooses to align with LGBTQ people and responds to their needs
- believes that it is in their self- interest to be an ally
- expects support from other allies
- is able to acknowledge and articulate how patterns of oppression have affected their life
- is a “safe person” for someone who is LGBTQ to speak with. This means that one is committed to providing support and to maintaining confidentiality (as much as possible given one’s role on campus and reporting duties). This commitment extends to people with an LGBTQ roommate, friend or family member who may wish to speak with someone.
- can refer someone to another ally if they feel they can’t assist them with their particular concern
- expects to make some mistakes but does not use it as an excuse for non-action
- knows that an ally has the right and ability to initiate change through personal, institutional, and social justice
- tries to remain aware of how homophobia/biphobia/transphobia and other oppressions exist in their environment
- does not put down other groups of people on the basis of their race, ethnicity, citizenship status, religion, culture, gender identity/expression, sex, social status, physical appearance, sexual orientation, SES, or ability
- speaks up when a homophobic, biphobic, or transphobic joke or stereotype is related and encourages discussions about oppression, or looks within themselves to unlearn the “myths” that society has taught
- promotes a sense of community and knows that they are making a difference in the lives of others

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Shawn-Eric Brooks 1990 and CMU Allies:

Ten Ways to Be an Ally

1. Don’t assume everyone is heterosexual or cisgender.
2. Do not ever “out” someone. Just because you might know, don’t assume that others do.
3. Avoid anti-LGBTQ jokes and conversations.
4. Create an atmosphere of acceptance.

5. Use all-inclusive and gender neutral language. Use “partner” instead of “boyfriend” or “girlfriend.”
6. Actively pursue a process of self-education. Read and ask questions.
7. Acknowledge and take responsibility for your own socialization, prejudice, and privilege.
8. Educate others through one-on-one discussions, group programming, and utilizing teachable moments.
9. Interrupt prejudice and take action against oppression even when people from the target group are not present.
10. Have a vision of a healthy, multicultural society.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Delta Lambda Phi Fraternity

Benefits of Being an Ally

- Becoming less locked into sex roles and gender stereotypes.
- Helping the lives of members of the LGBTQ community.
- Making a difference in the campus environment.
- Relieving oppression – oppression impacts everyone.
- Supporting your friend, classmate, student roommate, teammate, brother, sister, colleague, mother, father, other peers, and other people you know who are LGBTQ.
- Developing stronger self-esteem and lowering occurrences of depression, abuse of drugs and alcohol, and suicide.

Guidelines for Allies

These are some guidelines for people wanting to be allies for LGBTQ individuals. In today's world, LGBTQ issues are being discussed more than ever before. The discussions are often highly charged and emotional and can be a scary and confusing to people on a very personal level. Being an ally is important, but it can be challenging as well as exciting. This list is by no means exhaustive, but provides a starting point. Add your own ideas and suggestions.

Don't assume heterosexuality. In our society, we generally assume that everyone we meet is heterosexual. Often people hide who they really are until they know they are safe to come “out”. Use gender neutral language when referring to someone's partner if you don't know the person well. Be aware of the gender language you use and the implications this language might have.

Educate yourself about LGBTQ issues. Don't be afraid to ask questions. Also, don't expect your students to always educate you. Often LGBTQ individuals feel some pressure and frustration with having to always educate those who are supposed to be in helping positions.

Educate yourself on transgender and intersex issues.

Do not assume that everyone falls into the two categories of male/man and female/woman.

Explore ways to creatively integrate LGBTQ issues in your work. Establishing dialogue and educating about LGBTQ identities in the context of your other work can be a valuable process for everyone regardless of sexual orientation/gender identity. Integration of LGBTQ issues into work you are doing instead of separating it out as a separate topic is an important strategy to establishing a safe place for people to talk about many issues in their lives.

Challenge stereotypes that people may have about LGBTQ individuals, as well as other people in our society. Challenge derogatory remarks and jokes made about any group of people. Avoid making those remarks yourself. Avoid reinforcing stereotypes and prejudices.

Examine the effect sexual orientation and gender identity have on people's lives and development. Identify how race, religion, class, ability and gender intersect with sexual orientation and how multiple identities shape our lives.

Avoid the use of heterosexist and cissexist language, such as making remarks implying that all people of the same gender date or marry members of the other gender or that all people fit into the categories of men and women. Respect how people choose to name themselves. Most people with a same-sex or bisexual orientation prefer to be called gay, lesbian or bisexual rather than homosexual. "Queer" is increasingly used by some gay, lesbian, or bisexual people (especially in the younger generations, in more urban areas, etc...), but don't use it unless you are clear that it is okay with that person. If you don't know how to identify a particular group, it's okay to ask. ("How do you define your sexuality? Do you like to use certain terms over others?") Same goes for someone's pronouns – if you don't know ask! (How do you like to be referred to? What pronouns do you use?) It is better to ask than to assume.

Don't expect members of any population that is a target of bias (e.g. gays, Jews, people of color, women, and people with disabilities) to always be the experts on issues pertaining to their particular identity group. Avoid tokenizing or patronizing individuals from different groups.

Encourage and allow disagreement on topics of sexual identity and related civil rights. These issues are very highly charged and confusing. If there isn't some disagreement, it probably means that people are tuned out or hiding their real feelings. Keep disagreement and discussion focused on principles and issues rather than personalities and keep disagreement respectful. Address derogatory language and/or disrespectful comments directly, even if you believe there are "no LGBTQ people in the room."

Remember that you are human. Allow yourself not to know everything, to make mistakes, and to occasionally be insensitive. Avoid setting yourself up as an expert

unless you are one. Give yourself time to learn the issues and ask questions and to explore your own personal feelings.

Ask for support if you are getting harassed or problems are surfacing related to your raising issues around sexual orientation and gender identity. Don't isolate yourself in these kinds of situations and try to identify your supporters. You may be labeled as LGBTQ, whether you are or not. Use this opportunity to deepen your understanding of the power of homophobia/biphobia/transphobia and heterosexism. Make sure you are safe.

Prepare yourself for a journey of change and growth that will come by exploring sexuality and gender identity issues, heterosexism, transphobia and other issues of difference. This can be a painful, exciting and enlightening process and will help you to know yourself better. By learning and speaking out as an ally, you will be making the world a safer, more affirming place for all. Without knowing it, you may change or even save people's lives.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: **Metropolitan State College of Denver Safe Zone Program**

www.mscd.edu/~gltss/programs/SafeZonePacket.pdf

Clarifying Attitudes

Clarifying our attitudes helps us to become more conscious of what we feel. Recognizing your level of support or disagreement concerning LGBTQ issues and people is the first step towards becoming a better ally. The purpose of the following exercise is not to change your attitudes and values, but to bring to your consciousness what those attitudes and values are. If you identify as LGBTQ try to focus your answer about the identity you least identify with, or the one you think you still might carry biases about.

Please read each of the following statements and rate your level of agreement based on the scale.

- 5 - Strongly Agree
- 4 - Somewhat Agree
- 3 - Indifferent
- 2 - Somewhat Disagree
- 1 - Strongly Disagree

___ I refrain from making homophobic remarks or jokes about LGBTQ people.

___ I always confront homophobic remarks and jokes made by others.

___ I believe that homophobic/biphobic/transphobic harassment and violence are serious issues and it is important to seriously sanction perpetrators.

___ I believe that LGBTQ people are equally entitled to all of the same rights and privileges as everyone else.

___ I believe that LGBTQ people are capable of the same normal, healthy relationships as everyone else.

___ I do not worry about what kind of effect an LGBTQ individual might have on my children or any other children.

___ I use language and examples that are inclusive of LGBTQ individuals and their experiences.

___ I am comfortable publicly expressing my affection for friends of the same gender.

___ I am knowledgeable about the histories, cultures, psychosocial development, and needs of LGBTQ people.

___ I value the contributions that “out” students, faculty, and staff make to the University’s culture and climate.

___ I do not make judgments about people based on what I perceive their sexual orientation to be.

___ I respect the confidentiality of LGBTQ people by not gossiping about their sexual orientation or gender identity.

___ I actively advocate for, financially support, and/or participate in LGBTQ organizations.

___ I have questioned/thought about/seriously considered my own sexuality.

___ I have questioned/thought about/seriously considered my gender identity.

___ I am comfortable with being assumed to be LGBTQ. (If you identify as LGBQ, answer whether you would feel comfortable being assumed to be transgender.)

___ I am comfortable around people who dress, act, or present themselves in ways that are not traditionally associated with their assumed biological sex.

___ I am comfortable seeing open expressions of affection between people of the same gender.

___ It does not bother me if I cannot identify the gender of a person just by looking at that person.

___ I believe that homophobia, biphobia, and transphobia affect all people, regardless of their sexuality or gender.

(From Themes of Bias and Exemplary Practice of Student Affairs Professionals developed by ACPA Standing Committee of LGB Awareness, Crocteau and Lark, 1995)

What is Heterosexual Privilege?

Heterosexual privilege is living without ever having to think twice, face, confront, engage, or cope with anything on this list.

- Public support for an intimate relationship.
- Receiving cards or phone calls celebrating your commitment to another person.
- Supporting activities and social expectations of longevity and stability for your committed relationships.
- Paid leave from employment and condolences when grieving the death of your partner/lover.
- Increased possibilities for getting a job, receiving on the job training, and promotion.
- Kissing, hugging, and being affectionate in public without threat or punishment. Talking about your relationship or what projects, vacations, family planning you and your partner/lover are creating.
- Not questioning your normalcy - sexually and culturally.
- Expressing pain when a relationship ends and having other people notice and attend to your pain.
- Adopting children and foster-parenting children.
- Being employed as a teacher in pre-school through high school without fear of being fired any day because you are assumed to corrupt children.
- Raising children without threats of state intervention, without children having to be worried which of their friends might reject them because of their parent's sexuality and culture.
- Dating the person of your desire in your teen years.
- Living with your partner and doing so openly to all.
- Receiving validation from your religious community.
- Receiving social acceptance by neighbors, colleagues, and new friends Not having to hide and lie about same-sex social events.
- Working without always being identified by your sexuality/culture (e.g. you get to be a farmer, brick layer, artist, etc. without being labeled the heterosexual farmer, the heterosexual teacher).

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: **Metropolitan State College of Denver Safe Zone Program**

www.mscd.edu/~gltss/programs/SafeZonePacket.pdf

Some Examples of CISGENDER PRIVILEGE

- Use public restrooms without fear of verbal abuse, physical intimidation, or arrest.
- Use public facilities such as gym locker rooms and store changing rooms without stares, fear, or anxiety.
- Strangers don't assume they can ask you what your genitals look like and how you have sex.
- Your validity as a man/woman/human is not based on how much surgery you've had or how well you "pass" as non-transgender.
- You have the ability to walk through the world and generally blend-in, not being constantly stared or gawked at, whispered about, pointed at, or laughed at because of your gender expression.
- You can access gender exclusive spaces such as the Michigan Womyn's Music Festival, Greek Life, or Take Back the Night and not be excluded due to your trans status.
- Strangers call you by the name you provide, and don't ask what your "real name" (birth name) is and then assume that they have a right to call you by that name.
- You can reasonably assume that your ability to acquire a job, rent an apartment, or secure a loan will not be denied on the basis of your gender identity/expression.
- You have the ability to flirt, engage in courtship, or form a relationship and not fear that your biological status may be cause for rejection or attack, nor will it cause your partner to question their sexual orientation.
- If you end up in the emergency room, you do not have to worry that your gender will keep you from receiving appropriate treatment, or that all of your medical issues will be seen as a result of your gender.
- Your identity is not considered a mental pathology ("gender dysphoria" in the DSM-5) by the psychological and medical establishments.
- You have the ability to not worry about being placed in a sex-segregated detention center, holding facility, jail or prison that is incongruent with your identity.
- You have the ability to not be profiled on the street as a sex worker because of your gender expression.
- You are not required to undergo an extensive psychological evaluation in order to receive basic medical care.
- You do not have to defend your right to be a part of "Queer," and gays and lesbians will not try to exclude you from "their" equal rights movement because of your gender identity (or any equality movement, including feminist rights).
- If you are murdered (or have any crime committed against you), your gender expression will not be used as a justification for your murder ("gay panic") nor as a reason to coddle the perpetrators.
- You can easily find role models and mentors to emulate who share your identity.
- Hollywood accurately depicts people of your gender in films and television, and does not solely make your identity the focus of a dramatic storyline, or the punchline for a joke.

- Be able to assume that everyone you encounter will understand your identity, and not think you're confused, misled, or hell-bound when you reveal it to them.
- Being able to purchase clothes that match your gender identity without being refused service/mockered by staff or questioned on your genitals.
- Being able to purchase shoes that fit your gender expression without having to order them in special sizes or asking someone to custom-make them.
- No stranger checking your identification or driver's license will ever insult or glare at you because your name or sex does not match the sex they believed you to be based on your gender expression.
- You can reasonably assume that you will not be denied services at a hospital, bank, or other institution because the staff does not believe the gender marker on your ID card to match your gender identity.
- Having your gender as an option on a form.
- Being able to tick a box on a form without someone disagreeing, and telling you not to lie.
- Not fearing interactions with police officers due to your gender identity.
- Being able to go to places with friends on a whim knowing there will be bathrooms there you can use.
- You don't have to remind your extended family over and over to use proper gender pronouns (e.g., after transitioning).

Using Privilege to Create Change

Knowing that we have privilege often can lead heterosexuals to have feelings of guilt and defensiveness. These feelings of are understandable because we did not ask to be privileged because of our sexual orientation. However, the reality is: if we are heterosexual, we receive a great deal of privilege in our society. So, now the ball is in our court – how can heterosexuals use their heterosexual privilege to create change?

Awareness:

- Become aware of the daily exclusions that affect those who are not heterosexual, male, upper/middle class, able-bodied, and/or white.
- Become aware of the advantages and conveniences you experience in your daily activities due to your social status.
- Become more aware of how you may transition between being effected by a form of oppression and how you may be the perpetrator of oppression.
- Analyze and critique the messages you have been taught.
- See what is happening around you.

Knowledge:

- Understand how oppression permeates the systems and institutions in society.
- Understand how you may be contributing (consciously or unconsciously) to an environment that fosters oppression.
- Educate yourself to understand the experiences of those who have not been afforded the privileges that you have through reading and talking to others.

Skills:

- Form strategies to confront and counteract oppression.
- Form coalitions with others who are working to end individual and institutional oppression.
- As a member of a privileged group, you generally have access to individuals with similar experiences; use your credibility to create opportunities to educate others about oppression and privilege.

Adapted from **Weber State University Safe Zone Resource Manual 09/10**.
<http://programs.weber.edu/safezone/training/Safe%20Zone%20manual.09.pdf>

Creating an Affirmative Campus Environment

- Object to and eliminate jokes and humor that put down or portray LGBTQ people in stereotypical ways, even if you believe there are no LGBTQ people in the room.
- Counter statements about sexual orientation or gender identity that are not relevant to decisions or evaluations being made about faculty, staff, or students.
- Invite “out” professionals to conduct seminars and provide guest lectures in your classes and offices. Invite them for both LGBTQ topics and other topics of their expertise.
- Do not force LGBTQ people out of the closet nor come out for them to others. The process of coming out is one of enlarging a series of concentric circles of those who know. Initially the process should be in control of the individual until (and if) they consider it public knowledge.
- Don’t include sexual orientation information in letters of reference or answer specific or implied questions without first clarifying how “out” the person chooses to be in the specific process in question. Because your environment may be safe does not mean that all environments are safe.
- Recruit and hire “out” LGBTQ staff and faculty. View sexual orientation/gender identity as a positive form of diversity that is desired in a multicultural setting. Question job applicants about their ability to work with LGBTQ faculty, staff, and students.
- Do not refer all LGBTQ issues to LGBTQ staff/faculty. Do not assume their only expertise is LGBTQ issues. Check with staff about their willingness to consult on LGBTQ issues with other staff members.
- Be sensitive to issues of oppression and appreciate the strength and struggle it takes to establish a positive LGBTQ identity. Provide nurturing support to colleagues and students in phases of that process.
- Be prepared. If you truly establish a safe and supportive environment, people that you never thought of will begin to share their personal lives and come out in varying degrees. Secretaries, maintenance personnel, former students, and professional colleagues will respond to the new atmosphere. Ten % is a lot of people.
- View their creation of this environment as a departmental or organizational responsibility, not the responsibility of individual persons who happen to be LGBTQ. Always waiting for LGBTQ individuals to speak, challenge, or act, adds an extra level of responsibility to someone who is already dealing with oppression on many levels. It is all of our responsibilities to make our campus welcome and affirming for individuals of all sexualities and gender identities.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Buhrke, R. A., & Douce, L. A. (1991). Training issues for counseling psychologists in working with lesbian women and gay men. *The Counseling Psychologist*, 19, 216-234

Making LGBTQ Inclusive Assumptions

When you are interacting with people whose sexual orientation and/or gender identity is unknown to you:

DON'T: Assume all mothers/fathers are heterosexual or that all students have a mother and a father.

DO: Assume that a parent might be heterosexual or LGBTQ.

DON'T: Assume when interacting with a “single” adult, that person’s only “family members” are parents, siblings, grand-parents, etc.

DO: Assume that any “single” (e.g. non-married) person might be involved in a life-long committed relationship with a partner who is as much a “family member” as a husband or wife.

DON'T: Assume that all children live in families consisting of the child and a male-female couple or the child and a single parent.

DO: Assume any child might live in a family consisting of the child and a single parent, the child and an opposite-sex couple, or the child and a same-sex couple.

DON'T: Assume that the term “women” refers only to heterosexual/cisgender women, and that the term “men” refers only to heterosexual/cisgender men.

DO: Include LGBTQ individuals in your use of the generic “women” and the generic “men”, for example in a discussion of women’s sexuality include relating with same-sex and opposite-sex partners, or in a list of organizations for fathers include groups for LGBTQ fathers.

DON'T: Assume all sexually active women use birth control or need to be concerned about getting pregnant.

DO: Assume that a sexually active woman might have partners of any gender.

DON'T: Assume that you can always “tell” if someone is LGBTQ.

DO: Acknowledge that there is no “one way” to be LGBTQ, and until a person tells you how they identify you don’t truly know – even if they talk about a boyfriend, girlfriend, etc... If you are unsure of the language to use to describe someone (e.g. sexuality, gender identity, pronouns, names, etc...) wait for them to tell you or ask respectfully.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: GLB Manual, Western Michigan University

Suggestions for Working with LGBTQ Students

- Don't be surprised when someone comes out to you.
- Respect confidentiality. It is imperative that you can be trusted. However, it is also important for students to be aware of limits of confidentiality given one's role on campus and reporting duties.
- Be informed. Most of us are products of a homophobic/biphobic/transphobia society. It is important that you are aware of the needs of LGBTQ students.
- Examine your own biases. If you are uncomfortable with dealing with the issue, and know that you are unable to be open and accepting, refer the student to someone else.
- Know when and where to seek help. Know all available resources.
 - See the Safe Zone website (www.ucmo.edu/safezone) for a list of local, regional, state, and national resources and organizations for additional research.
 - See the LGBTQ Resources page of the MAPS website (<https://www.ucmo.edu/maps/lgbtq.cfm>) for more information on campus specific resources.
- Maintain a balanced perspective. Sexuality and gender identity are only small (but important) parts of a person's self.
- Understand the meaning of "sexual orientation" and "gender identity." Each person's sexual orientation and gender identity are natural to that person. Avoid the term "sexual preference" and understand that sexual orientation is not a choice.
- Deal with feelings first. You can be helpful by just listening and allowing LGBTQ students the opportunity to vent feelings.
- Help, but don't force. LGBTQ people need to move at the pace with which they feel most comfortable.
- Be supportive. Share with them that this is an issue that others must deal with, too.
- Don't try to guess who's gay or transgender.
- Challenge bigoted remarks and jokes. This shows support.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: PFLAG "Parents, Families and Friends of Lesbians and Gays"

Coming Out: Students on Campus

Coming out is a term used to describe the process of identifying oneself as LGBTQ. There are two parts to this process: coming out to oneself and coming out to others. Coming out to oneself is perhaps the first step toward a positive understanding of one's orientation. It includes the realization that one is LGBTQ, as well as accepting that fact and deciding what to do about it.

Coming out to others is an experience unique to LGBTQ students. Some are afraid of being rejected but others worry that their sexual and/or gender identity will be the overriding focus in future interactions with the other person. However, coming out does not always result in negative consequences. It can develop a sense of relief and a sense of closeness. Other issues are the extent of the revelation (should everyone know or should disclosure be selective?), timing and anticipation consequences.

Some students make a conscious decision to not openly discuss their sexual and/or gender identity(ies). For some this may be based on an assumption that it is preferable in an environment built on heterosexual events (e.g. in college, Greek life, etc...). These students usually experience some conflict as they make decisions on when to disclose and some live with fear about their secret being revealed. These students may also experience some hostility from those who are open and feel that they are not being honest with themselves or others. Choosing to not disclose one's LGBTQ identity(ies) may also be related to a person's sense of their own physical and/or emotional safety, as well as fear of retribution from their families (e.g. the withdrawal of financial support for college).

Coming Out: Recent Trends

Students today are coming out at earlier ages. For example, studies conducted in the 1970s and 1980s found that the average age that gay males self-identified as gay was 19 to 23 years old. Recent studies indicate that the average age of self-identification for LGBTQ individuals has dropped to 14 or 16 years old. Many students are entering college already “out” and therefore have a very different set of expectations than students in previous generations. At the same time, many students, especially those from more rural areas, may be exploring their identities and “coming out” for the first time once they move away from home and are in college.

LGBTQ people and issues have much greater visibility in pop culture. Today’s students have grown up watching television shows with openly LGBTQ characters and many high schools have Gay/Straight Alliances or similar organizations, some were even taught by openly gay teachers. Students entering college are much more likely than those of previous generations to have openly LGBTQ friends and family members and are far more likely than their parents or grandparents to support equal rights for LGBTQ people, including marriage equality.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Ryan, C. (2003). LGBT youth: Health concerns, services and care.

Clinical Research and Regulatory Affairs, 20(2): 137-158.

Ways to Prepare for Coming Out

If you are LGBTQ and are considering coming out, or if someone confides in you that they may wish to come out, please keep these in mind.

- Don't let anyone pressure you into "coming out". It's your life; it's your decision; it's your choice. You don't have to come out.
- Only tell someone who might react strongly if you have enough support to cope with their reaction.
- Think about what you want to say and choose the time and place carefully.
- Be aware of what the other person is going through. The best time for you might not be the best time for the person you are coming out to.
- Present yourself honestly and remind the other person that you are the same individual you were yesterday.
- If you are having doubts or if you're feeling depressed or guilty, it may be best to get some support first, perhaps from a counselor or telephone support line.
- Be prepared for an initially negative reaction from some people. Do not forget that it took time for you to come to terms with your LGBTQ identity, and that it is important to give others the time they need. If you need your parents' financial and emotional support and are really scared they would "cut you off" if you came out, then wait until you can tell them with less fear and anxiety.
- Be sure you have people to support you if a coming out conversation goes poorly.
- Be careful not to let your self-esteem depend entirely on the approval of others. If a person rejects you and refuses to try to work on acceptance, that's not your fault. If time does not seem to change the individual's attitude toward you, then you may want to re-evaluate your relationship and its importance to you. Remember that you have the right to be who you are, you have the right to be out and open about all important aspects of your identity including your sexual orientation and/or gender identity, and in no case is another person's rejection evidence of your lack of worth or value.
- Remember that it is fine to be more out in some places than others and to come out to different people in a various ways.
- Be ready to teach. Be prepared to answer questions the people you come out to may have or to direct them to some online resources if they want more information. You can also offer them pamphlets or books, which can be accessed online. Also feel free to reach out to campus resources (e.g. Coordinator of LGBTQ Communication and Outreach in the MAPS office, the Counseling Center, etc...). The MAPS office has a lending library of LGBTQ themed resources for staff, students, and faculty to check out.
- Explain why you are coming out so that they can understand why this is important to you.

- Be prepared that once you start to tell people, others might find out pretty quickly.
- Don't come out during an argument. Don't use your sexuality as a weapon to hurt or shock someone else. Also, don't do it when you've been drinking alcohol or using any other substance.
- Remember to listen to what the person you are coming out to has to say also.
- Celebrate your coming out – it's a huge step!

Adapted from: UC Berkeley's Gender Equity Resource Center (2014).

http://geneq.berkeley.edu/lgbt_resources_coming_out

When a Person Comes Out to You

Please keep in mind that a LGBTQ person can not accurately predict your reaction to their coming out to you. You have lived in a society that often teaches intolerance of LGBTQ people. Therefore, by telling you, this person is putting a large amount of trust in those few words. At that one point, they have the possibility of losing you as a friend or family member, so often times the decision to first share that piece of their life is not one taken lightly.

Please understand that that the person has not changed. They are still the same person they have always been. You might be uncomfortable or surprised by the news at first, but make an effort to understand why you are surprised or uncomfortable. Also, this person may share things with you related to that part of their life. If they do, please keep in mind all the times which you may have pointed out an attractive person, spoken about a significant other, or similar things. Also, do not assume this person is coming on to you or finds you attractive. That is silly.

If you want to learn more, then say so. Ask questions, but try not to offend or be rude to the person. Also, understand that it is not this person's job as a LGBTQ person to educate you fully. After awhile of people asking the same questions over and over, it can get a bit annoying. But, if you would like, ask questions such as:

How long have you known you were gay/lesbian/bi/trans?

Have you come out to others?

Has there been difficulty in your life because of this?

Is there someone special in your life?

Is there some way I can help you? Have I ever offended you without knowing?

Coming Out Support Tips:

1. **Don't say "I've always known" or "why didn't you come out to me sooner?"**
– If someone is coming out to you, it means they trust you with new and sensitive information. This is likely a big deal for them, even if it's something you've suspected for a long time. Making statements such as these can minimize the process of self-recognition and self-acceptance that this person may have gone through to get to this point.
2. **Do ask questions, be curious, inquire** – Ask them how they are doing, who knows, if they want you to keep it to yourself, etc... Find out what they need or want from you right then, and why they are coming out to you now.
3. **Listen, be patient, and don't push** – If they aren't ready to tell you much more, give them time. If they don't want to tell other people, don't push them to. Every person's coming out experiences are different (due in part to the support/lack of support from family, friends, etc), so respect their wishes and preferences – odds are they know best.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: unknown

“What Should I Do If...?”

Answers to Commonly Asked Ally Questions

How can I tell if someone I know is LGBTQ?

Ultimately, the only way to tell if a person is LGBTQ is if that person tells you so. Many LGBTQ people don't fit the common stereotypes, and many people who fit the stereotypes aren't LGBTQ. Assumptions on your part can be misguided. The important thing to remember is that it is very likely that someone you interact with on campus is LGBTQ, and to try to be sensitive to that fact.

What should I do if I think someone is LGBTQ, but they haven't told me?

Again, remember that assumptions on your part may be inaccurate. The best approach is to create an atmosphere where that individual can feel comfortable coming out to you. You can do this by making sure that you are open and approachable and by giving indications that you are comfortable with this topic and are supportive of LGBTQ concerns. If the person is already out to themselves, and they feel that you are worthy of their trust, then they may tell you. If the person seems to be in conflict about something, it may or may not be because of their sexuality. In this case, it is best simply to make sure that they know you are there if they need to talk. Remember, they may not have told you because they don't want you to know.

How do I make myself more approachable to people who are LGBTQ?

Demonstrate that you are comfortable with topics related to sexual orientation and gender identity, and that you are supportive of LGBTQ concerns. Be sensitive to the assumptions you make about people—try not to assume that everyone you interact with is heterosexual or cisgender, that they have a partner of a different gender, etc. Try to use inclusive language, such as by avoiding the use of pronouns that assume the gender of someone's partner or friends. Be a role model by confronting others who make homophobic/transphobic jokes or remarks. Become knowledgeable about LGBTQ concerns by reading books and attending meetings and activities sponsored by LGBTQ organizations.

What kinds of things might a person who is LGBTQ go through when coming out?

Because of the difficulty of growing up in a largely homophobic/biphobic/transphobic society, people who are LGBTQ may experience guilt, isolation, depression, suicidal feelings, and low self-esteem. As LGBTQ people become more in touch with their sexual orientation/gender identity, they may experience any number of these thoughts and feelings to some degree. On the positive side, coming out can be an extremely liberating experience, as LGBTQ individuals learn who they are, gain respect for themselves, and find friends to relate to. Coming out to others can be an anxious process, as the individual worries about rejection, ridicule, and the possible loss of family, friends, and employment. For students, college life is already stress filled, and adding the process of grappling with one's sexuality and/or gender identity to that mix can be overwhelming. Loss of financial and/or emotional support from their families can be a real concern for college students, as they may worry about their ability to finance college should their families cut off financial assistance due to their coming out. Another

common concern is where students will spend their breaks if their families have kicked them out of the house. LGBTQ individuals may also be concerned about different levels of “outness” in their college life versus their life in their hometown communities. This can be quite challenging for some students, especially as they navigate social media and going home for breaks.

If someone wants advice on what to tell their roommate, friends, or family about being LGBTQ, how can I help?

Remember that the individual must decide for themselves when and to whom they will reveal their sexuality and/or gender identity. Don't tell someone to take any particular action; the person could hold you responsible if it doesn't go well. Do listen carefully, reflect on the concerns and feelings you hear expressed, and suggest available resources for support. Help the person think through the possible outcomes of coming out. Support the person's decision even if you don't agree with it, and ask about the outcomes of any action taken.

What do I do if someone who is LGBTQ wants to come out in my office, on my residence hall floor, or within the context of any other group I am a part of?

Again, help the individual think through the possible outcomes. Discuss how others might react and how the person might respond to those reactions. Mention the option of coming out to a few people at a time, as opposed to the entire group. If someone has decided to come out, let them know you will support them. Suggest additional resources such as PFLAG, support groups, resource centers, the UCM Counseling Center or other materials that may help their coming out process.

How should I respond to straight and/or cisgender friends or coworkers who feel negatively about a person who is LGBTQ in our office, on our residence hall floor, or in any group I am a part of?

When such problems arise, it is most useful to discuss this with the people involved. Help them to see that they are talking about a person, not just a sexual orientation/gender identity. Make sure that you have accurate information so that you may appropriately discuss the myths and stereotypes that often underlie such negative reactions. Note the similarities between LGBTQ people and heterosexual/cisgender people. Be clear with others that while they have a right to their own beliefs and opinions, you will not tolerate derogatory comments or discrimination. Remind individuals that the UCM non-discrimination policy includes sexual orientation, gender identity, and gender expression, and while they are entitled to their beliefs, there are certain expectations on their behavior as a member of the UCM community. Remember that others may take their cues from you—if you are uncomfortable with, hostile to, or ignore someone who is LGBTQ, others may follow suit. Conversely, if you are friendly with the person and treat them with respect, others may follow suit.

How can I support LGBTQ people without my own sexual orientation or gender identity becoming an issue?

Be aware that if you speak out about issues related to sexual orientation/gender identity, some people may take this as an indication of your own sexual orientation/gender

identity. Take time in advance to think through how you might respond to this. How do you feel about your own sexuality/gender identity? Are you comfortable with yourself? Regardless of your sexual orientation/gender identity, a confidence in your own self-image will make you less vulnerable.

How should I respond to rumors that someone is LGBTQ?

Let others know that the sexual orientation and/or gender identity of any individual is irrelevant unless that person wishes to disclose that information. If you can, address any myths or stereotypes that may be fueling such speculation. If a particular person continues to spread rumors, talk to that person individually.

How can I get others to be more open-minded about LGBTQ people?

In brief, be a role model for others by being open and visible in your support. Share your beliefs with others when appropriate. When LGBTQ topics come up, talk about them, don't simply avoid them. Show that you are comfortable talking about these issues, and comfortable with LGBTQ people. Remember that part of your goal as an ally is to create bridges across differences and to increase understanding. While you may be motivated to share your views with others, be careful of being self-righteous; others can't learn from you if they are turned off from listening to begin with. Of course, your views are more convincing if they are supported by sound knowledge. Take the time to educate yourself so that you know what you are talking about.

How can I respond when someone tells a homophobic, biphobic, or transphobic joke?

Many people believe that jokes are harmless and get upset by what they perceive as the "politically correct" attitudes of those who are offended by inappropriate humor. Labeling a belief as "politically correct" is a subtle way of supporting the status quo and resisting change. Most people who tell jokes about an oppressed group have never thought about how those jokes perpetuate stereotypes, or how they teach and reinforce prejudice. Someone who tells jokes about LGBTQ people probably assumes that everyone present is heterosexual/cisgender, or at least that everyone shares their negative attitudes toward LGBTQ people. However, most people do not tell jokes to purposefully hurt or embarrass others, and will stop if they realize this is the effect. Responding assertively in these situations is difficult, but not responding at all sends a silent message of agreement. Giving no response is the equivalent of condoning the telling of such jokes. It is important to remember that young people, particularly those questioning their own sexuality and/or gender identity, will watch to see who laughs at such jokes, and may internalize the hurtful message. In some instances, the inappropriateness of the joke could be mentioned at the time. In other situations, the person could be taken aside afterward. Try to communicate your concerns about the joke with respect.

How can I respond to homophobic, biphobic, or transphobic attitudes?

If you disagree with a negative statement someone makes about LGBTQ people, the assertive thing to do is to say so. Again, silence communicates agreement. Remember what your goal is in responding: not to start an argument or foster hostility, but to

attempt to increase understanding. Disagreement can be civil and respectful. Share your views without accusing or criticizing. You are simply presenting another way of thinking about the topic. It can be difficult to speak out in support of LGBTQ people. You might be afraid that others will question your sexual orientation/gender identity, morals, and values, or that you will be ostracized. It is easy to forget that there might be positive effects of your outspokenness as well.

How can I respond to people who object to LGBTQ people for religious reasons?

Usually, there is no way to change the minds of individuals who base their negative beliefs about LGBTQ people on strict religious convictions. However, while respecting their right to believe as they wish, you can share some information with them. Concerning “conflicts” between LGBTQ people and Christianity, it can be useful to point out that identifying as Christian is not necessarily incompatible with being supportive of LGBTQ people. There is a great deal of diversity among the Christian community with regard to beliefs about same-gender sexuality. In addition there is much disagreement about the Biblical basis for condemning LGBTQ people. Many religious scholars argue that the Biblical passages which are said to refer to same-gender sexuality have been misinterpreted. It is also important to point out that while individuals are entitled to their personal religious beliefs; these opinions should not be used to deny LGBTQ people equal treatment under the law. It is also important to remember that the UCM Non-Discrimination policy specifically includes sexual orientation, gender identity, and gender expression. You can remind people that they are entitled to whatever beliefs they choose, but there are certain expectations on people’s behavior as a member of the UCM community to refrain from acting in harassing, discriminatory, or prejudiced ways.

Adapted from: **San Diego State University Safe Zone Manual 2009 Edition**

<http://newscenter.sdsu.edu/lgbtq/files/00378-szmanual.pdf>

Source: Northern Illinois University Safe Zone Program

When a Student Informs You They Have Been Harassed

1. Ask the student if they are safe. Assess their situation regarding safety.
2. Inform the student that you will protect their confidentiality to the best of your ability. Inform them of your reporting duties as dictated by your role on campus.
3. If the student is not safe, call University Police (660-543-4123) and work together on a solution.

Helpful Suggestions

- Do not handle the situation alone if at all possible. Try to refer the student to the Assistant Vice Provost, Student Experience & Engagement (Dr. Corey Bowman) 660-543-4114 or to the Coordinator for LGBTQ Communication and Outreach (MAPS Office – Dockery 212) 660-543-4156.
- UCM police officers are trained to work with victims of hate crimes, including LGBTQ-related incidents. While individual officers may lack familiarity with specific issues pertaining to LGBTQ concerns, sensitivity and professionalism are emphasized throughout the department.
- To report an incident to University Police, call [660-543-4123](tel:660-543-4123). (In the case of an immediate threat to life or safety, call 911). University police can also be contacted via text at [660-422-2632](tel:660-422-2632). You may also report in person to the university police at 306 Broad Street on campus. (Just north of Ellis residence hall).
- If the problem occurred in a residence hall, you are encouraged to discuss it with the student's Assistant Director of Residence Life for their hall.
- If an incident involved a fraternity or sorority you may contact the Assistant Director of Residence and Fraternity & Sorority Life (660-543-8121).
- If the incident involved an athletic team you may contact the coach or the Director of Athletics.
- If the incident involves a complaint against a university employee, you may contact UCM Human Resources at (660-543-4255).
- You can also report discrimination/harassment based on sexual orientation, gender identity, and gender expression online via this link: <https://publicdocs.maxient.com/incidentreport.php?UnivofCentralMissouri>

When to Refer a Student to Counseling Center

Most of the students you encounter will be seeking support, advice, or information. Occasionally, you may meet a student who is experiencing significant emotional or psychological distress. This may be evident in the following ways:

A student may state that they have no support. While this person may not need formal psychotherapy, they could benefit from the support and guidance of a mental health professional.

A student states either directly or indirectly, that they are having difficulty coping or functioning academically. They may state that their grades are falling or they are missing classes despite their best efforts.

A student states they are having difficulty or can no longer cope with day-to-day activities and responsibilities. They will often report that they are overwhelmed by relatively simple tasks.

A student reports that they are experiencing symptoms of depression that have persisted for greater than two weeks. These symptoms include: a sense of hopelessness and helplessness, decreased concentration and focus, decreased motivation, and increased social isolation. Other symptoms include sleep disturbance, sudden weight loss or weight gain, crying spells, fatigue, and loss of interest or pleasure in previous enjoyable activities.

A student expresses excessive worry or concern that has persisted for more than a month. Symptoms of anxiety include: restlessness, fatigue, irritability, sleep disturbance, and difficulty concentrating. Students might also report feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, and racing thoughts.

A student may express suicidal thoughts or feelings. Talking about dying, wanting to disappear, jump, shoot oneself or otherwise cause self-harm are cause for concern. Stating that others would be better off without them, or expressing hopelessness that things will ever get better are other clues. If you have reason to believe a student is in **immediate danger of attempting suicide** immediately contact Public Safety (911 or x4123). www.ucmo.edu/cc/fsprocedures.cfm

If you have reason to believe a student may **possibly be suicidal**, immediately notify the Counseling Center (x4060) **OR** the Assistant Vice Provost, Student Experience Engagement (Dr. Corey Bowman, x4114) **OR** Public Safety (available 24 hours daily at x4123). It is important to ask the student directly “Do you have thoughts of hurting yourself?” or “Have you had thoughts of suicide?” Asking about suicide will not make someone think of suicide who had not thought of it as an option previously.

Follow your instincts! If you find yourself concerned, worried, and unable to stop thinking about a student, you should refer that student for help. If you are unsure, call the Counseling Center at (660-543-4060) and discuss the situation with a staff member.

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Scenarios

Below are some example situations and reactions you could have as an ally to the LGBTQ community. Take these reactions as suggestions for things you might say. Use your own style and stick to what you feel comfortable saying. Remember, if you don't feel comfortable speaking up with a lot of people around, you almost never have to confront someone in a group. You could pull someone aside and tell them one on one how you feel.

You're sitting with a group of friends, and a couple of them make an obnoxious comment about LGBTQ people.

- Ignore it.
- Refuse to laugh.
- Casually leave.
- Offer information to give a different perspective.
- Use "soft" confrontation and tell them it is not funny and possibly offensive.
- Tell them your supportive feelings about LGBTQ people.
- Ask them not to make such comments around you.

A friend comes up to you and tells a rumor that a floor member or classmate is supposedly LGBTQ.

- Ignore them.
- Tell them you don't care.
- Tell them it doesn't matter what someone's sexual orientation and/or gender identity is.
- Tell them it's harmful to pass on such information.
- Say that if someone is LGBTQ, let them come out on their own terms.
- Ask them not to spread rumors about people.
- Talk about some of the discrimination and abuse that LGBTQ people face on the hall floor or in class

A student complains to you that they can't find a bathroom that's safe for them to use in buildings where their classes are held.

- Listen to them thoughtfully and compassionately.
- Tell them of a bathroom you know of that's inclusive.
- Notify appropriate staff and/or administration of the lack of safe facilities, while maintaining the confidentiality of the student.
- Support students in their suggestions of creating more inclusive bathrooms on campus.

Some of your friends make fun of a student or coworker, remarking that they are "disgusting" because "you can't tell what sex they are."

- Ignore it.
- Refuse to laugh.

- Tell them you find their behavior rude.
- Say you don't care.

A professor refers to intersex people as “strange medical anomalies” during a lecture or meeting.

- Speak up in class and provide a more accepting/positive view of people diagnosed with intersex conditions.
- Tell the professor afterwards that you found their language inappropriate.
- Send the professor information or literature that is positive towards people with intersex conditions.
- Report it to the department chair.

What’s difficult about these responses?

You could be ridiculed.

They might think or accuse you of being LGBTQ.

Friends might get mad at you.

It might create an awkward situation.

What are the tradeoffs? What do you gain?

Self-respect.

Respect from friends.

You could possibly support a person in the group who is not out as LGBTQ.

Model acceptance of differences for friends.

Build a sense of personal integrity.

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UCM Safe Zone is Here to Provide Information

UCM Safe Zone is a collaborative effort of the Counseling Center and the MAPS Office LGBTQ GA.

For more information: talk to one of the program leaders or email us. We can provide:

- Answers to questions/concerns regarding the program
- Requests for additional Safe Zone Workshop Sessions
- Additional copies of this manual
- Additional placards to those who have completed the workshop

For additional information:

UCM Counseling Center:

660-543-4060

www.ucmo.edu/cc

safezone@ucmo.edu

MAPS Office LGBTQ GA:

660-543-4156

Dockery 212

<http://www.ucmo.edu/maps/lgbtq.cfm>

safezone@ucmo.edu

There is a list of Safe Zone allies who have consented to have their information publically listed on our website: www.ucmo.edu/safezone

Here is the link to the list:

https://docs.google.com/spreadsheets/d/1xOdgI6Z6_w5ckYJulTXhIpkZAU_XDDece7vLRR3g2j5k/pubhtml