



**Resource Manual
Revised August 2008
Office of Student Affairs**

The information contained in this manual is based on information from similar programs at other colleges and universities throughout the country. All attempts have been made to credit original sources where possible.

Table of Contents	Page
I. General Information	3-6
A. WJC PEACE Allies.....	3
B. Guidelines for PEACE Allies.....	4
C. Confidentiality.....	4
D. PEACE Resources.....	5
E. PEACE Ally Contract	6
II. Racial and Ethnic Development	7-12
A. Continuum of Yourself.....	7
B. Continuum of Your School	8
C. Being a Multicultural Student on a White Campus	9
D. Being a White Student on a White Campus	9
E. What Defines an Ally?	10
F. Strategies for Improving the Campus Climate	10
G. Notes from a Recovering Racist.....	11
III. LGBT Development	13-31
A. Developmental Models: An Educative Imperative.....	13
B. Developmental Issues for College Students	15
C. Definition of Terms	16
D. What is Homophobia?.....	21
E. Homophobia in Clinical Terms	21
F. Homophobic Ladder of Attitudes	22
G. Suggestions for Reducing Homophobia in Your Environment	22
H. How Homophobia Hurts Us All.....	23
I. What is Transphobia.....	23
J. How to Compassionately Engage a Transgender Student	24
K. Showing Sensitivity to Lesbian, Gay, Bisexual & Gender Identity Persons If You Are Heterosexual	25
L. Suggestions for Combating Heterosexism	26
M. What is Heterosexual Privilege?	26
N. The Non-Trans Privilege Checklist.....	27
O. Student Life Issues: Coming Out	28
IV. Ally Development	32-45
A. Ally Developmental Model.....	32
B. Qualities of Allies.....	37
C. Ten Ways to Be An Ally	37
D. Benefits of Being An Ally.....	38
E. Guidelines for Allies	38
F. Creating a Non-Homophobic Campus Environment.....	39
G. Suggestions or Working with Lesbian, Bisexual, and Gay Students.....	40
H. When a Gay Person Tells You They Are Gay.....	40
I. Making Lesbian, Gay and Bisexual Inclusive Assumptions	41
J. Close Calls	42
K. When to Refer a Student to a Mental Health Professional	43
L. Scenarios	43
V. Resources	46-49
A. Campus Resources	46
B. Health Resources.....	47
C. Local/National Resources.....	48
D. Welcoming Churches in the Greater Kansas City Area	48

I. General Information

A. WJC PEACE Allies (Providing Everyone A Caring Environment)

Mission:

The mission of a support network program is to show support for Students of Diverse Populations through education, support, and awareness among William Jewell College faculty and staff. The program contributes to an open campus climate and to increased awareness among college constituencies about varied backgrounds.

Goals of a support network program at William Jewell College:

- Establish a network of faculty and administrators who are available for students seeking help, assistance, and support.
- Provide appropriate training to support network volunteers regarding issues related to Students of Diverse Populations, multiculturalism, issues of sexual identity, student development, and general counseling techniques.
- Create an approach to student developmental support that provides students with more choices of faculty and staff from whom to seek assistance in the event they are challenged by developmental and/or cultural issues.

Training:

William Jewell College faculty and staff participating as PEACE Allies must complete all training associated with the program. The training sessions help all of us understand the environmental and cultural issues that students face with regard to student development and SODP issues. Volunteers are expected to sign a PEACE Allies contract. This contract affirms the mission of the network and commits the volunteer to providing a supportive, caring resource for students within the parameters outlined in the training.

Description and Purpose:

The PEACE Allies program is an educational intervention program. The purpose of the program is to provide students a safe (non-threatening, non-judgmental) place to talk about themselves, their experiences, and their development. The primary goal of the program is to develop allies for students and to positively enhance the campus environment through individual interaction between faculty/administrators and students addressing such issues as hate speech/hate crime, racial/sexual identity issues, sexual violence/sexual harassment issues, and related topics. This program is but one component of a college commitment to address the personal developmental needs of students.

Your Role as a PEACE Ally:

Your main role as a PEACE Ally is VISIBILITY. You are expected to display your PEACE logo in a visible area. Once you have identified yourself and your space with PEACE, you are expected to provide support, resources, and referrals to individuals who choose to approach you. You are also expected to maintain the students' confidentiality and requests for privacy.

This manual provides answers to the most basic of questions and concerns. Should you need further information, please contact the Office of Student Affairs or the Counseling Center. We are adding your name to an e-mail distribution list, so you will be receiving periodic articles of interest or relevance to these issues.

PEACE is not meant to be a support group, or to be substituted for therapeutic sessions with a clinical psychologist. In situations where you feel the student may need to speak to a professional, be sure to refer him/her to the Office of Student Affairs or the Counseling Center. DO NOT handle emotionally unstable students, or situations where you believe the student or someone else may be in danger, on your own. Your role is to let them know where they can turn for help if they need it. Be sure to maintain appropriate boundaries for your own well-being.

Adapted from Sacred Heart University Manual

What is NOT expected from you as a PEACE Ally:

You are not expected to be an expert on all issues related to Students of Diverse Populations (SODP). Know your limits and refer a student who has needs you cannot provide, rather than guessing at answers. ... You are simply serving as a caring person and a resource.

Source: Rainbow Center, UCONN

B. Guidelines for PEACE Allies

- Respect each individual's privacy. We are asking you to keep contacts confidential.
- Keep in mind the Cass Identity Development Model (See Section III). Try to use language that reflects where the student is in his/her development.
- You may find yourself being an advocate, advisor, teacher, or mentor to students who seek your support. Feel free to have coffee or lunch with students who seek you out. We cannot condone the formation of romantic or sexual relationship between employees and students they meet as a result of being a PEACE Ally. It is important to keep clear, professional boundaries. If you have any concerns about this please contact the Dean of Students or the Dean of the Chapel.
- Please feel free to consult with the Dean of Students, Director of Multicultural Student Development, College Counselor, or Dean of the Chapel whenever you have questions or would like feedback on how to support or advise a student.
- Refer students for counseling when appropriate. If a student is experiencing psychological distress and is having difficulty coping, suggest that counseling may be helpful to him or her. A good guideline for you to use: If you are feeling overwhelmed or worried about a student, referring them to the Student Affairs Staff or the Counseling Center would be appropriate.
- If your PEACE Ally sign is lost contact the Office of Dean of the Chapel for a new one.

C. Confidentiality

When you post a sign letting others know you are a PEACE Ally, you are sending the message that you are a trained person with whom to talk. Being a PEACE Ally means that you will not share information without permission.

For both your personal credibility and for the overall ability of the PEACE program to have a meaningful impact on campus, it is imperative that PEACE Allies can be trusted.

It is essential that all PEACE Allies be committed to respecting the privacy and maintaining the confidentiality of all individuals who contact them in their role as a PEACE Ally. Information provided by individuals utilizing the services of the PEACE program should be treated as confidential.

There are times when there are limits to confidentiality. When someone who comes to see you tells you that they intend to cause physical harm to themselves or someone else, these are clear exceptions to confidentiality when it is necessary to take action to prevent harm.

If you have questions or concerns regarding issues of confidentiality, please contact the Dean of Students or the Dean of the Chapel.

D. PEACE Resources

Resource Manual

This manual is a resource for all PEACE Allies. We encourage each of you to take time to read the contents in order to familiarize yourself with the information provided. The manual is designed to assist you in accurately responding to the needs of students or colleagues who seek your support. It represents a small amount of information available on issues faced by SODP. We view this manual as an ongoing project; therefore, we encourage you to forward new and pertinent information to the Dean of Students, Dean of the Chapel, or Director of Multicultural Student Development.

Sign/Logo

The PEACE Ally logo sign is meant to be placed within your workspace where others can see it.

PEACE ALLY CONTRACT

I, _____, hereby have permission to be imperfect with regards to people who are different from me. It is okay that I do not know all the answers about SODP issues or if, at times, my ignorance and misunderstandings become obvious. I have permission to ask questions that appear stupid. I have permission to struggle with these issues and be honest about my feelings.

I am, however, committed to educating myself, and others, about oppression, racism, and homophobia, and to combating it on a personal level.

I am committed to working toward providing a caring, confidential support network for members of the College community who are marginalized and alienated.

I am committed to treating everyone with the dignity and respect that they are entitled to as human beings.

Signature: _____ Date: _____

*The following information will be used for PEACE ALLY membership and web listings.
Please print clearly.*

Name: _____ Date: _____

E-mail: _____ Home Phone: _____

Mailing Address: _____

Faculty___ Staff___

Do you have an office on campus? If yes, department: _____ location: _____

Work Phone: _____ Mail Box: _____

Please be sure to update your information periodically (especially if it changes each semester)

II. RACIAL, ETHNIC AND CULTURAL DEVELOPMENT

A. Continuum of Yourself

Acknowledging	Understanding	Supporting	Celebrating/Embracing
<u>Awareness</u> Aware of difference. I don't see color I see people. Everyone's the same. Encourages students to attend various events.	<u>Awareness</u> I see color but I don't know what to do with it. Enjoy food of all cultures every day.	<u>Awareness</u> I know that people are different. I understand the importance i.e. of Black history month. I attend diversity conferences.	<u>Awareness</u> Celebrate – develop a program that celebrates diversity. Plan and advise underrepresented student groups on campus.
<u>Demographics</u> I know there's a bunch of people...	<u>Demographics</u> Know the demographics on your campus.	<u>Demographics</u> I know what the implications of those demographics and what that means to my campus.	<u>Demographics</u> Challenge administration to make numbers change on campus.
<u>Language</u> I don't use it.	<u>Language</u> I don't use it and I don't let others use it around me.	<u>Language</u> I understand that language isn't the only way to offend. I understand that my silence makes me a contributor.	<u>Language</u> Create teachable moments. Present diversity programs.

B. Continuum of Your School

Acknowledging

Hiring

Faculty and staff just don't think it's important.

Demographics/ Admissions

No special attention.

Programming

No one to do – why do we need it?

Financial Commitment

No money. No need for money

Understanding

Hiring

Faculty and staff – there is just no one out there.

Demographics/ Admissions

Minority recruiter but no real

Programming

Look to one person to do everything.

Financial Commitment

No money but we're committed.

Supporting

Hiring

Say we're committed but it's just lip service.

Demographics/ Admissions

Actively recruiting, knows how to target the market.

Programming

One functional area.

Financial Commitment

Token money but we're committed.

Celebrating/Embracing

Hiring

Long range plan, hiring pool reflective of plan.

Demographics/ Admissions

Bridge gap between admissions and long range plan – goals and targets.

Programming

Everyone's committed with ongoing training occurring. You can expect other people to help you.

Financial Commitment

Realistic money. Real commitment.

C. Being A Multicultural Student on a White Campus

- *Being a Multicultural student (MS)* means walking across campus on my first day of class and not seeing one MS.
- *Being a MS* means having all white teachers and being surrounded in class by white students.
- *Being a MS* is opening my textbooks and seeing pictures of white people and reading white-washed theory, philosophy, and history which I find generally irrelevant.
- *Being a MS* means going to a white counselor or advisor whom I don't trust and who doesn't know how to handle my presence or my problem.
- *Being a MS* is trying to get administrators to understand my needs and do something about them, while acknowledging that they could never really understand.
- *Being a MS* means combating the anti-politically correct movement while explaining why I want to be called African-American, Hispanic/Latino, Asian American, Pacific Islander, and Native American.
- *Being a MS* is watching whites look upon my natural hair, my braids, my mustache, my garments, my music and literature, my community language, and my other symbols of diversity as pride as being militant and dangerous.
- *Being a MS* is going into a class disadvantaged and finding that I have a professor who believes it is impossible for a MS to make an "A" grade.
- *Being a MS* is not having a penny in my pocket and seeing white students visit Europe and Mexico and drive fancy cars, and at the same time knowing that their parents and ancestors got rich off the sweat and pain of my parents and ancestors.
- *Being a MS* is being a resource person for curious white people who, after being answered, are not always willing to accept my expertise.
- *Being a MS* means being in an ocean of white stimuli, being angry consciously or unconsciously, and feeling bad about my feelings.
- *Being a MS* means going home to get my hair cut, buy magazines and hair care products, eat foods of my culture and having to explain this to the person who says I need to stay on campus so I can "develop".
- *Being a MS* means knowing that my going to college was at a great expense to my family, community and church and trying not to feel pressured.

D. Being White on a White Campus Means...

- never having asked the question, "What does it mean to be white?"
- not having to worry that if I drop out of school I won't be able to find a job.
- not feeling threatened as I walk across campus, for all around me are my people, my music, my slang.
- never worrying that when I enter a room of strangers, I will be looked at with hostility—the worst that can happen is that I will be ignored.
- never having to doubt that this or that course will have some material in it concerning my race—after all, I assume that the course will be about my history, my art, my literature, my national heroes, my race's philosophers, painters and generals.
- being comfortable.

- being confused by words like “institutional racism” ...that’s not me is it?
- being afraid that everything I do or say will be called “racist”.
- not feeling “white” unless I am around people of color.
- hearing the Doors in the room next door, the Stones in the room across the hall... and thinking that the people who play rap on the 1st floor are too loud.
- telling everyone about my trip through Mississippi and Alabama, especially how everyone down there is racist.
- then going back to the all-white suburb where I grew up, passing the 95% white school I attended driving down the quiet streets where I never saw a multicultural person walking nor anyone ever questioned by the cops, much less arrested.
- wondering why a person of color who is friendly in the hall, refuses to recognize my existence when they are in a group of peers.
- feeling frustrated that people of color hate me because I am white and questioning their intolerance, prejudice and stereotyping whites.
- not knowing what people of color want or why they want to be different.
- not having to think in negative terms (this is what I am not...) about my race or my culture, for being white means that my culture is the yardstick for what’s around me here: our skin, our history, our music, our society.
- feeling guilty over the condition of people of color but being unable or unwilling to transfer this feeling into constructive action.

Anderson & Steinhoff, 1994

E. What defines an Ally?

- An ally is able to recognize and celebrate difference.
- An ally is able to recognize the campus climate as an issue.
- An ally asks questions.
- An ally is able to create teachable moments.
- Promotes a sense of community with the target group and teaches others about the importance of outreach.
- An ally expects to make mistakes but does not use those mistakes as an excuse for non-action.
- An ally believes that it is in their self-interest to be an ally.
- An ally knows that s/he is responsible for humanizing or empowering the role of students of color in society, particularly as their role relates to responding to racism.
- An ally is prepared to do the difficult and expects support from other allies.
- Works from a place of understanding, responsibility for one’s actions, and empowerment and not from a place of guilt.
- Does not lose their own identity in the identity of the oppressed group.
- Works to educate other members of the non-target group.

F. Strategies for Improving the Campus Climate

- Recognize climate as an issue. No campus is free of ethnic prejudice.
- Recognize that the issue belongs to everyone on campus. This support must come from the president and must continue throughout the campus.

- Provide education and training. Making people aware is an important initial step.
- Involve students. Students can contribute in significant ways to the improvement of the campus climate.
- Keep an eye on the classroom. It is important to know what faculty are doing and saying and what kind of environment they are creating in the classroom.
- Actions speak louder than words. What messages do you send?
- Pay attention to symbols. What do the flags, mascots, and “traditions” represent?
- Cultivate pluralism in cultural and extracurricular activities. Provide a variety of activities on campus.
- Establish a policy concerning bias and bias incidents. There should be a policy on harassment and discrimination.
- Develop a mechanism for reporting prejudice-motivated events and incidents.
- Establish a sound grievance procedure and a mechanism for dispute resolution.
- Develop educational materials, bulletin boards, and programs.
- Be committed, even when you feel you are alone in your endeavor.

Green, M.F. (Ed.). (1989). Minorities on campus: A handbook for enhancing diversity. Washington D.C.: American Council on Education.

G. Notes from a ‘Recovering’ Racist

I am not a racist. I am not a sexist, not a classiest, not an ageist, not an ableist, and not a homophobic. Or so we all like and need to believe. Yet, we each begin our lives completely egocentric and live most of our lives ethnocentric, feeling most comfortable with people whose ethnicity most closely resembles our own.

As we grow, study, socialize, work, and travel away from the roots of our home culture, most of us develop a tolerance for diversity, but few of us move beyond tolerance. The best of us developed a real ability to see similarities to avoid the discomfort of difference.

In practice, the more “progressive” and “liberal” we become, the more we learn to avoid discrimination on the basis of age, race, gender, religion, ethnicity, physical ability, and even sexual orientation. We box ourselves into allowing only two acceptable responses to someone’s differences:

- Presume the perceived difference to be false, not real—or imagined—and deny our experience.
- Treat all real and undeniable differences as irrelevant (100 percent irrelevant if we wish to be perfectly guiltless) and ignore our experience.

So denial and ignorance become the cornerstones of our non-discriminating efforts, unintentionally serving as the glue holding the glass ceiling in place.

Now, I am also not a radical (of the left or the right), so let us be assured that the many benefits of this social policy are not lost to us as we learn to grow beyond the self-imposed limits of the same policies.

First, we are mostly similar, and most of our perceived differences are falsely or inaccurately perceived through our own cultural filters. But we discover the inaccuracy of our perceptions only when allowed to discuss and explore our experiences and perceptions with each other.

Second, most of our real and undeniable differences in race, age, gender, etc., are completely irrelevant to whatever situation is a hand. But we really learn this only through experiences, rather than by accepting it because it is politically correct to do so.

We need a third response—one which recognizes that some of our differences are both real and relevant, than understanding of these differences can neutralize what otherwise would have been a negative impact on the situation if denial and ignorance were the only acceptable responses, that some differences are potentially detrimental to a specific situation (as when I don't speak the language of that client), and that many of the real and relevant differences could actually have a beneficial impact on the situation if they were understood, expressed, utilized, and valued.

In fact, without this new expansion beyond denial and ignorance, our continuing discomfort with differences keeps the glass ceiling from rising much higher, since we effectively are saying to each other, I'm giving you an equal opportunity to act in a way that makes me comfortable with you and allows me to deny or ignore your difference, and if you can do that, then I'll be able to recognize your equal competence."

~Author Unknown

III. LGBT Development

A. Developmental Models: An Educative Imperative

Dr. Richard P. Winslow- Vice President for Enrollment and Student Affairs
Overview of Developmental Issues for Gay and Lesbian Students

College students; straight, gay, lesbian, bisexual and transgender all encounter developmental issues which challenge growth, understanding, personal well being, and ultimately success and satisfaction within a college community. It is this challenge that colleges and universities must meet in order to successfully integrate students into a campus culture as well as create a supportive, compassionate, and healthy environment that can facilitate success.

Each student is a different person with varying needs and varying reasons for seeking out a member of the college's faculty/staff. Whether a student is feeling overwhelmed, uncomfortable, proud, confrontational, or otherwise, it remains educationally necessary for the college community and college staff to be prepared to help students work through the various developmental issues that they are facing.

I have personally had private conversations with gay students who each had very unique developmental needs at William Jewell:

- The fraternity man who was painfully considering telling his fraternity brothers he was gay and was struggling with the potential fallout of such an announcement.
- The activist student who wanted nothing more than to promote the lifestyle, change campus beliefs, and confront those who shared antithetical thoughts.
- The student who felt relieved by the fact that he had told his parents he was gay and found acceptance within his family. He was now expressing the support he felt and was wanting support from the college community as well.
- The lesbian student who lamented the fact that she could not tell anyone of her situation as she assumed that everyone at home and at WJC would consider her a sinner and would lash out against her.

Educational research and theory development have produced some well-respected, well-researched developmental theories related to gay, lesbian, bisexual and transgender student development. These developmental theories are not philosophically or ideologically charged. Instead, they are well respected within academe as focusing on the essential issues that students deal throughout their college careers and beyond. In order to serve students, members of an educational community should understand and be able to grasp these developmental theories in order to advance and evaluate appropriate interventions designed to facilitate healthy development of students. I have included a brief overview of two such theories:

Cass's Model of Homosexual Identity Formation

Developed in 1979, Vivian Cass's six stages of identity formation remain significant within higher educational research. Cass discussed formation as, "the process by which a person

comes first to consider and later to acquire the identity of ‘homosexual’ as a relevant aspect of self” (Evans, Forney, & Guido-DiBrito, 1998, p. 92). Cass’s stages are as follows:

- Stage 1- **Identity Confusion**- First awareness of homosexual thoughts, feelings, attractions.
- Stage 2- **Identity Comparison**- First acceptance of the possibility that they may be gay or lesbian and begin to compare this potential reality with others around them (gay, lesbian, or straight).
- Stage 3- **Identity Tolerance**- “Actively seek out other gay or lesbian people to reduce their feelings of isolation.”
- Stage 4- **Identity Acceptance**- The point in which the person begins to place a more positive connotation on the homosexual identity. The person may begin to increase contact with other gay or lesbian people.
- Stage 5- **Identity Pride**- The person begins to focus on gay issues. They may become an activist on behalf of those issues. They may even minimize contact with heterosexual people.
- Stage 6- **Identity Synthesis**- The homosexual and heterosexual worlds are less dichotomized and the person begins to realize that individuals are judged on the basis of their personal qualities rather than on sexual identity

Evans et al., 1998, p. 93-94

D’Augelli’s Model of Lesbian, Gay, and Bisexual Development

Anthony D’Augelli developed his theory in 1994 with an emphasis on the impact that the environment has on identity development. He emphatically maintained that such development was “socially constructed.” D’Augelli developed a lifespan model of development that includes the following process:

- **Exiting heterosexual identity**- The student recognizes that their feelings are no longer heterosexual.
- **Developing a personal lesbian/gay identity status**- The student begins looking for relationships that confirm their ideas about a homosexual identity.
- **Developing a lesbian/gay social identity**- The student creates a support network of people who know and accept one’s sexual orientation.
- **Becoming a lesbian/gay offspring**- The student discloses their identity to parents and family. This then requires processing after this large step is taken.
- **Developing a lesbian/gay intimacy status**- The person begins to look for a significant and intimate relationship (not necessarily a sexual relationship).
- **Entering a lesbian/gay community**- The person makes a commitment to social and political action on behalf of this community. Some individuals never take this step. Many take it early on in their identity process. Involves great personal risk

Evans et al., 1998, p. 104-105

Future Developmental Issues for Educators:

- Much of the research done thus far has been focused on psychological and sociological variables.
- More and more research is being completed on cultural influences and the actual developmental processes.

B. Developmental Issues for College Students

Knowledgeable allies must understand that each LGBT individual they meet is at a unique stage in the development of their identity as a lesbian, bisexual, gay or transgender person. While this sometimes correlates to stage of life (e.g. college-aged persons generally are dealing with coming out issues), individual concerns and needs are as varied as the people around us.

The college years are a time of great change when students are confronted with a variety of issues. The student who is struggling with his or her sexual orientation or gender identity may have a more difficult task as these issues appear.

Many activities during the undergraduate years encourage students to develop self-esteem and a distinct identity. For the LGBT student, answering the question “Who am I?” can be very difficult. Because same-sex and bisexual sexual orientations are not widely accepted or even seen as healthy or acceptable by many people, LGBT students begin the self-esteem battle a few steps behind. Transgender students may face even greater challenges as they are less understood and sometimes do not find support or acceptance with lesbians, gays or bisexuals.

They may question their self-worth and wonder where they fit in the university community and society at large. In addition, the majority of activities during the undergraduate years are heterosexually based. Whether at social functions or on a date, the LGBT student may experience extreme anxiety as he or she decides to “play the game.” Coupled with this issue is the fact that most LGBT people do not initially find a community with which to connect. Therefore, LGBT students may feel even more isolated than heterosexual students.

During college, students also begin to make decisions about what role religion will play in their lives. For LGBT students, coming to terms with their religious beliefs can be a difficult task because same-sex and bisexual orientations are not accepted in most religious environments.

Another issue that will challenge LGBT students is coming to terms with their career goals. They will need to process openly their possibilities and explore how open their profession or work location may or may not be. It is important to validate the reality of oppression and help them to make informed choices for themselves.

Health-related issues are another area of concern during this developmental time. Coping with AIDS and the fear that goes with it and safe sex practices will be significant concerns.

Keep in mind that there are also differences between men and women in identifying oneself as lesbian, gay or transgender. Men seem to be more anxious and concerned than women about the possibility that they might be gay. Once the identification has been made, men tend to view it as a discovery in that they have finally acknowledged their gayness. Women, however, reconstruct the past by examining and emphasizing their significant friendships/relationship with other women. Similarly, men whose gender identity is female, is evident with manner of dress and, perhaps, the use of makeup or jewelry. Women who

identify as male have a somewhat easier time in regard since it is socially acceptable for women to wear clothing typical of males.

Additionally, lesbians and gay men may encounter issues concerning:

- Grieving the loss of membership in the dominant culture and entry into a permanently stigmatized group.
- The experience of being a minority, especially an invisible minority, and its impact on one's life.
- Lack of family support or strong role models to help them deal with their found status and identity.
- Potential lack of peer support and isolation.
- Potential withdrawal of financial support from disapproving parents.

These and other issues may be some of the struggles experienced by those who approach you as a PEACE Ally. You, of course, cannot provide all the answers, but your ability to listen and perhaps direct students to others who can be supportive and encouraging can have a significant impact.

C. Definition of Terms

Every thorough discussion about the lesbian, gay, bisexual, and transgender community starts with some very basic but often confusing terms. You may be surprised by some of the terms in this section and please do not be afraid to ask for clarification. The definitions of many of these terms are changing as the climates for the community change.

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 GLBT orientation.

Ally – Someone who is not LGBT-identified whose attitude and behavior are anti-heterosexist and who is proactive and works toward combating homophobia, transphobia and heterosexism, both on a personal and institutional level.

Androgyny - Displaying characteristics of both or neither male or female.

Biological Sex - The dichotomous distinction between female and male based on physiological characteristics, especially chromosomes and external genitalia.

Biphobia - Fear or hatred of those assumed to be bisexual.

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

Butch/Femme or *Lipstick Lesbian* - A lesbian, or gay woman, who prefers traditionally masculine (butch)/feminine dress, style, expression, or identity. Use caution with these terms

for they can still be taken offensively, mainly because they are still often used offensively. Avoid use of the term “lipstick lesbian” and stick to “femme.”

Camp - In LGBT 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.

Closeted/In the Closet - The confining state of being secretive about one’s true Sexual Identity.

Come Out (Of the Closet) - To acknowledge one’s true Sexual Identity, either to oneself or to others. Most often used in terms of “publicly coming out.”

Cross-Dresser – A person who wears clothing typically worn by the opposite sex for personal expression, comfort or fulfillment. In current society, this is usually applied to men who wear women’s clothing. It is socially acceptable for women to wear most types of clothes typical of men.

Drag - Wearing the clothing of another gender, often exaggerating stereotypical characteristics of that gender, usually for the purpose of entertainment or amusement.

Dyke - Once known as a derogatory term for lesbian, the word dyke was reclaimed by lesbians in the 1970’s as slang, and many lesbians now refer to themselves as dykes. If you identify as straight, use caution with this term.

Faggot - The term faggot originated in medieval times when a faggot was a bundle of sticks used to stoke a fire. The term came to refer to the burning of Gay men and Lesbians which occurred at the time. Flamer and Flaming Faggot also originated from this experience. If you identify as straight, use caution with this term.

FTM - Female to Male. A term used in the GLBT community that refers to male-identified people who were categorized as female at birth. (See also MTF and Transgender.)

Gay - Homosexual. The term refers to both men and women, though many gay women now prefer to call themselves Lesbian.

Gender - Characteristics of masculine and femininity that are learned or chosen. A person’s assigned sex does not always match their gender (see Transgender), and most people display traits of more than one gender. Gender is different from sexuality.

Gender Identity - Gender identity is how one thinks about their own gender, whether they think of themselves as a man or a woman, and to what degree they identify with the arbitrary gender roles place on us by society.

Gender Recognition - Recognizes only two genders and regulates behavior. The idea is that all males should be male-identified and masculine, and all females should be female-identified and feminine.

Gender Roles - Society places arbitrary rules and roles, how one is supposed to act, dress, feel, think, related to others, etc., on each of us based on a person's sex (what genitalia they have).

GLBT - Stands for Gay / Lesbian / Bisexual / Transgender. You may also see the letters Q, A and/or I added at times; these letters stand for Questioning Youth (also Queer), Allies and Intersexed.

Heterosexism - A bias towards heterosexuality or the exclusion of homosexuality. Also, the presumption that heterosexuality is superior to homosexuality. Or, prejudice, bias or discrimination based on these things.

Homophobia - Fear or hatred of those assumed to be gay, lesbian or bisexual and anything connected to their culture. It is when a person fears homosexuality, either in other people or within themselves; homophobia can either be mild discomfort or violent or hate speech.

Homosexual - A person who is mostly attracted to members of the same gender.

Internalized Oppression - The process by which a member of an oppressed group comes to oppression: to accept and live out the inaccurate myths and stereotypes applied to the oppressed group.

Intersexed - A person who is born with physically ambiguous genitalia which doctors have trouble classifying as "female/girl" or "male/boy" Avoid use of the word "hermaphrodite," which is offensive. Although intersexuality is relatively common, intersexed people and infants are often regarded as "deformed" or "monsters" and are subjected to surgery while still infants.

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 behavior and not sexual identity.

Lesbian - Preferred term for a female homosexual.

LGBT - Stands for Lesbian / Gay / Bisexual / Transgender. You may also see the letters Q, A and/or I added at times; these letters stand for Questioning Youth (also Queer), Allies and Intersexed.

Lifestyle - One's lifestyle is how they live and behave, for example, a person's hobbies, environment, family make-up, etc.

MTF - Male to Female. A term used in the GLBT community that refers to female-identified people who were categorized as male at birth. (See also FTM and Transgender.)

Openly Gay - Used in instances where the Sexual Orientation of the individual is relevant to the story and the individual has previously Outed her/himself. As in: “The openly gay legislator voted against the measure denying civil rights to gays.”

Outing - Publicly revealing the Sexual Orientation of an individual who has chosen to keep that orientation a secret. Some activists, political groups and media believe outing is justified and/or newsworthy when the person involved works against the interests of lesbians and gays. Others oppose it entirely as an invasion of privacy.

Passing - With regards to sex, gender, and sexuality, passing means being read as a sex, gender, or sexuality other than the one you were assigned or with which you identify.

Pink Triangle - An inverted triangle adopted by lesbian and gay culture starting in the 1970's in remembrance of the homosexuals who were forced to wear pink triangles in Nazi concentration camps. Lesbians often wore the red and black triangles.

Pride - A healthy safe respect, which, in the context of the gay community, promotes empowerment, education, safe living, and the sense that it is “okay to be gay.”

Pride March - A public procession or parade of lesbians and gay men to proclaim the pride, solidarity, and unity of gay people.

Queen - A Gay man who prefers traditionally feminine dress, style, expression or identity. If you identify as straight, use caution with this term.

Queer - Once known as a derogatory term for homosexual, “queer” was reclaimed by lesbian, gay, and bisexual activists in the 1980's as a proud name for themselves. Queer blurs both gender and sexual orientation and is regarded as a more inclusive of variance than lesbian or gay; in other words, it acts as an all inclusive or “umbrella” term for all GLBT individuals. It's not ok to use “queer” as an offensive term to degrade GLBT people. Use some caution, as many in the LGBT community consider it only appropriate that other LGBT people use the term.

Rainbow Flag - Designed in 1978 in San Francisco by artist Gilbert Baker signifying the diversity and unity of the GLBT movement. Originally, there were eight colors in the flag; pink for sexuality, red for light, 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 was substituted for turquoise and indigo, and violet became a rich purple).

Sex - The biological traits used to categorize someone as either male or female. The meaning we impose on sex is called gender.

Sexuality - Who you like and what you do. Sexuality is distinct from gender identity and sex. It refers to the labels we assign to sexual desires and practices: homosexual, heterosexual, bisexual, asexual, etc.

Sexual Identity - How you identify your sexual feelings and desires; not necessarily your practices

Sexual Orientation - Sexual identification, depending on a person's sexual relationships or affinity. Innate sexual attraction. In all instances, use this term instead of Sexual Preference or other misleading terminology.

Sexual Preference - Avoid this one. It is a misleading term; the majority of queer individuals will tell you that being queer is not a preference. Sexual Orientation is used more often.

Silent Minority - The term silent minority refers to the idea that gay men and lesbians are not a visible group to a casual observer. One cannot walk into a room and pick out a gay man or lesbian by sight. This allows many gay men and lesbians to live in "the closet."

Stonewall - The Stonewall Inn tavern in New York City's Greenwich Village was the site of several nights of violent protests following a police raid committed on June 28, 1969 for no other reason than that it was a queer bar. Although not the nation's first gay-rights demonstration, Stonewall is now regarded as the birth of the modern LGBT movement.

Straight - A heterosexual; a non-Queer person.

Transgender - An umbrella term for people whose gender identity is different from the sex and gender role they were assigned at birth. Transgender people do not necessarily want to have sex-reassignment surgery (SRS) and may or may not identify as transsexual. Transgender people can be heterosexual, homosexual, bisexual, and may or may not identify as GLBT.

Transphobia - Hatred and/or discrimination against people who break or blur gender roles and sex characteristics. Like biphobia, it is prevalent in both straight and gay/lesbian communities.

Transsexual - A person whose gender identity is different from the sex they were assigned at birth; may take hormones and/or get sex-reassignment surgery (SRS).

Transvestite - A transvestite is someone who cross-dresses for pleasure, most commonly for sexual or erotic experiences. The pleasure does not have to be erotic, but may be rebellious, empowering, or something else.

Two-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. Named "berdache" by European colonists, those who are Two-Spirited are and were traditionally respected and may be healers or leaders thought to possess a high spiritual development.

D. 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. It is important for supportive allies of the LGBT community to recognize certain homophobic levels of attitude so that they may take steps towards changing that attitude.

- Looking at a lesbian or gay man and automatically thinking of her/his sexuality rather than seeing her/him 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 female) or gay man (if you are male) is making sexual advances if she/he touches 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 female lover or a man’s male lover although you regularly ask “How is your husband/wife?” when you run into a heterosexual friend.
- Feeling that gays and lesbians are too outspoken about lesbian and gay civil rights.
- Feeling that 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 that 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 your 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 don’t know the answers.

E. Homophobia in Clinical Terms

In the clinical sense, homophobia is defined as an intense, irrational fear of same sex relationships that become overwhelming to the person. In common usage, homophobia is the

fear of intimate relationships with person of the same sex. Below are listed four homophobic attitudes and four positive levels of attitudes toward gay and lesbian relationships and people.

Developed by Dr. Dorothy Riddle of Tucson, Arizona

F. Homophobic Levels of Attitude

- Repulsion: Homosexuality is seen as a “crime against nature.” Gays 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 is more mature and certainly to be preferred. Any possibility of becoming straight should be reinforced and those who seem to be born “that way” should be pitied, “the poor dears.”
- Tolerance: Homosexuality is just a phase of adolescent development that many people go through and most people “grow out of.” Thus, gays are less mature than straights and should be treated with the protectiveness and indulgence one uses with a child. Gays and lesbians 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.
- Support: Basic American Civil Liberties Union (ACLU) approach. Work to safeguard the rights of gays and lesbians. Such people may be uncomfortable themselves, but they are aware of the climate and the irrational unfairness.
- Admiration: Acknowledges that being gay/lesbian in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.
- Appreciation: Value the diversity of people and see gays as a valid part of that diversity. These people are willing to combat homophobia in themselves and in others.
- Nurturance: Assume that gay and lesbian people are indispensable in our society. They view gays and lesbians with affection and delight and are willing to be gay advocates and allies.

G. Suggestions for Reducing Homophobia in Your Environment

- Make no assumptions about sexuality
- Guarantee equality
- Create a "safe" environment
- Provide role models for the community
- Provide support
- Provide access to appropriate health care
- Provide training for faculty and staff
- Reassess the curriculum
- Diversify library and media holdings
- Broaden entertainment programs
- Have something gay related in your office. The PEACE Ally sticker or logo can provide this visibility.

- Support, normalize and validate a person’s feelings about his/her sexuality.
- Do not advise to come out to parents, family and friends as they need to come out at their own safe pace. It is their decision and they have to live with the consequences. Help them figure out what makes sense for them.
- Guarantee confidentiality with students.
- Challenge homophobia.
- Combat heterosexism.
- Learn about and refer to community organizations.
- Encourage school administrators to adopt and enforce anti-discrimination policies for their schools or school systems which include sexual orientation.

H. How Homophobia Hurts Us All

You do not have to be gay, lesbian, or bisexual, or know someone who is, to be negatively affected by homophobia. Though homophobia actively oppresses gays, lesbians, and bisexuals, it also hurts heterosexuals.

Homophobia:

- Inhibits the ability of heterosexuals to form close, intimate relationships with members of their own sex, for fear of being perceived as gay, lesbian, or bisexual (GLB).
- 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 GLBT; children of GLBT parents; parents of GLBT children; and friends of GLBT 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 GLB 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 GLBT 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, 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 Worcester Polytechnic Institute Manual

I. What is Transphobia/Genderphobia?

A fear or hatred of individuals who express gender differently from cultural stereotypes or cultural norms. A fear or hatred of changing gender characteristics.

- Expecting a transgender to change their public identity or affectional habits or mode of dress.
- Changing your seat in a meeting because a transgender person sits in the chair next to yours.
- Using the wrong pronoun when addressing a transgender person.
- Asking a transgender person their former name.
- Thinking you can “spot one”
- Using the term “fag” when addressing a transgender person.
- Thinking all transgender persons sexual orientation is “heterosexual”.
- Kissing an old friend but being afraid to shake hands with a transgender person.
- Thinking that transgender people are too outspoken about transgender rights.
- Thinking that a transgender woman is just a man.
- Thinking that all transgender persons want sex/gender reassignment.
- Thinking that a transgender man is just a “butch lesbian”.
- Thinking that a transgender person is primarily a homosexual and that this so unacceptable to their egos that they cannot bear their gender or sexual orientation.
- Thinking that transgender person’s parents were overbearing, absent, or not good role models.
- Assuming that genital or hormonal procedures changes sex or gender.
- Calling a transgender a “change”.
- Contrasting transgender men/women with “real” men/women (as if transgender men/women were not real).
- Requiring “medical letters” before allowing us to present in public in our preferred gender.
- Thinking that transgender persons mutilate their bodies by having surgical procedures performed.
- Asking transgender persons if they are worried about being attacked.

Los Angeles County Transgender Task Force

J. How to Compassionately Engage a Transgender Student

- Don’t re-diagnose with phrases like “are you sure?” or “You can’t be!”. By the time a transgender comes out to someone, they have already made the necessary determination.
- Maintain their confidentiality. For transgenders, completely “coming out” is not an option since they must eventually transition from one gender presentation to the other...but the timetable is solely theirs. It is best to feel “honored” that they have come out to you.
- Ascertain if the student is currently seeing a qualified therapist or counselor. If not, ask if they would like to. A resource list of competent therapists has been provided.
- If you get the opportunity to encounter the transgender in their needed gender role (i.e. a male student presenting as female), strive to reference the proper name and pronoun for the presentation. Also do not assume that just because they are experiencing time “in the real world” that they are now completely out.
- Appropriate dress of adept makeup skills may be a challenge for a male-to female. Politely offer caring, constructive criticism or even consider offering assistance.

- If the student has already transitioned, do not ask if they have had surgery or what their former name was. They may offer that information. If so, accept that this is a private issue being shared with you.

K. Showing Sensitivity to Lesbian, Gay, Bisexual, & Gender Identity Persons If You Are Heterosexual

- Assume that, wherever you go, there are gay, lesbian, and/or bisexual people present who are wondering how safe the environment is for them. Provide safety by making it clear that you accept gayness.
- Notice the many ways in which you reveal your heterosexuality. Imagine how it would feel if you had to keep it hidden.
- Challenge homophobic jokes and the use of homophobic epithets whenever you hear them; do not wait for gays/lesbians/bisexuals to do it.
- Speak out about stereotyping, prejudice, and discrimination of any kind.
- Sometimes it is the assumptions as well as anti-gay statements, which need challenging.
- The assumption that everyone present is heterosexual (Heterosexism) is discounting and hurtful to gays/lesbians/ bisexuals. Challenge it.
- Use inclusive, affirming, or gender-neutral language when referring to romantic relationships and sexuality. If you use terms such as “partner”, “companion”, “s.o./significant other,” “main squeeze”, you convey openness to different kinds of partnerships.
- Get to know someone who is gay/lesbian/bisexual. Listen to his/her feelings and experiences.
- Some heterosexuals believe that gays and lesbians are attracted to everyone of the same gender. Don’t make that mistake and assume that if a gay/lesbian/bisexual person of the same gender as you seems friendly or “comes out” to you, she/he is making a pass.
- When speaking of your heterosexual companion, point out that he/she is of the other gender, implying that he/she would not necessarily be. Or, in situations where it is unclear whether you are seeing a man or a woman, leave it that way. Your choice not to exercise your “heterosexual privilege” will convey that the gender of one’s partner doesn’t matter.
- Realize that the cultural oppression of gays/lesbians/bisexuals is perpetuated in social situations where the only hugging and physical affection is between men and women.
- You can refrain from romantic touching with the other gender, and/or be affectionate with persons of the same gender.
- Attend gay/lesbian/bisexual cultural and community events. Read gay literature, books, and articles.
- Wear pro-gay buttons and/or T-shirts, or those with anti-prejudice or pro-diversity themes.
- If people jump to the conclusion that you are gay/lesbian/bisexual because you speak out about gay oppression or are otherwise supportive, are seen hugging a same-gender friend, etc., resist the impulse to point out that you are not gay. Let yourself experience the oppression that gay/lesbian/ bisexual people suffer; it will enrich your sensitivity and empathy.
- On “National Coming Out Day” (October 11), communicate your admiration and support to gay/lesbian/bisexual friends who have taken the risk of disclosing their sexual

orientation, and your empathy for those who continue to fear doing so.

UND Manual

L. Suggestions for Combating Heterosexism

- Assume that wherever you go to work there are lesbians or gay men who are wondering how safe the environment is for them. Don't assume that everyone you meet is heterosexual.
- Provide safety by making clear your support of gay and lesbian identity.
- Realize that the cultural oppression of gays and lesbians is perpetuated in social situations where physical affection is exclusively heterosexual. In consideration of this, where it is appropriate and mutually consensual, feel free to be physically affectionate with someone of the same sex.
- Challenge heterosexism whether or not lesbians or gay men are present. Don't always leave it to gays and lesbians to do it.
- Remembering that silence is complicity, challenge/confront anti-gay and lesbian statements and structures as well as the assumptions behind them. Do not promote the institutionalized invisibility of lesbians and gays.
- When speaking of your heterosexual lover, point out that he or she is of the opposite sex, implying that he or she may not have to be.
- Confront your own fear, memories, and bad feelings about gay men and lesbians; recall and release those feelings, diminishing their influence.
- Do not assume that a gay or lesbian of the same gender is automatically attracted to you.
- Do you assume that all straight people of the opposite gender are interested in you? If a gay or lesbian is attracted to you, try to be flattered, not offended. If it still bothers you, talk about it.
- Change your use of language from "Do you have a girl(boy)friend?" to "Are you seeing anyone?" Heterosexism is promoted and maintained powerfully through language. Respect the profound personalness and delicacy of the "coming out" process.
- **And the Big Challenge** - If people jump to the conclusion that you are lesbian or gay because of your friendship with gay or lesbian people or because you are reading a gay or lesbian publication or because you are being affectionate with someone of the same gender, resist your impulses to deny it. Challenge yourself to experience gay/lesbian oppression rather than taking advantage of heterosexual privilege.

UND Manual

M. What is Heterosexual Privilege?

Heterosexual privilege is living without ever having to think twice, face, confront, engage, or cope with anything on this list. Marriage includes the following benefits:

- Public recognition and 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 (i.e. legal members defined by marriage and descendants from marriages).
- Inheriting from your partner/lover/companion automatically under probate laws.
- Sharing health, auto, and homeowners' insurance policies at reduced rates.

- Immediate access to your loved ones in cases of accident or emergency
- Family-of-origin support for a life partner/lover/companion.
- 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).

Source: <http://www.mscd.edu/~glbtss/>

N. The Non-Trans Privilege Checklist

- Strangers don't assume they can ask me what my genitals look like and how I have sex.
- My validity as a man/woman/human is not based upon how much surgery I've had or how well I "pass" as a non-Trans person.
- When initiating sex with someone, I do not have to worry that they won't be able to deal with my parts or that having sex with me will cause my partner to question his or her own sexual orientation.
- I am not excluded from events which are either explicitly or de facto* men-born-men or women-born-women only. (*basically anything involving nudity)
- My politics are not questioned based on the choices I make with regard to my body.
- I don't have to hear "so have you had THE surgery? Or "oh, so you're REALLY a [incorrect sex or gender]?" each time I come out to someone.
- I am not expected to constantly defend my medical decisions.
- Strangers do not ask me what my "real name" [birth name] is and then assume that they have a right to call me by that name.
- People do not disrespect me by using incorrect pronouns even after they've been corrected.
- I do not have to worry that someone wants to be my friend or have sex with me in order to prove his or her "hipness" or good politics.
- I do not have to worry about whether I will be able to find a bathroom to use or whether I will be safe changing in a locker room.

- When engaging in political action, I do not have to worry about the “gendered” repercussions or being arrested. (i.e. what will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender?)
- I do not have to defend my right to be a part of “Queer” and gays and lesbians will not try to exclude me from OUR movement in order to gain political legitimacy for themselves.
- My experience of gender (or gendered spaces) is not viewed as “baggage” by others of the gender in which I live.
- I do not have to choose between either invisibility (“passing”) or being consistently “othered” and/or tokenized based on my gender.
- I am not told that my sexual orientation and gender identity are mutually exclusive.
- When I go to the gym or a public pool, I can use the showers.
- If I end up in the emergency room, I do not have to worry that my gender will keep me from receiving appropriate treatment nor will all of my medical issues be seen as a product of my gender.
- My health insurance provider (or public health system) does not specifically exclude me from receiving benefits or treatments available to others because of my gender.
- When I express my internal identities in my daily life, I am not considered “mentally ill” by the medical establishment.
- I am not required to undergo extensive psychological evaluation in order to receive basic medical care.
- The medical establishment does not serve as a “gatekeeper” which disallows self-determination of what happens to my body.
- People do not use me as a scapegoat for their own unresolved gender issues.

Inspired and adapted from “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh

N. Student Life Issues: Coming Out

Coming Out: Students on Campus

Coming out is the term used to describe the process of and the extent to which one identifies oneself as lesbian, gay or bisexual. 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 homosexual or bisexual and accepting that fact and deciding what to do about it.

Coming out to others is an experience unique to gay, and lesbian and bisexual students. The decision to come out to another person involves disclosing one’s sexual side, which is for the most part viewed as being a private matter. Coming out means being open and honest about myself in future interactions with others.

The decision not to come out to others is called passing. Our culture tends to assume heterosexuality and persons who do not correct the heterosexual assumption are considered to be passing as heterosexuals. College students may believe that passing is preferable in an

environment built on heterosexual events. These students usually experience some conflict as they make decisions on when to pass and when to be open 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.

Ways to Prepare for Coming Out

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

- Have a serious talk with yourself. Clarify specifically what you hope will happen as a result of disclosure, what you expect will really happen. Without a clear purpose, your presentation of self may be a scary and risky experience without an attainable objective.
- Select the particular person or persons to whom you wish to disclose. Tell the person(s) that you want to share something important, that you want to have a serious personal conversation. Although you cannot make someone ready to hear what you have to say, you can create a situation in which the other person feels ready for a serious personal conversation.
- Select a time and a place. Avoid situations that may result in a lack of time or privacy. Neither you nor the other person can interact honestly and fully if he/she does not feel there is enough situational privacy. Coming out is a continuing process, not a hit and run bombing mission or something done well in a crowded public place.
- Keep your disclosure clean. That is, don't clutter it up with attempts to punish, cause guilt or gain sympathy. Talk about yourself, your feelings and your experiences. Stay with "I" statements such as "Sometimes I feel left out when people only ask me if I have an opposite sex crush." Being gay is no one's fault. What you as a person decide to do with your gayness is your responsibility.
- Allow time for surprise reactions. It is doubtful that you came into self-acceptance overnight. Asking that another accept and appreciate you faster than you have learned to appreciate yourself is self-defeating.
- Be ready to clearly identify learning resources that are available to the person. For example, books, films, magazine articles, journals, counselors, etc. As your learning has taken time and energy, the "significant other" will need time to digest your disclosure and ingest a new understanding.
- An important step, certainly not the last priority, is the setting up of a gay support system. Participating in a gay, lesbian, bisexual support group can help prepare you for disclosure to significant others in your life. It can also provide you with support and understanding during and after the disclosure. If this type of group is not available to you, having supportive friends, teachers, relatives, etc. is also a good source of support for the coming out process.
- Coming out in our society is an endless process and being proud to be who you are requires constant affirmation of self.

(Source: <http://www.mscd.edu/~glbtss/>)

Questions Students May Consider Before Coming Out

- Are you sure about your sexual orientation?

- Don't raise the issue unless you're able to respond with confidence to the question, "Are you sure?" Confusion on your part will increase your parents' confusion and decrease their confidence in your conclusions.
- Are you comfortable with your gay sexuality? If you're wrestling with guilt and periods of depression, you'll be better off waiting to tell your parents. Coming out to them may require tremendous energy on your part; it will require a reserve of positive self-image.
- Do you have support? In the event that your parents' reaction devastates you, there should be someone or a group that you can confidently turn to for emotional support and strength. Maintaining your sense of self-worth is critical.
- Are you knowledgeable about homosexuality? Your parents will probably respond based on a lifetime of information from a homophobic society. If you've done some serious reading on the subject, you'll be able to assist them by sharing reliable information and research.
- What's the emotional climate at home? If you have the choice of when to tell, consider the timing. Choose a time when they're not dealing with such matters as the death of a close friend, pending surgery, or the loss of a job.
- Can you be patient? Your parents will require time to deal with this information if they haven't considered it prior to your sharing. The process may last from six months to two years.
- What's your motive for coming out now? Hopefully, it is because you love them and are uncomfortable with the distance you feel. Never come out in anger or during an argument, using your sexuality as a weapon.
- Do you have available resources? Homosexuality is a subject most non-gay people know little about. Have available at least one of the following: a book addressed to parents, a contact for the local or national Parents and Friends of Lesbian and Gays (PFLAG), and/or the name of a non-gay counselor who can deal fairly with the issue.
- Are you financially dependent on your parents? If you suspect they are capable of withdrawing college finances or forcing you out of the house, you may choose to wait until they do not have this weapon to hold over you.
- What is your general relationship with your parents? If you've gotten along well and have always known their love and shared your love for them in return then chances are they will be able to deal with the issue in a positive way.
- What is their moral societal view? If they tend to see social issues in clear terms of good/bad or holy/sinful, you may anticipate that they will have serious problems dealing with your sexuality. If, however, they've evidenced a degree of flexibility when dealing with other changing societal matters, you may be able to anticipate a willingness to work this through with you.
- Is this your decision? Not everyone should come out to their parents. Don't be pressured into it if you're not sure you'll be better off by doing so, no matter what their response.

Source: Texas A&M University, Gay and Lesbian Student Services Speaker's Bureau Manual.

Family: Those People Who Raised You

In coming out to family members, you hope they will show you love and support. They may actually need your support at the moment of revelation. Think about the following in advance:

- Your family may be shocked, confused, or afraid, which may show on their faces or through their words. Think back to how you felt when you first realized you were gay. How long did it take you to get used to the idea yourself? Be patient.
- Your family may wonder why you kept this secret from them. They may be saddened that you felt you could not share this information and that you did not seem to trust them. However, let them know that you are showing great courage and trust in coming out to them now; this should be the focus.
- Your family members may be sad and they might cry. They may grieve for a lost dream of your future or for an image that started when they learned they were expecting you and then later imagined your first day of school, college, marriage and even grandchildren. These dreams may appear to be lost to them and they may need to grieve before they can build new dreams with the new information you have shared with them.
- Your family may have concerns based on religion, culture, or what they have been taught. Religion is often a perceived obstacle. If you are familiar with your parents' and family members' religious beliefs, you may be able to anticipate their reactions. A point to try to understand is that we are all individuals, with our own opinions or interpretations of religious beliefs.

IV. Ally Development

(This section of the resource manual is adapted from the Worcester Polytechnic Institute Manual. The Ally Developmental Model is adapted from the Duke University Manual.)

A. Ally Developmental Model

Heterosexual people, like LGBT people, will go through a process of understanding their own sexual identity. Part of this understanding is learning how to abandon homophobia and transphobia. Little research can be found to date about heterosexual identity development. The following model (Poynter, 1999) is based on interviews with self identified heterosexual allies, stories shared with the author, moral development theory, and concepts found in majority identity development. This model is only a beginning and as with any theoretical identity model some caution should be used in applying it liberally to all people or situations.

Status One: Pre-contact/Non-identification

Status One Highlights:

- Begin to abandon heterosexism, homophobia and transphobia.
- Awareness of different sexual orientations and gender identities (media).
- No close relationship with LGBT person(s).
- Strong negative attitudes toward LGBT people.

Heterosexual people in Status One and Two begin to abandon heterosexism, homophobia and transphobia. Some awareness of different sexual orientations and gender identities exists in this pre-contact status as movies, books, magazines, and newspapers (media) cover LGBT issues. These people will not have close contact with a LGBT person and will believe that heterosexuals and heterosexual relationships are superior to LGBT people and their relationships. Strong negative attitudes toward LGBT people will be evident.

Possible Needs: May not respond effectively to a confrontation even if they are confrontational in nature. Respect for their opinion. Encourage exploration of sexual identity/gender identity information. Provide useful information about LGBT people. Interaction with LGBT people.

Status Two: Contact and Retreat

Status Two Highlights:

- Personally know LGBT person(s) (significant event).
- Discovers LGBT people are human beings.
- May be hypervigilant on LGBT people
- Transition to Status Three.
- Increase in knowledge, reduction in negative attitudes.

In Status Two heterosexual people have personal contact with a LGBT person(s) that is a family member, friend, or co-worker. Although these people still think that heterosexuals are normal and superior to LGBT people, personal contact leads to a discovery that LGBT people are human beings. Some heterosexuals may experience a hypervigilance or be extra-focused on LGBT people which leads to close relationships within the LGBT community. Personal contact promotes transition to Status Three that will lead to an increase in

knowledge, awareness and reduction in negative attitudes. This personal contact is a significant event in the development as an ally to LGBT people.

Possible Needs: Encourage further exploration of LGBT culture through their personal contact. Understand they may be accentuating the differences between LGBT and heterosexual people. Share personal stories with LGBT people. Respond to homophobia/heterosexist feeling with respect. Attempt to provide answers to questions or inaccurate information. Support to find other positive LGBT connections.

Retreat

Retreat Highlights:

- Religious beliefs, cultural beliefs.
- Rigid gender roles and conformity to masculine ideals (male).
- Dualistic reasoning.

After contact, some heterosexual people will be essentially closed to LGBT issues and understanding due to a variety of issues such as religious beliefs, cultural beliefs, conformity to masculine ideals (if male) and rigid gender roles, or will possess a dualistic reasoning based on these previous issues. These people will retreat to a Status One.

Possible Needs: Understanding of difference of opinion. Ask questions about experiences (positive/negative) with LGBT people. Encourage continued discussion about LGBT issues. Keep an open dialog. Try not to be argumentative.

Skip

Skip Highlights:

- No personal contact with LGBT person(s) yet.
- Less restrictive religious beliefs, liberal views.
- Higher level moral development.
- Will need a personal contact (Status Two) for further development.

Some heterosexual people may begin to identify as allies and skip to a Status Three without a personal contact (Status Two) due to less restrictive religious beliefs, liberal views, and moral development such as a desire to help others or to please an authority figure. These persons will eventually experience a Status Two contact, but until then will not be able to experience further development as an ally.

Possible Needs: Provide contact to LGBT community. Patience with homophobia/heterosexist beliefs or attitudes.

Status Three: Internal Identification

Status Three Highlights:

- Positive ally identity but does not identify publicly.
- Knows many LGBT people and other heterosexual allies.
- Begins to develop some advocacy skills in limited fashion.
- Internalized anger towards others with homophobic/heterosexist attitudes.

- Less negative attitudes and higher level of knowledge.
- Retreat occasionally in some situations possibly to provide a better connection to LGBT issues such as discrimination, prejudice, and fear.

Heterosexual people in Status Three begin to develop a positive identity as allies to the LGBT community. People in Status Three do not publicly identify as an ally yet, but have developed a good deal of contact with the LGBT community and other heterosexual allies. Communication with other heterosexual people that are allies (Status Three and Four) occurs. Significant events in the development of an identity as an ally will include attendance at LGBT events, working with LGBT people professionally or on advocacy issues. The new ally will begin to realize the importance of being supportive of LGBT people and begins to practice advocacy skills and action oriented activities in a limited fashion with other allies and LGBT people. Learning how to negotiate within certain situations including different types of people with varying opinions will be important. Guilt about their past homophobic, transphobic and heterosexist beliefs and actions will manifest itself in the form of internalized anger towards others with homophobic and heterosexist attitudes. The new ally will possess fewer negative attitudes toward LGBT people and a higher level of awareness and knowledge. The possibility exists to retreat to Status Two for those allies that need more personal connection to the issues that LGBT deal with such as discrimination, prejudice, and fear.

Possible Needs: Support for exploring guilt about past homophobic/transphobic/heterosexist attitudes. Share experiences. Practice skills for how to respond to homophobia, transphobia, heterosexism, or inaccurate information. Continue personal education and connection with LGBT people as well as other allies.

Status Four: External Identification

Status Four Highlights:

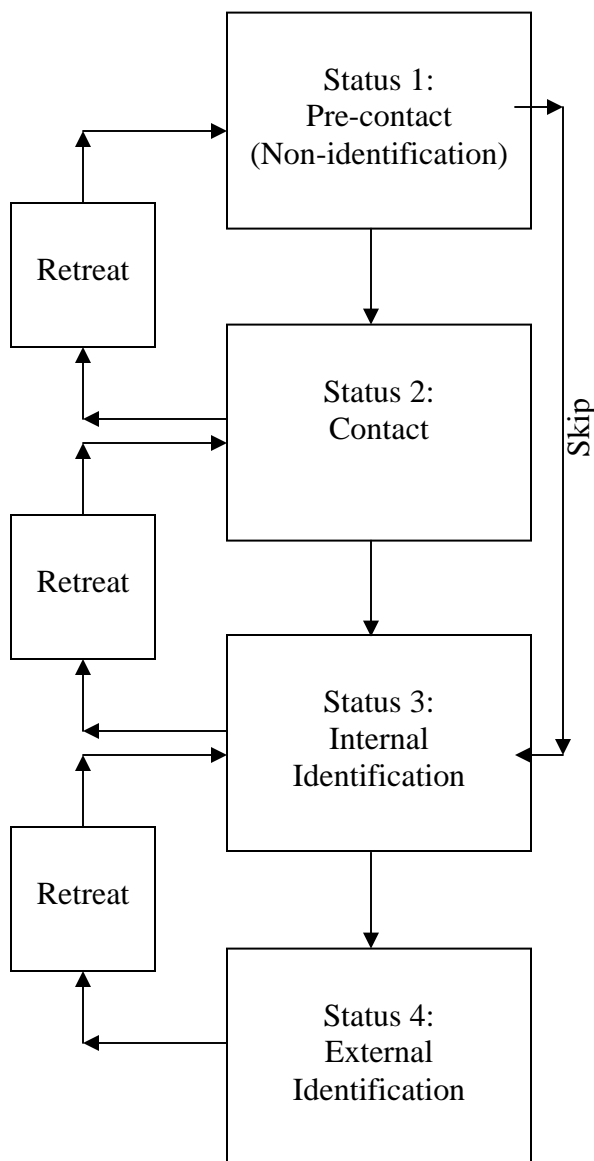
- Pride in ally identity and appreciate similarities/differences.
- Support and advocacy skills and where to use them effectively/safely.
- Alienated, different and uncomfortable around other heterosexuals with negative, homophobic, and heterosexist attitudes about LGBT people.
- Alienation due to negative responses to their supportive, advocacy or action oriented activities toward LGBT people.
- Coping strategies: identifying with other allies or people with similar perspectives and sharing experiences with other allies or LGBT people.
- Retreat because of some coping strategies such as avoiding or ignoring LGBT issues in a public manner in some situations.

Heterosexual people in status four continue to develop a more positive identity as allies to the LGBT community, have pride in their new identities and realize how much fuller their lives are since they know “out” LGBT people and include them within their lives. Status Four allies respect and appreciate the similarities and differences among people with different sexual orientations and have low negative attitudes and a high level of awareness and knowledge. These allies have some support and advocacy skills and will know other heterosexual allies among their friends, family, and colleagues. Negotiation is still relevant,

but is not as big of an issue as allies will understand which experiences, locations, and people their advocacy and action oriented skills can be used more effectively or safely. Allies in Status Four feel alienated, different and uncomfortable around other heterosexuals that are in an earlier status such as one or two. This alienation is due to negative responses to their supportive, advocacy, or action oriented activities toward LGBT people. The opportunity exists to retreat to status three at this point because of some coping strategies such as avoiding or ignoring LGBT issues in a public manner in some situations. Various coping strategies are used by Status Four allies when dealing with negative responses and attitudes. Coping strategies such as identifying with other allies or people with similar perspectives and sharing experiences with other allies or LGBT people enable allies to continue their development in Status Four. Other coping strategies will include avoiding or ignoring LGBT issues with family and others that have an extreme difficulty with LGBT people.

Possible Needs: Continue to develop skills for how to respond to homophobia, transphobia, heterosexism, or inaccurate information. Continue personal education and connections with LGBT people as well as other allies. Support when dealing with negative response to action oriented activities. Development of strategies to cope with difficult situations.

Diagram 1: Preliminary Heterosexual Ally Developmental Model



Status One: Pre-contact/Non-identification

- Begin to abandon heterosexism and homophobia.
- Awareness of different sexual orientations (media).
- No close relationship with LGBT person(s).
- Strong negative attitudes toward LGBT people.

Status Two: Contact and Retreat

- Personally know LGBT person(s) (significant event).
- Discovers LGBT people are human beings.
- May be hypervigilant on LGBT people
- Transition to Status Three.
- Increase in knowledge, reduction in negative attitudes.

Retreat

- Religious beliefs, cultural beliefs.
- Rigid gender roles and conformity to masculine ideals (male).
- Dualistic reasoning.

Skip

- No personal contact with LGBT person(s) yet.
- Less restrictive religious beliefs, liberal views.
- Higher level moral development.
- Will need a personal contact (Status Two) for further development.

Status Three: Internal Identification

- Positive ally identity but does not identify publicly.
- Knows many LGBT people and other heterosexual allies.
- Begins to develop some advocacy skills in limited fashion.
- Internalized anger towards others with homophobic or heterosexist attitudes.
- Less negative attitudes and higher level of knowledge.
- Retreat occasionally in some situations possibly to provide a better connection to LGBT issues such as discrimination, prejudice, and fear.

Status Four: External Identification

- Pride in ally identity and appreciate similarities/differences.
- Support and advocacy skills and where to use them effectively/safely.
- Alienated, different and uncomfortable around other heterosexuals with negative, homophobic, and heterosexist attitudes about LGBT people.
- Alienation due to negative responses to their supportive, advocacy or action oriented activities toward LGBT people.
- Coping strategies: identifying with other allies or people with similar perspectives and sharing experiences with other allies or LGBT people.
- Retreat because of some coping strategies such as avoiding or ignoring LGBT issues in a public manner in some situations.

B. Qualities of Allies

An ally:

- is an advocate for gay, lesbian, bisexual, and transgender people
- has worked (or is currently working) to develop an understanding of heterosexism
- chooses to align with gays and lesbians and responds to their needs
- believes that it is in her or his self interest to be an ally
- expects support from other allies
- is able to acknowledge and articulate how patterns of oppression have affected their lives
- is a “safe person” for someone who is gay, lesbian or bisexual to speak with. This means that one is committed to providing support and to maintaining confidentiality. This commitment extends to people with a gay, lesbian or bisexual 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 as an ally, they have the right and ability to initiate change through personal, institutional, and social justice
- tries to remain aware of how homophobia and other oppressions exist in her or his environment
- does not put down other groups of people on the basis of their race, religion, culture, gender, social status, physical or mental abilities
- speaks up when a homophobic joke or stereotype is related and encourages discussions about oppression, or looks within herself or himself 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

Source: Shawn-Eric Brooks 1990 and CMU Allies
<http://www.contrib.andrew.cmu.edu/org/allies/>

C. Ten Ways to Be an Ally

- Don’t assume everyone is heterosexual. Be aware that transgender and intersexed people exist.
- Do not ever out someone. Just because you might know, don’t assume that others do.
- Avoid anti-gay jokes and conversations.
- Create an atmosphere of acceptance.
- Use all-inclusive language. Use “partner” instead of “boyfriend” or “girlfriend.”
- Actively pursue a process of self-education. Read and ask questions.
- Acknowledge and take responsibility for your own socialization, prejudice, and privilege.
- Educate others.
- Interrupt prejudice and take action against oppression even when people from the target group are not present.
- Have a vision of a healthy, multicultural society.

Source: Delta Lambda Phi

D. Benefits of Being an Ally

- Become less locked into sex roles and gender stereotypes.
- Can help the lives of members of the GLBT community.
- Able to make a difference in the campus environment.
- Forms of oppression impact everyone; you actively take a role in relieving oppression.
- You can be there for your friend, classmate, roommate, teammate, brother, sister, professor, mother, father, other peers, and other people you know who are LGBT.
- Safe Zones help LGBT people develop a stronger self-esteem and can lower occurrences of depression, abuse of drugs and alcohol, and suicide.

Source: Unknown. Ally. P44

E. Guidelines for Allies

These are some guidelines for people wanting to be allies for lesbians, gay men, bisexuals, and transgender people. In today's world, LGBT issues are being discussed more than ever before. The discussions taking place in the homes are often highly charged and emotional. This can be a scary topic 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.

- 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 LGBT issues. There are many resources available. Don't be afraid to ask questions.
- 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 LGBT issues in your work. Establishing dialogue and educating about lesbian, gay, and bisexual issues in the context of your other work can be a valuable process for everyone regardless of sexual orientation. Integration of lesbian, gay and bisexual 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 lesbians, gays and bisexuals, 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 has 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 language, such as making remarks implying that all people of the same gender date or marry members of the other gender. 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), 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?")

- 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.
- 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 gay, lesbian or bisexual, whether you are or not. Use this opportunity to deepen your understanding of the power of homophobia and heterosexism. Make sure you are safe.
- Prepare yourself for a journey of change and growth that will come by exploring sexual 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.

Source: "Being An Ally For Lesbians, Gay Men And Bisexuals." <http://www.mscd.edu/~glbtss/>

F. Creating a Non-Homophobic Campus Environment

- Object to and eliminate jokes and humor that put down or portray gay men or lesbian women in stereotypical ways.
- Counter statements about sexual orientation 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 gay/lesbian topics and other topics of their expertise.
- Do not force gay men or lesbian women 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" gay and lesbian staff and faculty. View sexual orientation as a positive form of diversity that is desired in a multicultural setting. Always question job applicants about their ability to work with gay and lesbian faculty, staff, and students.

- Do not refer all gay/lesbian issues to gay or lesbian staff/faculty. Do not assume their only expertise is gay and lesbian issues. Check with staff about their willingness to consult on lesbian and gay issues with other staff members.
- Be sensitive to issues of oppression and appreciate the strength and struggle it takes to establish a positive gay and lesbian 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 percent is a lot of people.
- View their creation of this environment as a departmental or agency responsibility, not the responsibility of individual persons who happen to be gay, lesbian, or bisexual. Always waiting for them to speak, challenge, or act, adds an extra level of responsibility to someone who is already dealing with oppression on many levels.

Adapted by Buhrke & Douce, 1991

G. Suggestions for Working with Lesbian, Gay, Bisexual, and Gender Identity Students

- Don't be surprised when someone comes out to you.
- Respect confidentiality. It is imperative that you can be trusted.
- Be informed. Most of us are products of a homophobic society. It is important that you are aware of the needs of gay, lesbian and bisexual 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.
- Maintain a balanced perspective. Sexual thoughts and feelings are only a small (but important) part of a person's self.
- Understand the meaning of "sexual orientation." Each person's sexual orientation is natural to that person. Be wary of the mix-up between sexual orientation and sexual preference.
- Deal with feelings first. You can be helpful by just listening and allowing a lesbian, gay or bisexual student the opportunity to vent feelings.
- Help, but don't force. LGBT 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.
- Challenge bigoted remarks and jokes. This shows support.

Source: PFLAG "Parents and friends of Lesbians and Gays"

H. When a Gay Person Tells You They Are Gay

Please keep in mind that a LGBT person can not accurately predict your reaction to their coming out to you. You have lived in a society that often teaches intolerance of gay 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 he/she does so, 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 LGBT 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 know you were gay/lesbian/bi/trans?
- 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?

Source: unknown

I. Making Lesbian, Gay, Bisexual and Transgender Inclusive Assumptions

When you are interacting with people whose sexual orientation is unknown to you:

DON'T: Assume all mothers/fathers are heterosexual.

DO: Assume that a parent might be heterosexual or a lesbian or gay man.

DON'T: Assume when interacting with a "single" adult, that person's only "family members" are parents, siblings, grandparents, etc.

DO: Assume that any "single" person might be involved in a life-long committed relationship with a same sex partner who is as much a "family member" as a husband or wife.

DON'T: Assume all mothers/fathers are non-transgender.

DO: Assume that a parent might be transgender.

(Note: this may become apparent if the child/student does not refer to their parent as "Mom/Mother" or "Dad/Father" but by their first name only. Also be prepared for someone to say "My Dad, Donna.")

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

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

DON'T: Assume that the term "women" refers only to heterosexual women, and that the term "men" refers only to heterosexual men.

DO: Include lesbians in your use of the generic "women" and gay men in your use of 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 gay fathers.

DON'T: Assume that everyone will find male-female sexually suggestive imagery erotic, or that everyone will find banter about male-female sexual intrigue funny or playful.

DO: Assume that in any group of people, it is highly likely that there is at least one person who is much more interested in same-sex imagery and intrigue.

DON'T: Assume all sexually active women use birth control.

DO: Assume that a sexually active woman might have either a male or female sexual partner; with a male partner, she would need birth control.

Adapted from Worcester Polytechnic Institute Manual

J. Close Calls

Reporting Harassment: Secondary Victimization

A gay or lesbian crime survivor may experience increased discrimination or stigma from others who have learned about his or her sexual orientation 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 becomes publicly known as a result of a crime, for example, some lesbians and gay men risk loss of employment or child custody. Even in jurisdictions where statutory protection is available, many gay people fear that disclosure of their sexual orientation 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.

By Gregory M. Herek

When a Student Informs You They Have Been Harassed

- Ask the student if they are safe. Assess their situation regarding safety.
- Inform the student that you will protect their confidentiality to the best of your ability and will not tell anyone their name without their permission.
- If the student is not safe, call Campus Security (x1411) and work together on a solution.

Helpful suggestions

- Do not handle the situation alone if at all possible. You could spend hours with the student on this issue. Try to refer the student to the Office of Student Affairs, PEACE Allies or Campus Security.
- When communicating with Campus Security, do not assume that they will be sensitive to the issues of GLBT students, just as you should never assume that any particular person is sensitive. Make sure that the people assigned to your particular case understand that the identity of the student cannot under any circumstances be revealed without their permission to the general public or media. Police reports need to be purged

of all identifying information (name, address, phone, etc.) before they are released to the media and general public.

An example of this may apply especially to vandalization and verbal harassment. If you receive a response from a person that tries to place blame on the victim, such as “Maybe if you didn’t put a rainbow sticker on your door or car, this wouldn’t have happened,” then make sure to let another person of authority know about how the situation was handled. Also, please contact Student Affairs (x5263) and let them know of the incident as well. If the problem occurred in a residence hall, then make an effort to notify the Residence Advisor or Residence Director about the problem so that any future incidents can be handled appropriately.

Adapted from Worcester Polytechnic Institute Manual

K. When to Refer a Student to a Mental Health Professional

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

- When a student states they are no longer able to function in their normal capacity within their classes. When they have seen a drop in grades or academic performance.
- When a student can no longer cope with their day-to-day activities and responsibilities. A student may state they are no longer going to classes or they have been late for their job and may be fired soon if this continues.
- A student expresses depressive symptoms such as: sleep disturbance, sudden weight loss or weight gain, crying spells, fatigue, loss of interest or pleasure in previous enjoyable activities, and/or inability to concentrate or complete tasks.
- A student expresses severe anxiety symptoms such as: feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts.
- A student expresses suicidal thoughts or feelings.
- A student has no support. They have no friends or have no friends they can talk to about their sexual orientation. This person may not need counseling, but could benefit from a support group and the Counseling Center can make that assessment and referral.
- A good guideline to use if all else fails: If you are feeling overwhelmed or worried about a student, referring them to a mental health professional would probably be appropriate.

L. Scenarios

Below are some example situations and reactions you could have as an ally to the LGBT 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.

1. You’re sitting with a group of friends, and a couple of them make an obnoxious comment about gays.
 - 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 GLBT people.
 - Ask them not to make such comments around you.
2. A friend comes up to you and tells a rumor that a floor member or classmate is supposedly a lesbian.
- Ignore them.
 - Tell them you don’t care.
 - Tell them it doesn’t matter what sexual orientation she is.
 - Tell them it’s harmful to pass on such information.
 - Say that if she is a lesbian, let her come out on her own terms.
 - Ask them not to spread it.
 - Talk about some of the discrimination and abuse that GLBT people could face on the hall floor or in class.
3. 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 safe or unisex.
 - 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 unisex bathrooms on campus.
4. Some of your friends make fun of a student or coworker, remarking that he/she is “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.
5. A professor refers to intersexed people as “strange medical anomalies” during a lecture or meeting.
- Speak up in class and provide a more accepting/positive view of intersexuality.
 - Tell the professor afterwards that you found their language inappropriate.
 - Send the professor information or literature that is positive towards intersexed people.

What’s difficult about these responses?

- You could be ridiculed.
- They might think or accuse you of being gay.
- 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 a closeted LGBT person or has friends or family who are LGBT.
- Model acceptance of differences for friends.
- Build a sense of personal integrity.

V. RESOURCES

A. Campus Resources

There are many resources available here on campus that many students, and some faculty/staff, do not know are available. Encouraging students to seek out the right resources can help them to connect with those on campus specifically trained to assist them.

William Jewell College Counseling Services- The College provides students with comprehensive Counseling Services. These services are free of charge for full-time students. Counseling Services is run by Dr. Beth Gentry-Epley.

- Dr. Beth Gentry-Epley, Director of Counseling Services- (816) 415-5946

William Jewell College Office of the Dean of the Chapel- Students can seek out spiritual and/or religious support from the Dean of the Chapel's office. Dr. Andy Pratt and Campus Minister, Jeff Buscher, are available to meet with students one on one.

- Dr. Andy Pratt, Vice President for Religious Ministries and Dean of the Chapel- (816) 415-7556
- Rev. Jeff Buscher, Campus Minister- (816) 415-7560

William Jewell College Office of Student Affairs- The Student Affairs staff serve as the chief student development experts on campus. Students confronted with complex developmental issues, general college adjustment issues, and concerns about their academic, social, and/or psychological progress can seek out assistance in the Student Affairs Office.

- Dr. Rick Winslow, Vice President for Enrollment and Student Affairs- (816) 415-5963
- Ms. Shelly King, Dean of Students and the First-Year Experience- (816) 415-5963
- Donette Alonzo, Director of Multicultural Student Development- (816) 415-5913- Donette works with the College's multicultural student population as well as all Students of Diverse Populations. Donette oversees the College's new LGBT student support group.
- Ernie Stufflebean, Director of Campus Life- (816) 415-5913- Ernie oversees all residential life programs and services at the College.
- Jaime Pruitt, Director of Student Activities- (816) 415-5963- Jaime works directly with all student organizations at Jewell. She also oversees the College's Greek system, intramurals programming, and CUA.

William Jewell College Health Center- The College offers students with an opportunity to receive basic health care and support within the Bowles-Skilling Health Center. Students can be seen in the College's Health Center for a variety of issues by the College's nurse, Ms. Dottie Plattenburg.

Students can also be seen by the College's physician at Northland Family Care in Liberty, Missouri.

If a student needs to consult with the College physician, they should contact Dottie Plattenburg at (816) 415-5916.

B. Health Resources

Northland Family Care- Students can receive health care and meet with the College's physician at Northland Family Care. If they call to set up an appointment, they need to specifically tell the receptionist that they are a Jewell student.

- Northland Family Care- (816) 781-4740

Clay County Health Department- Students can receive a variety of health care services from the Clay County Health Center including HIV and STD testing, vaccinations, and general health care.

- Clay County Health Department- (816) 781-0148

Smock and Associates Psychology Group- Students can receive confidential counseling and psychological services. This service is located very close to campus. They have worked with many Jewell students in the past.

- Smock and Associates- (816) 781-6690

Therapists with Expertise in Gender Identity:

Michael DeMarco, PhD, LMFT, LMHC
924 E. 5th St.
Kansas City, MO 64106
660-429-6678
Michael@mytherapist.info

Caroline Gibbs, LPC, NCC
8080 Ward Parkway, Suite 330
Kansas City, MO 64114
816-305-0943
gibbsassist@yahoo.com

Michael Henderson, MS, LPC, LCPC, NCC
Northland Psychological Associates. LLC
200 NE 54th St., Suite 202
Kansas City, MO 64118
816-268-8501
KCcnslr4u@comcast.net

Elaine Meizlish, LSCSW
6400 Glenwood St., Suite 315
Shawnee Mission, KS 66202
913-667-5255
emeizlish@counselingandhumanrelations.com

Physicians with Expertise for Cross-hormone Therapy

Dr. Cynthia Glass
Encompass Medical Group
373 W. 101st Terr., Suite 110
Kansas City, MO 64114
816-942-8200

Note: Encompass Medical Group does have an office in Gladstone at 101 N.W. Englewood Rd. It might be possible to visit a doctor there and have Dr. Glass "supervise."

Dr. Sharon Lee
Southwest Boulevard Family Clinic
340 Southwest Boulevard
Kansas City, KS 66103
913-722-3100

Note: This is a low-cost, low-income clinic for those who have economic hardships, though they will treat anyone.

Dr. Sharon Scott
Kimball, Scott and Cooper
5703 NW 64th Terr.
Kansas City, MO 64151
816-741-5542

Note: At last contact, Dr. Scott will not initiate hormonal therapy, but will continue treatment for someone who has already been prescribed cross-hormones by another physician. Her office is the closest to WJC just off Hwy 45 west of I-29 in the Picture Hills area.

C. Local/National Resources

Harmony- www.kcharmony.org

National Association for the Advancement of Colored People (NAACP)- www.naacp.org

* Kansas City- www.naacpkc.org

Parents, Families, and Friends of Lesbians and Gays (PFLAG) www.pflag.org

* Kansas City- PFLAG Kansas City MO
816.765.9818
KCPFLAG@aol.com
<http://www.pflagkc.org>

Kansas City Anti-Violence Project (KCAVP)- www.kcavp.org

Phone: 816.561.0550

Human Rights Campaign (HRC)- www.hrc.org

D. Welcoming Churches in the Greater Kansas City Area

Abiding Peace Lutheran (ECLA)
2118 Swift Ave.
North Kansas City, MO 64116
816-421-3200

Broadway Church (Alliance of Baptists)
3931 Washington
Kansas City, MO 64111
816-561-3274

Country Club Congregational United Church of Christ (UCC)
205 W 65th St.
Kansas City, MO 64113
816-523-4813

Grace Episcopal Church
520 State Route 291
Liberty, MO 64068
816-781-6262

New Song (Disciples of Christ)
PO Box 901426
Kansas City, MO 64190
816-407-7756
Meets at Liberty Oaks Elementary School
8150 N. Farley
Kansas City, MO 64158

Spirit of Hope (MCC)
3801 Wyandotte
Kansas City, MO 64171-107
816-931-0750

Trinity United Methodist (UMC)
6230 E. Armour Blvd.
Kansas City, MO 64109
816-931-1100

Westport Presbyterian (PCUSA)
201 Westport Rd.
Kansas City, MO 64111
816-931-1032