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Safe Zone: 101 Training Manual

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SAFE ZONE

**101 TRAINING
PARTICIPANT MANUAL**

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Safe Zone is a project of the Office for Diversity and Equity

A Safe Zone at Dominican University of California...

...is a person who provides a safe space that is highly visible and easily identifiable to lesbian, gay, bisexual, transgender, transexual, intersex, queer, questioning, and straight individuals. It is where support and understanding are key and bigotry and discrimination are not tolerated.

To Become a Safe Zone at DUOC

- You need to participate in a Safe Zone 101 training session sponsored by the Office of Diversity and Equity.
- Individuals are Safe Zones, not departments or office work areas.
- You believe our campus is enriched and enlivened by the diversity of lesbian, gay, bisexual, transgender, transexual, intersex, queer, questioning, and straight individuals.
- You are aware of the presence of lesbian, gay, bisexual, transgender, transexual, intersex, queer, questioning, and straight students and colleagues and are willing to engage in genuine dialogue and interaction with them.
- You are willing to discuss issues that impact, influence and affect lesbian, gay, bisexual, transgender, transexual, intersex, queer, questioning, and straight individuals' lives in a nonjudgmental manner.
- You are willing to assist students in accessing support and information resources on campus and in the community.
- You maintain confidentiality within the confines of your job.
- You comfortably use inclusive language avoiding stereotyping, and do not assume heterosexuality.

A Safe Zone Ally

- Offer support to those who come out to you
- Ask faculty to include examples of LGBTQ experiences in course materials and lectures
- Become familiar with definitions you will encounter (see definitions)
- Be intolerant of comments and actions that demean, ridicule, or trivialize LGBTQ individuals and experiences
- Report any incidents of these forms of violence to Public Safety and other appropriate on-campus offices
- Become familiar with symbols used within the LGBTQ communities

Goals of the DUOC Safe Zone Program:

- To increase the overall campus community's understanding and awareness of lesbian, gay, bisexual, and transgender issues
- To provide a greater sense of safety for the gay, lesbian, bisexual, and transgender student community
- To offer information to straight allies in positions where they may be in contact with lesbian, gay, bisexual, and transgender people (as classmates, roommates, friends, residents, students, staff, faculty, etc.)
- To act as a resource of information regarding homophobia, heterosexism, transphobia and LGBTQ issues on the DUOC campus.

“Free to Be Me” Statement

I, _____ , hereby have permission to be imperfect with regard to people who are different from me. It is okay if I do not know all the answers about LGBTQ issues or if, at times, my ignorance and misunderstanding becomes obvious.

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

I am a product of a heterosexist, heterocentric, homophobic, and transphobic culture and I am who I am. I don't have to feel guilty about what I know or believe, but I do need to take responsibility for what I can do now:

- Try to learn as much as I can.
- Struggle to change my false/inaccurate beliefs or oppressive attitudes toward lesbian, gay, bisexual, and transgender people.
- Work to create a safer world for all people.

Signed,

(Date)

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

LGBTQ Terminology

Advocate – (noun) (1) a person who actively works to end intolerance, educate others, and support social equity for a marginalized group. (verb) (2) to actively support/plea in favor of a particular cause, the action of working to end intolerance, educate others, etc.

Ally – (noun) a straight identified person who supports, and respects for members of the LGBTQ community

Androgyny/ous – (adj) (1) a gender expression that has elements of both masculinity and femininity; (2) occasionally used in place of “intersex” to describe a person with both female and male anatomy

Androsexual/Androphilic – (adj) attraction to men, males, and/or masculinity

Aromantic - (adj) is a person who experiences little or no romantic attraction to others and/or a lack of interest in forming romantic relationships.

Asexual – (adj) having a lack of (or low level of) sexual attraction to others and/or a lack of interest or desire for sex or sexual partners

Bigender – (adj) a person who fluctuates between traditionally “woman” and “man” gender-based behavior and identities, identifying with both genders (and sometimes a third gender)

Bicurious – (adj) a curiosity about having attraction to people of the same gender/sex (similar to questioning)

Biological Sex – (noun) a medical term used to refer to the chromosomal, hormonal and anatomical characteristics that are used to classify an individual as female or male or intersex. Often abbreviated to simply “sex”.

Biphobia – (noun) a range of negative attitudes (e.g., fear, anger, intolerance, resentment, or discomfort) that one may have/express towards bisexual individuals. Biphobia can come from and be seen within the queer community as well as straight society. Biphobic (adj) a word used to describe an individual who harbors some elements of this range of negative attitudes towards bisexual people

Bisexual – (adj) a person emotionally, physically, and/or sexually attracted to males/men and females/women. This attraction does not have to be equally split between genders and there may be a preference for one gender over others.

Butch – (noun & adj) a person who identifies themselves as masculine, whether it be physically, mentally or emotionally. ‘Butch’ is sometimes used as a derogatory term for lesbians, but is also be claimed as an affirmative identity label.

Cisgender – (adj) a person whose gender identity and biological sex assigned at birth align (e.g., man and male-assigned)

Cisnormativity – (noun) the assumption, in individuals or in institutions, that everyone is cisgender, and that cisgender identities are superior to trans* identities or people. Leads to invisibility of non-cisgender identities

Closeted – (adj) an individual who is not open to themselves or others about their (queer) sexuality or gender identity. This may be by choice and/or for other reasons such as fear for one’s safety, peer or family rejection or disapproval and/or loss of housing, job, etc. Also known as being “in the closet.” When someone chooses to break this silence they “come out” of the closet. (See coming out)

Coming Out – (1) the process by which one accepts and/or comes to identify one’s own sexuality or gender identity (to “come out” to oneself). (2) The process by which one shares one’s sexuality or gender identity with others (to “come out” to friends, etc.).

Cross-dresser – (noun) someone who wears clothes of another gender/sex.

Demi-sexual – (noun) an individual who does not experience sexual attraction unless they have formed a strong emotional connection with another individual. Often within a romantic relationship.

Drag King – (noun) someone who performs masculinity theatrically.

Drag Queen – (noun) someone who performs femininity theatrically.

Dyke – (noun) a term referring to a masculine presenting lesbian. While often used derogatorily, it can be adopted affirmatively by many lesbians (and not necessarily masculine ones) as a positive self-identity term

Fag(got) – (noun) derogatory term referring to a gay person, or someone perceived as queer. Occasionally used as a self-identifying affirming term by some gay men, at times in the shortened form ‘fag’.

Femme – (noun & adj) someone who identifies themselves as feminine, whether it be physically, mentally or emotionally. Often used to refer to a feminine-presenting lesbian.

Fluid(ity) – generally with another term attached, like gender-fluid or fluid-sexuality, fluid(ity) describes an identity that is a fluctuating mix of the options available (e.g., man and woman, bi and straight)

FTM / F2M – abbreviation for female-to-male transgender or transsexual person.

Gay – (adj) (1) a term used to describe individuals who are primarily emotionally, physically, and/or sexually attracted to members of the same sex. More commonly used when referring to males, but can be applied to females as well. (2) An umbrella term used to refer to the queer community as a whole, or as an individual identity label for anyone who does not identify as heterosexual.

Gender Binary – (noun) the idea that there are only two genders – male/female or man/woman and that a person must be strictly gendered as either/or.

Gender Expression – (noun) the external display of one’s gender, through a combination of dress, demeanor, social behavior, and other factors, generally measured on scales of masculinity and femininity.

Gender Fluid - (adj) gender fluid is a gender identity best described as a dynamic mix of boy and girl. A person who is gender fluid may always feel like a mix of the two traditional genders, but may feel more man

Gender Identity – (noun) the internal perception of an one’s gender, and how they label themselves, based on how much they align or don’t align with what they understand their options for gender to be. Common identity terms include man, woman, genderqueer...

Gender Normative / Gender Straight – (adj) someone whose gender presentation, whether by nature or by choice, aligns with society’s gender-based expectations

Genderqueer - (adj) is a catch-all term for gender identities other than man and woman, thus outside of the gender binary and cisnormativity (sometimes referred to as non-binary). People who identify as genderqueer may think of themselves as one or more of the following:

- both man and woman (bigender, pangender);
- neither man nor woman (genderless, agender);
- moving between genders (genderfluid);
- third gender or other-gendered; includes those who do not place a name to their gender
- having an overlap of, or blurred lines between, gender identity and sexual and romantic orientation.

Gender Variant – (adj) someone who either by nature or by choice does not conform to gender-based expectations of society (e.g. transgender, transsexual, intersex, gender-queer, cross-dresser, etc.).

Gynosexual/Gynephilic – (adj) attracted to woman, females, and/or femininity

Hermaphrodite – (noun) an **outdated** medical term previously used to refer someone who was born with both male and female biological characteristics; not used today as it is considered to be medically stigmatizing, and also misleading as it means a person who is 100% male and female, a biological impossibility for humans (preferred term is intersex)

Heteronormativity – (noun) the assumption, in individuals or in institutions, that everyone is heterosexual, and that heterosexuality is superior to all other sexualities. Leads to invisibility and stigmatizing of other sexualities.

Heterosexism – (noun) behavior that grants preferential treatment to heterosexual people, reinforces the idea that heterosexuality is somehow better or more “right” than queerness, or makes other sexualities invisible

Heterosexual – (adj) a person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex. Also see straight.

Homophobia – (noun) an umbrella term for a range of negative attitudes (e.g., fear, anger, intolerance, resentment, or discomfort) that one may have towards members of LGBTQ community. The term can also connote a fear, disgust, or dislike of being perceived as LGBTQ.

Intersex – (adj) someone whose combination of chromosomes, gonads, hormones, internal sex organs, and genitals differs from the two expected patterns of male or female. Formerly known as hermaphrodite (or hermaphroditic), but these terms are now considered **outdated** and **derogatory**.

Lesbian – (noun) a term used to describe women attracted romantically, erotically, and/or emotionally to other women.

Lipstick Lesbian – (noun) Usually refers to a lesbian with a feminine gender expression. Can be used in a positive or a derogatory way. Is sometimes also used to refer to a lesbian who is assumed to be (or passes for) straight.

Metrosexual – (noun & adj) a straight man with a strong aesthetic sense who spends more time, energy, or money on his appearance and grooming than is considered gender normative.

MTF/ M2F – abbreviation from male-to-female transgender or transsexual person.

Outing – (verb) involuntary or unwanted disclosure of another person’s sexual orientation, gender identity, or intersex status.

Pansexual – (adj) a person who experiences sexual, romantic, physical, and/or spiritual attraction for members of all gender identities/expressions

Passing – (verb) (1) a term for trans* people being accepted as, or able to “pass for,” a member of their selfidentified gender/sex identity (regardless of birth sex). (2) An LGB/queer individual who can be believed to be or perceived as straight.

Polyamory – (noun) refers to having honest, usual non-possessive, relationships with multiple partners and can include: open relationships, polyfidelity (which involves multiple romantic relationships with sexual contact restricted to those), and sub-relationships (which denote distinguishing between a ‘primary’ relationship or relationships and various “secondary” relationships).

Queer – (adj) used as an umbrella term to describe individuals who identify as non-straight. Also used to describe people who have non-normative gender identity or as a political affiliation. Due to its historical use as a derogatory term, it is not embraced or used by all members of the LGBTQ community. The term queer can often be use interchangeably with LGBTQ.

Questioning (verb, adjective) - an individual who is unsure about or is exploring their own sexual orientation or gender identity.

Same Gender Loving / SGL – (adj) a term sometimes used by members of the African-American/Black community to express an alternative sexual orientation without relying on terms and symbols of European descent.

Sexual Orientation – (noun) the type of sexual, romantic, physical, and/or spiritual attraction one feels for others, often labeled based on the gender relationship between the person and the people they are attracted to (often mistakenly referred to as sexual preference)

Sexual Preference – (1) the types of sexual intercourse, stimulation, and gratification one likes to receive and participate in. (2) Generally when this term is used, it is being mistakenly interchanged with “sexual orientation,” creating an illusion that one has a choice (or “preference”) in who they are attracted to

Sex Reassignment Surgery / SRS – A term used by some medical professionals to refer to a group of surgical options that alter a person’s biological sex. In most cases, one or multiple surgeries are required to achieve legal recognition of gender variance.

Skoliosexual – (adj) attracted to genderqueer and transsexual people and expressions (people who don’t identify as cisgender)

Straight – (adj) a person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex. A more colloquial term for the word heterosexual

Stud – (noun) an African-American and/of Latina masculine lesbian. Also known as ‘butch’ or ‘aggressive’.

Top Surgery – (noun) this term refers to surgery for the construction of a male-type chest or breast augmentation for a female-type chest.

Trans* – (noun) an umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. Trans* people may identify with a particular descriptive term (e.g., transgender, transsexual, genderqueer, FTM).

Transgender – (1) An umbrella term covering a range of identities that transgress socially defined gender norms. (2) A person who lives as a member of a gender other than that expected based on anatomical sex.

Transition(ing) – (noun & verb) this term is primarily used to refer to the process a trans* person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression.

Transman – (noun) An identity label sometimes adopted by female-to-male transgender people or transsexuals to signify that they are men while still affirming their history as females. (sometimes referred to as transguy)

Transphobia – (noun) the fear of, discrimination against, or hatred of trans* people, the trans* community, or gender ambiguity. Transphobia can be seen within the queer community, as well as in general society.

Transsexual – (noun & adj) a person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth. Transsexuals often wish to transform their bodies hormonally and surgically to match their inner sense of gender/sex.

Transvestite – (noun) a person who dresses as the binary opposite gender expression (“cross-dresses”) for any one of many reasons, including relaxation, fun, and sexual gratification (often called a “cross-dresser,” and should not be confused with transsexual)

Transwoman – (noun) an identity label sometimes adopted by male-to-female transsexuals or transgender people to signify that they are women while still affirming their history as males.

Two-Spirit – (noun) is an umbrella term traditionally used by Native American people to recognize individuals who possess qualities or fulfill roles of both genders

Ze / Hir – alternate pronouns that are gender neutral and preferred by some trans* people. Pronounced /zee/ and /here/ they replace “he” and “she” and “his” and “hers” respectively. Alternatively some people who are not comfortable/do not embrace he/she use the plural pronoun “they/their” as a gender neutral singular pronoun.

What is Coming out?*

The term “coming out” (of the closet) makes reference to the life-long process of developing a positive LGBT identity. For many, coming out is a very arduous task as they must confront homophobic attitudes, harassment, and discriminatory through this process. A large number of LGBT individuals must first confront their own internalized negativity, stereotypes, and homophobia that they learned and internalized since childhood. Before they can have a truly positive self-identity they must confront these personal constraints and gain appreciation for themselves as LGBT individuals. Coming out is a gradual and on-going process that begins when one acknowledges to themselves that they are LGBT and may or may not eventually let others know that they are lesbian, gay, bisexual or transgender.

Why come out?

- To develop a healthy LGBT identity
- It is honest and real
- To end the stress of living a double life
- To reduce isolation and alienation
- To get increased support from other LGBT people.
- To live a fuller life

What do LGBT people want from the people they come out to?

- Support and acceptance
- Understanding
- Comfort
- To be treated as the same person they were before coming out
- Closer friendship(s)
- That knowing they are LGBT won't affect their friendship
- A hug and a smile
- An acknowledgement of their feeling

What are LGBT people are afraid of?

- Rejection and loss of relationships
- Gossip
- Harassment and abuse
- Being ostracized by family

- Being thrown out of the house
- Loss of financial support
- Losing their job
- Physical Violence
- Being treated differently

How might LGBT people feel when coming out to someone?

- Scared
- Vulnerable
- Relieved
- Wondering how the person will react
- Proud

How might someone feel when another person comes out to them?

- Scared
- Shocked
- Disbelieving
- Uncomfortable
- Not sure what to say or do next
- Wondering why the person “came out”
- Supportive
- Flattered
- Honored
- Angry
- Disgusted

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT Affairs Office

Identity Development for Gay, Lesbian and Bisexual Sexual People

*There are several different models that attempt to explain the process individuals go through in developing a homosexual identity. The D'Augelli Model (1994), shown here, is an approach to non-heterosexual identities based on a social constructionist view of sexual orientation. The model uses steps instead of stages, recognizing the potential for both forward and backward movement between the steps throughout the life span. This flexibility allows for diverse contexts, culture and history. **Remember that models are generalizations, and may not completely describe any one individual's experience.***

Step One: Exiting Heterosexual Identity

There is recognition that a person's sexual orientation is not heterosexual.

Step Two: Developing a Personal Lesbian-Gay-Bisexual Identity Status

A person develops a personal lesbian-gay-bisexual identity status that is his or her own.

Step Three: Developing a Lesbian-Gay-Bisexual Social Identity

The individual develops and finds more community support and friendships.

Step Four: Becoming a Lesbian-Gay-Bisexual Offspring

The individual focuses on coming out with his or her biological family and dealing with the variety of issues and responses that result.

Step Five: Developing a Lesbian-Gay-Bisexual Intimacy Status

In this step, while developing lesbian-gay-bisexual intimacy status, many gay and lesbian couples are invisible, thus making it difficult for gays and lesbians to publicly acknowledge gay and lesbian relationships.

Step Six: Entering a Lesbian-Gay-Bisexual Community

A person enters the lesbian-gay-bisexual community and becomes active in political and social settings. Key factors in the formation of identity are personal subjectivities and actions (perceptions and feelings about sexual identity, sexual behaviors, and the meanings attached to them), interactive intimacies (influences of family, peers, intimate partnerships, and the meanings attached to them), and socio-historical connections (social norms, policies, and laws).

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

Gender Identity and its Formation

Gender identity is defined as a personal conception of oneself as male or female. This concept is intimately related to the concept of gender role, which is defined as the outward manifestations of personality that reflect the gender identity. Gender identity, in nearly all instances, is self-identified, as a result of a combination of inherent and extrinsic or environmental factors; gender role, on the other hand, is manifested within society by observable factors such as behavior and appearance. For example, if a person considers himself a male and is most comfortable referring to his personal gender in masculine terms, then his gender identity is male. However, his gender role is male only if he demonstrates typically male characteristics in behavior, dress, and/or mannerisms.

Thus, gender role is often an outward expression of gender identity, but not necessarily so. In most individuals, gender identity and gender role are congruous. Assessing the acquisition of this congruity, or recognizing incongruity (resulting in gender-variant behavior). It is important also to note that cultural differences abound in the expression of one's gender role, and, in certain societies, such nuances in accepted gender norms can also play some part in the definition of gender identity.

We should remember that all individuals possess a gender identity and that the process of becoming aware of it is an important part of the psychosocial development of a child. In the realm of pediatrics, recognition of gender identity is a process rather than a particular milestone, and variance from societal norms can cause distress to both the child and the child's family. It is necessary to understand the varied pathways that lead to a mature and congruent gender role in order to fully assess a person's behavioral health.

Questions for Discussion:

- **How does our society set gender norms?**
- **How are children socialized into society?**
- **How does gender manifest itself in American culture?**

Author: Shuvo Ghosh, MD, Assistant Professor of Pediatrics, Developmental-Behavioral Pediatrician, Child Development Program, Division of General Pediatrics, McGill University Health Centre, Montreal Children's Hospital

For more information, please feel free to check out "Gender Outlaw" or "My Gender Workbook" by Kate Bornstein

Intersectionality

Patricia Hill Collins, Kimberle Crenshaw

Originally conceptualized as a legal matter ensuring that African American women were treated equally in the workplace, the theory of intersectionality has provided people of color a means of justifying their existence as a whole being. Intersectionality poses that racism, sexism, heterosexism, classism and other limiting structures in society are so closely linked and dependent upon one another it is inconceivable to believe that we can dismantle one without simultaneously working on the others. The limiting structures in society that prevent individuals from excelling are collectively referred to as the Matrix of Domination. They weave together and form a structure that often appears overwhelming and impenetrable. We must begin to recognize the diversity in identities and the way that they construct and manifest themselves. Providing individuals with the ability to allow their identities to intersect allows for a more whole acknowledgement of their being. Because one is never bringing only one component of their identity to the table, it is necessary that we begin to understand how all marginalizing structures are interconnected.

Questions for Discussion:

- What is an example of intersectionality?
- How and why is this harmful?

Race, Class and Gender: An Anthology, ISBN 0-534-52879-1, co-edited by Patricia Hill Collins and Margaret Andersen, 1992, 1995, 1998, 2001, 2004, 2007

Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment, ISBN 0-415-92484-7, by Patricia Hill Collins, 1990, 2000

Crenshaw, Kimberlé W. (1991). *Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color*, Stanford Law Review, Vol. 43, No. 6., pp. 1241–1299.

Collins, P.H. (2000). Gender, Black Feminism, and Black Political Economy. *Annals of the American Academy of Political and Social Science*, 568. 41-53.

Collins, P.H. (1986). Learning From the Outsider Within: The Sociological Significance of Black Feminist Thought. *Social Problems*, 33 (6). S14-S32.

Collins, P.H. (1998). The tie that binds: race, gender, and US violence. *Ethnic and Racial Studies*, 21 (5).

A Model of Heterosexual Ally Development

Status 1: Pre-Contact (Non-identification)

Heterosexual individuals in this status will have some awareness of gay men, lesbians, and bisexuals because of popular culture and the media, but they will not have close contact with an openly LGBT person(s). They will believe that heterosexuals and heterosexual relationships are superior to LGBT people and their relationships. They will have very negative attitudes toward LGBT people and not identify as an ally.

Possible Needs: May not respond effectively to confrontation. Need respect for their opinion. Encourage exploration of sexual identity/ gender identity information. Provide useful information about LGBT people

Status 2: Contact and Retreat

Contact: Heterosexual individuals in this status have contact with a family member, friend, or coworker who has come out to them. This personal contact leads to a discovery that LGBT people are "normal" human beings. Some heterosexuals may experience a hyper-vigilance or be focused on associations with LGBT people, which leads to a close relationship with members of the LGBT community. Personal contact enables a transition to Status 3, which is characterized by an increase in awareness and knowledge and a reduction in negative attitudes.

Possible Needs: Encourage further exploration of LGBT culture through their personal contact. Respond to homophobia/heterosexist feeling with respect. Attempt to provide answers to questions or inaccurate information. Offer to find other positive LGBT connections.

Retreat: A heterosexual person can become essentially closed to LGBT people and issues and retreat to Status 1 for a variety of reasons, including adherence to non-inclusive religious and cultural beliefs and conformity to traditional gender roles. *Some heterosexual people may begin to identify as an ally (Statuses 3 and 4) without this personal contact as a result of becoming more liberal, developing less restrictive religious beliefs, or wanting to help others. They will eventually experience Status 2, enabling them to develop fully as allies.

Possible Needs: Understanding of difference of opinion. Ask questions about experiences with LGBT people. Encourage continued discussion about LGBT issues. Try not to be argumentative.

Status 3: Internal Identification

Heterosexual individuals in Status 3 and 4 begin to develop a positive identity as an ally to GLB people. Individuals in Status 3 do not publicly identify as an ally, but do have greater contact with members of the LGBT community and with heterosexual people who identify as allies (individuals in Status 4). They will begin to realize the importance of being supportive of LGBT people and begin to show this support in a limited way. They will possess less negative attitudes toward LGBT people and a higher level of awareness and knowledge.

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

Status 4: External Identification

Heterosexual individuals in this status will take pride in being an ally to LGBT people, because they realize how much fuller their lives are as a result of knowing openly LGBT people. Among the characteristics of individuals at Status 4 are respect and appreciation for people of different sexual orientations, low negative attitudes and a high level of awareness and knowledge, and demonstrated support for LGBT people. They will know other allies among their friends, family, and colleagues, but may feel alienated from non-allies.

Possible Needs: Encourage exploration of how homophobia affects them personally. Assess environment and daily surroundings for level of comfort around LGBT issues. Help the ally come to a better understanding of where they can find support and where they may find resistance. Practice skills development in situations that may pose a high level of personal cost.

* Adapted from the Preliminary Heterosexual Ally Development Model, Poynter 2002

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT Affairs Office

* Adapted from University Committee on Sexual Orientation at Western Illinois University. Retrieved <http://www.wiu.edu/UCOSO/>

Issues for LGBTQIA Students

Bisexuality

Bisexuality is commonly defined as a romantic and sexual interest in or attraction to both men and women. However, bisexual people may choose to engage in sexual relationships with only one gender. In other words, a man who is attracted to both men and women may choose to be intimate only with women, thus living as a straight man. In contrast, a woman who is attracted to both men and women may choose to be intimate with only women, thus living as a lesbian.

As you can see, bisexuality can be confusing. The discord between orientation and behavior can be made even more difficult by the perceptions that both gay and straight communities have of bisexual people. More so than with other sexual orientations, people tend to perceive bisexuality as a “transitional” identity. A common attitude is that bisexual people are either not ready to commit to an exclusively gay or lesbian identity or that they are really straight people who are “experimenting.” Either way, we fail to recognize bisexuality as a sexual orientation in and of itself or we tend to treat bisexual people as “deviant.”

Because the issue of bisexuality can be a confusing one, several issues related specifically to bisexual students need to be recognized:

1. **Invisibility** – Although there is a growing recognition that bisexuality is a true sexual identity, it is often treated as identical to gay or lesbian identities. A presumption is made that bisexual individuals have the same issues and concerns as gays and lesbians.
2. **Biphobia** – While bisexual people are subjected to homophobic and heterosexist attitudes and behaviors, like gays and lesbians, they are also subjected to biphobia (defined as the irrational fear of, hatred of, aversion to, or discrimination against bisexuals or bisexual behavior). Biphobia exists in both the straight and gay/lesbian communities; therefore bisexuals are often stigmatized within their own gay community. Biphobia also results from the association between bisexuality and HIV; some individuals believe that HIV has been transmitted from the gay/lesbian population to the straight populations through interactions with bisexual men and women.
3. **Lack of resources and education** – Although great strides have been made to educate people and provide resources for and about gays and lesbians, much more needs to be done with regard to bisexuals.

For more information, check out: “Look Both Ways: Bisexual Politics” by Jennifer Baumgardner

LGBTQIA Students of Color

When an individual is both a person of color and LGBTQIA, he/she may feel that only one part of his/her identity can be important. As a result, sexual orientation, and especially gender identity, is often underemphasized. For many, it’s difficult to strike a balance that allows them to be empowered and liberated in both of their oppressed identities. Multiple oppressions affect their lives because:

1. They feel that they do not know who they are.
2. They do not know which part of them is more important.
3. They do not know how to deal with one part of themselves oppressing another part of themselves.
4. They do not have anyone to talk to about the split in personality that they feel.
5. They feel radical and, more often, misunderstood by each group if and when they say that both parts are of equal importance.

Source: *Beyond Tolerance: Gays, Lesbians and Bisexuals on Campus*
Understanding Gay and Lesbian Students of Color

Transgender/Transexual Students

- Transgender youth often face enormous hardships when they acknowledge and express their gender identity.
- They may be thrown out of the house when their family discovers that they are transgender, often forcing them to live on the streets.
- They typically face harassment and abuse in school to such an extent that they quit, which makes it hard for them to get decent-paying jobs (for example, a survey of more than 250 transgender people in Washington, D.C. found that forty percent had not finished high school and another 40 percent were unemployed).
- Even if they are able to get an education, they have difficulty finding and keeping almost any kind of job because of discrimination, forcing some to become sex workers.
- If they live on the streets or are a sex worker, they are at a greater risk for abusing drugs, becoming infected with HIV, and being subjected to anti-transgender violence.
- Many lack access to health care, including proper counseling and medical supervision for those who are in the process of transitioning. And when they do get medical treatment, they frequently face discrimination and hostility from health-care workers. Consequently, some transsexuals decide to treat themselves by buying underground hormones, which can contain dangerous if not deadly chemicals.
- Because gender reassignment surgery can cost more than \$100,000 and is not covered by most health insurance policies, even most middle-class transsexuals cannot afford the procedures.
- The ultimate result is often high rates of depression, drug and alcohol abuse, and thoughts of suicide among transgender people (thirty-five percent of the respondents to the D.C. survey mentioned above reported that they had seriously considered suicide).
- Many transgender people who can “pass” will choose to remain closeted, so trans youth often do not have visible role models and mentors.

Beemyn, B. (2004). *The Legal and Political Rights of Transgender People*. From Ohio State University, Gay, Lesbian, Bisexual, and Transgender Student Services Web Site: <http://multiculturalcenter.osu.edu/glbts/>.

Defining Homophobia

Homophobia: The fear, hatred, disgust, mistreatment, or intolerance of same-sex intimacy, relationships, “atypical” gender behavior, and/or people who identify as or are perceived as LGBT.

Heterosexism: The belief in the inherent superiority of heterosexuality and, thereby, its right to dominance. It carries with it the assumption that everyone one meets is heterosexual. Homophobia is the many ways that people are oppressed, discriminated against, and harassed on the basis of their sexual orientation. Sometimes homophobia is intentional, where there is clear intent to hurt LGBT people. Homophobia can also be unintentional, where there is no desire to hurt anyone, but where people are unaware of the consequences of their actions. There are four interrelated types of homophobia: personal, interpersonal, institutional, and cultural. Institutional and cultural homophobias are often referred to as heterosexism.

Personal homophobia: is prejudice. It is the personal belief that lesbian, gay, and bisexual people are sinful, immoral, sick, inferior to heterosexuals, or incomplete men or women. Prejudice towards any group is learned behavior; people have to be taught to be prejudiced. Personal homophobia is sometimes experienced as the fear of being perceived as lesbian, gay or bisexual. This fear can lead to trying to “prove” one’s heterosexuality. Anyone, regardless of their sexual orientation can experience personal homophobia. When this happens with lesbian, gay, and bisexual people, it is sometimes called “internalized homophobia.”

Interpersonal homophobia is the fear, dislike, or hatred of people believed to be lesbian, gay, or bisexual. This hatred or dislike may be expressed by name-calling, verbal and physical harassment, and individual acts of discrimination or by the rejection of friends, co-workers, and/or family members. Lesbian, gay and bisexual people are regularly attacked for no other reason than their assailants’ homophobia. Most people act out their fears of LGBT people in non-violent, more commonplace ways. Relatives often shun their lesbian and gay family members; co-workers are distant and cold to lesbian and gay employees; or people simply never ask about acquaintances’ lives.

Institutional homophobia refers to the many ways in which government, business, religious institutions, and other institutions and organizations discriminate against people on the basis of their sexual orientation. These organizations and institutions set policies, allocate resources, and maintain both written and unwritten standards for the behavior of their members in ways that discriminate. For example, many religious organizations have started policies against LGB people holding offices; many schools fail or refuse to allocate funds and staff for LGB support groups; and many businesses have norms for social events which prevent LGB employees from bringing their same-sex partners while heterosexual employees bring their opposite sex partners.

Cultural homophobia refers to social standards and norms that dictate that being heterosexual is better or more moral than being LGB, and that everyone is heterosexual or should be. While these standards are not written down as such, they are spelled out each day in the television shows and print advertisements where virtually every character is heterosexual and every sexual assumption made by most adults in social situations that all “normal” children will eventually be attracted to and/or marry a person of the opposite sex. Often, heterosexuals don’t realize that these standards exist, while LGB people are acutely aware of the standards. The feeling that results is one of being an outsider in society.

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT Affairs which is part of the UF DSO.

What is Heterosexual Privilege?

Heterosexual privilege: the basic civil rights and social privileges that a heterosexual individual automatically receives, which are systematically denied to gay, lesbian, bisexual or transgender persons on the sole basis of their sexual orientation.

The problem with privilege is being unaware that you have it and believing that everyone has equal opportunities and advantages. Many don't realize the ways in which people, systems, and institutions are set up to advantage some and disadvantage others.

Heterosexual Privilege is...

1. Living without ever having to think twice about, face, confront, engage, or cope with anything on this page. Heterosexuals can address these phenomena but social/political forces do not require them to do so.
2. Marrying...which includes the following privileges:
 - Public recognition and support for an intimate relationship (e.g., receiving cards or phone calls celebrating a commitment to another person), supporting activities, and social expectations of longevity and stability for the committed relationship.
 - Paid leave from employment and condolences when grieving the death of the partner/lover (i.e., legal matters defined by marriage and descendants from marriage).
 - Inheriting from the partner automatically under probate laws.
 - Sharing health, auto and homeowner insurance at reduced rates.
 - Immediate access to the loved one in cases of accident or emergency.
 - Family of origin support for a life partner/lover/companion.
3. Increased possibilities for getting a job, receiving on-the-job training and promotion.
4. Talking about the relationship or what projects, vacations, and family planning.
5. Not questioning the person's normalcy, either sexually or culturally.
6. Expressing pain when a relationship ends and having other people notice and attend to that pain.
7. Adopting children or foster-parenting children.
8. Being employed as a teacher in pre-school through high school without fear of being fired any day because it is assumed the person would corrupt children.
9. Raising children without threats of state intervention and without the children having to be worried which of their friends might reject them because of their parents' sexuality and culture.
10. Dating the person one is attracted to in his/her teen years.
11. Living with the partner and doing so openly.
12. Receiving validation from the religious community.
13. Not having to hide and lie about women-only or men-only social events.

14. Working without always being identified by one's sexuality/culture (e.g., a straight person gets to be a teacher, artist, athlete, etc., without being labeled the heterosexual teacher, the heterosexual lawyer, etc.).

Questions for Discussion:

- How do these privileges manifest on the Dominican campus?
- What other types of privilege exist in our society?

Heterosexual privilege lets heterosexuals live their lives without ever having to think about some of this issues that affect LGBT individuals on a daily basis. Take a moment to consider what it would be like if the tables were turned.

Discovering Your Heterosexuality

Being heterosexual means you are emotionally and sexually attracted to and fall in love with the opposite gender. These feelings are normal and natural and most likely arise during childhood. Research has not shown whether the cause of heterosexuality is genetic, environmental or a combination of the two. We know that about nine in ten people are straight. Thus, in a large group of people, there are usually several heterosexual people present.

Family & Friends

If you choose to come out as heterosexual to your family, be prepared for their reaction. Your family may encourage you to get counseling or attempt to persuade you to change your mind. Deciding whether to tell your family and friends is a big decision. If you have doubts or questions, consult a counselor. Once your family and friends are comfortable with your decision, they can acknowledge knowing and loving a straight person. Parents may decide to "come out" when someone asks them when their son is "finally going to find a nice partner" or by responding to an anti-straight joke at the family reunion. If you are the parent of a straight child, you can find advice on various supportive web sites.

Coming Out to Yourself

Being openly heterosexual can be a challenge, but the most important thing is being honest with oneself. It can be difficult to discover you are straight; you can find valuable information by reading. You don't need to rush to label yourself as straight. For some, heterosexuality may just be something new and exciting to try, but the majority of straight people discover that the heterosexual lifestyle suits them best. They realize that a happy and productive heterosexual lifestyle is possible.

Coming Out to Others

There are many reasons to come out. Some people come out because they are proud to be heterosexual, while others enjoy the opportunity of meeting other straight people. It's most important for you to come out because it's an expression of who you are. You probably want to meet other straight people for friendships or intimate relationships. Be prepared for a wide range of reactions if you choose to come out. Your confidant may be shocked, angry or not surprised at all.

He or she might even come out to you! Get a sense of how the person you wish to come out to might react beforehand. For example, you might watch a TV show or movie that has straight characters and then discuss it. You may want to refer your confidant to a straight-gay alliance for more resources and support.

Being Yourself

Straight people are often accused of flaunting their sexuality. In a world of fixed and rigid gender identities, coming out may be the only way straight people can make their sexual orientation known. Yet there is a difference between being forthright and flaunting. Most straight people are not out to make a statement. They simply want to be able to incorporate the many aspects of their lives the way homosexuals do – by talking about their partners, wearing a wedding ring or putting a photo of a spouse in the office.

* Adapted from Gator Gay-Straight Alliance (2003). *I Think I might be straight: A common-sense guide to the heterosexual lifestyle*. Retrieved June 12, 2007 from <http://grove.ufl.edu/~ggsa/>

The Facts

Homophobic Remarks:

- 84.3 % of LGBT students report hearing “faggot” or “dyke” frequently or often.
- 90.8% report hearing the expression “that’s so gay” or “you’re so gay” frequently or often.
- 23.6% reported hearing homophobic remarks from faculty and staff at least some of the time.
- 81.8% reported that faculty or staff never intervened or intervened only some of the time when present while homophobic remarks were made.

Harassment and Assault:

- 83.2% of LGBT students reported being verbally harassed because of their sexual orientation.
- 48.3 % of LGBT students of color reported being verbally harassed because of both their sexual orientation and their race/ethnicity.
- 11% of LGBT students have received hate mail.
- 65.4% of LGBT students report being sexually harassed (sexual comments, inappropriate touching, etc...)
- 74.2% of lesbian and bisexual women reported being sexually harassed.
- 73.7% of transgender students reported being sexually harassed.
- 41.9% of LGBT students reported being physically harassed (shoved, pushed, etc...) because of their sexual orientation.
- 21.1% of LGBT students reported being physically assaulted (punched, kicked, injured with a weapon, etc...) because of their sexual orientation.
- 13.7% reported experiencing physical assault based on their gender expression.
- 20% of LGBT students fear for their personal safety.

Feeling Safe on Campus:

- 68.6% of LGBT students reported feeling unsafe on campus because of their sexual orientation.
- 89.5% of transgender students reported feeling unsafe based on their gender expression.
- 31.8% of LGBT students had skipped a class at least once in the past month because they felt unsafe based on their sexual orientation.
- 30.9% had missed at least one entire day of class in the past month because they felt safe based on sexual orientation.
- 18% of LGBT students have had their personal property defaced or vandalized.
- 50% of LGBT Students concealed their identity to avoid intimidation.

LGBT Resources and support in school:

- 80.6% of students reported there were no positive portrayals of LGBT people, history, or events in any of their classes.
- 39.7% of students reported that there were no teachers or school personnel who were supportive of LGBT students at their school.

Suicide:

- Nearly all LGBT suicides are between the ages of 16 and 21
- 1 in 3 LGBT teens will attempt suicide.
- 30% of all teen suicides are by LGBT teens.
- Suicide is the leading cause of death for LGBT Teens

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT Affairs Office

* Adapted from GLSEN 2001 National School Climate Survey, taken by 904 students in 48 states. <http://www.glsen.org>

* Tremblay, P. (2000) Suicide Research Attempt Data: Thirty G(L)B samples. In agreement with US Department of Health and Human Services.

Being an Ally

Ways to be Visible as an Ally:

- Attend events with LGBT themes (movies, speakers, etc...)
- Support and join LGBT groups – promote groups, attend events, encourage involvement.
- Lobby for LGBT rights
- Confront homophobic/transphobic/biphobic and heterosexist language
- Link oppressions and discussions in language
- Counter hate crime activity
- Speak in encompassing, supportive terms
- Acknowledge LGBT family members and partners
- Oppose censorship of LGBT messages
- Encourage other allies by recognizing and encouraging their efforts
- Read and display LGBT positive books
- Educate others
- Celebrate LGBT positive holidays: National Coming Out Day, Pride Week, etc...
- Wear your support in the form of a button or ribbon
- Challenge gender normativity and heterosexist assumptions in daily actions and behaviors

Qualities of an Ally:

- Has worked to develop an understanding of LGBT issues and the needs of LGBT people
- Chooses to align with LGBT people and respond to their needs
- Believes that it is in their self-interest to be an ally
- Is committed to the personal growth required
- Is quick to take pride and appreciate success
- Expects support from other allies
- Is able to acknowledge and articulate how patterns of oppression have operated in their own lives.
- Expects to make some mistakes, but does not use this as an excuse for non-action
- Knows that both sides of an ally relationship have a clear responsibility for their own change, whether or not persons on the other side choose to respond.
- Knows that in most empowered ally relationships, the persons in the non-LGBT role help initiate the change towards personal, institutional, and societal justice and equality.
- Knows that they are responsible for humanizing or empowering their role in society, particularly
 - as their role relates to responding to LGBT people.
- Promotes a sense of community with the LGBT community and teach the importance of outreach
- Has a good sense of humor
- Does not force their help on LGBT people
- Assesses their own values about equality and how people should be treated
- Is patient
- Is willing to challenge heterosexism and homophobia.

What an Ally Does:

- Uses appropriate language
- Confronts inappropriate language and behaviors
- Supports activities, policies, etc... that addresses LGBT concerns
- Supports other allies
- Builds relationships with other oppressed groups
- Regards LGBT people as whole human beings
- Takes responsibility for equalizing power
- Asks questions
- Appreciates the risk a LGBT person takes in coming out
- Appreciates the efforts of LGBT people to point out the mistakes an ally might make
- Takes risks
- Educates self on LGBT culture, homophobia, and heterosexism
- Begins to educate others on LGBT culture, homophobia, and heterosexism
- Identify homophobic institutional practices or individual actions and works to change them
- Addresses LGBT people, and not their behavior
- Continues to work on level of acceptance
- Acknowledges the risks facing LGBT people in our society
- Supports changes in others
- Values same-sex friendships
- Become knowledgeable on issues which often concern LGBT people
- Acts as a 100% ally- no strings attached
- Openly and honestly expresses their feelings

What an Ally Does Not Do:

- Use oppressive language
- Assume heterosexuality
- Include only women and/or ethnic minorities in talking about diversity
- Assume there are no LGBT people on their campus or in their residence hall(s)
- Hold stereotypical beliefs about LGBT people, about the concept of family
- Makes jokes or slurs
- Omit LGBT people from art, TV, books, history, etc...
- Patronize or judge what is appropriate behavior
- Assume they are more competent than LGBT people
- Assume one LGBT person represents the whole community
- Trivialize the concerns or issues of LGBT people
- Overlook history and trivialize all oppression
- Expect LGBT people to educate them about their culture
- Expect to be trusted by LGBT people
- Think their on view of reality is the only *right* one
- Turn to the LGBT culture to enrich humanity while invalidating it by calling it exotic or alternative
- Ignore LGBT issues
- Get offended when assumed to be Lesbian, Gay, Bisexual, or Transgender

* Adapted from Office of Lesbian, Gay, Bisexual, Transgender Student Services. (2003) *Ally Information*.

<http://multiculturalcenter.osu.edu/posts/documents/ally.pdf>

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT

What to Do If Someone Comes Out to You

Don't judge. Even though you may have different moral or personal beliefs about LGBT people, remember that this person trusts you and has made themselves vulnerable to you. Truly listen to this person.

Acknowledge them. Let them know that you heard what they said and ask open-ended questions to let them know you are interested and to learn more information yourself.

Recognize the trust. If someone comes out to you voluntarily, they are showing a huge level of trust to you and they have a tremendous amount of courage. It is helpful to really acknowledge their trust in you and let them know you realize how much courage this took.

Match their words. This is about their self-identity. They most likely feel comfortable with the words they use to identify themselves. If the person identifies themselves as “gay” then use gay; if they use the word “queer,” use the word queer.

Mirror emotions. Be mindful of their emotions about coming out. If they are talking about how easy it was don't talk to them about how difficult it must be. This is counterproductive.

Don't let sex be your guide. Don't assume that just because someone has had a same-sex sexual encounter that they identify as gay. Also, don't assume that just because someone identifies as gay, that they have had a same-sex sexual encounter.

Maintain contact. Make sure the person knows they are still important to you. You don't need to alter the amount of interaction you have with this person in the future just because they came out to you.

Keep confidentiality. LGBT people face many forms of harassment and discrimination in our society. It is important to make sure you never share a person's identity unless it is with someone that they have shared it with. If you're not sure, don't share.

Give resources. When someone comes out to you they may already know about LGBT resources, but they may not so make sure that you understand local resources and are willing to share those with them so that they may benefit from these resources. Make an effort to learn about these resources on your own.

Just listen. The most important thing you can do is just listen. Being LGBT is not a “problem” that needs a solution or something that becomes easy to “deal” with because someone has the right resource. When you really listen to someone tell you about their identity, you are learning more about who that person is.

* Adapted from the FRIENDS resource manual produced by the University of Florida LGBT Affairs Office

Tips for Responding to Homophobia and Transphobia

Inform.

People making homophobic comments are often times working with inaccurate information. Recognize that some people will not want to hear something different than what they have known, but if you educate yourself in the issues you can at least be confident in being able to offer accurate information.

Acknowledge them.

Do not dismiss what the other person says. If your goal is to have a dialogue, you need to acknowledge what the other person says. You do not have to agree, and can say that you do not, but recognize that they are speaking from their own beliefs and experiences.

Acknowledge others.

Make a point of acknowledging others opinions. Point out that there are multiple beliefs on the issues and speak from personal experience.

Ask questions.

Make sure you understand where the other person is coming from so you can approach the issue in an appropriate way.

Be charming.

Getting angry or smug will not help the situation. It is hard to fault someone for being polite and gracious.

Find common ground.

Look for something you can both agree on. This offers a great starting point for discussion and forms a connection.

Do not be a fixer.

You just are not going to change some people's minds. Sometimes it is better to make your point and leave it at that. If nothing else, you can give the person something to think about and perhaps hit home for someone else in the group or nearby.

RESOURCES FOR LGBTQIA PEOPLE

National Resources:

Amnesty International OUTfront – <http://www.amnestyusa.org/outfront/index.do>
LGBT human rights.

Bisexual Resource Center – <http://www.biresource.org>
An international organization providing education about and support for bisexual and progressive issues.

Children of Lesbians and Gays Everywhere, COLAGE – <http://www.colage.org>
COLAGE is dedicated to engaging, connecting, and empowering people to make the world a better place for children of LGBT parents and families.

Gay and Lesbian Alliance Against Defamation – <http://www.glaad.org>
GLAAD is dedicated to promoting and ensuring fair, accurate, and inclusive representation of people and events in the media as a means of eliminating homophobia and discrimination based on gender identity and sexual orientation.

Gay and Lesbian National Hotline – <http://www.glnh.org> (888) THE-GLNH
Free and confidential peer-counseling, information, and local resources for cities and towns throughout the United States.

Gay, Lesbian, & Straight Education Network –
<http://www.glsen.org/templates/index.html>
GLSEN is the largest national organization bringing together gay and straight teachers, parents, students, counselors and other concerned citizens and youth workers for the purpose of taking action to end homophobia in our schools.

Gay Parents Support Group – gayparentgroup@bellsouth.net

Human Rights Campaign – <http://www.hrc.org>
As America's largest gay and lesbian organization, the Human Rights Campaign provides a national voice on gay and lesbian issues. The HRC effectively lobbies congress; mobilizes grass-roots action(s) in diverse communities; invests strategically to elect a fair-minded congress; and increases public understanding through innovative education and communication strategies.

Lambda Legal Defense and Education Fund – <http://www.lambdalegal.org>
Lambda Legal is a national organization committed to achieving full recognition of the civil rights of lesbians, gay men, bisexuals, transgender people and those with HIV through impact litigation, education, and public policy work.

Lambda 10 Project – <http://www.lambda10.org>

National clearinghouse for LGBT Fraternity and Sorority issues works to heighten the visibility of LGBT members of the college fraternity by serving as a clearinghouse for educational resources and educational materials related to sexual orientation and gender identity/expression as it pertains to the fraternity/sorority experience.

National Consortium of Directors of LGBT Resources in Higher Education –

<http://www.lgbtcampus.org>

Lists websites of LGBT resources in higher education, professionally staffed LGBT college/university offices; information meetings and listserv; jobs available; campus climate reports; and nondiscrimination policies.

National Gay and Lesbian Task Force – <http://www.thetaskforce.org>

The first national LGBT civil rights and advocacy organization and remains the movement's leading voice for freedom, justice, and equality. Excellent web resource on state laws on a variety of LGBT issues.

Outproud.org – <http://www.outproud.org>

The national coalition for LGBT youth, rich with helpful advice for youth questioning their sexuality.

Parents, Friends, and Families of LGBT (PFLAG) – <http://www.pflag.org>

PFLAG promotes the health and well-being of LGBT persons, their families and friends through: support to cope with an adverse society; education, to enlighten an ill-formed public; and advocacy, to end discrimination and secure equal civil rights.

Queer Resources Directory – <http://www.qrd.org/qrd>

The Queer Resource Directory (QRD) is an electronic library with news clippings, political contact information, newsletters, essays, images, hyperlinks, and every other kind of information resource of interest to the LGBTQA community. Information is stored for the use of casual network users and serious researchers alike.

Soc. Bi – <http://serf.org/jon/soc.bi/>

The internet's open forum on bisexuality since 1991.

Bodies Like Ours – <http://www.bodieslikeours.org/forums>

Bodies like ours is a forum for the intersex community to meet and discuss issues related to being intersex. It contains educational and social components as well as information and contacts for surgical procedures and community referrals.

Gender Education and Advocacy – www.gender.org

Gender Education and Advocacy (GEA) is a national organization focused on the needs, issues and concerns of gender variant people in human society. They seek to educate and advocate, not only for ourselves and others like us, but for all human beings who suffer from gender-based oppression in all of its many forms.

GenderPAC – <http://www.gpac.org>

The Gender Public Advocacy Coalition works to ensure that classrooms, communities, and workplaces are safe for everyone to learn, grow, and succeed - whether or not they meet expectations for masculinity and femininity. As a human rights organization, GenderPAC also promotes an understanding of the connection between discrimination based on gender stereotypes and sex, sexual orientation, age, race, and class.

Intersex Initiative Portland – <http://www.ipdx.org>

Intersex Initiative (IPDX) is a Portland, Oregon based national activist and advocacy organization for people born with intersex conditions.

Intersex Society of North America (ISNA) – <http://www.isna.org>

The Intersex Society of North America (ISNA) is devoted to systemic change to end shame, secrecy, and unwanted genital surgeries for people born with an anatomy that someone decided is not standard male or female.

Remembering Our Dead – www.gender.org/remember/index.html

The idea for this memorial came while posting to a message board in the Transgender Community Forum on America Online, discussing the murder of Rita Hester and the wrongful death/survivor's action for Tyra Hunter.

Survivor Project (intersex and trans survivors of domestic and sexual abuse) – www.survivorproject.org

Survivor Project is a non-profit organization dedicated to addressing the needs of intersex and trans survivors of domestic and sexual violence through caring action, education and expanding access to resources and to opportunities for action. Since 1997, we have provided presentations, workshops, consultation, materials, information and referrals to many anti-violence organizations and universities across the country, as well as gathered information about issues faced by intersex and trans survivors of domestic and sexual violence.

Local/Regional Resources:

Lighthouse Community Center, Hayward, CA – <http://lgbtlighthousehayward.org/>

The Lighthouse Community Center was organized July 2000, to serve the lesbian, gay, bisexual, transgender, and questioning community, of Southern Alameda County.

Napa LGBTQ Project – A collaboration between On the Move and Spectrum – <http://www.napalgbtqproject.org/> 707-251-9432

Engaging the Napa community to help design and advance the initiative, developing quality programming for LGBTQ youth and older adults, increasing the capacity of organizations to better serve LGBTQ people and serving as the area's LGBTQ headquarters (both an actual building and for information). Has a regular LGBT Seniors discussion group.

Spectrum LGBT Center, San Rafael – <http://www.spectrumlgbtcenter.org> 415-472-1945

Spectrum provides community leadership in promoting acceptance, understanding, and full inclusion for lesbian, gay, bisexual, and transgender people. Whether it's direct service,

community education, public organizing for social change or bringing the local LGBT community together, Spectrum is the North Bay's connection to the national LGBT social justice movement.

Gay and Lesbian Medical Association – <http://www.glma.org>

GLMA was founded in 1981 to ensure quality, non-judgmental healthcare and to end workplace discrimination for LGBT healthcare professionals.

GAYLESTA, San Francisco – <http://www.gaylesta.org>

Psychotherapists' association referral service, member benefits, and events calendar.

Health Insurance Counseling and Advocacy Program (HICAP), Santa Rosa – <http://www.cahealthadvocates.org/HICAP/>

Health Insurance Counseling and Advocacy Program (HICAP) is a nonprofit, volunteer-based program designed to assist Medicare beneficiaries with Medicare, Medicare Part D, Supplemental, Medicare billing and long-term care insurance issues. HICAP offers helpful information for both Medicare beneficiaries and their families — and the professionals, advocates and providers who serve them.

Queer Life Space, San Francisco – <http://www.queerlivespace.org>

Offering very low-fee mental health and substance abuse services for the queer community.

Marin AIDS Project, San Rafael – www.marinaidsproject.org (415) 457-2487

HIV/AIDS and Hepatitis C services in English and Spanish. Services include information and referral; speakers; harm reduction and prevention services; needle exchange; HIV testing; HIV home-based health care; case management; benefits advocacy; mental health counseling; psychiatric evaluation; HIV emergency financial assistance; an HIV oral health program; transportation assistance; volunteer support services; the Reconnect Group and a Positively Social group.

Face to Face, Sonoma County – <http://www.f2f.org> (707) 544-1581

The mission of Face to Face is to improve the lives of people affected by HIV, and to eliminate new infections. To this end, they empower clients with supportive services including housing assistance, benefits counseling, information, referrals, and transportation. They strengthen our community through outreach, education and HIV policy advocacy on a local and national level.

Solano/Napa HIV Info – <http://www.msminfo.org>

The Care Network- HIV/AIDS, Queen of the Valley Hospital, Napa – <http://www.thequeen.org/For-Community/CARE-Network/HIV-and-AIDS.aspx> (707) 251-2000

The CARE Network's Case Management program supports and assists Napa County residents who are HIV positive or living with AIDS. They are a specialized team of healthcare professionals and client advocates dedicated to finding what you need to continue living well. Services are free of charge, and are provided in English and Spanish.

Dominican University Resources

Casey Halcro - Administrative Coordinator, NTSM,

Science Building, Room 226, 415-257-0188

Todd K. Herriott – Director of Disability Services

Bertrand Hall, Room 109, 415-257-0187

Dr. Suresh Apavoo – Dean of the Office of Diversity and Equity, Tenured Faculty

Edgehill Mansion, first floor, 415-482-3598

Dr. Charles Billings – Director of University Counseling Services

Bertrand Hall, Room 100, 415-485-3258

Dr. Paul Raccanello – Dean of Students

Edgehill Mansion, second floor, 415-485-3223

Mary Vidal – Coordinator, Student Health Services

Bertrand Hall, Room 100, 415-485-3208

Susana McKeough – Nurse Practitioner, Student Health Services

Bertrand Hall, Room 100, 415-485-3208

Wendy Lee – Director, Human Resources

Carriage House, 415-257-1354

Jenifer Hute – Associate Director, Human Resources

Carriage House, 415-257-1354

And now...

YOU!