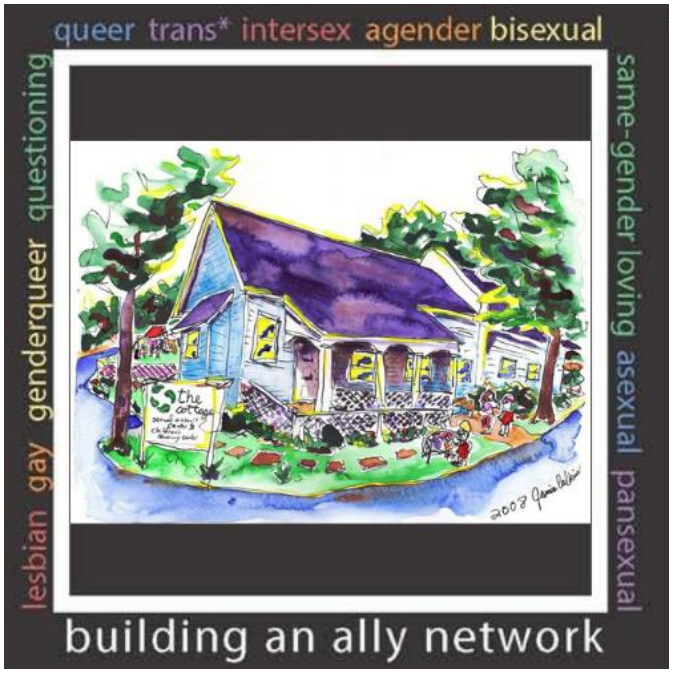

Working with LGBTQ Survivors of Sexual Violence

The Cottage Training Workshop Packet

Permission Slip

I understand that it is okay to be imperfect with regard to homophobia, transphobia, and heterosexism. It is okay if I do not know all the answers or if, at times, I may ask what feels to me to be a stupid question. I realize that it is better to ask questions than to leave them unanswered.

I give myself permission to struggle with these issues and to be up front and honest about my feelings. I also realize and own the fact that I am a product of a homophobic and heterosexist culture, and I am who I am. I do not need to feel guilty for the things I do not know or what I believe, but I do have the responsibility to:

- Be open to the information I will receive today and throughout my life.
- Actively participate in educating myself on these issues.
- Try to learn as much as I can.
- Work toward changing any oppressive attitudes or beliefs that I may have.
- Serve as a support, to the extent to which I am able, to those lesbian, gay, bisexual, and transgender people with whom I may come in contact.
- Make an effort to help educate others about LGBTQ issues.
- Support LGBTQ survivors and clients I engage with inside and outside of my work with The Cottage.

Signed:_____Date:_____

This packet has been created as a result of the work of Jacqueline E. Adams and the Bowling Green State University LGBTQ+ Resource Center. We would like to thank them for their work and partnership in making this training possible.

the cottage

sexual assault center & children's advocacy center

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GETTING STARTED: *About This Workshop*

1. Please respect our time here together. **Turn off all cell phones and pagers**.

2. Discussing feelings is important to your understanding of the issues of difference and diversity. We hope to create a sense of comfort so that **feelings can be shared**.

3. There may be LGBTQ people in this group who will **choose not to come out, while others may come out**. This can be true for others who have family members or loved ones who are lesbian, gay, bisexual, or transgender. Please respect people's decisions to disclose their own personal information. Please respect confidentiality for the participants and **do not share others' information**.

4. We assume that being heterosexual is not a choice; neither is being gay, lesbian, bisexual, queer, or trans*.

5. Because of **homophobia and transphobia**, we assume that there is usually little opportunity to talk freely and learn about lesbian, gay, bisexual and transgender people. This serves to perpetuate heterosexism.

6. We assume that heterosexism and transphobia are forms of **oppression** like racism, sexism, anti-Semitism, classism, ableism, ageism, etc.

7. **We have all** learned **oppressive, homophobic beliefs**. We did not ask to be taught them. While we now have the opportunity to take responsibility for them, it is not our fault that we have learned them. Change hinges on our ability to separate fault/guilt from responsibility.

8. **We don't speak for all LGBTQ people.** How could we? There is no one LGBTQ community or one way to be LGBTQ. There are diverse and varied communities of individuals who are L, G, B, T and/or Q. This workshop and views expressed are intended to give you a better understanding of issues that LGBTQ people may face and potential common trends. Remember, a little information is better than none, but a little information applied too broadly can be detrimental too. **Ultimately, to best understand LGBTQ people you need to meet, befriend, and understand them as individuals.**

9. We invite ALL questions. **This is a safe place to ask what you want/need to know.**

10. **Unlike most workshops, our goal is** not **to cover all material in this packet in detail**. Our goal is to give you some good information and to get you started or help you continue on your journey to being an ally and advocate.

11. We ask that you **commit to spending at least one additional hour** reading this packet and web resources to supplement this workshop.

12. To make this workshop a safe place for all, **we invite additional ground rules** from you at this time.

Edited from Diversity Works, Amherst, MA, Task Force Against Homophobia; adapted from Ohio University's LGBT Center

WORKING DEFINITIONS

PLEASE NOTE: *The following definitions are short, working definitions to create a basic understanding of LGBTQ issues/concerns. Please seek additional information.* **With identity terms, trust the person who is using the term and their definition of it, above any dictionary!**

Advocate: A person who actively works to end intolerance, educates others, and supports LGBTQ issues, concerns, equal rights legislation, etc.

Agender: A person who does not identify as having a particular gender.

Ally: A heterosexual or LGBTQ person who consciously supports LGBTQ people.

Androgyny: Literally means combining assumed male (*andro*) and female (*gyne*) qualities.

Asexuality (sometimes referred to as **non-sexuality**): in its broadest sense, asexuality is the lack of sexual attraction and the lack of interest in and desire for sex. Sometimes, it is considered a lack of a sexual orientation.

Biological Sex: A binary system (male/female) set by the medical establishment, usually based on reproductive organs. *See Intersex*.

Bisexual: A person who is emotionally, physically, spiritually, and sexually attracted to both men and women.

Butch: A term used in queer subculture to acknowledge a person of any gender being traditionally masculine presenting

Cisgender: A person who feels they are the gender they were assigned at birth, and who feels their body and their identity accurately reflects that gender. In other words, there is a match between this person's gender identity and the body, behavior, or role considered appropriate for their sex. Cisgender is a complementary term for "transgender." A more popular term is "gender normative." However, unlike "cisgender," "gender normative" suggests that there is a single, agreed-upon system of gender norms. Cisgender can be abbreviated to "cis" as in a "ciswoman." Also frequently combined with heterosexual as "cishet."

- There are many derivatives of the term in use including **cismale**, **cisfemale**, and **cissexual**.

Closeted: One who has not "come out of the closet" or who has come out to only a few people. One who is referred to as not comfortable enough with their own sexuality to share it with others.

Coming Out: The sometimes life-long process of discovering, defining, and proclaiming one's non-heterosexual sexuality.

Cross Dressing: The act of wearing the clothing of the "opposite" sex for performance, sexual encounters, or comfort. Generally, the term cross-dresser is preferred to transvestite. *See Transvestite.*

Demisexual: A heterosexual or LGBTQ person who feels sexual attraction only with an emotional bond.

Down Low: A term used by some men and women to describe behaviors they do not want others to know about. Also used to describe individuals who are homosexually active but do not identify themselves as lesbian, gay, or bisexual. Within recent popular culture, this term is often used to refer to black men who have wives or girlfriends, but also have sexual and/or romantic relations with men in secret.

Drag: *Queen*, a person who consciously performs femininity, sometimes in an exaggerated/theatrical manner, usually in a show or theatre setting; *King*, a person who consciously performs masculinity, sometimes in an exaggerated/theatrical manner, usually in a show or theatre setting; *Genderfuck*, a term used to describe a gender-bending drag performance in which the performer disrupts or bends gender roles.

Dyke: Derogatory slang term used to identify lesbians. This term has been embraced and reinvented as a positive, proud, political identifier when used by some lesbians among and about themselves. *See: faggot, queer.*

Femme: A term used in queer subculture to acknowledge a person of any gender being traditionally feminine presenting

Faggot: Derogatory slang used to identify gay men. This term has been embraced and reclaimed as a positive, proud, political identifier when used by some gay men among and about themselves. *See dyke, queer.*

Gay: Usually, but not always, refers to men who have emotional, physical, spiritual, and sexual attraction to other men. Also used as an umbrella term for the LGBTQ community.

Gray Asexual (sometimes also "gray-ace" or "grey-ace")**:** A heterosexual or LGBTQ person who identifies strongly but not exclusively with asexuality. It is an umbrella term for people who may experience sexual attraction infrequently, of low intensity, to few people, or only in specific circumstances; experience sexual attraction but have no desire to act on it; experience confusing/ambiguous feelings of sexual attraction; feel that sexual attraction is not a meaningful concept to them.

Gender Binary: The classification of sex and gender into two distinct, opposite and disconnected forms of masculine and feminine.

Gender Dysphoria: Gender dysphoria involves a conflict between a person's physical or assigned gender and the gender with which he/she/they identify. People with gender dysphoria may be very uncomfortable with the gender they were assigned, sometimes described as being uncomfortable with their body (particularly developments during puberty) or being uncomfortable with the expected roles of their assigned gender. People with gender dysphoria may often experience significant distress and/or problems functioning associated with this conflict between the way they feel and think of themselves (referred to as experienced or expressed gender) and their physical or assigned gender.

Gender Identity: How a person perceives themselves and what they call themselves; this may or may not agree with the societal gender roles outlined for their sex—typically man/woman.

Gender Role: The societal and cultural expectations of people based upon their biological sex—typically masculine/feminine.

Gender Variance/Gender Non-Conformity: "Gender variance refers to behaviors and interests that fit outside of what we consider 'normal' for a child or adult's assigned biological sex. We think of these people as having interests that are more typical of the "opposite" sex; in children, for example, a girl who insists on having short hair and prefers to play football with the boys, or a boy who wears dresses and wishes to be a princess. These are considered gender-variant or gender non-conforming behaviors and interests. It should be noted that gender nonconformity is a term not typically applied to children who have only a brief, passing curiosity in trying out these behaviors or interests." http://www.genderdiversity.org/resources/terminology/

Genderfluid: A person who does not identify as having a fixed gender. This person's expression, interests, and behaviors may change from day to day. Genderfluid people are not confined by restrictive societal expectations of gender.

Genderqueer: A person whose performance of gender is not normative in relation to what is socially expected. This term became popular as increasing amounts of gender variant people voiced discomfort in and exclusion from the trans* community.

Hate Motivated Offenses: Assault, rape, arson, and murder are crimes under any circumstance, but when a victim of such a crime was targeted simply because of their affiliation (or perceived affiliation) with a minority group, the FBI considers the crime a "hate crime." In some states, hate crimes carry an additional penalty beyond the standard penalty for assault, murder, etc. Also known as "gay-bashing," acts of intolerance, or hate crimes.

Heterosexual: A person who has emotional, physical, spiritual, and sexual attractions to persons of the "opposite sex." The sexuality that dominant discourse prescribes.

Heteronormativity: An (often subconscious) idea that everyone is heterosexual and the attitudes associated with that assumption.

1. **Heterosexual Privilege:** Advantages that come with heterosexuality in this society and culture (i.e. acceptance from family, safety, and acceptance in their chosen career field).

2. **Heterosexism:** The belief that all people are heterosexual, the assumption and/or belief that heterosexual relationships and behavior are superior to other forms of relationships.

Homonormativity - A politic that does not contest dominant heteronormative assumptions and institutions, but upholds and sustains them, while promising the possibility of a demobilized gay constituency and a privatized, depoliticized gay culture anchored in domesticity and consumption. Term was coined by queer theorist Lisa Duggan (see *The Twilight of Equality*).

Homosexual: A person who has emotional, physical, spiritual, and sexual attraction to persons of the "same sex." More of a medical term, it is considered an outdated term when referring to LGB people or communities.

Homophobia: Fear, anger, discomfort, intolerance, or lack of acceptance toward LGBTQ people, or experiencing these feelings about one's own non-heterosexual preference (i.e. internalized homophobia).

Intersex: Formerly known as "hermaphrodites" (a term that is now considered offensive), this term refers to people who have traits of both male and female sexual organs, have ambiguous sexual organs, possess a chromosomal variance other than XY or XX, or other biological factors which don't easily fit into socially constructed "male" or "female" boxes. Intersexuality is fairly common. Many who identify as intersex believe that early childhood surgical intervention is not only unnecessary, but also cruel. Instead, they advocate for counseling and support for children and families.

Latinx: A gender-neutral term used in lieu of Latino or Latina.

Lavender: This color is associated with gays and lesbians. The association goes back into ancient times and has been strengthened by the fact that lavender, or purple, is the combination of red (pink) and blue, the traditional gender-identified colors.

Lesbian: A woman who has emotional, physical, spiritual, and sexual attractions to other women.

Lifestyle: How a person chooses to live and behave. Being LGBTQ is not a choice, and therefore is not considered a lifestyle (i.e.: yuppie, vegan, hobbies, rural/urban, etc.).

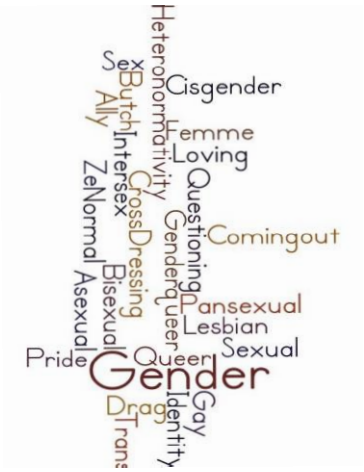
Normal: Can refer to what is statistically more common, but is often confused by heterosexuals to refer to whatever it is that they condone morally. Only the individual can decide what is normal for them and it need not be what is normal to others.

Omnisexual: Characterized by the potential for aesthetic attraction, romantic love, or sexual desire for people of all gender identities. Omnisexual persons consider gender a factor in their attraction, but still identify as being attracted to all genders.

Outing: To declare a person's identity publicly; people can out themselves, or someone can out them either with or without their permission.

Pansexual: Characterized by the potential for aesthetic attraction, romantic love, or sexual desire for people, regardless of their gender identity or biological sex. Pansexual persons do not consider gender a factor in their attraction.

Positive (**Pos**): Identifier of being HIV-positive. While this language is frequently used by LGBTQ persons, it is crucial to acknowledge that not all folks that are LGBTQ have HIV or AIDS, nor is it a LGBTQ related disease. The LGBTQ population, specifically gay men and trans* folks, has a long history of being targeted, stereotyped, and discriminated against by medical culture. During the early 1980s, AIDS was originally named Gay-Related Immune Deficiency (GRID) and was referred to as "gay cancer" and "gay plague." While AIDS is not specific to the LGBTQ populations, the effects of the discrimination and hostility by medical culture, media, and politics remain lasting and still have detrimental impacts today. Many LGBTQ persons have distrust with medical culture, are stereotyped and discriminated against, and there is little funding for research to cure AIDS due to the assimilation of the disease with LGBTQ persons.



Pride: Not being ashamed of oneself and/or showing one's pride to others by coming out, marching, etc. Being open, honest and comfortable. One can, however, show pride without marching or participating in other acts of political visibility.

Questioning: The process of exploring one's own sexual identity, including but not limited to questioning one's upbringing, expectations from others (family, friends, church, etc.), and inner motivation.

Queer: Derogatory slang term used to identify LGBT people. This term has been embraced and reinvented as a positive, proud, political identifier when used by some LGBT people among and about themselves. *See dyke, faggot.* Also sometimes used by activists and scholars as an umbrella term to refer to LGBTQ people (i.e. referring to "queer people" or "queer women," etc. rather than "queers," which has a more derogatory connotation.).

Same Gender Loving (SGL): A term commonly used by African-Americans who have same "sex" attractions, they use this term to refer to their sexual identity.

Sexual Orientation: The direction of one's sexual interest toward members of the same, different, or both sexes. It is a direction based on whom a person is emotionally, physically and sexually attracted. It is not a simple matter of "choice." It is not to be confused with s*exual preference* (what a person likes to do sexually), which implies making a choice.

Stonewall: On June 28, 1969, NYC police attempted a routine raid on the Stonewall Inn, a working class gay and lesbian bar in Greenwich Village. Unexpectedly, the patrons resisted and the incident escalated into a riot that continued for several days. Though thriving gay cultures existed prior, most people look to this event as the beginning of the American Gay Liberation movement and all subsequent LGBT movements.

Trans*: An umbrella term for people who transgress society's view of gender and biological sex as necessarily fixed, unmoving, and following from one's biological sex. They view gender on a spectrum, rather than a polarized either/or construct. This can range from identification to cross dressing, to undergoing hormone therapy, to sex reassignment surgery and/or to other forms of dress/presentation. Trans* people can include transgender people, transsexuals, cross dressers, drag kings/queens, masculine women, feminine men, and all those who defy what society tells them is appropriate for their "gender." Political trans* activists seek to create more space around gender and to create a space and a society where the choice of gender expression/presentation is safe, sane, and consensual.

Transfeminine/Transmasculine: Transfeminine is a gender identity used to describe those who were assigned male at birth (AMAB) but identify as a gender closer to the feminine end of the gender spectrum. Transmasculine is a term used to describe transgender people who were assigned female at birth, but identify with masculinity to a greater extent than with femininity.

Transphobia: The irrational fear of, hatred of, aversion to, or discrimination against trans* people.

Transsexual: A person whose core gender identity is "opposite" their assigned sex. Transsexuals often live as their self-identified gender, undergo hormone therapy, and/or have sex reassignment surgery to "match" their bodies with their gender identity.

Transvestite: A person who cross-dresses for sexual pleasure, relaxation, or expression.

Two-Spirit (Also two spirit or, occasionally, twospirited): is a modern, pan-Indian, umbrella term used by some indigenous North Americans to describe certain people in their communities who fulfill a traditional third-gender (or other gender-variant) role in their culture.

Ze/Hir – Alternate pronouns that are gender neutral and preferred by some gender variant persons. Pronounced /zee/ and /here/, they replace — "he"/"she" and "his" and "hers" respectively

Sources:

- *Beyond the Down Low: Sex, Lies, and Denial in Black America.* Boykin and Harris www.demisexuality.org
- Florida State University's Campus Safe Zones web page: http://www.fsu.edu/~volunteer/news/safe.html
- North Dakota State University Safe Zone handout
- Ohio University's Office of LGBT Programs
- Plymouth State College's Task Force Against Homophobia Safe Zone handout
- Virginia Association of College and University Housing Officers
- (VACUHO) Safe Zone Project handout

LGBTQ is an acronym

meant to encompass a whole bunch of diverse **sexualities** and **genders**. Folks often refer to the Q (standing for "queer"*) as an **umbrella term**, under which live a whole bunch of identities. This is helpful because **lesbian**, **gay**, and **bisexual** aren't the only marginalized sexualities, and **transgender*** isn't the only gender identity. In fact, there are many more of both!

* The "Q" sometimes stands for "questioning" and "transgender" is often thought of as an umbrella term itself (sometimes abbreviated "trans"; or "trans*" in writing). Lots of asterisks, lots of exceptions, because hey – we're talking about **lots** of different folks with different lived experiences to be inclusive of.

LGBTQ Symbols and Flags

Double Women's Symbol is a representation of women loving women.

Double Men's Symbol is a representation of men loving men.

Popular transgender symbol, used to identify transvestites, transsexuals, and other transgender people, frequently consists of modified gender symbols combining elements from both the male and female symbols.

The eleventh letter of the Greek alphabet, lambda represents synergy, the concept that the whole is greater than its independent parts. Spartan platoons consisting solely of men who loved men are said to have had this symbol emblazoned on their shields. In 1970, the Gay Activist Alliance in New York chose the lambda as a symbol of gay liberation, and in 1974, the first International Gay Rights Conference adopted it as an international symbol. Initially, some gay men used the lambda as a way to meet each other without fear of discrimination.

Pink Triangle: This was a symbol used by the Nazi's to label gay men in the concentration camps. It has since been adopted as a symbol of identity and pride. "In the 1970s, gay liberation groups resurrected the pink triangle as a popular symbol for the gay rights movement" (www.algbtical.org, 2016, Pride symbols and icons, para. 4)

Like the pink triangle, the black triangle is also rooted in Nazi Germany. Although lesbians were not included in the Paragraph 175 prohibition on same-gender sexuality, some seem to have been imprisoned for "anti-social behavior" and designated with a black triangle. As the pink triangle has historically been a male symbol, the black triangle has similarly been reclaimed by lesbians and feminists as a symbol of pride and solidarity.

The Labrys. A double-headed axe that has been adopted as a symbol of power and pride by many lesbians and feminists of all sexual orientations. Often carried by all-female Amazon tribes, the labrys appears in art dating back to ancient Crete and Greece.

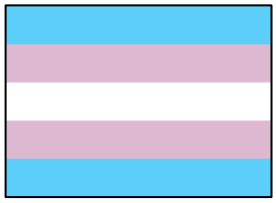
The Red Ribbon is used and worn as a symbol of concern for people affected by AIDS and HIV related disease.

The Rainbow Flag as we know it today was developed by San Francisco artist Gilbert Baker in 1978. At the time, there was a need for a gay symbol which could be used year after year for the San Francisco Gay and Lesbian Pride Parade. The recent addition of the Black and Brown stripes represent the racial and ethnic diversity of the LGBT communities

The Bi Pride Flag. Created by Michael Page in-1998 to increase bisexual visibility, the bi pride flag has quickly been adopted by many groups around the world.

The Asexuality Pride Flag**.** The black stripe represents asexuality. The grey stripe represents the grey-area between sexuality and asexuality. The white stripe represents sexuality. The purple stripe represents community.

The Pansexuality Pride Flag. The rose stripe represents the female gender, the blue stripe represents the male gender, and the gold stripe represents third-gender (e.g, intersex, genderqueer, transsexual, androgynous, and others who identify as being both genders).



The Transgender Pride Flag**.** The blue and pink represent the traditionally gendered baby colors and white represents those who are intersex, transitioning, or have a neutral or undefined gender.

The Gender Queer Pride Flag. Lavender represents the mixture of blue and pink, traditionally associated with men and women – lavender is meant to represent androgyny. White represents agender identity. The dark chartreuse green is the inverse color of lavender – it is meant to represent those whose identities are defined outside of and without reference to the binary.

The Agender Pride Flag. Black represents the absence of gender, the grey represents partial gender, green represents nonbinary gender.

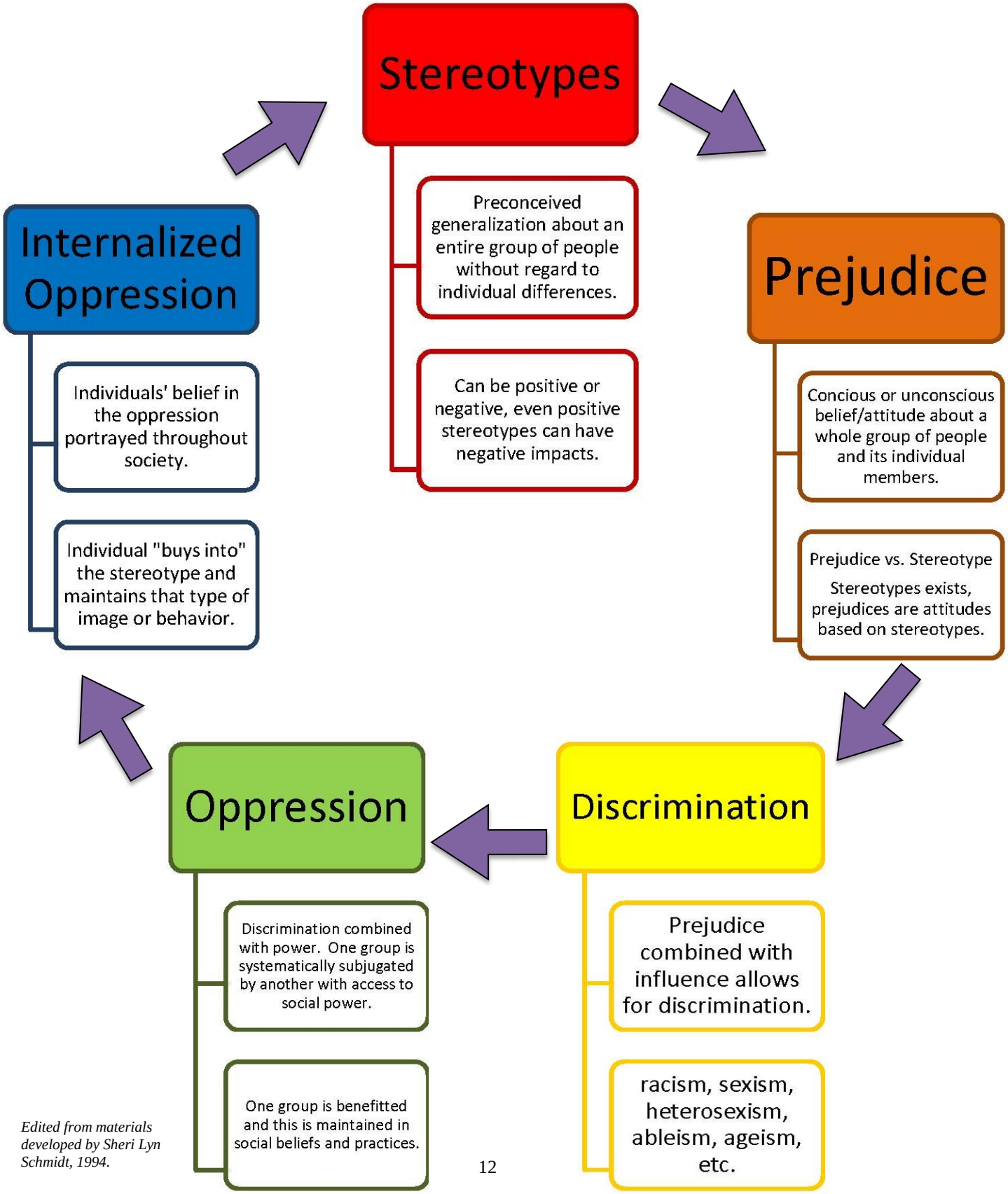
http://www.algbtical.org/2A%20SYMBOLS.htm
http://www.lambda.org/symbols.htm

LGBTQ-INCLUSIVE LANGUAGE DOs and DON'Ts

AVOID SAYING...	SAY INSTEAD...	WHY?	EXAMPLE
"Hermaphrodite"	"Intersex"	Hermaphrodite is a stigmatizing, inaccurate word with a negative medical history.	"What are the best practices for the medical care of intersex infants?"
"Homosexual"	"Gay"	"Homosexual" often connotes a medical diagnosis, or a discomfort with gay/lesbian people.	"We want to do a better job of being inclusive of our gay employees."
"Born female" or "Born male"	"Assigned female/male at birth"	"Assigned" language accurately depicts the situation of what happens at birth	"Max was assigned female at birth, then he transitioned in high school."
"Female-bodied" or "Male-bodied"		"-bodied" language is often interpreted as as pressure to medically transition, or invalidation of one's gender identity	
"A gay" or "a transgender"	"A gay/transgender person"	Gay and transgender are adjectives that describe a person/group	"We had a transgender athlete in our league this year. "
"Transgender people and normal people"	"Transgender people and cisgender people"	Saying "normal" implies "abnormal," which is a stigmatizing way to refer to a person.	"This group is open to both transgender and cisgender people."
"Both genders" or "Opposite sexes"	"All genders"	"Both" implies there are only two; "Opposite" reinforces antagonism amongst genders	"Video games aren't just a boy thing -- kids of all genders play them."
"Ladies and gentlemen"	"Everyone," "Folks," "Honored guests," etc	Moving away from binary language is more inclusive of people of all genders	"Good morning everyone, next stop Picadilly Station."
"Mailman," "fireman," "policeman," etc.	"Mail clerk," "Firefighter," "Police officer," etc.	People of all genders do these jobs	"I actually saw a firefighter rescue a cat from a tree."
"It" when referring to someone (e.g., when pronouns are unknown)	"They"	"It" is for referring to things, not people.	"You know, I am not sure how they identify."

CYCLE OF OPPRESSION

<u>Oppression</u> *is perpetuated in our society. Defining the following terms and showing the link between them explains the momentum that keeps the cycle going.*

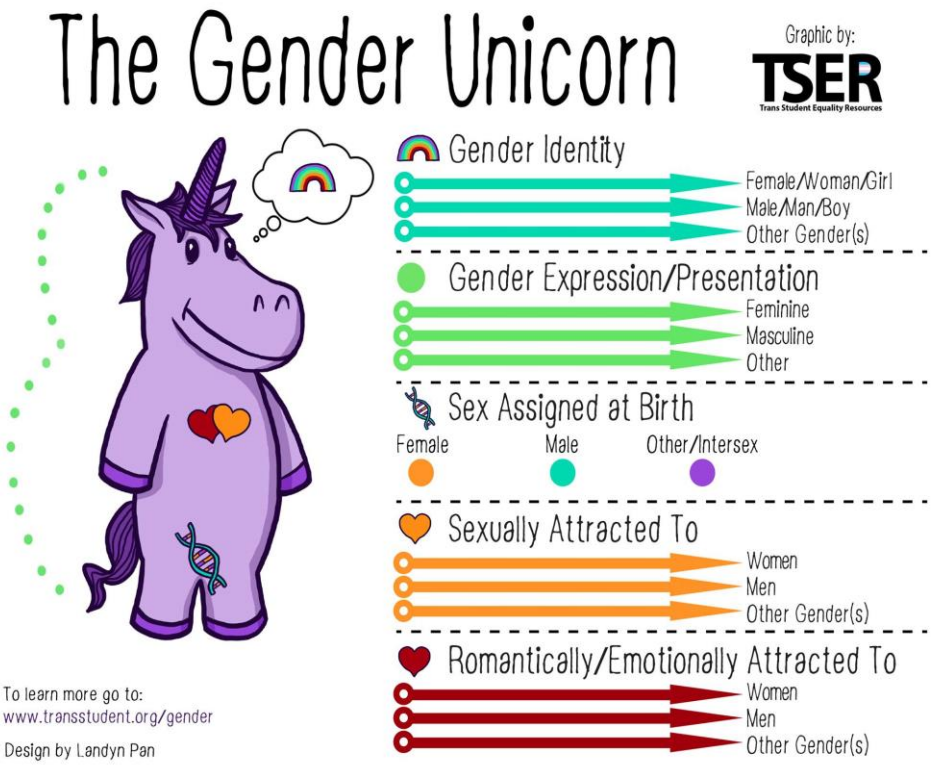


Edited from materials developed by Sheri Lyn Schmidt, 1994.

THE KINSEY SCALE

The pioneering work of Dr. Alfred Kinsey and his associates in the late 1940s and early 1950s is still referred to in most of the current literature on LGBT people. While some question the validity of his research, his findings have been supported by further research by Masters and Johnson as well as by other researchers. The most revealing point from these studies is that there is a broad spectrum of sexual orientation, not just two: *heterosexual* and *homosexual*. Instead of picturing sexual orientation as an either/or issue, Kinsey developed a seven-point continuum based on the degree of sexual responsiveness people have for members of the same and different sex.

0	**exclusively heterosexual**
1	**predominantly heterosexual, incidentally homosexual**
2	**predominantly heterosexual, but more than incidentally homosexual**
3	**equally heterosexual and homosexual**
4	**predominantly homosexual, but more than incidentally heterosexual**
5	**predominantly homosexual, incidentally heterosexual**
6	**exclusively homosexual**



Gender Identity: One's internal sense of being male, female, neither of these, both, or another gender. Everyone has a gender identity, including you. For transgender people, their sex assigned at birth and their own internal sense of gender identity are not the same. Female, woman, and girl and male, man, and boy are not necessarily linked to each other.
Gender Expression/Presentation: The physical manifestation of one's gender identity through clothing, hairstyle, voice, body shape, etc. Most transgender people seek to make their gender expression (how they look) match their gender identity (who they are), rather than their sex assigned at birth.
Sex Assigned at Birth: The assignment and classification of people as male, female, intersex, or another gender based on a combination of anatomy, hormones, and chromosomes. It is important we don't simply use "sex" because of the vagueness of the definition of sex and its place in transphobia.
Sexually Attracted To: (Sexual Orientation) It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.
Romantically/Emotionally Attracted To: (Romantic/emotional orientation) It is important to note that sexual and romantic/emotional attraction can be from a variety of factors including but not limited to gender identity, gender expression/presentation, and sex assigned at birth.

HOW HAVE WE COME TO UNDERSTAND LGBTQ PEOPLE?

Identities are social constructs! People aren't born prejudiced, so where does it come from? From the moment we are born, we are inundated with messages, *spoken* and *unspoken,* about different types of people. Often we learn stereotypes and prejudices without even realizing it. Some of these messages may have been about ourselves and what we are *"supposed to"* or *"not supposed to"* be. Understanding the messages we have received can help us identify our own beliefs and biases, which can ultimately help to make us stronger allies. All of us, LGBTQ and non-LGBTQ, have learned messages about LGBTQ people.

ANSWER THE FOLLOWING QUESTIONS IN PAIRS

1. **When and how did you come to know that all people were not straight or gender conforming?**
2. **What are the messages that you have received about LGBT people (e.g. from family, friends, media, church)?**
3. **Were these messages mostly positive, neutral, or negative?**

Not What You Have Learned

As you review these statements, ask where, how, and why you learned these untrue things. Why might these have been and still be perpetuated? Look for connections and roots.

1. Being LGBTQ is ***NOT*** a mental illness.
2. LGBTQ people do ***NOT*** have more sexual encounters than heterosexuals do.
3. LGBTQ people are ***NOT*** promiscuous and *can* maintain long-term, healthy relationships or a number of healthy short-term relationships.
4. AIDS is ***NOT*** a LGBTQ disease.
5. Bisexual people are ***NOT*** just confused or unable to make up their minds.
6. Transwomen are ***NOT*** "really" men. Transmen are ***NOT*** "really" women.
7. You can ***NOT*** spot LGBTQ people by the way they dress and act.
8. Gay men do ***NOT*** all work in the arts or as hairdressers.
9. Female athletes are ***NOT*** all lesbians.
10. Lesbians do ***NOT*** really want to be men. ***NOT*** all lesbians dislike men. Lesbians do ***NOT*** really just need a "good man." Gay men do ***NOT*** really want to be women. ***NOT*** all gay men dislike women. Gay men do ***NOT*** really just need a "good woman."
11. Gay men do ***NOT*** molest children and recruit them to be gay.
12. LGBTQ people are ***NOT*** poor or unfit parents.
13. LGBTQ people are ***NOT*** protected by Civil Rights Laws except in very few cities and states.

Adapted from the Plymouth State College's
Safe Zone Program & GLSEN's Safe Space Kit

HETEROSEXISM

As Americans, we live in a predominantly heterosexist society, which has resulted in the discrimination, mistreatment, and harassment of LGBTQ individuals. Heterosexism is the belief that all people are heterosexual; this includes the assumption and/or belief that heterosexual relationships and behavior are superior to other forms of relationships. Homophobia and transphobia, both irrational fear of, hatred of, aversion to, or discrimination against homosexual and trans* people respectively are rooted in heterosexist attitudes. **Heterosexism has devastating effects on LGBTQ individuals.**

Did you know?

For many LGBTQ youth, internalizing anti-LGBTQ messages perpetuated by a heterosexist society can cause them to struggle with self-hatred, low self-esteem, depression, and other issues.

DISCRIMINATION AND HARASSMENT

- Eighty-five percent (85%) of teens report that they have been verbally harassed because of their sexual orientation; 64% were harassed because of their gender expression.
- Only fifteen states (*Washington, Oregon, California, Nevada, Colorado, Minnesota, Iowa, Wisconsin, Illinois, New York, New Jersey, Vermont, Connecticut, Massachusetts, and Maine*) have laws that specifically address discrimination against LGBTQ folks based on sexual orientation and gender identity; one additional state (*Wisconsin*) has laws addressing discrimination against LGBTQ persons based on sexual orientation only.
- Only 13.4% of LGBTQ university students were taught positive representations of LGBTQ people, history, or events in school (National School Climate Survey, 2009).
- **Most LGBTQ students who are harassed or assaulted in school did not report the incident to school staff. <u>The most common reason they gave for not reporting was that they believed staff would not do anything about it</u>.**
- According to the National Transgender Discrimination Survey (2011), nearly half (50%) of transgender workers report having not been hired, fired, or not promoted due to discrimination.
- Only 22 states and the District of Columbia protect workers from employment discrimination based on sexual orientation.

"Every single day at college, I was harassed for being a visibly trans woman. People slowed their cars down to stare at me, they shouted slurs at me from their dorm windows, insulted me in class, and a lot more I'd rather not think about. It got so bad that I tried to kill myself twice over the course of three months. Getting out of that school has been the best thing to have happened to me."
(U.S. Transgender Study, 2016, p. 134)

VIOLENCE AND HEALTH RISKS

- In 2014, there were 1,016 hate crime incidents based on sexual orientation in the U.S.(18.6 % of all reported hate crimes that year)
- LGBTQ teenagers are 2-3 times more likely to attempt suicide than other teens. ***If the family of the LGBTQ youth does not accept them, they are 8 times more likely to commit suicide than other teens.*** *According to the 2015 U.S. Transgender Survey (USTS), 40% of transgender respondents had attempted suicide – nearly 9 times the attempted suicide rate in the U.S. population (4.6%).*
- LGBTQ youth have a higher risk than the general population for alcohol and substance abuse, engaging in risky behaviors, and becoming runaways; according to the Williams Institute, 40% of the homeless youth served by agencies identify as LGBTQ.

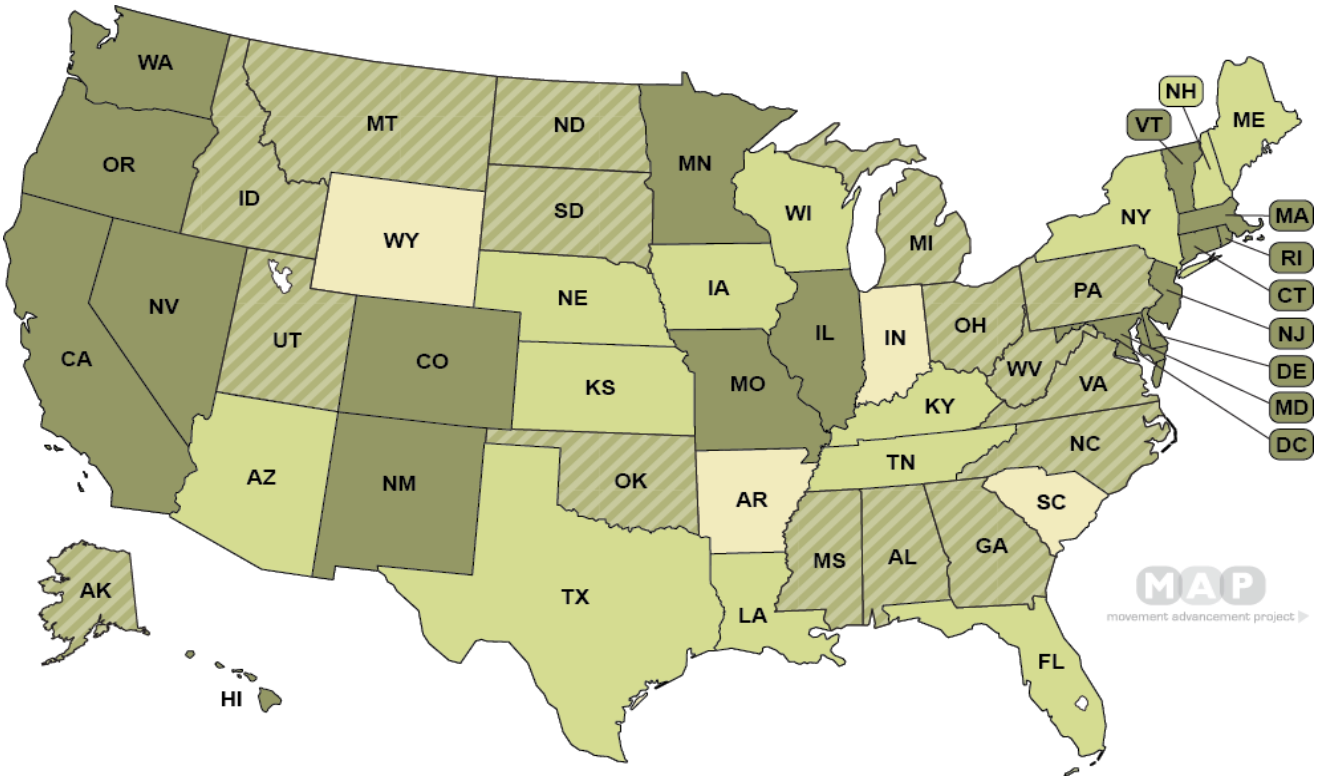
"I was sexually assaulted at my university. I was also attacked and stalked. The university didn't do anything to help me. Instead, it threatened to punish me. I lived in terror the entire time I was on campus. I was denied a rape kit because I was transgender and the police were completely uninterested."
(U.S. Transgender Study, 2016, p. 201)

- According to the National Coalition of Anti-Violence Programs (2016), the majority of the victims of hate violence homicides (67%) were transgender or gender nonconforming; 53% of these victims were transgender women of color.
- 20% of college students fear for their physical safety due to their gender identity or their perceived sexual orientation (National Gay and Lesbian Task Force, 2016).
- According to the USTS (2016), 24% of people who were out or perceived as trans* in college/vocational school were verbally, physically, or sexually harassed.
- Almost a quarter (23%) of transgender and gender nonconforming students at public schools who participated in the Association of American Universities 2015 survey reported sexual contact involving physical force or incapacitation.

STATE HATE CRIME LAWS

(according to the Movement Advancement Project, 2018)

Hate crime laws require law enforcement agencies to investigate and prosecute crimes committed with bias against LGBT people. Some state laws require collection of data on anti-LGBT hate crimes.



Law covers sexual orientation and gender identity *(17 states + D.C.)*

Law covers only sexual orientation *(13 states)*

Existing hate crime law does not cover sexual orientation or gender identity *(16 states)*

No hate crime law *(4 states)*

http://www.lgbtmap.org/equality-maps/hate_crime_laws

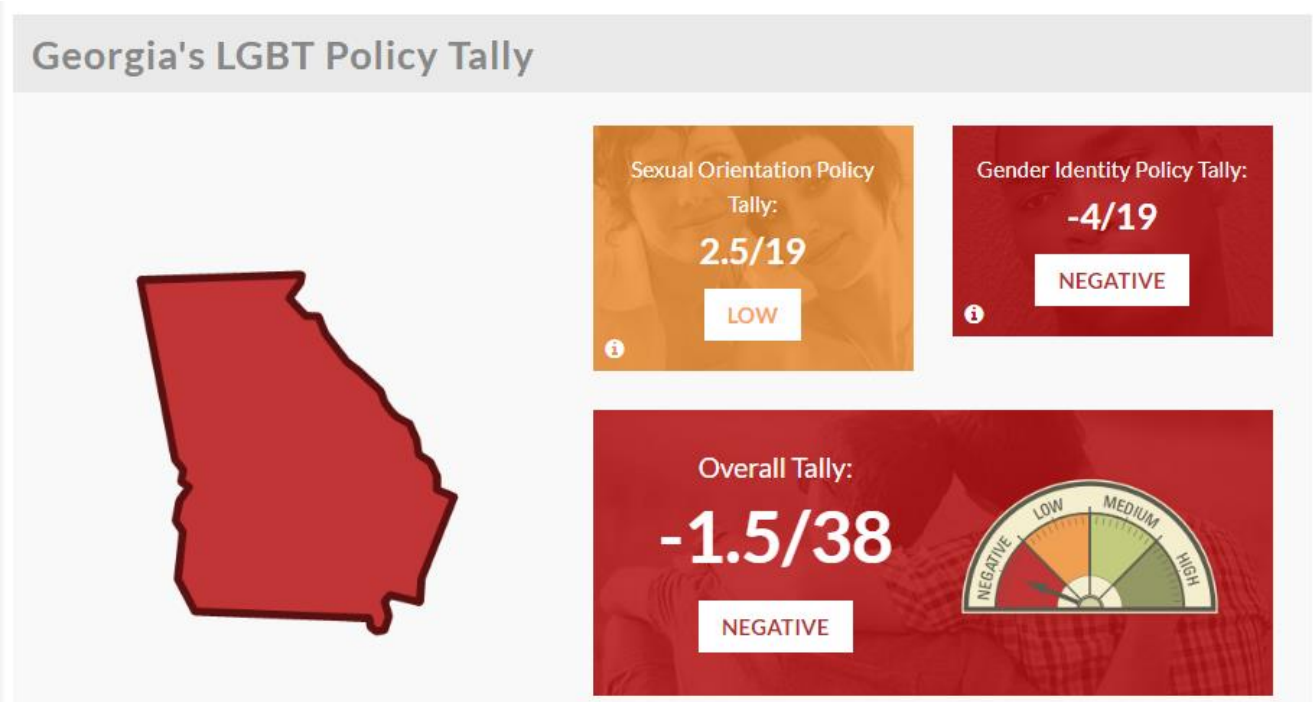
Georgia Equality Profile

Laws, Policies, and Protections

(according to the Movement Advancement Project, 2019)

Quick Facts About Georgia

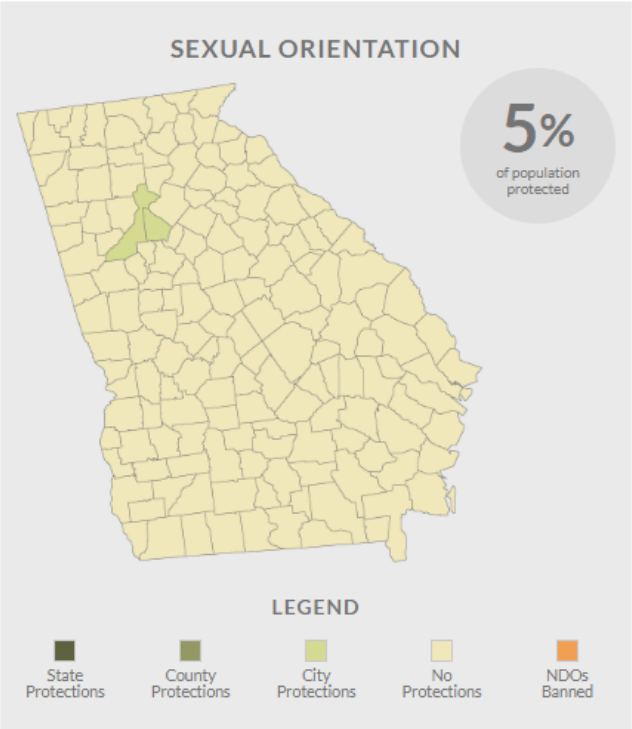
Total State Population:	Total Adult Population:	Total LGBT Population:	LGBT % of State Adult Population:	% of LGBT Pop Raising Children:
10,310,371	7,798,827	311,953	4%	19.6%

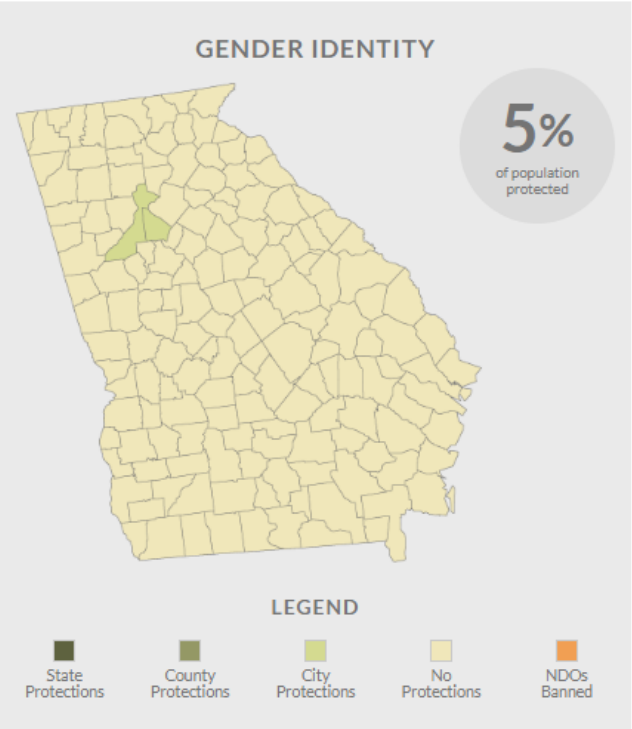


Georgia does <u>NOT</u> have protections to prohibit discrimination based on sexual orientation and gender identity regarding:

Housing, Employment, Hate Crimes, Public Accommodations (both governmental entities & private businesses), School Anti-Bullying, Education (elementary & high schools), Transgender Healthcare, Gender Marker Change on Identification Documents, and/or a Conversion Therapy ban.

Local Municipalities & Counties with Non-Discrimination Ordinances Covering Private Employment, Housing, and Public Accommodations



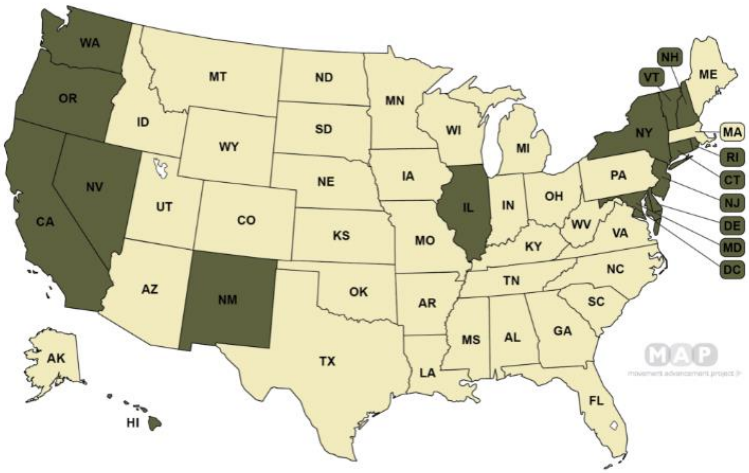


Relationship and Parental Recognition	Sexual Orientation		Gender Identity	
	Law Exists?	Tally	Law Exists?	Tally
State Family Leave Laws Covering Same-Sex Couples	✗	0/1	—	—
State Family Leave Laws Allowing Workers to Care for Children They Are Raising	✗	0/1	—	—
Second-Parent Adoption for Same-Sex Parents	✓	0.5/1	—	—
Adoption Non-Discrimination Protections for LGBT Parents	✗	0/1	✗	0/1
Foster Care Non-Discrimination Protections for LGBT Parents	✗	0/1	✗	0/1
Recognition for Parents Using Donor Insemination	✓	0.5/1	—	—
Legal Recognition of *De Facto* Parents	✗	0/1	—	—
Negative Law: Restrictions on Adoption and/or Foster Care by Same-Sex Parents	No Negative Law	0/-1	—	—
Subtotal	**1/7**		**0/2**	
Relationship and Parental Recognition Total	**1/9**			

Non-Discrimination Laws	Sexual Orientation		Gender Identity	
	Law Exists?	Tally	Law Exists?	Tally
Employment Non-Discrimination Laws*	✖	0/1	✖	0/1
Housing Non-Discrimination Laws*	✖	0/1	✖	0/1
Public Accommodations Non-Discrimination Laws*	✖	0/1	✖	0/1
Credit and Lending Non-Discrimination Laws	✖	0/1	✖	0/1
Non-Discrimination Policies for State Employees	✖	0/0.5	✖	0/0.5
Negative Law: State Bans Cities and Counties from Passing Non-Discrimination Laws	No Negative Law	0/-0.5	No Negative Law	0/-0.5
Subtotal	**0/4.5**		**0/4.5**	
Non-Discrimination Total	**0/9**			

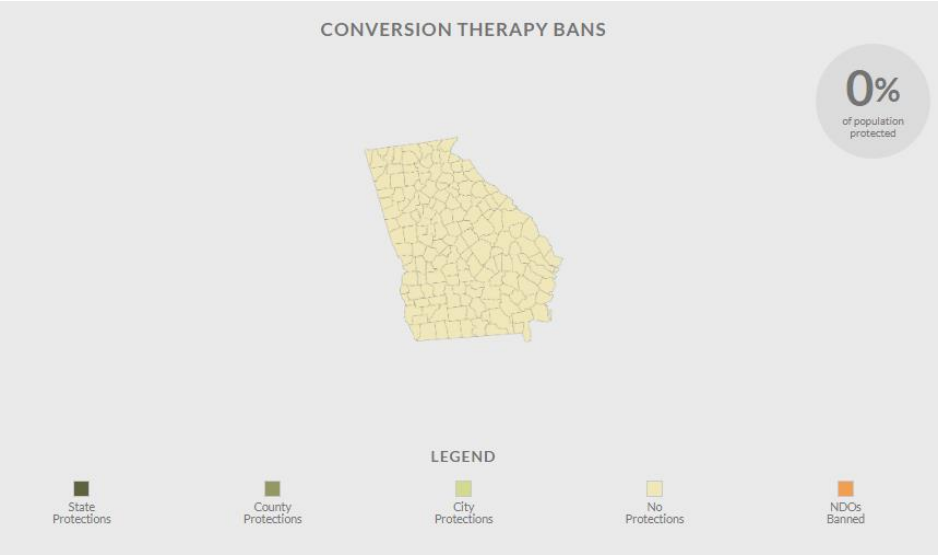
*If state lacks statewide law, tally looks at local non-discrimination ordinances in employment, housing, and public accommodations and provides partial points based on

http://www.lgbtmap.org/equality_maps/profile_state/GA



Law bans conversion therapy for minors *(15 states + D.C.)*

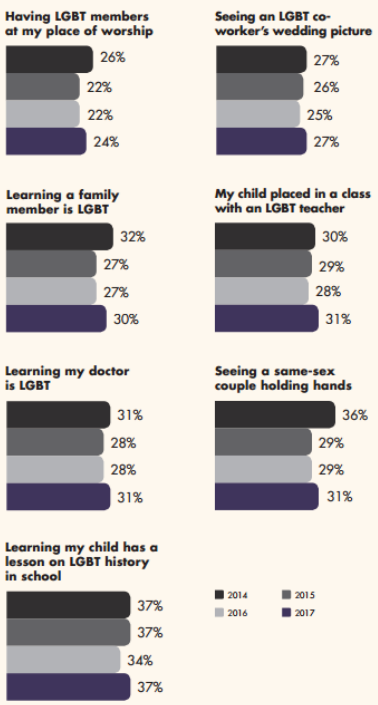
No law *(35 states)*



1 A Significant Decrease in Comfort in Personal Situations

This year's survey reflects a **decline with people's comfort year-over-year in every LGBTQ situation**, losing ground that had been gained during the last four years. Three of the most personal interaction scenarios experienced significant declines with more people reporting discomfort with "learning a family member is LGBTQ", "learning my child's teacher is LGBTQ" and "learning my doctor is LGBTQ".

Base: % of Non-LGBTQ Americans "Very" or "Somewhat" Uncomfortable in Situation



2 A Shift From Allies to Detached Supporters

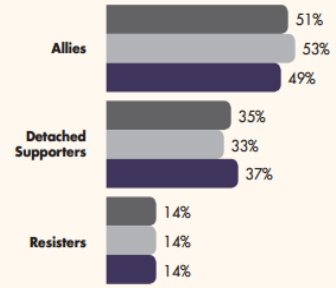
There has been a significant decline in overall comfort and acceptance of LGBTQ people, as reflected in **a meaningful shift from "Allies" to "Detached Supporters."**

To better understand how support for the LGBTQ community differs across society, GLAAD has split non-LGBTQ Americans into three segments based on respondents' comfort levels across the seven specific LGBTQ-related interaction scenarios. GLAAD's segmentation is defined by the following categories:

Allies: Non-LGBTQ respondents who were either "very" or "somewhat" comfortable in all situations.
Detached Supporters: Non-LGBTQ respondents whose comfort level varied across situations.
Resisters: Non-LGBTQ respondents who were either "very" or "somewhat" uncomfortable in all situations.

Segmentation definition has been consistent each year, but this year the proportion of non-LGBTQ Americans who were either "very" or "somewhat" comfortable in all situations has abruptly declined, sliding backwards four percentage points.

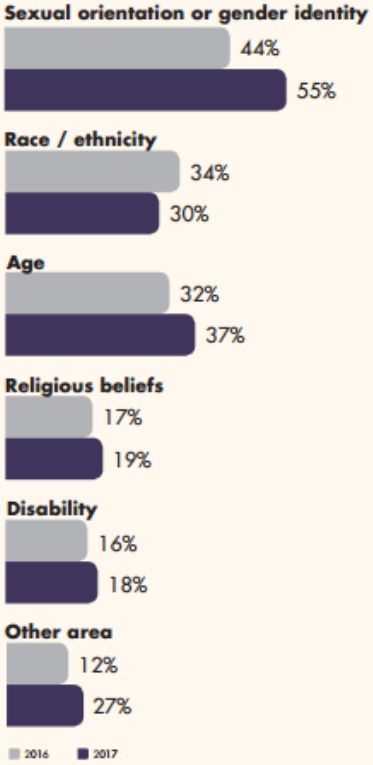
Base: % of Non-LGBTQ Americans In Each Segment



3 Significant Increase in LGBTQ People Reporting Discrimination

Consistent with this reported erosion in comfort and acceptance among non-LGBTQ Americans, there was a **significant increase year-over-year in the percent of LGBTQ community members who reported having experienced discrimination based on gender identity or sexual orientation**; it jumped to 55% reporting discrimination, which is eleven percentage points higher than last year.

Base: % of LGBTQ Americans Reporting Discrimination

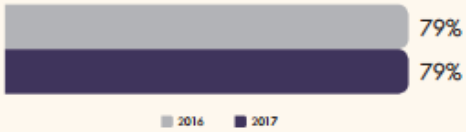


4 Support For Equal Rights is Stable

Supporting equal rights for LGBTQ people remains stable and strong with non-LGBTQ adults. In spite of the erosion in comfortability, **the majority of non-LGBTQ Americans (79%) support equal rights for the LGBTQ community**.

This far reaching commitment and stability year-over-year for supporting equality from a wide majority of non-LGBTQ Americans should be seen as validation of the desire to end discrimination against LGBTQ people and as a platform for rekindling comfortability and acceptance.

Base: % of Non-LGBTQ Americans "Strongly" or "Somewhat" Agree with Statement "I support equal rights for the LGBT community."



http://www.glaad.org/files/aa/Accelerating%20Acceptance%202018.pdf

LGBTQ Populations & Sexual Violence Prevalence

40% of gay men and 47% of bisexual men have experienced sexual violence other than rape, compared to 21% of heterosexual men

46% of bisexual women have been raped, compared to 17% of heterosexual women and 13% of lesbians

22% of bisexual women have been raped by an intimate partner, compared to 9% of heterosexual women

Nearly half (48%) of bisexual women who are rape survivors experienced their first rape between ages 11 and 17.

Among people of color, American Indian (65%), multiracial (59%), Middle Eastern (58%), and Black (53%) respondents of the 2015 U.S. Transgender Survey were most likely to have been sexually assaulted in their lifetime

The 2015 U.S. Transgender Survey found that 47% of transgender people are sexually assaulted at some point in their lifetime

26% of gay men and 37% of bisexual men experience rape, physical violence, or stalking by an intimate partner, compared to 29% of heterosexual men

44% of lesbians and 61% of bisexual women experience rape, physical violence, or stalking by an intimate partner, compared to 35% of heterosexual women

https://www.hrc.org/resources/sexual-assault-and-the-lgbt-community

SCHOOL CLIMATE IN GEORGIA

The vast majority of LGBTQ students in Georgia regularly (sometimes, often, or frequently) **heard anti-LGBTQ remarks** (Fig. 1). Some also **regularly heard school staff make homophobic remarks** (24%) **and negative remarks about someone's gender expression** (42%).

Most LGBTQ students in Georgia **experienced anti-LGBTQ victimization at school** (Fig. 2). They also experienced victimization at school based on **religion** (31%), **race/ethnicity** (25%), and **disability** (22%). Most **never reported** the incident to school staff (59%). **Only 20%** of students **who reported** incidents said it resulted in **effective staff intervention**

Figure 1. Hearing Anti-LGBTQ Remarks from Students in Georgia Schools
(percentage of LGBTQ students hearing remarks regularly)

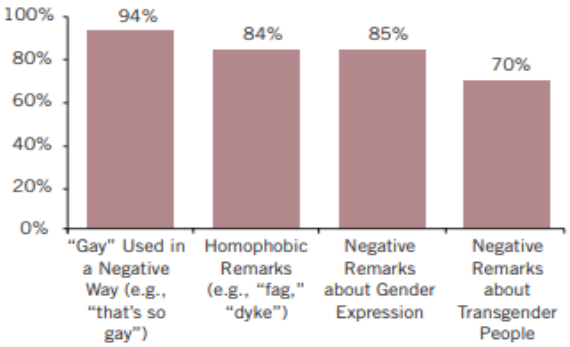
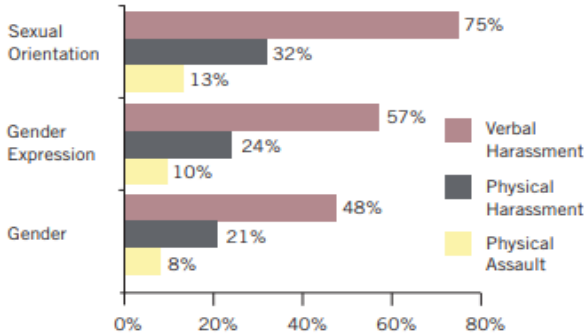


Figure 2. Anti-LGBTQ Harassment & Assault in Georgia Schools
(percentage of LGBTQ students harassed or assaulted in the past year based on...)



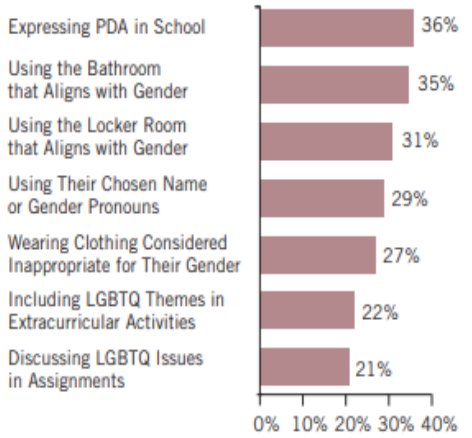
Many LGBTQ students in Georgia reported discriminatory policies or practices at their school

More than **2 in 3** (68%) **experienced at least one form of anti-LGBTQ discrimination** at school during the past year.

• Over one-third of LGBTQ students (36%) in Georgia were **disciplined for public displays of affection** (PDA) that did not result in similar action for non-LGBTQ students.

• In Georgia, more than 1 in 3 LGBTQ students (35%), and over 3 in 4 transgender students (77%) were **unable to use the school restroom aligned with their gender**. Additionally, nearly 1 in 3 LGBTQ students (29%), and 2 in 3 transgender students (65%) were **prevented from using their chosen name or pronouns in school**.

Figure 3. Anti-LGBTQ Discrimination in Georgia Schools
(percentage of LGBTQ students that were prevented from...)



• LGBTQ students in Georgia experienced other forms of school discrimination (not in Fig. 3): being **unable to form a GSA** (20%), being **unable to bring a same-gender date to a school dance** (16%), being **unable to wear LGBTQ- supportive apparel** (16%), being **prevented or discouraged from playing school sports due to an LGBTQ identity** (11%), and being **disciplined at school for identifying as LGBTQ** (6%). (GLSEN, 2018)

SCHOOL CLIMATE IN GEORGIA

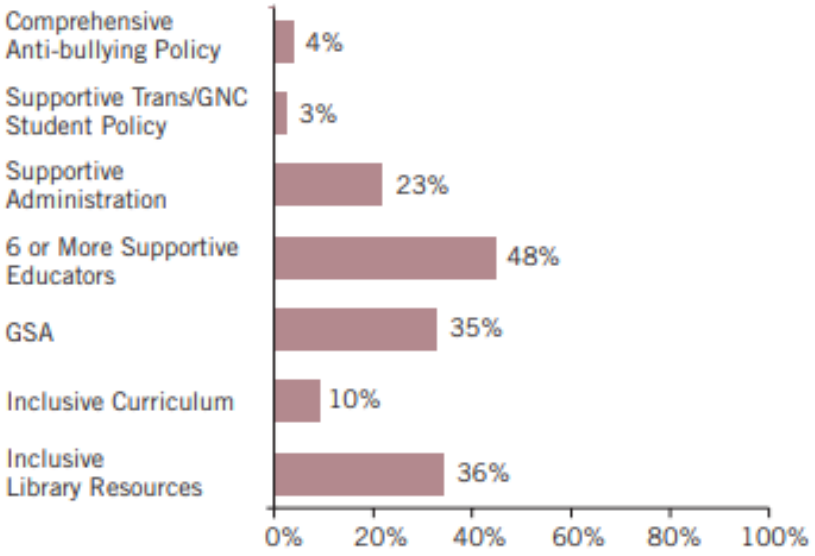
Many LGBTQ students in Georgia did not have access to in-school resources and supports

• Only 4% **attended a school with a comprehensive anti-bullying/harassment policy** that included specific protections based on sexual orientation and gender identity/expression. Only 3% had a **policy or official guidelines to support transgender or gender nonconforming** (trans/GNC) students.

• Fewer than 1 in 4 (23%) reported that **their school administration was somewhat or very supportive** of LGBTQ students.

• The vast majority (95%) could identify **at least one school staff member supportive of LGBTQ students** (not in Fig. 4), but fewer than half (48%) **could identify 6 or more supportive school staff**.

Figure 4. Availability of LGBTQ-Related Resources & Supports in Georgia Schools



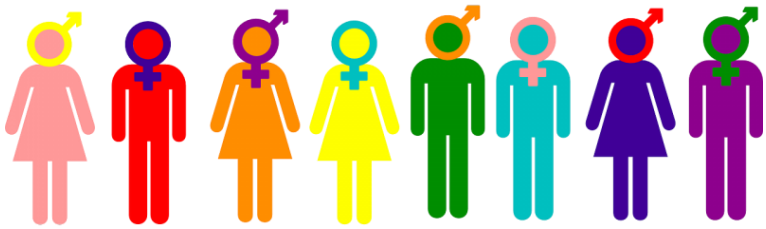
• Only approximately 1 in 3 (35%) had **access to a GSA or similar student club** which provides a safe and affirming space and promotes a more welcoming school climate for LGBTQ students.

• Only 1 in 10 (10%) were **taught positive representations of LGBTQ people, history, or events** ("inclusive curriculum"). Fewer than 1% reported receiving **LGBTQ inclusive sex education** at school (not in Fig. 4).

(GLSEN, 2018)

Suicide Rates among LGBTQ Youth & Young Adults

- LGB youth seriously contemplate suicide at almost **three times** the rate of heterosexual youth.
- LGB youth are almost **five times** as likely to have attempted suicide compared to heterosexual youth.
- Of all the suicide attempts made by youth, LGB youth suicide attempts were almost **five times** as likely to require medical treatment than those of heterosexual youth.
- In a national study, **40%** of transgender adults reported having made a suicide attempt. **92%** of these individuals reported having attempted suicide before the age of 25.
- LGB youth who come from highly rejecting families are **8.4 times** as likely to have attempted suicide as LGB peers who reported no or low levels of family rejection.



LGBTQ Youth & Sex Trade

LGBTQ youth are estimated to make up only **5 to 7 percent** of the youth population but **20 to 40 percent** of the homeless youth population.

25 to 35 percent of young men in the **sex trade** identify as gay, bisexual, or transgender.

Compared with their heterosexual counterparts, LGBTQ youth are more likely to have traded sex. LGBTQ youth are found to be **seven to eight times more likely** to have traded sex to meet survival needs than their non-LGBTQ counterparts.

Researchers have consistently found that the **majority** of youths engaging in survival sex are **people of color**.

African American and Latino or Latina youths are significantly more likely to be engaged in survival sex than their white counterparts.

Some transgender youth also engage in sex work as a way to secure the money needed for costly gender-affirming medical treatment

> "Sex work became the… resource [or] the disposable income to transition."
>
> - Anonymous LGBTQ youth trafficking survivor

HOMOPHOBIA AND YOU

1. Homophobia inhibits the ability of heterosexuals to form close, intimate relationships with members of their own sex for fear of being perceived as lesbian, gay, or bisexual.

2. Homophobia locks people into rigid gender-based roles that inhibit creativity and self-expression.

3. Homophobia is often used to stigmatize those perceived or labeled by others to be lesbian, gay, or bisexual; children of lesbian, gay, or bisexual parents; parents of lesbian, gay or bisexual children; and friends of gay men, lesbians, and bisexuals.

4. Homophobia prevents some lesbian, gay, and bisexual people from developing an authentic self-identity and adds to the pressure to marry, which in turn places undue stress and oftentimes trauma on themselves, as well as on their heterosexual spouses and children.

5. Homophobia compromises human integrity by pressuring people to treat others badly, actions that are contrary to their basic humanity.

6. Homophobia is one cause of premature sexual involvement, which increases the chance of teen pregnancy and the spread of sexually transmitted infections. Young people, of all sexual identities, are often pressured to become heterosexually active to prove to themselves and others that they are "normal."

7. Homophobia, combined with sex-phobia, results in the invisibility or erasure of lesbian, gay, or bisexual lives and sexuality in school-based sex education discussions, which keeps vital information from students. Such erasures killed people in the early years of AIDS.

8. Homophobia 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.

9. By challenging homophobia, people are not only fighting oppression for specific groups of people, but they are also striving for a society that accepts and celebrates the differences in us all.

Edited from Warren J. Blumenfeld's Homophobia: How We All Pay the Price (Boston: Beacon Press, 1992).

"All young people, regardless of sexual orientation or identity, deserve a safe and supportive environment in which to achieve their full potential." –Harvey Milk

RIDDLE HOMOPHOBIC SCALE

Homophobic Levels of Attitude

Repulsion

Homosexuality is seen as a crime against nature. LGBT people are sick, crazy, immoral, sinful, wicked, etc. Anything is justified to change them: Prison, hospitalization, negative behavioral therapy, violence, etc.

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.

Tolerance

Homosexuality is just a phase of adolescent development that many people go through and most people grow out of. Thus LGBT people are less mature than heterosexuals and should be treated with the protectiveness and indulgence one uses with a child. LGBT people should not be given positions of authority because they are still working through their adolescent behavior.

Acceptance

Still implies there is something to accept. Characterized by such statements as "you're not a lesbian, you're a person" or "what you do is your own business" or "it is fine with me, just don't flaunt it."

Does it surprise you to learn that tolerance and acceptance are homophobic attitudes?

Have you thought of these as "positive" before?

Positive Levels of Attitude

Support

Work to safeguard the rights of LGBT people. People at this level may be uncomfortable themselves but they are aware of the homophobic climate and irrational unfairness.

Admiration

Acknowledges that being LGBT in our society takes strength. People at this level are willing to truly examine their homophobic attitudes, values, and behaviors.

Appreciation

Value the diversity of people and see LGBT people as a valid part of that diversity. These people are willing to combat homophobia in themselves and others.

Nurturance

Assumes that LGBT people are indispensable in our society. They view LGBT people with genuine affection and delight, and are willing to be allies and advocates.

What do you think the difference is between these positive attitudes and the homophobic attitudes listed above?

HETEROSEXUAL PRIVILEGE

If you are heterosexual (or in some cases, perceived to be), you can live without ever having to think twice, confront, or cope with anything listed below. Heterosexuals can address these phenomena but social and political forces do not require them to do so. *Here are some examples of heterosexual privilege:*

1. Going wherever you wish knowing that you will not be harassed, beaten, or killed because of your sexuality.
2. Not worrying about police mistreatment or criminal justice system victimization because of your sexuality.
3. Easily finding a neighborhood in which residents will accept how you have constituted your household.
4. Knowing that you will not be fired from a job or denied a promotion based on your sexuality.
5. Having the ability to talk about lesbians, gay men, and bisexuals without being seen as having a bias because of your sexuality or forcing a "homosexual agenda" on clients and coworkers.
6. Acting, dressing, or talking as you choose without it being a reflection on people of your sexuality.
7. Raise, adopt, and/or teach children without people believing that you will molest them or make them "gay."
8. Belong to the religious denomination of your choice and know that its religious leaders will not denounce your sexuality.

The following is an abbreviated list based on Peggy McIntosh's article White Privilege: Unpacking the Invisible Knapsack. These dynamics are but a few examples of heterosexual privilege. Lesbian, gay, bisexual, transgender, and queer-identified individuals have a range of different experiences, but cannot count on most of these conditions in their daily lives (*Adapted from MIT's "Heterosexual Privilege" Handout*).

On a daily basis as a heterosexual person:

If I pick up a magazine, watch TV, or play music, I can be certain my sexual orientation will be represented.

- I do not have to fear that if my family or friends find out about my sexual orientation there will be economic, emotional, physical, or psychological consequences.
- I did not grow up with games that attack my sexual orientation (i.e., fag tag or smear the queer).
- I am not accused of being abused, warped, or psychologically confused because of my sexual orientation.
- I am never asked to speak for everyone who is heterosexual.
- People don't ask why I made my choice of sexual orientation.
- My sexual orientation was never associated with a closet.
- I do not have to defend my heterosexuality.
- My masculinity/femininity is not challenged because of my sexual orientation.
- I am not identified by my sexual orientation.
- I can walk in public with my significant other and not have people double take or stare.
- I can go for months without being called straight.
- My individual behavior does not reflect on all people who identity as heterosexual.
- In everyday conversation, the language my friends and I use generally assumes my sexual orientation. For example, "sex" inappropriately is referring to only heterosexual sex or "family" meaning heterosexual relationships with kids.
- I can kiss a person of the "opposite" gender without being watched and stared at by others.
- Nobody calls me straight with maliciousness.

got privilege?

CISGENDER PRIVILEGE

If you are cisgender, *or a person who feels they are the gender they were assigned at birth and who feels their body and their identity accurately reflects that gender*, you do not have to think about or cope with the below experiences of many transgender people. Similarly, if you are a transgender person who passes as cisgender, you may be able to avoid some of the listed phenomena most of the time.

1. Use public restrooms without fear of verbal abuse, physical intimidation, or arrest.
2. You are referred to by the correct pronouns during day-to-day activity and are not misgendered.
3. You are able to access sex-segregated events and organizations that align to your gender identity without question, refusal, or risk of intimidation and violence.
4. You have the ability to walk through the world and generally blend-in, not being constantly stared or gawked at, whispered about, pointed at, or laughed at because of your gender expression.
5. Strangers call you by the name you provide, and don't ask what your "real name" [birth name] is and then assume that they have a right to call you by that name.
6. You have the ability to flirt, engage in courtship, or form a relationship and not fear that your biological status may be cause for rejection or attack, nor will it cause your partner to question their sexual orientation.
7. You can engage with the justice system after being physically or sexually assaulted without fearing being blamed, at least in part, because of your gender identity/expression, or that your attacker will be allowed a reduced sentence because some in the law profession still believe that a "trans panic defense" is a viable argument that partially excuses physical/sexual assault or even murder.
8. Having your gender as an option on a form or being able to check a box on a form without someone disagreeing and telling you not to lie.
9. You do not have to worry about your gender/perceived gender during the search for housing, employment, while traveling or seeking medical treatment, and/or voting.

"Being transgender is not just a medical transition, it's discovering who you are, living your life authentically, loving yourself, and spreading that love towards other people and accepting one another no matter their difference."
–Jazz Jennings

Trans* Needs & Readiness Letters

The National Transgender Discrimination Survey found the prevalence of **suicide attempts was 41% among transgender individuals**. The overall US population has a **lifetime suicide attempt rate of 4.6%**.

Gender dysphoria is often related to high rates and depression, anxiety, and suicide attempts. Hormone replacement therapy (HRT) and gender confirmation surgery are two avenues that can greatly reduce the effects of gender dysphoria. There is no clear evidence that testosterone or estrogen therapy (HRT) is directly associated with the worsening of mental health conditions. However, there may be **negative outcomes associated with not treating the patient** or abruptly stopping treatment. **Withholding hormone therapy or not providing the proper referrals for care may increase the suicide risk in the transgender population.**

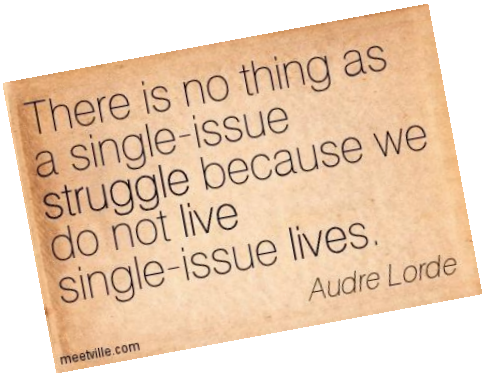
HRT and gender confirmation surgery are life-saving.
However, they are often not treated as such and have several additional barriers for folks to navigate before accessing them.

"Readiness letters" are required by many physicians and surgeons before beginning HRT and gender confirmation surgery. While many see these letters as well intended, they are **often expensive, inaccessible, and require extensive time**. There is not any specific policy regarding readiness letters, but are rather based upon the internal policy of the services providers. Johns Hopkins has a fairly standard outline of:

- Must be written within 12 months prior to surgery date
- For Mastectomy/Male Chest Contouring, Breast Augmentation, Hysterectomy, Laryngeal Shave and most Facial Surgeries, one letter meeting the established criteria is necessary.
  For Metoidioplasty, Phalloplasty and Vaginoplasty two letters meeting the established criteria are necessary

Must be written by therapist with a Master's degree or higher, who is licensed; obtains competence in DSM-V with ability to recognize and diagnose co-existing mental health concerns and to distinguish them from gender dysphoria; therapist must have documented supervised training and competence in psychotherapy or counseling; must be knowledgeable about GNC identities and expressions and assessment and treatment of gender dysphoria; must have continued education in assessment and treatment of gender dysphoria

Intersectional Identities



What is intersectionality?

We can think about intersectionality in many different ways. Many people have spoken and written on the subject. Roshan das Nair speaks about his birthday party as being in the middle of many different circles of friends and family who seldom overlap. We all have different aspects of our identities. We all have different sides of ourselves. But we are not all protected by U.S. laws in the same way.

A gay man has to deal with homophobia. A Black man has to deal with racism. But a Black gay man will have to deal with homophobia *and* racism (often at the same time). It is possible he will face racism inside the LGBTQ community and homophobia in the Black community.

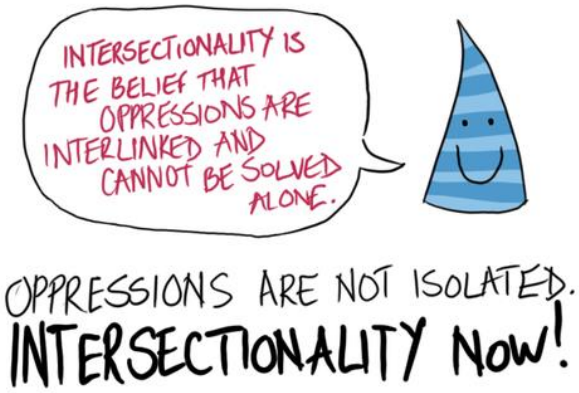
Similarly, a disabled lesbian Muslim will have to deal with ableism, homophobia, Islamophobia, racism, and sexism. She might find physical barriers to accessing LGBTQ venues, but even when she can get into the building she might still face racism and Islamophobia from the white LGBTQ community.

Having an intersectional identity often generates a feeling that someone does not completely belong in one group or another, and can lead to isolation, depression and other mental health issues.

Including Intersectional Identities

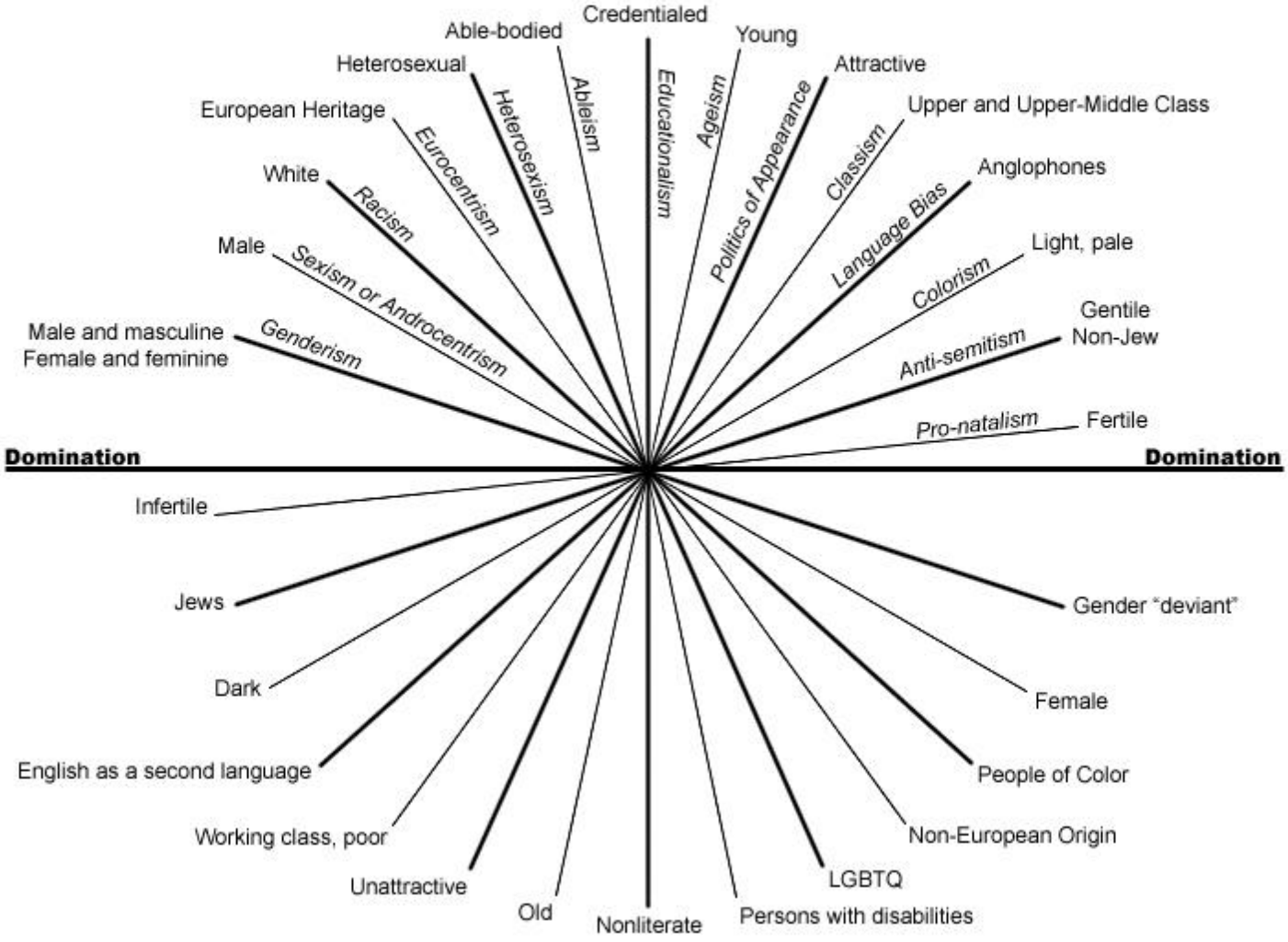
The exclusion and erasure of intersectional people from our communities is reflected in service provision. Often LGBTQ-focused organizations have little knowledge of, for example, race issues. This can lead to racist attitudes and practices carried by staff and other service users remaining unchecked, thus creating an unsafe space for a minority ethnic LGBTQ person who wants to access the services.

Intentially do intersectional work so that you can aim to help your communities become more inclusive of ***all*** their diverse populations. Build diverse networks so you do not surround yourself with homogenous thoughts, identities, and issues. The more we understand diverse issues and triumphs, the more likely we are to be more accepting, nurturing, and supportive of those who have been oppressed in a system that benefits from single-story narratives. The more complex we allow our stories to become, the more likely we are to see each person as valuable and important.



Intersecting Axes of Privilege, Domination, and Opression

Adapted from Kathryn Pauly Morgan, "Describing the Emperor's New Clothes: Three Myths of Educational (In)Equality."
The Gender Question in Education: Theory, Pedagogy & Politics, *Ann Diller et al., Boulder, CO: Westview, 1996.*



Intersectionality operates under the premise that people possess multiple, layered identities, including race, gender, class, sexual orientation, ethnicity, and ability, among others. Intersectionality refers to the ways in which these identities intersect to affect individuals' realities and lived experiences, thereby shaping their perspectives, worldview, and relationships with others. Exposing these multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression.

Black feminist Patricia Hill Collins refers to this system as the "matrix of domination." Because these axes of oppression that intersect are continually shifting and contextually dependent, one may be privileged based on one axis in one situation, yet disadvantaged in a different situation.

Coming Out Activity

Arrange paper into four piles by color.

On the PINK pieces, write down the names of 4 PEOPLE/ BEINGS who are very special, important, and central to your current life — one name to each piece of paper. Friends, family, pets, co-workers.

On the YELLOW pieces of paper, write down 4 ROLES that you currently fill which are very important, special, and central to your current life -- again, one role to each piece of paper. Roles can be things like sister, father, student, teacher, etc.

On the GREEN pieces of paper, write down 4 OBJECTS you possess which are very special, important, and central to you— for example, house, etc.

On the BLUE pieces of paper, write down 4 ACTIVITIES in which you engage that are most important to you – for example: going to church, camping with friends, working out at the gym, etc.

COMING OUT

The term ***"coming out"*** (of the closet) refers to the sometimes life-long process of developing a positive lesbian, gay, bisexual, and/or trans* identity. It can be a difficult struggle for many LGBTQ individuals because they often have to confront the homophobia, biphobia, or transphobia they learned growing up. For some people, it takes years of painful work to develop a positive lesbian, gay, bisexual, or transgender identity, for others it may not seem to take as long because ***coming out is an individualized journey***.

What might lesbians, gay men, bisexuals, & trans* people be afraid of when coming out?

1. **Losing:** friendships and family connections, closeness in relationships, their job, their children, and/or financial support from family members
2. **Being:** the subject of gossip, harassed, physically assaulted, and/or thrown out of the house

Why might lesbians, gay men, bisexuals, & trans* people want to come out to others?

1. **To end:** the secrecy and to stop wasting energy by hiding an essential part of themselves
2. **To feel:** closer to those people, like they have integrity, and/or are "whole" around them
3. **To make:** a statement that "gay is OK"

"Within an hour of coming out to my parents, I was kicked out into the cold with very few items and my car taken away. I was soon informed by my college that my parents had withdrawn my tuition for the upcoming spring semester. I was devastated."
(U.S. Transgender Study, 2016, p. 68)

How might lesbians, gay men, bisexuals, & trans* people feel about coming out to someone?

1. Scared, vulnerable, concerned about how the person will react
2. Proud, excited, energized
3. Relieved, at peace, happy

What do lesbians, gay men, bisexuals, & trans* people want from the people they come out to?

1. Acceptance, support, understanding, comfort, a closer relationship
2. Hearing that disclosure will not negatively affect the relationship
3. An acknowledgement of their true selves and feelings
4. A hug and a smile

WHEN A CLIENT COMES OUT TO YOU…

1. When someone comes out to you, they are inviting you into their world. Some LGBTQ individuals prefer to ***"invite in"*** certain people rather than ***"come out"*** to everyone.
2. Remember that the person has not changed. They are still the same person you knew; you just have more information about them now than you did before.
3. Don't ask questions that would have been considered inappropriate before their disclosure. If you would like more information, ask in an honest and considerate way. If you show a genuine and respectful interest in their life, they will most likely appreciate it. Some suggestions include:
    a. *Has this been a secret you have had to keep from others or have you told other people?*
    b. *Do you feel safe at school and home? Do you feel supported by others in your life?*
    c. *Do you need any help of any kind, access to resources, or someone to listen?*
    d. *Have I ever offended you unknowingly?*
4. Remember, people may not want you to do anything necessarily. Not every inviting in/coming out is traumatic. It may just be a casual sharing of information about their life with you *i.e. "My girlfriend/boyfriend and I went to the beach this weekend."*
5. For transgender people, validate the person's gender identity and expression ***by using their pronouns and name***, or use gender-neutral language. Never use the word **"it"** when referring to a person, this is disrespectful and insulting; also, ***remember gender identity is separate from sexual orientation***.
6. Clarify with the person what level of confidentiality they expect from you. They may not want you to tell anyone else, or they may be out to others and not be concerned with who finds out.
7. Not all LGBTQ people have to come out. **Depending on the circumstances, not coming out may be the safest option for some people**. Everyone is different and only the LGBTQ person in question can make the decision if and when they choose to come out.

WHAT NOT TO SAY WHEN SOMEONE COMES OUT TO YOU

- ***"I knew it!"*** *This makes the disclosure about you and not the person, and you might have been making an assumption based on stereotypes.*
- ***"Are you sure?" "You're just confused." "It's just a phase – it will pass."*** *This suggests that the person doesn't know who they are.*
- ***"You just haven't found a good woman yet"*** *said to a man or* ***"a good man yet"*** *said to a woman. This assumes that everyone is straight or should be.*
- ***"Shhh, don't tell anyone!"*** *This implies that there is something wrong and that being LGBT must be kept hidden. If you have real reason to believe that disclosing this information will cause the person harm, then make it clear that is your concern. Say,* ***"Thanks for telling me. Let's talk about how tolerant your school/community/family is. This may affect your decision about who you choose to come out to."***
- ***"You can't be gay – you've had relationships with people of the opposite sex."*** *This refers only to behavior, while sexual orientation is about inner feelings.*

Edited from the Northern Illinois University Safe Zone Program and from Vernon Wall and Jamie Washington (1989); adapted from GLSEN's SAFE SPACE KIT (2013)

The more aware you are of your own biases and their impact on your behavior, the easier it is to ensure that your personal beliefs don't undermine your efforts to support LGBTQ survivors, clients, and families.

CHECK YOURSELF: *Understanding your own Beliefs*

Anti-LGBTQ bias is all around us. Yet, we tend to overlook the subtle biases — *the anti-LGBTQ jokes, the exclusion of LGBTQ related-themes in curricula, even anti-LGBTQ name-calling*. Subtle or not, bias has the power to hurt and isolate people. Your work as an ally includes recognizing and challenging your own anti-LGBTQ bias. ***Answer each question honestly, and consider how these will affect your work as an Ally to LGBTQ clients.***

1. If someone were to come out to you as LGBTQ, what would your first thought be?
2. How would you feel if your child came out to you as LGBTQ? How would you feel if your mother, father, or sibling came out to you as LGBTQ?
3. Would you go to a physician whom you thought was LGBTQ if they were of a different gender than you? What if they were the same gender as you?
4. Have you ever been to an LGBTQ social event or march? Why or why not?
5. Can you think of three historical figures who were lesbian, gay, or bisexual?
6. Can you think of three historical figures who were transgender?
7. Have you ever laughed at or made a joke at the expense of LGBTQ people?
8. Have you ever stood up for an LGBTQ person being harassed? Why or why not?
9. If you do not identify as LGBTQ, how would you feel if people thought you were LGBTQ?

Remember, recognizing your own bias is an important first step in becoming an *Ally*. Based on your responses to the above questions:

- Do you think that you have internalized some of the anti-LGBTQ messages pervasive in our world?
- How might your beliefs influence your actions as an service provider to LGBTQ clients?

Question all that you have learned.
Unlearn, relearn or learn as needed.
Question your own basic assumptions.

Conversion Therapy

LGBTQ populations have a long history of systemically harmful, neglectful, and inaccessible mental health care. In the 1950s and 60s, many psychiatrists believed that queerness was a mental illness. Gay men and lesbians were often subjected to treatment against their will, including **forced hospitalizations, aversion therapy and electroshock therapy**. While some have evolved, many of these practices are still in use today.

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4244881/

Conversion therapy is the pseudoscientific practice of trying to change an individual's sexual orientation from lesbian, gay, bisexual, pansexual, and/or queer to heterosexual using psychological or spiritual interventions. There is virtually **no reliable evidence** that sexual orientation can be changed and practices have been proven to be both ineffective and harmful.

Conversion therapy can also be listed as:
Reparative therapy, ex-gay therapy, sexual orientation change efforts (SOCE)

Some **current** extreme practices:

- Institutionalization
- Castration
- electroconvulsive shock therapy.

Frequent current practices:

- Behavioral, cognitive, psychoanalytic practices
- Nausea, vomiting, or paralysis while showing homoerotic images
- Providing electric shocks
- Snapping elastic band around wrist when aroused by homoerotic images or thoughts
- Using shame to create aversion to same-sex attractions
- Orgasmic reconditioning
- Satiation therapy
- Teaching stereotypical feminine or masculine behaviors
- Teaching heterosexual dating skills
- Using hypnosis to try to redirect desires and arousal

http://www.nclrights.org/bornperfect-the-facts-about-conversion-therapy/

Compared to LGBTQ young people who were not rejected or were only a little rejected by their parents and caregivers because of their gay or transgender identity, **highly rejected LGBTQ young people were**:

National Association of Social Workers has made a statement **denouncing** to conversion therapy:

"People seek mental health services for many reasons. Accordingly, it is fair to assert that lesbians and gay men seek therapy for the same reasons that heterosexual people do. However, the increase in media campaigns, often coupled with coercive messages from family and community members, has created an environment in which lesbians and gay men often are pressured to seek reparative or conversion therapies, which cannot and will not change sexual orientation. Aligned with the American Psychological Association's (1997) position, NCLGB [NASW's National Committee on Lesbian and Gay Issues] believes that such treatment potentially can lead to severe emotional damage. Specifically, transformational ministries are fueled by stigmatization of lesbians and gay men, which in turn produces the social climate that pressures some people to seek change in sexual orientation. No data demonstrate that reparative or conversion therapies are effective, and in fact they may be harmful."

Position Statement, "Reparative" and "Conversion" Therapies.

Conversion Therapy Prevalence:

- An estimated **20,000 LGBTQ youth** in the U.S. ages **13 to 17** will receive conversion therapy from a **licensed health care professional** before the age of 18.
- Approximately **57,000 youth** will undergo the treatment from a **religious or spiritual advisor**.
- Approximately **698,000 LGBTQ adults** in the U.S have received conversion therapy at some point in their lives, including about **350,000** who received it as **adolescents**.

https://williamsinstitute.law.ucla.edu/demographics/conversion-therapy-and-lgbt-youth/

Participants who had experienced conversion therapy, described the harm they experienced as leaving them with:

- **decreased self-esteem** and authenticity to others
- increased **self-hatred** and negative perceptions of homosexuality;
- confusion, **depression**, guilt, helplessness, hopelessness, **shame**, social withdrawal, and **suicidality**
- **anger** at and a sense of **betrayal** by SOCE providers
- an **increase in substance abuse** and high-risk sexual behaviors
- a feeling of being **dehumanized** and untrue to self
- a loss of faith
- a sense of having wasted time and resources

https://www.apa.org/pi/lgbt/resources/therapeutic-response.pdf#__utma=149406063.799029835.1432689058.1432689058.1432689058.1&__utmb=149406063.2.10.1432689058&__utmc=149406063&__utmx=-&__utmz=149406063.1432689058.1.1.utmcsr=google%7Cutmccn=%28org

Those whose **parents** tried to change their sexual orientation had **three-fold higher** odds of having ever attempted suicide.

Those whose parents **enlisted the help of a professional** (therapist or religious leader) to change their sexual orientation had a **five-fold higher** odds of having ever attempted suicide.

https://www.psychologytoday.com/us/blog/political-minds/201811/gay-conversion-therapy-associated-suicide-risk

Systemic & Legal Barriers for LGBTQ Survivors

For LGBTQ survivors of sexual assault, their identities – and the discrimination they face surrounding those identities – often make them hesitant to seek help from **police, hospitals, shelters or rape crisis centers**, the very resources that are *supposed* to help them.

85% of victim advocates reported having worked with an LGBTQ survivor who was **denied services** because of their sexual orientation or gender identity. The 2015 U.S. Transgender Survey found that **one in five** (20%) respondents who were incarcerated in jail, prison, or juvenile detention in the past year were **sexually assaulted by facility staff** during that time. Additionally, **17%** of respondents who stayed at **one or more homeless shelters** in the past year were **sexually assaulted at the shelter** because they were transgender.

https://www.hrc.org/resources/sexual-assault-and-the-lgbt-community

Gay & Trans Panic Defense

The **gay and trans "panic" defense** is a legal strategy which asks a jury to find that a victim's sexual orientation or gender identity is to blame for the defendant's violent reaction, including murder. It is not a free standing defense to criminal liability, but rather a legal tactic which is used to bolster other defenses. When the defense is employed, the perpetrator claims that their victim's sexual orientation or gender identity not only explain – but excuse – their loss of self-control and subsequent assault. By fully or partially acquitting the perpetrators of crimes against LGBTQ victims, these defenses imply that LGBTQ lives are worth less than others.

There are three common ways that gay/trans panic defense is used: defense of **insanity or diminished capacity**, **provocation**, or **self-defense**.

In **2001** Ahmed Dabarran was an Assistant District Attorney in **Fulton County, Georgia**.
He was struck over the head over a dozen times by Roderiqus Reshad Reed and died from his injuries. At trial, Reed's attorney claimed that Reed killed Dabarran **to protect himself from unwanted sexual advances**. However, a medical examiner testified that Dabarran was **asleep at the time of the murder**. The jury **acquitted** Reed of the murder despite Reed's **full confession**.

While a gay/trans* panic defense does not always result in a perpetrator and/or murderer being acquitted of all charges, it very often will at least **result in making a charge become weaker** or resulting in a **reduced sentence**. With sexual violence reporting rates already resulting in few convictions, having the **additional threat** of using a gay/trans* panic defense used against them, many LGBTQ survivors **choose to not report**.

https://lgbtbar.org/what-we-do/programs/gay-and-trans-panic-defense/

LGBTQ Populations Seeking Services

For many of the reasons we have already discussed, LGBTQ identified persons often hesitate when seeking services regarding mental health, physical health, and reporting. *The marginalization and discrimination experienced by LGBTQ people contributes to barriers to the access of health and support services.* These barriers are compounded by health care providers *often lacking the appropriate knowledge and skills* around LGBTQ health.

LGBTQ participants in a national study found the level of knowledge of health care professionals ***"to be inadequate, the amount of homophobic reactions to their lives to be unethical, and the willingness of the health care system to adapt to their needs to be minimal."*** Many LGBTQ people **fear and avoid** traditional health care settings to protect themselves from mental or physical harm from potentially homophobic health care providers. Negative experiences with health care professionals after disclosing sexual orientation such as ***"being told their sexuality was pathological, experiencing 'rough' internal exams and actually being refused care"*** shaped future use of health services.

Among lesbian, gay, bisexual, and queer (LGBQ) respondents who had visited a doctor or health care provider in the year before the survey:

- 8% said that a doctor or other health care provider refused to see them because of their actual or perceived sexual orientation.
- 6% said that a doctor or other health care provider refused to give them health care related to their actual or perceived sexual orientation.
- 7% said that a doctor or other health care provider refused to recognize their family, including a child or a same-sex spouse or partner.
- 9 percent said that a doctor or other health care provider used harsh or abusive language when treating them.
- 7% said that they experienced unwanted physical contact from a doctor or other health care provider (such as fondling, sexual assault, or rape).

Among transgender people who had visited a doctor or health care providers' office in the past year:

- 29% said a doctor or other health care provider refused to see them because of their actual or perceived gender identity.
- 12% said a doctor or other health care provider refused to give them health care related to gender transition.
- 23% said a doctor or other health care provider intentionally misgendered them or used the wrong name.
- 21% said a doctor or other health care provider used harsh or abusive language when treating them.
- 29% said that they experienced unwanted physical contact from a doctor or other health care provider (such as fondling, sexual assault, or rape).

https://www.americanprogress.org/issues/lgbt/news/2018/01/18/445130/discrimination-prevents-lgbtq-people-accessing-health-care/

VISIBILITY

Making your environment a safe space is crucial to working with LGBTQ people. You may have seen stickers or buttons in an office that show a pride flag, equal sign, or other inclusive language. These signs mean a person is open to talking about and being supportive of all queer persons/identities, and those questioning their gender or sexual orientation. The goal of a workshop like this one is to help people gain awareness and knowledge of gender/sexuality (including your own!) and gain skills to help them invest in creating safe and affirming environments wherever they go. By having a sticker, button, or other identifier on your office, person, or work supplies is a small, simple, but very impactful way to let a person know that they are safe to disclose and come out to you. Small actions like this can go a long way in building a rapport and creating a safe space for clients.

WHAT IS AN ALLY?

*"An **Ally** is a person who is a member of the 'dominant' or 'majority' group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for the oppressed population."*

–Washington & Evans, 1991

An **Ally** is an individual who **speaks out** and **stands up** for a person or group that is targeted and discriminated against. An ally works to end oppression by supporting and advocating for people who are stigmatized, discriminated against or treated unfairly.

WHY BE AN ALLY?

From GLAAD (Gay & Lesbian Alliance Against Defamation, 2016)

"You have the opportunity to be an ally and a friend at home, school, church and work. A straight ally can merely be someone who is supportive and accepts the LGBTQ person, or a straight ally can be someone who personally advocates for equal rights and fair treatment. Allies are some of the most effective and powerful voices of the LGBTQ movement. Not only do allies help people in the coming out process, they also help others understand the importance of equality, fairness, acceptance, and mutual respect" (GLAAD, 2016, paras. 3-4)

BEING A VALUABLE ALLY

Adapted from GLSEN's SAFE SPACE KIT (2013)

- **BE A VISIBLE ALLY**
- **SUPPORT CLIENTS WHO COME OUT TO YOU**
- **RESPOND TO ANTI-LGBTQ LANGUAGE/BEHAVIOR**
- **KEEP EDUCATING YOURSELF**
- **ESCALATE ISSUES WHEN APPROPRIATE**

BE A VISIBLE ALLY

- **Make your space or belongings visible with LGBTQ affirming stickers, art, or signs** so that people can identify you as someone to come to for support and your space as one in which they will be safe.
- Use ***INCLUSIVE LANGUAGE*** in casual conversation and during class time. When referring to people, try using **GENDER NEUTRAL** pronouns and terms like "partner," "they," "parent," "people," etc.

SUPPORT CLIENTS WHO COME OUT TO YOU

- Offer support but don't assume the person needs it, assure and respect confidentiality, be a role model of acceptance, appreciate the person's courage, and **listen, Listen, LISTEN!** (*See COMING OUT – pg. 21*)

Exercise the utmost discretion and professionalism in the highly sensitive nature of information regarding a client's sexual orientation and gender identity. Client emotional, mental, and physical safety can be jeopardized when outed to other service providers, partner agencies, and family members.

RESPOND TO ANTI-LGBTQ LANGUAGE/BEHAVIOR

- ***SWIFTLY ADDRESS ANTI-LGBTQ NAME-CALLING, BULLYING, OR HARASSMENT*** by: (a) naming the behavior; (b) creating a teachable moment; (c) supporting the targeted people; and (d) holding people accountable per the discipline code.
- Respond to unintentional anti-LGBTQ language like ***"that's so gay"*** by educating people on why it is hurtful and offensive to use the term "gay" to describe something undesirable.

KEEP EDUCATING YOURSELF

- Begin to understand policies, laws, and practices and how they affect LGBTQ people. Educate yourself on the many communities and cultures of LGBTQ people.
- Explore how you are different from and similar to LGBTQ people. Gain this awareness through talking with LGBTQ people, workshops, developing support connections, and self-examination.

ESCALATE ISSUES WHEN APPROPRIATE

Be prepared, if necessary, to refer someone to the counseling center or other campus resources when you *can't answer important questions, a person fears for their safety, emotional or mental support is needed,* and/or *a person talks about being depressed or suicidal.*
Be prepared to create a safety plan that can help them reach someone who is safe and maintain their identities hidden until they are safe. While child welfare agencies have historically not always responsive to LGBTQ calls and acknowledging of the different kinds of safe and abuse an LGBTQ youth may endure, it is crucial to always report and follow up.

DO NOT…

- ***THINK YOU HAVE ALL THE ANSWERS***. If you are faced with a problem you do not know how to solve, let the person know that you will look into the subject and/or refer the person to an outside source for the appropriate help they need.
- ***MAKE UNREALISTIC PROMISES***. Be careful not to promise something that you may not be able to deliver. This can damage the relationship you have with people as an Ally.
- ***MAKE ASSUMPTIONS***. It is important to avoid making assumptions or perpetuating stereotypes. These can be extremely offensive and turn people away. It is also important to avoid assuming that you know what a person needs. Be sure to listen carefully to the person and ask how you can support them.

REALIZE BEING AN ALLY CAN BE DIFFICULT

- Know that becoming an ***ALLY*** may make you unpopular among some heterosexuals.
- Be prepared for people to assume that you are gay because you support LGBTQ rights.
- You may be criticized for being involved in a cause that is thought to be wrong by some people; friends or colleagues who are uncomfortable with the topic might become distant or disagree with you because you support LGBTQ people and rights.
- Sometimes, because of past negative interactions with heterosexuals, even some LGBTQ people might question your motivations for being an Ally.

SUGGESTIONS FOR WORKING WITH LGBT CLIENTS

How aware are you?

- ✓ Examine your own biases. Know when and how negative feelings you may have toward LGBTQ people may prevent you from offering unprejudiced help.
- ✓ Remember, sexual thoughts and feelings are only a small (but important) part of a person. Survivors will have many other important aspects of their identities that they will want recognized too.
- ✓ Understand and interrogate your feelings, values, beliefs, and thinking about LGBTQ issues.
- ✓ Do not presume that all LGBTQ people regret or dislike their orientation or gender identity.
- ✓ Remember, societal oppression/discrimination creates many challenges for many LGBTQ people.
- ✓ Do not automatically assume that everyone is heterosexual/straight.
- ✓ Don't try to guess who identifies as LGBTQ.
- ✓ Know your organization's non-discrimination policy.

How have you educated yourself?

- ✓ Be informed. Most of us are products of a homophobic society. It is important that you are aware of the needs of lesbian, gay, bisexual, and transgender persons.
- ✓ Understand that each person's sexual orientation is unique to them.
- ✓ Talk with LGBTQ people and those who support them.
- ✓ Know when and where to seek help. Know available school/community resources.
- ✓ Remember that different identities suffer from different types of oppression. For example, the oppression laid on white LGBTQ people is different than non-white LGBTQ people.
- ✓ Continue educating yourself about LGBTQ issues by attending university events and reading magazines, newspapers, blogs, and books. Know what is current and in the news.

What skills do you have?

- ✓ **If a survivor comes out to you, respond with warmth and support.** Remember that coming out to someone can be very difficult for LGBTQ people, so be honored that someone chose to tell you.
- ✓ Advocate and participate in educational programs for your staff so that LGBTQ people receive service without prejudice and with the empathy and warmth deserved by all.
- ✓ **Be a 100% Ally – no strings attached! UNCONDITIONAL ACCEPTANCE IS A MUST…THIS CANNOT BE FAKED!**
- ✓ Understand your limits in abilities/knowledge. Refer individuals when necessary to get proper help.
- ✓ Deal with feelings first. You can be helpful by just listening and allowing a LGBTQ client the opportunity to express their feelings.
- ✓ Help, but don't force. LGBTQ clients need to move at the pace they feel most comfortable.
- ✓ Be supportive! Share with them that this is an issue with which others must deal with as well.

Take action!

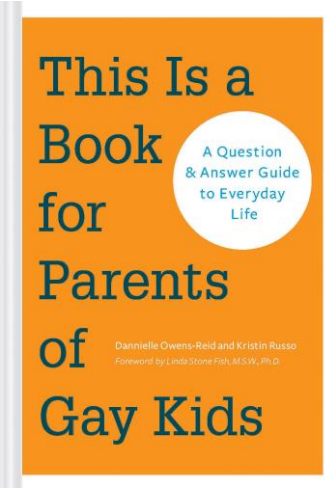
- ✓ Provide a supportive atmosphere for those who are or think they may be LGBTQ.
- ✓ **Use inclusive language**. Avoid words that assume a person is straight or cisgender.
- ✓ Clarify that anything brought to you is confidential and keep all things confidential!
- ✓ Confront anti-LGBTQ jokes, comments, or bigoted actions. **Don't be a bystander to intolerance.**
- ✓ **Participate in LGBTQ events throughout the year.**
- ✓ Recognize other allies and acknowledge their efforts. Allies need support too!

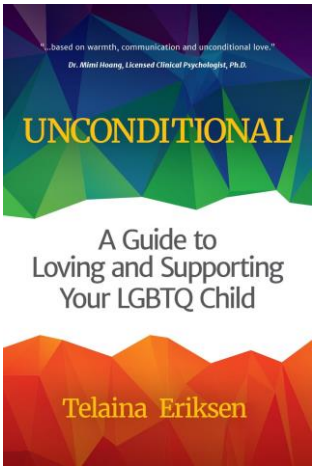
Resources for Parents of LGBTQ Youth

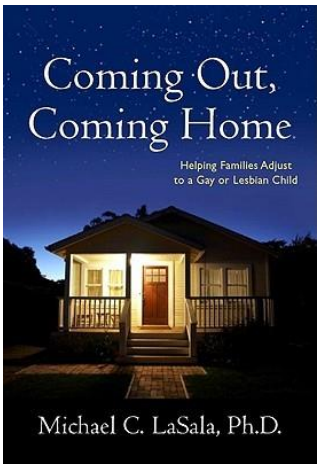
This is a Book for Parents of Gay Kids by Danielle Owens-Reid and Kristin Russo

Unconditional: A Guide to Loving and Supporting Your LGBTQ Child by Telaina Eriksen

Coming Out, Coming Home: Helping Families Adjust to a Gay or Lesbian Child by Michael C. LaSala, Ph.D.







Join a local PFLAG Chapter: http://pflagathensarea.com/

PFLAG Athens Area

Engage with resources through the **Family Acceptance Project** at: https://familyproject.sfsu.edu/resources

FAMILY ACCEPTANCE PROJECT™
... building healthy futures for youth

CONTINUING YOUR EDUCATION

Suggested Resources

- Bornstein, Kate. **My New Gender Workbook**, Routledge, 2013.
- Bronski, Michael. **A Queer History of the United States**, Beacon Press, 2012.
- Boykin, Keith. **For Colored Boys Who Have Considered Suicide When the Rainbow is Still Not Enough: Coming of Age, Coming Out, and Coming Home**, Magnus Books, 2012.
- Eisner, Shiri. **Bi: Notes for a Bisexual Revolution**, Seal Press, 2013.
- Faderman, Lillian**. Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth-Century America**, Penguin, 1991.
- Feinberg, Leslie. **Stone Butch Blues**, Firebrand Books, 1993 (reprint).
- Hillman, Thea. **Intersex (For Lack of a Better Word)**, Manic D Press, 2008.
- Huegel, Kelly. **GLBTQ: *The Survival Guide for Gay, Lesbian, Bisexual, Transgender, and Questioning Teens***, Free Spirit Publishing, 2011.
- Hutchins, Loraine. **Bi any Other Name: Bisexual People Speak Out**, Alyson Publications, 1991.
- Lima, Lazaro and Felice Picano, eds. **Ambientes: New Queer Latino Writing**, University of Wisconsin Press, 2011.
- Lorde, Audre. **Zami: A New Spelling of My Name**, Crossing Press, 1982.
- O'Keefe, Tracie and Katrina Fox, eds. **Finding the Real Me: True Tales of Sex and Gender Diversity**, Jossey-Bass, 2003.
- Patterson, Jennifer. **Queering Sexual Violence: Radical Voices from Within the Anti-Violence Movement**, Magnus Imprint,
- Savage, Dan and Terry Miller. **It Gets Better**, Plume, 2011.
- Stryker, Susan. **Transgender History**, Seal Press, 2008.

Organizations

- **ACLU** (*The American Civil Liberties Union*) - www.aclu.org
- **ACPA CLGBTA** (*ACPA's Coalition for Lesbian, Gay, Bisexual, & Transgender Awareness*)- www2.myacpa.org/sclgbta
- **ACT-UP** (*AIDS Coalition to Unleash Power*) - www.actupny.org
- **AIDS-dot-ORG** (*World Wide Web AIDS org*) - www.aids.org
- **BIRESOURCE.ORG** (*Bisexual Resource Center*) - www.biresource.org
- **COLAGE** (*Children of Lesbian and Gay Everywhere*) - www.colage.org
- **Equality Ohio** – www.equalityohio.org
- **HRC** (*Human Rights Campaign*) - www.hrc.org
- **Intersex Society of North America** - www.isna.org
- **Lesbian Avengers** - www.lesbianavengers.com
- **LLDEF** (*Lambda Legal Defense and Education Fund*) - www.lambdalegal.org
- **Movement Advancement Project** *(Helping spped EQUALITY for LGBT people)* - www.lgbtmap.org
- **National Center for Trans Equality** – www.transequality.org
- **NGLTF** (*National Gay and Lesbian Task Force*) - www.ngltf.org
- **NLGJA** (*National Lesbian and Gay Journalists Association*) - www.nlgja.org
- **PFLAG** (*Parents and Friends of Lesbians and Gays*) - www.pflag.org
- **Outhistory** (*LGBTQ history*)- www.outhistory.org
- **Safe Schools Coalition, Inc.** - www.safeschoolscoalition.org
- **Service Members Legal Defense Network** (*Legal Assistance for Military Personnel*) - www.sldn.org
- **Transgender Forum Resource Center** - www.tgforum.com

Local Resources and LGBTQ Organizations

Athens Queer Collective
https://athensqueercollective.org/

GEORGIA EQUALITY
www.georgiaequality.org
1530 DeKalb Avenue NE, Suite A
Atlanta, GA 30307
E: geinfo@georgiaequality.org
P: 404-523-3070

PARENTS, FAMILIES & FRIENDS OF LESBIANS & GAYS (PFLAG) ATLANTA
www.pflagatl.org

PROJECT Q ATLANTA
http://www.projectq.us/atlanta

CENTER FOR CIVIL AND HUMAN RIGHTS LGBT INSTITUTE
www.lgbtinstitute.org/

PROJECT SAFE (Domestic Violence and Sexual Assault Advocacy Center)
www.project-safe.org/

THE COTTAGE (Sexual Assault Center & Children's Advocacy Center)
www.northgeorgiacottage.org/

PRIDE SCHOOL ATLANTA
www.prideschoolatlanta.org/

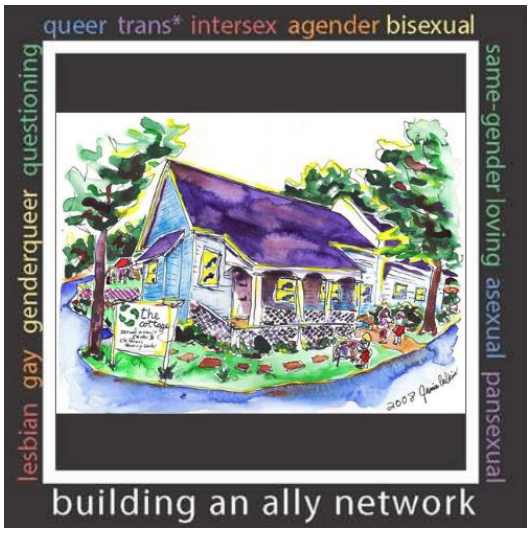
FEMINIST WOMEN'S HEALTH CENTER
www.feministcenter.org/en/

ACCESS REPRODUCTIVE CARE (ARC) SOUTHEAST
https://www.arc-southeast.org/contact
P. O. Box 7354
Atlanta, GA 30357
Phone: (855) 227-2475
Email: info@arc-southeast.org

SPECIALITY CARE CLINIC (Providing HIV/AIDS Care to Northeast Georgia)
www.publichealthathens.com/scc/

HUMAN RIGHTS CAMPAIGN ATLANTA
www.hrcatlanta.com

GEORGIA VOICE (The Premier Media Source for LGBT Georgia)
www.thegavoice.com



Working with LGBTQ Survivors of Sexual Violence

My Action Plan

Edited from Jamie Washington.

Pick the most important behaviors you want to continue, stop, and start.

On my continued journey to be a stronger ally and advocate for LGBTQ people and issues I commit to the following:

I will continue:

1-
2-
3-
4-

I will stop:

1-
2-
3-
4-

I will start:

1-
2-
3-
4-

From your lists above, write 3 concrete things you will do no matter what:

1 -

2 -

3-

Feedback Forms

Please answer honestly! Please detach this form from your packet, and return it to your Safe Zone Facilitator at the end of your training.

What is one thing that you learned from the training today? What did you enjoy about today's training?

_____

_____

_____

_____

_____

What could be improved for the next time this training is facilitated? How do you think this training could be improved?

_____

_____

_____

_____

_____

Who would you recommend this training to? What would you say to get them interested?

_____

_____

_____

_____

_____

Additional feedback for the facilitators? This could be in regards to material covered or the facilitation process.

_____

_____

_____

_____

_____

Please return this form to your trainer. Thank you!

DEMOGRAPHIC INFORMATION

What is your race/ethnicity?

☐African American / Black
☐Asian American / Asian
☐Native Hawaiian or Pacific Islander
☐African
☐White
☐ Middle Eastern/Arab
☐American Indian or Alaskan Native
☐Hispanic / Latino/a
☐Multi-racial
☐Self-identify_____

What is your country of origin? (Write In)_____

What is your gender identity?

☐Woman
☐Trans*_____
☐Man
☐Gender Queer
☐Self-identify (please specify)_____

Do you consider yourself to be:

☐Heterosexual
☐Gay
☐Questioning
☐Lesbian
☐Bisexual
☐Queer
☐Self-identify (please specify)_____

What is your education level?

☐Some High School
☐High School Diploma
☐Associates degree
☐Bachelors degree
☐Bachelors degree
☐Masters degree
☐PhD

Religious or spiritual preference:

☐Agnostic
☐Christian
☐No preference
☐Atheist
☐Hindu
☐Self-identify (please specify)_____
☐Buddhist
☐Jewish
☐Muslim

To what extent does your religious or spiritual preference play an important role in your life?

☐Very important ☐Important ☐Neutral ☐Unimportant ☐Very unimportant

Have you ever served in any branch of the US military (active duty, veteran, National Guard or reserves)? YES NO

If you ARE or HAVE BEEN enlisted in the military, please specify which branch.

_____

Do you participate on an athletic team that competes with other colleges or universities?

YES NO

☐*If yes, specify the athletic team.*_____

Are you the first generation in your family to attend college? YES NO

Please return this form to your trainer. Thank you!

WORKSHOP EVALUATION

We are continuously trying to improve the quality of our program(s) and we value your thoughtful feedback.

Date: _____

Please rate the following items- with 1 being the lowest and 5 being the highest:

1	2	3	4	5	Facilitator's knowledge of the subject
1	2	3	4	5	Usefulness of the training/workshop packet
1	2	3	4	5	Practical application of the content
1	2	3	4	5	Overall quality of the workshop
1	2	3	4	5	Overall value of the workshop

How important are LGBTQ workshops like this in making you feel prepared to do your job?
☐Very important ☐Important ☐Neutral ☐Unimportant ☐Very unimportant

How satisfied are you with this workshop?
☐Very Satisfied ☐Satisfied ☐Neutral ☐Unsatisfied ☐Very Unsatisfied

This workshop helped me better understand issues of LGBTQ issues in relations to diversity & inclusion.
☐Agree ☐Disagree

I would recommend this training to others.
☐Agree ☐Disagree

Additional comments:

Please return this form to your trainer. Thank you!