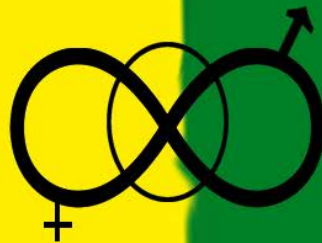


**UTAH STATE UNIVERSITY**

**ALLY**



**ALLIES ON CAMPUS**

[WWW.USU.EDU/ACCESSCENTER/LGBTQA/ALLIES/](http://WWW.USU.EDU/ACCESSCENTER/LGBTQA/ALLIES/)

Providing Support to All Members of the USU LGBTQA Community

**UtahState**University



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# Allies on Campus Steering Committee



Decisions regarding Allies on Campus are made by the Steering Committee. Members of the Committee are also responsible for approving changes to the program, training seminar leaders, updating this manual, and organizing socials and events. The Steering Committee must have two faculty, staff, and student representatives. If you are interested in serving on the Allies on Campus Steering Committee, contact one of the members!



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## + Allies on Campus:

1. Have received training on LGBTQIA issues;
2. Strive to reduce homophobia and heterosexism, personally and professionally;
3. Are comfortable speaking with students about LGBTQA issues; and
4. Can provide support and referrals to LGBTQA students while respecting their privacy.

## Allies on Campus

The purpose of the Allies on Campus Program is to provide a network of faculty, students, and staff who are committed to providing a safe and affirming zone for anyone exploring issues related to sexual orientation or gender identity. Allies strive to reduce homophobia and transphobia, as well as other forms of heterosexism and gender identity-based discrimination through education, advocacy, awareness, and creating a visible network of Allies. Allies believe that diversity enriches our

lives, and they respect all people regardless of age, ability, gender, gender identity, gender expression, national origin, race, religion, or sexual orientation.

The Allies on Campus program, started in 2004, is comprised of, coordinated, and financially supported by volunteers who are committed to making the USU campus environment one where all persons feel safe, supported, and welcome.

# About Allies on Campus

Allies on Campus is a network of faculty, staff, and students who:

- Are committed to providing safe and affirming zones for anyone exploring issues of sexual orientation or gender identity;
- Respect all people regardless of age, ability, gender identity, gender expression, national origin, race, religion, or sexual orientation; and
- Believe that diversity enriches our lives, and should be affirmed in all its forms.

The program strives to reduce homophobia, transphobia, and heterosexism on USU's campus. Individual Allies help to form a welcoming and supportive environment for lesbian, gay, bisexual, trans\*, queer, questioning, gender non-conforming, and/or intersex students, faculty, and staff.

## How Do I Become an Ally and Get an Ally Sticker/Button?

Allies receive a sticker after they have completed Allies on Campus Training. After the training, if you wish to become an Ally, you have an opportunity to sign a contract agreeing to provide a safe zone for LGBTQIA students. Your name and contact information will be added to a list of over 200 other Allies on USU's campus so that students can seek you out as a resource.

After you have completed training and have signed the contract, please hang your sticker either inside your office or by your nameplate.

### The Ally Sticker

The Rainbow: The rainbow flag represents a symbol of gay and lesbian pride, and represents the diversity and unity within the LGBTQIA movement.

The Word "Ally": A person of any sexual orientation who supports and honors sexual diversity, who works toward combating homophobia and heterosexism, and is willing to explore and understand these forms of bias within themselves. USU Allies on Campus has adopted this word to represent our organizational and visual support for LGBTQIA individuals in our community.

Infinity Gender Symbol: This symbol modifies traditional gender markers to demonstrate the fluid nature of gender and sexuality, and joins them in a circle, representing the importance of intersecting identities in each and every individual.

Together, these symbols work to identify areas of campus where LGBTQ individuals can feel safe, supported, and welcomed.

If your sticker is stolen or defaced, contact Nicole Vouvalis at 435.797.0567 or at [nicole.vouvalis@usu.edu](mailto:nicole.vouvalis@usu.edu), or Macy Keith at 435.797.1164 or at [macy.keith@usu.edu](mailto:macy.keith@usu.edu)

Register for a seminar at

<http://www.usu.edu/accesscenter/lgbtqa/allies/form/>

## Seminar Format

	Morning seminar	Afternoon seminar	Evening
Introductions	9:00 – 9:05	1:00 – 1:05	5:00 – 5:05
Welcome & Common Language	9:05 – 9:15	1:05 – 1:15	5:05 – 5:15
Coming Out Exercise	9:15 – 9:30	1:15 – 1:30	5:15 – 5:30
USU LGBTQIA Student Panel	9:30 – 10:00	1:30 – 2:00	5:30 – 6:00
Summary & Identity	10:00 – 10:10	2:00 – 2:10	6:00 – 6:10
Discrimination, Stats, & Policies	10:10 – 10:20	2:10 – 2:20	6:10 – 6:20
Break	10:20 – 10:30	2:20 – 2:30	6:20 – 6:30
Privilege & Visualization	10:30 – 11:00	2:30 – 3:00	6:30 – 7:00
Being an Ally & Levels of Attitude	11:00 – 11:35	3:00 – 3:35	7:00 – 7:35
Small Group Scenarios	11:35 – 12:00	3:35 – 4:00	7:35 – 8:00

# Why I'm An Ally

LuAnn Helms, Co-founder of USU Allies on Campus  
May 2004

I moved to a small town in California in fourth grade and right away Ryan became one of my best friends. He made me feel accepted in my new environment and that year we spent many recesses sitting on top of the monkey bars talking. In fifth grade P.E. we played dodge ball. But the teacher didn't call it that. He called it "smear the queer" and so did we. We didn't know what "queer" meant, we just knew if you were one, people would want to hit you and it was your job to dodge the ball. In seventh grade, when Ryan and I were at the fair, we saw adults dancing near the beer booth. We watched two women dancing who seemed like they had too much to drink. But they were laughing a lot and seemed to be having a great time. We were enjoying watching them. They started kissing and someone hit one of them with a rock. Ryan and I ran away.

Ryan and I stayed close friends throughout junior high and high school. On his shoulder I cried many a tear. I would pour my heart out about everything. I would share my joy over my latest crush and my agony over my most recent broken heart. He always had a way of making me feel better. He made me feel good about myself. He made me feel loved. He dated girls but didn't talk much about them. Sometimes classmates would tell me, "Your best friend is a fag." I would say, "He's not." But sometimes I wondered why he didn't share as much with me as I shared with him. We went to different colleges but stayed in touch. After about a year, he brought a guy to a party at my house. I said, "Your friend's cute." He replied, "Stay away, he's my boyfriend." We continued talking for hours that night. He was so happy to finally share with me the parts of his life and feelings that he hadn't felt safe to share. I was so happy that he was happy. I felt honored that he chose to let me really know him.

I spent quite a bit of time after that running around with him and his new friends. I went with him to gay bars, parties, picnics, and parades. I met so many wonderful LGBTQA individuals. Individuals that, like most people, wanted to be accepted for who they are, wanted to be treated with respect, wanted to be loved and to love, and who felt pain. I also learned how destructive heterosexism and homophobia can be. It was then I became an Ally. However, it was the '80s and no one said I was an Ally (instead I was called a "fag hag" a time or two). I moved to another state for college and Ryan moved to San Francisco. We would occasionally check in, ending each phone conversation with "I love you." Years later, he called one night and told me he was in love. We spent hours on the phone. He told me he loved him so much that he felt like a part of him was missing when his partner was away and that he wanted to spend his life with him. I knew what it was like to love so deeply and I was very happy for him.

It didn't seem to long after that he told me his partner had AIDS and was dying. At that time there were so many people Ryan hadn't come out to, including his parents. Can you imagine, being in your 20s and the love of your life is dying, and you're afraid to tell people, people that you really need, why you're sad and scared? Fortunately, he told his parents and they were there for him; unfortunately that's not always the case.

I was a doctoral student at Texas A & M when my sister called and left me a message that Ryan was dying. He was only 30. By the time I called back, he was already gone. He was such a wonderful person and because of our prejudiced society, so many people missed out on truly knowing him. Soon after Ryan died I became active in the A&M Ally program. I believed that it was a very important and common program at most state universities. Therefore, when I arrived to USU, five years later, I was surprised that they didn't have an Ally program. So I wanted to do everything I could to help start one – for Ryan, the LGBTQA students at USU, for the many heterosexual students, faculty, and staff that know a LGBTQA individual or two, and for those that don't and may be missing out on the opportunity to truly know someone wonderful.

# Allies History

Elizabeth York, Co-founder of USU Allies on Campus  
February 2005

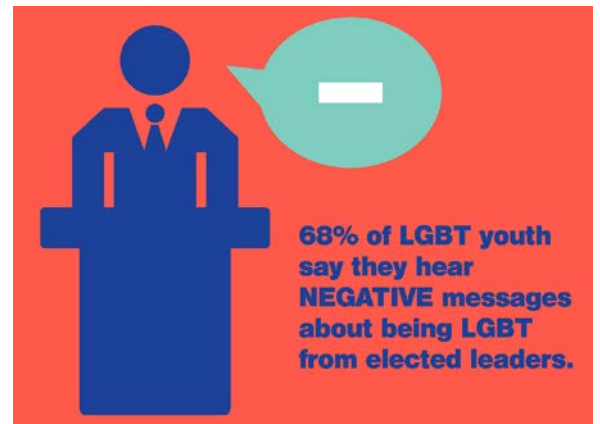
Eight years was long enough for me to keep the Allies idea in the closet. As a faculty member in the music department, who has been active in advising and participating in gay and lesbian groups at Utah State University, I see the cultural freeze effect in many students who question their gender or sexual orientation. Some are at different levels of comfort and are by no means ready to identify with more "out" students. These students may have different needs from students who are out. Many struggle with their religious roots versus their sexual identities. They need the visible support of welcoming, non-judgmental faculty and staff.

In the fall of 2003, I proposed during a Faculty Forum that an Ally program be developed at Utah State - a safety zone for these "questioning" students created through a network of staff, faculty and students who commit themselves to providing visible support to anyone dealing with sexual or gender orientation issues on campus. Meanwhile, LuAnn Helms (a psychologist in the USU Counseling Center) was researching other Ally programs and gathering support for the program within the Division of Student Services. She found that eighty percent of USU peer institutions already had similar programs in place. The USU Ally proposal passed from the Faculty Forum to the Faculty Senate Executive Committee and finally, to the Faculty Senate. In December, 2003, in an almost unanimous vote, the proposal won approval from the Faculty Senate, and Allies on Campus was born.

Allies on Campus began with a steering committee composed of two faculty representatives (myself and Les Roka, public relations professor and faculty advisor to USU's Pride!Alliance), two staff representatives (JanaKay Lunstad from University Advising and LuAnn Helms) and two student representatives (Sarah Benanti and Wilson Bateman). The steering committee developed the Allies on Campus program and the first training seminar which was based on Ally ("safe zone" or "safe space") programs at colleges and universities across the nation. The first training was held in April, 2004, and resulted in more than 30 faculty, students and staff members becoming Allies. During the Fall, 2004 semester, an additional 70 Allies received training. Allies are a diverse group of faculty and staff who come from a variety of programs, colleges and departments from across the University. Their common bond is a desire to support LGBT (lesbian, gay, bisexual and transgendered) or questioning students. They are trained to be accessible, to provide a nonjudgmental ear, and to provide campus and community resources, including information on gay-friendly counselors. But, Allies are not counselors themselves - they welcome, listen and refer.

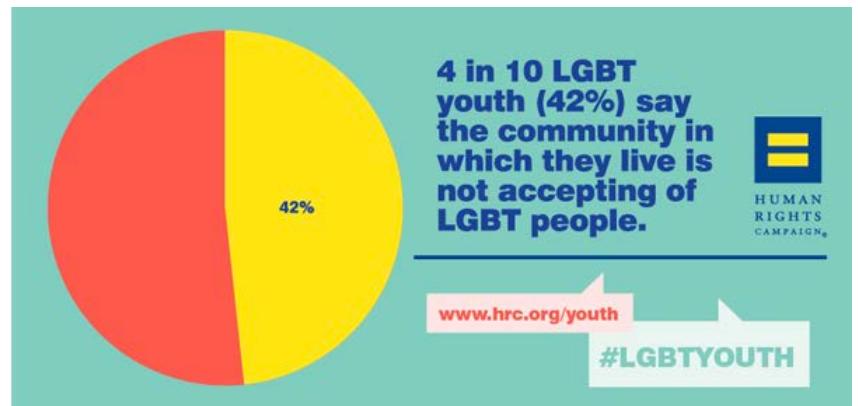
Trained Allies can be identified by an insignia placed on their office doors. By providing visibility and support to LGBT students, Allies on Campus is a complement to USU's Gay and Lesbian Student Resource Center and Pride! Alliance. My hope is, now that the Ally idea is "out", the increased support for LGBT students on campus will result in a more welcoming environment for all.

# National LGBTQIA Youth Statistics



25 – 40% of youth that become homeless each year are LGBT-identified. ½ of lesbian and gay youth prefer the streets to the hostile out-of-home care settings available to them.

Lambda Legal, 2013



85% of LGBT students report being verbally harassed; 40% physically harassed; 19% physically assaulted at school due to their sexual orientation.

National School Climate Survey, GLSEN, 2011

# Utah LGBTQIA Youth Statistics

69% of Utah LGBT youth say that their community is not accepting of them, compared to 42% nationally. 75% of Utah LGBTQ youth say they believe they need to move outside of the state to be accepted.

Growing Up LGBT In America, HRC, 2012

Only 1/3 of LGBT youth in Utah describe themselves as happy; compared to 67% of straight youth.

Growing Up LGBT In America, HRC, 2012

Upwards of 50% of Utah homeless youth identify as LGBTQ, compared to high estimates of 40% in the rest of the United States.

Volunteers of America Utah Youth Homeless Center

LGBTQ Youth in Utah are much more likely to experiment with drugs and alcohol, and shy away from social activities.

Growing Up LGBT In America, HRC, 2012

# Toward A Common Language

LGBTQQIP2SAA Terminology & Fundamentals



# An Introduction to Sexual Orientation

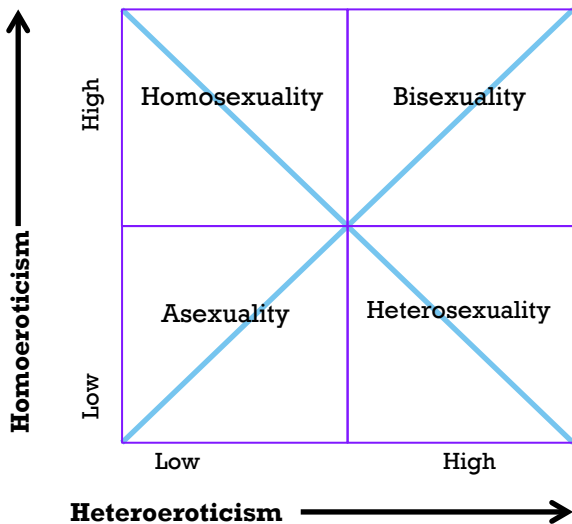
## What is Sexual Orientation?

Sexual orientation is an enduring emotional, romantic, or sexual attraction that one feels toward men, toward women, or toward both. Sexual orientation has not been found to be determined by any particular factor or factors, and it is not synonymous with sexual activity.

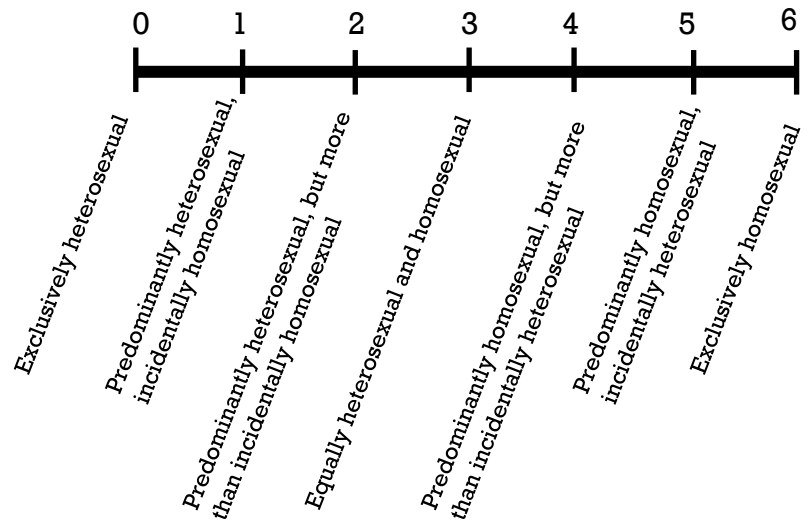
Sexual orientation is an enduring emotional, romantic, or sexual

Sexual orientation is based on who one is attracted to. It exists along a continuum that ranges from exclusive homosexuality to exclusive heterosexuality, and it includes other forms of sexuality such as bisexuality and asexuality.

The Storms Scale



The Kinsey Scale



People who experience exclusively same sex attraction are often referred to as lesbian or gay. People that are or can be attracted to either sex or gender are often referred to as bisexual, while those that are or can be attracted to *any* gender or sex are often referred to as pansexual. People who do not experience sexual attraction are often referred to as asexual. Heterosexual or straight people experience exclusively opposite-sex attraction. More expansive definitions are available in the glossary, starting on page 12.

## Is It A Choice?

Most scientists today agree that sexual orientation is not a choice, and is most likely the result of a complex interaction of environmental, cognitive, and biological factors. For most people, sexual orientation emerges in early adolescence without any prior sexual experience. The major medical, psychiatric, and psychological establishments agree that sexual orientation cannot be changed, and that having a sexual orientation other than heterosexual is not an illness or mental disorder.

Most scientists today agree that sexual orientation is not a choice, and is most likely the result of a complex interaction

Sexual orientation is different from sexual behavior because it refers to feelings and self-concept. Persons may or may not express their sexual orientation in their behaviors or how they identify themselves.

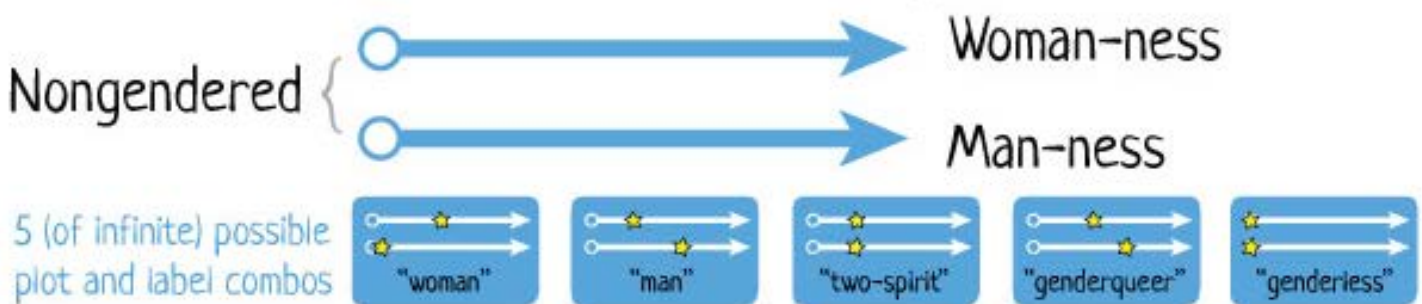
Sexual orientation differs from gender identity. See page 11 for an example of how sexual orientation, gender identity, and gender expression coexist within individual persons.

# An Introduction to Gender Identity

## What is Gender Identity?

Gender identity is one's innermost concept of self as a male or female or both or neither. It is how individuals perceive themselves and what they call themselves. Gender occurs across a spectrum of possibilities, and is not simply binary (e.g. male or female).

Gender identity is different from sex. Sex is a medically assigned identity based on the physical structure of one's reproductive organs, which are used to assign sex at birth. Biological sex is determined by chromosomes, hormones, and internal and external genitalia. Gender identity is how individuals conceive themselves as being.



## What is Gender Expression?

Gender expression are the ways in which people externally communicate their gender identity to others. It can be communicated through behavior, clothing, hair styles, voice, and other forms of presentation. Sometimes, transgender people seek to match their physical expression with their gender identity.

Gender expression is not the same thing as sexual orientation, and it should not be viewed as an indication of sexual orientation. Gender identity, gender expression, and sexual orientation are all separate and distinct areas of our identities. Someone of any gender – or none at all – can identify as straight, gay, lesbian, bisexual, asexual, and more.

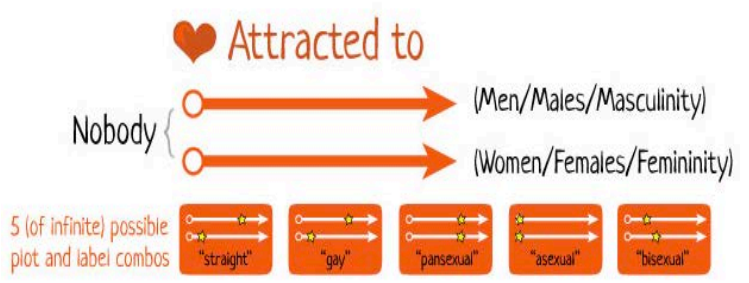
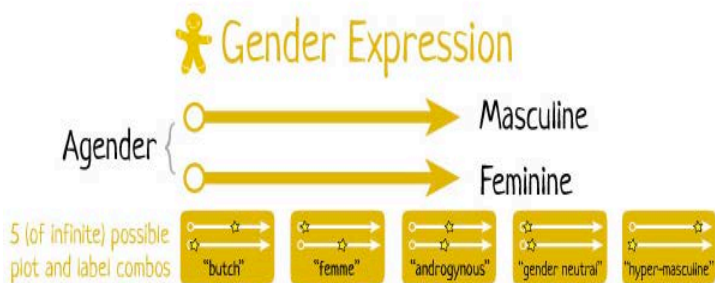
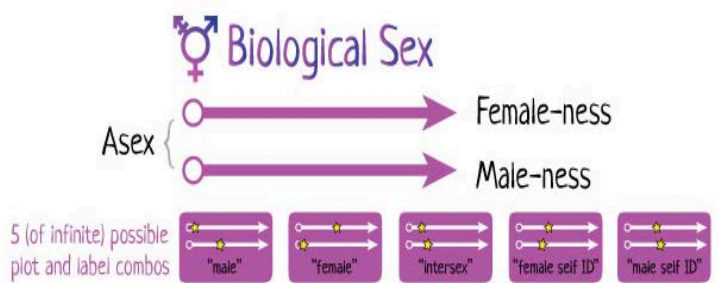
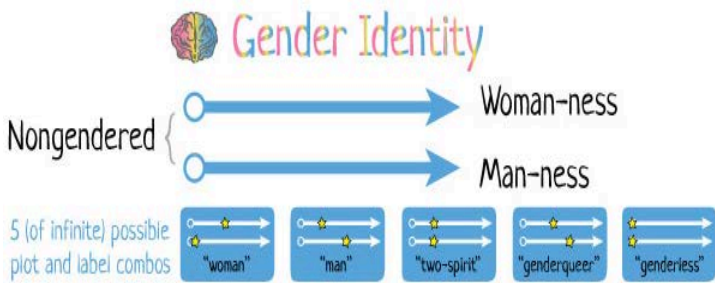
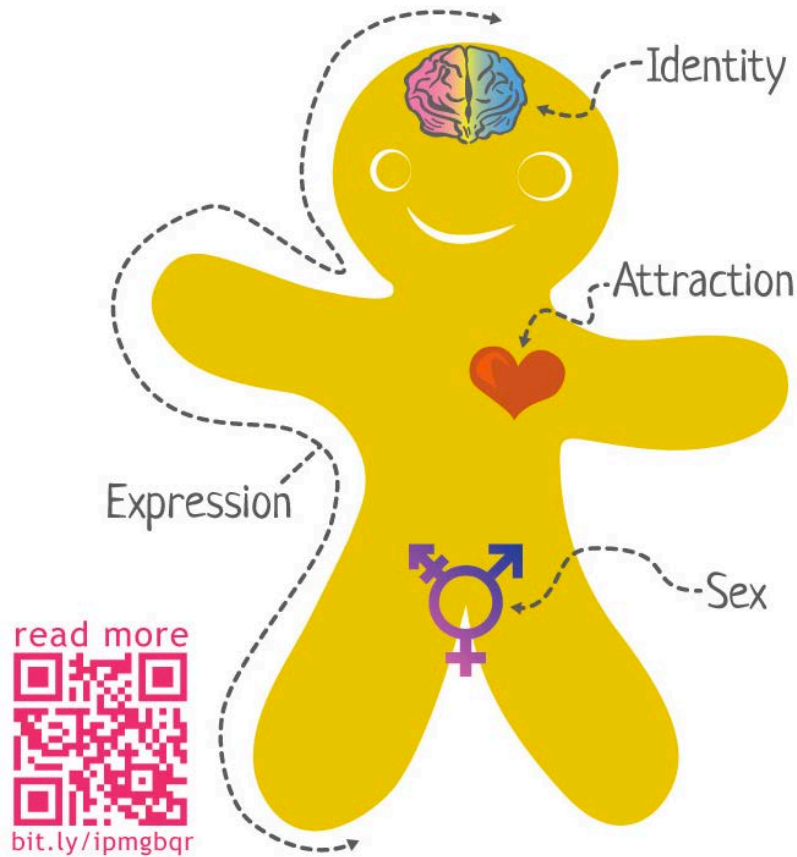
## What does it mean to be Transgender?

Transgender, or trans\*, is an umbrella term used to describe anyone whose identity or behavior falls outside of stereotypical gender norms. Typically, it is used to describe an individual whose gender identity does not match their sex.

You might hear someone describe a trans\* individual as MTF (male to female) or FTM (female to male). This describes an individual who was born with one assigned sex, but identifies as another gender. Androgynous or Polygender are terms used to describe people with traits ascribed to both males and females. Finally, cross dressers are individuals who enjoy wearing the clothes and appearing as another gender.

# The Genderbread Person v2.0

Gender is one of those things everyone thinks they understand, but most people don't. Like *Inception*. Gender isn't binary. It's not either/or. In many cases it's both/and. A bit of this, a dash of that. This tasty little guide is meant to be an appetizer for understanding. It's okay if you're hungry for more.



by its pronounced **METRO**sexual.com

# Glossary of LGBTQI Terminology

**⚠ Caution:** This symbol identifies potentially problematic terminology. In some cases, these terms have been used as negative, derogatory slurs; some of them have been reclaimed by some individuals. If you do not understand the context in which a person is using one of these terms, it is always appropriate to ask.

**i Label:** This symbol identifies terms that individuals may self-select to describe identities, behaviors, or orientations. Always validate another's personal expression: it is never polite to label someone else or make assumptions about how they identify based on their appearance or limited information about them. It is always best to ask people how they identify, including what pronouns they prefer, and to respect their wishes.

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**i Ally:** A person of any sexual orientation who supports and honors sexual diversity, who works toward combating homophobia and heterosexism, and is willing to explore and understand these forms of bias within him or herself.

**i Androgyne:** (also androgyny, androgynous, gender neutral) A person who identifies as both or neither of the two culturally defined genders, or a person who expresses merged culturally/stereotypically feminine and masculine characteristics or mainly neutral characteristics.

**i Asexual:** A person who does not experience sexual attraction or orientation.

**⚠ Berdache:** A generic term used to refer to a third gender person. This term is generally rejected as inappropriate and offensive by Native Peoples because it is a term that was assigned by European settlers to gender exceptional Native Peoples. See Two Spirit for preferred terms.

**Binary:** Means composed of two pieces or two parts and may refer to sex, gender, gender role, gender identity, and so on. Typically this refers to a dichotomy or either/or forced choice. However, many people question, challenge and/or resist the binary system (see "queering").

**Biphobia:** The fear or hatred of bisexual people. This term addresses the ways that prejudice against bisexuals differs from prejudice against other queer people. Biphobia exists in lesbian, gay, and transgender communities, as well as in straight communities, and may include the assumption that a single-sex orientation is more normal, natural, and superior or that people who identify as bisexual are not as "evolved" in their thinking about sex identity, sexual identity, and sexual orientation.

**i Bisexual:** A person with emotional, physical and/or sexual attraction to both men and women, not necessarily at the same time or to the same extent. See page 36 for more information about bisexuality.

**⚠ i Butch:** (slang) A person of any gender/sex who identifies or expresses themselves utilizing traditionally understood masculine traits or behavior.

**i Cisgender:** A term often used in the context of trans issues to refer to a person whose gender "matches" their biological sex. For example, someone sexed female at birth who also identifies her gender as female.

**Cisgender Privilege:** Benefits derived automatically by virtue of being (or being perceived as) cisgender that are denied trans\* people.

**Coming Out:** (as in "coming out of the closet") May refer to the process by which one accepts one's own sexuality, gender identity, or status as an intersex person (to "come out" to oneself). May also refer to the process by which one shares one's sexuality, gender identity, or intersex status with others (to "come out" to friends, family, etc.). This can be a continual, life long process for lesbian, gay, bisexual, transgender, queer, asexual and intersex individuals.

**i Cross-dresser:** A person who enjoys wears the clothing or performs the mannerisms of a sex or gender that differs from their own. Cross dressers are of all sexual orientations, and do not necessarily identify as transgender. Cross-dresser is a term frequently used today in place of the more commonly derogatory term transvestite. The use of cross-dressing in the gay "drag" culture is well documented.

**Domestic Partner:** Adults who are not legally married, but who share resources and responsibilities for decisions, share values and goals, and have commitments to one another over a period of time. Definitions may vary among city ordinances, corporate policies, and even among those who identify themselves as domestic partners.

**⚠️ ⓘ Down Low:** A slang term used to refer to men who maintain a heterosexual identity in their daily lives, but engage in same-sex intercourse as a private part of their lives.

**Drag:** The act of dressing in gendered clothing as part of a performance. Drag performance does not indicate sexual orientation, gender identity, or sex.

**Drag Queen:** A performer who uses exaggerated forms of feminine attire and attitudes, usually for entertainment purposes.

**Drag King:** A performer who uses exaggerated forms of masculine attire and attitudes, usually for entertainment purposes.

**⚠️ ⓘ Dyke:** A derogatory slur for lesbians. Reclaimed by some as a term of pride.

**⚠️ ⓘ Faggot or Fag:** A derogatory slur for gay men. Reclaimed by some as a term of pride. Derived from the word faggot (literally "small bundle of sticks"), an allusion to the Inquisition-era practice of burning people at the stake for suspected homosexual practices.

**Family:** A colloquial term used to identify other LGBTQ community members. Can indicate close social support networks, often fulfilling the functions of traditional blood relatives.

**⚠️ ⓘ Femme:** Persons of any gender/sex who identify or express themselves utilizing traditionally understood feminine traits or behavior.

**FTM:** Female to male transgender or transsexual individual.

**⚠️ ⓘ Gay:** A common word for men with emotional, physical and/or sexual attraction to other men, but sometimes used for both genders. The common phrase "That's so gay" is offensive.

**Gender:** A socially constructed collection of traits, behaviors, and meanings that have been historically attributed to biological differences. Gender is comprised of one's intellectual, psychological, social, and physical sense of self.

**Gender Binary:** The idea that there are only two genders – male/female or man/woman – and that a person must be strictly gendered as either one or the other.

**Gender Cues:** Physical or social markers we use to read the gender or sex of another person.

**Gender Dysphoria:** a psychological term used to describe the feelings of pain and anguish that arise from a transgender person's conflict between gender identity and biological sex.

**ⓘ Gender Exceptional:** (also gender variant) A person who either by nature or by choice does not conform to gender-based expectations of society (ex. Transgender, intersex, genderqueer, cross-dresser, etc.).

**Gender Expression:** Outward communication of gender identity through behaviors and appearances, including clothing, hairstyles, voices, emphasizing/deemphasizing body characteristics, and body language.

**Gender Fluid:** Describes someone who is flexible in gender expression, changing from time to time according to inner feelings of self.

**Gender Identity:** One's innermost concept of self as a male, female, both, in between, or neither. It is what individuals call themselves and how they see themselves. Gender identity is not binary.

**Gender Neutral Language:** Non-heteronormative language usage that can apply to people of any gender identity, and are often preferred by gender exceptional persons. Avoids imposing the assumption of heterosexuality and Cisgender identity, promoting an open social climate. "Spouse" and "partner" are gender neutral alternatives to gendered significant other language. Gender neutral pronouns, such as hir, ze, and cos are considered to be inclusive of all gender identities.

**Gender Normative/Cisgender:** Refers to people whose sex assignment at birth corresponds to their gender identity and expression.

**⚠️ ⓘ Genderqueer:** A self-identifying term for a gender exceptional person who merges characteristics of gender without concern for passing as a particular gender. Sometimes the term is used to challenge gender stereotypes and the gender binary system.

**Gender Reassignment:** also “gender confirmation surgery” or “sex reassignment surgery.” For transsexuals, surgery to make one’s outward physical appearance conform more closely to one’s inner gender identity.

**⚠️ ⓘ Hermaphrodite:** An out of date and offensive term for an intersex individual. In biology, a hermaphrodite is an organism that has reproductive organs normally associated with both male and female sexes. However, this term when applied to humans fails to reflect modern scientific understandings of intersex conditions, confuses clinicians, harms patients, and panics parents.

**Heteronormativity:** The assumption, in individuals or institutions, that everyone is heterosexual, and that heterosexuality is superior to homosexuality, bisexuality, or pansexuality.

**Heterosexism:** The concept that heterosexuality is natural, normal, superior and required. It is also the systematic oppression of lesbian, gay, bisexual, trans\*, queer, or intersex individuals. Any attitude, action, or practice – backed by an institutional power – which subordinates people because of their sexual orientation. It includes unrecognized privileges of heterosexual people and the exclusion of nonheterosexual people from policy, procedures, events, and decisions about what is important.

**ⓘ Heterosexual:** A person who is primarily or exclusively emotionally, romantically, sexually, or affectionately attracted to people of the “opposite” sex.

**Heterosexual Privilege:** Benefits derived automatically by virtue of being (or being perceived as) heterosexual that are denied to homosexuals, bisexuals, and queers.

**Hir:** The gender neutral pronoun for her or his. Pronounced “here.”

**Homophobia:** The irrational fear of homosexuals, homosexuality or any behavior, belief or attitude of self or others, which does not conform to rigid sex and gender-role stereotypes. Homophobia includes prejudice, discrimination, intolerance, bigotry, harassment, and acts of violence against anyone not acting within heterosexual norms.

**⚠️ ⓘ Homosexual:** A person who is emotionally, physically and/or sexually attracted to a person of the same sex. Most people do not like to use this term to define themselves – reasons for this include that the term emphasizes sexual behavior over other aspects of love, commitment, and relationships. The word is often used as a descriptor when discussing concrete behaviors (e.g., to describe same-sex sexual behaviors or fantasies).

**Hormone Therapy:** Hormone treatment taken by a trans\* individual to enable their outward appearance to conform more closely to their inner gender identity.

**In the Closet:** To hide one’s sexual orientation in order to maintain a job, housing situation, friends, family, or in some other way survive life in a heterosexist culture. Many LGBTQ persons are out in some circumstances, but “closeted” in others.

**Internalized Homophobia:** The experience of shame, aversion, or self-hatred in reaction to one’s own feelings of attraction for a person of the same sex. This occurs, at different levels of intensity, for many gay and lesbian individuals who have learned negative ideas about homosexuality throughout childhood. Once gay and lesbian youth realize that they belong to a group of people that is often despised and rejected in our society, many internalize and incorporate the stigmatization of homosexuality and fear or hate themselves.

**Internalized Oppression:** The process by which a member of an oppressed group comes to accept and live out the inaccurate myths and stereotypes applied to the group. Also known as “queer bounce.”

**ⓘ Intersex:** The condition of being born with genitalia that is difficult to label as male or female,

and/or developing secondary sex characteristics of indeterminate sex, or which combine features of both sexes. The term “hermaphrodite” has been used in the past to refer to intersex persons, but that term is now considered negative and inaccurate. Some intersex people are also trans\*, but intersex is not typically considered a subset of trans\*. Many intersex infants and children are subjected to hormone treatments and genital surgeries in order to conform their bodies to a specified sex, but this is increasingly deemed inappropriate medical practice.

**i** **Lesbian:** A woman with emotional, physical, and/or sexual attraction to other women, and who self-identifies as a lesbian.

**LGBTQIP2SAA:** An acronym for lesbian, gay, bisexual, trans\*, queer, questioning, intersex, pansexual, two-spirited, asexual, and allied individuals.

**! Lifestyle:** (also “gay lifestyle”) A usually negative term used to suggest that people of any one orientation have a given way of living, or are represented by the most visible or fringe sector of that group. A person’s lifestyle is expressed in their actions, choices, interest, and opinions, and varies greatly among people of a given orientation.

**MTF:** Male to female trans\* individual.

**Outing:** Revealing the sexual orientation of someone else without their consent. Outing someone can be intentional or unintentional. Because the risks of outing an individual without their consent can be severe, it is inappropriate to reveal another’s sexual orientation without their explicit consent.

**Pansexual:** A person who is fluid in sexual orientation and/or gender identity. Can be attracted to people of more than one sex, gender, gender identity, or gender expression.

**Passing:** To appear and be perceived by others as something, such as successfully assuming a gender role different from the one assigned at birth. Can also be used to refer to “appearing” straight in terms of sexual orientation. This term can be offensive, and a preferable phrasing would be “being read as a man,” or “being read as straight.”

**i** **Polyamory:** (also polyamorous) Refers to having honest, usually non-possessive relationships with multiple partners and can include: open relationships, polyfidelity (which involves multiple romantic relationships with sexual contact restricted to those), and sub-relationships (which denote distinguishing between a “primary” relationship(s) and various “secondary” relationships).

**! i** **Queer:** In the past, this term was a derogatory word for gay men and lesbians. It has been reclaimed by some in the LGBTQ community. Considered a more inclusive term than gay, queer also sometimes refers to a more radical and confrontational type of activism. However, some gay and lesbian individuals still consider the term derogatory when used by a heterosexual person.

**! Queer Bounce:** The process by which a member an oppressed group comes to accept and live out the inaccurate myths and stereotypes applied to the group. Also known as “internalized oppression.”

**Same Sex Attraction:** One way of referring to homosexual attraction. In Utah, this can be a hurtful term due to its appropriation by entities which are unsupportive of LGBTQ groups.

**Sex:** A medically assigned identity based on biology – chromosomes, hormones, sexual or reproductive organs, and genitalia. Often mistaken for gender.

**Sexuality:** The complex range of components that make us sexual beings, including: emotional, physical, and sexual aspects; self-identification; behavioral preferences and practices; fantasies, and feeling of affection.

**Sexual Minority:** A phrase used in some professional fields to refer to a person who may identify as something other than heterosexual.

**Sexual Orientation:** an enduring emotional, romantic, or sexual attraction that one feels toward men, toward women, or toward both. Sexual orientation has not been found to be determined by any particular factor or factors, and it is not synonymous with sexual activity. Sexual orientation exists along a continuum that ranges from exclusive homosexuality to exclusive heterosexuality, with much or nothing in between.

**⚠️ Sexual Preference:** A quality that one looks for in a sexual partner. Sexual preferences can also refer to preferred sexual activities, such as positions or language. Sexual orientation as a whole – such as being LGB – is not a sexual preference.

**📌 Trans\*:** Abbreviation and umbrella term for transgender, transsexual, or some other form of trans\* identity. “Trans\*” can invoke notions of transcending beyond, existing between, or crossing over borders.

**⚠️📌 Tranny:** A derogatory slang for a transsexual, although it can be used non-offensively in in-group settings.

**📌 Transgender:** A broad term used to describe the continuum of individuals whose gender identity and expression, to varying degrees, does not correspond with their genetic sex, or to those who do not comply with gender norms and expectations.

**Transition:** The act of changing from one sex to the other, which can include changing one’s physical body and/or appearance as part of a sex or gender change. For most trans\* individuals, transition is not one small, distinct portion of time, but can describe a large set of changes over a long period of time. People describe when they believe themselves to be in transition, and set their own beginning and end points, if any.

**Transphobia:** The irrational fear of those who are gender exceptional and/or the inability to deal with gender ambiguity. Like biphobia, transphobia can also exist among lesbian, gay, and bisexual people as well as among heterosexual people, and may include the assumption that being cisgender is most natural, normal, superior, and required.

**⚠️📌 Transsexual:** A transgender individual who is seeking out, or has sought out, therapies or surgery to change their biological sex, to “match” their gender identity (called transitioning). Transsexuals may be heterosexual, gay, lesbian, or bisexual. Many transsexuals consider the term transsexual outdated refer to themselves as transgender.

**⚠️📌 Transvestite:** An outdated term used to describe a person who enjoys wears the clothing or

performs the mannerisms of a sex or gender that differs from their own. Most people who identify with this description prefer the terms cross dresser, or in some instances, drag queen or king.

**📌 Two Spirit:** A Native American person who embodies both masculine and feminine genders; Native Americans who are queer or transgender may self-identify as two spirit. Historically, different tribes have specific titles for different kinds of two spirit people. For example, the Lakota tribe includes Wintke, the Navajo tribe refers to some individuals as Nedleeh, and in the Cheyenne tribe some two spirit people are known as Hee-man-eh.

**Ze:** The gender neutral pronoun for she or he.



**ZERO TOLERANCE  
FOR INTOLERANCE**

This is a safe space for people of all identities. Where **love and equality** are supported, and ableism, cissexism, classism, faithism, heterosexism, racism, sexism, and any other -ism will not be tolerated. Thank you for understanding.





# Identity Development & Coming Out

# LGBTQ Identity Development

## LGBTQ Sexual Identity Development

### Coleman's LGBTQ Sexual Identity Development Stages

1. **Pre-Coming Out**  
Awareness of a "difference"
2. **Coming Out**  
Acknowledgement of attractions & beginning to share sexual orientation
3. **Exploration**  
Experimentation with newly recognized sexual identity
4. **First Relationship**  
Learning how to function in a same-sex relationship & deal with negative attitudes
5. **Identity Integration**  
Bringing together of public and private self

Early models of sexual identity development outlined various stages, whereby an individual progresses through a linear process beginning with an early awareness of being "different," and ending with sexual identity being integrated into the other facets of one's existing identity. Coleman (1982) described five developmental stages in LGBTQ persons:

1. **Pre-Coming Out.** Here, individuals feel that they are different, but may not be fully aware of their attractions. Often, at this stage, individuals hide their attractions, which can result in psychosocial difficulties.
2. **Coming Out.** Individuals acknowledge same-sex attraction to themselves, and may begin to share with others. Usually, disclosure occurs with

friends before family, and reactions have huge impacts on the individual's self esteem.

3. **Exploration.** Individuals experiment with their newly recognized sexual identity and face three developmental tasks: development of interpersonal skills for meeting those of similar sexualities, development of a sense of personal attractiveness, and learning that sexual activity does not establish healthy self esteem.
4. **First Relationship.** Individuals learn how to function in a same sex relationship, and how to deal with negative attitudes about that relationship.
5. **Identity Integration.** Individuals bring together their public and private selves to create an integrated identity.

While linear models can be helpful in framing the overall experience of sexual identity development, they might not adequately capture the experiences of many LGBTQ-identifying students even on our campus. More recent models acknowledge the different experiences while recognizing that the timing of these events may not be linear. Savin-Williams (2005) developed a differential development trajectories framework which acknowledges the complexity of the sexual identity development process. It might be helpful to consider these four tenants when working with LGBTQ students, rather than trying to place them on a fixed point in a linear development process.

1. **Similarities.** Young adults experience similar pressures, biological changes, and social experiences regardless of their sexual orientation identification.

2. **Differences.** LGBTQ adolescents are different from heterosexual adolescents in ways which are important and should not be minimized. These include biological, social, and school differences. Coming out processes and family and peer pressures also play a role in the differences that these young people experience.

3. **Variation within the LGBTQ Community.** The experiences of LGBTQ youth can vary widely. Differences in gender, sexual orientation, ethnicity, personality characteristics and life experiences influence each individual's development in different ways.

4. **Individual Experience.** Each person's experience of identity development and coming out is unmatched to any other person's experiences.

Coming out is an individual and unique process for all LGBTQ folks.

### Savin-Williams' Four Tenants of LGBTQ Identity Development

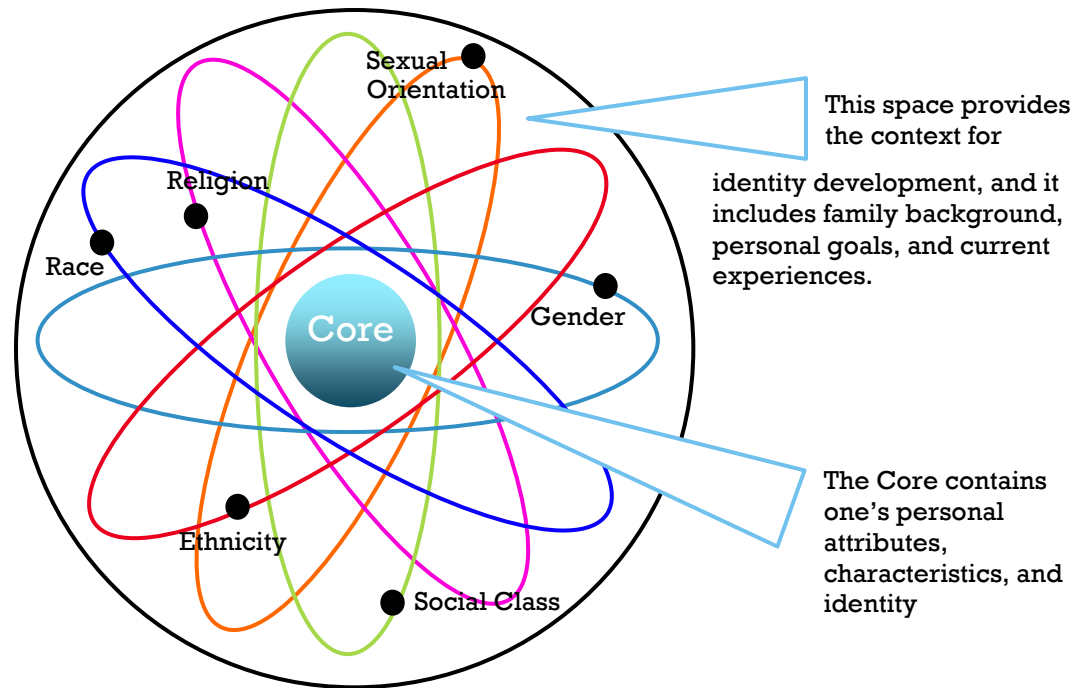
1. **Similarities**  
Young adults experience similar pressures, changes, & experiences.
2. **Differences**  
LGBTQ adolescents begin to experience differences from their heterosexual peers
3. **Variation Within LGBTQ Community**  
Gender, sexual orientation, ethnicity, personality traits, and life experiences all differently impact sexual minority identity development.
4. **Individual Experience**  
Each person's experience of identity development & coming out is different from any others' experience.

# The Complexity of Identity

Historically, social identities have been studied as discrete subjects. Theories of racial identity, ethnic identity, sexual identity, and gender identity developed independent of one another. Now, social identities are considered in context with each other, and with the world around them.

## Model of Multiple Dimensions of Identity

Jones & McEwen, 2000; Abes, Jones & McEwen, 2007



This conceptual model demonstrates how identity can be understood and experienced differently at different points in time. One's multiple identities exist together, and are overlapping within the individual. The relationship of the dots on the intersecting circles to the core identity suggests the evolving nature of identity and the changing significance of the various multiple identities. This model offers another option for thinking about multiple identities, and provides for the important role context plays in the development of identity.

## Why Does This Matter?

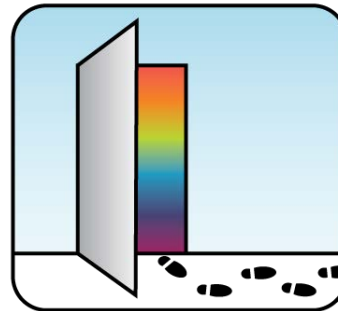
These understandings of identity are particularly important for individuals who are marginalized because of their gender identity or sexual orientation. In reading the many categories presented above, it is easy to see how LGBTQIA individuals are under a constant struggle for recognition against dominant cultural assumptions. For example, struggles over values, social roles, group identification, and place are intensified when the gender identity or sexual orientation of an individual do not follow dominant cultural assumptions. LGBTQIA individuals who are *additionally* members of other groups that have been historically disadvantaged or discriminated against due to gender, ethnicity, race, or religious affiliation may face additional complications in grappling with concerns of identity and how one relates to the world around hir.

# Coming Out

Coming out is the process of recognizing, accepting, and sharing with others one's sexual identity. The term "coming out" is a shortened version of the phrase "coming out of the closet," which is a metaphor for revealing one's sexual orientation. Coming out, however, is something that even heterosexual people engage in: for instance, a person can also come out as trans\*.

Coming out is not a single event, but a lifelong process. In our society, people generally assume that everyone is heterosexual, so LGBTQA persons must continually decide in what situations and with whom they want to correct that assumption. In every new situation and with every new person they meet, LGBTQA persons must decide whether or not to come out. They may decide to "stay in the closet" to maintain a job, housing situation, friends, family, or any other facet in our heterosexist culture.

Coming out is the process of recognizing, accepting, and sharing with others one's sexual identity.



Coming out is not a single event, but a lifelong process of deciding who and where are safe enough to disclose one's sexual identity.

## Why Come Out?

Coming out can be an exhilarating and freeing experience. Many compare being in the closet as "living a lie," and having your honest emotions validated by people you care about can be powerful. Constantly having to change pronouns and worry about keeping your sexuality a secret can take a toll on the individual who needs to do it. Coming out is an important part of a gay person's emotional development, and can play a crucial role in having healthy relationships, both romantic and otherwise.

## Conflicting Needs

Humans have a variety of both physiological and psychological needs. Our physiological needs include things like oxygen, food, water, shelter and so forth. These needs are the strongest because if deprived of them, a person's survival may be at risk. Our psychological needs include things like acceptance, love, and sex. Often times for LGBTQA youth, fulfilling one set of needs may be in direct opposition to filling other basic needs. For example, if a young person comes out, their parents might adversely react to the point of kicking them out of their home, leaving the youth without food or shelter.

## Who Should I Come Out to and When?

The most important advice to give gay individuals is to only come out when you feel ready. There is not a time clock; it is a decision you should make at your own speed. There are no set rules to coming out, but some good advice is to come out to people you feel you want to share this part of your life with. Parents, close friends, close family members are almost always on the list and they should be handled with special care. You can come out to others if you feel it safe or necessary. Often times not telling people seems a lot easier than trying to explain yourself. You don't have to tell anybody you don't want to. Make sure that coming out or not is always your decision.

# **Privilege & Discrimination**

# Heterosexual Privilege

Heterosexual privileges are the benefits derived automatically by being, or being perceived as, heterosexual that are denied to the LGBTQIA population. Heterosexual persons are able to live without ever having to think twice, confront, engage, or cope with anything on this page. Heterosexuals can *address* these phenomena, but social/political forces do not require them to do so. Below is a list of heterosexual privileges.

- Having role models of your gender and sexual orientation
- Learning about romance & relationships from fiction, movies, and television
- Living with your partner and doing so openly to all
- Talking about your relationship and the projects, vacations, and family planning steps you and your partner are working on.
- Expressing pain when a relationship ends, and having others notice and attend to your pain
- Not having to lie about attending LGBTQIA social activities, or having friends in that community
- Kissing/hugging/being affectionate in public without threat or punishment
- Dating the person of the gender you desire in your teen years
- Dressing without worrying what it might represent to someone else
- Increased possibilities for getting a job or being promoted
- Receiving validation from your religious community, and being able to hold positions in your religious leadership ranks
- Adopting or foster parenting children
- Being employed as a K-12 teacher without fear of being fired for “corrupting children”
- Raising children without threats of state intervention
- Receiving equal benefits for you and your partner
- Legal marriage, which includes:
  - Public recognition and support of your relationship
  - Joint child custody
  - Sharing insurance policies at reduced rates
  - Access to a hospitalized loved one
  - Social expectations of longevity and stability for your relationship

## Heterosexual Questionnaire

If we turn around questions commonly asked of LGBTQ persons, we can see another perspective on sexual orientation:

- What do you think caused your heterosexuality?
- When and how did you decide you were a heterosexual?
- Is it possible that your heterosexuality is just a phase that you’ll grow out of?
- Isn’t it possible that all you need is a good day lover?
- Heterosexual divorce rates are around 50%; why are there so few stable relationships among heterosexuals?
- Why do heterosexuals place so much emphasis on sex?
- The overwhelming majority of sex offenders are heterosexual men. Do you really consider it safe to expose your children to heterosexual teachers?
- Your heterosexuality doesn’t offend me, just don’t force it on me. Why do you have to recruit heterosexuals?
- If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
- Lesbians have the lowest incidence of STIs. Is it really safe for a woman to maintain a heterosexual lifestyle?
- There seem to be very few happy heterosexuals. Have you considered

# Cisgender Privilege

Cisgender privileges are the benefits derived automatically by virtue of being (or being perceived as) cisgender that are denied trans\* people. Cisgender persons are able to live without ever having to think twice, confront, engage, or cope with anything on this page. Cisgender people can *address* these phenomena, but social/political forces do not require them to do so. Below is a list of cisgender privileges.

- Never questioning the assumed connection between your genitals and your gender
- Having role models and positive media images of people of your gender whose bodies match yours
- Not seeing people with your sex and gender combination as the object of jokes in the media
- Assuming that you are welcome in gender-segregated events and spaces, like restrooms
- Keeping your name, pronouns, and voice the same throughout your life
- Not thinking about a hysterectomy, chest surgery, hair removal, hormone therapy, vocal surgery, facial surgery, or genital surgery or how to pay for them
- Initiating sex with someone without fear that your partner won't be able to deal with your genitals, will become violent, or will question their sexual orientation
- Having a valid, accepted gender without evaluation by a medical professional, surgery, or a judgment of your appearance
- Not having to fight to be a part of the larger LGBTQIA movement
- Making choices about your body by yourself, without having them interpreted as political statements, and without being declared mentally ill
- Using bathrooms, showers, or locker rooms without fear
- Marking one of the two gender or sex options on forms without question
- Not worrying about the gendered repercussions of being arrested or hospitalized
- Adopting or fostering children
- Access to most services and shelters for homeless people and people who have been abused
- Experiencing puberty only once

## Cisgender Questionnaire

If we turn around questions commonly asked of trans\* persons, we can see another perspective on gender and gender identity. We can also gain some insight into how oppressive and discriminatory this frame of reference can be.

- When and how did you first decide you were cisgender?
- What do you think caused you to be cisgender?
- How do you know what your real gender is? Are you sure?
- Is there a reason you insist on associating your gender with your biological sex?
- Couldn't you be trans\* if you just tried a little harder?
- Have you thought about the impact that being openly cisgender could have on your career?
- Are you aware that being cisgender is considered a mental illness?
- Do you think anyone will want to date you, knowing you're cisgender?
- At what point in the relationship will you disclose your cisgender status?
- Is it possible that your cisgender status stems from a neurotic fear of transitioning?
- Don't you know that people expect you to have changed your name and pronouns by now?
- What do your genitals look like? Can I see?
- How do you have sex?

# How Anti-LGBTQIA Bias Hurts Us All

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

- Homophobia and transphobia lock all people into rigid gender roles that inhibit creativity and self-expression
- Homophobia and transphobia compromise the integrity of heterosexual people by pressuring them to treat others badly, actions that go against our basic humanity.
- Homophobia and transphobia limit our ability to form close, intimate relationships with members of one's own sex
- Homophobia and transphobia generally limit communications with a significant portion of the population and, more specifically, limit family relationships
- Homophobia and transphobia prevent some lesbian, gay, bisexual, queer, and intersex people from developing an honest self-identity, and add to the pressure to marry and/or have children, which places undue stress on them and their families
- Homophobia and transphobia can pressure young people of all sexual orientations and gender identities to become heterosexually active to prove that they are "normal." In this way, phobias are a cause of premature sexual activity, which increases the chances of pregnancy and the spread of STIs.
- Homophobia and transphobia result in the elimination of any discussion of the lives and sexuality of LGBTQIA people in the curriculum, keeping important information from all students.
- Homophobia and transphobia can be used to stigmatize, silence, and, on occasion, target people who are perceived or defined by others as LGBTQI, but who are, in actuality, heterosexual
- Homophobia and transphobia prevent heterosexuals from accepting the benefits and gifts offered by LGBTQIA people to religion, to family life, and to all other parts of society, including theoretical insights, social and spiritual visions, and contributions to the arts and culture
- Homophobia and transphobia (along with racism, sexism, classism, ableism, etc.) inhibit a unified and effective governmental and societal response to AIDS and other areas of global need.
- Homophobia and transphobia take energy away from more positive activities.
- Homophobia and transphobia inhibit appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits not considered





# What Homo/Bi/Transphobia Looks Like

Homophobia/Biphobia/Transphobia take many different forms, including physical acts of hate, violence, verbal assault, vandalism, or blatant discrimination. There are many other kinds of homophobia/biphobia/transphobia that heterosexism that happen every day, and we often overlook them because they seem insignificant in comparison. In reality, they can, and do, inflict much harm. The following are examples of these more subtle kinds of homophobia/biphobia/transphobia.

- Looking at an LGBTQIA person and automatically thinking of hir sexuality or gender rather than seeing hir as a whole, complex person
- Failing to be supportive when your LGBTQIA friend is sad about a quarrel or breakup
- Changing your seat in a room because an LGBTQIA person sat next to you
- Thinking you can “spot one”
- Using the terms “queer,” “lesbian,” or “gay” as accusatory or negative
- Not asking about a partner of someone in a non-heterosexual relationship, although you regularly ask your heterosexual friends how their husbands or wives are when you run into them
- Thinking a member of the LGBTQIA community is making sexual advances if ze touches you
- Feeling repulsed by public displays of affection between lesbians/gay men, but accepting the same between heterosexuals
- Feeling that LGBTQIA persons are too outspoken about civil rights
- Assuming all LGBTQIA persons are sexually active
- Feeling that discussions about homophobia and heterosexism are not necessary since you are “okay” on these issues
- Feeling that a lesbian is just a woman who couldn’t find a man, or that wants to be a man
- Assuming that everyone you meet is heterosexual/cisgender
- Feeling that a gay man is just a man who couldn’t find a woman, or who wants to be a woman
- Not confronting a homophobic remark for fear of being identified as LGBTQIA
- Worrying about the effect an LGBTQIA coworker will have on your work/clients
- Wondering why LGB people have to flaunt their sexuality when all around you, heterosexuals exhibit much more blatant behavior
- Assuming that a lesbian/gay man would be heterosexual if given the opportunity
- Asking your LGBTQIA colleagues to speak about LGBTQIA issues, but not about other issues about which they are knowledgeable
- Focusing exclusively on someone’s sexual orientation and not on other issues of concern
- Being outspoken about LGBTQIA rights, but making sure everyone knows that you’re heterosexual
- Being afraid to ask questions about LGBTQIA issues when you don’t know the answers

# Being an Ally

# Personal Values Assessment

Clarifying our attitudes helps us to become more conscious of what we feel. Recognizing your level of support or disagreement concerning LGBTQIA issues and people is a first step toward becoming the best ally you can be.

The purpose of the following exercise is not to change your attitudes and values, but to bring to the forefront that those attitudes and values are. If you identify as LGBTQIA, try to focus your answer based on the identity you least identify with, or the ones you think you may still carry biases about.

Please rate your level of agreement with each statement below, using this scale.

1	2	3	4	5
strongly agree	somewhat agree	indifferent	somewhat disagree	strongly disagree

- I refrain from making homo/bi/transphobic remarks or jokes about LGBTQIA people
- I always confront homo/bi/transphobic remarks and jokes made by others
- I believe that homo/bi/transphobic harassment and violence are serious issues and it is important to seriously sanction perpetrators
- I believe that LGBTQIA people are equally entitled to all of the same rights and privileges as everyone else
- I believe that LGBTQIA persons are capable of the same normal, healthy relationships as everyone else
- I do not worry about what kind of effect an LGBTQIA individual might have on my children or others
- I use language and examples that are inclusive of LGBTQIA individuals and their experiences
- I am comfortable publicly expressing my affection for friends of the same gender
- I am knowledgeable about the histories, cultures, psychosocial development, and needs of LGBTQIA persons
- I value the contribution that “out” students, faculty and staff make to the University’s culture & climate
- I do not make judgments about people based on what I perceive their sexual orientation or gender identity to be
- I respect the confidentiality of LGBTQIA people by not gossiping about their sexual orientation or gender identity
- I actively advocate for, financially support, and/or participate in LGBTQIA organizations
- I have questioned/thought about/seriously considered my own sexuality
- I have questioned/thought about/seriously considered my gender identity
- I am comfortable with being assumed to be LGBTQIA. (If you identify as LGB, answer whether you would feel comfortable being assumed to be trans\*.)
- I am comfortable around people who dress, act, or present themselves in ways that are not traditionally associated with their assumed biological sex
- I am comfortable seeing open expressions of affection between people of the same gender
- It does not bother me if I cannot identify the gender of a person just by looking at that person
- I believe that homophobia and transphobia affect all people, regardless of their sexuality or gender

# Moving Beyond Tolerance Toward Understanding, Appreciation, and Affirmation

This seven stage model, adapted from Washington (1991), represents a continuum of responses to homophobia and heterosexism. Read through and determine where your responses lie.

## **Actively Participating in Oppression**

Examples of this include participating in jokes that denigrate LGBTQIA persons, physically or verbally harassing persons who do not conform to traditional stereotypes of masculine or feminine behavior, supporting anti-LGBTQIA legislation, or avoiding people who are or might be LGBTQIA. These actions directly support LGBTQIA oppression.



## **Denying or Ignoring Oppression**

Inaction that supports LGBTQIA oppression coupled with an unwillingness to consider or inability to understand the effects of homophobia and heterosexism. Characterized by a laissez faire attitude, e.g. "I don't care, so long as I don't see it." Passive acceptance of actions by others supports the oppression of LGBTQIA persons.



## **Recognizing Oppression, But Not Taking Action**

Recognizing oppression and its harmful effects, but taking no action to stop others from engaging in homophobic behavior. Can be due to lack of information, fear, or discomfort. Passive acceptance of actions by others supports the oppression of LGBTQIA persons.



## **Recognizing and Interrupting Oppression**

Recognizing oppression and taking action to stop it. Objecting to homophobic behavior, or intervening with others who are engaging in homophobic behavior, not being afraid of being associated with the LGBTQIA population.

Interruption of oppressive behaviors is a step toward appreciation and affirmation of LGBTQIA persons.



## **Educating Oneself**

Recognizing oppression and taking action to stop it. Objecting to homophobic behavior, or intervening with others who are engaging in homophobic behavior, not being afraid of being associated with the LGBTQIA population.



## **Supporting & Encouraging Change**

Encouraging the efforts of those who are working to end homophobia & heterosexism.



## **Dialoguing With & Educating Others**

Attempting to directly educate others about homophobia & heterosexism. Goes beyond interrupting, and begins an engaging dialogue.



## **Initiating Change and Preventing Oppression**

Working to change individual and institutional actions that exclude or denigrate people because of their sexual orientation or gender identity. This can include planning educational programs, working to change institutional nondiscrimination policies, and being explicit about the appreciation of LGBTQIA persons in your community.

# Homophobic vs. Positive Levels of Attitude





This scale was developed by Dorothy Riddle in the 1980s, and is helpful for determining one's level of homophobic attitudes. We welcome all persons who identify as being in the positive levels of attitudes to become Allies on Campus.

Homophobic Levels of Attitude			
Homophobic & Dangerous Attitudes		Homophobic & Oppressive Attitudes	
Repulsion	Pity	Tolerance	Acceptance
Homosexuality is seen as a crime against nature. Gays and lesbians are sick, crazy, immoral, sinful, wicked, etc. Anything is justified to try to change them (e.g. prison, hospitalization, negative behavior therapy, etc.)	LGBTQIA people are somehow born that way and it is pitiful. Heterosexuality is more mature and certainly more preferred. Any possibility of becoming straight should be reinforced, and those who seem to be born that way deserve your pity (e.g. "the poor dears, it's not their fault.")	Homosexuality is just a phase of development that many people go through, and will grow out of. Thus, gays and lesbians are less mature than straights and should be treated with protectiveness and indulgence, as a child would be. Positions of authority are out of the question, as they are still working through adolescent behaviors.	Acceptance implies that there is something negative to "accept." Characterized by statements like "you're not gay to me, you're just a person," "what you do in bed is your business," "that's fine, just don't flaunt it in front of me," etc. Denies social and legal realities and ignores the pain of invisibility and stress of closet behaviors. Likely unwilling to actively work against LGBTQIA bias.
Positive Levels of Attitude			
Positive & Passive Attitudes		Positive & Active Attitudes	
Support	Admiration	Appreciation	Nurturance
The rights of LGBTQIA persons should be protected and safeguarded, and individuals here work to safeguard those rights. People in this space may be personally uncomfortable themselves, but they are aware of the climate, irrational unfairness, and oppression that occurs.	Acknowledgement that being LGBTQIA in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes. People here are willing to provide support for equal rights for LGBTQIA people.	Individuals at this level value the diversity of all people and see LGBTQIA individuals as a valid part of that diversity. These people are willing to combat homophobia and heterosexism in themselves and in others.	Individuals at this level feel that LGBTQIA persons are indispensable in our society. They view LGBTQIA individuals with genuine affection and delight, and are willing to be advocates. People here fully embrace LGBTQIA persons as equal and valuable members of the community.

This scale was developed by Psychologist Dorothy Riddle during her work for the APA Task Force on Gays and Lesbians in the early 1970s. She referenced these attitudes as "Homophobic" and "Positive" Attitudes at a later time. The further classifications were added by Utah State University's Allies on Campus Steering Committee.

# **Ally Resources**

# Costs/Benefits of Being An Ally & Showing Support

 Benefits of Being an Ally 	 Costs of Being an Ally 
<p>You open yourself up to the possibility of close or closer relationships with more of the population ○ You may be an important reason why someone decides life is worthwhile ○ You will make a difference in the environment around you ○ You will take a stand against oppression ○ You become less locked into society's gender norms ○ You increase your ability to have close and loving relationships with same sex friends ○ You have opportunities to learn from and teach a population you might not otherwise interact with ○ You may make a difference to someone who has only heard anti-LGBTQIA messages from others ○ You put yourself in the position to challenge and change society ○</p>	<p>If you are not LGBTQIA, you might potentially experience some of the discrimination that LGBTQIA people already face ○ You have to take time and energy to educate yourself about LGBTQIA issues ○ You may occasionally make mistakes, which can be difficult ○ As an ally, if you speak up about LGBTQIA issues, you may alienate yourself from the mainstream society ○</p>

## Ways to Show Support for LGBTQIA Individuals

### General Strategies

- Do not assume everyone is heterosexual
- Do not out people without their permission
- Do not say “that’s so gay,” or refer to a “gay lifestyle,” or use the term “sexual preference.”
- Use gender-neutral language
- Respect the right of a person to stay closeted
- Avoid homophobic remarks, jokes, and statements. As you feel comfortable, confront statements of this kind.

### Basic Level

- Have a good understanding of sexual orientation, and be comfortable with yours
- Remember that LGBTQIA persons are diverse
- Be aware of the coming out process and its continuing nature
- Do not assume sexual orientation based on a current relationship
- Validate peoples’ gender expression; use the pronouns and names that each individual prefers
- Do not assume that gays and lesbians are attracted to you just because they have come out to you
- Remember that 1/10 of the population is LGBTQIA: in class, work, and likely in family

- Correct misinformation about LGBTQIA persons

### Personal Level

- Understand your own feelings about LGBTQIA issues, and why you’re an Ally
- Understand how heterosexism and homophobia affect everyone, not just LGBTQIA persons
- Understand your socialization & privileges
- Risk discomfort & grow as a person
- Educate yourself about LGBTQIA history & current issues and concerns
- Visit the LGBTQIA Center in the TSC – Room 313

### Community Level

- Provide support for LGBTQIA persons privately or publicly
- Attend LGBTQIA events and programs
- Attend and participate in Pride Month activities

### Advanced Level

- Display LGBTQIA-affirming materials
- Help heterosexual students, faculty, and staff learn about LGBTQIA issues
- Review publications and remove non-inclusive language
- Join with LGBTQIA persons to protect their civil rights and constitutional freedoms

# When Someone Comes Out to You

- **Don't judge.** Regardless of your own personal or moral belief about LGBTQIA persons, keep in mind that the person has made himself vulnerable to you. Just listen.
- **Acknowledge them.** Let them know that you heard what they said, and ask open-ended questions to show that you are interested and that you care.
- **Recognize the trust.** If someone voluntarily comes out to you, ze is putting a lot of trust in you and has used a lot of courage. Acknowledge their courage and trust.
- **Match their words.** Remember that this is about how they identify. It is important to use the same language that they use.
- **Mirror emotions.** You should be mindful of their emotions concerning coming out. If the person is happy, don't talk about how difficult it must be.
- **Don't let sex be your guide.** Don't assume that just because someone has a same-sex relationship that the person is gay, or that they have had a same-sex encounter.
- **Maintain contact.** Let the person know that they are still important to you.
- **Keep confidentiality.** LGBTQIA persons face many forms of discrimination and harassment in society. It is important to make sure that you never share a person's identity unless it is with someone ze has told you knows. If you're not sure, don't share.
- **Give resources.** When someone comes out to you, it is possible that ze is already very knowledgeable about resources, but ze also might not know of any.
- **Just listen.** The most important thing you can do is listen. Being LGBTQIA isn't a problem that needs solving, or something that become easy with just the right resource. Just listen and learn more about who that person is

## Listening & Difficult Dialogues

Some conversations surrounding LGBTQIA issues can be difficult to have. Beyond the general framework above, which can be useful when someone comes out to you, it is good to have a process to work through for any other kind of conversation you might have about "difficult" issues. This process can help you to frame a conversation.

- L** **Listen.** Listen for themes, recurrent concerns, and discontinuities in stories. Ask questions for clarification.
- A** **Affirm.** Reassure the individual that you are a resource and that information provided will be handled with respect and care. Validate the concerns that they express.
- R** **Respond.** Provide honest and sincere feedback about your reaction. Use "I" statements.
- A** **Add information.** Help the individual identify appropriate and relevant resources.

**Create Trust.** One of the objectives of Allies on Campus is to create trust in the conversations you have with people who come to you as an Ally. Trust is often created through **disclosure**. Ask yourself, and share:

- How do you disclose that you are an Ally?
- In what ways is it easier to come out as an Ally?
- What are the challenges of coming out as an Ally?
- How did you make the decision to come out as an Ally?



# When to Refer to a Mental Health Professional

Most of the students you encounter as an Ally on Campus will be seeking support, advice, or information. Occasionally, you may see a student who is experiencing a nontrivial amount of psychological stress. It is important to recognize the limits of your ability to personally help as an Ally, and to know when other resources can best serve the students you're working with. If you notice these markers, you may want to refer the student to a mental health professional. See the Resources on page 37 for where to refer.

- A student states that they are no longer able to function in their normal capacity within classes, or there has been a drop in grades or academic performance.
- A student described an inability to cope with hir day to day activities and responsibilities. A student may state that ze is no longer going to classes and/or work and may be fired soon if this continues.
- A student expresses depressive symptoms, such as sleep disturbance, sudden weight loss or gain, crying spells, fatigue, loss of interest or pleasure in previously enjoyable activities, and/or inability to concentrate or complete tasks.
- A student expresses severe anxiety symptoms, such as feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts.
- A student expresses suicidal thoughts or feelings.
- A student has no support. They have no friends, or have no friends that ze can talk to about hir sexual orientation. This person may not need counseling, but could benefit from the LGBTQ Brown Bag support group. Contact CAPS for more information.
- A good guideline to use if all else fails: if you are feeling overwhelmed or worried about a student, referring them to a mental health

## What to Say...

In situations where you may need to refer a student to a mental health professional, it can be difficult to frame the conversation for the first time. Remember these three key points:

1. **Express Concern.** Point out the behaviors that are causing you concern, and make sure that you are distinguishing them from the person's sexual identity. The person does not need mental health treatment because they are LGBTQIA.
2. **Destigmatize.** Discuss mental health professional support in a friendly, welcoming way. Point out that you have confidence in the office or in its therapists, or that you've known students who have had really great interactions with that resource.
3. **Talk About Options.** There are a multitude of resources available (see page 36). Talk about options that may best serve the particular student you're working with, and the particular difficulties ze is having.

## Reparative or Conversion Therapy

**Conversion therapy** (also known as **reparative therapy**) consists of a range of treatments that aim to change sexual orientation from non-heterosexual to heterosexual. Conversion therapy has been a source of intense controversy in the United States and other countries. Almost every major professional medical or mental health organization has issued a formal statement condemning reparative therapy approaches as ineffective and potentially harmful.

### American Psychiatric Association

The potential risks of reparative therapy are great, including depression, anxiety, and self-destructive behavior. The APA opposes any psychiatric treatment, such as reparative or conversion therapy which is based on the assumption that homosexuality is a mental disorder.

### American Psychological Association

Same sex attractions are normal and positive variations of human sexuality. Efforts to change sexual orientation are ineffective.

### American Medical Association

Our AMA believes that the physician's nonjudgmental recognition of sexual orientation enhances the ability to render optimal patient care. The AMA opposes the use of reparative or conversion therapy, based upon the assumption that the patient should change his/her sexual orientation.

# Responding to LGBTQIA Bias

Homophobia, transphobia, and heterosexism manifest themselves in many different ways, from physical violence and verbal harassment to assumptions of heterosexuality and exclamations of “that’s so gay!” Different situations call for different responses, but all situations call for a calm, non-inflammatory response. Bullying back is never a good idea. Your role as an Ally is to diffuse the situation, educate others about why it’s harmful and unacceptable, and provide support to the person who has been targeted. Below are some ideas for dealing with LGBTQIA bias.

## Name It, Claim It, and Stop It!

This technique is great in most situations where someone is being teased, name-called, or verbally bullied. It gives you an opportunity to spotlight the behavior, take a stand on it, and attempt to keep it from happening again.

- **Name it:** When you witness bias, call the offending party on it by saying, “That term is not cool,” or “Using words like that is hurtful and offensive.”
- **Claim it:** Make it *your* issue. Say, “People I care about are gay, and I don’t like to hear those words.”
- **Stop it:** Make a request for the behavior to stop by saying, “Please don’t use those words,” or “Cut it out, please.”

## Get Help

In situations where talking to the bully hasn’t stopped the harassment, or where you have a feeling the trouble will continue to escalate despite your intervention, get help immediately. Trust your instincts. **Being an ally does not mean you should compromise your safety at any time.** Similarly, if you know repeated incidents of harassment are occurring despite intervention, report it to an administrator. Reporting harassment is not “tattling.” It’s taking a mature and proactive stance for the right of every student to feel safe.

## Remember Everyone’s Rights

There is a difference between free speech that is the expression of a value or belief, and using words as weapons. Every student should be allowed to be who they are, and express opinions that speak to that end, so long as that speech is not depriving other students of their rights to obtain an equal education. It’s sometimes a subtle distinction, but an important one, as we must guard everybody’s First Amendment rights, whether or not we agree with how they use them.

## Give Emotional First Aid

Don’t get so caught up in addressing the bias that you forget the person who was being picked on. If you’ve defused a situation, always be sure to ask the person if they’re all right, if there’s anything you can do to help, and if they’d like to talk further or take a short walk to cool off. Remind them that the behavior was not their fault by saying something like, “That person wasn’t thinking at all. They obviously have a problem, and it’s not you. You’re all right just the way you are.”

## Easy Does It

Some situations call for a lighter hand. If nobody is being bullied or harassed, and the comments being made seem to be the result of ignorance and not a desire to hurt, try to keep these tips in mind:

- **Use humor.** Some teasing is misguided, not vicious. Sometimes a little humor can help defuse a situation that’s becoming tense. For example, if someone says something like, “That shirt she’s wearing is so gay,” you might respond by saying, “I didn’t realize shirts had sexual orientations.” This gives you a chance to point out the senselessness of homophobic language while keeping the mood light.
- **Don’t personalize.** Homophobia, transphobia, and heterosexism are the products of beliefs. So don’t take it personally when someone makes a misguided conversational remark or asks a question that makes you want to bristle. Instead, take a step back, and remember that there is a belief behind that comment or question. It’s up to you to challenge that belief—without losing your cool.
- **Ask.** Many people use anti-LGBTQA slurs without giving thought to how hurtful they are. Sometimes a well-placed query can stop them in their tracks and make them consider the language they use. For example, you could ask, “What do you think a gay or lesbian person would think of that comment?” to open up a dialogue.

# Coming Out Exercise

Before seminar: For each participant, place 16 pieces of (approximately 1" x 1") paper (4 pink, 4 yellow, 4 green, 4 purple) in an envelope. (i.e. 30 participants = 30 envelopes each with 16 pieces of paper in them).

## **Introduction**

While someone passes out the envelopes state the following:

- This exercise is used to assist individuals with understanding the experience of loss that is often associated with coming out.
- Coming out is the process of recognizing, accepting, and sharing with others one's sexual identity.
- Coming out is not a single event, but a life-long process.
- In our society, people generally assume that everyone is heterosexual, so LGBTQA persons must continually decide in what situations and with whom they want to correct that assumption by disclosing their sexual orientation.
- In new situations, with each new person they meet, they must decide whether or not to come out.
- Sadly, because of our heterosexist and homophobic culture, when a LGBTQA individual comes out there is a chance that they may experience losses.
- These losses can come in many ways, from the loss of a job, the loss of friends and family members, the loss of a housing situation, the loss of a sense of safety, loss of affiliation with others, and so on.

## **Preparing Stage**

Read the following steps, taking time for participants to do what each step requires.

**Step 1:** Each of you have been given 16 pieces of paper. Please arrange these pieces into 4 piles, according to color.

On the 4 PINK pieces write down the names of 4 PEOPLE who are very special, important, and central to your current life—one name to each piece of paper.

**Step 2:** On the YELLOW pieces of paper, write down 4 ROLES that you currently possess 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.

**Step 3:** On the GREEN pieces of paper, write down 4 OBJECTS which you possess which are very special, important, and central to you—for example, dog, car, house, etc.

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

## **Experiencing Loss Stage**

**Step 5:** Loss can come in many forms. Some losses can be predicted. As one is coming out, he or she can often guess that loss is going to occur, and may even be able to predict specifically what those losses will be. Please look at your piles and pick one piece of paper from each pile that you could most do without, crumple it up and place it under your chair. *(Allow time to do this.)*

**Step 6:** Another type of loss is that which can be predicted, but the specific area of your life in which the loss will occur is unknown, because how people act on their beliefs and attitudes about people who are gay, lesbian, or bisexual is often unpredictable. What I'd like you to do now is to turn your piles of paper over so that they are face down. Now pick one from each pile and, without looking to see what it is, crumple it up and place it under your chair. Keep the remaining pieces face down.

**Step 7:** Some losses are completely unpredictable and as one feels safe, one can quite easily become unsafe. One may feel that they have already sustained all the loss they can, but more losses still come. Some people get lucky and have little to no loss, and others are terribly unfortunate and lose everything. People act on their homophobic attitudes and heterosexist beliefs in a manner that is quite often blind to the devastation they create. Without turning your papers over, do the following:

1. If your birthday is in June, July, or August, take one piece of paper from each pile crumple it up and place it under your chair.
2. If you have children, place a GREEN piece under your chair.
3. If you work for the university, place a PINK piece under your chair.
4. If you drove to work today, place a YELLOW piece under your chair.
5. If you are wearing any red, place a PURPLE piece under your chair.
6. If your birthday is in March, April, or May, pick up all your pieces and add them back to your piles.
7. If your birthday is in September, October, or November, place all your remaining PINK pieces under your chair.
8. Randomly take one piece from the neighbor to your right, crumple it up and place it under their chair.

## **Processing Stage**

**Step 8:** Look and see what you have left. *(Pause)*. What was this like for you? What are some of your reactions? *(Provide understanding to participants' experiences in terms of how their emotional experiences easily match the emotional experiences that people who are Gay, Lesbian, or Bisexual often have in their own Coming Out processes.)*

**Step 9:** Questions?

# Allies on Campus Training Scenarios

In small groups (try to find people you haven't spoken to or arrived with today), read out loud and discuss the following scenarios. For each scenario, discuss what you personally would do in that situation. Also identify resources, both on and off campus, that you might find useful in each situation.

1) A student comes to you, obviously upset, and says "I didn't make it to any of my classes this morning, because my partner and I broke up last night. I didn't sleep all night and I couldn't think at all this morning."

What Do You Do?

What Resources Would Be Helpful Here?

2) Your friend, who has been out as gay for a long time, sometimes makes homophobic jokes. He frequently uses "that's so gay!" as a negative descriptor. You're aware that he also has outed many others in the past, when it wasn't clear that they intended to be out.

What Do You Do?

What Resources Would Be Helpful Here?

3) In class, it is mentioned that a historical figure was trans\*. A student replies "ugh, that's disgusting."

What Do You Do?

What Resources Would Be Helpful Here?

# Campus Buildings with Gender Neutral Restrooms



## **Ag Science Center**

Room 145

## **University Inn**

Room 119

## **Geology**

Room 109

## **Distance Education Building**

Room 102

## **Forage and Range Research Lab**

Rooms 1, 2, 119D

## **Engineering**

Room 111

## **Merrill-Cazier Library**

Rooms 134, 231, 331, 408

## **Eccles Business Building**

Rooms 202C, 301, 401, 501, 601, 701, 801

# Utah State University LGBTQIA Resources

## **USU Allies on Campus**

A network of faculty, staff, and students who value diversity and are committed to providing safe spaces for anyone working through sexual orientation or gender identity issues.

<http://www.usu.edu/lgbtqa/allies>

## **Access & Diversity Center**

A USU office that supports activities that enhance the inclusion of underrepresented, underserved, veteran, adult learner, and LGBTQIA students in all aspects of campus life.

TSC 313/315 435.797.1728

<http://www.usu.edu/accesscenter>

## **LGBTQA Center**

A USU office that supports LGBTQIA students, faculty, staff, and allies. The LGBTQIA Center provides the campus community with information on LGBTQIA-related issues and resources.

TSC 313 435.797.GAYS (4297)

<http://www.usu.edu/lgbtqa>

## **USU L.I.F.E. (Love Is For Everyone)**

A club for students that focuses on LGBTQIA issues. This is USU's gay-straight alliance. L.I.F.E. is focused on education, advocacy, networking, and fun!

<https://www.facebook.com/life.usu>

Meets Thursdays at 7 PM in ESLC 053

## **USU Counseling & Psychological Services**

USU CAPS provides students with individual, couples, and group therapy. CAPS also sponsors two weekly LGBTQIA-themed group brown bags.

TSC 306 435.797.1012

<http://www.usu.edu/counseling>

## **USU Student Health & Wellness**

Free and low-cost services to USU students, including STI testing and hormone replacement therapy

## **Affirmative Action**

The AA/EO Director/Title IX Coordinator utilizes online reporting for incidents of discrimination and harassment listed below:

<http://aaeo.usu.edu/>

Old Main Room 161 435.797.1266

## **Krystin Deschamps**

Student Conduct Coordinator, Assessment Specialist

[Krystin.deschamps@usu.edu](mailto:Krystin.deschamps@usu.edu)

TSC 220 435.797.0977

# Cache Valley LGBTQIA Resources

## Utah Organizations for Local & Nationwide Resource Information

### Logan PFLAG Chapter

Parents and Friends of Lesbians and Gays  
Cache Valley residents working to support each other and educate the community. Meets on the first Thursday of every month from 7-9 p.m. in the Lake Bonneville Room of the Logan Public Library.

<https://www.facebook.com/pages/Pflag-LoganCache-Valley/319620208064824>

### Logan High School Gay Straight Alliance

A club to provide support, and activities for LGBTQ students and allies.

### Family Life Counseling Center

Provides low-cost counseling to community members.  
435.797.7430

### Rainbow Law Clinic

A legal clinic for LGBT-related employment, estate, planning, and family law. The clinic is free to the low-income public, and is open the second Thursday of every month from 6-8 p.m. at the Utah Pride Center.

<http://www.utahpridecenter.org/news/center-news-and-events/item/172-rainbow-law-%7C-free-lgbt-legal-clinic>

### Utah Pride

Supporting the LGBTQ community and its allies.  
255 East 400 North, SLC, UT 84111  
888.874.2743 [thecenter@utahpridecenter.org](mailto:thecenter@utahpridecenter.org)  
[www.utahpridecenter.org](http://www.utahpridecenter.org)

### Equality Utah

<http://www.equalityutah.org>

### Gay & Lesbian Community Center

<http://www.glccu.org>

### Cache Valley Oasis

A secular community dedicated to social interaction, intellectual exploration, and humanitarian service. Encouraging respect for all beliefs from orthodox to agnostic or atheist, all are welcome.

59 S 100 W, Logan, UT

<http://www.cachevalleyoasis.org/>

## Logan Churches

All churches have been asked to be included in the Allies Training Manual

### Cache Valley Unitarian Universalists

<http://cvuu.org>

435.755.2888

### Logan Friends Monthly Meeting (Quakers)

290 N 300 E (Whittier Community Center)

801.942.5236

### First Presbyterian Church of Logan

Pastor Paul Hines

Center Street @ 200 West

435.752.0871

### Faith & Fellowship Center

1315 E 700 N

435.753.0002

### Prince of Peace Lutheran Church

<http://www.princepeace.org>

435.752.7753

### St. John's Episcopal Church

<http://www.episcopalchurch.org/parish/st-johns-episcopal-church-logan-ut>

435.752.0331

# Online LGBTQIA Resources

## National Organizations

[www.aclu.org](http://www.aclu.org)  
[www.binetusa.org](http://www.binetusa.org)  
[www.glad.org](http://www.glad.org)  
[www.glaad.org](http://www.glaad.org)  
[www.glnh.org](http://www.glnh.org)  
[www.gpac.org](http://www.gpac.org)  
[www.glsen.org](http://www.glsen.org)  
[www.hrc.org](http://www.hrc.org)  
[www.lambdalegal.org](http://www.lambdalegal.org)  
[www.ncirights.org](http://www.ncirights.org)  
[www.lgbtcampus.org](http://www.lgbtcampus.org)  
[www.ngltf.org](http://www.ngltf.org)  
[www.scoutingforall.org](http://www.scoutingforall.org)

American Civil Liberties Union (ACLU)  
BiNet USA  
Gay & Lesbian Advocates & Defenders  
Gay & Lesbian Alliance Against Defamation  
Gay & Lesbian National Hotline  
Gender Public Action Coalition  
Gay, Lesbian, and Straight Education Network  
Human Rights Campaign  
Lambda Legal Defense and Education Fund  
National Center for Lesbian Rights  
National Consortium of Directors of LGBT Resources in Higher Ed  
National Gay & Lesbian Task Force  
Scouting for ALL

## Youth Resources

[www.campuspride.org](http://www.campuspride.org)  
<http://nyacyouth.org>  
[www.youthresource.com](http://www.youthresource.com)

Campus PrideNet  
National Youth Advocacy Organization  
Youth Resource

## Family Resources

[www.colage.org](http://www.colage.org)  
[www.gayparentmag.com](http://www.gayparentmag.com)  
[www.pflag.org](http://www.pflag.org)  
[www.ldsfamilyfellowship.org](http://www.ldsfamilyfellowship.org)

Children of Lesbians and Gays Everywhere  
Gay Parent Magazine  
Parents, Family, and Friends of Lesbians and Gays  
LDS Family Fellowship

## Faith & Religion

[www.changingattitude.org](http://www.changingattitude.org)  
[www.dignityusa.org](http://www.dignityusa.org)  
[www.rainbowbaptists.org](http://www.rainbowbaptists.org)  
[www.gaybuddhist.org](http://www.gaybuddhist.org)  
<http://gltbjews.org>  
[www.lcna.org](http://www.lcna.org)  
[www.affirmation.org](http://www.affirmation.org)  
[www.al-fatiha.org](http://www.al-fatiha.org)  
[www.mlp.org](http://www.mlp.org)  
[www.umaffirm.org](http://www.umaffirm.org)  
[www.religioustolerance.org](http://www.religioustolerance.org)  
[www.uccoalition.org](http://www.uccoalition.org)  
[www.ufmcc.com](http://www.ufmcc.com)

Gay Anglicans  
Gay Catholics  
Gay Baptists  
Gay Buddhists  
Gay Jews  
Gay Lutherans  
Gay Mormons  
Gay Muslims  
Gay Presbyterians  
Gay United Methodists  
Religious Tolerance  
United Church of Christ  
Universal Fellowship of Metropolitan Community Churches

## Magazines Online

[www.advocate.com](http://www.advocate.com)  
[www.curvemag.com](http://www.curvemag.com)  
[www.gayscribe.com](http://www.gayscribe.com)  
[www.lesbiannews.com](http://www.lesbiannews.com)  
[www.planetout.com](http://www.planetout.com)

The Advocate  
Curve  
Extensive listing of Gay/Lesbian Publications  
The Lesbian News  
Planet Out

## Health Organizations

[www.lgbthealth.net](http://www.lgbthealth.net)  
[www.gmhc.org/](http://www.gmhc.org/)  
[www.critpath.org/thac/](http://www.critpath.org/thac/)  
[www.callen-lorde.org/](http://www.callen-lorde.org/)  
[aidsinfo.nih.gov/](http://aidsinfo.nih.gov/)

National Coalition for LGBT Health  
Gay Men's Health Crisis, information on AIDS/HIV  
Transgender Health Action Coalition  
Callan-Lorde Community Health Center  
AIDS Information, U.S. Department of Health and Human Services