

# **UCSD RESIDENT ADVISOR LGBT RESOURCE PACKET**

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## I. FOREWORD

This packet of materials represents a hard summer of work as a graduate intern at the University of California, San Diego's LGBT Resource Center. I was given a charge to develop a "packet of resources" for student staff (RAs) and their supervisors to use in educating one another and residents on gender and sexual identity issues. Little did they suspect I would assemble a massive collection of materials bordering on eighty pages! Although this packet may have information specific to the UC San Diego campus, I am sure student affairs administrators from all institutions and all departments could find some use for these materials.

I definitely want to honor the method of resource sharing in student affairs – a method I employed a great deal in compiling these resources. Traditionally, those of us in student affairs have snapped up whatever resources are thrown out there with the honorable intention of educating our students – but without taking the time to give credit where credit is due. Some of the ideas and words of this packet are my own, from my own hands and head and based off of my own experience. Many of the ideas and words are not. Some have been lost through the student affairs ages, programs or handouts that have been shared since the dawn of time. Others I have adapted from previously existing materials, taking others' brilliant ideas and honing them into something useful for student and professional staff. Some are the ideas of my brilliant colleagues at other institutions, particularly UC San Diego and the University of Delaware, that I was able to transform into a format appropriate for this packet. Still others I flat-out copied, such as resources I found on many useful websites, and I was able to give credit where credit is due.

It is definitely not my intention to take credit for what is not mine. However, I also have the desire to provide student and professional staff with a comprehensive packet of the best resources available. I believe a "work" like this is of great importance, as it is giving those of us who facilitate student development the tools possible to educate on issues of sexual and gender identity. It is far from my attention to give offense or use someone else's materials in an inappropriate manner. If you are the author of the works incorporated in this packet and wish to contact me about proper use, please do not hesitate to do so. At the same time, I hope we can all appreciate the collection of these integral resources and the spirit in which they have been compiled.

A few "thank yous" are also in order. I wish to thank the Russell Complex staff at the University of Delaware, particularly Sami Nassim, Morgan Randles, Michael Franklin, Gordana Copic, Jared Phillips, Michele Kane, and Dr. Kathleen Kerr, whose vision I shared while serving as a Hall Director not only helped me to develop some of these very activities, but who also helped me to develop my own passion for social justice and diversity education. Finally, I wish to thank Shaun Travers and Jan Estrellado, my supervisors and my friends in my brief time here at the University of California, San Diego's LGBT Resource Center. You have inspired me and pushed me to grow by leaps and bounds in the short span of time I have worked with you. Thank you both for your constructive criticism and your constant support.

Best,  
Leigh E. Fine  
Summer Graduate Intern  
LGBT Resource Center  
University of California, San Diego

# I. RA Resources



# USEFUL PHONE NUMBERS & CONTACT INFO

**IN THE EVENT OF AN EMERGENCY,  
CALL CAMPUS POLICE AT  
858-534-HELP**

## **EMERGENCY NUMBERS**

### **UCSD Police**

858-534-HELP

<http://police.ucsd.edu>

### **UCSD Psychological & Counseling Services**

858-534-3755

<http://psychservices.ucsd.edu>

### **UCSD Sexual Assault and Violence Prevention Resource Center**

858-534-5793

[studentsafety@ucsd.edu](mailto:studentsafety@ucsd.edu)

<http://studentsafety.ucsd.edu/>

## **ON-CAMPUS RESOURCES**

### **UCSD LGBT Resource Center**

858-822-3493

[rainbow@ucsd.edu](mailto:rainbow@ucsd.edu)

<http://lgbt.ucsd.edu>

### **UCSD Women's Center**

858-822-0074

[women@ucsd.edu](mailto:women@ucsd.edu)

<http://women.ucsd.edu>

### **UCSD Cross Cultural Center**

858-534-9689

[cccenter@ucsd.edu](mailto:cccenter@ucsd.edu)

<http://ccc.ucsd.edu>

### **UCSD Student Health Services**

858-534-3300

[studenthealth@ucsd.edu](mailto:studenthealth@ucsd.edu)

<http://studenthealth.ucsd.edu>

## **SAN DIEGO COMMUNITY RESOURCES**

### **San Diego LGBT Community Center**

619-692-2077

<http://www.thecentersd.org>

### **PFLAG: Parents, Family & Friends of Lesbians and Gays**

#### **San Diego Chapter**

619-579-7640

<http://www.pflag.org>

## WHAT WOULD YOU DO?

Rob, one of your residents, drops by your room. He says that he's not gay, but his roommate Jed says things like "that's so gay" all the time. Jed also called Rob "queer" the other day because he was watching *Will & Grace*, a show he thinks is funny. Rob feels awkward and doesn't know how to handle the situation without Jed accusing him of being gay. What do you do?

Estelle is one of your residents. She recently came out to you as bisexual. You were happy that she trusted you so much with that personal information. That weekend, Estelle's roommate, Bea, later asks to come talk to you. Bea said Estelle just told her she's bisexual. While Bea "has no problem with those kind of people," she feels uncomfortable in the room and wants a room change as soon as possible. She plans to call her mother to get the process started by Monday. What do you do?

Greg, a Chinese-American student on your floor, has seemed down in the dumps lately, so you call him into your room and ask him if he's all right. He said he's just come out to his parents. He said that, while they didn't kick him out of the house, they were incredibly disappointed. Greg's parents say that the most dishonorable thing he could do is not provide them with grandchildren of his own. Also, they said that being gay is something that "white people" do. Greg is very despondent and doesn't know what to do. What do you do?

You are walking down the hallway on rounds when you hear some residents not from your floor discussing a bulletin board. "Why did the RA put this board up? It's so gay." You don't know these residents personally. What do you do?

You wake up Saturday morning, refreshed and ready to start the day. When you leave the room, you notice something on José's markerboard just across the hall. José is one of your out gay residents. The markerboard reads, "Hey faggot – give me a call later tonight. Love, Jess." You know Jess is one of José's best friends, and she never struck you as homophobic. What do you do?

Kris, a resident on your floor, asks to come talk to you. After a lot of thought, Kris is ready to start transitioning from being a man to being a woman. Kris asks you about what services are available for students in her position and if there's a different room she could move to that has a more private bathroom that she can use. What do you tell her?

You are awakened at four in the morning by the sounds of ripping paper outside your room. You had up some brochures and information about the LGBT Resource Center. The operative word here is "had" – the information is now lying in shreds all over the floor in front of your room. The culprits are nowhere to be found. What do you do?

You are talking with Don, a good friend of yours and a fellow student staff member, alone in your room. Don has become flustered with Gina, another RA and an out lesbian. Suddenly, Don loses his cool and says, "She wouldn't help me out with this program I'm doing. What the hell could she have been doing? I know it wasn't because she was shaving her legs or because some guy took her out to dinner." What do you do?

## COMPONENTS OF SEXUALITY

<b>Biology/Physiology:</b>	One's physical make-up and anatomy (male, female, intersex)
<b>Gender Identity:</b>	One's sense of self as a male, female, or other; may or may not be congruent with biology/physiology
<b>Gender:</b>	Socially constructed norms, behaviors, roles, etc. (i.e., masculine, feminine, and androgyny)
<b>Sexual Orientation:</b>	One's capacity to fall in love and have romantic intimacy in addition to soul, heart, and mind connection, (gay, lesbian, bisexual, heterosexual, asexual)
<b>Sexual Behavior:</b>	With whom one participates in sexual activity (men, women, trans, inter, or all)
<b>Sexual Orientation Identity:</b>	How one sees and names him/herself

# TRANSGENDER 101

## What does transgender mean?

As the name implies, someone who is transgender is someone who transgresses gender boundaries. Transgender behavior encompasses everything from a boy wearing fingernail polish to someone having surgery to change their sex. Transsexuals are people whose gender identity is opposite of their anatomical sex. Many (but not all) transsexual people take hormones and/or undergo sex reassignment surgery. Female to male (FTM) people were born physically female but see themselves as partially to fully masculine. Male to female (FTM) people were born physically male, but see themselves as partially to fully feminine.

## Helpful terms to know

Transgender: A person who lives as a member of a gender other than that expected based on anatomical sex. Sexual orientation varies and is not dependent on gender identity.

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

Transgendered (Trans) Community: An umbrella term for people who transcend gender norms in a wide variety of ways. The central ethic of this community is unconditional acceptance of individual exercise of freedoms including gender and sexual identity and orientation.

FTM / F2M: - Abbreviation for female-to-male transgender or transsexual person.

MTF / M2F: – Abbreviation for male-to-female transgender or transsexual person.

Sex: A medical term designating a certain combination of gonads, chromosomes, external gender organs, secondary sex characteristics and hormonal balances. Usually subdivided into 'male' and 'female' to the exclusion of any others.

Gender Identity: A person's sense of being masculine, feminine, or other gendered.

Gender Normative: A person who by nature or by choice conforms to gender based expectations of society.

Gender Variant: A person who either by nature or by choice does not conform to gender-based expectations of society (e.g. transgender, transsexual, intersex, genderqueer, cross-dresser, etc.).

Genderqueer: A gender variant person whose gender identity is neither male nor female, is between or beyond genders, or is some combination of genders. Often includes a political agenda to challenge gender stereotypes and the gender binary system.

Passing: Describes a person's ability to be accepted as their preferred gender/sex or race/ethnic identity or to be seen as heterosexual.

Transition: This term is primarily used to refer to the process a gender variant person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression.

A note about these definitions: due to the ongoing learning of trans people and their allies, definitions and popular terms change over time. This sheet represents information at the time of publication, and is designed to be helpful in understanding some basic terms with the community. It should not be considered definitive.

This terminology sheet is based on a document created by Eli Green and Eric N. Peterson at the LGBT Resource Center at UC Riverside □ 2003-2004 , with additional input from [www.wikipedia.org](http://www.wikipedia.org) and many kind people who helped use create and revise these definitions.

# OPPRESSION

## First off: Oppression

Oppression is the keeping down of certain groups by unjust use of force, authority, or societal norms. When this is institutionalized formally or informally in a society, it is referred to as "systematic oppression". Oppression is most commonly felt and expressed by a widespread, if unconscious, assumption that a certain group of people are inferior. Oppression is rarely limited solely to government action. Individuals can be victims of oppression, and in this case have no group membership to share their burden of being ostracized. In psychology, racism, sexism and other prejudices are often studied as individual beliefs which, although not necessarily oppressive in themselves, can lead to oppression if they are acted on, or codified into law or other systems. By comparison, in sociology, these prejudices are often studied as being institutionalized systems of oppression in some societies. In sociology, the tools of oppression include a progression of denigration, dehumanization, and demonization; which often generate scapegoating, which is used to justify aggression against targeted groups and individuals.

The following is taken from Marilyn Frye's piece, "Oppression:"

*"The root of the word "oppression" is the element "press." The press of the crowd; pressed into military service; to press a pair of pants; printing press; press the button. Presses are used to mold things or flatten them or reduce them in bulk, sometimes to reduce them by squeezing out the gases or liquids in them. Something pressed is something caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict or prevent the thing's motion or mobility. Mold. Immobilize. Reduce. ...*

*"[An] example: It is common in the United States that women, especially younger women, are in a bind where neither sexual activity nor sexual inactivity is all right. If she is heterosexually active, a woman is open to censure and punishment for being loose, unprincipled or a whore. The "punishment" comes in the form of criticism, snide and embarrassing remarks, being treated as an easy lay by men, scorn from her more restrained female friends. She may have to lie to hide her behavior from her parents. She must juggle the risks of unwanted pregnancy and dangerous contraceptives. On the other hand, if she refrains from heterosexual activity, she is fairly constantly harassed by men who try to persuade her into it and pressure her into it and pressure her to "relax" and "let her hair down"; she is threatened with labels like "frigid," "uptight," "man-hater," "bitch," and "cocktease." The same parents who would be disapproving of her sexual activity may be worried by her inactivity because it suggests she is not or will not be popular, or is not sexually normal. She may be charged with lesbianism. If a woman is raped, then if she has been heterosexually active she is subject to the presumption that she liked it (since her activity is presumed to show that she likes sex), and if she has not been heterosexually active, she is subject to the presumption that she liked it (since she is supposedly "repressed and frustrated"). Both heterosexual activity and heterosexual nonactivity are likely to be taken as proof that you wanted to be raped, and hence, of course, weren't really raped at all. You can't win. You are caught in a bind, caught between systematically related pressures. ...*

*"Cages. Consider a birdcage. If you look very closely at just one wire in the cage, you cannot see the other wires. If your conception of what is before you is determined by this myopic focus, you could look at that one wire, up and down the length of it, and be unable to see why a bird would not just fly around the wire any time it wanted to go*

*somewhere. Furthermore, even if, one day at a time, you myopically inspected each wire, you still could not see why a bird would give trouble going past the wires to get anywhere. There is no physical property of any one wire, nothing that the closest scrutiny could discover, that will reveal how a bird could be inhibited or harmed by it except in the most accidental way. It is only when you step back, stop looking at the wires one by one, microscopically, and take a macroscopic view of the whole cage, that you can see why the bird does not go anywhere; and then you will see it in a moment. It will require no great subtlety of mental powers. It is perfectly obvious that the bird is surrounded by a network of systematically related barriers, no one of which would be the least hindrance to its flight, but which, by their relations to each other, are as confining as the solid walls of a dungeon."*

For further reading, please read all of Marilyn Frye's "Oppression," which can be found at <http://www.terry.uga.edu/~dawndba/4500Oppression.html>

## BI -, TRANS-, AND HOMOPHOBIA

**Homophobia** is the irrational fear of, aversion to, or discrimination against homosexuality or homosexuals. It can also mean hatred, hostility, disapproval of, or prejudice towards homosexual people, sexual behavior, or cultures, and is generally used to insinuate bigotry. **Homophobic** is the adjective form of this term used to describe the qualities of these characteristics while **homophobe** is the noun form given as a title to individuals with "homophobic" characteristics. Likewise, **biphobia** is a fear of bisexuality or bisexuals, and **transphobia** is a fear of non-normative gender behavior or those who exhibit it.

It is not only heterosexual or straight persons who can express these phobias. **Internalized homophobia** (or biphobia or transphobia) refers to homophobia as a prejudice carried by individuals against homosexual manifestations in themselves and others. It causes severe discomfort with or disapproval of one's own sexual orientation. Such a situation may cause extreme repression of homosexual desires. In other cases, a conscious internal struggle may occur for some time, often pitting deeply held religious or social beliefs against strong sexual and emotional desires. This discordance often causes clinical depression, and the unusually high suicide rate among homosexual teenagers (up to 30% of non-heterosexual youth attempt suicide) has been attributed to this phenomenon. Additionally, certain segments of the LGBT community can carry prejudices against other groups within the community (e.g., a gay man saying, "I don't understand bisexuality – just make up your mind.")

Some examples of homophobia are:

Someone refuses to use the bathroom at the LGBT Resource Center because they don't want to be at risk of contracting AIDS.

A student physically assaults another student for "looking funny" at him/her.

A company pulls its funding from a college because they just opened an LGBT Resource Center.

A man in the residence halls starts crying because he broke up with his girlfriend. His roommate comes in and tells him to "stop acting like a fag."

All the whiteboards on a hallway have anti-gay epithets written all over them.

A student says to another student, "Don't join the chess club – that's so gay!"

This document has been adapted from [www.wikipedia.org](http://www.wikipedia.org) entries on homophobia, oppression, and heterosexism. Other pieces were written and edited by staff of the UCSD LGBT Resource Center, 2007.

# HETEROSEXISM

**Heterosexism** is a belief or argument that heterosexuality is the only natural, normal, or moral mode of sexual behavior, and is also used to refer to the effects of that belief. This word implies a parallel structure to other societal forms of oppression, e.g., sexism or racism. **The primary difference between heterosexism and homophobia is that the intent of heterosexism is the examination of the cultural bias towards heterosexuals rather than individual bias, which is the focus of homophobia.**

**Institutionalized heterosexism** or **systematic heterosexism** is the manifestation of heterosexism on an institutional level. Examples of institution include education, the government, religious organizations, the family, and marriage. By being present at the institutional level, heterosexism is not only harder to detect than homophobia or heterosexism on the individual level – it also serves to reinforce heterosexism as normative and institutionally sanctioned.

Some examples of institutionalized heterosexism:

A college doesn't offer domestic partner benefits for same-sex couples. (Institutions: marriage, education, government.)

Gay couples aren't allowed to adopt because the children might "turn gay" (Institutions: government, the family.)

A residence hall holds a dating auction program to raise money for a charity. There are only self-identified heterosexual persons up for auction, and all of the publicity has pictures of different-sex couples. (Institutions: education, dating)

Be on the lookout for institutionalized heterosexism as you plan activities for your floor. Activities should be welcoming to persons of different gender and sexual identities!

This document has been adapted from [www.wikipedia.org](http://www.wikipedia.org) entries on homophobia, oppression, and heterosexism. Other pieces were written and edited by staff of the UCSD LGBT Resource Center, 2007.

# SEXUAL IDENTITY: A U.S. PERSPECTIVE FOR INTERNATIONAL STUDENTS

*Produced with support from the Office of the Dean of Students and the Counseling Center University of Oregon. Adapted by UC San Diego LGBT Resource Center.*

## **Introduction**

Every culture has its own attitudes and beliefs about sexual identity. Now that you are attending school in the United States, you may find it useful to have a better understanding of how Americans view gay, lesbian, bisexual, or transgender persons.

One of the strongest values in U.S. culture is individualism. In the U.S., a dominant belief is that each person has the right to live as he or she wants, as long as it does not interfere with the rights of others. In addition, often Americans think that it is best to speak openly about disagreements, and that this is a good way to find a solution to a conflict. These and other cultural values contribute to U.S. views on homosexuality.

The purpose of this brochure is to provide factual answers to questions which are often asked about homosexuality in the United States. In addition, the brochure gives resources for students who want more information.

## **What is gay or lesbian?**

A gay person is a woman or man who has a sexual and/or romantic interest in a person of the same gender. The word "lesbian" refers to women and the word "gay" refers usually to men, but can refer to women as well.

## **What is a heterosexual?**

A "heterosexual" is a woman or man who has a sexual and/or romantic interest in a person of the opposite gender. This is also referred to as "straight."

## **What is a bisexual?**

A "bisexual" is a person who has a sexual and/or romantic interest in people of both genders. However, a bisexual woman or man does not necessarily have lovers of both genders at the same time.

## **What is transgender?**

Someone who is transgender does not feel that their body matches the gender they believe they are.

## **Can you tell if someone is gay, lesbian or bisexual?**

It is impossible to tell people's sexual orientation by their appearance. Stereotypes can be misleading.

## **How many lesbians and gay men are there in the United States?**

No one knows how many lesbians and gay men there are in the U.S. It is estimated that 2% to 10% of the U.S. population is lesbian or gay.

**What causes someone to be gay?**

This is a common question. Different cultures have different theories and beliefs. In the U.S., there is no agreement on the answer to this question.

**Is being gay, lesbian, bisexual or transgender normal?**

Same-gender attraction and gender identity conflict has existed throughout history and around the world. Some famous lesbians and gay men include Aristotle, Michelangelo, Virginia Woolf, Rudolf Nureyev, Yukio Mishima, and Martina Navratilova. There are lesbians, gays, and bisexuals of every age, race, educational level, and socioeconomic class.

**Is being gay, lesbian, bisexual or transgender healthy?**

All people who are sexually active risk being exposed to sexually transmitted diseases (STDs), including AIDS, regardless of their sexual orientation. Information on safer sex is available at the Student Health Center. In addition, the American Psychological Association does not consider homosexuality to be a mental illness.

**Are lesbians, gays, bisexuals, and transgender persons discriminated against?**

In the U.S., some organizations and individuals discriminate against homosexuals. For example, school teachers can lose their jobs if someone thinks they are homosexual. Homosexuals can be refused housing or be evicted from their homes. In addition, they are sometimes physically attacked. Homophobia and discrimination against homosexuals exist everywhere in the U.S., including Eugene and the University of Oregon. Lesbian, gay, and bisexual people are often harassed on campus.

**What is homophobia?**

"Homophobia" is the irrational fear and hatred of gays, lesbians, bisexuals, or transpersons. People who are homophobic are often afraid to get to know lesbians and gays. They are sometimes afraid that other people will think they are gay or lesbian. Or, they worry that a gay or lesbian person may be attracted to them. If they do not know gays or lesbians, they don't realize that these fears are not necessary. Homophobia can lead to physical or emotional violence against homosexuals.

**Why are gays, lesbians and bisexuals so public about their sexuality? Isn't this a private matter?**

Some people in the U.S. think that homosexuals and bisexuals talk too much about their lives. In the U.S., heterosexual couples often hold hands and even kiss in public. They commonly talk about boyfriends, girlfriends, husbands and wives. However, lesbians and gays cannot talk about their social lives without revealing their homosexuality and risking discrimination. Therefore, gays, lesbians and bisexuals only want the same freedom of expression that heterosexuals enjoy.

**Why does the issue of homosexuality get so much attention in the U.S.?**

Historically, there have been many social movements for equal rights in the U.S. For example, there have been movements to gain civil rights for women, black people and people of different religions. The lesbian, gay, bisexual, and transgender rights movement is another example of people in the U.S. working together for civil rights. Homosexual rights laws would help protect lesbians and gays from discrimination.

Not everyone agrees that gays, transgender persons, lesbians and bisexuals need legal protection from discrimination. There are some organizations in the U.S. that are working to pass laws against homosexual rights.

Movements for civil rights require legal reform. This process creates a lot of debate and gets media attention. Therefore, the movement is now getting a lot of attention.

**How do issues of homosexual rights and discrimination affect me if I'm heterosexual?**

As a university student in the U.S., you may meet lesbians, gays, and bisexuals. They may be your classmates, your instructors, and possibly your friends. You will often read or hear about the issues of homosexual rights and discrimination against homosexuals. If you know about these issues, you will be better able to understand the lesbian, gay, and bisexual people you meet.

**What if I am gay, lesbian, bisexual, or transgendered?**

Maybe you would like to talk with someone, read a book, or make a friend. Contact the LGBT Resource Center at [rainbow@ucsd.edu](mailto:rainbow@ucsd.edu) or 822-3493.

The following are some quotes from some international students who have identified as lesbian, gay, bisexual, or transgender:

*"Many international students who come to the U.S. seem amazed by how many homosexuals there are here. Rather than making a quick judgment, try getting to know someone who's gay, lesbian or bisexual." Douglas*

*"I'm a French major, currently writing my thesis on street art. Having lived in other countries - the Soviet Union, France, and Israel - I think that you can enrich your experiences by trying to see things as natives see them." Davina*

*"I was born in Korea. The gay community here has not judged me by my race. I have found the support I need as a gay minority." Amy*

*"I'm president of my dorm, and I enjoy swimming, poetry and piano. As a Mexican, I have felt comfortable coming out as a gay man in the U.S., even though there's still a lot of homophobia here." Enrique*

This has been adapted from a document Produced with support from the Office of the Dean of Students and the Counseling Center University of Oregon.

<http://www.indiana.edu/~overseas/lesbigay/advise/perspective.html>

# LGBT ISSUES IN COMMUNITIES OF COLOR

Taken from the Human Rights Campaign website, [www.hrc.org](http://www.hrc.org)

## Latino/as and Coming Out

"There are so many significant experiences in my culture that have something to do with a person's life as a heterosexual," said Sandra Telep, a Mexican-American activist in Washington, D.C. "Last night at work, my two best friends were arguing over which one would be the *padrino*, or godfather, at my wedding."

"Although I've come out to much of my family, I haven't come out to them yet," says Telep. "I really wonder if they would still want to be my *padrino* if they knew I would be committing to a life together with another woman."

Although Latina/o Americans come from various cultural backgrounds, many who come out as gay, lesbian, bisexual or transgender share similar experiences and challenges. Some, who were raised Roman Catholic, must reconcile themselves with the church's teachings that to act on one's homosexuality is sinful. Language differences often make finding resources and support difficult, and a lack of GLBT Latinas/os in media and entertainment perpetuates invisibility. Fortunately, however, anecdotal evidence suggests that a growing number of Latinas/os are coming out.

## Asian Pacific Americans and Coming Out

Asian Pacific Americans come from dozens of different countries, making that population one of the most diverse communities in America. The diversity of language and ethnicity among Asian Pacific Americans is as varied as the continents and islands from which they come. While this may mean that cultural backgrounds vary from one person to the next, gay, lesbian, bisexual and transgender (GLBT) Asian Pacific Americans still share similar challenges and experiences during the coming out process.

"I think that sometimes people think we're all the same ethnicity and speak the same language," says Loren Javier, former board member of the Gay Asian Pacific Alliance (GAPA)

([www.gapa.org](http://www.gapa.org)). "But the Asian American and Pacific Islander community is more diverse than any other racial group, except maybe Native Americans. So meeting and knowing other Asian Pacific Americans didn't automatically mean that I was meeting other Filipinos like myself."

One result is that there is no universal coming out experience that all GLBT Asian Pacific Americans share. It is possible to tell the individual stories of those who have come out, but there can be vast differences in the experiences of, say, lesbian Indians, transgender Thais, gay Tongans, and bisexual Koreans.

## African Americans and Coming Out

“I grew up in a community where homosexuality was perceived as un-Indian and incompatible with south Asian culture. I felt torn between my two identities and forced to choose between being Indian and being gay.”

- Prateek Choudhary, medical student at the Texas College of Osteopathic Medicine

Coming out can be one of the most challenging events in your life, but also one of the most rewarding. Being attracted to someone of the same sex or understanding that your gender identity is different from your biological sex can be frightening. Some African Americans feel pressure to prioritize their different identities.

“  
The world is before you, and you  
need not take it or leave it as it was  
before you came in.

”  
- James Baldwin, Gay author

"Perhaps the most maddening question anyone can ask me is, 'Which do you put first: being black or being a woman, being black or being gay?' wrote Barbara Smith, author of "Blacks and Gays Healing the Great Divide" (*Dangerous Liaisons: Blacks, Gays, and the Struggle for Equality*. Brandt, Eric Editor, New Press, 1999). "The underlying assumption is that I should prioritize one of my identities because one of them is actually more important than the rest or that I must arbitrarily choose one of them over the others for the sake of acceptance in one particular community."

For many African Americans, coming out involves additional cultural factors that make the process more challenging but no less rewarding. Some of those challenges include associations with often homophobic churches, strong family foundations that emphasize heterosexuality, homophobia in the black community and racism in the broader gay, lesbian, bisexual and transgender community. Thanks, however, to brave GLBT African-American activists and their allies effecting change in the church and the community, there is more support and acceptance than ever before.

### **SOME SCENARIOS TO CONSIDER**

James, an African American student who lives on your floor, knocks on your door and asks if he can speak with you. "I really need to talk to you," he says as he looks around nervously, almost as if he's checking to see if anyone's watching him. You invite him in and ask him to sit down. He suddenly bursts into tears. "I'm gay, and I don't know what to do," he cries. You comfort him as best you can, thanking him for sharing such an intimate part of his life with you. However, he quickly replies, "This is nothing to be proud of. My church tells me all gays go to hell. My family will disown me. I have no one to turn to!" What do you do?

Linda is an out bisexual Latina who lives in your building. Though she is not your resident, you've become good friends. Recently, Linda has become increasingly troubled. When you ask her what's wrong, she says, "I just started dating this amazing woman, and I want to tell my parents about her. But they don't know I'm bisexual. They don't speak English very well – I don't even think they'd know what 'bisexual' is! They're expecting me to be a good Catholic girl and marry a nice man...but now I'm in love with my girlfriend. I want to tell them, but I don't know if that's a good idea... do you?" What do you do?

# LGBTQI TERMINOLOGY

*A note about these definitions: Each of these definitions has been carefully researched and closely analyzed from theoretical and practical perspectives for cultural sensitivity, common usage, and general appropriateness. We have done our best to represent the most popular uses of the terms listed; however there may be some variation in definitions depending on location. Please note that each person who uses any or all of these terms does so in a unique way (especially terms that are used in the context of an identity label). If you do not understand the context in which a person is using one of these terms, it is always appropriate to ask. This is especially recommended when using terms that we have noted that can have a derogatory connotation.*

**Ag / Aggressive** - See 'Stud.'

**Agendered** – Person is internally ungendered.

**Ally** – Someone who confronts heterosexism, homophobia, biphobia, transphobia, heterosexual and genderstraight privilege in themselves and others; a concern for the well-being of lesbian, gay, bisexual, trans, and intersex people; and a belief that heterosexism, homophobia, biphobia and transphobia are social justice issues.

**Androgyne** – Person appearing and/or identifying as neither man nor woman, presenting a gender either mixed or neutral.

**Asexual** – Person who is not sexually attracted to anyone or does not have a sexual orientation.

**BDSM:** (Bondage, Discipline/Domination, Submission/Sadism, and Masochism ) The terms 'submission/sadism' and 'masochism' refer to deriving pleasure from inflicting or receiving pain, often in a sexual context. The terms 'bondage' and 'domination' refer to playing with various power roles, in both sexual and social context. These practices are often misunderstood as abusive, but when practiced in a safe, sane, and consensual manner can be a part of healthy sex life. (Sometimes referred to as 'leather'.)

**Bear:** The most common definition of a 'bear' is a man who has facial/body hair, and a cuddly body. However, the word 'bear' means many things to different people, even within the bear movement. Many men who do not have one or all of these characteristics define themselves as bears, making the term a very loose one. 'Bear' is often defined as more of an attitude and a sense of comfort with natural masculinity and bodies.

**Bare-Backing** - Practicing anal sex without using a condom.

**Berdache** - A generic term used to refer to a third gender person (woman-livingman). The term 'berdache' is generally rejected as inappropriate and offensive by Native Peoples because it is a term that was assigned by European settlers to differently gendered Native Peoples. Appropriate terms vary by tribe and include: 'one-spirit', 'two-spirit', and 'wintke.'

**Bicurious** – A curiosity about having sexual relations with a same gender/sex person.

**Bigendered** - A person whose gender identity is a combination of male/man and female/woman.

**Binding** – The process of flattening one's breasts to have a more masculine or flat appearing chest.

**Biphobia** - The fear of, discrimination against, or hatred of bisexuals, which is often times related to the current binary standard. Biphobia can be seen within the LGBTQI community, as well as in general society.

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

**Bottom** - A person who is said to take a more submissive role during sexual interactions. Sometimes referred to as 'pasivo' in Latin American cultures. Also known as 'Catcher.' (See also 'Top'.)

**Bottom Surgery** – Surgery on the genitals designed to create a body in harmony with a person's preferred gender expression.

**Bug Chaser** – A person who actively seeks to have HIV positive sex partners.

**Butch** – A person who identifies themselves as masculine, whether it be physically, mentally or emotionally. 'Butch' is sometimes used as a derogatory term for lesbians, but it can also be claimed as an affirmative identity label.

**Catcher** – See 'Bottom.' This term may be considered offensive by some people.

**Coming Out** – May refer to the process by which one accepts one's own sexuality, gender identity, or status as an intersexed person (to "come out" to oneself). May also refer to the process by which one shares one's sexuality, gender identity, or intersexed status with others (to "come out" to friends, etc.). This can be a continual, life-long process for homosexual, bisexual, transgendered, and intersexed individuals.

**Cross-dresser** – Someone who wears clothes of another gender/sex.

**D&D** – An abbreviation for drug and disease free.

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

**Down Low** - See 'In the Closet.' Also referred to as 'D/L.'

**Drag** - The performance of one or multiple genders theatrically.

**Drag King** – A person who performs masculinity theatrically.

**Drag Queen** – A person who performs femininity theatrically.

**Dyke** – Derogatory term referring to a masculine lesbian. Sometimes adopted affirmatively by lesbians (not necessarily masculine ones) to refer to themselves.

**Fag** – Derogatory term referring to someone perceived as non-heteronormative.

**Fag Hag** – A term primarily used to describe women who prefer the social company of gay men. While this term is claimed in an affirmative manner by some, it is largely regarded as derogatory.

**Femme** – Feminine identified person of any gender/sex.

**FTM / F2M** - Abbreviation for female-to-male transgender or transsexual person.

**Gay** – 1. Term used in some cultural settings to represent males who are attracted to males in a romantic, erotic and/or emotional sense. Not all men who engage in “homosexual behavior” identify as gay, and as such this label should be used with caution. 2. Term used to refer to the LGBTQI community as a whole, or as an individual identity label for anyone who does not identify as heterosexual.

**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/or. (See also ‘Identity Sphere.’)

**Gender Cues** – What human beings use to attempt to tell the gender/sex of another person. Examples include hairstyle, gait, vocal inflection, body shape, facial hair, etc. Cues vary by culture.

**Gender Identity** – A person’s sense of being masculine, feminine, or other gendered.

**Gender Normative** – A person who by nature or by choice conforms to gender based expectations of society. (Also referred to as ‘Genderstraight’.)

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

**Genderfuck** – The idea of playing with ‘gender cues’ to purposely confuse “standard” or stereotypical gender expressions, usually through clothing.

**Genderqueer** – A gender variant person whose gender identity is neither male nor female, is between or beyond genders, or is some combination of genders. Often includes a political agenda to challenge gender stereotypes and the gender binary system.

**Genderstraight**—See ‘Gender Normative.’

**Hankie Code** - A system that uses colored handkerchiefs and placement to symbolize preferences in sexual behavior and practices. Used primarily in the gay male leather community, this system is designed to help quickly locate potential sex partners with compatible interests.

**Hermaphrodite**—An out-of-date and offensive term for an intersexed person. (See 'Intersexed Person'.)

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

**Heterosexism** – Prejudice against individuals and groups who display nonheterosexual behaviors or identities, combined with the majority power to impose such prejudice. Usually used to the advantage of the group in power. Any attitude, action, or practice – backed by institutional power – that subordinates people because of their sexual orientation.

**Heterosexual Privilege** –Those benefits derived automatically by being heterosexual that are denied to homosexuals and bisexuals. Also, the benefits homosexuals and bisexuals receive as a result of claiming heterosexual identity or denying homosexual or bisexual identity.

**HIV-phobia** – The irrational fear or hatred of persons living with HIV/AIDS.

**Homophobia** – The irrational fear or hatred of homosexuals, homosexuality, or any behavior or belief that does not conform to rigid sex role stereotypes. It is this fear that enforces sexism as well as heterosexism.

**Homosexual** – A person primarily emotionally, physically, and/or sexually attracted to members of the same sex.

**Identity Sphere** – The idea that gender identities and expressions do not fit on a linear scale, but rather on a sphere that allows room for all expression without weighting any one expression as better than another.

**In the Closet** – Refers to a homosexual, bisexual, transperson or intersex person who will not or cannot disclose their sex, sexuality, sexual orientation or gender identity to their friends, family, co-workers, or society. An intersex person may be closeted due to ignorance about their status since standard medical practice is to “correct,” whenever possible, intersex conditions early in childhood and to hide the medical history from the patient. There are varying degrees of being “in the closet”; for example, a person can be out in their social life, but in the closet at work, or with their family. Also known as ‘Downlow’ or ‘D/L.’

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

**Institutional Oppression** – Arrangements of a society used to benefit one group at the expense of another through the use of language, media, education, religion, economics, etc.

**Internalized Oppression** – The process by which a member of an oppressed group comes to accept and live out the inaccurate stereotypes applied to the oppressed group.

**Intersexed Person**—Someone whose sex a doctor has a difficult time

categorizing as either male or female. A person whose combination of chromosomes, gonads, hormones, internal sex organs, gonads, and/or genitals differs from one of the two expected patterns.

**Leather:** See 'BDSM'.

**Lesbian** – Term used to describe female-identified people attracted romantically, erotically, and/or emotionally to other female-identified people. The term lesbian is derived from the name of the Greek island of Lesbos and as such is sometimes considered a Eurocentric category that does not necessarily represent the identities of African-Americans and other non-European ethnic groups. This being said, individual female-identified people from diverse ethnic groups, including African-Americans, embrace the term 'lesbian' as an identity label.

**Lesbian Baiting** - The heterosexist notion that any woman who prefers the company of woman, or who does not have a male partner, is a lesbian.

**LGBTQI** – A common abbreviation for lesbian, gay, bisexual, transgender, queer and intersexed community.

**Lipstick Lesbian** – Usually refers to a lesbian with a feminine gender expression. Can be used in a positive or a derogatory way, depending on who is using it. Is sometimes also used to refer to a lesbian who is seen as automatically passing for heterosexual.

**Male Lesbian**—A male-bodied person who identifies as a lesbian. This differs from a heterosexual male in that a male lesbian is primarily attracted to other lesbian, bisexual or queer identified people. May sometimes identify as gender variant, or as a female/woman. (See 'Lesbian.')

**Metrosexual** - First used in 1994 by British journalist Mark Simpson, who coined the term to refer to an urban, heterosexual male with a strong aesthetic sense who spends a great deal of time and money on his appearance and lifestyle. This term can be perceived as derogatory because it reinforces stereotypes that all gay men are fashion-conscious and MATERIALStic.

**MTF / M2F** – Abbreviation for male-to-female transgender or transsexual person.

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

**Outing** – Involuntary disclosure of one's sexual orientation, gender identity, or intersex status.

**Packing** – Wearing a phallic device on the groin and under clothing for any purposes including: (for someone without a biological penis) the validation or confirmation of one's masculine gender identity; seduction; and/or sexual readiness (for one who likes to penetrate another during sexual intercourse).

**Pangendered** – A person whose gender identity is comprised of all or many gender expressions.

**Pansexual** – A person who is sexually attracted to all or many gender expressions.

**Passing** – Describes a person's ability to be accepted as their preferred gender/sex or race/ethnic identity or to be seen as heterosexual.

**Pitcher** – See 'Top.' This term may be offensive to some people.

**Potato Queen** - A gay man who prefers white sexual or romantic partners. This term should be used with caution as it is considered derogatory by some.

**Polyamory** – 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 subrelationships (which denote distinguishing between a 'primary' relationship or relationships and various "secondary" relationships).

**Prejudice** – A conscious or unconscious negative belief about a whole group of people and its individual members.

**Queer** – **1.** An umbrella term which embraces a matrix of sexual preferences, orientations, and habits of the not-exclusively- heterosexual-and-monogamous majority. Queer includes lesbians, gay men, bisexuals, transpeople, intersex persons, the radical sex communities, and many other sexually transgressive (underworld) explorers. **2.** This term is sometimes used as a sexual orientation label instead of 'bisexual' as a way of acknowledging that there are more than two genders to be attracted to, or as a way of stating a non-heterosexual orientation without having to state who they are attracted to. **3.** A reclaimed word that was formerly used solely as a slur but that has been semantically overturned by members of the maligned group, who use it as a term of defiant pride. 'Queer' is an example of a word undergoing this process. For decades 'queer' was used solely as a derogatory adjective for gays and lesbians, but in the 1980s the term began to be used by gay and lesbian activists as a term of self-identification. Eventually, it came to be used as an umbrella term that included gay men, lesbians, bisexuals, and transgendered people. Nevertheless, a sizable percentage of people to whom this term might apply still hold 'queer' to be a hateful insult, and its use by heterosexuals is often considered offensive. Similarly, other reclaimed words are usually offensive to the in-group when used by outsiders, so extreme caution must be taken concerning their use when one is not a member of the group.

**Rice Queen** - A gay man who prefers Asian sexual or romantic partners. This term should be used with caution as it is considered derogatory by some.

**Same Gender Loving** – A term sometimes used by members of the African-American / Black community to express an alternative sexual orientation without relying on terms and symbols of European descent. The term emerged in the early 1990's with the intention of offering Black women who love women and

Black men who love men a voice, a way of identifying and being that resonated with the uniqueness of Black culture in life. (Sometimes abbreviated as 'SGL'.)

**Sex** - A medical term designating a certain combination of gonads,

chromosomes, external gender organs, secondary sex characteristics and hormonal balances. Because usually subdivided into 'male' and 'female', this category does not recognize the existence of intersexed bodies.

**Sex Identity** – How a person identifies physically: female, male, in between, beyond, or neither.

**Sexual Orientation** – The desire for intimate emotional and/or sexual relationships with people of the same gender/sex, another gender/sex, or multiple genders/sexes.

**Sexual Reassignment Surgery (SRS)** – A term used by some medical professionals to refer to a group of surgical options that alter a person's "sex". In most states, one or multiple surgeries are required to achieve legal recognition of gender variance.

**Sexuality** – A person's exploration of sexual acts, sexual orientation, sexual pleasure, and desire.

**Spivakian pronouns**—New terms proposed to serve as gender-neutral, thirdperson, singular, personal pronouns in English. These neologisms are used by some people who feel that there are problems with gender-specific pronouns because they imply sex and/or gender. (See page 26 for a usage table.)

**Stealth** – This term refers to when a person chooses to be secretive in the public sphere about their gender history, either after transitioning or while successful passing. (Also referred to as 'going stealth' or 'living in stealth mode'.)

**Stem** – A person whose gender expression falls somewhere between a stud and a femme. (See also 'Femme' and 'Stud'.)

**Stereotype** – A preconceived or oversimplified generalization about an entire group of people without regard for their individual differences. Though often negative, can also be complimentary. Even positive stereotypes can have a negative impact, however, simply because they involve broad generalizations that ignore individual realities.

**Stone Butch / Femme**— A person who may or may not desire sexual penetration and/or contact with the genitals or breasts. (See also 'Butch' and 'Femme').

**Straight** – Another term for heterosexual.

**Straight-Acting** – A term usually applied to gay men who readily pass as heterosexual. The term implies that there is a certain way that gay men should act that is significantly different from heterosexual men. Straight-acting gay men are often looked down upon in the LGBTQ community for seemingly accessing heterosexual privilege.

**Stud** — An African-American and/or Latina masculine lesbian. Also known as 'butch' or 'aggressive'.

**Switch** – A person who is both a 'Top' and a 'Bottom', there may or may not be a preference for one or the other.

**Top** — A person who is said to take a more dominant role during sexual interactions. May also be known as 'Pitcher.'

**Top Surgery** - This term usually refers to surgery for the construction of a maletype chest, but may also refer to breast augmentation.

**Trans** - An abbreviation that is sometimes used to refer to a gender variant person. This use allows a person to state a gender variant identity without having to disclose hormonal or surgical status/intentions. This term is sometimes used to refer to the gender variant community as a whole.

**Transactivism**- The political and social movement to create equality for gender variant persons.

**Transgender** – A person who lives as a member of a gender other than that expected based on anatomical sex. Sexual orientation varies and is not dependent on gender identity.

**Transgendered (Trans) Community** – A loose category of people who transcend gender norms in a wide variety of ways. The central ethic of this community is unconditional acceptance of individual exercise of freedoms including gender and sexual identity and orientation.

**Transhate** – The irrational hatred of those who are gender variant, usually expressed through violent and often deadly means.

**Tranny Chaser** - A term primarily used to describe people who prefer or actively seek transpeople for sexual or romantic relations. While this term is claimed in an affirmative manner by some, it is largely regarded as derogatory.

**Transition** – This term is primarily used to refer to the process a gender variant person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression.

**Transman**—An identity label sometimes adopted by female-to-male transsexuals to signify that they are men while still affirming their history as females. Also referred to as 'transguy(s).'

**Transphobia** – The irrational fear of those who are gender variant and/or the inability to deal with gender ambiguity.

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

**Transvestite** – Someone who dresses in clothing generally identified with the opposite gender/sex. While the terms 'homosexual' and 'transvestite' have been used synonymously, they are in fact signify two different groups. The majority of transvestites are heterosexual males who derive pleasure from dressing in "women's clothing". (The preferred term is 'cross-dresser,' but the term 'transvestite' is still used in a positive sense in England.)

**Transwoman--** An identity label sometimes adopted by male-to-female transsexuals to signify that they are women while still affirming their history as males.

**Two-Spirited** – Native persons who have attributes of both genders, have distinct gender and social roles in their tribes, and are often involved with mystical rituals (shamans). Their dress is usually mixture of male and female articles and they are seen as a separate or third gender. The term ‘two-spirit’ is usually considered to specific to the Zuni tribe. Similar identity labels vary by tribe and include ‘one-spirit’ and ‘wintke’.

**Ze / Hir** – Alternate pronouns that are gender neutral and preferred by some gender variant persons. Pronounced /zee/ and /here,/ they replace “he”/”she” and “his”/”hers” respectively. (See usage table on the last page of this handout.)

**Gender Neutral Pronoun Usage Table:**

	Subject	Object	Possessive Adjective	Possessive Pronoun	Reflexive
<b>Female</b>	She	Her	Her	Hers	Herself
<b>Male</b>	He	Him	His	His	Himself
<b>Gender Neutral</b>	Ze	Hir	Hir	Hirs	Hirself
<b>Spivak</b>	E	Em	Eir	Eirs	Emself

How to pronounce gender neutral pronouns:

Ze	Hir	Hirs	Hirself	E	Em	Eir	Eirs	Emself
/zee/	/here/	/heres/	/hereself/	/ee/	/em/	/air/	/airs/	/emself/

Examples of how to use these pronouns:

She went to her bedroom.

He went to his bedroom.

Ze went to hir bedroom.

E went to eir bedroom.

I am her sister.

I am his sister.

I am hir sister

I am eir sister.

She shaves herself.

He shaves himself.

Ze shaves hirself.

E shaves emself.

This terminology sheet was created by Eli R. Green (eli@transacademics.org) and Eric N. Peterson (eric.peterson@ucr.edu) at the LGBT Resource Center at UC Riverside □ 2003-2004 , with additional input from [www.wikipedia.org](http://www.wikipedia.org) and many kind people who helped use create and revise these definitions. This sheet is always a work in progress so please be sure to check the Instructional Materials section of Trans-Academics.org for updated versions. Please feel free to alter, use or pass on as needed but be sure to give credit to the original creators. Any updates or corrections can be submitted to eli@transacademics.org. Thank you. ☺

# COMING OUT: A BASIC UNDERSTANDING OF THE ISSUES

The development of a positive queer identity and the lifelong process of coming out can be a long and difficult struggle for many of us in the LGBT community, as we must confront many homophobic attitudes and discriminatory practices.

What Might We Be Afraid Of?

- Rejection
- Harassment/abuse
- Being thrown out of the family/home
- Being forced to undergo psychotherapy
- Physical violence

Why Might We Want To Come Out?

- Live honestly; end the hiding game
- Feel closer to family and friends
- Be able to feel "whole" around others
- Stop wasting energy and time by constantly hiding
- Feel a sense of integrity
- Make a statement that "I am OK"

How Might We Feel About Coming Out?

- Scared and vulnerable
- Relieved
- Proud
- Uncertain

How Might Someone Feel After Someone Comes Out To Them?

- Scared/uncomfortable
- Shocked or disbelieving
- Not sure what to say or do
- Angry
- Disgusted
- Supportive
- Flattered or honored

What Do We Want From The People We Come Out To?

- Acceptance
- Support
- Understanding, acknowledgement of our feelings
- Comfort
- Closer relationships
- That them knowing won't negatively affect our friendship

# WORKING WITH QUESTIONING STUDENTS

## Common Struggles That Questioning Students Face:

- Feeling alone
- Feeling confused
- Feeling afraid
- Questioning their values, life perspectives
- Looking for support from family and friends

## Common questions that come up:

- Are my feelings for the same or opposite sex clear?
- What would it mean for me to identify with a label? Do I need to identify with a label?
- Do I need to come out?
- Will I be accepted by my family and friends if I do decide to come out?
- Will I turn into a different person if I do come out?
- How do I know if I'm gay, lesbian, bisexual, transgendered, or queer?
- How do I know who is safe to come out to?
- If I have a crush on someone of the same sex, but am mostly attracted to people of the opposite sex; what does that mean?

## Ways to support questioning students:

- Communicate clearly that they are not alone; many people question their sexuality
- Every person will come to their own conclusions about their sexuality, regardless if those are "clear" conclusions (i.e. fluid sexuality)
- Deciding whether or not to come out is always a personal decision; the student will be supported regardless of their being out
- They don't have to everything figured out at this moment!
- There is a lot of support for them on-campus
- If they do decide to come out, not everyone may be accepting; BUT there are resources and people who will be explicitly supportive of them coming out
- Let them know about campus resources, support groups, student organizations
- While sexuality is an important part of one's identity, it's only one aspect of who they are; questioning one's sexuality may not change all of who they are.

## II. Program Lesson Plans – Lower Risk



...and that's the history of the rainbow flag and its importance to the LGBT community!

Wow – I never knew that!  
And he baked rainbow-colored pie!

## A NOTE ABOUT PROGRAMMING

The resources compiled here for your use come from a variety of sources. Many thanks go to our colleagues at LGBT resource centers and those involved in LGBT education for these programs. UCSD LGBT Resource Center staff edited and formatted these “lesson plans” to make delivery as simple and outcomes-driven as possible.

There are three particular notes with regard to LGBT education. The first: in a heterosexist society with a topic such as this, it is all too easy for participants to take things lightly, make jokes, or engage in open defiance. It is important, for the sake of all students’ education and for the sake of your residents from marginalized communities to **NOT ALLOW** such behavior – and **ADDRESS AND STOP IT** as soon as possible. Not only is it disrespectful to you and what you are trying to present; it is creating a hostile environment for several of your other participants who may not feel empowered enough to speak out.

The second: some of these activities are high-risk, and some of these activities are low-risk. Some of these call for facilitator-led group discussion – which can open up a Pandora’s Box of issues. Our point: **DON’T GET IN OVER YOUR HEAD**. If you are not comfortable leading group discussion, challenging students constructively and appropriately, or dealing with unforeseen issues, then you might wish to try an activity with less discussion and more transmittal of information. These are serious issues that deserve serious treatment – your LGBT participants will expect no less.

Finally, **CHECK YOURSELF**. Though we at the LGBT Resource Center think it is important for all persons to be educated about queer issues, we think it more important that those facilitating these programs be informed about these issues and comfortable with discussing issues of homo-/bi-/transphobia, heterosexism, bias, etc. If you have discomfort around these issues, that can be okay – many of us do, and we are all constantly learning. But if this discomfort would impede your ability to create a safe space for all residents to discuss sexual identity and gender issues, then you would be doing yourself and your participants a disservice. Be honest with yourself! Gaining comfort with diversity is a process, and no one is an expert. Discuss how you can grow in your own learning about queer persons with your supervisor – even if you are queer yourself! – to make yourself a better facilitator.

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**LESSON PLAN TITLE:** “Speakers’ Bureau Panel”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will meet queer persons and allies.
- Students will be empowered to explore issues of sexual identity through respectful questions.
- Students will explore their own stereotypes and perceptions of the queer community.

**BACKGROUND:** “We do not fear the person whose story we know.” This quote by Margaret Wheatley, a noted leadership scholar, demonstrates the importance of getting to know others and the impact it can have on our understanding of diversity issues. Through the Speakers’ Panel, students will get the opportunity to ask queer persons and their allies about issues they may have little knowledge of regarding sexual and gender identity. It is to be hoped that, through this process, students will gain a higher level of comfort with those of different sexual and gender identities.

**OUTLINE:**

The Speakers’ Bureau has three types of panels. When you contact the Speakers’ Bureau (information can be found at <http://lgbt.ucsd.edu>), consult with the LGBT Resource Center as to what panel would best fit your intent and educational needs:

- *Guess Who’s Gay.* This panel has about five participants, some of whom self-identify as queer and others who self-identify as straight. Students can then ask the panel any questions they want. Questions relating to dating and intimacy will be answered with non-gender-specific pronouns. Halfway through the program, the students will have to guess who they think is queer and who they think is not queer. Discussion and questions based on these revelations follow.
- *Some of My Friends Are Gay.* This panel discussion involves breaking the group up into smaller groups, then having them “travel” from panelist to panelist in small discussion groups. This format allows for more individualized attention and more in-depth discussion.

- *Traditional Panel.* Very similar to the “Guess Who’s Gay” panel, but the students are told up front about the sexual and gender identities of the panelists. Students may ask questions about identity development, coming out, etc.

As the student staff member presenting the program, you will be responsible for contacting the panel, setting up a time, and introducing the panel to your residents. The panel should be able to facilitate the actual program themselves. However, it is important for you to set a good example and a proper tone for the rest of your floor.

**WRAPPING IT UP:** Encourage residents to talk with others who are different. Use the Margaret Wheatley quote as an illustrative point.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:** Panel.

Adapted from previously existing materials at the LGBT Resource Center, UC San Diego.



**LESSON PLAN TITLE:** “Rites of Passage”

**DURATION:** 30 mins. – 1 hr.

**OBJECTIVES:**

- Students will analyze various life events to evaluate how they may be impacted by one’s sexual or gender identities.
- Students will make connections to heterosexism and homo-/bi-/transphobia in American society.

**BACKGROUND:** Many events in our society are geared toward heterosexuality: the prom, weddings, one’s first kiss, having children. However, for many queer people, these “rites of passage” are turned upside down. Many LGBT persons find they cannot participate as fully in these key life events because of fear of being outed, self-loathing, or anger at a heterosexist society. This activity will get participants to explore heterosexism in American society by asking them to “turn their worlds upside down” and think about these rites of passage through the lens of a queer person.

**OUTLINE:**

1. Post three pieces of paper around the room: one labeled “Adulthood,” one labeled “Childhood,” and one labeled “Adolescence.”
2. Start the activity by asking residents to think about the biggest “rite of passage” of their life – a memory, an experience they have that they’ll never forget. They should partner up and share their name and this “rite” with another.
3. Ask participants to think about these three broad stages of life. What are some “rites of passage” we all go through? Give the following examples:  
CHILDHOOD EXAMPLES: riding a bike, learning to read  
ADOLESCENCE EXAMPLES: going on a date, going to college  
ADULTHOOD EXAMPLES: marriage, paying taxes, a family
4. Give participants about five minutes to go around the room to each life stage. Using post-its, participants should post up certain “rites of passage” that are general for most everybody or specific to them that they went through as they developed. NOTE: Encourage participants to take this seriously.

5. After the five minutes are up, ask everybody to come back together. Discuss how these rites of passage helped the participants to grow up to become the people they are today. If anyone has a unique rite of passage, particularly one related to intimacy or sexual development, you might wish to ask them to discuss it with the group (in good taste, of course).
6. Ask everyone to pretend for a moment that they are now gay, lesbian, bisexual, or transgender. They must now look at these rites of passage through a new lens. Would the experience would have been similar – or would it have been different?
7. Go through each rite posted on the wall as a group. Ask the group to decide if the situation would be different were they of a different sexual identity. Even ones as seemingly innocuous as “riding a bike” could be experienced differently by someone of a different sexual identity (perhaps his/her/hir father encouraged bike riding earlier so they wouldn’t “grow up queer,” etc.) Situations involving dating or intimacy, such as first kiss, first date, the prom, marrying, paying taxes (file married or single?), and having a family will certainly be turned upside down. Good discussion can be had if people disagree on certain rites, so don’t be quick to shut down nay-sayers. However, the discussion should be kept respectful.

**WRAPPING IT UP:**

- Discuss how certain rites were literally and figuratively “turned upside down” in the activity when someone was of a minority sexual identity.
- Discuss how heterosexism encourages everyone to be heterosexual and conform to gender roles, which may leave some people hurt, confused, or at a disadvantage.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:**

3 pieces of butcher paper / posterboard / large piece of paper: one labeled “Adulthood,” one labeled “Childhood,” and one labeled “Adolescence”  
Post-it notes or pieces of paper with tacks / pushpins / tape / sticky tack  
Pens / pencils

Adapted from Saint Louis University Safe Zone activities: [safezone.slu.edu](http://safezone.slu.edu)



**LESSON PLAN TITLE:** “That’s Not a Scarecrow”

**DURATION:** 2 hrs., either discussion of the play or watching the film adaptation

**OBJECTIVES:**

- Students will read and discuss / watch and discuss *The Laramie Project*.
- Students will relate the work to other incidents of homo-/bi-/transphobia they have encountered.
- Students will discuss how positive change can be made on their campus to make it more inclusive for sexual minority persons.

**BACKGROUND:** The tragic murder of Matthew Shepard in 1998 helped to catalyze the American LGBT rights movement. Additionally, it highlighted the specter of homophobia that pervades our society. Homophobia has a dramatic effect on the lives of all persons – gay, straight, transgender, etc. This program will use *The Laramie Project* to foster a conversation about homophobia and its effect on us in American society.

**OUTLINE:**

1. Start by having students go in a circle, saying their name and where they were on October 12, 1998. (If it is a large group, this can be done in pairs.)
2. Discuss how, on October 12, 1998, Matthew Shepard passed away, the victim of an attack motivated by his sexual orientation. Point out how this program intends to discuss *The Laramie Project*, a work dedicated to this tragic event, and the effects of homophobia on society.
3. This program can either be done as a discussion of the play or a viewing and subsequent discussion of the movie. If you are showing the film (ensure you obtain proper legal permissions), show the film now.
4. Some potential questions for discussion:
  - What are you feeling right now after viewing / reading the work?
  - How do you believe acts like this happen?
  - How else has homophobia manifested itself in society?

**WRAPPING IT UP:** Point out that it is everyone's responsibility to confront homo-/bi-/transphobia. Develop a list of ways that each person can contribute to such a community together.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

*The Laramie Project*, film or play

If showing the film, proper audiovisual equipment

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life.



**LESSON PLAN TITLE:** “I Wanna Hold Your Hand”

**DURATION:** 30 mins. – 1 hr.

**OBJECTIVES:**

- Students will be exposed to some unique concerns of the LGBT community.
- Students will explore their own homophobia and heterosexism through engaging with someone of the same sex.
- Students will discuss how to maintain an inclusive community.

**BACKGROUND:** Heterosexism is omnipresent in our society, so it can be hard for those who are heterosexual to understand the unique challenges that queer persons must face. This activity will ask participants to empathize with some of the experiences LGBT persons go through while investigating their own feelings of heterosexism.

**OUTLINE:**

1. Start the activity by having everyone introduce themselves. Then read the following to the participants: “Close your eyes. Imagine, if you will, that you have met the perfect person...a soul mate. You love spending time with them...they make you laugh...they make you complete. You ache when you are away from this person for an extended period of time. You are totally and completely contented and happy, and could think of nothing better than spending the rest of your life with this person...telling and proclaiming to the whole world your love for this one special someone. There is only one catch though...you can’t tell ANYONE!! You can’t bring this person home to meet your parents and family, and you can’t tell any of your other friends about this person. Think about how this would make you feel?” Discuss the question with the participants.
2. Now read the following to the participants: “Close your eyes again. Now imagine that you are sitting alone in your residence hall room, and you are cuddling with this special person. A group of your “friends” from down the hall come knocking at the door. You and that special someone jump to opposite sides of the couch before telling them to come in. They are so excited. They know that you never really “go out” and they say they have found a wonderful “date” for you. How does this make you feel? How does this make your “special someone” feel? What do you do? Do you go? Do you not go?” Discuss these questions with the participants.

3. Divide the entire group into same-sex dyads. Make sure individuals in each dyad are comfortably seated and facing each other. Instruct all same-sex pairs to touch each other wherever most comfortable (psychologically speaking). Acknowledge the difficulty and awkwardness of doing so. Participants may touch hands, hold hands, touch a knee, etc. If some participants are completely uncomfortable doing so, do not force them to touch each other – this could actually lead to great conversation after (i.e., “Why were you unable / unwilling to touch each other? How does that relate to homophobia?”) Remember, challenge by choice – it is not the goal to make people resistant to learning, but just uncomfortable enough that they take on a new perspective.
4. Begin by reading, then re-reading and re-reading the following definition of homophobia. Do so very slowly. “Homophobia is not only the fear of homosexuals and homosexual relationships, but also the fear of being perceived as homosexual which often prevents men from being close to other men, and women from being close to other women.”
5. Ask some of the following processing questions with each other, still touching:
  - Why is our society homophobic?
  - Where does homophobia begin?
  - What role does homophobia play in your life (keeping in mind the difficulty you may be experiencing right now touch the person in front of you)?
  - What was the first encounter with a homosexual like? (What do you think it would be like?)
  - Do you recall ever calling anyone “fag”, “dyke”, or any other negative labels implying homosexual,” or ever being called names yourself? What were the circumstances? Why was such a label used? How did it make you feel afterwards?
  - What do you think it would be like to be on the receiving end of a homophobic remark?
  - Still discussing with your partner, what is your present level of attitude on the eight level scale? Where would you like to be? Realistically, what steps can you take this week, this month, this semester, and this year to get there?

**WRAPPING IT UP:** Ask participants what it was like to touch each other for such a long period of time. Ask how this is representative of homophobia. Ask participants what they will do to combat homophobia.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:** None.

Source: Beckwith, Berquam and Mackin. “Beyond Awareness: Reaching Out to Our Gay, Lesbian, and Bisexual Students on Campus.” Presented at the Wisconsin College Personnel Association Conference, Madison, WI, 1992.

Eastern Michigan University Lesbian, Gay, Bisexual & Transgender Resource Center  
734.487.4149 [www.emich.edu/lgbtrc](http://www.emich.edu/lgbtrc)



**LESSON PLAN TITLE:** “Taste the Rainbow”

**DURATION:** 30 mins.

**OBJECTIVES:**

- Students will learn about the origins of the pride flag.
- Students will learn about LGBT history.

**BACKGROUND:** Many persons, even those in the queer community, are not aware of the history not only of the gay pride flag, but of the LGBT community as a whole. This program is a fun, informative way of sharing some LGBT history.

**OUTLINE:**

1. This program will involve some legwork beforehand. Set up six tables, each with a different “color” theme, based off the colors of the rainbow flag: red, orange, yellow, green, blue, and purple.
2. Each table should have a food item of that color (e.g., cherry Kool-Aid for red, orange slices for orange, lemonheads for yellow, a salad for green, blueberry muffins for blue, grapes for purple), as well as an informational poster based on the “blurbs” on each color below.
3. Invite participants to sit down. Ask them to find someone they don’t know and share their name, their favorite color, and why that color is their favorite.
4. Start by walking participants around the room from table to table, starting with red. Read the following “blurbs” at each table:
  - “This program will be a journey through LGBT history. LGBT stands for lesbian, gay, bisexual, and transgender. It is important to talk about LGBT history, as this is often not a history that is discussed in schools. We’ll talk about six important events in LGBT history my going through the colors of the rainbow flag, a symbol of pride for the LGBT community. The first color is RED, which stands for life. Life as a lesbian, gay, bisexual, or transgender person always begins with coming out, or disclosing one’s sexual identity to others. Coming out is a constant process.”
  - “The next color is ORANGE, which symbolizes healing. The LGBT community had a lot of healing to do after October 7, 1998, when Matthew Shepard was brutally murdered. Two assailants in Laramie, Wyoming, beat him and tied him to a fencepost, leaving him for dead. He died five days later from his injuries. His tragic death galvanized the modern gay rights movement, prompting hate crime legislation

- and a new awareness of violence against people based solely on their sexual or gender identities. However, only a few states have passed hate crime legislation, though a bill is currently in the federal legislature awaiting passage.”
- “YELLOW stands for sunlight. The sun was certainly shining on April 26, 2000, when Vermont became the first state in the U.S. to approve civil unions for its LGBT residents – and straight folks living in non-marriage relationships. Since then, Connecticut, New Jersey, and New Hampshire all have civil unions, and Massachusetts has approved gay marriage. San Francisco mayor Gavin Newsom ordered the city of San Francisco to also provide marriage licenses to same-sex couples in February 2004, though these licenses were voided by the California Supreme Court by April.”
  - “Next is GREEN, which symbolizes nature. On June 25, 1978, Gilbert Baker, a San Francisco artist, unveiled the rainbow flag as a symbol of gay pride at the city’s annual pride parade. Baker hand-dyed the first flag and created it to celebrate nature and other values important to the LGBT community.”
  - “BLUE is the next color, and it represents serenity. It has been difficult for many LGBT people in our society to gain acceptance. Up until about 1200 CE, homosexuality was not socially unacceptable in many western cultures; after that, homoerotic behavior quickly became criminalized. It wasn’t until 1869 that the word ‘homosexuality’ was even coined, with ‘bisexual’ and ‘heterosexual’ following in 1892, and ‘gay’ in the 1920s! Now, with the change in social climate and the development of a common culture, many LGBT persons can find the serenity we all need in life.”
  - “Finally, PURPLE stands for spirit. The spirit of the community emerged with the famous Stonewall Riots. Before the riots, raids on known gay hangouts by local police were commonplace, with bars and gathering places being shut down and those inside being placed under arrest. On June 28, 1969, New York City police raided the Stonewall Inn, located in Greenwich Village. No one is sure exactly how the riots broke out, though many speculate it stemmed from LGBT persons resisting arrest. For five days, protestors stood outside the bar. This is often credited as the start of the modern gay rights movement.

**WRAPPING IT UP:** Encourage participants to continue their learning about the LGBT community and LGBT history. Refer them to resources on campus or in the community for LGBT persons. Encourage all participants, queer or not, to get involved in the community and learn more. Finally, encourage eating!

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:**

- Rainbow flag
- 6 foods, one for each color
- 6 posters / PowerPoint

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life, originally written by Leigh Fine.



**LESSON PLAN TITLE:** “The Gender Challenge”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will explore how gender is manifested and navigated in everyday life.
- Students will be empowered to explore issues of gender identity through respectful questions.
- Students will explore their own stereotypes and perceptions of the queer community.

**BACKGROUND:** Gender is an act, a performance, something we “do.” However, at the same time, it is an insidious way of distributing power and dividing labor in our society. This program will ask students to explore how gender affects their everyday lives, as well as the impact on those who choose not to identify with the gender they were (presumably) born with.

**OUTLINE:**

1. This will be a three-day “Gender Challenge:” the first two days will involve passive programming in an attempt to get residents to explore how gender affects their everyday lives.
2. The first day, ask students to keep track of how many times they use gendered pronouns (him/her, he/she) throughout the day. If they would like, challenge them to go the whole day without referring to anyone or anything by using a gendered pronoun.
3. The second day, tell students that, aside from showering, they must attempt to use only gender-neutral bathrooms the whole day. (No cheating and using the toilet before or after you shower!) Encourage students to ask where gender neutral bathrooms on campus are.
4. The third day is the active program. Start by asking the residents to pair up and share their names and when they first realized they were a boy / girl / other, and that they were different from the opposite gender (or both genders).
5. Next, split participants up into two groups. Present one group with a large piece of paper labeled “MAN,” and another group with a large piece of paper labeled “WOMAN.” Ask participants to write “what makes a man” on the MAN paper, and what makes a woman

on the WOMAN paper. For example, what are some things men / women are supposed to do? How do men / women act? What do women / men like to do? Etc.

6. Come back and discuss the following questions:
  - What was on your list? Why did you put it there?
  - Are some of these stereotypes? (That is, do ALL men / women behave this way?) Where do those stereotypes come from?
  - How easy / difficult was it to use gender-neutral pronouns? Did it bother you when you didn't know what gender someone was referring to when they talked about someone / something?
  - How easy / difficult was it to use gender neutral bathrooms? What if you had to use a gender neutral shower?
  - How do you think transgendered students navigate the campus?

**WRAPPING IT UP:** Go back to the MAN / WOMAN lists. Talk about how transgender persons have a gender identity which may not match their physical sex. Point out how difficult it was for residents to operate outside the boundaries of gender, and that transpersons go through many of the same struggles. Encourage residents to investigate how gender affects what they do, say, think, feel, how they react, etc.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

Two sheets of large paper: one labeled "MAN," the other labeled "WOMAN"

Written by Leigh E. Fine.

### III. Program Lesson Plans – Higher Risk



**I sure am glad I brought in this facilitator – he's teaching us so much about bisexuality!**



**LESSON PLAN TITLE:** “What Color Is Your Star?” or “Coming Out Stars”

**DURATION:** 1 hour

**OBJECTIVES:**

- Students will simulate a coming-out experience.
- Students will discuss their experience of going through the activity.
- Students will explore links between the activity and the lives of queer persons.
- Students will discuss heterosexism and homophobia in society.

**BACKGROUND:** “Coming out,” or disclosing one’s sexual orientation to others, is an important, ongoing process for most persons who identify as LGBT or queer. In a society that presumes everyone is heterosexual or straight, coming out is a way for LGBT persons to assert their identity. However, because American society is heterosexist, queer persons face a number of potential obstacles when disclosing their sexual identity to others. This activity places participants in the “shoes” of LGBT persons

**OUTLINE:**

1. Give each person either a blue, yellow, red, or green star. It may be appropriate to give residents who have expressed less comfort around sexual identity or gender issues a red or yellow star.
2. Read the following to the students: “Imagine that this star represents your world, with you in the center and those things or people most important to you at each point of the star. So we’ll begin by writing your name in the middle of the star making it your own. Then, pick a side of the star to begin with. Choose a friend who is very close you. Someone you care about very much. A best friend a close friend, it does not matter. Write their name on this side. Next, think of a community that you belong to. It could be a religious community, your neighborhood, fraternity, sorority, or just a group of friends. Take the name of this group that you a part of and write it on the next side of the star moving clockwise. Now, think of a specific family member. Someone that you have always turned to for advice or maybe knows how to cheer you up when you are sad. A mother, father, aunt or uncle...a family member who has made a large impact in your life. Please write their name on the next side of the star. What job would you most like to have? It could be anything from president to dentist. Whatever your career aspiration is

write it on the next side. Lastly, what are some of your hopes and dreams? Maybe you want to be a millionaire, maybe you want the perfect family. Think of a few of your hopes and dreams and write them on the last side of your star.”

3. Have everyone stand up in a circle. Explain that each person is now homosexual (some are gay men and some are lesbians) and is about to begin their coming out process. **ASK FOR SILENCE FOR THE REMAINDER OF THE ACTIVITY.**
4. Read the following to the participants: “You decide that it will be easiest to tell your friends first since they have always been there for you in the past and you feel that they need to know.

If you have a **Blue** star your friend has no problem with it. They have suspected for some time, and thank you for being honest with them. Luckily, they act no different toward you and accept you for who you are.

If you have a **Yellow or a Green** star, your friends are kind of hesitant. They are a little irritated that you have waited so long to tell them, but you are confident that soon they will understand that being gay is just part of who you are...you just need to give them some time. Please fold back this side of your star.

If you have a **Red** star you are met with anger and disgust. This friend who has been by your side in the past tells you that being gay is wrong and they cannot associate with anyone like that. If you have a red star please tear off this side and drop it to the floor, this friend is no longer a part of your life.”

2. Read the following to the participants: “With most of you having such good luck with your friends, you decide that your family probably deserves to know. So, you turn to the family member who is closest to you first so that it will be a little easier.

If you have a **Green** star the conversation does not go exactly how you planned. Several questions are asked as to how this could have happened, but after some lengthy discussion this person who is close to you seems a little more at ease with it. Fold this side of your star back as they will be an ally, but only with time.

If you have a **Blue** star you are embraced by this family member. They are proud that you have decided to come out and let you know that they will always be there to support you.

If you have a **Yellow or Red** star your family member rejects the thought of being related to a gay man or lesbian. Much like your some of your friends they are disgusted and some of you are thrown out of your house or even disowned. You are part of the 42% of homeless youth who identify as gay or lesbian. If you have a yellow or red star please tear of this side and drop it to the ground.”

3. Read the following to the participants: “Having told your friends and family, the wheels have started to turn and soon members of your community begin to become aware of your sexuality.

If you have a **Green or Blue** star your sexuality is accepted by your community. They continue to embrace you like any one else and together you celebrate the growing diversity in your community.

If you have a **Yellow** star you are met with a mixed response. Some accept you and some do not know what to think. You remain a part of the community, and with time will fit in as you once did. If you have a yellow star please fold back this side.

If you have a **Red** star your community reacts with hatred. They tell you that someone like you does not belong in their community. Those who had supported you in your times of need no longer speak to you or acknowledge you. If you have a red star, tear this side off and drop it to the ground.”

4. Read the following to the participants: “You have heard that rumors have started circulating at work regarding your sexual orientation. In the past you have made it a point to confront these rumors as soon as they began, but now you are not sure if that will do more harm than good. Unfortunately you do not have the chance.

If you have a **Blue** star your coworkers begin to approach you and let you know that they have heard the rumors and that they do not care, they support you. Your bosses react the same way, letting you know that you do good work and that is all that matters.

If you have a **Green** star your workplace has become quite interesting. Everyone seems to think that you are gay, even though you have not mentioned it to anyone or confirmed any of the rumors. Some people speak to you less, but the environment has not seemed to change to drastically. If you have a green star, please fold back this side.

If you have a **Red or Yellow** star you continue to work as though nothing is happening ignoring the rumors that have spread throughout your workplace. One day you come in to find that your office has been packed up. You are called into your boss’s office and she explains that you are being fired. When you ask why she tells you that lately your work has been less than satisfactory and that she had to make some ‘cutbacks’ in your area. If you have a red or yellow star please tear off this side and drop it to the ground.”

5. Read the following to the participants: “Now your future lays ahead of you as a gay man or lesbian. Your hopes and dreams, your wishes for the perfect life....for some of you these are all that remain.

If you have **Green, Blue or Yellow** stars these hopes and dreams are what keep you going. Most of you have met with some sort of rejection during your coming out process, but you have managed to continue to live a happy and healthy life. Your personal hopes and dreams become a reality.

If you have a **Red** star you fall into despair. You have been met with rejection after rejection and you find it impossible to accomplish your lifelong goals without the support and love of your friends and family. You become depressed and, with nowhere else to turn, many of you begin to abuse drugs and alcohol. Eventually you feel that your life is no longer worth living. If you have a red star please tear it up and drop the pieces to the ground. You are part of the 40% of suicide victims who are gay, lesbian, and bisexual.”

**WRAPPING IT UP:**

- This program could also be paired with a panel of out LGBT persons to give students an opportunity to learn or ask questions.
- Feel free to discuss the different issues bisexual persons or transpersons might face that may not have been mentioned in the activity.
- Feel free to discuss other identities that may affect the coming out process (e.g., how is coming out different for men and women? How might race or religious beliefs affect coming out?)
- Point out how heterosexism and homophobia make it more difficult for LGBT persons to express themselves freely.
- Discuss how some LGBT persons in the activity – those represented by blue stars – had supportive people and environments in their lives.
- Encourage students to create a “blue star” environment for all persons. Point them toward other resources to learn more about queer persons, and encourage them to meet people who are out LGBT persons.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:**

Equal numbers of red, blue, yellow, and green five-pointed stars  
Pencils / pens  
Heterosexism / homophobia handouts

Adapted from Saint Louis University Safe Zone activities: [safezone.slu.edu](http://safezone.slu.edu)



**LESSON PLAN TITLE:** “Check Your Values”

**DURATION:** 30 mins. – 1 hr.

**OBJECTIVES:**

- Students will articulate their values related to sexual identity issues.
- Students will engage in dialogue around these values.

**BACKGROUND:** Many students have not taken the time to critically examine why they hold certain beliefs related to sexual and gender identities, nor where these values originated from and how they are perpetuated. This activity will ask participants to critically investigate the source of our thinking about sexual identity issues and how that thinking can hinder the development of an inclusive environment.

**OUTLINE:**

1. Start the activity by explaining that this time together will be spent exploring our thoughts. So ask participants to share their name and a thought they had today with another participant.
2. Explain to the participants that clarifying our attitudes helps us to become more conscious of how we feel. The purpose in responding to the following items is not to try to change one’s attitudes and values, but to bring to our consciousness what those attitudes and values are. There are no right or wrong answers. The important thing is that everyone understands what they personally feel and not what they *think* they should feel. Encourage residents to ask themselves why you feel the way you do.
3. Have participants complete the worksheet. Encourage them to work independently and to investigate their own feelings. There will be time for discussion later.
4. Foster a discussion amongst participants about how they answered. Potential questions you could ask include:
  - Were there any questions that surprised you?
  - Did any of the answers you gave surprise you?
  - Did you answer differently whether the person in the question was lesbian / gay / bisexual? Why or why not?

- Where did these beliefs you hold come from? Have they changed as you've grown? Why or why not?
- What can we do to create a safe community for persons of different sexual identities here on campus?

**WRAPPING IT UP:**

- Mention that it is important to realize where we stand on certain issues. If we are not aware of how we are thinking or what we believe, we may not be able to change our behavior to make a more welcoming, inclusive environment for everyone.
- Encourage residents to learn more about those of different sexual identities. Provide them with resources of on-campus groups or locations they can visit to learn more (e.g., LGBT Resource Center).

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

Check Your Values worksheet  
Pens / pencils

Lesson plan and following worksheet adapted from Saint Louis University Safe Zone activities:  
[safezone.slu.edu](http://safezone.slu.edu)

Answer the following questions with the number that corresponds to your feelings:  
5-strongly agree 4-agree 3-indifferent 2-disagree 1-strongly disagree

\_\_\_ I feel comfortable when I'm with people I know are gay.

\_\_\_ If I found out that a close friend was gay, I think our relationship would be less close in the future.

\_\_\_ I don't mind being around gay people as long as they don't flaunt their homosexuality.

\_\_\_ I am uncomfortable around men who act feminine and women who act masculine.

\_\_\_ Gay people should not be teachers because they could make their students gay.

\_\_\_ Gay people are probably going to hell.

\_\_\_ I am against social groups specifically organized to meet the needs of gay people.

\_\_\_ If a close friend came out as bisexual, I think our relationship would be less close in the future.

\_\_\_ Seeing open expressions of affection between gay people are not acceptable

\_\_\_ I would feel uncomfortable if a member of the same sex made a sexual advance towards me.

\_\_\_ I would feel uncomfortable attending a social function where gays or lesbians were present.

\_\_\_ I would feel comfortable confronting jokes made at the expense of homosexuals.

\_\_\_ I would feel comfortable leaving out books and magazines pertaining to gays, lesbians, bisexuals, and transgender persons in my home or office.

\_\_\_ If a close friend told me that they might be transgender, I think our relationship would be less close in the future.

\_\_\_ I would feel uncomfortable knowing my doctor is gay or lesbian.

\_\_\_ I would feel comfortable if the person I was dating told me they were bisexual.

\_\_\_ I would participate in a gay rights parade in my hometown.

\_\_\_ Gays, lesbians and bisexuals have made a conscious decision to be gay or bisexual.

\_\_\_ In a gay or lesbian relationship, one partner usually plays the "husband" role and the other plays the "wife" role.

\_\_\_ I would feel uncomfortable wearing a button that says, "How dare you presume I'm heterosexual?"



**LESSON PLAN TITLE:** “Values Continuum,” or “Where Do You Stand?”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will examine their own beliefs related to sexual identity.
- Students will engage in dialogue with each other about these beliefs.
- Students will explore growth areas related to comfort with sexual identity.

**BACKGROUND:** The first step in social justice education is to generate some level of self-awareness – getting participants to “own” where they are at and what their beliefs are. It is not until they do so that they will be able to deconstruct their place within greater society and how society impacts their behavior. This activity will ask participants to be frank with their attitudes and beliefs regarding sexual identity. Afterwards, participants will be asked to think about further steps they can take to increase their appreciation of LGBT persons.

**NOTE:** This is a high-risk activity. Heterosexist participants may maintain that they do not or should not increase their appreciation of queer persons, and a hostile environment could be created for any sexual minority participants (especially those who may not be out). Though frank discussion can enhance student learning, it should not be done at the psychological expense of other participants. Please check with your supervisor or the LGBT Resource Center for tips on how to present this activity in a respectful, student-learning-oriented manner.

**OUTLINE:**

1. Make two signs – one that says, “Agree,” and one that says, “Disagree,” – and hang them on opposite sides of a room.
2. Have participants pair up and share their names and the last controversial issue they took a stand on.
3. Explain that this activity will ask several questions related to sexual identity that will ask participants to state their opinions on these matters. However, some ground rules have to be set:
  - After each question is read, please go to either the “Agree” or “Disagree” side of the room. There are no “Neutral,” “Both,” or “Sometimes” choices – you **MUST** make a decision.

- After everyone is on one side of the room or the other, I (the facilitator) will give one person on each side about a minute to explain why he/she/ze is on that side of the room. Only one person will get to speak, and only about for one minute.
  - Some controversial questions may be asked, and there will likely be differing opinions in the room. It is important that everyone in the room maintain a respectful environment and engage in these conversations with civility.
  - At the same time, it is my (the facilitator's) responsibility to maintain as inclusive an environment as possible. You are entitled to your opinion, but if you should express it in a way that is disrespectful, you may be asked to leave. Disagreement and discussion is encouraged; hate will not be tolerated.
4. Ask all participants if they agree to and understand the guidelines.
  5. Read the following statements, asking participants to make a choice as to which side of the room they wish to stand on. In between each statement, ask one participant on each side to talk for about a minute why she/ze/he chose to stand on that side:
    - I know what transgender means.
    - I know someone who is gay, lesbian, bisexual, transgender, intersex, queer, or questioning.
    - I would be comfortable with a gay, lesbian, or bisexual roommate.
    - Homosexuality can be cured.
    - Most bisexuals can't make up their mind which gender they're attracted to.
    - I would be comfortable with a transgender roommate.
    - I would not be comfortable dating someone who identified as bisexual.
    - Same-sex couples should be able to adopt.
    - Same-sex couples should not be able to legally marry.

**WRAPPING IT UP:** Read a definition of heterosexism: “Heterosexism is a belief or argument that heterosexuality is the only natural, normal, or moral mode of sexual behavior, and is also used to refer to the effects of that belief.” Explain that the first step in growing to appreciate others' differences is admit to yourself where you “stand,” just as the activity asked everyone to do. Now, pass out index cards. Ask every participant to write down what they can do to become more comfortable with others of different sexual identities. Emphasize that these cards will not be collected or shared, but are for the participants themselves to think about how where they “stand” and how they can integrate their values with a welcoming community.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

- “Agree” and “Disagree” signs
- Note cards / index cards
- Writing instruments

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life.



**LESSON PLAN TITLE:** “Transgender Values Continuum”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will examine their own beliefs related to gender identity.
- Students will engage in dialogue with each other about these beliefs.
- Students will explore growth areas related to comfort with gender identity.

**BACKGROUND:** The first step in social justice education is to generate some level of self-awareness – getting participants to “own” where they are at and what their beliefs are. It is not until they do so that they will be able to deconstruct their place within greater society and how society impacts their behavior. This activity will ask participants to be frank with their attitudes and beliefs regarding gender identity. Afterwards, participants will be asked to think about further steps they can take to increase their appreciation of transgender persons.

**NOTE:** This is a high-risk activity. Transphobic participants may maintain that they do not or should not increase their appreciation of queer persons, and a hostile environment could be created for any participants whose sexual and/or gender identity is not part of the majority (especially those who may not be out). Though frank discussion can enhance student learning, it should not be done at the psychological expense of other participants. Please check with your supervisor or the LGBT Resource Center for tips on how to present this activity in a respectful, student-learning-oriented manner.

**OUTLINE:**

1. Make two signs – one that says, “Agree,” and one that says, “Disagree,” – and hang them on opposite sides of a room.
2. Have participants pair up and share their names and the last controversial issue they took a stand on.
3. Explain that this activity will ask several questions related to gender identity that will ask participants to state their opinions on these matters. However, some ground rules have to be set:
  - Explain briefly the difference between gender and sexual identity. (Yes, they are different!) “Gender” refers to how one sees oneself as male, female, both, or neither

- of these categories, and is *different from whom one is attracted to romantically and sexually*. Sexual identity refers to how one understands oneself in the context of attraction. Gender and sexual identity are interconnected, but are two different concepts.
- After each question is read, please go to either the “Agree” or “Disagree” side of the room. There are no “Neutral,” “Both,” or “Sometimes” choices – you **MUST** make a decision.
  - After everyone is on one side of the room or the other, I (the facilitator) will give one person on each side about a minute to explain why he/she/ze is on that side of the room. Only one person will get to speak, and only about for one minute.
  - Some controversial questions may be asked, and there will likely be differing opinions in the room. It is important that everyone in the room maintain a respectful environment and engage in these conversations with civility.
  - At the same time, it is my (the facilitator’s) responsibility to maintain as inclusive an environment as possible. You are entitled to your opinion, but if you should express it in a way that is disrespectful, you may be asked to leave. Disagreement and discussion is encouraged; hate will not be tolerated.
4. Ask all participants if they agree to and understand the guidelines.
  5. Read the following statements, asking participants to make a choice as to which side of the room they wish to stand on. In between each statement, ask one participant on each side to talk for about a minute why she/ze/he chose to stand on that side:
    - I know what transgender means.
    - Real men don’t cry.
    - I know someone who is transgender.
    - I feel uncomfortable if I can’t tell what gender someone is.
    - People were meant to be the sex they were born as.
    - There’s something wrong with transgender people.
    - Hormones are one thing, but surgery is something else.
    - I would be comfortable with my student fees going to pay for transgender surgeries.

**WRAPPING IT UP:** Explain how heterosexism, homophobia, and sexism affect the transgender community. Explain that the first step in growing to appreciate others’ differences is admit to yourself where you “stand,” just as the activity asked everyone to do. Now, pass out index cards. Ask every participant to write down what they can do to become more comfortable with others of different sexual identities. Emphasize that these cards will not be collected or shared, but are for the participants themselves to think about how where they “stand” and how they can integrate their values with a welcoming community.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:**

- “Agree” and “Disagree signs
- Note cards / index cards

## Writing instruments

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life.



**LESSON PLAN TITLE:** “Unearthing Stereotypes”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will explore stereotypes they have about the LGBT community.
- Students will analyze where these stereotypes came from.
- Students will discuss how to confront these stereotypes to create a positive environment.

**BACKGROUND:** Often, we like to think of ourselves as free from bias or prejudice. This exercise asks participants to unearth the hidden biases we carry with ourselves as a consequence of growing up in a heterosexist society. Afterwards, ideas to combat these attitudes for the good of everyone and an inclusive community will be investigated.

**OUTLINE:**

1. Place four papers in four different corners / places in a room. One should be labeled “Gay Men;” another, “Lesbian Women;” another, “Bisexual Persons;” and the last, “Transgender Persons.”
2. Start the activity by asking participants to pair up. They should share their name and something they were taught that they later stopped believing or found not to be true.
3. Explain that this activity will involve four papers placed at tables around the room. On top of each of the paper is a group of people. On the paper, participants should write down the first thing that comes to mind, as well as things that they have been taught / heard about these groups, or stereotypes they know exist about the group. Point out that whatever is written can be positive, negative, or neutral. No one will be asked to sign their name or identify what they have written, so encourage participants to be open and honest with each other.
4. Give the participants about ten minutes to write down as many thoughts / stereotypes as possible. **THIS SHOULD BE DONE IN COMPLETE SILENCE.**
5. Collect the papers and read them to the group. Ask the group to respond to what was written:
  - Are there truths on these papers? Are there half-truths? Inaccuracies?

- Where did these statements come from?
- How do feel / think people feel in this group, knowing these thoughts and feelings exist?
- Even if you personally don't believe in these statements, did you still know they exist (that is, in greater society)? Does that still impact / effect you? Why or why not?

**WRAPPING IT UP:** Discuss how these stereotypes contribute to a heterosexist society – one in which heterosexuality is normative and appropriate, and all other modes are inferior and feared. Talk about how you can create an inclusive community.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

Tables / writing surfaces

Papers: "Gay male," "Lesbian female," "Transgender person," "Bisexual person"

Markers

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life.



**LESSON PLAN TITLE:** “Cross the Line”

**DURATION:**

**OBJECTIVES:**

- Students will explore the interlocking nature of oppression.
- Students will engage in a conversation about the effects of oppression.
- Students will brainstorm ways to combat oppression.

**BACKGROUND:** In her essay “Oppression,” Marilyn Frye explains the metaphor of the birdcage:

*“Cages. Consider a birdcage. If you look very closely at just one wire in the cage, you cannot see the other wires. If your conception of what is before you is determined by this myopic focus, you could look at that one wire, up and down the length of it, and be unable to see why a bird would not just fly around the wire any time it wanted to go somewhere. Furthermore, even if, one day at a time, you myopically inspected each wire, you still could not see why a bird would have trouble going past the wires to get anywhere. There is no physical property of any one wire, nothing that the closest scrutiny could discover, that will reveal how a bird could be inhibited or harmed by it except in the most accidental way. It is only when you step back, stop looking at the wires one by one, microscopically, and take a macroscopic view of the whole cage, that you can see why the bird does not go anywhere; and then you will see it in a moment. It will require no great subtlety of mental powers. It is perfectly obvious that the bird is surrounded by a network of systematically related barriers, no one of which would be the least hindrance to its flight, but which, by their relations to each other, are as confining as the solid walls of a dungeon.”*

Similarly, most of us do not often consider the “net effects” of oppression: we often wonder why certain social groups don’t simply “buck up” and “fly around” these insidiously interlocked “wires.” This activity will give a visual representation of the “wires” – and ask participants to reflect on their own relative privilege or oppression.

**NOTE:** This is a high-risk activity, dependent on the involvement of the participants. Please consult with your supervisor or the LGBT Resource Center for facilitation help or tips.

NOTE: This activity deals with interlocking oppression, not just LGBT issues (e.g., race, religion, class, ability). Please evaluate your own comfort with various social identities and your own comfort facilitating a discussion on these identities before engaging in the activity.

### OUTLINE:

1. Start the activity by having everyone go in a circle and give their name.
2. Instruct participants that you will be reading a number of statements. If they feel the statement applies to them, they should cross the line and grab a wiffle ball. All balls must be held in one's hands or arms (accommodations can be made for those with a disability) – they may not be put in pockets, etc.
3. Explain that this activity is **CHALLENGE BY CHOICE**. No one should feel obligated to disclose anything that they do not want made public knowledge in this forum, they have the right to opt not to cross the line.
4. Read the following statements:
  - If you consistently can't find clothes that fit your size, please cross the line.
  - If you can't keep a picture of your romantic partner on your desk for fear of ridicule or your own safety, please cross the line.
  - If you can't see members of your race depicted on most television programs, please cross the line.
  - If your workplace does not close for your religious holidays, please cross the line.
  - If you cannot walk alone late at night without fear of being attacked, please cross the line.
  - If you have to look for curb cuts, elevators, or special parking spaces to get around campus, please cross the line.
  - If you don't feel comfortable holding your romantic partner's hand in public, please cross the line.
  - If you have ever been told the only reason you achieved anything in college was through affirmative action, please cross the line.
  - If you cannot eat more than half of what the dining center serves because of your religious beliefs, please cross the line.
  - If your gender makes up less than half of all nationally elected U.S. legislators, please cross the line.
  - If you have a learning disability, please cross the line.
  - If you have trouble finding a bathroom you are able to use or comfortable using, please cross the line.
5. Explain that participants will now have a chance to speak, but **ONLY** if they can raise their hands. Ask participants what they are feeling and what they have gone through.

**WRAPPING IT UP:** Participants may now return the wiffle balls and everyone may speak. Process with some of the following questions:

- What did it feel like crossing the line?
- What did it feel like watching others cross the line?
- Who was able to speak? What did this represent?
- Did you want to help someone carry their wiffle balls? Or, did you want help carrying your wiffle balls? Why or why not?

- Did some of the statements surprise you?

Explain that we live in a society where some people have more privilege than others. Brainstorm ways to make the community more inclusive.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students' self-reported learning and program efficacy.

**MATERIALS NEEDED:**

Wiffle balls

Adapted from a lesson plan developed for the Russell Complex, University of Delaware Residence Life.



**LESSON PLAN TITLE:** “Transgender Issues Speakers’ Panel”

**DURATION:** 1 hr.

**OBJECTIVES:**

- Students will meet transpersons and allies.
- Students will be empowered to explore issues of gender identity through respectful questions.
- Students will explore their own stereotypes and perceptions of the queer community.

**BACKGROUND:** “We do not fear the person whose story we know.” This quote by Margaret Wheatley, a noted leadership scholar, demonstrates the importance of getting to know others and the impact it can have on our understanding of diversity issues. This is a variation on other “Speakers’ Panel” programs. However, this program is much higher risk, due to the lack of exposure many students have had to issues of gender identity.

**OUTLINE:**

The Speakers’ Bureau has three types of panels. When you contact the Speakers’ Bureau (information can be found at <http://gay.ucsd.edu>), consult with the LGBT Resource Center as to what panel would best fit your intent and educational needs:

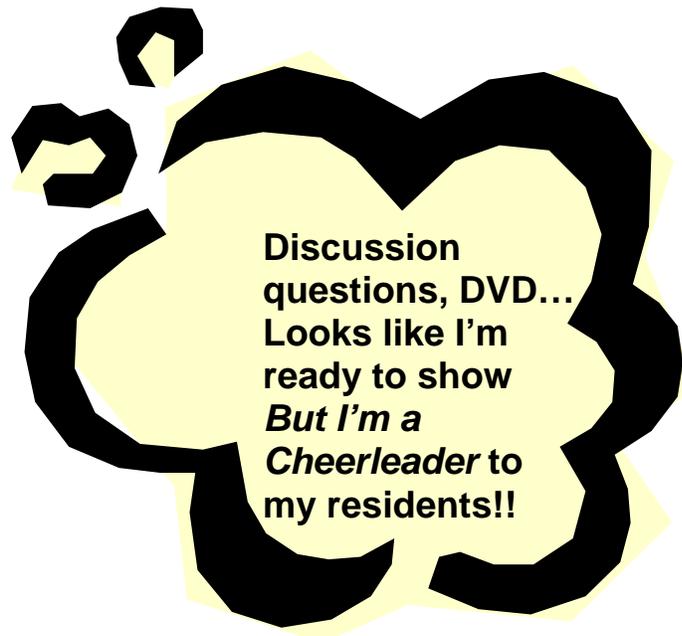
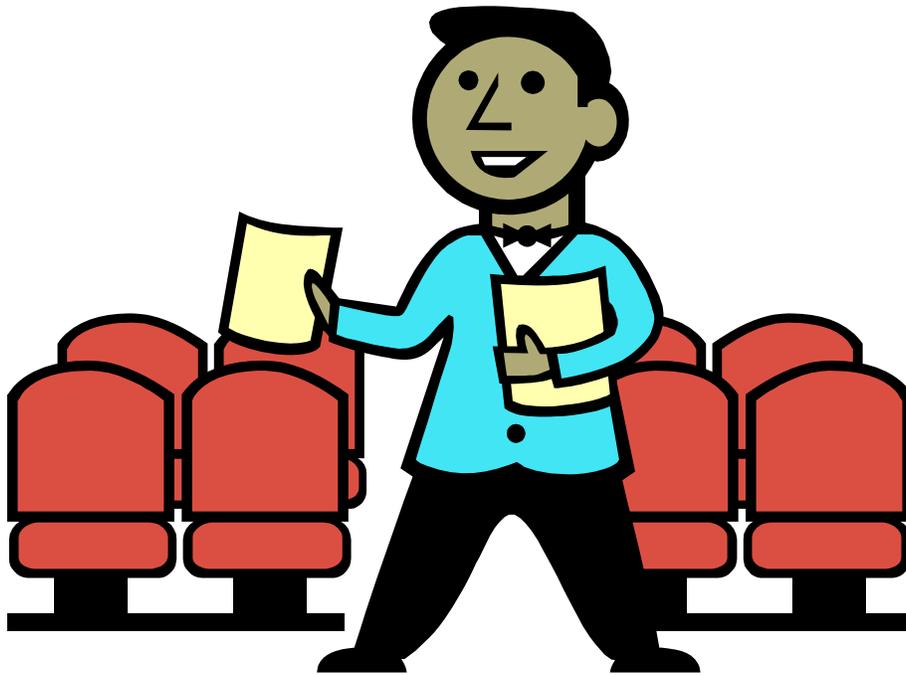
As the student staff member presenting the program, you will be responsible for contacting the panel, setting up a time, and introducing the panel to your residents. The panel should be able to facilitate the actual program themselves. However, it is important for you to set a good example and a proper tone for the rest of your floor.

**WRAPPING IT UP:** Encourage residents to talk with others who are different. Use the Margaret Wheatley quote as an illustrative point.

**ASSESSMENT:** Appropriate program assessment will be conducted afterwards to evaluate students’ self-reported learning and program efficacy.

**MATERIALS NEEDED:** Panel.

## IV. Media at the LGBT Resource Center



## LIST OF MEDIA AVAILABLE AT LGBT RESOURCE CENTER

A comprehensive list with plot synopses is available at the LGBT Resource Center!

### **Movies: Documentaries**

*After Stonewall* (1999)  
*All God's Children* (1996)  
*Before Stonewall: The Making of a Gay & Lesbian Community* (1984)  
*The Brandon Teena Story* (1998)  
*Brother Outsider: The Life of Bayard Rustin* (2002)  
*Call to Witness* (2000)  
*The Celluloid Closet* (1995)  
*Changing Our Minds: The Story of Dr. Evelyn Hooker* (1991)  
*Closets Are Health Hazards* (1986)  
*The Color of Fear* (1994)  
*Coming Out, Coming Home: Asian and Pacific Islander Family Stories* (1996)  
*De Colores* (2001)  
*Families of Value* (1995)  
*Hermaphrodites Speak!*  
*Is It a Boy or a Girl?*  
*It's Elementary: Talking About Gay Issues in School* (1996)  
*Living With Pride: Ruth Ellis @ 10* (1999)  
*Mrs. And Mrs. Barnes-Wallace and Family* (2001)  
*One Nation Under God* (1993)  
*Out at Work: America Undercover* (1996)  
*Out of the Past* (1997)  
*The Phillip Smith Story*  
*Silverlake Life: The View From Here* (1993)  
*Straight From the Heart: Gay and Lesbian Children* (1994)  
*The Times of Harvey Milk* (1984)  
*Wigstock: The Movie* (1995)  
*Youth Outloud!* (2000)

### **Movies: Drama**

*All Over Me* (1997)  
*Angels in America* (2003)  
*Antonia's Line* (1995)  
*Any Mother's Son* (1997)  
*The Ballad of Little Jo* (1993)  
*Big Eden* (2000)  
*Boys Don't Cry* (1999)  
*The Color Purple* (1985)  
*The Crying Game* (1992)  
*Double the Trouble, Twice the Fun* (1992)  
*Entre Nous* (1983)  
*Ghost* (1990)  
*The Hanging Garden* (1997)  
*If These Walls Could Talk 2* (2000)  
*It's My Party* (1996)  
*The Laramie Project* (2001)  
*Lianna* (1983)  
*Like It Is* (1997)  
*Longtime Companion* (1990)  
*Maurice* (1987)  
*My Brother's Keeper* (1995)  
*Orlando* (1995)  
*Priest* (1994)  
*Serving in Silence: The Marguerite Cammermeyer Story* (1995)  
*Time Off* (1990)  
*Tipping the Velvet* (2002)  
*The Truth About Jane* (2000)  
*Virgin Machine* (1988)  
*What Makes a Family* (2001)  
*Wild Side* (1996)  
*Wilde* (1997)

**Movies: Comedy**

*The Adventures of Priscilla, Queen of the Desert* (1994)  
*All Over the Guy* (2001)  
*As Good As It Gets* (1997)  
*Bar Girls* (1994)  
*Beautiful Thing* (1996)  
*Better Than Chocolate* (1999)  
*The Birdcage* (1996)  
*The Broken Hearts Club: A Romantic Comedy* (2000)  
*But I'm a Cheerleader* (1999)  
*Chutney Popcorn* (1999)  
*Flawless* (1999)  
*French Twist* (1995)  
*Go Fish* (1994)  
*In & Out* (1997)  
*The Incredibly True Adventures of Two Girls in Love* (1995)  
*Jeffrey* (1995)  
Lorne Newman: Stand Up Comedy  
*Love! Valour! Compassion!* (1997)  
*The Sum of Us* (1994)  
*The Summer House* (1995)  
*To Wong Foo, Thanks for Everything, Julie Newmar* (1995)  
*Torch Song Trilogy* (1998)  
*The Wedding Banquet* (1993)

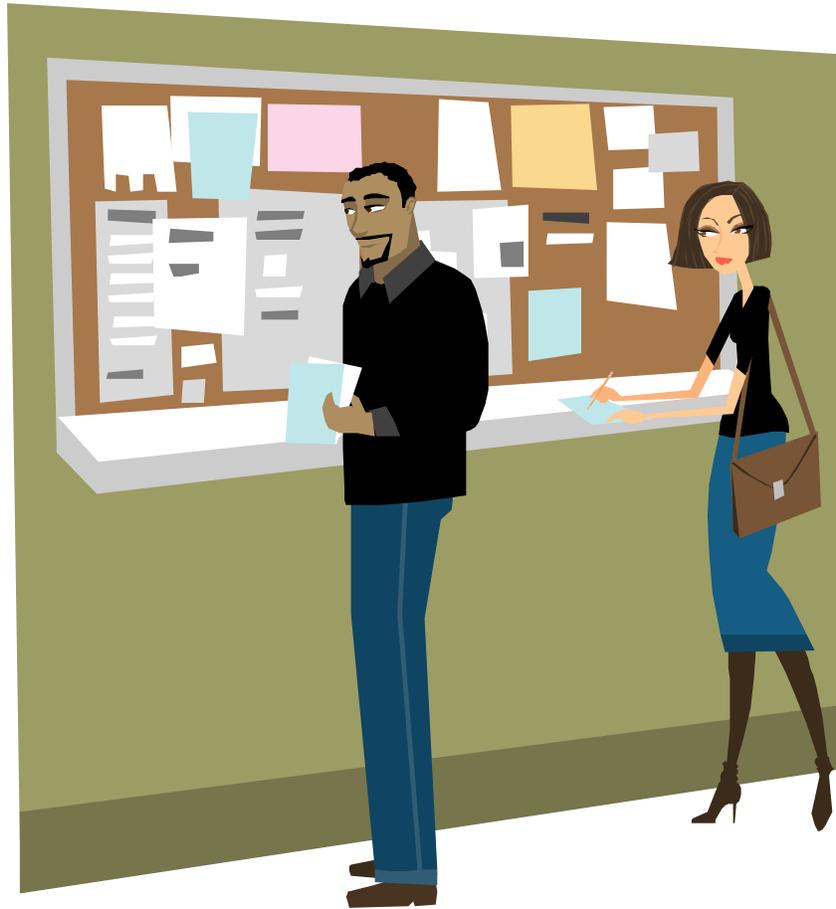
**Movies: Educational**

*First Do No Harm: Total Patient Care for Intersex*  
*Gender 101* (1993)  
*Guess Who's Gay* (2003)  
*Out For the Count*  
*Reclaiming Tradition: Lesbian & Gay Families*  
*Visibility: The Politics of Kissing When Democracy Works* (1996)

**Television**

"1991 Third Thursday"  
"Assault on Gay America" (2000)  
"Gay in America" (2000)  
"The L Word," Season 1  
"Queer as Folk," Season 1  
"Queer as Folk," Season 2

## V. Passive Programming



Wow – this passive programming is teaching me so much!

This stuff on LGBT history is cool! I'll write it down and share it!

# HETEROSEXUAL QUESTIONNAIRE

(©1972, Martin Rochlin, Ph.D. Reprinted with permission from the author.)

This questionnaire is for self-avowed heterosexuals only. If you are not openly heterosexual, pass it on to a friend who is. Please try to answer the questions as candidly as possible. Your responses will be held in strict confidence and your anonymity fully protected.

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Could it be that your heterosexuality stems from a neurotic fear of others of the same sex?
5. If you've never slept with a person of the same sex, how can you be sure you wouldn't prefer that?
6. To whom have you disclosed your heterosexual tendencies? How did they react?
7. Why do heterosexuals feel compelled to seduce others into their lifestyle?
8. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?
9. Would you want your children to be heterosexual, knowing the problems they'd face?
10. A disproportionate majority of child molesters are heterosexual men. Do you consider it safe to expose children to heterosexual male teachers, pediatricians, priests, or scoutmasters?
11. With all the societal support for marriage, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
12. Why do heterosexuals place so much emphasis on sex?
13. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual?
14. Could you trust a heterosexual therapist to be objective? Don't you fear s/he might be inclined to influence you in the direction of her/his own leanings?
15. Heterosexuals are notorious for assigning themselves and one another rigid, stereotyped sex roles. Why must you cling to such unhealthy role-playing?
16. With the sexually segregated living conditions of military life, isn't heterosexuality incompatible with military service?
17. How can you enjoy an emotionally fulfilling experience with a person of the other sex when there are such vast differences between you? How can a man know what pleases a woman sexually or vice-versa?
18. Shouldn't you ask your far-out straight cohorts, like skinheads and born-agains, to keep quiet? Wouldn't that improve your image?
19. Why are heterosexuals so promiscuous?
20. Why do you attribute heterosexuality to so many famous lesbian and gay people? Is it to justify your own heterosexuality?
21. How can you hope to actualize your God-given homosexual potential if you limit yourself to exclusive, compulsive heterosexuality?
22. There seem to be very few happy heterosexuals. Techniques have been developed that might enable you to change if you really want to. After all, you never deliberately chose to be a heterosexual, did you? Have you considered aversion therapy or Heterosexuals Anonymous?

# What Does Biphobia Look Like?

- Assuming that everyone you meet is either heterosexual or lesbian / gay.
- Expecting a bisexual to identify as heterosexual when in an “opposite” sex / gender relationship or to identify as gay or lesbian when in a “same” sex / gender relationship.
- Thinking that bisexual people haven’t made up their minds.
- Assuming a bisexual person would want to fulfill your sexual fantasies or curiosities.
- Assuming bisexuals would be willing to “pass” as anything other than bisexual.
- Feeling that bisexual people are too outspoken and pushy about their visibility and rights.
- Automatically assuming romantic couplings of two women are lesbian, two men are gay, or a man and a woman are heterosexual.
- Thinking bisexuals only have committed relationships with “opposite” sex / gender partners.
- Looking at bisexual people and automatically thinking of their sexuality rather than seeing them as whole, complete individuals.
- Believing that bisexuals are confused about their sexuality or are going through a stage or phase.
- Assuming that bisexuals, if given the choice, would prefer to be in an “opposite” sex / gender relationship to reap the social benefits of a “heterosexual” pairing.
- Not confronting a biphobic remark or joke for fear of being identified as bisexual.
- Assuming bisexual means “available.”
- Thinking that bisexual people will have their rights when lesbian and gay people win theirs.
- Being gay or lesbian and asking your bisexual friends about their lovers only when their partners are of the “same” sex / gender.
- Thinking that people identify as bisexual because it’s “trendy.”
- Expecting bisexual activists and organizers to minimize bisexual issues (i.e., adoption, basic civil rights, child custody, fighting the Right, HIV/AIDS, military service, same-sex marriage, violence, etc.) and prioritize the visibility of “lesbian and / or gay” issues.
- Avoid mentioning to friends that you are involved with a bisexual or working with a bisexual group because you are afraid they will think you are bisexual.

Courtesy of UMass-Amherst Stonewall Center.

Adapted from Lani Ka’ahumanu & Rob Yeager, Bisexual Resource Center.

# Things You Should Know as an Ally

## **Four Basic Levels of Becoming an Ally**

1. **Awareness:** Explore how you are different from and similar to gay, lesbian, bisexual and transgender people. Gain this awareness through talking with gay, lesbian, bisexual and transgender people, attending workshops, and self-examination.
2. **Knowledge/Education:** Begin to understand policies, laws, and practices and how they affect gay, lesbian, bisexual and transgender people. Educate yourself on the many communities and cultures of LGBT people.
3. **Skills:** This is an area, which is difficult for many people. You must learn to communicate your awareness and knowledge to others. You can acquire these skills by attending workshops, role playing with friends or peers, and developing support connections.
4. **Action:** This is the most important and frightening step. Despite the fears, action is the only way to affect the society as a whole.

## **Five Concepts to Keep in Mind**

1. Have a good understanding of sexual orientation and gender identity – and be comfortable with your own.
2. Be aware of the coming out process and realize it is not a one-time event. The coming out process is unique to gay, lesbian, bisexual and transgender people and brings challenges that are not often understood.
3. Understand that gay, lesbian, bisexual and transgender people receive the same messages about homosexuality, bisexuality, and gender as everyone else. Thus, gay, lesbian, bisexual and transgender people suffer from internalized homophobia, heterosexism, and pressure toward gender normativity. It is important to recognize the risks of coming out and to challenge the internal oppression.
4. Remember that gay, lesbian, bisexual and transgender people are a diverse group. Each community within the larger gay, lesbian, bisexual and transgender community has unique needs and goals.
5. Know at least basic information about HIV/AIDS in order to address myths and misinformation and to be supportive of those effected by this disease, whether in themselves or in partners and friends. While HIV/AIDS is a health issue for all, those who in the most fear and have lost the most members of their community are gay, lesbian, bisexual and transgender persons.

Source: Ball State University

## Homophobic Levels of Attitude

### **Repulsion**

Homosexuality is seen as a “crime against nature.” Homosexuals are sick, crazy, immoral, sinful, wicked, etc., and anything is justified to change them (e.g. prison, hospitalization, behavior therapy including shock treatments).

### **Pity**

Heterosexual chauvinism. Heterosexuality is more mature and certainly to be preferred. Any possibility of becoming straight should be reinforced and those who seem to be born “that way” should be pitied “the poor dears.”

### **Tolerance**

Homosexuality is just a phase of adolescent development that many people go through and most people “grow out of.” Thus, gays, lesbians, bisexuals and transgenders are less mature than straight and should be treated with the protectiveness and indulgence one used with a child. Gays, lesbians, bisexuals and transgenders should not be given positions of authority because they are still working through adolescent behaviors.

### **Acceptance**

Still implies that this is something to accept, characterized by such statements as, “You’re not a gay to me, you’re a person.” Denies social and legal realities. Ignores the pain of invisibility and the stress of closet behavior.

## Positive Levels of Attitude

### **Support**

Work to safeguard the rights of lesbians, gays, and bisexuals. Such people may be uncomfortable themselves, but they are aware of the social climate and the irrational unfairness

### **Admiration**

Acknowledges that being gay, lesbian, bisexual or transgender in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.

### **Appreciation**

Value the diversity of people and see gays, lesbians, bisexuals and transgenders as a valid part of that diversity. These people are willing to combat homophobia in themselves and in others.

### **Nurturance**

Assume that gays, lesbians, bisexuals and transgenders are indispensable in our society. They view all homosexuals with genuine affection and delight and are willing to be open advocates.

Source: Obeare, Kathy. (1985). Opening Doors to Understanding and Acceptance: A Facilitator’s Guide to Presenting Workshops on Lesbian and Gay Issues.

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# GLBT History Quiz

When it comes to GLBT history, are you fabulous, fine, fair, or failing? Answer the following questions, then use the answers and ratings to determine how much you know.

1. The word "homosexual" was coined in which year?  
a) 545 B.C.E c) 1745 C.E. e) 1938 C.E.  
b) 300 C.E. d) 1869 C.E. f) 1959 C.E.
2. Which of the following empires was ruled for over two centuries by openly gay or bisexual emperors?  
a) China d) All of the above  
b) Rome e) None of the above  
c) Greece f) a and b only
3. True or False: Often regarded as the greatest of the early Greek lyric poets, Sappho wrote many of her poems about her relationships with other women.
4. In what century did homosexual acts become illegal in Western Europe?  
a) First century B.C.E. c) Thirteenth century  
b) First century C.E. d) Nineteenth century
5. In what nation did the first large-scale gay rights movement begin?  
a) England c) Germany e) None of the above  
b) France d) United States
6. In what year was the first public speech asking for gay rights made? \_\_\_\_\_  
By whom? \_\_\_\_\_
7. True or False: Gay concentration camp survivors were often re-imprisoned by German authorities after being "liberated" by Allied forces after World War II.
8. True or False: American Indians discriminated against people whom they perceived to be gay.
9. In what year was the first person executed for being gay in North America?  
a) 1492 b) 1566 c) 1778 d) 1869
10. In what year was the first American soldier dismissed from the armed forces for being gay?  
a) 1621 b) 1778 c) 1865 d) 1969
11. When was America's first gay rights group founded?  
a) 1869 b) 1924 c) 1951 d) 1969
12. Which president made it illegal for the American government to employ homosexuals?  
a) Washington c) Eisenhower e) Clinton  
b) Lincoln d) Reagan

13. Name America's first lesbian rights organization. \_\_\_\_\_

14. Name the gay African-American man who organized the 1963 March on Washington where Martin Luther King, Jr. delivered his famous, "I Have a Dream" speech.  
\_\_\_\_\_

15. When was the first gay rights protest in Washington, D.C.?

- a) 1924      b) 1953      c) 1965      d) 1979

16. Who was the first openly gay or lesbian American elected to political office in the United States?

- a) Roberta Achtenberg      c) Harvey Milk  
b) Barney Frank      d) Elaine Noble

17. What state was the first to outlaw discrimination on the basis of sexual orientation?

\_\_\_\_\_

In what year? \_\_\_\_\_

18. Name the 1986 Supreme Court decision which upheld the right of the government to invade the homes of gay people and arrest them for engaging in consensual adult homosexual sexual relations. \_\_\_\_\_

19. Name the direct-action group whose civil disobedience demonstrations are credited with pressuring the U.S. government to take action on the AIDS epidemic.  
\_\_\_\_\_

20. In which of the following countries is it legal nationwide for same-sex couples to marry?

- a) Australia      c) Israel      e) None of the above  
b) Denmark      d) United States

## GLBT QUIZ ANSWERS

1. d) 1869. A Hungarian psychologist name Benkert invented this term. Prior to this date, people may have committed homosexual "acts," but they were not labeled "homosexuals" (or members of a particular group whose identity derives from those acts) until the nineteenth century.
2. f) a and b only (China and Rome). In China during the Han dynasty (second century B.C.E. until the third century C.E.), many emperors were gay or bisexual. The Chinese term for homosexuality, "duanxiu," means "cut sleeve," referring to a famous story in which an emperor cut off his sleeve rather than awaken his lover, who had fallen asleep on his arm. Rome was ruled in the first two centuries C.E. by fourteen openly-gay or bisexual emperors, including Nero and Hadrian.
3. True. Sappho, writing in the early sixth century B.C. composed poems primarily concerned with her relationships with other women.
4. c) The thirteenth century. Only in the late Middle Ages were homosexual acts made illegal in Western Europe. Some historians believe this was a reaction to the "black" or bubonic plague, which killed one-third of Europeans at that time. Terrified, people began looking for "scapegoats," and persecuted many minority groups-including Jews, "witches," and homosexuals-who were "different" and thus blamed for the disease.
5. c) Germany. German activists began organizing in the 1860s, and formed a gay rights organization with over 100,000 members by the early twentieth century. Its petition drives for legal reform were signed by several prominent figures, including scientist Albert Einstein and writers Thomas Manna and Hermann Hesse.
6. In 1867, by Karl Heinrich Ulrichs. Ulrichs delivered a speech before the Congress of German Jurists in Munich in 1867, calling for the repeal of "Paragraph 175," which made same-sex sexual activities illegal. He also founded the first gay magazine and lobbied for legalization of gay marriage before his death in 1890.
7. a) True. As violators of "Paragraph 175," homosexuals were judged to be criminals; since concentration camps were not considered "jails," the liberated gays were often sent to civil jails after the war to serve their sentences. None ever received financial payments which the German government made to other Holocaust victims.
8. b) False. Native American societies had an institution called "berdache, " by which individuals could take on the social role of the opposite sex and then take a same-sex spouse without fear of ridicule. some tribes actually revered berdaches for their special "calling."
9. b) 1566, when the Spanish executed a French priest for living with a berdache.
10. b) 1778. Gotthold Enslin, a lieutenant, was dismissed at Valley Forge for having been caught in same-sex sexual activity. From 1945-1993, over 100,000 Americans were dismissed from the armed forces for being gay.
11. b) 1924. The Chicago Society for Human Rights was America's first gay rights group, although it existed for less than a year due to police and media harassment.

12. c) Eisenhower. With President Executive Order 10450 in 1953, President Eisenhower bowed to the pressure of Senator McCarthy's "witch hunts," which claimed that not only communists, but also gays, were betraying American secrets to the Russians. These laws were not repealed until 1975.

13. Daughters of Bilitis. Founded in 1955 in San Francisco, this organization also published America's first lesbian magazine, *The Ladder*.

14. Bayard Rustin. Rustin also taught King the nonviolence civil disobedience techniques which made him famous. Rustin was driven from the civil rights movement because of his homosexuality, which the FBI used to blackmail King.

15. c) 1965. Organized by Frank Kameny and the Mattachine Society, this picket of slightly more than a dozen people aimed to repeal McCarthy-era restrictions on the employment of gays by the federal government.

16. d) Elaine Noble. An open lesbian, Noble was elected to the Massachusetts House of Representatives in 1975.

17. Wisconsin, in 1982. Since then, the following states have passed similar legislation: California, Connecticut, Hawaii, Massachusetts, Minnesota, New Jersey, and Vermont.

18. *Hardwick v. Bowers*. In 1986, the Supreme Court, in a 5-4 vote, upheld the conviction of Michael Hardwick, an Atlanta man who was arrested in the privacy of his home by Georgia police for violating the state's sodomy laws: Sodomy laws still exist in 24 states. All these laws were later overturned in 2003 by *Lawrence v. Texas*.

19. ACT-UP. The "AIDS Coalition to Unleash Power" was founded in New York in 1987, six years into the epidemic. At that point, President Reagan had yet to say the word "AIDS" in public. During the first four years of the epidemic, Reagan budgeted less money to fight AIDS (which killed 20,000 Americans during that time) than he did for the "Tylenol scare" when two people died from poisoned Tylenol tablets.

20. e) None of the above. Countries which have fairly comprehensive legal recognition of same-sex partnerships include Denmark, France, Sweden, Hungary, Iceland, and Norway. A few countries do permit full marriage, including Spain, the Netherlands, South Africa, Canada, and Belgium. Currently in the United States, the state of Vermont recognizes same-sex couples, while Massachusetts does have gay marriage.

Taken from [http://outforequity.spps.org/Resources/lesson\\_historyquiz1.htm](http://outforequity.spps.org/Resources/lesson_historyquiz1.htm)