

We offer our services to those who need us.



Welcome

Safe Zone Manual

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## **What is a Safe Zone? <sup>(1)</sup>**

A Safe Zone is a place where everyone is made to feel welcome, safe, supported, valued, and heard, regardless of sexual orientation or gender identity. You make your space (office, desk, room, lounge, workroom) safe when you complete the Safe Zone training, post your placard, and work to include everyone.

Safe Zones at OIT are people who have chosen to designate their space as open and accepting.

Safe Zones are especially designed to offer support and resources to those who identify as gay, lesbian, bisexual and transgendered. Safe Zones are also great places for people who are questioning, and for the friends, family members, and allies of all of these folks.

## **How to Be a Safe Zone <sup>(1)</sup>**

Being a Safe Zone means providing:

- Presence
- Support
- Referral

### ***Presence***

Just being a visible sign of support, value, and inclusion is a very important part of being a Safe Zone. Even if you never hear from anyone on campus about your sign, you can be sure that its presence makes many people – GLBT people, their family members, and other allies – feel safer and better supported. Of course, you can always kick it up a notch - interrupt homophobic jokes or challenge friends on their heterosexist assumptions. Go to a GSA (Gay Straight Alliance) meeting, post flyers for their events, and invite co-workers to come with you to a rally or event.

Other ways to make you and your workspace feel like a Safe Zone for GLBT students and colleagues:

- Be aware of the presence of GLBT students, faculty, and staff, and be willing to engage in genuine dialogue and interaction
- Be aware of GLBT resources and be willing to refer people to appropriate places for support and to informational resources on campus and in the community. Ask your fellow Safe Zones if you have questions
- Use inclusive language
- Avoid stereotyping
- Do not assume everyone is heterosexual
- Make a commitment to learn more, participate more, and share more of what you have learned
- Maintain confidentiality, unless a person presents a danger of harming themselves or others
- Invite your friends and colleagues to participate in the Safe Zone project, too
- Challenge homophobic language and behavior when it happens near you.

### ***Support***

You support GLBT people by being there for conversation and referrals. You also support GLBT people when you interrupt inappropriate language, jokes, and behavior.

Sometimes that's as simple as saying, "I don't appreciate that kind of language here," or "I don't think that kind of joke is funny. Please don't tell them in front of me." Other times you may want to have a deeper kind of conversation. Knowing how to do that can be really hard. Here's a technique that helps make speaking up less difficult...

## **CATCH! Responding to Situations you Find Offensive: A Five-Step Process<sup>(5)</sup>**

- C** *Clarify* what you hope to achieve by speaking up. Do you want to educate? Interrupt? Begin a conversation? Also, clarify what the other person meant, by asking, “What did you mean by that?” Give him or her the chance to explain.
- A** *Assume* the best, but be prepared for the worst. Unfortunately, some people who make offensive comments actually intend them to be harmful. These people may not be reachable at this time. However, many people who make offensive remarks do so out of ignorance. Because these people don’t mean any harm, they assume that none is done. This is a teachable moment.
- T** *Talk* to the person privately, if you can. If you need a friend or resource person, though, take that person along.
- C** *Connect* with the other person: “I wanted to talk to you about this because you’re important to me.” “As long as we’re together, I want you to know how I feel about...”
- H** *Honestly* state your feelings. Starting with the word “I” lets people know how you feel without feeling attacked: “I was hurt by that joke you just told.” You have every right to let someone know how you feel. You can’t dictate what others can or can’t say, but you can share what’s important to you and ask them to think about it.

## **Referral**

Sometimes you will need to connect people with resources. At the end of this manual is a resource guide, with lots of space for you to update, change, and add...keep it handy!

Obviously if someone needs a lawyer, a doctor, or a minister – and you aren’t any of those things – you’ll know to refer. But what if a colleague or student has been seeking you out for support and you’re starting to feel like you’re in over your head?

## **When to Refer a Person to a Mental Health Professional<sup>(6)</sup>**

1. When a person states s/he is no longer able to function in classes; when s/he has seen a drop in academic or work performance
2. When a person can no longer cope with his/her day to day activities and responsibilities. A person may state s/he is no longer going to classes or has been late for his/her job and may be fired soon if this continues
3. A person expresses depressive symptoms such as: sleep disturbance, sudden weight loss or weight gain, crying spells, fatigue, loss of interest or pleasure in previously enjoyable activities, and/or inability to concentrate or complete tasks
4. A person expresses severe anxiety symptoms such as: feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts
5. A person expresses suicidal thoughts or feelings
6. A person has no support – no friends or family with whom s/he can talk about sexual orientation. This person may not need counseling, but could benefit from a support group
7. A good guideline to use is if all else fails: If you are feeling overwhelmed or worried about a person, referring him/her to a mental health professional would probably be appropriate

## **How to Refer<sup>(7)</sup>**

For some people, the process of opening up to others can be extremely difficult. It is important that you do not lose the opportunity to help someone find additional support.

- Let the person know you care about his or her concerns and that you are making a referral because you want to be of help
- You may wish to call and make a referral while he or she is with you. The appointment may be scheduled by telephone at this time

- If there is imminent danger to the person or to others, take an active role in getting immediate help by contacting Counseling Services, Student Affairs, or in some cases, Campus Safety
- In some situations, you may ask to accompany the person to wherever you have referred them, to assure their comfort

If you need advice please feel free to call the **Integrated Student Health Center counselors at 885-1800**

## **How Do You Know When You're Ready to Become a Safe Zone?**

When it feels right to you. You'll never have all of the answers or be completely prepared for everything that may arise, so why wait! At the same time, *you* need to determine where you are in your comfort level with both the topic and the expectations. Some people will need some extra time to soak up all of the material and to determine if they're ready, and there is nothing wrong with this. Whenever you decide you're ready...hang that sign!

## **Helping Assist Students through the Development Process<sup>(8)</sup>**

Students will arrive on campus in various places developmentally and will develop at very different rates. As allies, we can play an important role in helping gay, lesbian, bisexual and transgendered students in their development process. Some suggestions are listed below (a more in-depth explanation of these stages is found on pages 13-14):

### **Stage 1: Identity Confusion**

Your Role: *Help relieve a sense of confusion*

- Provide informative and educational bulletin boards and passive programs
- Keep campus and local resource information handy – even advertise it
- Help a student come to his/her own conclusions if approached. Don't push your own assumptions!

### **Stage 2: Identity Comparison**

Your Role: *Help the person see the value in his/her new concept of sexual identification*

- Use respectful language and confront disrespectful comments
- Use inclusive language
- Use events to help break down stereotypes to provide more perspective

### **Stage 3: Identity Tolerance**

Your Role: *Help the person find support*

- Share your knowledge of campus and community resources and contacts
- Promote events sponsored by GLBT organizations (GSA, PFLAG, PRIDE, Diversity Center, Klamath Basin Lambdas, etc.)
- Empathize and demonstrate concern for the person. Listen

### **Stage 4: Identity Acceptance**

Your Role: *Help the person positively present his/her identity*

- Take the time to recognize growth and change
- Treat the individual with the same respect and interest as always
- Bring in speakers to share their experiences and be seen as positive role models

### **Stage 5: Identity Pride**

Your Role: *Help encourage a healthy expression of pride*

- Ask the person to share his/her opinions, interests, etc. alongside opposing/alternative viewpoints
- Invite the person to help plan programs or events to share experiences
- Help the person feel vital to the community by seeking input on how to create a safer environment and provide better services.

## **Stage 6:**

### **Identity Synthesis**

The last stage is identity synthesis: the person integrates their sexual identity with all other aspects of self, and sexual orientation becomes **only one aspect** of self rather than the entire identity. The task is to integrate gay and lesbian identity so that instead of being the identity, it is an aspect of self. Possible responses can be: continues to be angry at heterosexism, but with decreased intensity, or allows trust of others to increase and build. Gay and lesbian identity is integrated with all aspects of "self." The person feels "all right" to move out into the community and not simply define space according to sexual orientation.

Your Role: Lend Support, Encourage, & Empower!

## **Being An Ally...<sup>(8)</sup>**

In his or her most general sense, an "Ally" is a "person who is a member of the dominant or majority group who works to end oppression in his or her personal and professional life through support of, and as an advocate for, the oppressed population." (Washington and Evans, *Becoming an Ally*) Allies to racial, religious, and ethnic minorities have been remarkably effective in promoting positive change in the dominant culture, and only recently has their instrumental position been extended to the area of sexual orientation. The past few years have witnessed the development of heterosexual Ally organizations which have attempted to make the culture of campus or workplace more aware and accepting of gay, lesbian, bisexual and transgender individuals.

An ally strives to...

- be a friend
- be a listener
- be open-minded
- have his or her own opinions
- be willing to talk
- commit him or herself to personal growth in spite of the discomfort it may sometimes cause
- recognize his or her personal boundaries
- recognize when to refer an individual to additional resources
- confront his or her own prejudices
- join others with a common purpose
- believe that all persons regardless of age, sex, race, gender, religion, ethnicity or sexual orientation should be treated with dignity and respect
- engage in the process of developing a culture free of homophobia and heterosexism
- recognize his or her mistakes, but not use them as an excuse for inaction
- be responsible for empowering his or her role in a community, particularly as it relates to responding to homophobia
- recognize the legal powers and privileges that heterosexuals have and which GLBT people are denied
- support the Ally/Safe Zone program of his or her workplace

## **The Four Levels of Ally Development<sup>(1)</sup>**

1. Awareness It is important to become more aware of who you are and how you are different from and similar to all people. We must remember that we all have different and similar characteristics, conditions, and circumstances. Such awareness can be gained through conversations with people who have experienced oppression in some form, attending awareness-building workshops, reading about lifestyles, and by self-examination.
2. Knowledge/Education You must begin to acquire knowledge about all human characteristics, conditions, and circumstances and what the experience is for oppressed people around the world. This step includes learning about laws, policies, and practices and how they affect these oppressed people, in addition to educating yourself about different cultures and norms of all communities. Contacting local, national, and international organizations for information can also be helpful.
3. Skills This is the one level in which most people often fall short, because of fear or lack of resources or support. You must develop skills in communicating the knowledge that you have learned. These skills can be acquired through attending workshops, role playing situations, developing support connections, practicing interventions, and awareness-raising in safe settings (for example, a restaurant or hotel in your hometown).
4. Action This is the most frightening step. There are many challenges and liabilities for privileged groups in taking actions to end oppression of less privileged people. Action is, without a doubt, the only way that we can effect change in the society as a whole. If we keep our awareness, knowledge, and skills to ourselves, we deprive the rest of the world of what we have learned.

### **Other Things to Keep in Mind:**

1. Have a good understanding of all peoples' identities and be comfortable with your own. If you are a person who chooses not to identify with a particular human characteristic, condition, or circumstance, be comfortable with that decision, but recognize that some others may see your stance as an excuse.
2. Talk with people from oppressed groups and read about the coming out process. Be aware of the coming-out process and realize that it is not a one-time event. The coming-out process is unique and brings challenges that are often not understood.
3. Understand that GLBT people receive the same message about their religion, sexual orientation, race, ethnicity, political affiliation, etc. as everyone else. Thus some people suffer from internalized oppression, phobias and -isms. It is important to recognize the risks of coming out and to challenge internal oppression.
4. Remember that there are many different diverse communities of people (all human characteristics, conditions, and circumstances). Each community within the larger community has unique needs and goals.
5. Know at least basic information about phobias, -isms, diverse religions, sexual orientation, political affiliations, races, ethnicities, etc., in order to address myths and misinformation and to be supportive of all people!
6. These theories are very important to ally development & research. It is one thing to be an ally to one specific human characteristic, condition, or circumstance, but many minorities are not just gay, or not just a vegetarian, or don't just have a disability. Someone may be a lesbian and a person of color, or have any other combination of qualities and identities. These are called multiple identities, and all-inclusive Safe Zones are ideal to be sure we are also opening our doors to these people.

## **Talk the Talk...<sup>(1)</sup>**

Keeping up with the trends of language can be overwhelming, especially with “in-group words.” The power of language is dynamic and fickle, and the word that is embraced by one person might be offensive to another. Here is a good rule: when a person talks with you as a Safe Zone, use the terms that they use. If you are unsure about what terms they are comfortable with, don’t be afraid to ask. For example: “Do you prefer the word “partner” or the word “boyfriend/girlfriend.”

## **Some Helpful Definitions...<sup>(1)</sup>**

### **Ally**

Any individual whose attitude and behavior are not heterosexist and whose perspective and actions work toward combating homophobia and heterosexism, both on a personal and an institutional level

### **Androgyny**

Blending of what are usually regarded as male or female characteristics, values, or attitudes; aims to integrate into one’s personality the positive characteristics of the other sex as well as one’s own

### **Asexual**

Many asexual people experience attraction, but feel no need to act out that attraction sexually. Because they don’t see a lack of sexual arousal as a problem to be corrected, asexual people tend to focus their energy on enjoying types of arousal and pleasure.

### **Biphobia**

Fears, hatred, and/or discomfort with bi-affectionate persons, bisexuality, or cross-gender role behavior. Bi-affectionate persons may feel this hatred or fear from both heterosexual and homosexual persons

### **Bi-affectionate**

One who tends to pursue intimate, platonic relationships with both male and female friends

### **Bisexual**

A person experiencing physical, romantic, and sexual attraction/attractions towards both sexes

### **Coming Out**

The never-ending process of defining and claiming one’s sexual orientation and identity. Also the act of accepting and telling what your orientation is; Allies can come out, too!

### **Drag**

A person dressed as the opposite sex. Some people may “dress in drag” all the time as an identity or lifestyle (often referred to as transvestite), while others do so mainly for entertainment or stage performance (“drag queen”). Does not necessarily imply anything about a person’s sexual orientation

### **Dyke**

A slang term for “butch” lesbians, often considered offensive

### **Fag(got)**

A slang term for homosexual men, often considered offensive

<b>Gay</b>	A man who forms his primary loving and sexual relationships with other men; a man who has a continuing affectional, emotional, romantic and/or erotic preference for someone of the same sex. A term adopted by the gay male community, though some lesbians use it also, as a sign of pride in their sexual orientation.
<b>Gender Identity</b>	One's core understanding about whether one is male, female, or something else entirely; may be in conflict with one's physical sex. Having a variant gender identity is not the same thing as being gay or lesbian
<b>Gender Roles</b>	Collection of attitudes and behaviors considered normal and appropriate for people of a particular sex; established sex-related behavioral expectations people are expected to fill
<b>GLBT/LGBT</b>	Interchangeable acronyms used to describe the community of people who identify as gay, lesbian, bisexual, or transgendered. This list may sometimes include additional letters, such as Q (Queer/Questioning), I (Intersex), and A (Ally/Asexual)
<b>Heterosexism</b>	Cultural, institutional, and individual beliefs and practices based on heterosexuality as the only normal, acceptable, and natural sexual orientation
<b>Heterosexual</b>	Person whose primary social, emotional, and sexual orientation is directed towards members of the opposite sex
<b>Heterosexist Privilege</b>	"The benefits and advantages heterosexuals receive in a heterosexual culture. Also, the benefits lesbians, gay men, and bisexual people receive as a result of claiming heterosexual identity or denying gay, lesbian, or bisexual identity." The assumption is that all people are heterosexual
<b>Homophobia</b>	Fear, hatred, and/or discomfort with gay men and lesbians, homosexuality, or cross-gender role behavior
<b>Homosexual</b>	Person whose primary social, emotional, and sexual orientation is directed towards members of the same sex
<b>Intersex</b>	An intersex individual may have biological characteristics of both the male and the female sexes. Some people (whether physically intersex or not) do not identify themselves as either exclusively female or exclusively male
<b>In the Closet</b>	A term generally defined as hiding one's sexuality from others
<b>Lesbian</b>	This is one of the oldest and most positive terms that labels the affectional or sexual preference or orientation of women towards other women. A woman who forms her primary loving and sexual relationships with other

	women; a woman who has a continuing affectional, emotional, romantic, and/or erotic preference for someone of the same sex. Some lesbians prefer to call themselves "lesbian" and use the term "gay" to refer to gay men; others use the term "gay" to refer to both gay males and lesbian females. Term of pride.
<b>Out</b>	Openly GLBT or an ally. "Out" means something different to each person, though; it's important to let people define their own degrees of outness
<b>Outing</b>	When someone reveals another person's gay, lesbian, or bisexual identity without permission
<b>Partner</b>	Inclusive language substitute for "girl/boyfriend," "husband/wife;" can be used for all orientations, gender identities, and kinds of relationships
<b>Queen</b>	A slang term often associated with effeminate gay men, sometimes associated with men "in drag," but not necessarily
<b>Queer</b>	Originally derogatory for gay, now being reclaimed by some gay men, lesbians, bisexuals and transgendered persons as a term of empowerment. Caution: still extremely offensive when used as an epithet.
<b>Questioning</b>	A term for someone exploring his/her sexuality, or is in the process of defining sexuality for one's self
<b>Sexism</b>	The belief in the inherent superiority of one sex or gender and thereby its right to dominance.
<b>Sexual Identity</b>	Inner sense of oneself as a sexual being, including one's identification in terms of gender and sexual orientation
<b>Sexual Orientation</b>	Core sense of romantic and sexual identity. More appropriate and respectful term than "sexual preference"
<b>Socialization</b>	Process whereby our society conveys to an individual the behavioral expectations for his/her gender. This occurs through parents, siblings, peer groups, schools/books, teachers, mass media, etc.
<b>Stereotype</b>	Generalized notion of who a person is, based only on assumptions about sex, race, religion, ethnic background, etc.
<b>Transgendered</b>	A general term used when one's identity does not match one's physical/genetic sex. It includes such diverse categories as; transsexuals, female & male impersonators, drag queens, gender dysphorics, and those

that do not fit any gender label; person who self-defines gender or defies gender expectations; many GLBQ people are not transgendered; many trans people identify as straight

## **Transgender Definitions**

**FTM** (female to male): People who were born female but see themselves as male

**MTF** (male to female): People who were born male but see themselves as female.

**Bigenderist:** A person who develops and expresses a distinctly male persona and a distinctly female persona. A bigenderist might, for example, work as a women or socialize as a man (or vice versa). See also:  
Crossdresser.

**Crossdresser:** A person who dresses in the clothing of the opposite biological sex. Crossdressers generally want to relate as, and be accepted as, a person of the gender they are presenting. Cross-dressing may be partial or total in amount of time and amount of clothing worn. See: Bigenderists.  
Crossdressers may identify as heterosexual, lesbian, gay, or bisexual.

**Drag:** Dressing in the clothing of the opposite biological sex, or in a manner different than how one will usually dress (i.e. corporate drag or military drag). Drag is often theatrical, and often presents a stereotyped image. Individuals who dress in Drag may or may not consider themselves part of the transgender community. They also may identify as heterosexual, gay, lesbian, or bisexual.

**Female or Male Impersonator:** A person who cross dresses as performance art and/or as stage personalities. They may also consider themselves as drag performers. They may or may not consider themselves to be crossdressers or bigenderists, and they may identify as heterosexual, gay, lesbian, or bisexual.

**Transsexual:** A person whose gender identity is other than their biological sex. This person may wish to change their anatomy to be more congruent with their self-perception. Most transsexuals would like to alter their bodies through hormonal therapy, sex reassignment surgeries or other means.

**Transvestite:** Often a person who may achieve sexual pleasure through the use of clothing or personal adornments of the other gender. Often incorrectly used inter-changeably with crossdresser. There is no correlation between sexual orientation and transvestite behavior. Transvestites may identify as heterosexuals, gay, lesbian, or bisexual in their sexual orientation.

**Transition:** In the parlance of Transgender issues, the transition is the time period when an individual changes from expressing one gender to another in their personal life and/or workplace. For most individuals the workplace transition is very carefully planned, often including appropriate levels of management in early discussions, and the transition process may be weeks to months in length. The personal life transition, also eagerly anticipated, may be more sudden.

## **Answers to Your Questions about Sexual Orientation** <sup>(15)</sup>

### **What is Sexual Orientation?**

Sexual orientation is one of the four components of sexuality and is distinguished by an enduring emotional, romantic, sexual or affection attraction to individuals of a particular gender. The three other components of sexuality are biological sex, gender identity (the psychological sense of being male or female) and social sex (adherence to cultural norms for feminine and masculine behavior).

Three sexual orientations are commonly recognized: homosexual (attraction to individuals of one's own gender), heterosexual (attraction to individuals of the other gender), or bisexual (attraction to members of either gender). Persons with a homosexual orientation are sometimes referred to as gay (both men and women) or as lesbian (women only). Sexual orientation is different from sexual behavior because it refers to feelings and self-concept. Persons may or may not express their sexual orientation in their behaviors.

### **What causes a person to have a particular sexual orientation?**

How a particular sexual orientation develops in any individual is not well understood by scientists. Various theories have proposed differing sources for sexual orientation, including genetic or inborn hormonal factors and life experiences during early childhood. However, many scientists share the view that sexual orientation is shaped for most people at an early age through complex interactions of biological, psychological and social factors. No clear cut line separates homosexuality and heterosexuality. It's more accurate to think of it as a continuum. Most of us probably experience varying degrees of sexual orientation – most of us are attracted to both genders, even if we may act in only one way sexually.

### **Is sexual orientation a choice?**

No. Sexual orientation emerges for most people in early adolescence without any prior sexual experience. And some people report trying very hard over many years to change their sexual orientation from homosexual with no success. For these reasons, psychologists do not consider sexual orientation for most people to be a conscious choice that can be voluntarily changed.

## **The Coming Out Process**<sup>(1)</sup>

The term “coming out” (of the closet) refers to the life-long process of the development of a positive GLBT identity. It is a very long and difficult struggle because GLBT people often have to confront many homophobic attitudes and discriminatory practices along the way. Many GLBT people first need to struggle with their own negative stereotypes and feelings of homophobia, which they learned when they were growing up. Before GLBT people can feel good about who they are, they often need to challenge their own attitudes and take them from the lower end of the homophobic continuum (repulsion, pity, and tolerance) to feelings of appreciation and admiration. It often takes years of painful work to develop a positive identity and some never do. There is a difficult process of making decisions about whom, and when, to tell that they are gay.

### ***What might they be afraid of?***

- Rejection-loss of relationships
- Gossip
- Being thrown out of the family
- Being thrown out of the house
- Having their lover arrested
- Loss of financial support
- Physical violence

### ***Why might LGBT people want to come out to friends/relatives?***

- End the “hiding game”
- Feel closer to these people
- Be able to be “whole” around them
- Stop wasting energy by hiding all the time
- Feel like they have integrity
- To make a statement that “gay is okay”

### ***How might GLBT people feel about their coming out to someone?***

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

## **What Do I Do if Someone Comes Out to Me?**

1. **Listen.** Coming out takes a lot of courage and may be the culmination of months or years of personally coming to terms with one’s sexuality. The gay person shares this information with a keen understanding of the risks involved. It may also be the case that this person simply wants to include you in their life and share something personal about themselves.
2. **Remain neutral and non-judgmental.** This is especially important when dealing with people who are just coming out. There is no way for the gay person to predict your reaction accurately. They have spent their entire life in a society that teaches us to despise gay people. They’ve come to you because they trust you! The things you say or do can have a very strong impact on this person. This exchange of intimate information should not be seen as an opportunity for you to advocate a particular way of life or discuss the moral ramifications of homosexuality.

3. **Ask sensitive questions and be willing to learn.** Avoid asking questions that imply that there is something wrong with being gay, lesbian, or bisexual (e.g., “What do you think caused your homosexuality?” “How can you live a normal life?”) Also, avoid asking questions that would have been considered rude within the relationship *before* this disclosure...this person has the same sensibilities as before. Some good questions to ask are:
  - How long have you known that you are gay?
  - Is there someone special?
  - Has it been hard for you carrying this secret?
  - Is there some way I can help you?
  - Have I ever offended you unknowingly?
  - With whom else have you shared this part of your life?
4. **Be supportive.** Let them know that you are there to talk with, or just as someone who will listen. For people just coming out, they may not be aware of resources available to them, or they may not feel comfortable approaching other people about the subject. You don't need to be an expert on the subject to be supportive, just remember to remain open-minded!
5. **Help the person recognize their own self-oppressive beliefs.** (e.g. “I'll never be able to have kids.”)
6. **Don't ignore it.** When a person chooses to come out to you, it may be because they are tired of living in secrecy. Being gay and not being able to tell anyone can be very frustrating. Make an effort to take an interest in this part of their life.
7. **Don't make their sexuality the extent of your interactions.** While it's important to acknowledge and validate a person's sexual orientation, it is not necessary to let this topic dominate your interactions. It is important to remember that the gay person has not changed. You may be shocked by their revelation, but remember that this is still the same person as before.
8. **Be honest and open.** It's okay to admit that you don't know everything, or even anything. It's also okay to admit being uncomfortable with this subject. Be honest and caring, though! Be aware that your own discomfort with the subject may come across as discomfort with the person or their sexuality, so be willing to work through this. If someone who has come out to you wants detailed information or is in need of more in-depth counseling, it is perfectly acceptable to suggest that they speak with someone more educated on the subject.

## **Facts and Figures about GLBT Youth and Their Experiences <sup>(8)</sup>**

While many of the facts and figures below apply to high school aged youth, many of our traditional-aged students at OIT have just come from high school in the last several years, and this may give some insight into what their experience prior to arriving on our campus might have been like, alongside information about personal challenges and struggles they may have faced.

### **Gay Youth Stats and Why You Should Care...**

The issue of sexual orientation is one of personal importance to a great number of children. Researchers and social scientists suggest that 1 to 3 of every 10 students either is gay or lesbian, or has an immediate family member who is. Thus, between 3-9 kids in every class of 30 has had some direct experience with the issues of homosexuality and homophobia.

Schools have an obligation to support and enhance the self-esteem of all students regardless of their sexual orientation. They are also a logical place to provide accurate information. This section reports some of the many effects of homophobia on students in educational environments.

Gay and lesbian students often feel invisible in their schools. Their invisibility is typically reinforced by heterosexism in their environment, which causes gay and lesbian young people to feel invisible, unsupported and isolated. The following statistics vividly illustrate some of the reasons educators should be concerned about the experiences gay and lesbian young people have while in school.

- **School Attendance/Dropout**
  - LGBT students were five times more likely than the general population of students to report having skipped school in the last month because of safety concerns.<sup>(17)</sup>
  - 28% of gay and lesbian high school students in a national study were seen to have dropped out of school because of harassment resulting from their sexual orientation<sup>(10)</sup>
- **Harassment/Violence**
  - 45% of gay males and 20% of lesbians report having experienced verbal harassment and/or physical violence as a result of their sexual orientation during high school<sup>(12)</sup>
  - A 2005 survey found that the second most common reason for frequent harassment is sexual orientation. One-third (33%) of teens report that students are frequently harassed because they are or are perceived to be lesbian, gay or bisexual. GLBT students are three times as likely as non-GLBT students to say that they do not feel safe at school (22% vs. 7%) and 90% of GLBT students (vs. 62% of non-GLBT teens) have been harassed or assaulted during the past year.<sup>(16)</sup>
- **Academic Success**
  - The average GPA for GLBT students who were frequently physically harassed was half a grade lower than that of GLBT students experiencing less harassment (2.6 vs 3.1)<sup>(17)</sup>
  - GLBT students who experience more frequent physical harassment were more likely to report they did not plan to go to college. Overall, GLBT students were twice as likely as the general population of students to report they were not planning to pursue any post-secondary education.<sup>(17)</sup>
- **Social Influences/Choices**
  - Gay teens report higher levels of tobacco, alcohol, and drug use than straight teens<sup>(18)</sup>
  - Young lesbian and bisexual adolescent women are just as likely to engage in sexual intercourse as their heterosexual peers, but were twice as likely to get pregnant. For some, pregnancy may be a way to "cure" themselves or it may prove to friends and family that they are not lesbian.<sup>(19)</sup>
- **Student Attitudes**
  - 75.4% of students heard derogatory remarks such as "faggot" or "dyke" frequently or often at school, and nearly nine out of ten (89.2%) reported hearing "that's so gay" or "you're so gay" - meaning stupid or worthless- frequently or often<sup>(17)</sup>
- **Staff Attitudes**
  - 53% of students report hearing homophobic comments made by school staff<sup>(14)</sup>
  - Over 80% of GLBT students have teachers who rarely intervene when homophobic remarks are made<sup>(18)</sup>
- **Coming Out**
  - In 1995, the average gay man came out of the closet in his late teens
  - In 1995, the average lesbian came out in her early twenties
  - Increased acceptance of homosexuality is lowering the average age at which a person "comes out," making it more likely that students will be going through major stages of their identity development during their college years
  - Increases in the number of openly gay people is helping make the coming out process easier for many youth, according to the National Youth Advocacy Coalition.

- **Isolation**
  - 80% of lesbian, gay, and bisexual youth report severe isolation problems. They experience social isolation, emotional isolation and cognitive isolation<sup>(11)</sup>
  - In relation to their urban and suburban peers, rural gay students are more likely to be verbally harassed in school, have rumors or lies spread about them in school, feel unsafe in school, know of no GLBT-friendly school staff members, and lack access to GLBT resources<sup>(18)</sup>
- **Homelessness**
  - 26% of gay and lesbian youth are forced to leave home because of conflicts with their families over their sexual orientation<sup>(10)</sup>
  - 30%-40% of the adolescent homeless population identifies as gay or lesbian<sup>(18)</sup>
  - Homeless lesbian and bisexual female youth reported higher rates of lifetime sexual abuse than their heterosexual counterparts<sup>(19)</sup>
- **HIV/AIDS**
  - Approximately 20% of all persons with AIDS are 20-29 years old; given the long latency period between infection and the onset of the disease, many people were probably infected as teenagers<sup>(13)</sup>
- **Depression & Suicide**
  - In comparison to young heterosexual females, research has identified that lesbian and bisexual female youth report a higher rate of recent depression or major depressive episode (26% vs. 19%) as well as a higher rate of both lifetime suicide ideation (70% vs. 62%) and suicide attempts (53% vs. 42%)<sup>(19)</sup>
  - LGBQ students are more than twice as likely (and gay and bisexual males more than four times more likely) than their heterosexual peers to attempt suicide<sup>(20)</sup>

## **Sexual Identity Formation (Vivian Cass, 1979)<sup>(8)</sup>**

This model was created to show the developmental process one goes through on the way to establishing a homosexual identity. The interaction between a person and his/her environment is crucial to this theory. Her original study was done on gay men and lesbians, and has been generalized to gays, lesbians, and bisexuals.

### *First Awareness*

#### **Stage 1: Identity Confusion**

The initial awareness of homosexual feelings and thoughts characterize this stage. Confusion and anxiety are created by this awareness.

#### **Stage 2: Identity Comparison**

This person has accepted the possibility of a homosexual identity. S/he may seek out assistance or may try to live a heterosexual lifestyle to avoid the issue.

### *Self Labeling*

#### **Stage 3: Identity Tolerance**

A person has come to the conclusion that s/he is likely gay, and the need for a support network to prevent isolation becomes important.

## *Community Involvement & Disclosure*

### **Stage 4: Identity Acceptance**

At this stage, a person begins to look at him/herself positively and seeks out others for friendship. During this stage a person will often decide how to present him/herself in public.

### **Stage 5: Identity Pride**

A person in this stage experiences tremendous pride for being gay alongside an anger at all things not-gay. People are likely to immerse themselves in the gay community at this point. Activism is characteristic of this stage.

## *Identity Integration*

### **Stage 6: Identity Synthesis**

In this stage, the heterosexual world and homosexual one are not seen as exclusive and separate. People are judged for qualities other than their sexual orientation.

At each stage, a person may regress through a negative experience or out of fear.

## **Kinsey Scale <sup>(1)</sup>**

The pioneering work of Dr. Alfred Kinsey and his associates is still referred to in most of the current literature on gays. His results have more recently been supported by further research by Masters and Johnson and others.

The most revealing point from these studies is that there is a broad spectrum of sexual orientation, not just two lifestyles: heterosexual and homosexual. Instead of picturing sexual orientation as an either/or issue, Kinsey developed a seven point continuum based on the degree of sexual responsiveness people have for members of the same and other sex.

- 0 – exclusively heterosexual
- 1 – predominately heterosexual, incidentally homosexual
- 2 – predominately heterosexual, but more than incidentally homosexual
- 3 – equally heterosexual and homosexual
- 4 – predominately homosexual, but more than incidentally heterosexual
- 5 – predominately homosexual, incidentally heterosexual
- 6 – exclusively homosexual

He suggested that it is necessary to consider a variety of activities in assessing an individual's ranking on the continuum:

- fantasies
- thoughts
- dreams
- frequency of sexual activity
- emotional feelings

Therefore, many "heterosexuals," in fact would fall somewhere between numbers 0-3 because they occasionally think/dream/fantasize about sexual activities with members of the same sex and/or occasionally act on these feelings.

## **Riddle Homophobia Scale <sup>(1)</sup>**

In a clinical sense, homophobia is described as an intense fear of same sex relationships that becomes overwhelming to the person. In common usage, homophobia is the fear of intimate relationships with persons of the same sex. Below are listed 4 negative homophobic levels and 4 positive levels of attitude toward lesbian and gay people and relationships. They were developed by Dr. Dorothy Riddle, a psychologist from Tucson, Arizona.

## **Homophobic Levels of Attitude**

1. **Repulsion** Homosexuality is seen as a “crime against nature.” Gays and lesbians are sick, crazy, immoral, sinful, wicked, etc. Anything is justified to change them: prison, hospitalization, negative behavior therapy, electroshock therapy, etc.
2. **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, “poor dears.”
3. **Tolerance** Homosexuality is just a phase of adolescent development that many people “grow out of.” Thus, lesbians and gay men are less mature than “straights” and should be treated with the protectiveness and indulgence one uses with a child. Lesbians and gays should not be given positions of authority because they are still working through their adolescent behavior.
4. **Acceptance** Still implies there is something to accept. Characterized by such statements as, “You’re not lesbian to me, you’re still a person!” or “What you do in bed is your business,” or “That’s fine with me as long as you don’t flaunt it!”

## **Positive Levels of Attitude**

5. **Support** The basic ACLU position. Work to safeguard the rights of lesbians and gays. People at this level may be uncomfortable themselves, but they are aware of the homophobic climate and the irrational unfairness.
6. **Admiration** Acknowledges that being lesbian/gay in our society takes strength. People at this level are willing to truly examine their homophobic attitudes, values, and behaviors.
7. **Appreciation** Value the diversity of people and see lesbians/gays as a valid part of that diversity. These people are willing to combat homophobia in themselves and others.
8. **Nurturance** Assumes that gay/lesbian people are indispensable in our society. They view lesbians/gays with genuine affection and delight, and are willing to be allies and advocates.

## **How Homophobia Hurts Us All<sup>(4)</sup>**

You do not have to be gay, lesbian or bi-affectionate or know someone who is to be negatively affected by homophobia. Though homophobia actively oppresses gay men, lesbians and people who are bi-affectionate, it also hurts heterosexuals...

- Homophobia inhibits the ability of heterosexuals to form close, intimate relationships with members of their own sex, for fear of being perceived as gay, lesbian, or bisexual
- Homophobia locks people into rigid gender roles that inhibit creativity and self-expression
- Homophobia is often used to stigmatize heterosexuals: those perceived or labeled by others to be gay, lesbian or bi-affectionate; children of gay, lesbian or bi-affectionate parents; parents of gay, lesbian or bi-affectionate children, and friends of gay, lesbian, or bi-affectionate persons
- Homophobia compromises human integrity by pressuring people to treat others badly, actions that are contrary to their basic humanity.
- Homophobia, combined with sex-phobia, results in the invisibility or erasure of gay, lesbian, or bi-affectionate lives and sexuality in school-based education discussions, keeping vital information from students. Such erasures can kill people in the age of AIDS.
- Homophobia is one cause of premature sexual involvement, which increases the chance of teen pregnancy and the spread of sexually transmitted diseases. Young people of all sexual identities are often pressured to become heterosexually active to prove to themselves and others that they are “normal.”

- Homophobia prevents some gay, lesbian and bi-affectionate people from developing an authentic self-identity and adds to the pressure to marry, which places undue stress and often trauma on themselves, as well as their heterosexual spouses and their children.
- Homophobia inhibits appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits not considered mainstream or dominant. We are all diminished when any one of us is demeaned.
- By challenging homophobia, people are not only fighting oppression for specific groups of people, but also striving for a society that accepts and celebrates the differences in all of us.

## **Heterosexual Privilege <sup>(3)</sup>**

- **Heterosexual Privilege:** Living without ever having to think twice about, face, confront, engage, or cope with anything on this list. Heterosexuals can *address* these phenomena, but social/political forces do not *require* you to do so.
- **Marrying, which includes the following privileges:**
  - Public recognition and support for an intimate relationship (e.g. receiving cards or phone calls celebrating your commitments to another person; supporting activities and social expectations of longevity and stability for your committed relationship)
  - Joint child custody
  - Paid leave from employment when grieving for the death of your spouse
  - Property laws, filing joint tax returns, inheriting from your spouse automatically under probate laws
  - Sharing health, auto, and homeowner's insurance policies at reduced rates
  - Immediate access to your loved ones in case of accident or emergency
  - Family-of-origin support for a life with a spouse
- **Not questioning your normalcy, sexually and culturally**
  - Having role models of your gender and sexual orientation
  - Learning about romance & relationships from mainstream fiction, movies, & television
  - Having positive media images of people with whom you can identify
- **Validation from the culture in which you live**
  - Living with your partner and doing so openly
  - Talking about your relationships or what projects, vacations, and family planning you and your partner are creating
  - Expressing pain when a relationship ends from death or separation, and having other people notice and tend to your pain
  - Receiving social acceptance by neighbors, colleagues, and good friends
  - Not having to hide and lie about women/men-only social activities
  - Dating the person of your desire during your teenage years
  - Working without being identified by your sexuality/culture (e.g. you are the farmer, bricklayer, artist, etc., and not the heterosexual farmer, the gay bricklayer, the lesbian artist, etc.)
- **Institutional acceptance**
  - Employment opportunity: Increased possibilities of getting a job, receiving on-the-job training and promotion
  - Receiving validation from your religious community, being able to be a member of the clergy/religious leadership
  - Being employed as a teacher in pre-school through high school without fear of being fired any day because you are assumed to corrupt children
  - Adopting children, being a foster parent

- Raising children without threats of state intervention, without children having to worry which of their friends might reject them because of their parents' sexuality and culture
- Ability to serve in United States Armed Forces (technically, gay men and lesbians are entitled to serve, but the "Don't Ask, Don't Tell" policy prohibits engaging in any homosexual acts, or discussing their homosexuality in any way).

## **Homosexuality Questionnaire <sup>(2)</sup>**

This questionnaire is intended to measure the way you feel about working or associating with homosexuals. This is NOT a test; there are no right or wrong answers. Answer each item as carefully and accurately as you can by placing the number that corresponds with your feeling beside each question. You will not be sharing these answers with anyone, so please be honest.

**1 – strongly agree 2 – agree 3 – neither agree or disagree 4 – disagree 5 – strongly disagree**

- \_\_\_\_ 1) I would feel comfortable working closely with a homosexual
- \_\_\_\_ 2) I would feel comfortable attending a social function at which homosexuals were present
- \_\_\_\_ 3) I would feel comfortable if I learned my neighbor was homosexual
- \_\_\_\_ 4) I would feel comfortable knowing that I was attractive to members of my own sex
- \_\_\_\_ 5) I would feel comfortable in a gay or lesbian bar
- \_\_\_\_ 6) I would feel comfortable if a member of the same sex made an advance toward me
- \_\_\_\_ 7) I would feel comfortable if I found myself attracted to a member of my own sex
- \_\_\_\_ 8) I would feel comfortable if I learned that my child was homosexual
- \_\_\_\_ 9) I would feel comfortable being in a group of homosexuals
- \_\_\_\_ 10) I would feel comfortable knowing that my pastor, priest, rabbi or religious leader was homosexual
- \_\_\_\_ 11) I would feel comfortable if I learned that my brother or sister were homosexual
- \_\_\_\_ 12) As a parent, I would be supportive if my child was gay or lesbian
- \_\_\_\_ 13) I would feel comfortable if I saw two men holding hands in public
- \_\_\_\_ 14) I would feel comfortable if I learned that my daughter's teacher was gay or lesbian
- \_\_\_\_ 15) I would feel comfortable if I learned that my son's teacher was gay or lesbian
- \_\_\_\_ 16) I would feel comfortable if I learned that my partner was attracted to members of their own sex
- \_\_\_\_ 17) I would feel comfortable talking to a homosexual at a party
- \_\_\_\_ 18) I would feel comfortable if I learned my boss was homosexual
- \_\_\_\_ 19) I would feel comfortable walking through a predominantly homosexual neighborhood
- \_\_\_\_ 20) I would feel comfortable if my doctor was homosexual
- \_\_\_\_ 21) I would feel comfortable if my best friend was homosexual

## **Heterosexuality Questionnaire <sup>(3)</sup>**

- What do you think caused your heterosexuality?
- When and how did you decide you were a heterosexual?
- Is it possible that heterosexuality is just a phase you may grow out of?
- Is it possible that your heterosexuality stems from a neurotic fear of those of the same sex?
- If you've never slept with someone of the same sex, is it possible that all you need is a good same-sex lover?
- To whom have you disclosed your heterosexual tendencies? How did they react?
- Why do heterosexuals place so much emphasis on sex?
- Why do heterosexuals feel compelled to seduce others into their lifestyle?

- Why do you insist on flaunting your heterosexuality? Why can't you just be who you are and keep quiet about it?
- Studies show that more than 95% of child molesters are heterosexual. Do you consider it safe to expose your children to heterosexual teachers?
- With all the social support marriage receives, the divorce rate is still 50%. Why are there so few stable relationships among heterosexuals?
- Heterosexuals are noted for adhering to narrowly restricted stereotyped sex roles. Why do you cling to such an unhealthy form of role-playing?
- Looking at news media, there seem to be so few happy heterosexuals. Why is that?
- Techniques have been developed that might enable you to change. Have you considered aversion therapy?
- Why do you make a point of attributing heterosexuality to famous people? Is it just to justify your own heterosexuality?
- Considering the menace of hunger and overpopulation, can the human race survive if everyone were heterosexual like you?
- The group with the fastest growing number of AIDS cases is heterosexual. Shouldn't we prohibit sex between heterosexuals?

Hopefully as you read through this list, you recognized the tongue-in-cheek humor intended by these absurd questions. Yet how many times have you heard these exact same questions asked of gay people in a serious setting? Have you ever had any of these thoughts yourself? Perhaps this will give you a bit of insight into why they are no less absurd when they're asked of gay people.

## **What to Do When You Meet a Gay Person: Hints for Heterosexuals<sup>(3)</sup>**

1. Do not run screaming from the room. This is rude.
2. If you must back away, do so slowly and with discretion.
3. Do not assume s/he is attracted to you.
4. Do not assume s/he is not attracted to you.
5. Do not assume that you are not attracted to him/her.
6. Do not expect him/her to be as excited about meeting a heterosexual as you may be about meeting a gay person.
7. Do not immediately start talking about your significant other in order to make it clear that you are straight. S/he probably already knows.
8. Do not invite him/her to some place where you know there will only be straight people unless you tell him/her in advance. S/he may not want to be with them.
9. Do not ask him/her how s/he got this way. Instead, ask how you got this way.
10. Do not assume s/he is dying to talk about being gay.
11. Do not expect him/her to refrain from talking about being gay.
12. Do not trivialize his/her experience by assuming it is a bedroom experience only; s/he is gay 24 hours a day.
13. Do not assume because s/he is gay that s/he wants to be treated like the opposite sex.
14. Do not assume his/her heart will leap with joy if you touch his/her arm (condescendingly? flirtatiously? Power-testing?)
15. Think twice before you tell him/her that s/he is taking the easy way out. Is your life easy?
16. Do not expect a gay man/woman to accept the straight world simply because it is the majority.

## **How to Create a Gay-Friendly Campus Environment<sup>(1)</sup>**

- Confront gay jokes
- Use examples that include gay people
- Don't assume heterosexuality
- Use non-gender specific language – i.e. partner vs. husband/wife
- Give people the opportunity to come out, but don't force them or do it for them
- Be supportive and challenge policies and comments that are oppressive
- Put symbols of pride in your living/workspace that promote awareness and demonstrate your appreciation
- Support the establishment of GLBT organizations with access to space for meetings and events
- Affirmative Action/mission statements that reflect GLBT people as members of the community
- React to homophobic incidents – verbal reminders of tolerance, post a sign, etc.
- Write literature that is not heterosexist
- Post Safe Zones placards and other symbols in visible areas
- Devote training time to GLBT awareness

## **The History of the Rainbow Flag<sup>(8)</sup>**

The first Rainbow Flag was designed in 1978 by Gilbert Baker, a San Francisco artist, who created the flag in response to a local activist's call for the need of a community symbol (this was before the pink triangle was popularly used as a symbol of pride). Using the five-striped "Flag of the Race" as his inspiration, Baker designed a flag with eight stripes: pink, red, orange, yellow, green, blue, indigo, & violet. According to Baker, those colors represented, respectively: sexuality, life, healing, sun, nature, art, harmony, and spirit. Baker dyed and sewed the material for the first flag himself – in the true spirit of Betsy Ross.

Baker soon approached San Francisco's Paramount Flag Company about mass producing and selling his "gay flag." Unfortunately, Baker had hand-dyed all the colors, and since his "hot pink" was not commercially available, mass production of his eight-striped version became impossible. The flag was thus reduced to seven stripes.

In November, 1978, San Francisco's gay community was stunned when the city's first openly gay supervisor, Harvey Milk, was assassinated. Wishing to demonstrate the gay community's strength and solidarity in the aftermath of the tragedy, the 1979 Pride Parade Committee decided to use Baker's flag. The committee eliminated the indigo stripe so they could divide the colors evenly along the parade route – three colors on one side of the street and three on the other. Soon the six colors were incorporated into a six-striped version that became popularized and that, today, is recognized by the International Congress of Flag Makers.

## **An Ally's Promise** *By Anthony D'Angelo*

### **I Believe...**

- I believe success is the freedom to be yourself.  
I believe nobody is wrong; they are only different.  
I believe your circumstances don't define you, rather they reveal you.  
I believe without a sense of caring, there can be no sense of community.  
I believe our minds are like parachutes; they only work if they are open.

I believe we only live once, but if we live it right, one time is all we'll need.  
I believe we must first get along with ourselves before we can get along with others.

### **I Will...**

I will seek to understand you.  
I will label bottles not people.  
I will grow antennas not horns.  
I will see the diversity of our commonality.  
I will see the commonality of our diversity.  
I will get to know who you are rather than what you are.  
I will transcend political correctness and strive for human righteousness.

### **I Challenge You...**

I challenge you to honor who you are.  
I challenge you to enjoy your life rather than endure it.  
I challenge you to create the status quo rather than merely accept it.  
I challenge you to live in your imagination more than your memory.  
I challenge you to live your life as a revolution and not just a process of evolution.  
I challenge you to ignore other people's ignorance so that you may discover your own wisdom.

### **I Promise You...**

I promise to do my part.  
I promise to stand beside you.  
I promise to interrupt the world when its thinking becomes ignorant.  
I promise to believe in you, even when you have lost faith in yourself.

### **I Am Here For You.**

## **Does it Really Matter? <sup>(9)</sup>**

My father asked if I'm gay  
I asked, "Does it matter?"  
He said, "No, not really"  
I said, "Yes"  
He said, "Get out of my life"  
I guess it mattered.

My boss asked if I'm gay  
I asked, "Does it matter?"  
He said, "No, not really"  
I said, "Yes"  
He said, "You're fired faggot"  
I guess it mattered.

My friend asked if I'm gay  
I asked, "Does it matter?"  
He said, "No, not really"  
I said, "Yes"  
He said, "Don't call me your friend"  
I guess it mattered.

My lover asked, "Do you love me?"  
I asked, "Does it matter?"  
He said, "Yes"  
I told him, "I love you"  
He said, "Let me hold you in my arms"  
For the first time in my life, something matters.

My God asked me, "Do you love yourself?"  
I asked, "Does it matter?"  
He said, "YES"  
I said, "How can I love myself? I'm gay"  
He said, "That's the way I made you"

Nothing will ever matter again.

## **Because... By Jodi Berman**<sup>(1)</sup>

Gay men, Lesbians, and Bisexuals are discriminated against in housing and employment and because how they act is more important than who they are and if they get harassed it's their problem and if they get attacked they provoked it and if they raise their voices they're flaunting themselves and if they enjoy sex they're perverts and if they get AIDS they deserve it and if they march with pride they're recruiting children and if they stand up for their rights they're overstepping their boundaries and because they're forced to constantly question their worth as a human being and if they don't have a relationship with someone of the opposite sex they haven't given it a chance and if they have a relationship they are told that their love isn't "real" and if they come out of the closet they're just going through a phase and because Gay, Lesbian and Bisexual history is virtually absent from literature and because homophobia is sanctioned by the Supreme Court and...

For lots of other reasons,

I AM PART OF THE GAY, LESBIAN, AND BISEXUAL LIBERATION MOVEMENT

## **Sources**

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- (2) Originally designed by Walter H. Hudson and Wendell A Ricketts
- (3) Source Unknown
- (4) Blumfield, W.J. (1992). *Homophobia: How we all pay the price*. Boston: Beacon Press.
- (5) Adapted from *Hate Hurts*, Caryl Stern-LaRosa and Ellen Hofheimer, Scholastic, 2000. Thanks to Al Borm for conceptual framework
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- (7) Adapted from *Helping Students: A Referral Guide for Faculty and Staff* at:  
[http://www.webs.uidaho.edu/ctc/referral\\_guide\\_for\\_faculty\\_new.htm](http://www.webs.uidaho.edu/ctc/referral_guide_for_faculty_new.htm))
- (8) Contributed by John Hollan, former OIT employee
- (9) Written by an anonymous high school student
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- (20) *A Blueprint For Justice*, National Youth Advocacy Coalition; [http://www.nyacyouth.org/docs/Final\\_Blueprint.pdf](http://www.nyacyouth.org/docs/Final_Blueprint.pdf)

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# **Resources**

## **Campus Resources**

- **OIT Safe Zone Program**
  - **Webpage:** <http://www.oit.edu/safezone>
  - Check the website for a current list of OIT Safe Zones, upcoming workshops, new resources, and ways you can get involved
- **OIT Gay Straight Alliance (GSA)**
  - **E-mail:** [oitgsa@gmail.com](mailto:oitgsa@gmail.com)
  - The OIT GSA is a recognized campus club, and has been in existence at OIT since 2006. They are excited to enhance the presence of GLBT students and their allies on campus. Some of their goals include hosting social events, visiting other campuses to learn about their services, becoming involved in OSERA (Oregon Students for Equal Rights Alliance), and hosting a speaker on campus. They are also closely tied to the Safe Zone program, and many members serve as Safe Zones themselves.
- **Integrated Student Health Center**
  - **James Pittman, Director**  
Tel: 541-885-1800  
Fax: 541-885-1027  
E-mail: [james.pittman@oit.edu](mailto:james.pittman@oit.edu)
  - Student Health and Counseling Services are located in the Integrated Student Health Center building, next to the Village for Sustainable Living. Our professional staff offer health care services as well as personal, educational, career and crisis counseling to students. Counseling sessions are private and confidential. All students are eligible for a free assessment session. Ongoing counseling is available free of charge to students enrolled for six credits or more, and to other students who have paid the Student Health Fee. If you're not sure whether a counseling assessment can help, we encourage you to try us out! Our staff also offer consultation to faculty, staff and students who want advice on how to help students with problems. Our office coordinates placement testing and selected other testing programs. We also offer learning disability assessments on a fee-for-service basis. Our office is generally open 8:00 a.m. to noon and 1:00 p.m. to 5:00 p.m. Monday through Friday (except for holidays when OIT is closed).
- **Affirmative Action Officer (Snell Hall 108)**
  - **Ron McCutcheon, Director**  
Tel: 541-885-1108  
Fax: 541-851-5200  
E-mail: [ron.mccutcheon@oit.edu](mailto:ron.mccutcheon@oit.edu)
  - Coordinates and monitors the University's efforts to provide equitable and effective access to the University's facilities, programs and services. Working closely with students and administrative, academic and student services personnel, this office oversees and enforces OIT's programs for compliance with relevant federal and state civil rights statutes and regulations.
  - This office coordinates Oregon Tech's Equal Opportunity and Affirmative Action programs and activities which seek to maintain a learning and working environment committed to fostering diversity, equality, mutual understanding and personal success. Complaints of discrimination and harassment, including sexual harassment and sexual orientation discrimination in educational, student life and employment activities should be immediately reported to this office.

- Inquiries, requests for assistance, complaints or grievances pertaining to OIT's policies on non-discrimination, harassment, access to programs and services, affirmative action and equal opportunity should be directed to this office.
- **Diversity Center** (College Union 2<sup>nd</sup> Floor)
  - Tel: 541-885-1369
  - Website: [www.oit.edu/diversity](http://www.oit.edu/diversity)
- Mission: To promote the free exchange of ideas in a safe and oppression free environment. To provide programs that encourage diversity awareness and appreciation for human dignity. To listen attentively to the voices of the student body and address all relevant issues with patience and impartiality.
- The Diversity Center (DC) is a student program which strives to increase diversity on campus, as well as appreciation for that diversity. The DC also offers a lounge in the College Union, where all students are welcome to gather, share, and relax. The DC's goals include:
  - Educate each other on the existence and effects of racism, sexism, ageism, homophobia, religious intolerance, and other forms of prejudice.
  - Recruit and retain a community of talented faculty, staff, and students which mirrors the plurality of society.
- **Women's Resource Center** (College Union 2<sup>nd</sup> Floor)
  - Tel: 541-885-1036
  - Website: <http://www.oit.edu/women>
  - The OIT Women's Resource Center exists to provide a physical location for resource and referral information; to facilitate programming and interpersonal support; to promote the academic and personal success of our female students.
  - The OIT Women's Resource Center exists to provides for all OIT students, faculty and staff:
    - A resource library
    - Referral information
    - Interpersonal support
    - Programs for academic and personal success
    - An atmosphere of community and connection
- **Student Affairs/Dean of Students**
  - **Erin Foley**, Vice President of Student Affairs & Dean of Students
  - Tel: 541-885-1013
  - E-mail: [erin.foley@oit.edu](mailto:erin.foley@oit.edu)
  - **Nellie Stewart**, Executive Secretary  
Tel: 541-885-1011  
Fax: 541-885-1022  
E-mail: [Nellie.stewart@oit.edu](mailto:Nellie.stewart@oit.edu)
  - The Office of Student Services serves all students in many capacities. They are allies to all students and work to ensure that everyone has the same opportunities for a quality education. At the same time, they are the folks who help students to understand that some choices and some behavior is not acceptable. They are a great resource for the "bigger picture" of the way OIT works, and to learn more about all of its resources to all students.

## **Local/Community Resources**

- **Abdill-Ellis Community Center (<http://www.abdellis.org/>)**
  - 208 Oak Street, Suite 112, Ashland, Oregon
  - Tel: 541-488-6990
  - The only GLBT Community Center in Oregon. The Center exists to maintain a positive, visible, and vibrant presence in the larger community and stands as a beacon for all bisexual, gay, lesbian and transgendered people, their families and friends.
- **Marta's House (formerly Klamath Crisis Center)**
  - P.O. Box 1358, Klamath Falls, OR 97601
  - Tel: 541-884-0390
  - E-mail: [klacri@aol.com](mailto:klacri@aol.com)
  - The Crisis Center offers a number of services to women in the community, ranging from a battered women & children's shelter to outreach and education. The Center does not focus specifically on GLBT issues, but their doors are welcome to any woman in need, regardless of her sexual orientation or the gender of her assailant
- **Congregational United Church of Christ of Klamath Falls ("Open & Affirming")**
  - <http://www.uccwebsites.net/congregationaluccklamathfalls.html>
  - 2154 Garden Ave, Klamath Falls, OR 97603
  - Tel: 541- 882-3278/541-884-0531
- **PFLAG, <http://www.PFLAG.org>**
  - Tel: 541-882-3309
  - [merandp@earthlink.net](mailto:merandp@earthlink.net)
- **Gay, Lesbian and Straight Education Network (GLSEN) – Oregon**
  - <http://www.glsen.org/oregon>
- **Southern Cascade Youth Project**
  - Contact James at the HIV Resource Center
  - Tel: 541-883-AIDS
- **Crystalwood Lodge**
  - <http://www.purpleroofs.com/crystalwood-or.html>
  - Local bed & breakfast, lesbian-owned
  - This website also offers some great additional links

## **National/Internet Resources<sup>(1)</sup>**

### **Advocacy Organizations**

- BiNet USA, <http://www.binetusa.org>
  - BiNet USA is a “National network of bisexual organizations and individuals” who are committed to promoting bisexual visibility and pride. The website includes a resource list and a bi pride store.
- Children of Lesbians and Gays Everywhere, <http://www.colage.org/>
  - COLAGE is the only national and international organization in the world specifically supporting young people with gay, lesbian, bisexual, and transgender parents
- Deaf Queers, <http://www.deafqueer.org/>
  - Deaf queers provides comprehensive and accurate information about the Deaf Lesbian, Gay, Bisexual and Transgender community
- Gay Asian Pacific Support Network, <http://www.gapsn.org/>
  - GAPSН is a resource for gay and bisexual Asian Pacific Islander men.
- Gay, Lesbian, and Straight Education Network, <http://www.glsen.org>

- GLSEN promotes safe learning environments for GLBTQ students & teachers. The website includes a resource list, ways to get involved, news, and links
- Gay and Lesbian Alliance Against Defamation, <http://www.glaad.org/>
  - GLAAD is “dedicated to promoting and ensuring fair, accurate and inclusive representation of GLBTQ people and events in the media.” The website includes history, news, resources, and events.
- Gay and Lesbian Medical Association, <http://www.glma.org/>
  - GLMA works “to maximize the quality of health services for GLBTQ people.” And “represents the interests of thousands of GLBTQ physicians, medical students, and other health care professionals.”
- Gender Public Advocacy Coalition (GenderPAC), <http://www.gpac.org/>
  - GPAC “works to end discrimination and violence caused by gender stereotypes by changing public attitudes, educating elected officials and expanding legal rights.” This site includes resources, news, and campaign events.
- GSA Network, <http://www.gsanetwork.org>
  - Gay-Straight Alliance Network is a youth leadership organization that connects school-based Gay-Straight Alliances (GSAs) to each other and community resources. Through peer support, leadership development, and training, GSA Network supports young people in starting, strengthening, and sustaining GSAs and builds the capacity of GSAs to:
    - Create safe environments in schools for students to support each other and learn about homophobia and other oppressions
    - Educate the school community about homophobia, gender identity, and sexual orientation issues
    - Fight discrimination, harassment, and violence in schools.
- Human Rights Campaign, [www.hrc.org](http://www.hrc.org)
  - HRC provides “the latest on national political issues affecting lesbian, gay, bisexual and transgender Americans.” The website includes coming out resources and a GLBTQ “corner store.”
- Lambda Legal Defense Fund, <http://www.lambdalegal.org>
  - LLDF is “committed to achieving full recognition of the civil right of GLBTQ people, and people with HIV or AIDS through impact litigation, education, and public policy work.”
- Lesbian and Gay Immigration Rights Task Force, <http://www.lgirtf.org/>
  - LGIRTF provides resources for Binational couples, immigrants with HIV/AIDS, and sexual orientation-based asylum seekers. They are a “coalition of immigrants, attorneys and other activists who address the widespread impact of discriminatory immigration laws on the lives of those in the GLBTQ community.”
- National Gay and Lesbian Task Force, <http://www.thetaskforce.org/>
  - NGLTF is a “national progressive organization working for the civil rights of gay, lesbian, bisexual and transgender people.” They are involved in national organizing and campaigning.
- UNID@S National Latina/O Lesbian, Gay, Bisexual & Transgender Human Rights Organization, <http://www.unidoslgbt.org/>
- Parents, Families, and Friends of Lesbians and Gays, <http://www.pflag.org/>
  - PFLAG “promotes the health and well-being of GLBTQ persons, and their families and friends.” PFLAG is nationally networked, including over 200,000 members.

- Safe Schools Coalition, <http://www.safeschoolscoalition.org/>
  - The Safe Schools Coalition offers support and “resources as a starting point for GLBTQ educators, parents/guardians and youth.”
- Service Member Legal Defense Network, <http://www.sldn.org>
  - SLDN offers “national, non-profit legal services,” and is a “watchdog and policy organization dedicated to ending discrimination against harassment of military personnel.” The site includes links to a law library and military news.
- Straight Spouse Network, <http://www.ssnetwk.org/>
  - SSNetwork is an international support network of heterosexual spouses and partners, current or former, of GLBTQ mates.
- Stop the Hate!, <http://www.stophate.org>
  - Stop the Hate! Is a nationwide program created to increase education and respect on campus. Hate crimes and bias incidents are the focus of the program, but its methods are rooted in prevention and education.
- Southern Poverty Law Center (<http://www.tolerance.org>)
  - The Southern Poverty Law Center is famous for the legal battles won against hate groups (Ku Klux Klan, etc.), and its work toward creating a more safe environment for everybody. This website has lots of great resources, ideas, and encouragement – especially for people working in education.

## **Media Resources**

- Advocate Online, [http://www.advocate.com/](http://www.advocate.com)
  - The Advocate is an award-winning gay and lesbian newsmagazine
- Planet Out, <http://www.planetout.com/>
  - Planet Out is a membership-based newsmagazine, including personals, chat and message boards, and news
- Curve, <http://www.curvemag.com/>
  - Curve is popular national lesbian magazine that discusses culture, media, and politics

## **Religious Organizations**

### **General**

- Soulforce, <http://www.soulforce.org/>
  - Soulforce is “an interfaith movement committed to ending spiritual violence perpetuated by religious policies against GLBTQ people.” The site includes volunteer opportunities, sign-ups for direct actions, and a four-step plan to “soulforce.”
- Christians Lesbians.com, [http://www.christianlesbians.com/](http://www.christianlesbians.com)
  - The site includes coming out stories, email lists, and links to online Christian book and music stores and gay-affirming churches.

### **Baptist**

- The Association of Welcome and Affirming Baptists, [http://www.wabaptists.org/](http://www.wabaptists.org)
  - The site includes links to finding a welcoming and affirming Baptist church, news, resources, and Bible studies.
- Rainbow Baptists, [http://www.rainbowbaptists.org/](http://www.rainbowbaptists.org)
  - Rainbow Baptists are an outreach ministry of the Welcoming and Affirming Baptists. Site includes information on retreats, Christian resources, and events.

### **Catholic**

- Dignity/USA, [http://www.dignityusa.org/](http://www.dignityusa.org)
  - Dignity USA is a resource for GLBTQ Catholics. The website includes news and information regarding events.

## **Disciples of Christ**

- Gay, Lesbian, and Affirming Disciples Alliance, Inc., <http://www.gladalliance.org/>
  - The Gay, Lesbian and Affirming Disciples Alliance, Inc., is a presence working for the full dignity and integrity of gay, lesbian, bisexual, transgender and affirming people within the Christian Church (Disciples of Christ).

## **Episcopal**

- Integrity, <http://www.integrityusa.org/>
  - A witness of God's inclusive love to the Episcopal Church and the lesbian, gay, bisexual, and transgender community

## **Evangelical**

- Evangelicals Concerned, Western Region Inc., <http://www.ecwr.org/>
  - ECWR is a “non-denominational evangelical resource providing a community of fellowship that is a safe place for gay and lesbian Christians.”

## **Islam**

- Al Fatiha Foundation, <http://www.al-fatiha.org/>
  - Al-Fatiha Foundation is dedicated to Muslims who are lesbian, gay, bisexual, transgender, intersex, questioning, those exploring their sexual orientation or gender identity, and their allies, families and friends. Al-Fatiha promotes the progressive Islamic notions of peace, equality and justice.

## **Judaism**

- The World Congress of Gay, Lesbian, Bisexual, and Transgender Jews: Keshet Ga'avah, <http://www.gbltjews.org/>
  - Our vision is an environment where Lesbian, Gay, Bisexual, and Transgender (LGBT) Jews worldwide can enjoy free and fulfilling lives.

## **Lutheran**

- Lutheran Concerned North America, <http://www.lcna.org/>
  - LCNA provides “a community of faith, modeling the gospel with the [Lutheran] church and within the GLBTQ communities.” The site includes links to local chapters, news, and information on events.
- Lutheran Lesbian and Gay Ministries, <http://www.llgm.org/>
  - A resource for Lutheran GLBTQ people, including newsletters and events.

## **Mennonite**

- Brethren Mennonite Council for Lesbian, Gay, Bisexual and Transgender Interests, <http://www.bmclgbt.org>
  - The mission of BMC is to cultivate an inclusive church and society and to care for the Mennonite and Brethren lesbian, gay, bisexual, transgender, and allied community

## **Methodist**

- United Methodist Reconciling Ministries, <http://www.rmnetwork.org/>
  - UMRM provides a resource for GLBTQ Methodists and “enables full participation of people of all sexual orientations and gender identities in the life of the United Methodist Church.”

## **Mormon/Latter Day Saints**

- Affirmation: Gay and Lesbian Mormons, <http://www.affirmation.org/>
  - Affirmation “seeks to meet the needs of persons experiencing frustration or alienation from family, friends, and the [Mormon] Church because of their sexual orientation.”

## **Pentecostal**

- Fellowship of Reconciling Pentecostals International, <http://www.rpfellowship.com/>
  - The Fellowship of Reconciling Pentecostals International is a network of Pentecostal ministers, churches and ministries which seeks by means of the full gospel of Jesus Christ to reconcile all repentant people to God without regard to race, gender, political persuasion, economic or educational status, sexual orientation, nationality, religious affiliation, or any other thing that divides.

### **Presbyterian**

- Covenant Network of Presbyterians, <http://www.covenantnetwork.org/home.htm>
  - The Covenant Network vigorously pursues its founding goal: to build up the church by removing barriers to ordained service by gay, lesbian, bisexual, and transgender members and by so doing, to further the unity of the church.
- More Light Presbyterians, <http://www.mlp.org/>
  - MLP seeks “the full participation of GLBTQ people of faith in the life, ministry and witness of the Presbyterian Church.”

### **Quaker**

- Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns, <http://flgbtqc.quaker.org/>
  - Friends for Lesbian, Gay, Bisexual, Transgender, and Queer Concerns is a North American Quaker faith community that affirms that of God in all people.

### **Seventh-Day Adventist**

- Seventh-Day Adventist Kinship International, <http://www.sdakinship.org/>
  - SDAKI is “devoted to the spiritual, emotional, social and physical well-being of current and former Seventh-day Adventists who are LGBT.”

### **United Church of Christ**

- The UCC Coalition for LGBT Concerns, <http://www.ucccoalition.org/>
  - The Coalition concentrates on three broad areas of action:
    - Open and Affirming: the process by which settings in the United Church of Christ declare themselves open to and affirming of lesbian, gay, bisexual and transgender persons in the full life and ministry of the church.
    - Outreach and ministry to LGBT youth & young adults and those who work with them.
    - Organizing & outreach with similar organizations, activities & events throughout the country

### **Unitarian**

- Unitarian Universalist Association, <http://www.uua.org/>
- UUA aims to affirm “the inherent worth and dignity of every person.” The UUA website is not specifically dedicated to GLBTQ issues, but the UUA holds a philosophy of acceptance and care.

## **Notes**



