Queer Ally Coalition Workbook
# QAC Workbook

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Overview of The Queer Ally Coalition Program

Purpose

The Queer Ally Coalition (QAC) seeks to create a visible network of support for lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual (LGBTQIA) individuals and their allies by providing a mechanism through which any member of the University of Oregon community can proudly and publicly display their admiration of and commitment to this community.

This program creates ongoing educational opportunities for dialogue between Queer Ally Coalition members and the University of Oregon community, to explore our multiple and intersecting identities and to expand our understanding of the issues that impact our greater community.

The Queer Ally Coalition is a program of the Lesbian, Gay, Bisexual, and Transgender Education and Support Services Program (LGBTESSP), which is part of the Office of the Dean of Students at the University of Oregon.

Membership

An ally is anyone who associates, unites, connects, or aligns themselves with a group for a common cause or purpose. For this reason, membership is open to UO students and employees of all identities who wish to learn more about the LGBTQIA community. Members must attend a four hour seminar which includes an overview of the Queer Ally Coalition, information about the issues that our community might be facing, resources and referrals, an opportunity to interact with a panel of current LGBTQIA students, a question and answer period, and an opportunity to sign an Ally agreement.

Queer Ally Coalition members are identified by displaying our logo near their individual name, work space, living space, or on any other personally identifiable property. This is to assist in identifying individuals who (1) have received some training about LGBTQIA individuals, (2) seek to reduce homophobia, transphobia, heterosexism and gender bias on a personal and professional level, (3) are comfortable being identified and approached as an Ally, and (4) have made a commitment to providing individual and community support while respecting the privacy of individuals who contact them.
Clarifying Beliefs

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

The purpose of the following exercise is not to change your attitudes and values, but to bring to your consciousness what those attitudes and values are. If you identify as LGBTQIA, try to focus your answer about the identity you least identify with, or the one you think you still might carry biases about.

Please read each of the following statements and rate your level of agreement based on the scale below.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>strongly agree</td>
<td>somewhat agree</td>
<td>neither agree nor disagree</td>
<td>somewhat disagree</td>
<td>strongly disagree</td>
</tr>
</tbody>
</table>

_____ I refrain from making homophobic remarks or jokes about LGBTQIA people.

_____ I always interrupt homophobic remarks and jokes made by others.

_____ I believe that homophobic and transphobic harassment and violence are serious issues and it is important to sanction perpetrators.

_____ I believe that LGBTQIA people are equally entitled to all of the same rights and privileges as everyone else.

_____ I believe that LGBTQIA people are capable of having healthy relationships.

_____ I do not worry about what kind of effect an LGBTQIA individual might have on my children or any other children.

_____ I use language and examples that are inclusive of LGBTQIA individuals and their experiences.

_____ I am comfortable publicly expressing my affection for friends of the same gender.

_____ I possess some knowledge about the histories, and cultures of LGBTQIA people.
<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>strongly agree</td>
<td>somewhat agree</td>
<td>neither agree nor disagree</td>
<td>somewhat disagree</td>
<td>strongly disagree</td>
</tr>
<tr>
<td>2</td>
<td>I value the contributions that &quot;out&quot; students, faculty, and staff make to the university’s culture and climate.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>3</td>
<td>I do not make judgments about people based on what I perceive their sexual orientation or gender identity to be.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>I respect the confidentiality of LGBTQIA people by not gossiping about their sexual orientation or gender identity.</td>
<td></td>
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<tr>
<td>5</td>
<td>I actively advocate for, financially support, and/or participate in LGBTQIA organizations.</td>
<td></td>
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<tr>
<td>6</td>
<td>I have questioned, thought about, or seriously considered my own sexuality.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I have questioned, thought about, or seriously considered my gender identity.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>I am comfortable with being assumed to be LGBTQIA.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>I am comfortable around people who dress, act, or present themselves in ways that are not traditionally associated with their assumed biological sex.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I am as comfortable seeing open expressions of affection between people of the same gender as I am seeing these expressions between people of different genders.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>It does not bother me if I cannot identify the gender of a person just by looking at them.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>I believe that homophobia and transphobia affect all people, regardless of their sexuality or gender.</td>
<td></td>
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</tbody>
</table>

Based on materials from Washington University in Saint Louis Safe Zone Manual
Values Orientation

The following worksheet is designed to help you walk through the evolution of how you approach LGBTQIA issues. You can jot notes on this sheet or use these questions as guideposts.

Your first experience with LGBTQIA issues or communities:

What experiences shaped your earliest perceptions of LGBTQIA individuals?

How did those initial perceptions evolve as you matured?

What pushed you toward becoming an ally?

In what ways do you support and celebrate difference?
Intersections of Identity

Historically, social identities were studied as discrete subjects - i.e. theories of racial identity (e.g. Helms), ethnic identity (e.g. Phinney), and sexual identity (e.g. Cass). In 2000, however, Jones and McEwen proposed a model that looked at multiple identities simultaneously.

Now, social identities are considered in context with each other and the world around them in models such as the Model of Multiple Dimensions of Identity (Jones and McEwen, 2000; Abes, Jones, and McEwen, 2007).

For further information on the Model of Multiple Dimensions of Identity please see Reconceptualizing the Model of Multiple Dimensions of Identity (Jones, S.R., McEwen, M.K., and Abest, E., 2007).
**Toward a Common Language**

<table>
<thead>
<tr>
<th><strong>Sex Assigned at Birth:</strong></th>
<th>A medically assigned identity based on a doctor’s perception of a baby’s genitalia.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Assigned Female at Birth, Assigned Male at Birth, Intersex</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Gender:</strong></th>
<th>An unfortunate social construct based on a group of emotional and psychological characteristics that classify an individual as feminine, masculine, androgynous, and/or other. Gender roles may change over time. They may vary widely within and between cultures and from one individual to another. This system limits all of us.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Masculine, Feminine; Gentleman, Lady; Provider, Homemaker</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Gender Identity:</strong></th>
<th>A person’s sense of their own gender, which may or may not conform to their assigned sex at birth. A person’s gender identity should always be respected and treated as fact.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Cisgender, Transgender, Genderqueer, Two-Spirit, Man, Woman</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Gender Expression:</strong></th>
<th>The outward appearance and/or performance of an individual’s gender identity.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Mannerisms, Hairstyles, Clothing, Vocal Intonation, Body Language</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sexual Orientation/Identity:</strong></th>
<th>An individual’s capacity to be emotionally, physically, and/or sexually attracted to individuals of a particular gender/gender expression/gender identity.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Lesbian, Gay, Queer, Bisexual, Pansexual, Asexual, Straight</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Sexual Behavior:</strong></th>
<th>The specific activities a person engages in. Sexual behavior does not determine one’s sexual orientation.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Examples:</strong></td>
<td>Kissing, Petting, Genital Sex, Oral/Manual/Anal Sex</td>
</tr>
</tbody>
</table>

Based on materials from the Friends Program, University of Florida.
Gender Pronoun Chart

The following chart is a quick reference guide to familiar and gender inclusive pronouns. Four versions of gender inclusive pronouns are included. Many others exist, but this chart should help you conjugate any type of pronoun.

<table>
<thead>
<tr>
<th>Subjective</th>
<th>Objective</th>
<th>Possessive adjective</th>
<th>Possessive pronoun</th>
<th>Reflexive</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>They</td>
<td>Them</td>
<td>Their</td>
<td>Theirs</td>
<td>Themself</td>
<td>pronounced as it looks</td>
</tr>
<tr>
<td>Ze</td>
<td>Hir</td>
<td>Hir</td>
<td>Hirs</td>
<td>Hirsself</td>
<td>Pronounced zee, here, her, heres, hereself</td>
</tr>
<tr>
<td>Per</td>
<td>Per</td>
<td>Pers</td>
<td>Pers</td>
<td>Persself</td>
<td>pronounced as it looks</td>
</tr>
<tr>
<td>Co</td>
<td>Cos</td>
<td>Cos</td>
<td>Cos</td>
<td>Cos</td>
<td>pronounced co</td>
</tr>
<tr>
<td>[name]</td>
<td>[name]</td>
<td>[name]’s</td>
<td>[name]s</td>
<td>[name]self</td>
<td>pronounced as it looks</td>
</tr>
</tbody>
</table>

Familiar gendered pronouns

<table>
<thead>
<tr>
<th>Subjective</th>
<th>Objective</th>
<th>Possessive adjective</th>
<th>Possessive pronoun</th>
<th>Reflexive</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>She</td>
<td>Her</td>
<td>Her</td>
<td>Hers</td>
<td>Herself</td>
<td>pronounced as it looks</td>
</tr>
<tr>
<td>He</td>
<td>Him</td>
<td>His</td>
<td>His</td>
<td>Himself</td>
<td>pronounced as it looks</td>
</tr>
</tbody>
</table>

For more information on pronouns:
http://studentlife.uoregon.edu/pronouns
Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources

Gender Identity
- Female/Woman/Girl
- Male/Man/Boy
- Other Gender(s)

Gender Expression/Presentation
- Feminine
- Masculine
- Other

Sex Assigned at Birth
- Female
- Male
- Other/Intersex

Sexually Attracted To
- Women
- Men
- Other Gender(s)

Romantically/Emotionally Attracted To
- Women
- Men
- Other Gender(s)
Glossary

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

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

Agender: A person without gender. An agender individual’s body does not necessarily correspond with their lack of gender identity. Often, agender individuals are not concerned with their assigned sex, but some may seek to look androgynous.

Ally: Anyone who associates, unites, or connects with another as a supporter for some common cause or purpose. An LGBTQIA ally can be anyone (within or outside of the LGBTQIA community) who works toward combating homophobia, biphobia, transphobia, cissexism and heterosexism, and is willing to explore and understand these forms of bias within themselves. For example: An ally could identify as a heterosexual, cisgender woman who aligns with the queer community, or an ally could identify as a cisgender, gay man who aligns with and supports his transgender friends.

Androgyne: Person appearing and/or identifying as neither man nor woman. Some androgyne individuals may present in a gender neutral or androgynous way.

Aromantic: Someone who experiences little to no romantic attraction to anyone of any gender. There is considerable diversity among the aromantic community; each aromantic person experiences things like relationships, attraction, and arousal somewhat differently.

Asexual: Someone who experiences little to no sexual attraction. Unlike celibacy, which people choose, asexuality is an intrinsic part of who someone is. There is considerable diversity among the asexual community; each asexual person experiences things like relationships, attraction, and arousal somewhat differently.

Assigned Sex: The declaration by a medical provider of an individual’s sex and gender is based on genitalia appearance at birth. After the assignment, the individual is expected to grow up and exist within a certain set of gender roles “appropriate” to their assigned gender. Commonly seen as “Female Assigned at Birth” (FAAB or AFAB) and “Male Assigned at Birth” (MAAB or AMAB). Also see Sex.

Biphobia: The irrational fear or hatred of bisexual people. This term addresses the ways that prejudice against bisexuals differs from prejudice against other queer people. Biphobia exists in lesbian, gay, and transgender communities, as well as in straight communities, and may include the assumption that a single-sex orientation is more normal, natural, and superior or that people who identify as bisexual are still experimenting, questioning, or afraid to come out as lesbian or gay.

Bisexual: A way to identify an individual’s capacity to be emotionally, physically, and/or sexually attracted to two or more genders. Also see Pansexual.
Cisgender: A term used to describe a person’s gender identity; a person who’s gender identity matches the one assigned to them at birth (e.g. “male” = “man” and “female” = “woman”). Cisgender is used to combat notions of “normal, natural” conflations (or mixing and interchangability) of sex, gender and as a term used to be more inclusive of trans, genderqueer, and gender non-conforming identities.

Cisgender Privilege: The set of privileges conferred to people who are perceived to be cisgender. Examples: having one’s correct pronouns used, no harassment in public restrooms, no denial of access to health care, etc.

Cissexism: A pervasive and institutionalized system that “others” transgender people and treats their needs and identities as less important than cisgender people’s

Coming out: 1) The process of coming to terms with one’s sexual and/or gender identity or identities. Coming out to oneself can be an internal process describing the decisions to take on a sexual or gender identity. 2) Coming out to others can be an external process, describing the process of disclosing sexual and gender identity to friends, family, co-workers, etc. 3) It is an everyday, and ongoing lifetime process.

Demisexual: Experiencing sexual attraction only after a strong emotional bond (not necessarily romantic) is formed.

Discrimination: Prejudice + power. 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.

Domestic Partnership: A legal, personal relationship between two individuals who live together and share a common domestic life but are not joined by a marriage. Domestic partnerships grant limited rights to the couple.

Female: A medical designation based on genitalia, hormone levels, and chromosomes. Can also be a socio-political term, used by an individual to label their gender identity and chromosomes/hormones, especially if “ambiguous.”

Feminine: An often ambiguous term that refers to self-expression, performance, actions, behaviors, dress, grooming, adornment, and speech popularly associated with someone who is female – identifying within a binary gender system. People of all genders can self-identify and/or present/be perceived as feminine or having feminine characteristics.

Gay: A way to identify a person who identifies as male capacity to be emotionally, physically, and/or sexually attracted to other people who self-identify as male. The term sometimes is used to refer to both men and women; however, it historically refers to men. Not all men who engage in “homosexual behavior” identify as gay, and as such this label should be used with caution.

Gay-Straight Alliance or Gender and Sexuality Alliance (GSA): A common name to refer to student-led or focused LGBTQIA groups. Often found in high schools, GSA’s can provide community and opportunities to learn about the queer community, to be involved in queer and trans activism, etc. Depending on the place, GSAs are also known as QSA (Queer Straight Alliance), as well as QRC (Queer Resource Center) or LGBTQA (Lesbian, Gay, Bisexual, Trans, Queer Alliance).

Gender: An unfortunate social construct based on a group of emotional and psychological characteristics that classify an individual as feminine and/or masculine and/or androgynous and/or other. Gender can be understood to have several components, including gender identity, gender expression, and gender role. Gender isn’t anatomical; it’s intellectual, psychological, and social (and even optional); it’s about presentation, identity, roles, and status based on ideas about sex.
**Gender Affirmation/Confirmation Surgery:** A surgical procedure which alters one’s primary and/or secondary sex characteristics in order to bring a person’s body into alignment with their gender identity. Also known as Sex Reassignment Surgery especially within the medical community. In most states, one or multiple surgeries are required to achieve legal recognition of a transgender person’s correct sex marker. However, not all transgender individuals desire, pursue, or can afford gender confirmation surgery.

**Gender Dysphoria:** A discomfort or distress caused by one’s assigned sex and/or gender.

**Gender Expression:** How one presents oneself and one’s gender to the world via dress, mannerisms, hairstyle, vocal intonation, body language, etc. This may or may not coincide with, or indicate one’s gender identity. Many utilize gender expression in an attempt to determine the gender/sex of another individual. However, a person’s gender expression may not always match their gender identity.

**Gender Fluid:** A term to describe those who move between gender identities or with a fluctuating gender identity.

**Gender Inclusive (see also: Gender Neutral):** Recognizing all genders as well as individuals without a gender; often paired with ideas such as gender inclusive spaces, gender inclusive restrooms, etc. Another commonly used term is All Gender.

**Gender Role:** The unfortunate, social expectation of how an individual should act, think, and feel based upon one’s perceived or assigned gender. The social expectation that an individual must be defined as man or woman. Gender roles include behavior characterized as feminine or masculine according to culturally prevalent or stereotypic standards. A person’s gender role can also break the traditional and stereotypical binary gender expectations.

**Genderqueer:** A gender identity and/or gender expression that does not fit within traditional cultural expectations of the gender binary system. Sometimes this includes a political agenda to challenge gender stereotypes and the gender binary system. Genderqueer individuals may or may not pursue any physical changes, such as hormonal or surgical intervention, and may not identify as transgender.

**Gray-Aromantic:** Experiencing romantic attraction rarely or only under very specific circumstances. (Can also be spelled grayromantic.)

**Gray-Asexual:** Experiencing sexual attraction rarely or only under very specific circumstances. (Can also be spelled graysexual.)

**Heteronormative (heteronormativity):** The assumption, in individuals or institutions, that everyone is heterosexual, and that heterosexuality is superior to homosexuality, bisexuality or any sort of queer sexuality or sexual orientation.

**Heterosexual (straight):** A way to identify an individual’s capacity to be emotionally, physically, and/or sexually attracted to a different gender than with which they identify, usually within a binary system of men and women.

**Heterosexual Privilege:** Those benefits derived automatically by being heterosexual or being perceived as heterosexual that are denied to homosexual and bisexual people. Also, the benefits homosexual and bisexual people receive as a result of claiming heterosexual identity or denying homosexual or bisexual identity.
**Homophobia:** The fear or hatred of gay, lesbian, and bisexual people; homosexuality; or any behavior, belief, or attitude (of self or others), which does not conform to rigid sex and gender-role stereotypes. Homophobia includes prejudice, discrimination, intolerance, bigotry, harassment, and acts of violence against anyone not acting within heterosexual norms. Homophobic behavior can range from telling gay jokes, to verbal abuse, to acts of violence.

**Homosexual:** A way to identify an individual’s capacity to be emotionally, physically, and/or sexually attracted to individuals of the same gender as their own, usually within a binary system of men and women. Many people view this term as offensive in that it is excessively clinical and sexualizes members of the LGBTQIA community.

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

**In the Closet:** To hide one’s sexual orientation/sexuality/gender identity in order to maintain one’s job, housing situation, friends, family, or in some other way to survive life in a heterosexist, cissexist culture. There are varying degrees of being in the closet. Many LGBTQIA persons are out in some circumstances, but closeted in others. It is important to respect an individual’s choice to stay in the closet. Do not out someone as LGBTQIA without their permission.

**Inclusive Language:** The use of gender non-specific language to avoid imposing the limiting assumption of heterosexuality and cisgender identity and to present an open, social climate for all genders. (Ex. Asking if someone has a partner or significant other instead of girlfriend/boyfriend, husband/wife, etc.)

**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 Homophobia, Transphobia, or Biphobia:** Self-hatred of one’s own identity as result of “believing” or internalizing the negative stereotypes of one’s identity. (See **Internalized Oppression**)

**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.

**Intersectionality:** Describes the intersection between different forms of oppression or discrimination; the understanding that discrimination as a result of one marginalized trait is not separable from discrimination as a result of another marginalized trait in the same person.

**Intersex/Intersex Person(s):** A person both with anatomy or physiology that differs from cultural ideals of male and female. Intersex individuals may be born with “ambiguous genitals,” and/or experience hormone production levels that vary from those of culturally ‘ideal’ female and male. Also called Disorders of Sex Development (DSD).

**Lesbian:** A way to identify a person who self-identifies as a woman’s capacity to be emotionally, physically, and/or sexually attracted to other people who identify as women.

**LGBTQIA:** An acronym for lesbian, gay, bisexual, transgender (trans), queer/questioning, intersex, and asexual/aromantic individuals; usually referring to the community as a whole. At times other letters may be added, such as TS for ‘Two Spirit,’ P for pansexual and/or polyamorous, and A for ally.

**Male:** A medical label based on genitalia, hormone levels and chromosomes. Can also be a socio-political term, used by an individual to label their gender identity and chromosomes/hormones, especially if “ambiguous.”
Man: A term referring to someone who identifies as such, who may often exhibit masculine or male characteristics (see masculine and male). Popularly understood within a binary gender system to refer to someone who is assigned male at birth.

Marriage Equality: Enacted federal legislation that affords LGBTQIA people the same rights and responsibilities afforded to federal different-sex marriages, but many supporters are in favor of federal legislation that does not create recognition of partnerships based upon gender identity/sex. Marriage equality is different from “gay marriage” in that it works toward inclusive recognition of partnerships, which recognizes the fluidity of one’s gender identity and partners throughout their life. See also: domestic partnership.

Masculine: An often ambiguous term that refers to self-expression, performance, actions, behaviors, dress, grooming, adornment, and speech popularly associated with someone who is male within a binary gender system. People of all genders can self-identify and/or present/be perceived as masculine or as having masculine characteristics.

Microaggression: Words or language that, while not intended to be harmful, can cause discomfort, dysphoria, or otherwise feelings of unsafety. The common use of “you guys” is a microagression for many people.

Monogamy: The practice or state of having a sexual relationship with only one partner.

Monosexual: Attracted to one gender. May be used for individuals who identify as straight, heterosexual, gay, lesbian, etc

Non-Binary: Umbrella term for people identifying outside the gender binary. It can also be an identity. See genderqueer, agender, all gender, gender fluid.

Oppression: A system of exploitation, imbalance of power, and control in which one social group benefits over another. Oppressed groups are often made to feel invisible, devalued, disempowered, unimportant, and abnormal, and are systematically denied legal rights and the socioeconomic access and privilege given to and maintained by groups with greater power.

Outing: When someone discloses information about another’s sexual orientation or gender identity without their knowledge or consent.

Pansexual: A way to identify an individual’s capacity to be emotionally, physically, and/or sexually attracted to multiple genders. The potential to be attracted to all or many gender identities and expressions. Also see Bisexual.

Passing (slang) (also to pass; to be read as): To appear and be perceived by others as successfully assuming a gender role different than the one assigned to a person based on their assigned sex. One can also pass as straight in terms of sexual orientation, or pass as white in terms of race. People in underrepresented groups who can “pass” as members of the dominant groups are less likely to face harassment because they go undetected whereas those don’t pass may stand out to others. Passing can be intentional or not. Caution: the term passing has very negative connotations for some, as it can connote that someone is deceiving someone else. A more sensitive way to describe this is “being read as” (ex. “being read as male”).

Polyamory: The non-possessive, honest, responsible and ethical philosophy and practice of loving multiple people simultaneously. Polyamory emphasizes consciously choosing how many partners one wishes to be involved with rather than accepting social norms which dictate loving only one person at a time. Polyamory embraces sexual equality and all sexual orientations towards an expanded circle of relationship intimaey and love. Polyamory is from the root words Poly meaning many and Amour meaning love hence “many loves.”

Prejudice: A conscious or unconscious negative belief about a group of people and its individual members. Anyone can be prejudiced toward another individual or group.
Pride: In the LGBTQIA community, refers to a worldwide movement and philosophy asserting that LGBTQIA-identified individuals should be proud of their sexual orientation and/or gender identity. Along with being proud of one’s identity, pride is also associated with working towards and striving for the rights and equality of LGBTQIA individuals. Pride can also refer to other aspects of one’s identity.

Primary Sex Characteristics: Genitalia, chromosomes, and hormones.

Privilege: A right, advantage, or immunity granted to certain people beyond the common advantage of all others. A person can enjoy certain privileges based on race, ethnicity, ability, class, body size, sexual orientation, gender identity, etc.

Queer: An alternative term used to reference LGBTQIA people. Queer is a reclaimed term and may still have negative connotations for some. As with any identity, but especially reclaimed terms, one should only refer to someone as queer if they know that a person self-identifies with this word and are comfortable with this word being used to describe them. This term is sometimes used as a sexual orientation label or gender identity label used to denote a non-heterosexual or cisgender identity without have to define specifics.

Questioning: An individual who is unsure of or exploring their gender identity and/or sexual orientation.

Romantic Orientation: Describes the gender identities towards which a person experiences romantic attraction.

Secondary Sex Characteristics: Physical characteristics that emerge with the onset of puberty, including facial and body hair growth, muscle development, voice changes, breast development, the ability to reproduce, etc.

Sex: 1. A term used historically and within the medical field to identify genetic, hormonal, physical characteristics, including genitalia, which are used to classify an individual as female, male, or intersex. 2. (Also sexuality, sexual behavior) Activity engaged in by an individual with one or more partners to express attractions and arousal.

Sex Identity: A person’s sense of their own sex. It may or may not conform to their assigned sex. See also: Gender Identity

Sexual Orientation: An individual’s capacity to be emotionally, physically, and/or sexually attracted to individuals of a same, another, or multiple genders, expressions, and identities.

Sexuality: Refers to a person’s exploration of sexual behaviors, practices, and identities in the social world. How one has sex, or what one is interested in when exploring what arouses them. People experience sexuality in three ways: sexual orientation, or how one experiences attraction to other individuals; behavior, or how one acts based upon such attractions; and self-identification, or how one chooses to define or identify themselves.

Tokenize: The policy or practice of making only a symbolic effort to include a marginalized identity. For example, one person is the only (out) LGBTQIA student in an English class. The professor, to create the illusion of a diverse discussion, asks that student to fill in the gay parts of a discussion on Oscar Wilde.

Trans: Shorthand for “transgender,” can be used as an umbrella term for transgender, transsexual, gender queer, or any sort of nonconformity within the gender binary. Trans may suggest identities such as transgender, transsexual, trans man, trans woman, genderqueer, etc. Trans* is used on other campus and communities. The * was added to create an all-inclusive term, however some individuals feel that it is limiting and exclusionary.
Transfeminine: 1. A term used to describe those who were assigned male at birth, but identify as more female than male; may identify wholly or only partially as a woman. 2. Those who identify as transfeminine, as opposed to simply as MTF or a woman, trans or otherwise, often place themselves feminine of center. That is, they identify more closely with femaleness than maleness, and generally desire a physical appearance that reflects this identification, but do not identify as wholly female or as a woman. It should be noted that transfeminine is not a descriptor of gender expression but of identity. Transfeminine people do not necessarily have to be stereotypically feminine in their interests or even presentation.

Transgender: Someone who identifies as a gender other than the one assigned at birth. Can be used as an identity or an umbrella term. Also see Trans.

Transition: The process a transgender individual may go through in order to present in a way that better aligns with their gender identity and/or to be in harmony with their gender identity. This process may include coming out, hormone therapy, surgery, other procedures, or none of these.

Transmasculine: 1. A term used to describe those who were assigned female at birth, but identify as more male than female; may identify wholly or only partially as a man. 2. Those who identify as transmasculine, as opposed to simply as FTM or a man identify more closely with maleness than femaleness, and generally desire a physical appearance that reflects this identification, but do not identify as wholly male or as a man. It should be noted that transmasculine is not a descriptor of gender expression but of identity. Transmasculine people do not necessarily have to be stereotypically masculine in their interests or even presentation.

Trans-Misogyny: Misogyny directed specifically at trans women.

Transphobia: Irrational fear or hatred of transgender people or any behavior, belief, or attitude (of self or others) which does not conform to sex and gender-role stereotypes. Transphobia includes prejudice, discrimination, intolerance, bigotry, harassment, and acts of violence against anyone not acting within gender binary norms. Transphobia exists in queer spaces and communities as well as straight and cisgender communities.

Transsexual: A person whose assigned sex at birth is not congruent with their gender identity. A person who is transsexual may or may not use hormones and/or undergo surgeries to modify their sex organs in order achieve congruency with their gender identity. It should be noted that this term has been deemed outdated term to many people in the trans community, though older members of that community still identify with the term.

Two-Spirit: A term used by some indigenous/First Nation/Native American people to describe the experience of one’s body simultaneously housing a masculine spirit and a feminine spirit. The definition varies from tribe to tribe, and is often a positive attribute. This identity is exclusive to First Nation/Native American people and should not be appropriated by others.

Woman: A term referring to someone who identifies as such, who may often exhibit feminine or female characteristics (see feminine and female). Popularly understood within the binary gender system to refer to someone who is assigned female at birth.
D’Augelli’s Model of Lesbian, Gay, and Bisexual Development (1994)

D’Augelli identified six interactive processes (not stages) involved in lesbian, gay, and bisexual identity development*. These processes may occur simultaneously, or more independently over the course of a lifetime.

**Assumptions**
- Views identity as shaped by interactions with environment - “social construction”
- Development of sexual orientation is a lifelong process
- No two people have the same developmental journey - differences based on individual personalities and experiences
- Individuals will work on multiple processes at one time - not a stage model where one process needs to end before the next may begin

**Process**
- **Exiting Heterosexual Identity**
  beginning awareness of one’s sexual identity as different from dominant culture
- **Developing a personal LGB social identity**
  creating a sense of personal stability and beginning to challenge internalized myths about what it means to be a person with a LGB sexual orientation
- **Developing a LGB social identity**
  creating a social network of people who know and accept one’s sexual orientation
- **Becoming a LGB offspring**
  involves disclosing identity to parents or others that provide familial type support
- **Developing a LGB intimacy status**
  the process of establishing an intimate relationship with another person
- **Entering a LGB community**
  involves making commitments to social and political action. Some individuals never pursue this process and some enter a community with high levels of personal risk, such as losing a job or housing

*This is only 1 example of many models that illustrate LGB Development

### Developmental Milestones of Different Transgender Groups

<table>
<thead>
<tr>
<th>Transman Milestones</th>
<th>Transwoman Milestones</th>
<th>Cross Dresser Milestones</th>
<th>Genderqueer Milestones</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feeling and often expressing a male gender identity from a young age</td>
<td>Feeling and often expressing a female gender identity from a young age</td>
<td>Attraction to differently gendered clothing and crossdressing from a young age</td>
<td>Feeling and often expressing a different gender identity from a young age</td>
</tr>
<tr>
<td>Repressing or hiding these feelings in the face of hostility and/or isolation</td>
<td>Repressing or hiding these feelings in the face of hostility and/or isolation</td>
<td>Buying or obtaining one’s own differently gendered clothing</td>
<td>Realizing that genderqueer is a viable identity</td>
</tr>
<tr>
<td>Thinking of oneself as lesbian, but realizing over time it was not a good fit</td>
<td>Learning about and meeting other transsexual women</td>
<td>Repressing the desire to crossdress and purging clothing because of shame</td>
<td>Deciding how to express oneself as genderqueer</td>
</tr>
<tr>
<td>Realizing that there are transmen and that transitioning is possible</td>
<td>Overcoming denial and internalized genderism to accept oneself as female</td>
<td>Overcoming shame to accept oneself as a crossdresser</td>
<td>Not fitting into transgender or LGBT communities</td>
</tr>
<tr>
<td>Overcoming denial and internalized genderism to accept oneself as male</td>
<td>Taking hormones and perhaps having gender confirmation surgeries to look more like self-image</td>
<td>Crossdressing in public for the first time and adopting a differently gendered name</td>
<td>Creating a home within or outside of LGB/transgender communities</td>
</tr>
<tr>
<td>Taking hormones and having top surgery to look more like self-image</td>
<td>Whether and when to tell others, and developing new relationships after disclosure</td>
<td>Whether and when to tell others, and developing new relationships after disclosure</td>
<td></td>
</tr>
<tr>
<td>Whether and when to tell others, and developing new relationships after disclosure</td>
<td>Having a sense of wholeness even if not always able to be seen as a woman</td>
<td>Arriving at a comfortable place with crossdressing</td>
<td></td>
</tr>
<tr>
<td>Having a sense of wholeness as a different kind of man</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*This is not the experience of all transmen, transwomen, cross dressers, or genderqueer individuals.*

Statistics Affecting People of Color

Bias
- 48% experienced verbal harassment because of both their sexual orientation and their race or ethnicity.\(^1\)
- 15% have been physically harassed or assaulted because of both their sexual orientation and their race or ethnicity.\(^1\)
- LGBTQ (sic) people of color survivors of violence were 2.4 times more likely to experience police violence.\(^3\)
- Transgender people of color were 6.2 times more likely to experience police violence when compared to other survivors.\(^3\)
- Transgender women, LGBTQ (sic) and HIV-affected people of color, and transgender people of color experienced a higher risk of homicide than other LGBTQ (sic) and HIV-affected people.\(^5\)
- LGBTQ (sic) and HIV-affected people of color survivors were 2.2 times more likely to experience physical violence, 1.4 times more likely to be injured, and 1.7 times more likely to require medical attention.
- Over half (55%) of homicide victims were transgender women, and half (50%) of homicide victims were transgender women of color.\(^3\)
- 1 in 4 LGBT (sic) older adults of color have experienced housing discrimination.\(^4\)

Identity
- 1 in 3 LGBTQ (sic) people identify as people of color.\(^1\)
- 92% of undocumented LGBT (sic) immigrants are people of color.\(^4\)

Impact
- White/European American LGBT(sic) students experienced lower frequencies of victimization based on race/ethnicity than all LGBT (sic) youth of color groups.\(^2\)
- Higher unemployment rates for LGBT people of color: 15% African American LGBT (sic) adults, 14% Latinx* LGBT (sic) adults, 11% of Asian/Pacific Islander LGBT(sic) adults.\(^4\)
- 47% Latinx LGBT (sic) youth, 39% of African American LGBT (sic) youth, and 35% of Asian/Pacific Islander (APIA) LGBT (sic) youth report being harassed at school.\(^4\)
- 55% of Indigenous/Native American LGBT (sic) adults report having food insecurity, 37% of Black LGBT (sic) adults report having food insecurity, and 36% of Latinx LGBT (sic) adults report having food insecurity compared to the 18% of Non-LGBT (sic) adults who report food insecurity.\(^4\)
- 49% of Asian/Pacific Islander trans people, 46% of Black trans people, and 54% of Latinx trans people report being harassed on the job.\(^4\)

References
1. TSER Infographic: Queer Youth of Color (Information from GLSEN, the Williams Institute and Center for American Progress)
5. *Note: Latnix is one way to express or include multiple gender identities
Statistics Affecting Families & Individuals

Bias
- 68% of LGBT (sic) older adults reported having been victimized or discriminated against three or more times in their lives.1
- 21% of LGBT (sic) parents reported hearing negative comments about being LGBT (sic) from other students at their child’s school.6
- Transgender, cisgender LGB females, and youth with “other” genders reported higher levels of online victimization compared to cisgender male GB youth.7

Impact
- 40% of homeless youth are LGBTQ (sic).2
- 55.3% of homeless LGBQ youth and 67.1% of transgender homeless youth report that the primary reason for homelessness was being forced out by or ran away because of sexual orientation or gender identity/expression.3
- Nearly 1 in 5 children being raised by same-sex couples live in poverty.4
- Compared to the general population of parents, LGBT (sic) parents were more likely to have volunteered at their child’s school (67% vs. 42%).6

Policies
- 17 states prohibit housing discrimination based on sexual orientation and gender identity (CA, CO, CT, DE, IA, IL, MA, MD, ME, MN, NJ, NM, NV, OR, RI, UT, VT, WA).5
- 3 states that prohibit housing discrimination based on sexual orientation only: NH, NY, WI.5
- 16 states have statewide public accommodation laws and policies that prohibit discrimination based on sexual orientation and gender identity (CA, CO, CT, DE, IA, IL, MD, ME, MN, NJ, NM, NV, OR, RI, VT, WA).5
- 4 states have statewide public accommodation laws and policies that prohibit discrimination based on sexual orientation only (MA, NH, NY, WI).5

References
Statistics Affecting Transgender Students

Bias
- 78% of transgender or gender non-conforming students reported being harassed.²
- 35% of transgender or gender non-conforming students reported being physically assaulted.²
- 12% of transgender or gender non-conforming students reported being sexually assaulted.²

Systems
- 54% of transgender students who were victimized in school did not report the events to school authorities.¹
- 24% of transgender students said that their school policy included specific protections based on sexual orientation, gender identity, or gender expression.¹
- Less than one-fifth of transgender students (16%) reported that LGBT-related topics were included in their textbooks or other assigned readings.¹

Impact
- 41% of transgender people have attempted suicide.³
- 46% of transgender students were more likely to miss school due to safety concerns.⁴
- Transgender students who experienced high levels of harassment had significantly lower grade point averages than those who experienced lower levels of harassment.¹

Policies
- 18 states include gender identity and sexual orientation protections in non-discrimination policies (CA, CO, CT, DC, DE, IA, IL, MA, MD, ME, MN, NJ, NV, NY, OR, PA, VT, WA).⁴
- Wisconsin state includes sex and sexual orientation protections only in non-discrimination policies.⁴
- 31 states include sex discrimination protections only.⁴

References
Statistics in Healthcare for Transgender Communities

Bias
- 70% of transgender or gender non-conforming patients surveyed have experienced discrimination in healthcare.¹
- 19% of transgender people reported being refused medical care due to their transgender or gender non-conforming status.²

Systems
- 19% of transgender people report lacking any form of health insurance, including Medicaid.²
- Of those who have transitioned, only 21% have been able to update all of their IDs and records with their correct gender.²
- 50% of transgender people reported having to teach their providers about transgender care.²

Impact
- 70% of transgender people had improved psychological functioning after receiving gender-confirming treatment.³
- Suicide rates drop drastically from a range of 29% - 19% before gender-confirming (sic) treatment, to range of 6% - 0.8% after treatment.³
- 52% of transgender people report that they believed they would be refused medical services because of their gender or sexual orientation status. 9% of lesbian, gay, and bisexual respondents believed the same due to their status.¹

Policies
- 3 states have bans on insurance exclusions for transgender healthcare (CO, VT, IL).⁴
- 2 state has transgender inclusive health benefits for state employees (MN, MD).⁴
- 6 states have both bans on insurance exclusions for transgender healthcare and provide transgender inclusive health benefits for state employees (CA, CT, MA, NY, OR, WA).⁴

References
Statistics in Educational Settings

Bias
• 28.2% of students reported being disciplined for public displays of affection that were not disciplined among non-LGBT (sic) students.¹
• 18.1% of students were prevented from attending a dance or function with someone of the same gender.¹
• 56.7% of LGBT (sic) students who were harassed or assaulted in school did not report the incident to school staff, most commonly because they doubted that effective intervention would occur or the situation could become worse if reported.¹

Impact
• One in four LGBT (sic) students face harassment in college.²
• Nearly one in five college students are victims of cyberbullying.³
• Over a third avoided gender-segregated spaces in school because they felt unsafe or uncomfortable (bath-rooms: 35.4%, locker rooms: 35.3%).¹

Policies
• 20 states (and D.C.) have laws that address harassment and/or bullying of students based on sexual orientation and gender identity (AR, CA, CO, CT, DE, DC, IL, IA, ME, MD, MA, MN, NH, NJ, NV, NY, NC, OR, RI, VT, WA)⁴
• 2 states have anti-bullying laws that prevent school districts from specifically protecting LGBT students (MO, SD)⁴
• 8 states have laws that restrict the inclusion of LGBT topics in schools (AL, AZ, LA, MS, OK, SC, TX, UT).⁴
• 2 states have school regulations for teachers that address discrimination against students based on sexual orientation (NM, PA).⁴
• 1 state has ethical codes of conduct for teachers that address discrimination against students based on sexual orientation (UT).⁴
• 1 state has regulations for teachers that address discrimination against students based on both sexual orientation and gender identity (HI).⁴

References
Statistics in the workplace for Transgender People

Bias
- 89% of transgender people reported experiencing harassment or mistreatment on the job.¹
- 24% of transgender people were denied a promotion due to their gender identity or sexual orientation.¹
- 47% of transgender people were not hired.¹
- 26% of transgender people report that they have lost a job due to being transgender or gender non-conforming.¹

Impact
- Transgender people experience unemployment at twice the rate of the general population.²
- 16% of transgender people said they have been compelled to work in the underground economy (i.e. sex work or selling drugs) for income.²
- Transgender people who have lost their jobs due to bias reported: 4x the rate of homelessness, 70% more current drinking or misuse of drugs to cope with mistreatment, 85% more incarceration than the general population.²
- 71% of transgender people attempted to avoid discrimination by hiding their gender or gender identity.
- 57% of transgender people attempted to avoid discrimination by delaying their gender transition.²

Policies
- 19 states prohibit discrimination based on sexual orientation and gender identity (CA, CO, CT, DE, HI, IL, IA, MA, MD, ME, MN, NM, NJ, NV, OR, RI, UT, VT, WA).³
- 3 states prohibit discrimination based on sexual orientation only (NH, NY, WI).³
- 5 states prohibit discrimination against public employees based on sexual orientation and gender identity (IN, KY, MI, PA, VA).³
- 4 states prohibit discrimination against public employees based on sexual orientation only (AK, MO, MT, OH).³

References
When Dorothy Riddle first developed her scale of attitudes towards gays and lesbians in the 1970s, she did not indicate the scale as developmental. Since that time, she has been quoted as saying that while change is possible, most likely through personal contact with an LGBTQIA person, it is more likely among those who are most hostile and much rarer among those in the middle stage of the scale.

<table>
<thead>
<tr>
<th>Repulsion</th>
<th>Pity</th>
<th>Tolerance</th>
<th>Acceptance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homosexuality and gender variance is seen as a “crime against nature.”</td>
<td>LGBTQIA people are somehow born that way and it is pitiful.</td>
<td>Life for LGBTQIA people is hard; anti-gay attitudes just make things</td>
<td>Homosexuality and gender variance are facts of life that should</td>
</tr>
<tr>
<td>LGBTQIA people are sick, crazy, immoral, sinful, wicked, etc. and</td>
<td>Heterosexuality and gender variance is more mature and certainly to</td>
<td>worse. Homosexuality and gender variance “is just a phase” Thus,</td>
<td>be neither punished nor celebrated. Still implies there is something</td>
</tr>
<tr>
<td>anything is justified to change them.</td>
<td>be preferred. Any possibility of becoming straight and gender</td>
<td>LGBTQIA people are less mature than straight and cisgender people</td>
<td>to “accept,” and is characterized by such statements as: You’re</td>
</tr>
<tr>
<td></td>
<td>conforming should be reinforced and those who seem to be born “that</td>
<td>and should be treated with the protectiveness and indulgence one uses</td>
<td>not gay to me, you’re a person; What you do in bed is your own business;</td>
</tr>
<tr>
<td></td>
<td>way” should be pitied, “the poor dears.”</td>
<td>with a child. LGBTQIA people should not be given positions of</td>
<td>That’s fine as long as you don’t flaunt it. People here are somewhat</td>
</tr>
<tr>
<td></td>
<td>Personal feelings may be preventing people at this stage or before</td>
<td>authority (because they are still working through adolescent behaviors).</td>
<td>accepting, but may not be willing to actively work against LGBTQIA bias.</td>
</tr>
<tr>
<td></td>
<td>from accepting and respecting LGBTQIA people.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Support</th>
<th>Admiration</th>
<th>Appreciation</th>
<th>Nurturance</th>
</tr>
</thead>
<tbody>
<tr>
<td>The rights of LGBTQIA people should be protected and safeguarded.</td>
<td>Acknowledges that being LGBTQIA in our society takes strength. Such</td>
<td>There is value in diversity. Homo-/Bi-/Pan-/Transphobic attitudes should</td>
<td>LGBTQIA people are an indispensable part of society. In this stage,</td>
</tr>
<tr>
<td>rights of LGBTQIA people.</td>
<td>people are willing to truly look at themselves and work on their own</td>
<td>be confronted. Value the diversity of people and see LGBTQIA individuals</td>
<td>people view LGBTQIA people with affection and delight and are willing</td>
</tr>
<tr>
<td>In this stage, people may be uncomfortable themselves, but they are</td>
<td>homophobic and transphobic attitudes. In this stage, people have no</td>
<td>as a valid part of that diversity. These people are willing to combat</td>
<td>to be queer &amp; trans advocates. People here are able to fully embrace</td>
</tr>
<tr>
<td>aware of the climate and the irrational unfairness.</td>
<td>discomfort when providing support or working towards equal rights for</td>
<td>homophobia and transphobia in themselves and in others.</td>
<td>LGBTQIA people as equal and valuable members of the community.</td>
</tr>
<tr>
<td></td>
<td>LGBTQIA people.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3 Rethinking How We Serve: Putting It Into Practice
Beyond Tolerance: Toward Understanding, Appreciation, and Affirmation

1. Actively Participating in Oppression
Actions that directly support the oppression of LGBTQIA individuals: may include participating in jokes that denigrate LGBTQIA persons, physically, verbally, or electronically harassing persons who do not conform to traditional stereotypes of masculine or feminine behavior; avoiding people who are (or might be) LGBTQIA; or supporting anti-LGBTQIA legislation.

2. Denying or Ignoring
Inaction that supports LGBTQIA oppression coupled with an unwillingness to consider or an inability to understand the effects of homo/bi/transphobia and heterosexism. Characterized by laissez-faire attitude. While not actively or directly homophobic or heterosexist, the passive acceptance of these actions by others serves to support LGBTQIA oppression.

3. Recognizing, But Not Taking Action
Recognizing oppression and its harmful effects, but taking no actions to stop homo/bi/transphobic behavior, because of fear, lack of information, or confusion about what to do; often accompanied by discomfort due to the lack of congruence between recognizing homo/bi/transphobia or heterosexism yet failing to act on this recognition. Avoiding for fear of being assumed to be LGBTQIA.

4. Recognizing and Interrupting
Recognizing oppression and taking action to stop it. Though the response may go no further than objecting to queer and trans oppression this is an important step in the transition from silent disapproval of queer & trans oppression to choosing to speak out against it. May include intervening with others who are engaging in homo/bi/transphobic or heterosexist behavior, or actively choosing to participate in an activity that one previously avoided from concern that others might perceive them as LGBTQIA by their actions.

5. Educating Self
Taking action to learn more about LGBTQIA individuals, homo/bi/transphobia, and heterosexism. This includes reading books, attending workshops, participating in discussion groups, joining organizations, and attending LGBTQIA events. This stage is a prerequisite to the last three, all of which involve interactions with others about queer & trans oppression. In order to do this confidently and comfortably, people first need to learn more.

6. Supporting and Encouraging
Includes actions that support and encourage the efforts of others who are working to end homo/bi/transphobia and heterosexism.

7. Dialoguing
Involves an attempt to begin directly educating others about homo/bi/transphobia and heterosexism. Goes beyond interrupting homo/bi/transphobic and heterosexist interactions to actually engaging others in dialogue about these issues.

8. Initiating and Preventing
Working to change individual and institutional actions that exclude or denigrate people because of their sexual orientation or gender identity - for example, planning educational programs; including sexual orientation and gender identity in institutional nondiscrimination statements; explicitly inviting & valuing LGBTQIA people to be open, appreciated, and contributing members.

Adapted from a model by Washington, J. (1991)
Ally Action Continuum

The Action Continuum represents a whole range of responses to situations in which you observe someone acting on their prejudice. The first two work to perpetuate injustice and the next five help interrupt oppression and promote social justice.

<table>
<thead>
<tr>
<th>Works Against Social Justice</th>
<th>Works Toward Social Justice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Actively join in behavior</td>
<td>Initiate an organized response</td>
</tr>
<tr>
<td>Recognize / no action</td>
<td>Interrupt and educate</td>
</tr>
<tr>
<td>(Denying / ignoring)</td>
<td>Support and encourage dialogues</td>
</tr>
<tr>
<td>Educate self</td>
<td>Interrupt the behavior</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adapted from materials developed by Social Issues Training Project, University of Massachusetts, Amherst
The Johari Window is an exercise included here for the practice of understanding various aspect of self.

In this model, each person is represented by their own window. Let’s describe mine:

1. The **open** quadrant represents things that both I know about myself, and that you know about me. For example, I know my name, and so do you, and if you have explored my Facebook, you know some of my interests. The knowledge that the window represents, can include not only factual information, but my feelings, motives, behaviors, wants, needs and desires... indeed, any information describing who I am.

2. The **unrecognized** quadrant represents things that you know about me, but that I am unaware of. So, for example, we could be eating at a restaurant, and I may have unknowingly gotten some food on my face. This information is in my blind quadrant because you can see it, but I cannot. If you now tell me that I have something on my face, then the window shade moves to the right, enlarging the open quadrant’s area.

3. The **hidden** quadrant represents things that I know about myself, that you do not know. So for example, I have not told you, nor mentioned anywhere on my website, what one of my favorite ice cream flavors is. This information is in my “hidden” quadrant. As soon as I tell you that I love “Ben and Jerry’s Cherry Garcia,” I am effectively pulling the window shade down, moving the information in my hidden quadrant and enlarging the open quadrant’s area.

4. The **unknown** quadrant represents things that neither I know about myself, nor you know about me. For example, I may disclose a dream that I had, and as we both attempt to understand its significance, a new awareness may emerge, known to neither of us before the conversation took place. Being placed in new situations often reveals new information not previously known to self or others.

Adapted from materials created by Joseph Luft.
Benefits of Being an Ally

• You open yourself up to the possibility of close relationships with an additional segment of the population of the world (including people with whom you may already be close).

• You may be an important reason that your friend, classmate, teammate, sibling, professor, or parent finally decides that life is worthwhile.

• You will make a difference in the environment around you and the lives of LGBTQIA people.

• You become less locked into society’s gender norms.

• You increase your ability to have close and loving relationships with same-sex friends.

• You have opportunities to learn from, teach, and have an impact on a population with whom you might not otherwise significantly interact.

• You may make a difference in the lives of people who have only heard anti-LGBTQIA messages from the rest of society.

• You put yourself in a position to challenge and change society.
LARA is an active listening technique, which can serve as a framework for facilitating difficult dialogues. This is not a script, but rather process guidelines to help you frame a conversation.

**Listen**
For themes, recurrent concerns, and discontinuities in stories. Ask questions for clarification.

**Affirm**
Reassure the individual that you are a resource and that information provided will be handled with respect and care. Validate the concerns that they express.

**Respond**
Provide honest, sincere feedback about your reaction. Use “I” statements.

**Add Information**
Help the individual identify appropriate and relevant resources.

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**One of the objectives in any conversation you have as an Ally is to create trust.**

**Trust is created through disclosure**
- Disclosure has to be reciprocal
- Disclosure can minimize conflict
- It can also in some cases resolve conflict by providing context
- Disclosure is continual and the information people disclose will change

**In your communication, try to avoid:**
- Making generalizations
  - For example, “That’s a really typical thing for a first year student to experience.”
- Editorializing
  - For example, “Proposition 8 really made me angry. Didn’t that make you mad?”
- Focusing on your reaction
  - For example, “Can we talk about me for a second?”

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

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Based on materials created by Anna Shabsin, Washington University of Saint Louis
What is Heterosexual Privilege?

Living without ever having to think twice, face, confront, engage, or cope with anything on this page. Heterosexuals can address these phenomena, but social/political forces do not require them to do so.

Not Questioning Your Normalcy, Sexually and Culturally:
• Having role models of your gender and sexual orientation
• Learning about romance and relationships from fiction, movies, and television
• Having positive media images of people with whom you can identify

Validation From the Culture, Friends, and Family:
• Living with your partner and doing so openly to all
• Talking about your relationship, and what projects, vacations, and family planning you and your lover/partner are creating
• Expressing pain when a relationship ends and having other people notice and attend to your pain
• Receiving social acceptance from neighbors, colleagues, and new friends
• Not having to hide and lie about LGBTQIA friends and social activities
• Dating the person of the gender you desire in your teen years
• Kissing/hugging being affectionate in public without threat of punishment
• Living comfortably in a residence hall without enduring the fear or rejection from floor or roommates
• Dressing without worrying about what it represents
• Working without being identified by your sexuality/culture (e.g., you get to be a farmer, bricklayer, artist, etc., without being labeled the heterosexual bricklayer, or the heterosexual artist).

Institutional Acceptance:
• Increased possibilities for 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 because you are assumed to corrupt children
• Adopting children, foster-parenting children
• Raising children without threats of state intervention, without children having to be worried which of their friends might reject them because of their parent’s sexuality and culture
• Being able to serve in the military (Until: July 22, 2011)
• Receiving equal benefits for you and your partner
• Being able to serve as a leader in the Boy Scouts of America (Until Recently, July 27, 2015)

Until Recently (June 26, 2015) Legal Marriage, which Includes the following Privileges:
• Public recognition and support for an intimate relationship
• Celebration of your commitment to another with gifts, cards, and congratulations from others
• Social expectations of longevity and stability for your committed relationships
• Joint child custody (State by state right)
• Paid leave from employment and condolences when grieving the death of your partner/lover
• Property laws, filing joint tax returns, inheriting from your partner/lover automatically under probate laws
• Sharing health, auto, and homeowners’ insurance policies at reduced rates
• Immediate access to your loved ones in cases of accident or emergency
• Family-of-origin support for a life partner/lover
• Access to a hospitalized loved one

From Friends program, University of Florida
What is Cisgender Privilege?

Living without ever having to think twice, face, confront, engage in, or cope with anything on this page. Cisgender people can address these phenomena, but social/political forces do not require them to do so.

**Not Questioning Your Normalcy with Regard to Your Gender or Your Body:**
- Never questioning the assumed connection between your genitals and your gender
- Having role models and positive media images of people of your gender whose bodies match yours
- Not seeing people with your sex and gender combination as the object of jokes in the media
- Assuming that you are welcome at gender-segregated events or spaces
- Experiencing childhood and adolescence while being treated like your gender
- Not ever thinking of hiding your body parts by binding your breasts or tucking your penis
- Keeping your name, pronouns, and voice the same throughout your life
- Not thinking about having a hysterectomy, chest surgery, hair removal, hormone therapy, vocal surgery, facial surgery, or genital surgery, or how to pay for such surgeries
- Experiencing puberty only once

**Validation From the Culture in Which You Live, Including Friends, Family, and Partners:**
- Being called by a “properly” gendered name and pronouns at birth
- Having a valid, accepted gender without evaluation by a medical professional, surgery, or judgment of your appearance and ability to “pass”
- Not having to fight to be a part of the larger LGBTQIA movement(s), and not being excluded on the basis of political expediency and legitimacy
- Initiating sex with someone without fear that your partner won’t be able to deal with your genitals, will become violent, or will question their own sexual orientation
- Making choices about your body by yourself, without having them interpreted as a political statement, without having to defend those choices, and without having to be declared mentally ill
- Assuming that people will be able to interpret your gender correctly from your appearance, and not worrying about what might happen if they don’t

**Institutional Acceptance:**
- Using bathrooms, showers, or locker rooms without fear or realizing that they are segregated
- Marking one of the two gender or sex options given on most forms, without question
- Access to most services and shelters for homeless people and people who have been abused
- Not worrying about the gendered repercussions of being arrested or institutionalized
- Increased possibilities for getting a job, receiving on the job training, and promotion
- Adopting children, foster-parenting children

Based on materials from the National Center for Transgender Equality.
How LGBTQIA Bias Hurts Us All

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

1. Homophobia and transphobia lock all people into rigid gender roles that inhibit creativity and self-expression.

2. Homophobia and transphobia compromise the integrity of heterosexual and cisgender people by pressuring them to treat others badly; actions that go against our basic humanity.

3. Homophobia and transphobia limit our ability to form close, intimate relationships with members of one’s own sex.

4. Homophobia and transphobia generally limit communications with a significant portion of the population and, more specifically, limit family relationships.

5. Homophobia and transphobia prevent some LGBTQIA people from developing an honest self-identity, and add to the pressure to marry and/or have children, which places undue stress on them and their families.

6. Homophobia and transphobia can pressure young people of all sexual orientations and gender identities to become heterosexually active to prove that they are “normal.” In this way, these phobias are a cause of premature sexual activity, which increases the chances of pregnancy and the spread of sexually transmitted infections (STIs).

7. Homophobia and transphobia result in the elimination of any discussion of the lives, sexuality, and gender identity of LGBTQIA people in the curriculum; keeping important information from all students.

8. Homophobia and transphobia can be used to stigmatize, silence, and, on occasion, target people who are perceived or defined by others as LGBTQIA, but who are, in actuality, heterosexual.

9. Homophobia and transphobia prevent heterosexuals from accepting the benefits and gifts offered by LGBTQIA people to religion, to family life, indeed, to all parts of society: theoretical insights, social and spiritual visions, and contributions in the arts and culture.

10. Homophobia and transphobia (along with racism, sexism, classism, etc.) inhibit a unified and effective governmental and societal response to AIDS.

11. Homophobia and transphobia take energy away from more positive activities.

12. Homophobia and transphobia inhibit appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits that may not be considered mainstream or dominant. Therefore, we all hurt when any one of us is disrespected.

Adapted from Warren J. Blumenfeld, ed. *Homophobia: How We All Pay the Price*
“That’s So Gay”

According to Kevin Jennings, the founder and executive director of the Gay, Lesbian, and Straight Education network (GLSEN). “That’s so gay!” is one of the most frequently heard insults among second-graders, second only to “That’s so stupid!” And second graders are not the only one to use this insult.

These words are not said as a compliment; they do not refer to something happy or good. Instead, they describe something bad, uncool, socially unacceptable or simply not OK. More significantly, this expression is a condemnation of a particular group of people in our society who defy the societal norms of loving and being loved. Why should we care? It sounds so innocuous. It’s not like calling someone a faggot, fairy, dyke, bulldagger, or queer - or is it?

The next time you hear someone say “That’s so gay,” or use any other homophobic or transphobic language, address it.

- Inform others when they use homophobic and/or transphobic language, but be careful not to alienate by using a hostile tone. They may be unaware that their words are offensive and just need to be told.
- Don’t dismiss non-homophobic or gender inclusive language as politically correct euphemisms. LGBTQIA people are changing the negative language that society uses to define them and are defining themselves in a way they feel is correct.

Remember that positive language elevates.

The next time you hear someone say, “That’s so gay,” you’ll say:

Source: top adapted from That’s So Gay, by Regina, Sewell, from Suite 101.com;
Bullet points adapted from the University of Florida Committee on Lesbian and Gay Concerns, 1991
Responding to LGBTQIA Bias

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

**Name It, Claim It, and Stop it!**
This technique is great in most situations where someone is being called names, teased, or verbally bullied. It gives an ally the opportunity to spotlight the behavior, take a personal stand on it, and attempt to keep it from happening again.

_Name it:_ when you witness bias, call the offending party on it by saying, “That term is not cool,” or “Using words like that is hurtful and offensive.”

_Claim it:_ Make it your issue. Say, “People I care about are LGBTQIA and I don’t like to hear those words.”

_Stop it:_ Make a request for the behavior to stop by saying, “Please don’t use those words,” or “Cut it out, please.”

**Get Help**
In situations where talking to the bully hasn’t stopped the harassment, or where you have a feeling the trouble will continue to escalate despite your intervention, get help immediately. Trust your instincts. Being an ally does not mean you should compromise your safety at any time.

Similarly, if you know repeated incidents of harassment are occurring despite intervention, report it to an administrator. Reporting harassment is not “tattling.” It’s taking a mature and proactive stance for the right of everyone to feel safe.

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

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

**Use Humor:**
Some teasing is misguided, not vicious. Sometimes a little humor can help diffuse a situation that’s becoming tense. For example, if someone says something like, “That shirt she’s wearing is so gay,” you might respond by saying, “I didn’t realize shirts had sexual orientations.” This gives you a chance to point out the senselessness of homophobic language while keeping the mood light.

**Don’t Personalize:**
Homophobia, transphobia, and heterosexism and gender bias are the products of beliefs. So don’t take it personally when someone makes a misguided conversational remark or asks a question that makes you want to bristle. Instead, take a deep breath, and remember that there is a belief behind that comment or question. It’s up to you to challenge that belief - without losing your cool.

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Based on materials developed at Utah State University
Ask
Many people use LGBTQIA slurs without giving thought to how hurtful they are. Sometimes a well-placed query can stop them in their tracks and make them consider the language they use. For example, you could ask, “What do you think a gay or lesbian person would think of that comment?” to open up dialogue.

Remember Everyone’s Rights
There is a difference between free speech that is the expression of a value or belief, and using words as weapons. Every student should be allowed to be who they are, and express opinions that speak to that end, so long as that speech is not depriving other students of their rights to obtain an equal education. So if a student respectfully states a belief (“I believe homosexuality is a sin”), you can certainly challenge that belief by opening up a debate, but you cannot tell them to stop it. Of course, beliefs can be used as fodder for harassment, (e.g., saying, “God hates you because you’re queer.”) in which case you can request that the behavior stop. It’s sometimes a subtle distinction, but an important one, as we must guard everyone’s First Amendment rights, whether or not we agree with how they use them. However, freedom of speech does not mean freedom from consequences.
Ways to Show Support for LGBTQIA Individuals

Display a QAC sticker.

Visit the LGBTQA3 in the EMU.

Do not refer to a “gay lifestyle.” This implies that there is only one way to be lesbian, gay, bisexual, trans, queer, intersex, or asexual, it also implies that sexual orientation or gender identity is a choice.

Do not refer to anyone’s sexual orientation or gender identity or expression as a “choice” or a “preference.”

Use non-gender-specific language. Ask, “Are you seeing someone?” or “Are you in a committed relationship?” instead of “Do you have a boyfriend/girlfriend?” or “Are you married?” use “partner” or “significant other” instead of assuming that someone has a husband or wife.

Respect students’ rights to remain closeted: for many students there can be tremendous negative consequences to coming out, including loss of friends, family, financial support, and basic safety.

Do not assume that you know a person’s gender identity.

Make a habit of asking a person’s pronouns and sharing your own.

Do not assume the sexual orientation of another person, even when that person is married or in a committed relationship. Many bisexuals, and even some gay men and lesbians, are in heterosexual relationships.

Challenge your own conceptions about gender-appropriate roles and behaviors.

Remember that there are people in your halls, classes, clubs, and jobs who are LGBTQIA.

Support LGBTQIA students, faculty, and staff because they add to the vibrancy of thought, activity and life on campus - not because it’s politically correct.

Include LGBTQIA people in examples in classes, workshops, and presentations.

Educate yourself about LGBTQIA history, culture, and concerns.

Attend LGBTQIA events, meetings, and programs.

Talk with and learn from LGBTQIA friends, classmates, and colleagues.

Ensure that publications are written in such a way that LGBTQIA students will feel included in the audiences; avoid heterosexist and gendered language and assumptions.

Provide correct information when you hear myths and misperceptions about LGBTQIA people.

Critically consider media presentations of LGBTQIA issues and call, email, or write the appropriate parties with complaints, suggestions, or praise.

Review your office’s publications. Suggest changes to remove non-inclusive language.
Guidelines for Queer Ally Coalition Members

1. Respect each individual’s privacy.
   Please keep contacts confidential unless there is a compelling reason not to.

2. Use language that reflects where the individual is in their development.
   Example: A student exploring their sexuality and/or gender identity may not identify as lesbian, gay, bisexual, transgender, queer, questioning, intersex, or asexual (LGBTQIA) even though they are engaging in same-sex relationships.

3. Keep clear, professional boundaries.
   You may find yourself being an advocate, advisor, teacher, or mentor to individuals who seek your support. Feel free to have coffee or lunch with those who seek you out. The formation of romantic or sexual relationships between resource providers and mentees they meet as a result of being a Queer Ally Coalition member is strongly discouraged. If you have any concerns about this, please contact the Queer Ally Coalition coordinator.

4. Refer students for counseling when appropriate.
   Most individuals that approach a Queer Ally Coalition member are seeking support, advice, or information. If a student is experiencing psychological distress and is having difficulty coping, suggest that counseling may be helpful. A good guideline for you to use: If you are feeling overwhelmed or worried about a student, it is appropriate to refer them to the University Counseling Center. You may also look for these signs to alert you that a referral may be appropriate:
   - When a student is having trouble functioning in their academics or maintaining their grades.
   - When a student can no longer cope with their day-to-day activities and responsibilities. A student may state they are no longer going to classes or they have been late for their job and may be fired soon if this continues.
   - A student expresses depressive symptoms such as: sleep disturbance, sudden weight changes, crying spells, fatigue, loss of interest or pleasure in previous enjoyable activities, and/or inability to concentrate.
   - A student expresses severe anxiety symptoms such as: feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts.
   - A student expresses suicidal thoughts or feelings.
   - A student has no support (i.e. friends, family, other groups).

Please feel free to consult with the Queer Ally Coalition coordinator whenever you have questions or would like feedback on how to advise or support a mentee.

Please inform the coordinator if you are leaving the University, changing offices or address, or wish to withdraw from the Queer Ally Coalition.

If your QAC sticker is defaced or torn down, contact the coordinator to report this incident and request a new sticker.

Do not share your QAC sticker or button with friends or colleagues who are not members of the coalition.

Adapted from Friends Program Manual, University of Florida
Appendix A: Coming Out Exercise

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

Introduction
• This exercise is used to assist individuals with understanding the experience of loss that is often associated with coming out. In doing this, people may have intense feelings that can mimic the coming out experience.
• Coming out is the process of recognizing, accepting, and sharing with others a person’s sexual orientation or gender identity.
• Coming out is not a single event, but a life-long process.
• In our society, people generally assume that everyone is heterosexual and cisgender, so LGBTQIA people must continually decide in what situations and with whom they want to correct those assumptions.
• In new situations, with each new person they meet, they must decide whether or not to come out.
• Sadly, because of our heterosexist and transphobic culture, when a LGBTQIA individual comes out there is a chance that they may experience losses.
• These losses can come in many ways, from the loss of a job, the loss of friends and family members, the loss of a housing situation, the loss of a sense of safety, loss of affiliation with others, and so on.

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

Step 1: Each of you has been given 16 pieces of paper. Please arrange these pieces into 4 piles, according to color. On the 4 PINK pieces write down the names of 4 PEOPLE who are very special, important, and central to your current life—one name to each piece of paper.

Step 2: On the YELLOW pieces of paper, write down 4 ROLES that you currently possess which are very important, special and central to your current life—again, one role to each piece of paper. Roles can be things like sibling, parent, student, teacher, etc.

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

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

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

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

**Step 7:** Some losses are completely unpredictable and as an individual feels safe, they can quite easily become unsafe. They may feel that they have already sustained all the loss they can, but more losses still come. Some people get lucky and have little to no loss, and others are terribly unfortunate and lose everything. Sometimes people act on their attitudes and beliefs about LGBTQIA people in a manner that is quite often oblivious to the devastation they create. Without turning your papers over, do the following:
1. If your birthday is in June, July, or August, take one piece of paper from each pile crumple it up and place it in front of you.
2. If you have children, place a GREEN piece in front of you.
3. If you work for the university, place a PINK piece in front of you.
4. If you drove to work today, place a YELLOW piece in front of you.
5. If you are wearing any red, place a PURPLE piece in front of you.
6. If your birthday is in March, April, or May, pick up all your pieces and add them back to your piles.
7. If your birthday is in September, October, or November, place all your remaining PINK pieces.
8. Randomly take one piece from the neighbor to your right, crumple it up and place it in front of you.

**Processing Stage**

**Step 8:** Look and see what you have left. (Pause). What was this like for you? What are some of your reactions? (Provide understanding to participants’ experiences in terms of how their emotional experiences easily match the emotional experiences that people who are LGBTQIA often have in their own coming out processes.)

**Step 9:** Questions?

**Step 10:** Please pick up all the pieces of paper you placed under your chair.

Adapted from an exercise developed by Barry A. Schreier, Ph.D., Purdue University.
Appendix B: Ally Action Plan

In the next six months, what three steps will you take to continue your work as an ally?

1.

2.

3.
Appendix C: Scenarios: Applying Your Ally Skills

1. A student in your class is transitioning and now identifies publicly as a woman. You notice that some of the other students talk about this person in a derogatory manner. What can you do to help enhance this student’s experience?

2. During a holiday get-together, rumors start to circulate within your family that your niece may or may not be a lesbian. She does not appear to know about the rumors, but appears to be uncomfortable when she’s asked whether she has a boyfriend. What, if anything, should you do?

3. There is a group of guys hanging out on your floor. During the discussion, one of them says to another, “He’s such a fag…” and then you hear him say, “I know he’s not really a homo, we’re totally friends.” What do you say if anything?

4. Your co-worker makes a comment about how an “out” lesbian customer and her partner always flaunt their sexuality when dining at that restaurant. How do you respond?

5. Two athletes on a team you coach have started dating. One of their teammates comes to you expressing discomfort about their public displays of affection on the field and during practice. How do you respond?

6. A student is transitioning and has publicly switched pronouns. Their classmates have a really difficult time acknowledging this person’s new gender identity. They still refer to the person as “she” even though they’ve been asked to respect the transition. How do you respond to this situation?

7. A coworker that you work with regularly is transitioning. They have a question for you about which restrooms they should use. How do you respond?

8. During a meeting, a senior staff member asks: “Why do we need to focus so much on LGBTQIA people when there are international students, students of color, etc. who also need our attention?” You are offended, but not totally surprised by your colleague’s comment. You also notice the body language of a LGBTQIA staff member in your department, who sighs and looks down at the floor when your colleague makes this statement. What would you say or do?

9. While in the weight room, you notice that many athletes make comments about others’ skill levels by saying things like “you lift like a girl,” and “you’re such a fag!” A few athletes quit using the facility, especially the ones that are perceived to be less skilled, gender variant or queer. How should you approach this situation?

10. Your coworker, who is gay, asked another colleague out for a drink. The colleague says to you, “I’m not sure if they are asking me out or just want to hang out as friends. How can I clarify whether this is a date or not?” What, if anything, do you say? How do you respond?!
Appendix D: Gender Pronoun Script

This script is for anyone to use when talking about appropriate gender pronouns, as well as a modifiable list of talking points that allies might prefer to use instead of a scripted introduction.

Word-for-Word Script:

Before we get started, we are going to go around the room and do introductions. We’re going to say our name, hometown (or other relevant identifier), and our correct (or appropriate) gender pronouns. Does everyone remember what pronouns are? Some participants may choose to say a pronoun like he or she, others may ask to just be called by their name, others may choose to use ze/hir, and still others may have a different set of pronouns.

We offer a chance for everyone to state their pronouns because UO is a place of respect, and doing this is just one of the ways that we try to create spaces that are welcoming and safe for all of our Ducks (or everyone). In fact, it is an educational right to be referred to by your correct name and correct pronouns.

In particular, we recognize that part of the way transphobia works is that it forces us to make assumptions about people’s gender based on our perceptions of how they look, and transphobia forces us to assume that there are only two genders. As an organization committed to creating spaces that affirm everyone’s gender identity, we think it’s important to make sure that allies and participants are able to name our own gender pronouns and have that be respected in this space.

So, like I said, we are going to go around and ask people to say their name, their hometown, and their correct (or appropriate) gender pronouns. Please pay attention to what folks ask to be called, even if it’s new language for you, and take the exercise seriously by offering your appropriate gender pronoun.

I’ll start to give you all an example of what these introductions are like: My name is __________, I’m from (hometown) and my pronouns are ____________.

Now let’s go around the room and have everyone else introduce themselves.

Script Outline:

1. Introductions; name, hometown, appropriate gender pronouns.
2. What are pronouns? (He, him/ She, her, hers/ they, them, theirs/ ze, hir, hirs/ cos, cos, cos, etc.) Why don’t we say “masculine pronouns” or “feminine pronouns?” (or boy or girl pronouns?) Because it forces people into a prescribed gender identity that they may not fit into.
3. We strive to create respectful learning environments at the U of O. We want to create spaces that are welcoming and safe for all of our Ducks, and so we try not to make any assumptions.
4. I don’t get why pronouns are a thing? We need to respect everyone’s way of being in the world, even if it’s new or different. We’re all learning.
5. Pay attention to what people want to be called. Take it seriously; give it a try, even if it’s new.
6. I’m going to model this for you now.
7. You give it a try!
Appendix E: Queer Ally Agreement

Queer Ally Agreement

As an Ally:

____ I am openly declaring my support for LGBTQIA individuals.

____ I agree to provide a welcoming space for anyone dealing with sexual orientation or gender identity & expression. Although I am not an expert on lesbian, gay, bisexual, transgender, queer/questioning, intersex, or asexual topics, I will provide affirming resources and referrals while respecting the privacy of the individuals who contact me.

____ I will do my best to use inclusive language and avoid stereotyping.

____ I know that I do not know all the answers to all LGBTQIA questions, and that sometimes my ignorance and misunderstandings might become obvious. I understand that I might continue to struggle with some LGBTQIA related issues. In those struggles, I commit to being honest about my feelings, my strengths and my limitations.

____ I further commit to continuing to educate myself and others about LGBTQIA topics and I further commit to combating heterosexism, homo-/bi-/trans-phobia, and gender bias on a personal and institutional level to the best of my ability.

____ I believe that diversity enriches our lives.

____ I am committed to treating everyone with the dignity and respect that they are entitled to as human beings.

* * *

The following information will be used for Queer Ally Coalition membership upkeep, possible web listing and to mail you your Ally sticker. Please print clearly.

Name: __________________________________________

Appropriate Gender Pronouns: ________________________________

Date of QAC Training: ______________________________________

E-mail Address: __________________________________________

Phone Number: __________________________________________

Campus Mailing Address: __________________________________

Department: ______________________________________________

I am...

☐ an Undergraduate Student (anticipated date of graduation: ____________)

☐ a Graduate Student (anticipated date of graduation: ____________)

☐ a Faculty member

☐ a Staff member

Signature: ___________________________________________ Date: ___________________
University Health Center

University Counseling and Testing Center

Office of the Dean of Students
LGBT Education & Support Services Program (LGBTESSP)
  OUTreach Program
  Queer Ally Coalition (QAC)
  Bridges Speakers Bureau
Bias Response Team (BRT)

Academic Programs
Women and Gender Studies
Queer Studies minor
UO TeachOUT
LGBTQIA Academic Residential Community

Queer and Trans Student Organizations
LGBTQA3 Alliance
UO QTS (Queer and Trans Scholars)
Theta Pi Sigma (UO Gender Inclusive Greek Organization)
OUTlaws

Discussion Groups
Sappho (Queer and Trans Women’s Discussion Group)
Aces and Arrows
Transponder
Bi & Beyond
Poly Discussion Group
Queer Students of Color

Note:

These are just a few of the resources UO offers. For a more complete list, visit UO's ASUO Site:
http://uoregon.orgsync.com/org/associatedstudentsofuo/Programs

For a list of Eugene/Springfield Community Resources, please visit:
http://lgbt.uoregon.edu/GetSupport/CommunityResources.aspx

For a list of National Resources, please visit:
http://lgbt.uoregon.edu/GetSupport/NationalResources.aspx
Credits

Page 3 (Guidelines for QAC Members), Page 10 (Toward a Common Language), and Page 28 (What is Heterosexual Privilege?) were adapted from content from the Friends Program Manual, University of Florida.

Page 6 (Clarifying Beliefs) was adapted from content from Washington University in Saint Louis' Safe Zone Manual.

Page 10-16 (Glossary) is taken from the QAC Glossary from April 2013, UC Riverside LGBTQI Terminology (May 2015), and a glossary researched and written by Molly Witten, former LGBTESSP employee. The symbol system contained therein is inspired by USU’s Ally Manual.


Page 21 (LGBTQQIA Youth in Oregon, 2011) pulls data from GLSEN.org.

Page 22 (Johari Window) was based on materials created by Joseph Luft.

Page 23 (LARA) was based on materials created by Anna Shabsin from Washington University of Saint Louis.

Page 24 (Beyond Tolerance: Toward Understanding, Appreciation, and Affirmation) was adapted from a model by Washington, J. (1991).

Page 25 (Ally Action Continuum Worksheet) was adapted from materials developed by Social Issues Training Project, University of Massachusetts, Amherst.

Page 29 (What is Cisgender Privilege?) was based on materials from the National Center for Transgender Equality.

Page 30 (“That’s so gay”) was adapted from both That’s So Gay by Regina Sewell at Suite101.com and the University of Florida Committee on Lesbian and Gay Concerns, 1991.

Page 31 (Responding to Anti-LGBTQQIA Bias) was adapted from materials developed at Utah State University.

Page 34 (How Anti-LGBTQQIA Bias Hurts Us All) was adapted from Warren J. Blumenfeld, ed. Homophobia: How We All Pay the Price.

Page 36 (Coming Out Exercise) was adapted from an exercise developed by Barry A. Schreier, PhD., Purdue University.

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