

UNC-CH



safe zone

Resource Manual

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Safe Zone: An Introduction



Safe Zone: What Is It?

The Safe Zone program is a symbol of this University's efforts to increase awareness and inclusion of people of all sexual orientations, gender identities, and gender expressions. The purpose of Safe Zone is to create a visible network of people who are knowledgeable about policies, affirming practices, and resources for the diverse asexual, gay, lesbian, bisexual, transgender, intersex, queer, questioning, Two Spirit, and Same Gender Loving communities. Safe Zone members have pledged to affirm identities of people of all sexual orientations, gender identities, and gender expressions and to challenge systems that privilege some and marginalize others. This program helps create a campus environment that is safer and more inclusive of all students, faculty, and staff members at UNC-CH.

Safe Zone is modeled on a program started by employees at AT&T and is currently in place at corporations including Lotus Development, Disney, and Levi Strauss. There are also Safe Zone programs on college and university campuses all across the country.

The Safe Zone program at UNC-Chapel Hill started in 1998 as a collaborative effort between the Office of the Dean of Students and the B-GLAD student organization. UNC includes sexual orientation as a protected category in its equal opportunity policy and is committed to creating a community where all people are welcome and feel safe.

All members of the UNC community are welcome to attend a four hour training session and sign the pledge to become an official Safe Zone Ally. Allies receive a personalized Safe Zone sign (logo shown above) to display in their offices or other visible areas.

Safe Zone Contacts

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Goals and Objectives

To Develop:

- A deeper awareness of how personal ideas, stereotypes, and assumptions are informed by heterosexism and the gender binary
- An increased awareness of the impacts of heterosexism and the rigid enforcement of the gender binary
- An increased comfort level in addressing concepts and language regarding lesbian, gay, bisexual, transgender, intersex, and queer, and asexual (LGBTIQA+), Two Spirit, Same Gender Loving and questioning communities
- An increased awareness of campus policies and resources that support LGBTIQA+, Two Spirit, Same Gender Loving and questioning communities
- A visible network of community and campus staff, faculty, and students who have pledged to affirm people who identify as LGBTIQA+, Two Spirit, Same Gender Loving and questioning communities and their allies

Concepts & Language

What is Heterosexism?

Heterosexism is the societal and institutional reinforcement of heterosexuality as the privileged and the norm; and the assumption that everyone does or should identify as heterosexual.

Heterosexism impacts everyone and happens on a variety of levels from:

- subtle to overt
- interpersonal and institutional
- unintentional and intentional

Additionally, heterosexism interacts with other systems of oppression (e.g., sexism, racism, ableism, classism, and ageism). Sexism and heterosexism particularly interact in that people who do not conform to stereotypical gender roles or gender expressions of the culture are often harassed on the assumption that they identify as lesbian, gay, bisexual, transgender, or queer.

Some Examples of Heterosexism:

- Universal recognition of marriages composed of one man and one woman but denying equivalent recognition to same-sex couples
- Providing health benefits to the opposite sex partner of an employee but not to a same-sex partner of an employee
- Prohibition of same-sex couples from joint adoption of children
- No federal protection from workplace discrimination based on sexual orientation
- Lack of authentic portrayals of people who identify as asexual, gay, lesbian, bisexual, transgender, intersex, queer, questioning, Two Spirit, and Same Gender Loving in schools and media

Heterosexual Privileges

Examples of privileges afforded to someone who identifies as or is perceived to be heterosexual:

- Increased likelihood of comfort to walk across campus holding hands with partner
- Can join a fraternity, sorority, or similar organization without the fear of being rejected or isolated based on sexual orientation, gender identity, or gender expression.
- Able to talk freely about one's relationship with a boyfriend, girlfriend, husband, or wife with friends, co-workers, and family.
- Can walk into a restaurant, bar, or nightclub with partner without fear of stares and possible verbal and/or physical abuse.
- More likely to interview for jobs and feel free to discuss one's partner without fear of discrimination based on sexual orientation or gender identity.

Some examples of institutionalized societal privileges awarded to someone who identifies as heterosexual:

- Marriage (and the associated 1,138 rights, benefits, and privileges)
- Greater employment protection and benefit packages
- Access to adopt and foster a child with one's partner within any state

Heterosexual Questionnaire

If we turn around questions commonly asked of LGBTQ students and people, we can see a different perspective on sexual orientation:

- What do you think caused your heterosexuality?
- When and where did you first decide you were a heterosexual?
- Is it possible that your heterosexuality is just a phase?
- Is it possible that your heterosexuality stems from a neurotic fear of others of the same sex?
- If you have never slept with someone of the same sex and enjoyed it, is it possible that all you need is a good same-sex lover?
- To whom, have you disclosed your heterosexual tendencies?
- Why do heterosexuals seem compelled to seduce or recruit others into their lifestyle?
- Why do you insist on flaunting your heterosexuality, can't you just be who you are and keep it quiet?
- With so many child molesters being heterosexual, do you feel safe exposing your child to heterosexual teachers?
- Why do heterosexuals place so much emphasis on sex or sexual acts?
- With the menace of overpopulation, could the world survive if everyone were heterosexual?

How Heterosexism Hurts Us All

You do not have to be asexual, lesbian, gay, bisexual, transgender, intersex, queer, questioning, Two Spirit, or Same Gender Loving to be negatively affected by heterosexism. Though heterosexism actively oppresses people who identify as a sexual minority, it also hurts those who identify as heterosexual.

Heterosexism:

- May inhibit people from forming close and intimate relationships with members of their own sex, for fear of being perceived as a sexual minority.
- Reinforces rigid gender-based roles that may inhibit a person's creativity and self expression.
- Is often used to stigmatize people who don't conform to the socially constructed gender binary.
- Compromises human integrity by pressuring people to treat others badly, actions that are contrary to their basic humanity.
- Combined with sex-phobia, results in the invisibility of sexuality in school-based sex education discussions by keeping vital information from students (i.e., abstinence only education).
- Inhibits asexual, lesbian, gay, bisexual, transgender, intersex, queer, questioning, Two Spirit, or Same Gender Loving people from developing an authentic self-identity.
- Promotes a false view of reality.
- Increases the possibility of losing supportive family network when a person chooses to "come-out" to or is "outed" to their family or friends.
- By challenging heterosexism, people also fight oppression and build more inclusive societies and environments for all types of diversity.

Personal Assessment of Homophobia

Some Questions to Consider:

- Do you believe that lesbian, gay, bisexual, transgender, and queer people (LGBTQ) can influence others to become “homosexual” or transgender?
- Do you think someone could influence you to change your sexual orientation/preference or attractions?
- If you are a parent, how would you (or do you) feel about having a child that identifies as bisexual, a lesbian daughter, a gay son, or a child that is transgender?
- How would you feel if you discovered that an immediate family member: a parent, brother, or sister identifies as LGBTIQ+?
- Are there any jobs, positions, or professions that you think LGBTIQ+ people should be barred from holding or entering? If yes, why?
- Would you go to a physician whom you knew or believed to be gay, lesbian, bisexual, transgender, or queer? Why or Why not?
- If someone you care about were to say, "I think I'm gay," would you suggest that the person see a therapist? For what purpose(s)?
- Have you ever been to an LGBTIQ+ related social event, march, or worship service? Why or Why not?
- Have you ever witnessed or participated in demeaning someone because of their actual or perceived sexual orientation, gender identity, or gender expression?
- Do you look twice or respond differently when you see a same-sex couple being affectionate in public? Why or Why not?

Heterosexism Exercise

At some point you may come across these scenarios, in your daily life. Read each scenario and write down or think about your *initial* reactions. The more honest you are with your reactions and feelings, the more useful this exercise will be:

- You are walking through a crowded mall. You see two men walking together holding hands. They stop and kiss each other on the mouth.
- You have invited your extended family over for Thanksgiving. Your grandparents and other members of your extended family will be in attendance. One of your cousins calls, and asks you if they can bring their transgender partner to dinner.
- You are watching a television show with LGBT-themes, such as *Orange is the New Black* or *Modern Family*. A family member or friend walks in and asks “isn’t that a show gay people watch?”.
- Your neighbor’s child is over at your house or you are babysitting at someone else’s home. The child you are with asks “what does gay mean”.
- You are at a concert and get separated from your friends. You strike up a conversation with the person next to you who appears to be of the same gender as you. They offer to buy you a drink and you accept. When they return from the bar, they ask you if you would like to go out sometime.
- You discover that your professor is gay, lesbian, bisexual, transgender, intersex or queer.
- You and a friend walk into a new club. After paying the cover, you realize that most of the patrons appear to be LGBTQ.
- One of your co-workers or a fellow student asks you to begin addressing him/her/hir with a different name or pronoun than you have been using.
- Your church calls a special meeting to discuss blessing same-sex unions. At the meeting, the majority of attendants vote in favor of performing same-sex unions.

Consider your responses in light of some of these questions:

- How did you feel as you considered these situations?
- Did any of these situations make you feel angry or uncomfortable? Why or why not?

Definitions for LGBTIQA Related Terms

LGBTIQA+ communities use various terms, phrases, and words to discuss and/or identify LGBTIQA+ concepts. Definitions of these terms and phrases are constantly changing, often contested, and based upon personal preferences and social changes.

Agender—denoting or relating to a person who does not identify themselves as having a particular gender.

Ally—Someone who confronts heterosexism, homophobia, biphobia, transphobia, heterosexual and cisgender privilege in themselves and others; who has concern for the well-being of lesbian, gay, bisexual, trans, and intersex people; who believes that heterosexism, homophobia, biphobia, and transphobia are social justice issues.

Androgyny/Androgynous—Appearing and/or identifying as neither man nor woman, presenting a gender either mixed or neutral.

Assigned Sex at Birth—The assignment of someone as male, female, or intersex based on anatomical, chromosomal, and hormonal characteristics.

Bigender—A person whose gender identity is a combination of male/man and female/woman.

Biological Sex—Historically used to discuss assigned sex at birth.

Biphobia—Culturally constructed aversion to people who identify as bisexual, omnisexual, or pansexual.

Bisexual—A term used to describe someone who is attracted to and may form sexual and romantic relationships with someone regardless of that person's gender-identity. Omnisexual and Pansexual are analogous terms that are used by some to connote their recognition of the fluidity of gender or that there are more than two genders.

Butch—A person who identifies themselves or is identified by others as masculine by current cultural standards whether physically, mentally or emotionally. 'Butch' is sometimes used as a derogatory term but it can also be claimed as an affirmative identity label.

Cisgender—A preferred term to refer to someone whose gender identity matches their assigned gender at birth. It is contrasted to transgender when that term is used to refer to someone whose gender identity does NOT match their assigned gender at birth. The origin of the term is logically based on the Latin prefixes, in which "cis" ("on the same side") is the opposite of "trans" ("on the opposite side"). These terms find use in a range of subjects, including Geometric isomerism in chemistry.

Closet/Closeted—A term used to describe concealment of sexual orientation or gender identity. Sometimes, due to concerns about physical, emotional, or financial security people feel they must conceal their identities.

Coming Out—May refer to the process by which one accepts one's own sexuality, gender identity, or status as an intersex person (to 'come out' to oneself). May also refer to the process by which one shares one's sexuality, gender identity, or intersex status with others (to 'come out' to friends, family, etc.). This is a continual, life-long process for LGBTIQ+ identified individuals.

Drag—The performance of one or multiple genders theatrically.

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

Family (In the Family)—Asking if someone is “in the family” or just “family” is a way of referencing or inquiring about someone's sexual orientation or gender identity.

Femme—Displaying stereotypically feminine-gender characteristics in terms of gender expression.

FTM/F2M—Abbreviation used to refer to female-to-male transgender or transsexual person.

Gay—A term used to describe a male-identified person who is attracted to and may form sexual and romantic relationships with another male-identified person. Often gay is used to describe both men and women who partner with the same-sex; this is not universally preferred. Personal preference usually determines how one would like to identify their sexuality.

Genderqueer—Term used to describe an identity that encompasses both male and female, neither male nor female, or beyond male and/or female. Gender non-binary or gender fluid are similar terms.

Gender Binary—A social classification that divides gender identity into masculine and feminine with expected gender roles, gender expressions, and characteristics for each one.

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

Gender Dysphoria—A term coined by psychologists and medical doctors that refers to the state of discomfort felt by some transgender people caused by the incongruity between one's physical sex and one's gender identity.

Gender Expression—How someone expresses their gender through appearance, behavior, or mannerisms. A person's gender expression may or may not be analogous to their gender identity.

Gender Identity—The gender an individual identifies as psychologically, regardless of what gender they were assigned at birth.

Gender Non-Conforming—A term used to describe a person who does not conform to the gender based expectations of society.

Heterosexism—Societal and institutional reinforcement of heterosexuality as the privileged and norm; the assumption that everyone identifies as heterosexual.

Heterosexual—A term used to describe someone who is attracted to and may form sexual and romantic relationships with only someone of a different gender than themselves.

Homosexual—Initially, introduced in the American Psychological Association (APA) to diagnosis someone who partners with the same-sex. Presently, not part of (APA) as a diagnosis and often *not preferred* to describe men and women who partner with the same-sex.

Homophobia—Culturally constructed aversion to people who are perceived as not being heterosexual. Stems from heterosexism.

Intersex—A general term used to refer to individuals born with, or who develop naturally in puberty, biological sex characteristics which are not typically male or female. See www.isna.org for more information on this topic.

Lesbian—A term used to describe a female-identified person who is attracted to and may form sexual and romantic relationships with another female-identified person. Often lesbians are incorporated into the term gay; which may be used to describe both men and women who partner with same-sex. This is not universally preferred. Personal preference usually determines how one would like to identify their sexuality.

MTF/M2F—Abbreviation used to refer to male-to-female transgender or transsexual person.

Out (someone)—To disclose someone else's sexual orientation or gender identity without permission from that person. Also, used to describe how public (how "out") someone is regarding their sexual orientation or gender identity.

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

Pansexual—A term used to describe someone who is attracted to and may form sexual and romantic relationships with someone regardless of that person's gender-identity or genitalia.

Pansexual and Omnisexual are analogous terms that are used by some to connote recognition of the fluidity of gender or the reality of more than two genders.

Partner (significant other)—Gender-neutral and non-heterosexist method of describing someone’s “boyfriend/girlfriend”, or “husband/wife”; using partner or significant other is often preferred in LGBTIQ+ communities.

Polyamory—A term used to refer to the ethical philosophy and practice of having nonpossessive, honest, responsible loving and/or sexual relationships with multiple partners within parameters that are known and agreed upon by all people involved; can include: open relationships, polyfidelity, and relationships of different levels of commitment. For more information see <http://www.polyamorysociety.org/>

Queer—A term with varied meanings. In the mid-late 1900s this was a derogatory slang term for the LGBTQ community and currently is still used by some in this manner. In the early 1990s many individuals and organizations began to reclaim this term. Some people use it as an all-inclusive or umbrella term to refer to all people who identify as LGBTIQ+. This usage is not accepted by the entire community. Often used by people who wish to challenge norms of sexuality and/or gender expression as well as to defy identities and labeling of persons.

Rainbow (Flag)—Designed in 1978 for Gay Pride in San Francisco. Colors symbolize the diversity within the LGBTIQ+ population. The flag is now used to within LGBTIQ+ and Ally communities to celebrate diversity and pride.

Same Gender Loving—A term coined by activist Cleo Manago that is sometimes used by people who are Black to express an alternative sexual orientation. The term emerged in the early 1990’s with the intention of offering Black women who love women and Black men who love men a voice, a way of identifying and being that resonated with the uniqueness of Black culture (sometimes abbreviated as SGL).

Sexual Orientation—Refers to a person’s openness to or desire for emotionally, spiritually, intellectually, and/or sexually intimate relationships with people of the same or different sex/gender or irrespective of sex/gender.

Stereotype—A preconceived or oversimplified generalization about an entire group of people without regard for their individual differences.

Trans—A word/symbol that intentionally connotes broad inclusion of people who identify or experience their sex/gender in ways that do not conform to their assigned sex at birth; regardless of whether they identify specifically as transgender. This can include but is not limited to people who identify as transgender, transsexual, agender, bigender, Two Spirit, fluid, or multi-gender.

Transgender (TG)—A broad term that refers to people who experience their gender identity or express their gender in ways that do not conform to their assigned sex at birth. Transgender individuals may pursue hormone therapy and/or gender affirmation surgeries through a process called transitioning. A person who identifies as transgender may be heterosexual, gay, lesbian, bisexual, queer, or asexual; they are not always a sexual minority. See <http://www.nctequality.org> for more information.

Transsexual (TS)—An older term for an individual who self-identifies and presents themselves as a gender different than their assigned sex at birth. Transsexual individuals may pursue hormone therapy and/or gender affirmation surgeries through a process called transitioning. A person who identifies as transsexual may be heterosexual, gay, lesbian, bisexual, queer, or asexual; they are not always a sexual minority.

Transition—A term used to describe the process a person undergoes when changing their bodily appearance either to be more congruent with their gender identity or to be in harmony with their preferred gender expression. Can include hormone therapy and/or various surgical procedures.

Trans Man—An identity label sometimes adopted by female-to-male transsexuals to signify that they are men while still affirming their history as females; also referred to as ‘trans guy(s)’

Trans Woman—An identity label sometimes adopted by male-to-female transgender people to signify that they are women while still affirming their history as men.

Ze, Hir, Hirs, Hirself —Gender non-specific pronouns sometimes preferred by individuals instead of pronouns that are gender specific. There are multiple versions of gender non-specific pronouns currently in use.

This terminology sheet was created by the staff of the UNC LGBTQ Center after consultation of multiple sources including websites, books, and definitions used at other university LGBTQ related centers (special recognition to LGBT Resource Center at UC Riverside and The University of Georgia LGBT Resource Center).

Ally Development

Guidelines for Safe Zone Allies

- **Respect each individual's privacy.** We are asking you to keep contacts confidential.
- **Note:** When discussing ally issues with other allies, refrain from disclosing personal or identifying details of a student. *Confidentiality means not disclosing identifying details about someone.*
- **Consult the LGBTQ Center staff** whenever you have questions or would like feedback on how to support or advise a student.
- **Keep clear, professional boundaries.** You may find yourself being an advocate, advisor, teacher, or mentor to students who seek your support. While it is entirely appropriate for a staff or faculty member to have coffee or lunch with students, it is not appropriate to form romantic or sexual relationships with them.
- **Refer students for counseling when appropriate.** If a student is experiencing extreme psychological distress and is having difficulty coping, suggest that counseling may be helpful to him or her.
- **Note:** If you are feeling overwhelmed or worried about a student, referring them to the Counseling and Wellness Services (966-3658) would be appropriate. You can also refer them to Terri Phoenix, or April Callis at the LGBTQ Center (843-5376).
- **Your Safe Zone sign is considered University property.** If it is defaced or torn down, report the incident to the LGBTQ Center immediately, 843-5376
- **If you are leaving the University,** changing offices or address, or want to withdraw from the program. Please inform the program coordinators so that we can update your information.
- **Keep your resource manual and new materials that may be periodically sent to you in a location that is accessible and familiar to you.** It is permissible to copy materials from the resource manual. If you have suggestions for material you would like to see added to the manuals that are distributed, please contact April Callis or Terri Phoenix at the LGBTQ Center.

Qualities of Allies

Allies:

- Work to develop an understanding of sexual orientation, heterosexism, and the challenges facing gay, lesbian, bisexual and transgender people.
- Have a good understanding of sexual orientation, gender identity, and gender expression; and are comfortable with their own.
- Are committed to the personal growth (even when that involves discomfort).
- Expect to make some mistakes but does not use it as an excuse for non-action.
- Know that in empowered ally relationships, the persons in the non-oppressed role initiate the change toward personal, institutional, and societal justice and equality.
- Are aware of the coming-out process and realize that it is not a one-time event. The coming-out process is unique to gay, lesbian and bisexual, and transgender people and brings challenges that are not often readily understood.
- Understand that gay, lesbian, bisexual and transgender people receive the same message about sexuality and gender as everyone else. Thus gay, lesbian and bisexual, and transgender people deal with internalized homophobia and heterosexism. It is important to recognize the risks of coming out and to challenge the internal oppression.
- Remember that gay, lesbian, bisexual and transgender people are a diverse group. Each community within the larger gay, lesbian, bisexual, and transgender community has unique needs, challenges, and goals.
- Know at least basic information about AIDS/HIV in order to address myths and misinformation and to be supportive of those affected by this disease whether in themselves or in partners and friends. While AIDS/HIV is a health issue for all, those who live with the most fear and have lost the most members of their community are gay, lesbian and bisexual, and transgender persons.
- Believe that it is in their self-interest to be an ally.
- Promote a sense of community with LGBTIQ+ people and teaches others about the importance of outreach.
- Have a good sense of humor!

Four Parts of Becoming and Ally

1. **Awareness:** Examine your own attitudes and assumptions about gender identity, gender expression, and sexual orientation. Explore how you are different from and similar to gay, lesbian and bisexual people. Gain this awareness through talking with gay, lesbian bisexual, and transgender people, attending workshops and self-examination.
2. **Knowledge/Education:** Begin to understand policies, laws and practices and how they affect gay, lesbian, bisexual and transgender people. Educate yourself on the many communities and cultures of gay, lesbian and bisexual people.
3. **Skills:** This is an area that is difficult for many people. You must learn to take your awareness and knowledge and communicate it to others. You can acquire these skills by attending workshops, role-playing with friends or peers, and developing support connections.
4. **Action:** Put your knowledge and skills into action to effect change in the society as a whole. Share aspects of your own personal awareness as you are comfortable as well as your knowledge with others in the role of an advocate.

Issues Specifically Relevant for Gay, Lesbian, Bisexual, Transgender, Intersex, Queer & Asexual (LGBTIQA+) Students

1. Self Esteem and Identity

- Students face normal developmental tasks of developing identity with the additional stress of forging a positive LGBTIQA+ identity.
- Self-esteem is affected by attempting to identify with a lifestyle that many view as disgusting, immoral, abnormal or immature.
- Many students face this struggle without the support of family or friends, fearing rejection if they "come out."
- "Passing" as heterosexual lowers self-esteem.
- LGBTIQA+ students may not feel comfortable using Counseling and Psychological Services for fear that staff will not be receptive to their needs.
- LGBTIQA+ students may have difficulty identifying positive LGBTIQA+ role models.

2. Religion and Spirituality

- College is a time for questioning and exploring the role of religion in one's life.
- Many religious and spiritual traditions prohibit or sanction homosexual feelings or behavior.
- LGBTIQA+ students may struggle finding a religious community where they feel accepted.
- Some LGBTIQA+ students may feel that they cannot "come out" and still be a part of their religious tradition.

3. Relationships and Intimacy

- LGBTIQA+ students have a more difficult time identifying potential romantic partners because of fears of being "out."
- LGBTIQA+ students lack the institutional support for the development of relationships (e.g., school sponsored dances and social events, fraternity/sorority functions).

- Relationships are under more stress because they are often hidden, and the persons involved may be at different points in their identity development as LGBTIQ+.
- Resources such as domestic violence or rape crisis hotlines may be geared only to meet the needs of heterosexual students.
- LGBTIQ+ students may be hesitant to reveal orientation to roommates or hallmates in residence halls.

4. Academic Issues

- Academic progress can be affected by the stress and social isolation often experienced by LGBTIQ+ students.
- LGBTIQ+ students report harassment based on their orientation by professors or teaching assistants.
- LGBTIQ+ students may face financial difficulties as they are “cut off” financially after coming out to family members. This may result in students dropping out of school or working part time jobs to pay for tuition and living expenses.
- LGBTIQ+ may be hesitant to take classes in department that are seen as less accepting.

5. Career Issues

- Societal attitudes sometimes limit career choices for LGBTIQ+ students who want to be out in the workplace (e.g., school teachers).
- Geographic considerations may be more salient for LGBTIQ+ students who want to be in proximity to visible LGBTIQ+ community.
- LGBTIQ+ students must decide if they will be “out” while job hunting. Many students who are “out” will choose to pretend to be heterosexual in interviews and will remove involvement in LGBTIQ+ organizations from resumes.

6. Health Issues

- LGBTIQ+ students are more likely to abuse substances than their straight peers.
- LGBTIQ+ students are more likely to experience suicidal ideation.
- LGBTIQ+ students may find that student health centers are not knowledgeable about their health needs.

Ways to Support LGBTIQ+ Students On Campus

Across Campus:

- Take the time to examine your own personal feelings about LGBTIQ+ people.
- Publicize the UNC-Chapel Hill sexual orientation non-discrimination policy.
- Value LGBTIQ+ perspectives and opinions in residence halls, classrooms, and committees.
- Do not tokenize LGBTIQ+ students.
- Make your environment visibly a safe place.
- Publicly acknowledge LGBTIQ+ student's presence on campus and in society.
- Do not agree with everything an LGBTIQ+ person says; challenge them as well.
- Help students who partner with the opposite sex understand that LGBTIQ+ people are a presence on campus and in society—whether they agree or not.
- Support LGBTIQ+ students because they add to the vibrancy of thought, activity and life on your campus; not because it's politically correct.

At the Career Center:

- Display information about local career resources, such as LGBTIQ+ affirmative employers, for LGBTIQ+ students.
- Provide staff with training about the social and political impact of LGBTIQ+ issues in the workplace.
- Be open to discussing LGBTIQ+ issues with students as these relate to career choice, resumes, interviews, determining the policies of a company, and coming out at work issues.
- Maintain a list of people who can be used as resources for LGBTIQ+ students.
- Know which employers interviewing on your campus have non-discrimination and domestic partner policies for LGBTIQ+ people and offer that information to students.

At the Financial Aid Office:

- Ensure that staff has training on how the impact of a student's "coming out" at home can affect parents' financial support.
- Include information about LGBTIQ+ specific scholarship opportunities that exist.

In the Residence Halls:

- If assigned roommates refuse to live with him or her, inform the LGBTIQ+ student of the available options and allow them freedom to choose which option is best.
- Ensure that handbooks and contracts have a statement regarding non-discrimination as it relates to sexual orientation and indicate where students should report if they feel harassed.
- New student orientation programs should address LGBTIQ+ issues and make new students understand that LGBTIQ+ students are a welcomed part of campus life.

At the Health Center:

- Make sure your professional and paraprofessional health educators are comfortable with phrases and concepts such as "continual condom usage," "anal intercourse," "dental dams" and are comfortable talking about sexuality that is not exclusively heterosexual.
- Make sure your gynecological physicians understand that "sexually active" does not necessarily mean "needs birth control."

At the Counseling Center:

- Include sexual orientation and coming out issues in the paperwork as options for discussion.
- Include a variety of partner status options in the paperwork.
- Display some LGBTIQ+ affirming materials in the center, including LGBTIQ+ magazines and newspapers in the waiting area.
- Include LGBTIQ+ material in counseling center publicity.
- Use inclusive language.
- Don't automatically assume your clients are heterosexual. For example, don't ask a female client if she has a boyfriend.
- Identify a counselor who has some understanding of LGBTIQ+ issues who can serve as a confidential referral to students.

At the Student Union:

- Make sure the LGBTIQ+ student organization has adequate professional staff support and an advisor. If there is no one on the staff or faculty to take on this role, assist the group in identifying a local alum or local community member for the task.
- Know names of local and national LGBTIQ+ organizations, their associated acronyms and/or letters in the proper order (even if they change it once in a while).
- Insist that the student government allot the LGBTIQ+ student organization some reasonable funding. If they refuse, assist the group in finding alternative sources of funding.
- Insist that fraternal organizations have a discussion on how they would deal with one of their members "coming out."

At the Athletic Department:

- Ask the director of Athletics to have a discussion with coaches about how heterosexism and homophobia affect athletes.

In the Classroom:

- Include information about LGBTIQ+ people who made significant contributions in the past.
- When discussing current events, include LGBTIQ+ issues.
- Use examples of LGBTIQ+ people in lectures and discussions so they are not marginalized.
- Be clear with your students that homophobic and heterosexist comments and actions are not acceptable and will be addressed in an educational, informative, and non-threatening manner.

In All Student Affairs Departments:

- Include LGBTIQ+ people in examples in classes, workshops and presentations.
- Ensure that publications are written in such a way that LGBTIQ+ students will feel included in the audiences; avoid heterosexist language and assumptions.
- When possible, include openly LGBTIQ+ students as members of the student work force.
- All student service departments should participate periodically in structured dialogues with LGBTIQ+ students. The purpose of this dialogue would be to raise awareness of the nature and extent of homophobia/heterosexism within the university and the

particular unit, and to explore avenues for the problems related to the access and quality of services for lesbian and gay students.

- When LGBTIQ+ students complain, take them seriously.
- When they are verbally assaulted, make loud, personal statements in public venues condemning such action. Empower others to do the same.
- When their belongings are vandalized, make loud, personal statements in public venues condemning such action. Empower others to do the same.
- When LGBTIQ+ students are harassed or assaulted, make loud, official statements condemning such action. If you know who the aggressors are, punish them.

Support LGBTQ faculty and staff:

- Give equal benefits to their partners.
- Assure their safety.
- Value their perspectives and opinions on your staffs and committees.
- Endorse an association for LGBTIQ+ faculty and staff.
- Invite their partners and families to university functions.

When to Refer a Someone to a Mental Health Professional

Most of the people you will encounter will be seeking support, advice, or information. Occasionally, you may talk with someone who is experiencing a good deal of psychological distress. This may be evident in any of the following ways.

- When a person states they are no longer able to function in their normal capacity within their classes or employment. When they have seen a drop in academic or work performance.
- When a person can no longer cope with their day-to-day activities and responsibilities. A person 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 person expresses depressive symptoms such as: sleep disturbance, sudden weight loss or weight gain, crying spells, fatigue, loss of interest or pleasure in previous enjoyable activities, and/or inability to concentrate or complete tasks.
- A person expresses severe anxiety symptoms such as: feelings of panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts.
- A person expresses suicidal thoughts or feelings.
- A person has no support. They have no friends or have no friends they can talk to about their sexual orientation.
- Consult your list of Safe Zone members that are in UNC Counseling and Wellness Services (CWS, 966-3658).
- **A good guideline to use if all else fails:** If you are feeling overwhelmed or worried about a person, referring them to a mental health professional would probably be appropriate.
- **Trust your instincts!**

Referring a Person:

Referring a person should be done in a constructive, positive way.

- It took a lot of courage for a person to come to you in the first place so support them.

- Encourage them to speak with a counselor. Tell them you don't have all the answers but you can help them find those who do.
- Communicate that you are not abandoning them, invite them to return any time
- Help them make appointments if necessary.
- Be sure to convey that counseling is a tool for their use and that it doesn't indicate that something is wrong with them.

Coming Out

Coming Out

Coming Out – refers to the process of recognizing and accepting one’s sexual orientation, gender expression, and/or gender identity. It is also used to refer to the act of disclosing one’s sexual orientation, gender expression, and/or identity to others. Also known or referred to as “coming out of the closet”. Coming out is a never ending process because it continues each time a person interacts with new people.

There are several theoretical models commonly used to illustrate the “coming out” process for lesbian, gay, and bisexual individuals (see references listed at end of this document).

In brief, these models hypothesize that people go through a process of awareness of being different from society’s expectation of heterosexuality (awareness). They begin to explore same-sex attractions and seek out information about LGB communities (confusion/exploration). The next general phase is an identification with the LGB communities and a personal &/or social identity as LGB (acceptance). A person’s identity as LGB might conflict with other aspects of their identity (e.g., racial/ethnic, religious, political affiliation) and necessitate a resolution of this conflict. Finally, a person’s LGB identity is integrated with other aspects of identity to form a holistic self-concept or identity (synthesis). The graphic below shows where each of the general phases occur (awareness, confusion/exploration, acceptance, synthesis) in these most often cited models.

Similarities Among Models	Cass (1979)	Sophie (1986)	Troiden (1989)	McCarn & Fassinger (1996)
Awareness of Difference	Identity Confusion	Awareness	Sensitization	Awareness
Confusion/Exploration	Identity Comparison	Testing & Exploration	Identity Confusion	Exploration
	Identity Tolerance			
Acceptance of LGB Identity	Identity Acceptance	Identity Acceptance	Identity Assumption	Commitment
	Identity Pride			
Synthesis of LGB Identity	Identity Synthesis	Identity Integration	Commitment	Internalization

There are not currently any identity development models that attempt to talk about identity development with respect to gender identity or gender expression. Some people adapt these models to talk about the coming out process for transgender individuals but there is no scholarly research or models that have addressed identity development with respect to transgender identities.

References

- Cass, V. C. (1979). Homosexual identity formation: A theoretical model. *Journal of Homosexuality*, 4, 219-235.
- Sophie, J. (1986). A critical examination of stage theories of lesbian identity development. *Journal of Homosexuality*, 12(2), 39-51.
- Troiden, R. R. (1988). Homosexual identity development. *Journal of Adolescent Health Care*, 9, 105-113.
- McCarn, S. R., & Fassinger, R. E. (1996). Revisioning sexual minority identity formation: A new model of lesbian identity and its implications for counseling and research. *The Counseling Psychologist*, 24, 508-534.

Questions to Consider Before Coming Out To Others

Answering these questions will help you determine what internal and external resources you have available as you go through the coming out process. Use it as a guide to assess where you are now in your own process of coming out, where you want to be and how to get there safely.

How out am I?

- How comfortable am I with my sexual identity? Where do I feel strong? Where do I feel at risk?
- Who in this environment knows already? Who knows in my other environments? How close are they to me? How supportive are they?
- What happened the last time I took a coming out step?

What is the next step?

- Where, internally or externally, do I feel oppressed? What behaviors express and perpetuate that?
- What human dignity or freedom am I hoping to claim? What behaviors would express and establish that?
- Is the next step I am considering part of a sequence of empowerment? How will I follow up the change I am hoping to make? Will the change I am contemplating now lay the groundwork for that follow-up step and provide support for me in taking that follow-up step?
- What am I placing at risk? How can I protect it? Can I afford to lose it? What replacement do I have or can I find for it?

What factors influence my decision to act?

- Who are the key players?
 - Who is already out in my school, work, or home environment? How are they received? How and where do they exercise the influence they have?
 - Who in my school, department, hometown, or workplace is publicly supportive of LGBTIQ+ issues? How are they received? How and where do they exercise the influence they have?

- Who in my family, school, hometown, or workplace is publicly or privately hostile to LGBTIQ+ issues? How are they received? How and where do they exercise the influence they have? Have I known them to change? How did that happen?
- Who is already out in the surrounding community where I live, attend school, or work? If no one in my immediate community, do I know any self-affirming LGBTIQ+ people within easy travel distance? If I don't know any, how can I go about locating them or related support systems?
- Do I have support from my family of origin or guardians? From my partner?
- How will my actions affect each of these persons?
- What is my environment like?
- What job or financial security do I have? What protection from discrimination do I have?
 - How are decisions made in school or in my workplace? What individuals and what procedures need to be influenced in the making of decisions?
 - Is my school or work environment representative of the surrounding community? What is the attitude of the community where I work toward LGBTIQ+ issues? Is my workplace influenced by community attitudes?
 - What LGBTIQ+ support services and gathering places exist at my university or in my community: Service organizations? Volunteer programs? Clubs for sports or other activities? Bookstores? Is there an LGBTIQ+ newspaper?
 - What are the laws concerning issues of sexual identity in this state? Are they enforced?
- What are my resources?
 - Do I know people who have already taken the step I am considering? Can I talk this over with them?
 - Do I know a discreet and objective person with whom I can discuss my options?
 - Do I know any helpful LGBTIQ+ books, magazines or periodicals?
 - What supportive networks am I already a part of? Is there an LGBTIQ+ office or campus organizations?

What are my alternatives?

- If this next step does not work out as I hope, what other options do I have? Other locations? Other allies?

- Describe the worst-case scenario. If that occurs, what back-up plan do I have? In the event of backlash, where can I go? What financial resources do I have and how long can I draw on them?
- What survival skills do I already know and practice as a member of an oppressed minority? Which of those skills do I find most useful, necessary and honorable?

Remember—Coming Out is NOT an End Goal, but a PROCESS!

When Someone Comes Out To You

Someone who tells you about their questioning or identification as lesbian, gay, bisexual, intersex, queer, or asexual (LGBTIQA+) does so because they trust you enough to be honest and risk being vulnerable. It can sometimes be difficult to know what to say and do to be supportive to someone who has “come out” to you. Below are some suggestions:

- Thank the person for trusting you with this information. Choosing to talk to you means that they respect and trust you.
- Respect your friend’s confidentiality. Each person has a right to tell people what they want, when they want to, and in their own way.
- Don’t judge the person. If you have strong religious or other beliefs about sexual orientation or gender identity, pay attention to what is happening for you internally but keep the focus on listening and supporting the person with whom you’re talking.
- The main fear for people coming out is that their friends and family will reject them. Remember that they are still the same person they were prior to their disclosure. If you notice that you are feeling uncomfortable take some time (after talking with the person) to examine and reflect on your feelings. Refer to resources such as PFLAG to connect with others who may have had similar experiences.
- Ask any questions you may have, but understand that your friend may not have all the answers. You can save some questions for later or, better yet, you can find some of the answers together (refer to resources listed at the back of this manual).
- Include the person’s partner in plans as much as you would anyone else’s partner.
- Offer and be available to support the person if they choose to “come out” to others.
- Learn about LGBTIQA+ communities. This will allow you to better support your friend/student/or colleague by sharing resources & information with them.

Exploring Identities

Exploring Identities

This section of the manual has two purposes. The first is to explore specific identities related to sexual orientation, gender identity or gender expression around which people may seek community. But these identities do not exist separately or in isolation from other salient identities related to race/ethnicity, socioeconomic background, religion, ability/disability, political affiliation, or national/regional geography. Thus, in this section we will also address some of these intersecting identities and provide resources for education and support. We recognize and impress upon our readers that there are many more communities than those we have addressed herein. We hope that you will continue to expand your awareness of diverse communities and gain knowledge about relevant resources.

When presenting resources for this section of the manual we are limited to discussing one identity or one specific intersection of identity at a time. However, remember that even though the focus may be momentarily only on one or two aspects of identity (e.g., sexual orientation and race/ethnicity) people live with multiple intersecting identities (some more visible than others) all the time and systems of oppression always operate simultaneously and multiplicatively.

Aging and Sexual Orientation, Gender Identity & Gender Expression

In February 2006, MetLife Mature Market Institute, the Lesbian and Gay Aging Issues Network of the American Society on Aging undertook the first U.S. national survey of lesbian, gay, bisexual and transgender baby boomers 40-61 years of age.

- One in four respondents said they had provided care for an adult friend or family member within the last six months.
 - 36% caring for parents
 - 18% caring for partners
 - 14% caring for friends
 - 12% caring for nonrelatives
- Even though at least three-quarters of the respondents expect to become caregivers for someone else, almost one in five reported being unsure who will take care of them when the need arises. This was especially the case for those without partners or spouses.
- 27% reported great concern about discrimination as they age, and less than half expressed strong confidence that healthcare professionals will treat them “with dignity and respect.”

Often LGBTIQ+ seniors do not feel included in community LGBTIQ+ organizations. There are however some national resources as well as a triangle organization where seniors can connect with each other around issues important to them.

Books:

1. Nancy Orel and Christine Fruhauf (eds.), *The Lives of LGBT Older Adults: Understanding Challenges and Resilience* (2014).
2. Debra Harley and Pamela Teaster (eds.), *Handbook of LGBT Elders* (2015).

Websites:

1. Old Lesbians Organizing for Change [www.oloc.org]
2. American Society on Aging [www.asaging.org/lain]
3. Services and Advocacy for Gay, Lesbian, Bisexual, and Transgender Elders (SAGE) [www.sageusa.org]
4. LGBT Aging Project [www.lgbtagingproject.org/]
5. American Psychological Association LGBT Aging [www.apa.org/pi/lgbt/resources/aging.aspx]

Asexuality, Attraction, and Romantic Orientation

Asexual – A term used to describe someone who does not experience sexual attraction toward individuals of any gender. Asexuality is a sexual orientation, and is different from celibacy, in that celibacy is the choice to refrain from engaging in sexual behaviors and does not comment on one's sexual attractions. An asexual individual may choose to engage in sexual behaviors for various reasons even while not experiencing sexual attraction. Asexuality is an identity and sexual orientation; it is not a medical condition. Sexual attraction is not necessary for a person to be healthy.

- *Gray-A*, gray-asexual, gray-sexual are terms used to describe individuals who feel as though their sexuality falls somewhere on the spectrum of sexuality between asexuality and sexuality.
- *Demisexual* individuals are those who do not experience primary sexual attraction but may experience secondary sexual attraction after a close emotional connection has already formed.

Attraction - There are many different types of attraction, including:

- *Sexual attraction*: attraction that makes people desire sexual contact or shows sexual interest in another person(s).
- *Romantic attraction*: attraction that makes people desire romantic contact or interaction with another person or persons.
- *Aesthetic attraction*: occurs when someone appreciates the appearance or beauty of another person(s), disconnected from sexual or romantic attraction.
- *Sensual attraction*: the desire to interact with others in a tactile, non-sexual way, such as through hugging or cuddling.
- *Emotional attraction*: the desire to get to know someone, often as a result of their personality instead of their physicality. This type of attraction is present in most relationships from platonic friendships to romantic and sexual relationships.
- *Intellectual attraction*: the desire to engage with another in an intellectual manner, such as engaging in conversation with them, “picking their brain,” and it has more to do with what or how a person thinks instead of the person themselves.

Romantic Orientation – Describes an individual's pattern of romantic attraction based on a person's gender(s) regardless of one's sexual orientation. For individuals who experience sexual

attraction, their sexual orientation and romantic orientation are often in alignment (i.e. they experience sexual attraction toward individuals of the same gender(s) as the individuals they are interested in forming romantic relationships with).

Examples of Romantic Orientations (not an exhaustive list):

- *Aromantic*: individuals who do not experience romantic attraction toward individuals of any gender(s)
- *Biromantic*: romantic attraction toward males and females
- *Heteroromantic*: romantic attraction toward person(s) of a different gender
- *Homoromantic*: romantic attraction towards person(s) of the same gender
- *Panromantic*: romantic attraction towards persons of every gender(s)
- *Polyromantic*: romantic attraction toward multiple, but not all genders
- *Gray-romantic*: individuals who do not often experience romantic attraction
- *Demiromantic*: an individual who does not experience romantic attraction until after a close emotional bond has been formed. People who refer to themselves as demiromantic may choose to further specify the gender(s) of those they are attracted to (e.g. demi-homoromantic).

In understanding identities and attractions, it is important to remember that orientation and attraction do not necessarily define or predict behavior. This is another important reason why it is important to ask people how they identify, as you cannot assume you know someone's identity based on their behavior. This also means that you cannot assume what types of relationships or behaviors a person will engage in simply by knowing how they identify.

Sexual identities and romantic orientations are not linked and therefore a person could be asexual, aromantic, neither, or both asexual *and* aromantic.

Many aromantic individuals may still desire relationships and experiences various types of attractions to others.

One of these types of relationships is referred to as *queerplatonic relationships* (QPRs). Queerplatonic Relationships (QPRs) are those relationships that are not romantic in nature but they involve very close emotional connections that are often deeper or more intense than what is traditionally considered a friendship. Since there is not adequate language to describe queerplatonic partners, some people refer to these partners as *zucchini*.

Squish is a term used to identify aromantic crushes; the desire for a non-romantic/platonic relationship with another person.

Books:

1. Asexuality Archive, *Asexuality: A Brief Introduction* (2012).
Book available as a free PDF here: <http://www.asexualityarchive.com/wp-content/uploads/2012/05/AsexualityABriefIntroduction.pdf>
2. Julie Decker, *The Invisible Orientation: An Introduction to Asexuality* (2015).
3. Caryn Purdy, *Ace of Hearts: A Journey to Embracing the Asexual Identity* (2015).
4. A K Andrews, *Ace and Proud: An Asexual Anthology* (2015).

Websites:

1. The Asexual Visibility & Education Network (AVEN) [<http://www.asexuality.org/home/>]
2. Asexuality Archive [<http://www.asexualityarchive.com/>]

Bisexual, Omnisexual, & Pansexual Identity and Communities

Bisexual – A term used to describe someone who is attracted to and may form sexual and romantic relationships with someone regardless of that person’s gender-identity or genitalia. Omnisexual and Pansexual are related terms that are used by some to connote their recognition of the fluidity of gender or that there are more than two genders. There is less research about developmental issues for this community. It is assumed that they experience many of the same issues as gay and lesbian persons. However, there are some issues unique to their experiences.

- Many people who are bisexual feel marginalized by heterosexual and LGBTIQ+ communities.
- Although many bisexuals tend to align themselves with gay and lesbian communities, the bisexual identification is frequently met with skepticism in the homosexual community and is seen as an attempt to avoid the stigma of homosexuality.
- One common misperception among both heterosexuals and those who identify as lesbian and gay is that bisexuals are promiscuous and spread HIV through their actions.

Books:

1. William Burleson, *Bi America: Myths, Truths, and Struggles of an Invisible Community* (2005).
2. Shiri Eisner, *Bi: Notes for a Bisexual Revolution* (2013).
3. Lisa Diamond, *Sexual Fluidity: Understanding Women’s Love and Desire* (2009).
4. Robyn Ochs and Sarah Rowley (eds.), *Getting Bi: Voices of Bisexuals Around the World* (2009).

Websites:

1. Bisexual Resource Center [<http://biresource.org>] Since its inception, the Bisexual Resource Center has been creating resources, providing support, and helping to create a stronger sense of community for bi/pan/fluid people across the U.S. and beyond.
2. Bisexual.org [<https://bisexual.org>] Bisexual.org is a project designed to introduce our community to the world. With this site, we hope to bring faces and voices of the bi

community to the world, share accurate information, answer questions, and provide resources for further learning.

3. BiNet USA [<http://www.binetusa.org/>] As America's oldest advocacy organization for bisexual, pansexual, fluid, queer-identified and unlabeled people, BiNet USA facilitates the development of a cohesive network of independent bisexual and bi-friendly communities; promotes bisexual and bi-inclusive visibility; and collects and distributes educational information regarding sexual orientation and gender identity with an emphasis on bisexual, pansexual, fluid, queer (bi+) communities.

Disability and Sexual Orientation, Gender Identity & Gender Expression

According to the US Census Bureau, in 2010, 51.5 million people over the age of 15 (21.3 percent) had some level of disability and 35.6 million (14.8 percent) had a severe disability. Sometimes disabilities are visible (e.g., use of a wheelchair for mobility, use of a guide dog or cane to navigate, use of a speech board to facilitate communication). Often though disabilities are not visible (e.g., learning disability, traumatic brain injury, multiple sclerosis).

Just as with other intersections of identity, people with disabilities and who also identify as LGBTIQ+ are an incredibly diverse group. There are similarities within this group in that people who have a disability and who identify as LGBTIQ+ often feel marginalized within both the disability communities as well as within the LGBTIQ+ communities.

Books:

1. Eli Clare, *Exile and Pride: Disability, Queerness, and Liberation* (1999).
2. Robert McRuer, *Crip Theory: Cultural Signs of Queerness and Disability* (2006).
3. Victoria Brownsworth and Susan Raffo (eds.), *Restricted Access: Lesbians on Disability* (1999)
4. Bob Guter and John Killackey (eds.), *Queer Crips: Disabled Gay Men and Their Stories* (2004).
5. Raymond Luczak (ed.), *Eyes of Desire 2: A Deaf GLBT Reader* (2007).
6. Robert McRuer and Abby Wilkerson (eds.), *Desiring Disability: Queer Theory Meets Disability Studies* (2003).
7. Kafer, Alison, *Feminist, Queer, Crip* (2013).
8. Luczak, Raymond (ed.), *QDA: A Queer Disability Anthology* (2015).

Websites:

1. Deaf Queer Resource Center [<http://www.deafqueer.org>]
2. The Invisible Disabilities Advocate [<https://invisibledisabilities.org/>]
3. Eli Claire [<http://eliclare.com/>]

Intersex

Intersex is a general term used to refer to individuals born with, or who develop naturally in puberty, biological sex characteristics which are not typically male or female. That is, a person with an intersex condition is born with sex chromosomes, external genitalia, or an internal reproductive system that is not considered typical for a male or female.

Are people with intersex conditions "third gender"?

Many people with intersex conditions identify solidly as a man or as a woman, like many non-intersex people. There are some who identify as a member of an alternative gender.

Is intersex part of the "transgender" community?

While some people with intersex conditions also identify as transgender, they as a group have a unique set of needs and priorities besides those shared with trans people. Too often, their unique needs are made invisible or secondary when "intersex" becomes just another subcategory of "transgender."

Is intersex the same thing as a "hermaphrodite"?

The word "hermaphrodite" is a stigmatizing and misleading word. There is growing momentum to eliminate the word "hermaphrodite" from medical literature and to use the word "intersex" in its place. While some intersex people do reclaim the word "hermaphrodite" with pride to reference themselves (like words such as "dyke" and "queer" have been reclaimed by LGBTIQ+ people), it should be generally avoided except under specific circumstances.

Books:

1. Katrina Karkazis, *Fixing Sex: Intersex, Medical Authority, and Lived Experience* (2008).
2. Hida Viloria, *Born Both: An Intersex Life* (2017).
3. Elizabeth Reis, *Bodies in Doubt: An American History of Intersex* (2009).

Websites:

1. Intersex Society of North America [www.isna.org]
2. Organization Intersex International-USA [<http://oii-usa.org>]

Video:

1. *Intersexion: Finding a Place in a Two-Gender World* (2014).

Intersections of Race/Ethnicity, Sexual Orientation, Gender Identity & Gender Expression

When people are both persons of color and LGBTIQ+ identified or same-gender loving they may feel that they have to “choose” between the conflicting identities. Often, LGBTIQ+ identified or same gender loving people of color feel pulled by each of their cultures to primarily identify with one culture (e.g., sexual orientation or racial/ethnic identity). Because LGBTIQ+ identity is often not visible to others, it is sometimes easier to deny or ignore that aspect of self. For many it is difficult to strike a balance that allows them to be empowered and liberated in all of their identities. Multiple oppressions affect their lives because:

- They may have increased difficulties as a result of the multiple marginalized identities.
- They may feel like one aspect of their identity conflicts with another aspect of their identity
- They may find it challenging to find a community where all aspects of their identities are affirmed and celebrated

The experience of each racial/ethnic group is different depending on cultural values and beliefs about LGBTIQ+ people. Each person has a unique experience of having multiple identities.

Books:

1. Margaret Anderson and Patricia Hill Collins (eds.), *Race, Class, and Gender* (8th Ed) (2008).
2. Delroy Constantine-Simms (ed), *The Greatest Taboo: Homosexuality in Black Communities* (2000).
3. David Eng and Alice Hom (eds.), *Q&A: Queer in Asian America* (1998).
4. Kevin Mumford, *Not Straight, Not White: Black Gay Men from the March on Washington to the AIDS Crisis* (2016).
5. Brian Joseph Gilley, *Becoming Two-Spirit: Gay Identity and Social Acceptance in Indian Country* (2006).
6. E. Patrick Johnson and Mae G. Henderson (eds.), *Black Queer Studies: A Critical Anthology* (2005).

7. Russell Leong (ed.), *Asian American Sexualities: Dimensions of the Gay & Lesbian Experience* (1996).
8. Lisa Moore, *Does Your Mama Know? An Anthology of Black Lesbian Coming Out Stories* (1997).
9. Jaime Cortez (ed.), *Virgins, Guerrillas, and Locas: Gay Latinos Writing about Love* (2002).
10. Siobhan Somerville, *Queering the Color Line: Race and the Invention of Homosexuality in American Culture* (2000).
11. Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (1987).

Websites:

1. National Black Justice Coalition [<http://www.nbjcoalition.org/>] The National Black Justice Coalition is a civil rights organization dedicated to empowering Black lesbian, gay, bisexual, and transgender people.
2. Desi LGBTQ Helpline for South Asians [<http://www.deqh.org/>] 100% confidential support for South Asian / Desi lesbian, gay, bi, trans, queer, questioning individuals, families, and friends
3. The National Center for Black Equity [<http://centerforblackequity.org/>] The mission of the National Center for Black Equity is to promote a multinational LGBT network dedicated to improving health and wellness opportunities, economic empowerment, and equal rights while promoting individual and collective work, responsibility, and self-determination.
4. National Queer Asian Pacific Islander Alliance (NQAPIA) [<http://www.nqapia.org/>] The National Queer Asian Pacific Islander Alliance (NQAPIA) is a federation of lesbian, gay, bisexual, and transgender (LGBT) Asian American, South Asian, Southeast Asian, and Pacific Islander (AAPI) organizations.
5. XQsí Magazine [<http://xqsimagazine.com/>] An LGBTQ Latin@ multimedia publication that reexamines identity, guides critical dialogue, and inspires political action through content that reflects the diversity and dignity of our community.

Religious Identity Sexual Orientation, Gender Identity & Gender Expression

There are many different stances held by various religious communities. Some are supporting of people who identify as LGBTIQ+ and welcome them without reservation into their churches, synagogues, mosques, temples, or communities while other groups do not or do so under specific conditions. Many LGBTIQ+ identified people struggle with their religious or spiritual beliefs at some point in the coming out process. This section will give you some resources with which you can educate yourself about various religious and spiritual communities' beliefs regarding faith and LGBTIQ+ identified persons.

Christianity

Christian (Non-denominational) Websites:

1. The Institute for Welcoming Resources [<http://www.welcomingresources.org/>] The purpose of this ecumenical group is to provide the resources to facilitate a paradigm shift in multiple denominations whereby churches become welcoming and affirming of all congregants regardless of sexual orientation and gender identity.
2. Gay Christians [www.gaychristians.org] Information and chat network of friends affirming God's acceptance and love of all people regardless of their sexual or affectional orientation.
3. Soulforce [www.soulforce.org] The purpose of Soulforce is freedom for lesbian, gay, bisexual, and transgender people from religious and political oppression through the practice of relentless nonviolent resistance.

Christian (Denomination Specific) Websites:

1. Baptist [www.rainbowbaptists.org] Rainbow Baptists is a website providing support, information and advocacy for gay, lesbian, bisexual, transgender and queer identified Baptists, their family and friends.
2. Catholic [www.dignityusa.org] DignityUSA works for respect and justice for all gay, lesbian, bisexual, and transgender persons in the Catholic Church and the world through education, advocacy and support.

3. Disciples of Christ [www.gladalliance.org] The Gay, Lesbian, and Affirming Disciples Alliance is an organization of lesbian, gay, bisexual, transgender, and affirming members of the Christian Church (Disciples of Christ). They call for the full inclusion of LGBT persons in the Church. They provide educational resources to the Church on issues important to LGBT Christians.
4. Presbyterian [www.mlp.org/] A network of people seeking the full participation of lesbian, gay, bisexual and transgender people of faith in the life, ministry and witness of the Presbyterian Church.
5. Methodist [www.rmnetwork.org] Reconciling Ministries Network mobilizes United Methodists of all sexual orientations and gender identities to transform the Methodist Church and world. They are committed to supporting the integration of healthy, loving expression of sexuality and spirituality for everyone.
6. Lutheran [www.reconcilingworks.org] Reconciling Works: Lutherans for Full Participation have advocated for the full welcome, inclusion, and equity of LGBTQ Lutherans since 1974.
7. Episcopal [www.integrityusa.org] Proclaiming God's inclusive love in and through the Episcopal Church since 1975.
8. Metropolitan Community Church [<http://mccchurch.org/>] MCC is a global denomination that is a welcoming place of all of God's people. Founded in 1968, MCC has been at the vanguard of civil and human rights movements by addressing issues of race, gender, sexual orientation, economics, climate change, aging and global human rights.

Books:

1. John Boswell, Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century (1980). (The most thoroughly researched of any treatment of the subject of church history and homosexuality along with the Bible and homosexuality printed so far).
2. Daniel A. Helminiak, What the Bible Really Says About Homosexuality (2000).
3. Matthew Vines, God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships (2014).
4. Jack Rogers, Jesus, the Bible, And Homosexuality: Explode the Myths, Heal the Church (2006).
5. Letha D. Scanzoni & Virginia R. Mollenkott, Is the Homosexual my Neighbor? (1978/1994).

6. John Shelby Spong, *Rescuing the Bible from Fundamentalism: A Bishop Rethinks the Meaning of Scripture* (1991).
7. Robin Scroggs, *New Testament and Homosexuality* (1983).
8. John J. McNeill, *The Church and the Homosexual* (1994).
9. John J. McNeill, *Taking a Chance on God: Liberating Theology for Gays, Lesbians, and Their Lovers, Families, and Friends* (1988).
10. Mel White, *Stranger at the Gate: To Be Gay and Christian in America* (1994).
11. David Day, *Things They Never Told you in Sunday School: A Primer for the Christian Homosexual* (1987).
12. Jeff Miner, John Tyler Connoley, and David Squire, *The Children Are Free: Reexamining the Biblical Evidence on Same-Sex Relationships* (2002). (In Chapter One, the authors lead the reader through a discussion of each of the six passages traditionally used against gay, lesbian, and bisexual people. They demonstrate how an anti-gay interpretation is a misapplication of these scriptures.)

Videos:

1. *For the Bible Tells Me So* (2007). An exploration of the intersections of same-sex sexuality and Christianity in the United States.
2. *Through My Eyes* (2009). Over two dozen young Christians share their feelings, struggles, and experiences with being LGBTQ and Christian.

JUDAISM

Jewish Faith Websites:

1. Keshet [www.keshetonline.org] Keshet is a national organization that works for full LGBTQ equality and inclusion in Jewish life. Led and supported by LGBTQ Jews and straight allies, Keshet cultivates the spirit and practice of inclusion in all parts of the Jewish community.
2. Jewish Gay and Lesbian Group [www.jglg.org.uk/] The purpose of this organization is to provide an atmosphere of friendship and support for Jewish gays, lesbians, bisexuals and their partners. This organization acts as an ambassador between the gay world and the Jewish world, trying to dispel ignorance and prejudice.
3. The World Congress of Gay, Lesbian, Bisexual, and Transgender Jews [www.glbtcjews.org/] The organization consists of around 50 member organizations all over the world. The World Congress wishes: to be the worldwide voice of LGBT Jews; to

support, inspire, and strengthen local groups; to foster a sense of community among diverse individuals and organizations; to achieve equality and security for LGBT Jews worldwide.

4. Eshel Inclusive Orthodox Community [www.eshelonline.org]. Eshel's mission is to create community and acceptance for lesbian, gay, bisexual and transgender Jews and their families in orthodox communities.
5. Institute for Judaism and Sexual Orientation [<http://ijso.huc.edu>]. This institute was founded in 2000 to educate students on LGBT issues to help them challenge and eliminate homophobia and heterosexism; and to learn tools to be able to transform the communities they encounter into ones that are inclusive and welcoming of LGBT Jews.
6. Resources for Gay and Lesbian Orthodox Jews [www.orthogays.org/links.html] A fantastic list of resources by the Gay and Lesbian Yeshiva Day School Alumni Association.
7. Coming Home to Judaism and to Self [www.hrc.org/resources/coming-home-to-judaism-and-to-self] Human Rights Campaign Foundation guide aimed at LGBTQ Jewish Americans who are on the journey toward living fully in their sexual orientation, gender identity and expression, and in their faith and its traditions.

Books:

1. The Foundation for Jewish Campus Life, *The HILLEL LGBTQ Resource Guide* (2007). This resource can be downloaded for free at www.keshetonline.org/resource/the-hillel-lgbtq-resource-guide/
2. David Shneer and Caryn Aviv (eds.), *Queer Jews* (2002). *Queer Jews* describes how queer Jews are changing Jewish American culture, creating communities and making room for themselves, as openly, unapologetically queer and Jewish
3. Rebecca Alpert, *Like Bread on the Seder Plate* (1997).
4. Christie Balka and Andy Rose (eds.), *Twice Blessed: On Being Lesbian or Gay and Jewish* (1991).
5. Evelyn Torton Beck (ed.), *Nice Jewish Girls: A Lesbian Anthology* (1982/1989).
6. Steven Greenberg, *Wrestling with God and Men: Homosexuality in the Jewish Tradition* (2005).

Videos:

1. *Trembling Before G-D* (2001). An American documentary film about gay and lesbian Orthodox Jews trying to reconcile their sexuality with their faith.
2. *Keep Not Silent* (2004). A documentary about three Orthodox Jewish lesbians in Jerusalem that are part of a group called OrthoDykes.

3. *Jerusalem is Proud to Present* (2008). A documentary about the 2006 Pride Festival in Jerusalem, centered on members of Jerusalem's LGBT community center.
4. *Hineini: Coming Out in a Jewish High School* (2005). Chronicles the story of a student's attempt to establish a gay-straight alliance at a Jewish high school in Boston.

ISLAM

Muslim Faith Websites:

1. LGBT Muslims [<http://islamandhomosexuality.com/>] This website discusses the issues surrounding Islam and sexual, as well as gender, diversity.
2. Imaan (UK) [www.imaan.org.uk] Established in 1998 by a group of LGBT Muslim Londoners, this is a support group for individuals and families seeking to reconcile sexuality with faith.
3. Inner Circle (South Africa) [www.theinnercircle.org.za] Established in 1996, and describes itself as "the longest standing, largest and most influential human rights organization in the world that deals with Islam, gender and sexual diversity from an Islamic theological perspective."
4. Muslims for Progressive Values Resources [<http://www.mpvusa.org/lgbtqi-resources>] Resources include a video lecture series, worldwide organizations, and links to informative websites.
5. Is There Room in Islam for LGBT Muslims? [<http://www.mpvusa.org/sexuality-diversity>]. An adapted chapter by Dr. Scott Siraj al-Haqq Kugle which shows that Islam supports many kinds of diversity – and that sexual and gender diversity in particular were acknowledged in the Qur'an and by the Prophet Muhammad.
6. Coming Home to Islam and Self [<http://www.hrc.org/resources/coming-home-to-islam-and-to-self>] The Human Rights Campaign's guide aimed at LGBTQ American Muslims who are on the journey toward living fully in their sexual orientation, gender identity and expression, and in their faith and its traditions.

Books:

1. Afdhere Jama, *Queer Jihad: LGBT Muslims on Coming Out, Activism, and the Faith* (2014).
2. Stephen Murray and Will Roscoe, *Islamic Homosexualities: Culture, History and Literature* (1997).

3. Badruddin Khan, *Sex, Longing, and Not Belonging: A Gay Muslim's Quest for Love and Meaning* (1997).
4. Scott Sirij Al-Haqq Kugle, *Living Out Islam: Voices of Gay, Lesbian, and Transgender Muslims* (2013).
5. Scott Siraj Al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (2010).
6. Afdhere Jama, *Illegal Citizens: Queer Lives in the Muslim World* (2008).
7. Samar Habib (ed.), *Islam & Homosexuality* (2009).
8. Pepe Hendricks, *Hijab: Unveiling Queer Muslim Lives* (2009).
9. Samar Habib, *Female Homosexuality in the Middle East: Histories and Representations, Research in Gender and Society* (2007)

Videos:

1. *Gay Muslims* (2006) An exploration of how many gay and lesbian Muslims attempt to integrate their religion with their sexuality.
2. *I am Gay and Muslim* (2012) This documentary follows a number of young Moroccan gay men in their exploration of their religious and sexual identity.
3. *A Jihad for Love* (2007) A documentary on gay, lesbian, and transgender Muslims across the Muslim and Western worlds.

ADDITIONAL RELIGIOUS AND SPIRITUAL COMMUNITIES

Atheist/Humanist Websites:

1. LGBTQ Humanist Alliance [<http://lgbthumanists.org/>] Operating at the intersection of humanism and social justice to advocate humanist education, LGBTQ cultural competency, and community outreach.
2. Q-Spirit [<http://qspirit.net/>] Q-Spirit is dedicated to catalyzing the necessary conditions for queer people to fully claim our spiritual roles of service, leadership and community enrichment in the world.
3. GALHA [www.galha.org] For over 30 years Galha LGBT Humanists have promoted humanism as a rational, naturalistic worldview, campaigning for equality and diversity, particularly relating to sexual orientation and identity.

Other Religion Websites:

1. Unitarian Universalist [www.uua.org/directory/organizations/interweave] Interweave is an organization actively working to end oppression based on sexual orientation and gender identity, guided by Unitarian Universalist principles.
2. Wicca [www.wicca-spirituality.com/gay-wicca.html] This website answers questions about why Wicca appeals to LGBTQ folk, and how Gay Gardnerianism would work,
3. Hindu [www.galva108.org/about-galva-108] Provides information and support for LGBTI Vaishnavas and Hindus.

General Website on Religious Tolerance:

1. Religious Tolerance [<http://www.religioustolerance.org>]

Conversion Therapy

"Conversion therapy" (also referred to as "reparative therapy") is a formal attempt to change a person's sexual orientation -- typically from homosexuality to heterosexuality - or to convince or attempt to "reprogram" them to stop engaging in same-sex behavior through the use psychological and/or pastoral intervention. There is little peer reviewed, research-based evidence that conversion therapy is effective in changing a person's sexual orientation.

Since 1973, all medical and psychological experts have considered same-sex attraction a normal variation of human sexuality. In other words, being gay, lesbian, or bisexual is perfectly healthy-requiring no change or treatment.

Reparative or conversion therapies utilize a variety of different approaches and techniques. In most cases a religious-based talk therapy is used.

Major medical and psychological organizations have issued statements against conversion therapy and actively oppose its practice in the United States.

American Psychological Association

- For nearly three decades, it has been known that homosexuality is not a mental illness. Medical and mental health professionals also now know that sexual orientation is not a choice and cannot be altered. Groups who try to change the sexual orientation of people through so-called conversion therapy' are misguided and run the risk of causing a great deal of psychological harm to those they say they are trying to help.

American Psychiatric Association

- "Clinical experience suggests that any person who seeks conversion therapy may be doing so because of social bias that has resulted in internalized homophobia, and that gay men and lesbians who have accepted their sexual orientation positively are better adjusted than those who have not done so."

American Academy of Pediatrics

- "Confusion about sexual orientation is not unusual during adolescence. Therapy directed at specifically changing sexual orientation is contraindicated, since it can provoke guilt and anxiety while having little or no potential for achieving changes in orientation."

American Medical Association

- "Most of the emotional disturbance experienced by gay men and lesbians around their sexual identity is not based on physiological causes but rather is due more to a sense of alienation in an unaccepting environment. For this reason, aversion therapy is no longer recommended for gay men and lesbians. Through psychotherapy, gay men and lesbians can become comfortable with their sexual orientation and understand the societal response to it."

Transgender Identities & Communities

Different cultures across time and around the world have conceptualized gender identity, and gender expression differently. Currently transgender is a broad term that refers to people who experience their gender identity or express their gender in ways that do not conform to their assigned sex at birth.

Transgender identified people may but do not necessarily:

- Prefer male pronouns, female pronouns, or gender nonspecific pronouns such as ze, hir, or hirself.
- Choose to change their names and/or gender markers.
- Choose to pursue hormone therapy, surgical intervention, or electrolysis to outwardly reflect their gender identity.
- Engage in binding, packing, enhancing, or tucking to outwardly reflect their gender identity.
- Conform to societal expectations about gender expression.

Remember, there are infinite ways to arrive at being transgender and of being transgender.

People that identify as transgender are extremely diverse, and one trans-identified person cannot speak for all. People have intersecting identities related to race/ethnicity, sexual orientation, religion/spirituality, socioeconomic status, as well as other identities that are salient to them.

Trans-identified individuals experience a great deal of verbal harassment, physical assault, and discrimination in employment, health care, and housing. Victims of anti-trans violence are overwhelmingly transgender women of color. In 2016, there were 27 transgender-identified individuals murdered in the United States, the majority of whom were transwomen of color (Schmider 2016).

Books:

1. Kate Bornstein, *Gender Outlaws: The Next Generation* (2010).
2. Laura Erickson-Schroth (ed.), *Trans Bodies, Trans Selves: A Resource for the Transgender Community* (2014).

3. Z Nicolazzo, Stephen John Quaye, and Reisten A. Renn, *Trans* In College: Transgender Students' Strategies for Navigating Campus Life and the Institutional Politics of Inclusion* (2016).
4. Susan Stryker, *Transgender History* (2008).
5. Nicholas Teich, *Transgender 101: A Simple Guide to a Complex Issue* (2012).
6. Susan Stryker and Stephen Whittle (eds.), *The Transgender Studies Reader* (2006).

Websites:

1. National Center for Transgender Equality [<http://transequality.org/>] The National Center for Transgender Equality is the nation's leading social justice advocacy organization winning life-saving change for transgender people.
2. Sylvia River Law Project [<http://www.srlp.org>] The Sylvia Rivera Law Project works to guarantee that all people are free to self-determine gender identity and expression, regardless of income or race, and without facing harassment, discrimination or violence.
3. TransFaith Online [<http://www.transfaithonline.org/>] Transfaith is a national non-profit that is led by transgender people. They are a multi-tradition, multi-racial, multi-gender organization working to support transgender spiritual/cultural workers and their leadership in community.
4. Fenway Transgender Health: [<http://fenwayhealth.org/care/medical/transgender-health/>] Fenway Health Transgender program is a leader in high quality, informed health care. "Whatever your gender, we've got you covered."
5. Day of Remembrance [<http://www.transgenderdor.org>] Annually on November 20th, Transgender Day of Remembrance was set aside to memorialize those who were killed due to anti-transgender hatred or prejudice.

Wellness Information

Health Care Resources for Lesbian, Gay, Bisexual, Transgender, Intersex, Queer & Asexual (LGBTIQ+) People

Gay and Lesbian Medical Association

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

GLMA's mission is to ensure equality in health care for lesbian, gay, bisexual and transgender individuals and health care providers. They provide information and fact sheets for providers as well as patients.

The National Coalition for Lesbian, Gay, bisexual, and Transgender Health

<http://healthlgbt.org/>

This organization is committed to improving the health and well-being of lesbian, gay, bisexual and transgender individuals and communities through public education, coalition building and advocacy that focus on research, policy, education and training. Many resources are available on this site.

Fenway Community Health

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

Many links to organizations, resources, and fact sheets.

Carolina Partners in Mental HealthCare, Gender and Sexual Diversity Initiative

www.gsdiversity.com

The GSD Initiative will provide comprehensive health and wellness services for the LGBTIQ+ communities throughout North Carolina. Includes a local trans provider resource list.

Substance Use in & Resources for LGBTIQ+ Communities

TOBACCO USE

Tobacco is a major issue in LGBTQ communities. Research demonstrates that LGBTQ communities smoke at rates 40%-almost 200% higher than the general population. (Source: <http://www.lgbttobacco.org/index.php>)

National LGBT Tobacco Control Network

<http://www.lgbttobacco.org/index.php>

The National Tobacco Control Network is working to support the many local tobacco control advocates in helping to eliminate tobacco health disparities.

This site also has links to many culturally competent educational and cessation resources.

North Carolina Tobacco Use Quitline

www.quitlinenc.com

1-800-784-8669

TTY: 1-877-777-6534

ALCOHOL USE

LGBT's use alcohol, tobacco and other drugs for the same reasons as others, but their likelihood for doing so is heightened by personal and cultural stresses resulting from anti-gay bias. Reliance on bars for socialization, stress caused by discrimination, and targeted advertising by tobacco and alcohol businesses in gay and lesbian publications are all believed to contribute to increased pressures on LGBT individuals to engage in substance abuse.

Education, prevention, intervention and treatment efforts for LGBT's are further complicated by the LGBT community's dependence upon alcohol and tobacco funding sources to support basic community services and cultural activities. Annual "gay pride" events, for example, are

frequently sponsored by these businesses, as are a great many HIV/AIDS organizations and AIDS awareness-raising projects in which members of this culture are likely to participate (Source: <http://www.nalgap.org/PDF/Resources/LGBT.pdf>)

National Association of Lesbian and Gay Addiction Specialists

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

The National Association of Lesbian and Gay Addiction Professionals is a membership organization founded in 1979 and dedicated to the prevention and treatment of alcoholism, substance abuse, and other addictions in lesbian, gay, bisexual, transgender communities.

National Institute on Alcohol Abuse and Alcoholism

<http://pubs.niaaa.nih.gov/publications/Social/Module10GSexualOrientation/Module10G.html>

The link above is to a chapter on research regarding alcohol use and resources in LGBT communities.

LGBTQ Alcoholics Anonymous Meetings in Triangle Area

Wednesdays at 7pm (Open to anyone)

200 Hillsborough Rd,
Carrboro NC

Saturdays at 8pm (Open to anyone)

Pullen Memorial Baptist Church
1801 Hillsborough St
Raleigh, NC

Mental Health

National Mental Health Provider Associations:

Policies on Lesbian and Gay Issues

American Psychological Association (APA)

The APA urges all mental health professionals to take the lead in removing the stigma of mental illness that has long been associated with homosexual orientations. *December 1973*

The APA deplores all public and private discrimination against homosexuals in such areas as employment, housing, public accommodations, and licensing, and declares that no burden of proof of such judgment, capacity, or reliability shall be placed on these individuals greater than that imposed on any other persons. Further, the APA supports and urges the enactment of civil rights legislation at the local, state and federal level that would offer citizens who engage in acts of homosexuality the same protections now guaranteed to others on the basis of race, creed, color, etc. Further, the APA supports and urges the repeal of all discriminatory legislation singling out homosexual acts by consenting adults in private. *January 1975*

American Psychological Association, National Association of School Psychologists (NASP)

The APA and NASP shall take a leadership role in promoting societal and familial attitudes and behaviors that affirm the dignity and rights within educational environments, of all lesbian, gay, and bisexual youths, including those with physical or mental disabilities and from all ethnic/racial backgrounds and classes.

The APA and NASP support providing a safe and secure educational atmosphere in which all youths, including lesbian, gay, and bisexual youths, may obtain an education free from discrimination, harassment, violence, and abuse, and which promotes and understanding and acceptance of self. *February 1993*

American Psychiatric Association (APA)

The APA deplores all public and private discrimination against homosexuals in such areas as employment, housing, public accommodations, and licensing, and declares that no burden of proof of such judgment, capacity, or reliability shall be placed on homosexuals greater than that imposed on any other persons. Further, the APA supports and urges the enactment of civil

rights legislation at the local, state, and federal level that would offer homosexual citizens the same protections now guaranteed to others on the basis of race, creed, color, etc. *November 1973*

National Association of Social Workers (NASW)

Social workers are guided by the NASW Code of Ethics which bans discrimination on the basis of sexual orientation...NASW believes that nonjudgmental attitudes toward sexual orientation allow social workers to offer optimal support and services to lesbian and gay people. NASW affirms its commitment to work toward full social and legal acceptance of lesbian and gay people. The profession must also act to eliminate and prevent discriminatory statutes, policies, and actions that diminish the quality of life for lesbian and gay people and that force many to live their lives in the closet. *August 1993*

National Professional Associations:

Statements on “Reparative” or “Conversion” Therapy for Lesbians and Gay Men

American Academy of Pediatrics

The health care professional should explore each adolescent’s perception of homosexuality, and any youth struggling with sexual orientation issues should be offered appropriate referrals to providers and programs that affirm the adolescent’s intrinsic worth regardless of sexual identity. Providers who are unable to be objective because of religious or other personal convictions should refer patients to those who can.

Confusion about sexual orientation is not unusual during adolescence. Counseling may be helpful for young people who are uncertain about their sexual orientation or for those who are uncertain about how to express their sexuality and might profit from an attempt at clarification through a counseling or psychotherapeutic initiative. Therapy directed specifically at changing sexual orientation is contraindicated, since it can provoke guilt and anxiety while having little or no potential for achieving changes in orientation. *October 1993*

American Psychological Association

Societal ignorance and prejudice about same gender sexual orientation put some gay, lesbian, bisexual and questioning individuals at risk for presenting for “conversion” treatment due to

family or social coercion and/or lack of information; children and youth experience significant pressure to conform with sexual norms, particularly from their peers; [and] children and youth often lack adequate legal protection from coercive treatment.

Therefore...APA affirms the following principles with regard to treatments to alter sexual orientation: that homosexuality is not a mental disorder; that psychologists do not make false or deceptive statements concerning...the scientific or clinical basis for...their services; that psychologists obtain appropriate informed consent to therapy or related procedures [which] generally implies that the [client or patient] (1) has the capacity to consent, (2) has been informed of significant information concerning the procedure, (3) has freely and without undue influence expressed consent, and (4) consent has been appropriately documented.

The American Psychological Association opposes portrayals of lesbian, gay and bisexual youth and adults as mentally ill due to their sexual orientation and supports the dissemination of accurate information about sexual orientation, and mental health, and appropriate interventions in order to counteract bias that is based in ignorance or unfounded beliefs about sexual orientation. *August 1997*

American Psychiatric Association

There is no published scientific evidence supporting the efficacy of “reparative therapy” as a treatment to change one’s sexual orientation....There are few reports in the literature of efforts to use psychotherapeutic and counseling techniques to treat persons troubled by their homosexuality who desire to become heterosexual; however results have not been conclusive, nor have they been replicated. There is no evidence that any treatment can change a homosexual person’s deep seated sexual feelings for others of the same sex.

Clinical experience suggests that any person who seeks conversion therapy may be doing so because of social bias that has resulted in internalized homophobia, and that gay men and lesbians who have accepted their sexual orientation positively are better adjusted than those who have not done so. *April 1993*

National Association of Social Workers (NASW) National Committee on Lesbian and Gay Issues

Empirical research does not demonstrate that homosexuality is more likely than heterosexuality to be associated with psychopathology, or that sexual orientation (heterosexual or homosexual) can be changed through these so called reparative therapies. If a client is uncomfortable about his/her sexual orientation, the sources of discomfort must be explored, but without a priori assumptions that same-sex attraction is dysfunctional.

The National Committee on Lesbian and Gay Issues (NCOLGI) believes that the use of reparative or conversion therapies by social workers violates the NASW policy statement on lesbian and gay issues, particularly with regard to discrimination and oppression of lesbians and gays. NCOLGI further believes that the use of these therapies violates the professional Code of Ethics.... All social workers have an ethical obligation to work actively against oppression and homophobia in all of its forms, including the oppression and homophobia so explicit in the so-called reparative therapies. *February 1992*

Barriers to Health Care for Lesbian, Gay, Bisexual, Transgender, Intersex, Queer, & Asexual (LGBTIQA+) People

Many people (youth and adults) in the U.S.A. do not get the health care that they need. LGBTIQA+ identified folks face many of the same access barriers as the general public but in addition fear rejection or mistreatment from health care providers and so often do not seek health care or do not disclose relevant information to providers. Health care providers have a responsibility to address the needs of all clients. Knowledge of the barriers is the first step.

Unique barriers for LGBTIQA+ clients include the following:

- Fear of bias or prejudice from health care provider (HCP)
- Past negative experiences with HCP because LGBTIQA+
- Homophobia/biphobia/transphobia from HCP
- HCP trying to “cure” or change LGBTIQA+ clients
- Pathologizing of LGBTIQA+ orientation/identity by HCP and society
- Refusal to treat, refer, or pay health care once client has “come out” as LGBTIQA+
- Exclusion of partner(s) and family of choice from health care settings & decisions
- Heterosexual assumptions on medical forms, in interviews & in prevention campaign (i.e. “are you single or married?” or “are you sexually active? If yes what form of birth control do you use?”)
- Gender assumptions on medical forms and in interviews depending upon how the person is presenting (i.e. “check one box: male or female”)
- Heterosexual or homosexual assumptions made by HCP in interviews once gender of partner is disclosed (i.e. bisexual men and women who are assumed to be gay, lesbian or heterosexual when the gender of their partner is revealed)
- Lack of insurance coverage under family plan or partner’s insurance
- Concerns about breach of confidentiality
- Fear of being “outed” to employers, insurers, family, community, or school
- Sexualization/fascination/trivialization of client

- Inaccurate or incomplete information, research & treatment guidelines as they are lumped into heterosexual or homosexual statistical or informational categories
- LGBTIQ+ stigmatized as “carriers” or seen as a “risk group” for STDs/HIV rather than HCP evaluating for “risk behaviors”
- Majority of gynecological care focuses on reproductive health and family planning. Often lesbians, bisexual women, and pre-operative FTM transgender clients are not seen as in need of routine gynecological care (such as pap smears) or reproductive care (such as contraceptive & prenatal care/counseling)
- Refusal to treat, pay or refer for surgical and/or hormonal treatment needs of transgender people

Campus Resources

Campus Resources

UNC-CH Departments, Offices, and Centers

LGBTQ Center

<http://lgbtq.unc.edu>

SASB South, Suite 3308
919-843-5376

Office of the Dean of Students

<http://deanofstudents.unc.edu>

SASB North, Suite 1106
919.966.4042

Campus Health Services (CHS)

<http://studenthealth.unc.edu>

Student Health Services Building; CB#7470
919.966.228

Counseling & Psychological Services

<https://campushealth.unc.edu/services/counseling-and-psychological-services>

Student Health Services Building Third Floor; CB# 7471
919.966.3658

Student Wellness

<https://studentwellness.unc.edu/>

SASB South, Suite 1310
919.962,9355

Department of Public Safety (DPS)

<http://dps.unc.edu/>

285 Manning Drive, Public Safety Building
919.962.8100

Accessibility Resources and Service

<https://accessibility.unc.edu/>

Student Academic Services Building North, Suite 2126
919.962.8300

American Indian Center<http://americanindiancenter.unc.edu/>

113A Abernathy Hall

919.843.4024

Carolina Women's Center<http://womenscenter.unc.edu/>

Sonja Haynes Stone Center, Suite 101

919.962.8305

Carolina Latinx Collaborative<http://clc.unc.edu/>

Craig North Hall

919.962.1229

Office of Diversity and Multicultural Affairs<http://diversity.unc.edu/>

Ground Floor, South Building

919.843.6086

Student Organizations

- Sexuality and Gender Alliance (SAGA)
<https://uncstudentorgs.collegiatelink.net/organization/saga>
- Carolina Advocating for Gender Equality (CAGE)
<http://campusy.unc.edu/committee/carolina-advocating-for-gender-equality-cage/>
- UNC QTPOC
<https://www.facebook.com/uncqtpoc/>
- Committee for a Queerer Carolina (CQC)
<https://www.facebook.com/unccqc/>
- GLBT Caucus—School of Social Work
ssw.unc.edu/students/caucus
- School of Medicine Queer Straight Alliance
<http://www.med.unc.edu/qsq/>
- Health Sciences LGBTQ Alliance
<http://hslgbtq.web.unc.edu/>

- Lambda Law Students Association
<http://studentorgs.law.unc.edu/lisa/>
- Checked Out – School of Information & Library Science
<http://sils.unc.edu/people/student-orgs>
- Pride Club - Kenan Flagler Business School
www.kenan-flagler.unc.edu/student-life/mba/mba-clubs/pride-club

LGBTQ Listservs

Visit listserv.unc.edu and search for

- “lgbtq_center” – weekly LGBTQ Center, campus and community events
- “local-events” – weekly events listings
- “hs_lgbtq_alliance” – Health Sciences LGBTQ Alliance

Pine Tree Scholarship

The Pine Tree Scholarship was created in 1995 through generous donations. It is a need-based scholarship that is awarded to individuals who "identify as being gay or lesbian or express an interest in gay and lesbian studies." While it doesn't specifically reference transgender, bisexual, or questioning individuals, people of all gender identities and sexual orientations are encouraged to apply if they meet the need-based and interest criteria.

The amount of the scholarship varies, and it depends on how much money is available on an annual basis, the number of recipients, and the level of financial need. Students who meet the criteria should complete a Free Application for Federal Student Aid (FAFSA) at <http://www.fafsa.ed.gov/> and send a personal statement requesting assistance to:

Dan Thornton
c/o Office of Scholarships and Student Aid
P.O. Box 1080
Chapel Hill, NC 27514

For more information please contact:

Dan Thornton at dan_thornton@unc.edu or by phone at 962-4168

Priority Deadline: May 1st annually

Summary of Policies regarding Harassment at UNC-CH

Non-Discrimination Policy

<http://policy.sites.unc.edu/files/2013/04/nondiscrim.pdf>

The University of North Carolina at Chapel Hill is committed to equality of educational opportunity. The University does not discriminate in offering access to its educational programs and activities on the basis of race, color, gender, age, national origin, religion, creed, genetic information, disability, veteran's status, sexual orientation, gender identity or gender expression. The Equal Opportunity/ADA Office (100 E. Franklin Street., Unit 110, CB #9160, Chapel Hill, NC 27599-9160 or (919) 966-3576) has been designated to handle inquiries regarding the University's non-discrimination policies.

Honor Code

<http://studentconduct.unc.edu/sites/studentconduct.unc.edu/files/documents/Instrument.pdf>

C. Student Conduct Adversely Affecting Members of University Community or the University.

It shall be the responsibility of every student enrolled at the University of North Carolina to refrain from conduct that impairs or may impair the right of all members of the University community to learn and thrive in a safe and respectful environment; or the capacity of University and associated personnel to perform their duties, manage resources, protect the safety and welfare of members of the University community, and maintain the integrity of the University. To these ends, no student or student group shall engage in conduct, or assist another in conduct, that adversely affects or creates a substantial risk of adversely affecting University interests including but not limited to the following:

1. Conduct Affecting Persons.

- a. Fighting or other conduct that unreasonably endangers or inflicts physical injury upon another.
- b. Threats that involve violation of restraining orders or no-contact orders imposed by government or campus authorities, stalking, or other activities that create a reasonable apprehension of physical or emotional harm to an individual following a request or order to desist.
- c. [Effective June 6, 2013, no student shall be charged with a violation of section II.C.1.c. until the University has completed a review of this provision.] Disruptive or intimidating behavior that willfully abuses, disparages, or otherwise interferes with another (other than on the basis of the protected classifications identified and addressed in the University's Policy on Prohibited Harassment and Discrimination) so as to adversely affect their academic pursuits, opportunities for University employment, participation in

University-sponsored extracurricular activities, or opportunities to benefit from other aspects of University Life.

d. Hazing that causes or permits an individual, with or without consent, to engage in activities that subject that individual or others to risks of physical injury, mental distress, or personal indignities of a highly offensive nature, in connection with recruitment, initiation, or continued membership in a society, fraternity or sorority, club, or similar organized group, whether or not recognized by the University.

Report a Violation

You are encouraged to assist in the creation of a just and safe community by reporting any harassment or misconduct. If you witness a potential violation of the non-discrimination policy or the Honor Code, or you are unsure whether a situation to be reported, you may consult the Dean of Students Office.

Procedure for Reporting Harassment

Incident(s) of harassment may be reported to one of more of the following:

1. Department of Public Safety, 911 (emergency) or 919-962-8100
2. Office of the Dean of Students, 919-966-4042
3. Equal Opportunity and Compliance Office, 919-966-3576
4. Deputy Title IX Coordinator, 919-843-3878 (for students)
5. Title IX Coordinator, 919-445-1577 (for employees)

Confidential Resources

1. Counseling and Psychological Services, 919-966-3658 or after 5pm 919-966-2281
2. Campus Health Services, 919-966-2281 (24 hours a day)
3. Gender Violence Services Coordinator, 919-962-1343
4. University Ombuds Office, 919-843-8204
5. Orange County Rape Crisis Center, 919-968-4647 or 866-935-4783 (24 hour hotline)

Reporting Harassment: Secondary Victimization

A survivor of an LGBTQ-related crime may experience increased discrimination or stigma from others who have learned about his or her sexual orientation as a consequence of the victimization. Such secondary victimization, which can further intensify the negative psychological consequences of victimization, is often expressed explicitly by representatives of the criminal justice system, including police officers and judges. It also extends outside the criminal justice system. If their sexual orientation becomes publicly known as a result of a crime, for example, some lesbians and gay men risk loss of employment or child custody. Even in jurisdictions where statutory protection is available, many gay people fear that disclosure of their sexual orientation as a result of victimization will result in hostility, harassment, and rejection from others. Secondary victimization may be experienced as an additional assault on one's identity and community, and thus an added source of stress. The threat of secondary victimization often acts as a barrier to reporting a crime or seeking medical, psychological, or social services.

When a Student informs you that they have been harassed or assaulted:

- **Step 1:** Ask the student if they are safe. Assess their situation regarding safety.
- **Step 2:** Inform the student that you will protect their confidentiality to the best of your ability and will not tell anyone their name without their permission.
- **Step 3:** If the student is not safe, call the Dean of Students, the LGBTQ Center, and/or the campus police *immediately*.
- **Step 4:** Make sure *all* identifying information remains confidential while communicating with other Safe Zone Members

Do not handle the situation alone if you feel you need assistance or the student is in an unsafe situation. Assist the student in connecting with the resources listed below:

- Department of Public Safety, 911 (emergency) or 919-962-8100
- Office of the Dean of Students, 919-966-4042
- Equal Opportunity and Compliance Office, 919-966-3576
- Deputy Title IX Coordinator, 919-843-3878 (for students)
- Title IX Coordinator, 919-445-1577 (for employees)

Confidential (non-reporting resources)

- Counseling and Psychological Services, 919-966-3658 or after 5pm 919-966-2281
- Campus Health Services, 919-966-2281 (24 hours a day)
- Gender Violence Services Coordinator, 919-962-1343
- University Ombuds Office, 919-843-8204
- Orange County Rape Crisis Center, 919-968-4647 or 866-935-4783 (24 hour hotline)

Resources

Online Resources

Advocates for Youth

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

Advocates for Youth champions efforts that help young people make informed and responsible decisions about their reproductive and sexual health.

American Civil Liberties Union

<https://www.aclu.org/issues/lgbt-rights>

Summary of ACLU publications and cases related to LGBTQ issues.

Asexual Visibility and Education Network (AVEN)

www.asexuality.org

AVEN hosts the world's largest online asexual community as well as a large archive of resources on asexuality. AVEN strives to create open, honest discussion about asexuality among sexual and asexual people alike.

Bisexual.org

<https://bisexual.org/home/>

Bisexual.org is a project designed to introduce our community to the world. With this site, we hope to bring faces and voices of the bi community to the world, share accurate information, answer questions, and provide resources for further learning.

Bisexual Resource Center

<http://www.biresource.org>

An international organization providing education about and support for bisexual and progressive issues.

Campus PrideNet

<http://www.campuspride.net/>

Campus PrideNet is a national online community and resource network committed to student leaders and campus organizations who work to create a safer campus environment free of homophobia, biphobia, transphobia, heterosexism and genderism at colleges and universities.

Children of Lesbians and Gays Everywhere (COLAGE)

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

National and international organization specifically supporting young people with gay, lesbian, bisexual, and transgender parents.

Equality NC

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

A statewide organization dedicated to securing equality and justice for lesbian, gay, bisexual and transgender (LGBT) people.

Fenway Health LGBT Aging Project

<http://fenwayhealth.org/the-fenway-institute/lgbt-aging-project/>

The LGBT Aging Project is a non-profit organization dedicated to ensuring that lesbian, gay, bisexual and transgender older adults have equal access to the life-prolonging benefits, protections, services and institutions that their heterosexual neighbors take for granted.

Fenway Transgender Health

<http://fenwayhealth.org/care/medical/transgender-health/>

Fenway Health Transgender program is a leader in high quality, informed health care. "Whatever your gender, we've got you covered."

Gay & Lesbian Alliance Against Defamation (GLAAD)

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

The Gay & Lesbian Alliance Against Defamation (GLAAD) is dedicated to promoting and ensuring fair, accurate and inclusive representation of people and events in the media.

Gay, Lesbian, and Straight Education Network

<http://www.glsen.org>

GLSEN is an education organization ensuring safe schools for all lesbian, gay, bisexual and transgender students. Recommended publication: National School Climate Survey .

Human Rights Campaign

<http://www.hrc.org/campaigns/coming-out-center>

HRC publishes excellent 'coming out guides' that are suitable for use as a reference or as a resource to give to students. One guide is general, one is in Spanish, and one is specifically directed to African Americans. These guides are available free upon request and via the internet.

Intersex Society of North America

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

The Intersex Society of North America (ISNA) was devoted to systemic change to end shame, secrecy, and unwanted genital surgeries for people born with an anatomy that someone decided is not standard for male or female. While no longer active, the ISNA website remains up and filled with useful information.

International Lesbian, Gay, Bisexual, Trans and Intersex Association

<http://ilga.org/>

ILGA affiliates operate worldwide to organize and document LGBTQ activism, as well as to record and create global responses to incidents related to homophobia and transphobia.

Institute for Welcoming Resources

<http://www.welcomingresources.org>

The purpose of this ecumenical group is to provide the resources to facilitate a paradigm shift in multiple denominations whereby churches become welcoming and affirming of all congregants regardless of sexual orientation and gender identity.

National Black Justice Coalition

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

NBJC is a national civil rights organization of Black lesbian, gay, bisexual and transgendered people and our allies dedicated to fostering equality by fighting racism and homophobia.

National Center for Lesbian Rights

<http://www.nclrights.org>

Advocating for LGBT equality rights through litigation, legislation and policy initiatives.

National Center for Transgender Equality

<http://transequality.org/>

The National Center for Transgender Equality (NCTE) is a 501(c)3 social justice organization dedicated to advancing the equality of transgender people through advocacy, collaboration and empowerment.

National Gay and Lesbian Task Force (NGLTF)

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

NGLTF was the first national lesbian, gay, bisexual and transgender (LGBT) civil rights and advocacy organization. It remains a leading voice for freedom, justice, and equality.

National Queer Asian Pacific Islander Alliance (NQAPIA)

<http://www.ngapia.org/wpp/home/>

The National Queer Asian Pacific Islander Alliance (NQAPIA) is a federation of lesbian, gay, bisexual, and transgender (LGBT) Asian American, South Asian, Southeast Asian, and Pacific Islander (AAPI) organizations.

Organization Intersex International USA

Intersex Campaign for Equality

<http://oii-usa.org/>

The Intersex Campaign for Equality (aka OII-USA) advocates equality and human rights for intersex people, particularly the rights to physical integrity, self determination, legal recognition and de-pathologization.

Parents, Families, and Friends of Lesbians and Gays (PFLAG)

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

PFLAG's support and coming out pages provide support to help both family and friends of gay, lesbian, bisexual, and transgender (GLBT) people, and GLBT people themselves. The "Frequently

Asked Questions" page has answers to 15 questions that often come up when a family member or friend tells you that they are GLBT. There are also informational pages for family members and friends, and also for GLBT people.

PFLAG Triangle

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

An all volunteer, not-for-profit organization dedicated to helping parents and their gay, lesbian, bisexual, transgender and questioning (lgbtq) children understand each other.

Services and Advocacy for Gay, Lesbian, Bisexual and Transgender Elders (SAGE)

www.sageusa.org

The country's largest and oldest organization dedicated to improving the lives of lesbian, gay, bisexual and transgender (LGBT) older adults.

Sexuality Information and Education Council of the United States

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

SIECUS-the Sexuality Information and Education Council of the United States-has served as the national voice for sexuality education, sexual health, and sexual rights for over 40 years.

The Southern Poverty Law Center's Tolerance Project

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

Encourages people from all walks of life to "fight hate and promote tolerance."

Sylvia Rivera Law Project

<http://srlp.org>

SRLP works to guarantee that all people are free to self-determine gender identity and expression, regardless of income or race, and without facing harassment, discrimination or violence.

Transgender Law and Policy Institute

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

A non-profit organization dedicated to engaging in effective advocacy for transgender people in our society.

TrueChild

<http://truechild.org/>

TrueChild helps donors, policy-makers and practitioners reconnect race, class and gender through "gender transformative" approaches that challenge rigid gender norms and inequities. We are especially interested in the impact of gender on at-risk communities, including those that are of color, LGBTQ, or low income.