



Connecticut

Revised Edition

**TACKLING
LGBT ISSUES
IN SCHOOL**

A Resource Module

Edited by Leif Mitchell & Meredith Startz

co-sponsored by



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Third Edition**

Two gay Englishmen once came to Gandhi – this was in the 1930’s – and asked him what he thought about their relationship. After questioning them a bit, Gandhi fell silent for a short time, and then said, “The greatest gift that God gives us is another person to love.” Placing the two men’s hands in each other’s, he then quietly asked, “Who are we to question God’s choices?”

“If we are to achieve a richer culture, rich in contrasting values, we must recognize the whole gamut of human potentialities, and so we weave a less arbitrary social fabric, one in which each diverse human gift will find a fitting place.”

-Margaret Mead

“The most important thing we can do is teach our children before they learn to hate.”

-President Clinton

“Homophobia is like racism and anti-Semitism and other forms of bigotry in that it seeks to dehumanize a large group of people, to deny their humanity, their dignity and personhood.... I appeal to everyone who believes in Martin Luther King Jr.’s dream to make room at the table of brother and sisterhood for lesbian and gay people.”

-Coretta Scott King

INTRODUCTION

As a child, I was terrified to go to school. I can remember as though it were yesterday: being so frightened that I had relentlessly begged my parents to allow me to stay home from school. In fourth grade, kids tormented me by calling me “fag.” In fifth grade, I was pushed and shoved as my books were torn from my arms during the exchange of classes. The name-calling continued for years. In high school, I was the “drama fag.” Although many teachers were present during the harassment, *not one teacher helped me.*

Throughout all of these incidents – many of which she doesn’t even know happened – my mother was very supportive. When I confided in her, she repeatedly encouraged me by saying, “You’re special, Leif. Don’t worry about what other people are saying. There will always be people who are against you; you just can’t get worked up about it.” She was my anchor in a world of turmoil.

Many lesbian, gay, bisexual and transgender (LGBT) youth today do not have that anchor. In a culture that is almost uniformly homophobic, transphobic, and heterosexist, LGBT youth face rejection, isolation, verbal harassment and physical violence at home, in school and in religious institutions. Many youth are not as lucky as I was to have such supportive parents. Sometimes they even end their lives before they have a chance to grow. ***Respecting all individuals regardless of perceived or actual sexual orientation and gender identity/expression is an issue of humanity.*** No child should be afraid to go to school. I worked on this project to help ***all*** students. Homophobia and transphobia undermine the ability of all youth to participate effectively in education. It’s our responsibility to ensure that all students have the same right to an equal education.

We have come a long way since I edited and published *Tackling Gay Issues in School* in 1998. GLSEN has expanded the number of resources and staff they have available to help make schools safer places for all students regardless of sexual orientation and gender identity/expression. This updated module is meant to replace *Tackling Gay Issues in School* as it includes more accurate information and more inclusive curricula. Rather than reinventing the wheel, one will also find that we reference to many additional resources available from GLSEN.

This new module wouldn’t be possible without the dedication of GLSEN Connecticut board member, Meredith Startz. Her perseverance, energy and attention to detail make this version more user-friendly and inclusive. I would also like to acknowledge all the contributing writers and reviews whose expertise helped create the first version of *Tackling* and made the second version even better, including but not limited to: Tom Aitken, Wendy E. Betts, Warren J. Blumenfeld, Marilyn Bonomi, Karen Brandt, David Buckel, Kristin Bundy, Jackqueline Buster, Jon Clark, Lea Dickson, Michael Fiorello, Monroe France, Susan Hellen, Kevin Jennings, Laura Lockwood, Donielle Long, Lisa Marella, Robin Passariello McHaelen, Michelle Pincince, Beth Reis, TR Richardson, Roni Skerker, Kathryn Thompson, Brooke Weiss and Dan Woog.

Whether you are a teacher, administrator, student or parent, this information is designed to help you work toward the common goal of ending homophobia in schools. Let’s follow President Clinton’s advice and “teach our children before they learn to hate.”

Leif Mitchell
GLSEN Connecticut

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I. HOW TO GUIDE FOR *TACKLING LGBT ISSUES IN SCHOOL*

We've tried to make the updated version of *Tackling* even easier for you to use. Hopefully you will find these simple tips to be useful as you work to create schools where every student is valued and respected regardless of sexual orientation and gender identity/expression.

- The section, *Rationale for the Inclusion of LGBT Issues in Schools*, is included to provide you will **concrete statistics, a legal overview, and underlying principles to support doing this work in your school**. Users will find this information particularly helpful when dealing with confrontation from school administrators, teachers, students, parents and others “concerned” about the inclusion of LGBT issues in schools.
- The second section, *Recommended Curriculum and Staff Development Activities*, is divided into three sections:
 - Setting the Stage, lays the groundwork for you and your audience.
 - General Activities, considered “beginner,” intermediate, or awareness raising in content.
 - Advanced Activities, to be used with more sophisticated audiences or participants who already have a basic knowledge of the issue of LGBT students and schools.
- Throughout this section, where applicable, the **activities include a recommended user level** (e.g. middle school, high school, college and above). However, with creativity and modification each can be adapted for the classroom at developmentally-based age appropriate levels. You know your audiences best and should keep this in mind when choosing the activities.
- Please consider the length of time you have to approach LGBT issues in the classroom or with faculty/staff which will ultimately determine the depth of the curriculum design.
- The next section, *Extracurricular Activities*, has a number of **action oriented materials** for use by student groups, GSAs and adults. Many of the activities provide concrete examples, timelines, and lists of things you can do to create change.
- The last section, *Resources*, includes **book lists** (e.g. gender inclusive libraries, young adult literature and LGBT history), **web sites, local and national organizations, specific tools for youth of color**, and other stand alone materials.
- Many of the activities throughout *Tackling* provide brief executive summaries of other GLSEN materials with web links to where you can find the full document. **Visit www.GLSEN.org** for even more tools that you can use to create safer schools. Please note that web links may become outdated in time. We suggest you contact your local GLSEN chapter for a resource that may not be available via the link provided.
- Feel free to photocopy all of the handouts, activities, etc... No permission is necessary, however, acknowledgement of *Tackling*, as well as the original source – where applicable – is appreciated.
- Where applicable, permission was received to revise the activities to suit the needs of this resource module. Several activities in section three were adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.
- **If you would like to order additional copies of *Tackling* or to get more involved with GLSEN Connecticut, please visit: www.GLSEN.org/connecticut for further information.**
- **Thank you and good luck!**

II. RATIONALE FOR THE INCLUSION OF LGBT ISSUES IN SCHOOLS

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THE STATUS OF SAFE SCHOOLS LEGISLATION: GLSEN'S STATE OF THE STATES

One of the first steps toward making schools safe for all students is to understand the current status of legal protections and policies that work toward this goal. This information is crucial for students and educators, both to know what assistance and protections are available to them and to give a starting point for further activism.

GLSEN's 2004 *State of the States* report is the first comprehensive analysis of laws and policies that affect school environments and safety for students of all sexual orientations and gender identities/expressions. The report grades each state according to the presence of statewide safe schools laws – anti-harassment or non-discrimination laws that specifically include sexual orientation and gender identity/expression – along with the treatment of HIV/AIDS and STDs in sexual education classes, local safe schools policies, and the existence of any laws that stigmatize LGBT people. It also documents the number of active Gay-Straight Alliances (GSAs) or similar groups and the number of schools participating in the Day of Silence in each state.

The majority of states received a failing grade in GLSEN's report. As of August 1, 2007 only 10 states have laws that protect students from discrimination on the basis of sexual orientation (i.e. Iowa, California, Connecticut, Maine, Massachusetts, Minnesota, New Jersey, Vermont, Washington, and Wisconsin) and five include gender identity/expression (i.e. Iowa, California, Maine, Minnesota, New Jersey). This means that more than three-quarters of K-12 students in the U.S. go to schools where they are unprotected from discrimination and harassment on the basis of sexual orientation and gender identity/expression. Furthermore, seven states have laws that actively stigmatize LGBT people by prohibiting the positive portrayal of LGBT people in schools.

This failure to create a safe learning environment and protect all students matters. GLSEN's National School Climate Survey (see pg. 22) demonstrates the relationship between safe schools laws and student safety and attendance. It also found that students who did not have or did not know of a policy protecting them from harassment were 40% more likely to skip school out of fear. There is a great need for policies to make students safe at school and to create the sort of educational environment in which all students and educators can feel welcome.

Connecticut ranked sixth out of the 50 states and the District of Columbia for its safe schools policy. Connecticut has a non-discrimination policy passed in 1997 that is inclusive of sexual orientation but not gender identity. This law covers all public and private schools, with an exemption for religiously affiliated schools. It has mandatory HIV/AIDS education, but not mandatory sexual education. Major school districts also have local safe schools laws that cover sexual orientation. As of August 1, 2007, there are 118 active GSAs in the state that are registered with GLSEN, and 71 schools had students registered to participate in the Day of Silence. Connecticut also grants domestic partnership benefits to state employees, and has hate-crime legislation that is inclusive of sexual orientation.

Work remains to be done in all states, including Connecticut. You can use the information found in *State of the States* to take action.

- Educate yourself and others about the resources and protections available. Not everyone knows about Connecticut's safe schools laws and sexual education policy – sometimes being informed can make people feel safer. Consider putting up posters, passing out fliers, making announcements in class, or just telling teachers and students.
- Encourage your school to develop its own safe schools policies and procedures. Find out what students should do if they've experienced bullying, harassment or discrimination, and let everyone know how to get help.
- Lobby your government representatives to strengthen Connecticut's anti-discrimination laws to include gender identity/expression.

For more information on the status of safe schools legislation in Connecticut or other states, see the complete *State of the States* study at <http://www.glsen.org/cgi-bin/iowa/all/library/record/1687.html>.

SUMMARY OF CONNECTICUT LAWS ON SEXUAL ORIENTATION AND GENDER IDENTITY/EXPRESSION IN SCHOOLS

During the summer of 1997 the Connecticut legislature extended the rights of lesbian, gay and bisexual students with the passage of P.L. 97-247, Sec. 6. This Act, which adds sexual orientation to the list of protected categories in Connecticut General Statute, Section 10-15c (Discrimination in Public Schools), now reads:

The public schools shall be open to all children five years of age and over who reach age five on or before the first day of January of any school year, and each such child shall have, and shall be so advised by the appropriate school authorities, an equal opportunity to participate in the activities, programs and courses of study offered in such public schools, at such time as the child becomes eligible to participate in such activities, programs and courses of study, without discrimination on account of race, color, sex, religion, national origin or sexual orientation; provided boards of education may, by vote at a meeting duly called, admit to any school children under five years of age.

As of August 1, 2007 only 10 states have laws that protect students from discrimination on the basis of sexual orientation (i.e. Iowa, California, Connecticut, Maine, Massachusetts, Minnesota, New Jersey, Vermont, Washington, and Wisconsin) and five include gender identity/expression (i.e. Iowa, California, Maine, Minnesota, New Jersey).

Do Private School Students Have the Same Rights?

Generally, educational institutions are considered public accommodations, [See, e.g. The Americans with Disabilities Act, U.S.C. Section 12101 et seq.] and, therefore, if a private school offers its services to the public, it may be covered by P.L. 91-58. However, religious institutions are exempt. Thus, students in private schools may have the same protections if they are attending a non-religious private school, but there is presently no specific reference like P.L. 97-247, Section 6, nor is there any Connecticut case law that specifically protects lesbian, gay and bisexual students.

Source:

Connecticut Women's Education and Legal Fund
135 Broad Street
Hartford, CT 06105
P: 860.247.6090
Web: <http://www.cwealf.org/>

Excerpt from Connecticut State Statute Code of Professional Responsibility for Teachers and School Administrators (Section 10-145d-400a)

The professional teacher, in full recognition of his or her obligation to the student, shall...Recognize, respect and uphold the dignity and worth of students as individual human beings, and therefore deal justly and considerately with students...Nurture in students lifelong respect and compassion for themselves and other human beings regardless of race, ethnic origin, gender, social class, disability, religion or sexual orientation...

Source:

State Department of Education
165 Capitol Avenue
Hartford, CT 06106-1630
Web: <http://www.sde.ct.gov>

For more information on the status of safe schools legislation in Connecticut or other states, see the complete *State of the States* study at <http://www.glsen.org/cgi-bin/iowa/all/library/record/1687.html>

DEALING WITH LEGAL MATTERS SURROUNDING STUDENTS' SEXUAL ORIENTATION AND GENDER IDENTITY

Created during the fall of 2004 and available via the web at:
<http://www.glsen.org/cgi-bin/iowa/all/library/record/1742.html>

Participating Organizations:

American Association of School Administrators
American Federation of Teachers
American School Counselor Association
Association for Supervision and Curriculum Development
National Association of Elementary School Principals
National Association of Independent Schools
National Association of School Psychologists
National Association of Secondary School Principals
National Education Association
National School Boards Association
National Student Assistance Association
School Social Work Association of America
United Church of Christ Justice & Witness Ministries

Over the past decade, controversies surrounding students' sexual orientation and gender identity have become increasingly common in K-12 schools. Often it falls to school administrators and school boards to manage the conflicts that arise in areas of curriculum, student clubs, dress codes, and harassment. This publication provides practical guidance on schools' legal rights and responsibilities with respect to students, programs, and curriculum. Specific court decisions that have provided clarity in this arena are cited in endnotes.

Like all other individuals, lesbian, gay, bisexual, and transgender (LGBT) students are guaranteed equal protection under the Fourteenth Amendment to the Constitution and free speech and association under the First Amendment. Like other student clubs, LGBT-related student groups (1) are guaranteed equal treatment and access under the Equal Access Act (1984). (2) Additionally, some courts have held that Title IX (3) offers protections to LGBT students in certain circumstances, (4) and some states and communities have enacted statutes, regulations, and professional standards prohibiting discrimination on the basis of sexual orientation and gender identity. (5)

Court cases addressing legal issues regarding LGBT students and related issues have resolved many questions and can provide guidance for schools if and when conflicts arise. Not all issues have been resolved, however, and in some instances court rulings differ from jurisdiction to jurisdiction. In some jurisdictions, the courts may not yet have considered every issue discussed here. As always, it is best to seek legal advice either from district legal counsel, the state education department, or your state professional organization to determine the specific legal authority in your jurisdiction.

Student Organizations and Clubs

Some students in my school want to form a Gay-Straight Alliance (GSA). What are my legal responsibilities?

The courts have found that the Equal Access Act (EAA) requires schools to treat student clubs that address LGBT issues the same as other student groups. The Equal Access Act requires any public secondary school⁶ that receives federal money AND has a "limited open forum" to allow LGBT-oriented clubs formed by students the same access to school facilities that other student groups enjoy. Two important caveats: 1) the clubs must be initiated at the request of students, and 2) the Equal Access Act applies only when the school has a "limited open forum," meaning the school recognizes other

“noncurriculum related” student groups. (7) The bottom line: Schools that meet these conditions must permit LGBT-related groups such as GSAs to meet on the same basis as other student groups. (8) If schools allow only curriculum-related clubs, then they are not required to grant access to any noncurriculum—related group. (9) Some school districts have attempted to change the rules regarding “noncurriculum related” groups after receiving a request to establish a student group that addresses LGBT issues. The courts have not looked favorably on attempts to finesse the legal definitions in order to approve only favored groups, and districts typically have lost these lawsuits. (10) In one case a school district was successful in invoking an Equal Access Act exception that permits schools to deny access based on “material and substantial interference with the orderly conduct of educational activities within the school” to keep out a GSA. (11) But in this case, the court pointed out that the GSA would be discussing safe sex in a school that had an “abstinence-only” sex education program, that the GSA’s website linked to other websites with explicit content, and that the school at which the GSA was proposed served students as young as 12 years old. (12) At least one district attempted to eliminate all student noncurriculum related organizations after students tried to hold a GSA meeting. (13) This is legal only if the new rule is applied equally to every student club, and the district subsequently reconsidered this drastic measure.

In short, districts that meet the conditions above must provide to LGBT-related student organizations the same access given to any other student group. “Access” has been interpreted to include funding, access to school bulletin boards and other media, meeting space, and yearbook photos. (14) To avoid potential legal problems, school districts should have in place a uniform set of rules regarding the establishment of student organizations. The rules should be applied evenhandedly and should be available to students, parents, and staff.

But I have students and parents who object to the formation of any student clubs that address gay issues. How am I supposed to handle this situation?

The Equal Access Act originally was proposed to ensure that student religious clubs could meet in public schools, but Congressional debate and subsequent court rulings have made clear that the EAA is meant to apply to a broad array of student groups. Under the EAA, schools cannot “deny equal access or a fair opportunity to, or discriminate against, any students who wish to conduct a meeting within that limited open forum on the basis of the religious, political, philosophical, or other content of the speech at such meetings.” (15)

A school cannot refuse to allow a group like a gay-straight alliance (GSA) to meet because other students, teachers, administrators, parents, or community members object to formation of the club. The unpopularity of particular expression has been rejected as a justification for preventing student speech. (16) Where club opponents substantially disrupt the work of the school or the rights of the student GSA members, the appropriate response is to address the disruptive opponents. (17) The Equal Access Act expressly allows schools to “maintain order and discipline on school premises, [and] to protect the well-being of students and faculty.” (18) While schools may properly address disruption by GSA opponents, courts have not allowed districts to use this section of the EAA to prohibit LGBT-related clubs because of negative community sentiment or other potentially disruptive responses. (19)

While schools may issue a general statement that they are not sponsoring student groups, but rather are merely providing all student groups an opportunity to meet, schools should not single out or target a particular group for this clarification. As a practical matter, in the face of controversy it may be helpful to explain to your school community that the same rules apply to recognition of GSAs as apply to all student clubs.

How do I handle staff or outsiders wanting to be a part of the GSA?

To be covered by the Equal Access Act, student clubs must be “student initiated.” Outside community members “may not direct, conduct, control, or regularly attend activities of student groups,” although they may attend occasionally, if invited by students, unless the district has a policy prohibiting “nonschool persons” from attending student group meetings. School faculty and staff, on the other

hand, may regularly attend meetings, particularly for “custodial” purposes such as the need to provide adult supervision. Many districts assign (and even pay) teachers to supervise noncurricular clubs like ski club or chess club. If staff monitors are provided to other noncurricular student clubs, one should be assigned to the GSA as well. If staff are allowed to participate in other noncurricular student clubs in more than just a custodial capacity, the district cannot restrict staff from similar participation in the GSA.

I have been approached by some parents and members of the community who object to the fact that the Boy Scouts meet at the school. They feel that the Boy Scouts discriminate against gay people and that the school should not condone this.

The No Child Left Behind Act contains a provision called the Boy Scouts of America Equal Access Act. (20) This Act requires public schools that receive federal funds to provide the Boy Scouts with the opportunity to meet in school facilities, as long as the district makes school facilities available to other outside groups. The Act also states that schools cannot “discriminate against any group officially affiliated with the Boy Scouts of America....” (21)

This means that if the district permits outside youth or community groups to meet on school premises or in school facilities before or after school, then the Boy Scouts must be given similar access to the school campus. This does not mean that a district is required to sponsor a Boy Scout troop. School sponsorship confers the school’s official support and extends benefits and rights that are not generally provided to other groups, and such sponsorship could raise other legal issues. But a school district that receives federal funds must make its facilities available to the Boy Scouts on the same basis it does to other organizations.

Some parents object to military recruiters being allowed on the school campus. They claim the military discriminates against gays and lesbians and should not be allowed at school.

The No Child Left Behind Act contains a provision requiring any school that receives federal funds to provide military recruiters with the “same access to secondary school students as is provided generally to post-secondary educational institutions or to prospective employers of those students.” (22) So if your school has a policy allowing colleges, college recruiters, and employment recruiters on campus, then military recruiters must be allowed as well. Additionally, schools are required to provide recruiters with student “directory information,” such as names, addresses, and phone numbers, unless a parent or student has opted out. The law requires the school district to notify parents and students of their right to opt out and to explain the procedure for doing so.

Student Dress Code

I have had students wear both pro-gay and anti-gay messages on T-shirts. I’m getting complaints from all sides. What am I supposed to do?

Courts have recognized that students have rights to free speech and free expression that must be balanced against a school’s interest in maintaining an appropriate learning environment. (23) With regard to “speech” (which includes words, symbols, artwork, or pictures) on student clothing, the courts have allowed schools to prohibit lewd, vulgar, indecent, or clearly offensive speech, as well as speech contrary to the school’s educational mission. (24) Some courts have held that messages or images deemed at odds with the values schools instill, such as civility, human dignity, and self respect, were contrary to a school’s educational mission. (25)

School restriction on speech that does not fall into one of these categories has been allowed only where the school can show that the speech substantially disrupts or interferes with the work of the school or the rights of other students. (26) The fact that other students, teachers, or school administrators may disagree with, dislike, or object to a message conveyed on student clothing does not constitute sufficient disruption of the learning environment or interference with other students’ rights. If, on the other hand the message is similar to speech that has caused actual disruption, such as student altercations, the school may restrict such expression. (27) This does not mean that school officials must wait for disruption to occur before they can act. But they must be able to demonstrate

that their concerns are well founded. Prohibiting clothing that conveys a message that might be construed as pro- or anti-gay (e.g., “Barbie is a lesbian,” “Gay Pride,” or “Straight Pride”) but is not likely to disrupt the learning environment or interfere with other students’ rights risks legal challenge. Where school dress code or anti-harassment policies might apply to speech contained on student clothing, schools are on the safest legal ground when they ensure that these policies are enforced to prohibit only speech that may disrupt the learning environment or interferes with other students’ rights.

Recently I have received complaints from transgender students about the prom, yearbook, and graduation dress codes. These students tell me that separate dress requirements for girls and boys unfairly restrict their “gender identity” or “gender expression.” What does that mean, and how should I handle it?

As a basic legal requirement, school rules must be reasonable or have a logical relationship to the school’s legitimate interests. Dress codes that are reasonably related to a school’s interest in ensuring that student attire is consistent with an effective educational environment are constitutionally acceptable. (28) Dress codes that impose restrictions based on the student’s gender (e.g., prohibiting boys but not girls from wearing earrings) should be adopted only after careful consideration, since they may draw challenges that the school is discriminating on the basis of sex. Some courts have held that sex stereotyping in the workplace and in schools constitutes discrimination “based on sex,” which is illegal. (29) These cases could be construed to support legal challenges to sex-specific dress codes on the ground that they discriminate on the basis of sex in violation of the Constitution and Title IX. But other courts in addressing such challenges have allowed sex-specific distinctions, finding school concerns about safety, discipline, distraction from learning, and promoting community values to be valid grounds for the differences. (30) This does not suggest that all sex-specific dress regulations are permissible in all contexts. For example, a restriction on boys’ wearing dresses to school would be appropriate in communities where such attire on males would result in substantial disruption of the learning process, but in other locales, cross dressing might actually be more socially acceptable and cause minimal disruption in school, making such a restriction less legally justifiable. The setting and age of the students may be factors to consider as well; for example, a requirement that girls wear dresses to the prom might be harder to defend, since at a prom, distraction from learning would not be an issue.

Schools with sex specific dress codes could consider making a narrow exception for transgender students—students who are biologically of one gender, but psychologically identify with the opposite gender. At least one court has said that a school could not prohibit a male student who identified himself as female from wearing girls’ clothes where the district had no specific evidence that plaintiff’s manner of dress (rather than his behavior) caused substantial disruption. (31)

Curriculum and LGBT Issues

Some parents in my school have complained about what they see as “pro-homosexual” content in some classroom materials. They want more control over class content, or they want to remove their child from the class. What is the best response?

Local school districts generally have a great deal of latitude with respect to curricular content, and courts typically have rejected parental efforts to dictate or alter it. (32) Decisions about classroom content should be based on sound education rationales, age appropriateness, relevancy to the course, and currency of the information. Districts may want to consider adopting a complaint-and-review procedure for resolving challenges to school curriculum. Including teachers, parents, and community members on the review panel will foster a sense of fairness in any decision made. All parents should be advised of their right to use this process. The courts have rejected constitutional claims by parents that they have the right to excuse or remove their children from classes they find objectionable. (33) However, some states have specific statutes that allow parents to opt their children out of classes or assemblies that include controversial topics such as sexuality, HIV, sexually transmitted diseases, abortion, or death. As a practical matter, school boards probably have the local discretion to adopt a more liberal parental opt out policy than is required by state law. However, such a policy should be

reconciled with the district's obligation to educate students in accordance with state curricular standards.

As of this writing, four states—Arizona, California, Nevada, and Utah—require written parental consent before students can participate in classes where such topics as sex, sexuality, and AIDS are discussed. (34) Parental consent is not required under these laws if teachers will be discussing content such as harassment or discrimination based on sexual orientation or gender identity. These laws vary in scope, and you should become familiar with your state laws on this subject. Here again, a school board probably could choose to go beyond the minimal requirement of state law.

The federal Protection of Pupil Rights Amendment (PPRA) (35) affords parents the right to limit their child's participation in surveys or questionnaires that may contain controversial and/or sexual subject matter. Prior written consent from parents is required before certain federally funded surveys are taken, and schools must notify parents annually of their rights under the PPRA.

Student Involvement in School Events

A group of students wants to participate in or have the school sponsor events like “Diversity Days” or a “Day of Silence.” What are the school’s obligations and limitations?

A school's legal rights and responsibilities regarding any activity or event depend on whether it is initiated by students or by the school. In general, schools exercise less control over student-initiated activities and speech than over the school's own activities, though some limits are permissible. When considering a student's request, a school must accommodate students' constitutional rights. As discussed above, the First Amendment allows schools to restrict speech that is lewd, vulgar, indecent, or clearly offensive or that substantially interferes with the work of the school or the rights of other students. Student requests to participate in a Day of Silence, during which students agree to remain silent for all or part of a day to raise awareness for LGBT students, or Diversity Days, when students may organize educational activities around such issues as race, class, sex, sexual orientation, and gender identity, typically do not raise such concerns. Keep in mind that your school, like most, probably allows and even encourages a broad range of student-initiated activities and may have established policies or practices that govern student-led activities. These policies should be applied evenhandedly to all requests. Treating requests from LGBT students or related issues differently invites legal challenge.

As compared to student speech, schools exercise a greater degree of control over school-sponsored speech, which generally is treated by courts as part of the school curriculum. A school has the discretion to decide whether sponsorship of an event or activity, including a Diversity Day or Day of Silence, appropriately conveys its educational mission. (36) Nearly every district has a procedure and established criteria to determine whether the district will participate in, or sponsor, student or community events. These procedures should be followed, and generally speaking, the criteria should not be altered because of the viewpoint or content involved in the proposed event. To do otherwise may raise First Amendment and Equal Protection problems. (37)

Some students have religious or moral objections to homosexuality and want a chance to provide a public counterpoint to what they see as problematic “gay-positive” viewpoints during such events. Should I allow it?

The appropriate response depends on whether the school itself is the “speaker” (i.e., whether it's the school's message). If a school itself provides information to students (even outside the traditional classroom), the school has greater control over that message. A school is free to implement a course of study or sponsor an official school assembly devoted to promoting tolerance of LGBT students and nondiscrimination. In general, others have no right to present an opposing view within these official school activities. (38) However, at least one court has said that, even in the context of a school-sponsored event, excluding expression in conflict with the message the school wanted to convey to

students was impermissible viewpoint discrimination. (39) Most importantly, you must be careful to follow your school's policies and rules in developing school activities.

If, however, you have created an opportunity for open discussion (a "limited public forum"), which is not school-sponsored speech, you may not exclude viewpoints within that forum just because you disagree with them or because others may be uncomfortable with them. This would mean that at a non-school-sponsored event discussing issues about tolerance toward gays and lesbians, the school could not prohibit a speaker who wanted to express religious or moral objections to homosexuality.

A limited public forum may be created when the event is sponsored by students or outside organizations, even though it is held in the school. Although schools can set parameters about the purpose of the forum prior to opening it, the ability to limit speech within a limited public forum once it's open is fairly narrow and cannot be based on the speaker's viewpoint. (40) The restrictions must be reasonable in light of the purpose of the forum. Because it is often difficult to determine what kind of forum has been established, school administrators may want to seek legal advice before making decisions about whether to allow or prohibit particular student expression.

A same-sex couple wants to attend a school dance. What is the proper course of action?

Once again, you must look at the rationale or logic of the school rules. School rules must be rationally related to a legitimate educational objective. Ask, what is the legitimate objective of a particular rule? For example, schools may have legitimate reasons to restrict an activity to students enrolled at the school or to impose an age limit on attendees, but a ban on same sex-couples would be more difficult to justify. Because it also discriminates on the basis of the sex and (actual or perceived) sexual orientation of the couple, such a restriction likely will invite legal challenge.

In at least one case, a court found that a school's refusal to allow a student to bring his same-sex date to the prom violated that student's First Amendment rights. Noting the opposition of some students to the same-sex couple's prom attendance, the court observed, "The [F]irst [A]mendment does not tolerate mob rule by unruly school children." (41)

Harassment of LGBT Students

Our school has an anti-bullying policy that allows us to discipline students for harassing students because of their sexual orientation. Some students have claimed this violates their freedom of speech. How do you strike the balance?

It is important to remember that there is no constitutional right to bully or intimidate other students. Speech or conduct that gives rise to a well-founded fear of disrupting the operation of the school or interfering with the rights of other students may be prohibited. (42) School districts have a legitimate interest in disciplining students for disruptive behavior and can enact effective anti-harassment policies to do so. (43) Districts should write policies so as to protect students' First Amendment rights to free expression, while at the same time prohibiting genuinely threatening, demeaning, and harassing speech and/or behavior. (44)

LGBT students (or students perceived to be LGBT) have successfully sued school districts for failing to take action against their harassers. For example, in a case from Minnesota, (45) a court held that a school district's failure to protect a gay student from peer harassment violated the federal Equal Protection Clause. The court also held that the student was protected by Title IX's prohibition on sex discrimination because he alleged that the harassment was based on his failure to conform to male stereotypes. In addition, guidance from the U.S. Department of Education's Office for Civil Rights (OCR) states that "sexual harassment directed at gay or lesbian students that is sufficiently serious to limit or deny a student's ability to participate in or benefit from the school's program constitutes sexual harassment prohibited by Title IX." (46)

An important point to keep in mind is that school boards may be held liable for harassment of students by their peers if the harassment—verbal and/or physical attacks—has been severe and persistent and the school took no action after learning of the misconduct. (47)

I've just been told that harassment based on sexual orientation is occurring at my school. What am I supposed to do?

Complaints about alleged harassment based on sexual orientation should be handled just like any other harassment complaints. All complaints or other information suggesting that harassment may be occurring should be investigated thoroughly and promptly by a trained investigator. No allegations about potential harassment should be ignored because the charge seems improbable or because the behavior seems unlikely to recur or is perceived as a harmless rite of passage. The student target of the alleged harassment should be informed of the steps the school is taking, the district's policy on harassment, and the name and contact information of the district's Title IX grievance officer.

Once the investigation is complete, appropriate measures should be taken depending on the results. If harassment did occur, the district's response must be designed to ensure that the harassment stops. This could include discipline and counseling of the harassers, assistance to the victim, and school activities that focus on reducing harassment. The complainant should be notified of the determination made and encouraged to report any further incidents, including retaliation. Steps should be taken to monitor the effectiveness of the district's response and the need for any further action.

Schools also can be liable for harassment of LGBT students by faculty or staff members. In one such case, administrators failed to take action when the student reported anti-gay harassment by a teacher. (48) The assistant principal condoned the teacher's behavior, disciplined the student, ordered him to stop speaking about his sexual orientation, and informed the student's mother that her son was gay. The student and his mother sued, and district eventually agreed to settle the case for \$25,000.

If a staff member is reported or observed to be harassing or demeaning a student's real or perceived sexual orientation or gender identity, the school has the same responsibility to investigate and, if warranted, take corrective action as it would for other inappropriate behavior.

Additional Resources

The following resources address legal issues concerning student sexual orientation, more general issues concerning LGBT students, and student rights to free speech, religious expression, and equal access. The listing of these resources in no way constitutes an endorsement by the participating organizations of the advice or content of these resources and sites; nor does it in any way imply an endorsement of this publication by the publishers of these resources and sites.

American Psychological Association

Healthy Lesbian, Gay, and Bisexual Students Project.

<http://www.apa.org/ed/hlgb/>

American Psychological Association

Just the Facts About Sexual Orientation & Youth: A Primer for Principals, Educators and School Personnel.

<http://www.apa.org/pi/lqbc/publications/justthefacts.html>

American School Board Journal

Be Prepared: What Your School Board Needs to Know about Boy Scouts, School Policies, and the Law. April 2001.

<http://www.asbj.com/2001/04/0401ASBJ;ones.pdf>

Council of School Attorneys

Resources, news, and court opinions on school law Issues, including student rights.

<http://www.nsba.org/cosa>

Gay, Lesbian & Straight Education Network

Resources on GSA's anti-bullying and anti-harassment efforts.

<http://www.glsen.org>

National Gay and Lesbian Task Force Policy Institute

Education Policy: Issues Affecting Gay, Lesbian, Bisexual and Transgender Youth.

<http://www.thetaskforce.org/downloads/EducationPolicy.pdf>

National Mental Health Association

What Does Gay Mean? How to Talk with Kids About Sexual Orientation and Prejudice.

<http://www.nmha.org/whatdoesgaymean/>

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

From Our House to the Schoolhouse.

<http://www.pflag.org/publications/schools.pdf>

End Notes

1 LGBT-related clubs are not necessarily “gay student clubs”; and typically are formed to reduce prejudice.

2 20 U.S.C. §§ 4071-4074 (2004).

3 20 U.S.C. §§ 1681-1688 (2004). Title IX of the Education Amendments of 1972 prohibits gender-based discrimination in educational programs that receive federal funding.

4 Although Title IX does not protect against discrimination on the basis of sexual orientation generally, LGBT students may be able to sue under Title IX for a school district’s failure to protect them from harassment.

5 See, e.g., Cal. Educ. Code § 220 (West 2004) (“No person shall be subjected to discrimination on . . . any basis that is contained in the prohibition of hate crimes set forth in subdivision (a) of Section 422.6 of the Penal Code in any program or activity conducted by an educational institution. . . .”; Section 422.6 includes gender and sexual orientation); Conn. Gen. Stat. Ann. § 10-15c (West 2004) (“ . . .each child shall have. . .an equal opportunity to participate in the activities, programs and courses of study offered in such public schools. . .without discrimination on account of . . .sexual orientation. . .); Minn. Stat. Ann. § 363A.13 (West 2004) (“It is an unfair discriminatory practice to discriminate in any manner in the full utilization of or benefit from any educational institution, . . .because of . . .sexual orientation...”).

6 State law determines which grades fall into the definition of “secondary” school.

7 See *Board of Educ. of Westside Cmty. Schools v. Mergens*, 496 U.S. 226 (1990). Examples of noncurricular clubs typically include the Key Club, Pep Club, Chess Club, Ski Club, Varsity Club, and Future Business Leaders of America. However, courts decide what clubs are curriculum or noncurriculum-related on a case-by-case basis.

8 See, e.g., *Colin v. Orange Unified Sch. Dist.*, 83 F. Supp. 2d 1135 (C.D. Cal. 2000); *East High Gay/Straight Alliance v. Bd. of Educ. of Salt Lake City Sch. Dist.*, 81 F. Supp. 2d 1166 (D. Utah 1999).

9 To be curriculum-related, a club must “directly relate” to courses offered by the school. The inquiry about whether student clubs relate to the curriculum only determines whether a limited open forum has been created; where such a forum is created, the curricular status of a student group cannot be used as a basis to deny access. See, e.g., *Colin*. 83 F. Supp. 2d at 1144-46 (rejecting argument that school could exclude a GSA because the GSA “directly relates” to the school’s sex education curriculum).

10 See, e.g., *Boyd County High Sch. Gay Straight Alliance v. Bd. of Ed. of Boyd County*, 258 F. Supp. 2d 667 (E.D. Ky. 2003).

11 *Caudillo v. Lubbock Indep. Sch. Dist.*, 311 F. Supp. 2d 550 (N.D. Tex. 2004). This case is currently on appeal.

12 See *Id.*

13 See *East High Gay/Straight Alliance*, 81 F. Supp. 2d 1166 (D. Utah 1999); *East High Sch. Prism Club v. Seidel*, 95 F. Supp. 2d 1239 (D. Utah 2000).

14 See *Prince v. Jacoby*, 303 F.3d 1074 (9th Cir. 2002).

15 20 U.S.C. § 4071(a) (2004).

16 See *Tinker v. Des Moines Indep. Cmty. Sch. Dist.*, 393 U.S. 503, 508-09 (1969).

17 See *Boyd County*, 258 F. Supp. 2d at 690.

18 20 U.S.C. § 4071(f) (2004).

19 See, e.g., *Boyd County*, 258 F. Supp. at 690.

20 20 U.S.C. § 7905(a) (2004).

21 20 U.S.C. § 7905(b) (2004).

22 10 U.S.C. § 503(c) (2004).

23 See *Tinker*, 393 U.S. 503.

24 See, e.g., *Bethel Sch. Dist. No. 403 v. Fraser*, 478 U.S. 675 (1986).

25 See, e.g., *Boroff v. Van Wert City Bd. of Educ.*, 220 F.3d 465 (6th Cir. 2000) (holding that school could prohibit wearing of Marilyn Manson T-shirt because band promoted values contrary to school’s educational mission); *Scott v. Sch. Bd. of Alachua County*. 324 F.3d 1246 (11th Cir. 2003) (upholding ban on display of Confederate flag to further fundamental values of civil discourse). But see endnote 26 below.

26 See, e.g., *Sypniewski v. Warren Hills Regional Bd. of Educ.*, 307 F.3d 243 (3d Cir. 2002) (upholding school’s anti-harassment policy but invalidating enforcement of policy to prohibit students from wearing T-shirts that did not disrupt the learning environment or interfere with other students’ rights); *Pyle v. South Hadley Sch. Cte.*, F,Supp.157 (holding that school dress code prohibiting clothing that “harasses, threatens, intimidates, or demeans” individuals or groups was unconstitutional viewpoint discrimination because it was aimed at content rather than validity or potential for disruption).

27 See, e.g., *Sypniewski*, 307 F.3d at 254; *Scott*, 324 F.3d 1246 (upholding school ban on display of Confederate flag based on past racially charged incidents).

28 See, e.g., *Boroff*, 220 F.3d 465; *Jeglin v. San Jacinto Unified Sch. Dist.*, 827 F. Supp. 1459 (C.D. Cal. 1993) (upholding ban on sports insignia used as gang symbols).

29 *Price Waterhouse v. Hopkins*, 490 U.S. 228 (1989) (ruling that employment action based on female employee's failure to comport with female sex stereotype in appearance and behavior is illegal sex discrimination under Title VII) *Montgomery v. Indep. Sch. Dist. No. 709*, 109 F. Supp. 2d 1081 (D. Minn. 2000) (allowing gay student to sue under Title IX where school district allegedly failed to protect him from peer harassment for his failure to conform to male stereotype).

30 See, e.g., *Olesen v. Bd. of Educ. of Sch. Dist. No. 228*, 676 F. Supp. 820 (N.D. Ill. 1987) (upholding ban on boys' wearing of earrings where district had gang problem and some earrings were used as gang symbols); *Hines v. Caston Sch. Corp.*, 651 N.E.2d 330 (Ind. App. 1995) (upholding ban on boys' wearing of earrings where, under local community standards of dress, earrings were considered female attire and earring rule discouraged rebelliousness); *Jones v. W.T. Henning Elem. Sch.*, 721 So.2d 530 (La. App.1998) (upholding ban on boys' wearing of earrings based on distraction it would cause as contrary to community values).

31 *Doe v. Brockton Sch. Comm.*, 2000 WL 33342399 (Mass. App. Ct. Nov. 30, 2000) (granting preliminary injunction to student against school's enforcement of dress code provision).

32 See, e.g., *Fleischfresser v. Directors of Sch. Dist. 200*, 15 F.3d 680 (7th Cir. 1994) (rejecting parental challenge to use of reading series in curriculum).

33 See, e.g., *Leebaert v. Harrington*, 332 F. 3d 134 (2d Cir. 2003) (ruling that school district did not violate parental rights by refusing to excuse student from mandatory health education course and failing him after he refused to attend).

34 Ariz. Rev. Stat. § 15-716 (2003); Cal. Educ. Code § 51550 (West 2003); Nev. Rev. Stat. §389.065 (2003); Utah Code Ann. § 53A-13-101 (2003).

35 20 U.S.C. § 1232h (2004).

36 See, e.g., *Downs v. Los Angeles Unified Sch. Dist.*, 228 F.3d 1003 (9th Cir. 2000).

37 See *Id.* at 1011 and n.2 (noting varying rights of schools to limit (1) student speech (least control); (2) "school-sponsored" speech (reasonable rights to restrict, but may be problematic if restrictions are viewpoint-based; and (3) the school's own speech (greatest control)).

38 See *Downs*, 228 F.3d 1003.

39 *Hansen v. Ann Arbor Public Schools*, 293 F. Supp. 2d 780, 794 (E.D. Mich. 2003) (invalidating school's exclusion of student who wanted to express religious objections to homosexuality as part of diversity week panel's promoting tolerance of gay and lesbian students).

40 See *Widmar v. Vincent*, 454 U.S. 263 (1981).

41 *Fricke v. Lynch*, 491 F. Supp. 387 (D.R.I. 1980).

42 See, e.g., *Sypniewski v. Warren Hills Regional Bd. of Educ.*, 307 F.3d 243, 264 (3d Cir. 2001) (upholding constitutionality of school anti-harassment policy).

43 See *id.* *Compare Saxe v. State College Area Sch. Dist.*, 240 F.3d 200 (3d Cir. 2001). (finding harassment policy unconstitutionally "overbroad" and "vague").

44 See, e.g., *Sypniewski*, 307 F.3d at 249 (quoting anti-harassment policy found to be constitutional).

45 *Montgomery v. Indep. Sch. Dist. No. 709*, 109 F. Supp. 2d 1081 (D. Minn. 2000); see also *Nabozny v. Podlesny*, 92 F.3d 446, 455-56 (7th Cir. 1996) (finding that school violated Equal Protection Clause by failing to protect gay male student); *Henkle v. Gregory*, 50 F. Supp. 2d 1067 (D. Nev. 2001) (allowing claims under Title IX for discrimination and harassment by other students and under the First Amendment based on demands by school officials that the student keep his sexual orientation to himself).

46 U.S. Dept. of Educ., Office for Civil Rights, Revised Sexual Harassment Guidance: Harassment of Students by School Employees, Other Students, or Third Parties (Jan. 19, 2001) at 3.

47 See *Davis v. Monroe County Bd. of Educ.*, 526 U.S. 629 (1999); *Ray v. Antioch Unified Sch. Dist.*, 107 F. Supp. 2d 1165 (N.D. Cal. 2000).

48 See, e.g., (*ital.*) *McLaughlin v. Board of Educ. of Pulaski County Special Sch. Dist.*, 296 F. Supp. 2d 960 (E.D. Ark. 2003).

THE LEARNING ENVIRONMENT: GLSEN'S NATIONAL SCHOOL CLIMATE SURVEY & FROM TEASING TO TORMENT

Since 1999, GLSEN has collected information on the experiences of high school students who identify as LGBT through its biannual *National School Climate Survey* (NSCS). NSCS examines the prevalence of anti-LGBT behavior in schools, including homophobic language, bullying and harassment. It also analyzes the academic achievement of LGBT students and the resources and support networks that are available to them at school.

A key aspect of a safe and welcoming school environment is protecting all students from harassment and bullying, regardless of sexual orientation or gender identity/expression. Bullying because of physical appearance, gender or gender expression, race/ethnicity, disability, religion, or sexual orientation is common in schools, and can range from name-calling and teasing to violent assault.

From Teasing to Torment (FTT) focuses on bullying, reporting the results of a nationally representative survey of 3,450 students aged 13 to 18 and 1,011 secondary school teachers who were asked about their experiences with and attitudes toward bullying in school. The study underlines the prevalence of bullying related to sexual orientation and gender expression in school, finding that perceived sexual orientation is the second most commonly reported reason for harassment, after physical appearance.

Both NSCS and FTT show that the harassment of students who are perceived to be LGBT or overly masculine or effeminate is common, as is the use of words and phrases such as “faggot,” “dyke,” and “you’re so gay” as insults. This unwelcoming environment can impact the academic performance and aspirations of students who are the victims of harassment: they are more likely to skip school, have lower average GPAs, and are less likely to plan on attending college than most students.

On the positive side, these studies provide evidence that anti-harassment policies that include sexual orientation and the presence of GSAs are associated with students feeling safer at school. The NSCS finds that LGBT students at a school with a GSA were less likely to feel unsafe, less likely to skip school, and more likely to feel like they belonged in their school.

However, there may be a gap between student and teacher perceptions of how bullying is dealt with. While most teachers say that they frequently intervene when they observe harassment and would feel comfortable responding to a student complaint, one in ten students say that they don’t report incidents because they believe teachers would not do anything. LGBT students are twice as likely to not report incidents because they believe that teachers would not help them. Nonetheless, three quarters of teachers surveyed felt that they had an obligation to ensure a safe and supportive learning environment for LGBT students.

Use the information in NSCS and FTT to take action.

- When you hear someone using derogatory language or saying “that’s so gay,” say something.
- Find out about your school’s harassment policy, and educate yourself and others about how to get help if someone is being bullied.
- Put up a “Safe Zone” poster in your classroom (or ask your teachers to do so), to show everyone that you won’t tolerate homophobic language or behavior.
- Create a Safe Staff List by asking staff members at your school to agree to be a resource for anyone experiencing problems with LGBT-related harassment (or other LGBT issues). Then post the list around the school for everyone to see.

To read the full *National School Climate Survey 2005*, go to <http://www.glsen.org/cgi-bin/iowa/all/library/record/1927.html>.

To read *From Teasing to Torment*, go to <http://www.glsen.org/cgi-bin/iowa/all/library/record/1859.html>.

HOW HOMOPHOBIA AND TRANSPHOBIA HURTS EVERYONE

Within the numerous forms of oppression, members of the target group (sometimes called minority) are OPPRESSED, while on some level members of the dominant or agent group are HURT. Although the effects of oppression differ qualitatively for specific target and agent groups, in the end everyone loses.

1. Homophobia and transphobia lock all people into rigid gender-based roles that inhibit creativity and self expression.
2. Homophobic conditioning compromises the integrity of heterosexual people by pressuring them to treat others badly, actions contrary to their basic humanity.
3. Homophobia and transphobia inhibit one's ability to form close, intimate relationships with members of one's own sex.
4. Homophobia and transphobia generally restricts communication with a significant portion of the population and, more specifically, limits family relationships.
5. Societal homophobia and transphobia prevents some lesbian, gay bisexual, and transgender (LGBT) people from developing an authentic self identity and adds to the pressure to marry and/or have children, which in turn places undue stress and oftentimes trauma on themselves as well as their heterosexual spouses and their children.
6. Homophobia is one cause of premature sexual involvement, which increases the chances of teen pregnancy and the spread of sexually transmitted diseases (STDs). Young people, of all sexual identities, are often pressured to become heterosexually active to prove to themselves and others that they are normal.
7. Homophobia and transphobia, combined with sexphobia (fear and repulsion of sex) results in the elimination of any discussion of the lives and sexuality of LGBT people as part of school-based sex education and general education programs, keeping vital information from all students. Such a lack of information can kill people in the age of AIDS.
8. Homophobia and transphobia can be used to stigmatize, silence and, on occasion, target people who are perceived or defined by others as gay, lesbian, or bisexual, but who are, in actuality, heterosexual.
9. Homophobia and transphobia prevent heterosexuals from accepting the benefits and gifts offered by LGBT people: theoretical insights, social and spiritual visions and options, contributions in the arts and culture, to religion, to family life, indeed, to all facets of society.
10. Homophobia and transphobia (along with racism, sexism, classism, sexphobia, etc.) inhibits a unified and effective governmental and societal response to AIDS.
11. Homophobia and transphobia diverts energy from more constructive endeavors.
12. Homophobia and transphobia inhibits appreciation of other types of diversity, making it unsafe for everyone because each person has unique traits not considered mainstream or dominant. Therefore, we are all diminished when any one of us are demeaned.

Adapted from: Warren J. Blumenfeld, co-author *Looking at Gay and Lesbian Life* and editor of *Homophobia: How We All Pay the Price*

WHY WE NEED A GAY AND LESBIAN HISTORY MONTH

by Kevin Jennings, GLSEN Executive Director

This October [1996- Ed.] will be recognized as the first-ever Lesbian and Gay History Month. As a member of the event's national coordinating council, I have been repeatedly asked two questions about this celebration: "Why do we need a Lesbian and Gay History Month? And why in October?"

The second question is easy to answer. Unlike June (which is Gay Pride Month), in October, virtually all schools are in session, thus increasing the event's potential impact. Many schools already celebrate National Coming Out Day (October 11), and scheduling our celebration for October will build on that tradition.

The first question is the more philosophical one. I believe that knowing our history is a vital part of our liberation. As the black nationalist Marcus Garvey once said, "A people without history is like a tree without roots." When we grow up being taught a history from which we are absent, it is that much more difficult for us to develop a sense of pride in our heritage.

My own experience taught me how important it is to know one's history. I was born in 1963 in rural North Carolina and realized in grade school that I was gay. I felt absolutely alone. Not once in high school did I ever learn a single thing about homosexuality or gay people. I couldn't imagine a happy life as a gay man. Eventually, at age seventeen I tried to kill myself, like one out of every three gay teens. I saw nothing in my past, my present or (it seemed) my future suggesting that things would ever get any better.

I survived this suicide attempt, thanks to the alert actions of a friend, and eventually developed a sense of pride in myself as a gay man. Still, I had little sense of myself as part of a historical tradition. I eventually came to know more gay and lesbian history, including the contributions of gays in ancient Greece, the Roman Empire and China, the 19th century gay liberation movements in Germany and England, and the fact that important Americans such as Alexander Hamilton and Eleanor Roosevelt loved members of their own gender. As heartening as all this was, I still didn't seem myself reflected in this history, which seemed very remote from my own childhood in North Carolina.

In 1993, I was asked to edit the first-ever high school gay and lesbian history text. As I was doing research, I learned about *One* magazine, America's first gay magazine, which began publication in 1953. I decided to read some, and came across this letter to the editor in *One's* October 1954 issue: "I will always remain willing to support, in my small way, any effort to reduce intolerance toward a minority group in the United States. Intolerance is basically as un-American as Communism. I realize the road ahead of us is long and difficult, but that part of the road already traveled has been pretty tough, too."

These prophetic lines were striking enough, but it was its signature that stopped me dead in my tracks. In bold print letters, it read Winston-Salem, North Carolina. I grew up five miles from Winston-Salem.

Two emotions came to me. One was elation. Finally, I had found my past. For the first time, I looked into a historical document and saw someone like me. A second emotion quickly followed. I was angry. How was it that no one had taught me this history? I thought back over my 16 years of education, in North Carolina public schools and at Harvard University, when I was never taught anything about gay history, and I was filled with rage. Denying me that history had nearly cost me my life, for gay invisibility had helped create the feelings of isolation that made me kill myself.

Maybe if I had known that there were people like me in Winston-Salem before I was born, I might not have spent so many years hating myself. Maybe if someone had taught me this history, I would have made it through school more easily. Maybe if someone had taught this history to my straight

classmates, they wouldn't have called me "faggot." Maybe if someone had thought this history was important, my childhood could have been a bit better.

I believe we need a Lesbian and Gay History Month because there are still too many youth who grow up as ignorant as I was. How many students learn that many native American tribes honored individuals who loved members of their own genders? How many know that "gays in the military" is not a new issue, but actually began in 1778, when George Washington signed the first expulsion order for a gay soldier (Lt. Gotthold Enslin) at Valley Forge? How many know that the profession of social work was begun by a lesbian, Jane Addams? How many know that the 1963 March on Washington, where Martin Luther King, Jr. delivered his famous "I Have A Dream" speech, was organized by an openly gay African-American man, Bayard Rustin? These are but a few facts that show that, indeed, gays and lesbians have been a part of the America right from the start.

Lesbian and Gay History Month is a project that will only grow if our community supports it. Black History Month, after all, began as "Negro History Day" in 1924, and only attained its present status because African-Americans demanded that their children be taught about their history. We must do the same.

Here are some ideas for things you can do to help Lesbian and Gay History Month:

1. Ask your local school what they are doing to recognize this event.
2. Ask your local library or bookstore to do a display of their materials on lesbian and gay history.
3. Have your organization become an endorser for Lesbian and Gay History Month.
4. Ask your local elected officials to issue a proclamation declaring October Lesbian and Gay History Month.
5. Buy a book on lesbian or gay history so that publishers will publish more of them.
6. Donate that book to your local school library.

I would like to see a day in the not-so-distant future when every child will grow up knowing of our community's contributions to our nation's development. Children who learn this lesson will learn another important one: Gays and lesbians are people, too. When they learn this, homophobia itself will be on its way to becoming history. That would be the best lesson of all.

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NEEDS ASSESSMENT: WHERE DO THINGS STAND RIGHT NOW?

When your group decides to undertake safe schools work, it is important first to assess what policies, implementation and enforcement mechanisms, services and resources are already in place. To strengthen your work from the very beginning, contact allies in your community and invite them to be a part of the assessment process. Complete this checklist to help you determine and prioritize the needs of each school in your district or of a select number of targeted schools. For some of these items, you may want to expand your responses beyond simply "yes" or "no" and compile relevant supporting data.

1. Sexual orientation and gender identity is included in the anti-discrimination policy for faculty and staff hiring, and is in the handbook.
Yes___ No___ Unsure___
2. Sexual orientation and gender identity is included in the anti-discrimination policy for admissions and is included in the school catalogue.
Yes___ No___ Unsure___
3. The personnel policy includes paid emergency leave for death or illness of significant others.
Yes___ No___ Unsure___
4. LGBT issues and policy are covered in new faculty orientation/handbook.
Yes___ No___ Unsure___
5. The school advertises job openings in the LGBT media
Yes___ No___ Unsure___
6. The school does outreach to LGBT families in its admission process.
Yes___ No___ Unsure___
7. Forms for student/parent completion take into account diversity of households, including partners of the same gender.
Yes___ No___ Unsure___
8. Administrators and staff use the terms 'partner' or 'significant other', rather than 'spouse, husband, wife'.
Yes___ No___ Unsure___
9. The school has held workshops for teachers on LGBT issues.
Yes___ No___ Unsure___
10. The school has held workshops for trustees on LGBT issues.
Yes___ No___ Unsure___
11. The school has held workshops for parents on LGBT issues.
Yes___ No___ Unsure___
12. The school has held assemblies for students on LGBT issues.
Yes___ No___ Unsure___
13. Articles about LGBT issues have appeared in the student newspaper.
Yes___ No___ Unsure___
14. Articles about LGBT issues have appeared in the alumni/community newsletters and/or magazine.
Yes___ No___ Unsure___
15. The school has an anti-harassment policy that specifically forbids harassment based on sexual orientation and gender identity.
Yes___ No___ Unsure___
16. The school has an extensive collection of books in the library dealing with LGBT issues.
Yes___ No___ Unsure___
17. The school's community service or outreach programs include LGBT causes or organizations.
Yes___ No___ Unsure___
18. Administrators and teachers regularly use the words gay, lesbian, bisexual and transgender where appropriate in public forums and situations.
Yes___ No___ Unsure___

19. The curriculum incorporates LGBT issues in:

- history and /or current events classes:

Yes___ No___ Unsure___

- English literature classes:

Yes___ No___ Unsure___

- Biology classes:

Yes___ No___ Unsure___

- Health/human development/sexuality education classes:

Yes___ No___ Unsure___

- And other areas:

Yes___ No___ Unsure___

20. The school has had students who have been open about their sexual orientation or gender identity to their peers.

Yes___ No___ Unsure___

21. The school has had teachers, administrators or staff who have been open about their sexual orientation or gender identity to their peers.

Yes___ No___ Unsure___

22. The school has had parents who have been open about their sexual orientation or gender identity to their peers.

Yes___ No___ Unsure___

23. The school has had Board members who have been open about their sexual orientation or gender identity to their peers.

Yes___ No___ Unsure___

ESTABLISHING GROUND RULES

Explain to the group that this can be a charged and often highly personal topic for many people, and that it's important that what is said during the session remains confidential. While it is alright to talk about the topics or concepts covered in the workshop with others, personal information that people may share must remain confidential. Discuss the importance of respecting what each person has to say, even if you may not agree. Explain that participants may have differing levels of knowledge and experience with these issues and that no question is a "stupid question." If one person is wondering about something, odds are that several other people in the room have the same question.

It is often best to establish ground rules with the input of the group as a whole. The older the group, the more likely the educator will be able to elicit appropriate responses. This gives the group a sense of empowerment and ownership of the rules. However, the educator should also have some set ground rules in mind that she/he can add. Here are some examples of common ground rules:

- Maintain confidentiality
- Respect different opinions and experiences
- Understand that no question is a "stupid question"
- Speak from your own experience
- Participate fully
- Respect others' decisions to share or not to share their sexual orientation and gender identity

In addition to the ground rules, it is a good idea to write an outline of what you have planned for the lesson. Be sure to include when (if any) breaks are planned and the goals and objectives of the workshop.

TERMINOLOGY REVIEW

Though connected and overlapping, the following categories of sexual and gender identity are often distinct and unique. The same is true for terms describing bias against these groups.

Androgyny: Literally meaning combining assumed male and female qualities.

Asexual: A term given to those who are not sexually/erotically attracted to anyone.

Biological Sex: This can be considered as our “packaging” and is determined by our chromosomes (XX for females, XY for males); our hormones (estrogen/progesterone for females, testosterone for males); and our internal and external genitalia (vulva, clitoris, vagina for females, penis and testicles for males). About 1.7% of the population can be defined as intersex.

Bisexual: A term given to people who are attracted sexually/erotically and emotionally to both males and females.

Cross-dresser: Individuals who occasionally or regularly wear the clothing socially assigned to the other gender, but are usually comfortable with their birth-assigned gender and do not wish to change it. Most men who cross-dress are heterosexual. Very few women call themselves cross-dressers. Gay men or self-identified heterosexuals who occasionally or frequently cross-dress may refer to themselves as drag queens. Lesbians or self-identified female heterosexuals who occasionally or frequently cross-dress may refer to themselves as drag kings.

Diagnostic and Statistical Manual of Mental Disorders (DSM IV): The guidelines published by the American Psychiatric Association on psychiatric illnesses and disorders. Currently, **Gender Dysphoria (GD)** or **Gender Identity Disorder (GID):** or the condition of being dissatisfied with one’s gender is listed. In many states, transgender people must first get a diagnosis from a mental health professional before they can undergo any corrective surgeries or hormone treatments.

D/L or Down Low: A label adopted by some African American men, who seek same sex relations but do not identify as gay or bisexual.

Gay: A term given to males who are attracted sexually/erotically and emotionally to some other males.

Gender Expression: This refers to an individual’s characteristics and behaviors such as appearance, dress, mannerisms, speech patterns, and social interactions that are perceived as masculine or feminine. It may include the ways in which people regularly communicate their gender identity through behavior, clothing, hairstyle, voice and emphasizing, de-emphasizing, or changing their body’s characteristics. Gender expression is not necessarily an indication of sexual orientation. (For a related definition, see Gender Role).

Gender Identity: This is the individual’s internal, deeply felt sense of being either “male,” “female,” or something other or in-between. Everyone has a gender identity. Individuals are conscious of this generally between the ages of 18 months and 3 years (though many researchers report it may be formed in utero). Most people develop a (core) gender identity aligning with their biological sex. For some, however, their gender identity is different from their biological sex. We sometimes call these people transsexuals, some of whom hormonally and/or surgically change their sex to more fully match their gender identity.

Gender Non-Conforming: This refers to a person who is or is perceived to have gender characteristics and/or behaviors that do not conform to traditional or societal expectations. Gender non-conforming people may or may not identify as lesbian, gay, bisexual, transgender or queer.

Genderqueer: This refers to people who do not identify, or who do not express themselves as completely “male” or “female.” Genderqueer people may or may not identify as transgender.

Gender Role: This is the set of socially defined roles and behaviors assigned to females and males. This can vary from culture to culture. Our society recognizes basically two distinct gender roles. One is

the masculine, having the qualities or characteristics attributed to males. The other is the feminine, having the qualities or characteristics attributed to females. A third gender role, rarely, though possibly increasingly, condoned in our society, is androgyny, combining assumed male (andro) and female (gyne) qualities. Some people step out of their socially assigned gender roles and are referred to as transgender.

Heterosexism: An overt or tacit bias against non-heterosexuals based on a belief in the superiority, or sometimes, the omnipresence of heterosexuality. Heterosexism is a broader term than homophobia in that it need not imply the fear and loathing the latter term suggests. It can describe seemingly benign statements, such as “She’d drive any man wild” or “He’s every woman’s dream husband,” based on the assumption that heterosexuality is the norm.

Heterosexual: A person who is sexually/erotically and emotionally attracted to some members of the opposite sex.

Hir/ Zi/ Sie: Terms used to serve as gender-neutral third person singular pronouns in English. Zi/sie takes the subject position while hir serves as a direct object.

Homophobia: Coined by psychologist George Weinberg in his 1972 book, *Society and the Healthy Homosexual*, homophobia refers to a fear or hatred of homosexuality, especially in others, but also in oneself (internalized homophobia). The amount of homophobia in American society is open to speculation. A 1993 study reported that 41% of Americans “would prefer not to be around gay people.” Psychologists and sociologists have advanced many theories to explain homophobia. One often links homophobia to a generalized fear of sexuality. Another defines it as a mechanism for enforcing rigid gender distinctions. Freud claimed that homophobes are frightened by their own latent homosexual feelings and project their negativity onto others. Whatever the origins, homophobia can be understood as a destructive force that prevents many non-heterosexual people from securing safe, open, and equal lives.

Intersex: People born with the biological aspects of both sexes to varying degrees.

Lesbian: A term given to females who are attracted sexually/erotically and emotionally to some other females.

LGBTQ: An umbrella term that stands for “lesbian, gay, bisexual, transgender and questioning.” The category “questioning” is included to incorporate those that are not yet certain of their sexual orientation and/or gender identity/expression. In some cases, the “Q” may also refer to “queer”.

MSM: A label for men who engage in sexual activity with other men, regardless of their self-identified sexual orientation.

Pansexuality: Sometimes referred to as **omnisexuality**, is a sexual orientation characterized by the potential for aesthetic attraction, romantic love and/or sexual desire for people regardless of their gender identity or biological sex. This includes potential attraction to people who do not fit into the gender binary of male/female implied by bisexual attraction. Pansexuality is sometimes described as the capacity to love a person romantically irrespective of gender. Some pansexuals also assert that gender and sex are meaningless to them.

Queer: An umbrella term used by many (often) younger LGBT people for anyone whose sexual orientation, gender identity or gender expression is not considered “standard”. While it is used as a neutral, even positive term among many today, historically it has been negative and is still considered derogatory by many (often) older LGBT people.

Sexual Behavior: This is what we do sexually and with whom. Though we are not sure what influences determine a person’s primary sexual attractions (sexual orientation), our culture can heavily influence people’s actions and sexual behaviors. For example, one may have a “homosexual” orientation, but due to overriding condemnations against same-sex sexual expression, may “pass” by having sex only with people of the opposite sex. Sexuality researcher Alfred C. Kinsey and his colleagues devised a seven-point scale to chart the full spectrum of human sexual behavior, with “0”

representing those whose histories are exclusively heterosexual and “6 for those who are exclusively homosexual in behavior. Others were placed along the scale depending on the percentage of heterosexual (other sex) or homosexual (same sex) sexual expression in relation to overall behavior. Kinsey’s findings and other studies also suggest that sexuality is indeed more fluid and complex than once believed.

Sexual Identity: This is what we call ourselves in terms of our sexuality. Such labels include “lesbian,” “gay,” “bisexual,” “bi,” “pansexual,” “pomosexual,” “queer,” “questioning,” “undecided,” “undetermined,” “heterosexual,” “straight,” “asexual,” and others. Sexual Identity evolves through a multistage developmental process that has been charted by a number of researchers. This progression varies in intensity and duration depending on the individual. Our sexual behavior and how we define ourselves (identity) can be chosen. Though some people claim their sexual orientation is also a choice, for others this does not seem to be the case.

Sexual Orientation: This refers to a person’s emotional and sexual attraction to others based on the gender of that person. It is determined by whom we are sexually/erotically attracted to – our sexual-erotic drives, desires, fantasies. Categories of sexual orientation include homosexuals (gay, lesbian): attracted to some members of the same sex; bisexuals: attracted to some members of more than one sex to varying degrees; heterosexuals: attracted to some members of another sex; and asexuals: attracted to no other sex. Sexual orientation is believed to be influenced by a variety of factors including genetics and hormones, as well as unknown environmental factors. Though the origins of sexuality are not completely understood, it is believed to be established during early childhood, usually before the age of five.

Sex Reassignment Surgery: A complicated, multi-step process by which individuals who do not identify with their birth-assigned gender alter their bodies surgically and/or hormonally (formerly called “sex change”). Female-to-Male (FTM) and Male-to-Female (MTF) are used to specify the direction of a change of sex or gender role.

Transgender: A broad, “umbrella” term that can be used to describe people whose gender expression is non-conforming and/or whose gender identity is different from their birth assigned gender. It can apply to all gender-variant people, including transsexuals, cross-dressers and people who choose to identify as neither of the two sexes as they are currently defined. When referring to transgender people, use the pronoun they have designated as appropriate, or the one that is consistent with their presentation.

Transition: Refers to the myriad of actions a person may take as a transgender person. People may *transition* medically with surgery and/ or hormones. People may transition socially by asking people to use a certain pronoun and name.

Transphobia: A fear or hatred of transgender people. Transphobia is manifested in a number of ways including violence, harassment and discrimination.

Transsexual: People whose gender identity is different from their birth biological sex. Sometimes they change their bodies hormonally and/or surgically to more fully match their gender identity. The transition is a complicated, multi-step process that may take years and may include, but is not limited to, sex reassignment surgery.

Two-Spirit: An umbrella term used to refer to the indigenous people of North America who inhabited the traditional 3rd and 4th genders found in many of their cultures. These genders were reserved for people who did not identify with the gender typically associated with their body, and were in many cases, revered. Two-Spirit is also used to refer to contemporary Native Americans who identify as LGBTQ, or engage in same gender-loving relationships, and/or gender nonconformity.

Adapted from: Wonbo Woo, The Gay and Lesbian Alliance Against Defamation (GLAAD) and Warren J. Blumenfeld, co-author Looking at Gay and Lesbian Life and editor of Homophobia: How We All Pay the Price. Some definitions have also been adapted from GLSEN Northern New Jersey.

ATTITUDE ASSESSMENT

This may be completed individually or in a “forced choices” format as a group, depending upon the groups’ level of comfort working with one another.

Read each statement and circle the appropriate response.

SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree

1. It would not bother me at all if a child of mine were lesbian, gay, bisexual or transgender (LGBT).

SA A N D SD

2. I am more comfortable with gays and lesbians than I am with bisexuals and transgender people.

SA A N D SD

3. If a colleague of mine told me that s/he was lesbian/gay, I'd feel we had much less in common than we had had previously.

SA A N D SD

4. If I had a choice, I would want my child taught by straight rather than LGBT teachers.

SA A N D SD

5. I just can't understand what satisfaction two people of the same sex would experience making love with each other.

SA A N D SD

6. If a friend of mine told me that s/he was lesbian/gay, I'd feel we had much less in common than we had had previously.

SA A N D SD

7. I have a commitment to combating LGBT bias.

SA A N D SD

8. If I were lesbian, gay, bisexual or transgender I'd feel something was missing.

SA A N D SD

9. It would not bother me at all if someone thought I were lesbian, gay, bisexual or transgender.

SA A N D SD

10. I am as comfortable with my homosexual feelings as my heterosexual feelings.

SA A N D SD

11. I am aware of the existence of LGBT bias in my workplace.

SA A N D SD

12. I feel helpless when I combat LGBT bias.

SA A N D SD

13. It would not be a problem at all to be identified as LGBT in my workplace.

SA A N D SD

14. I have had people tell me they were LGBT.

SA A N D SD

*Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.*

ICEBREAKER: “WATCH YOUR MOUTH”

Recommended age group: middle school and above. Due to the intense language of this exercise, it is recommended that the trainer should consider the feelings of sexual minority youth – who may or may not be “out” – within the audience. It is not recommended to do this exercise in isolation.

Objective

To break the ice by sensitizing the group to usually “unmentionable” epithets and to examine the origins and meanings of these epithets.

Time Needed

20 minutes.

Supplies or Equipment

A chalkboard or newsprint easel, pad and markers.

Instructions for the Facilitator

1. Go around the room and ask each person to introduce her/himself and then name one epithet used to refer to lesbians, gay men, bisexuals, or transgender people.
2. Write the epithets on a pad/chalkboard.
3. Have a brief discussion about what these words mean and convey when they are used. For example:
 - The word faggot/fag is a reference to bundles of wood and implies that gay people should be burned at the stake (see other references on next page).
 - Many words suggest that the person doesn't fit into society's definitions of gender norms (butch, fairy, pansy, Amazon) or mainstream moral standards (queer, pervert).
 - Some reduce an entire group of people to a sex act.

Questions to Ask the Group

1. How do you think it would feel to be called these different names?
2. In what ways might a young person who thought he or she might be LGBT be affected by hearing these names while growing up? For example: ashamed, not good enough, guilty, something's wrong with you, insulted, ugly.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

POSSIBLE ORIGINS OF THE WORDS “FAGGOT” AND “DYKE”

In Leigh W. Rutledge’s, The New Gay Book of Lists (New York: Alyson Publications, 1996), the author points out five possible origins of the word “faggot” as a pejorative for “gay man.”

1. Schoolboy Sex Slaves: In nineteenth century English public schools, “fagging” was the system under which lowerclassmen were obliged to perform certain duties – such as polishing boots, running errands, or merely obeying whimsical orders – for the upperclassmen. The system was similar to hazing, though often crueler, and it had definite sexual overtones.... To be one of these drudges or sexual lackeys was to be, in the slang of the day, a “fag.” The current use of *fag* and *faggot* for “gay man” may be an extension of this earlier meaning.
2. Burning faggots: As far back as the fourteenth century, the word *faggot* referred to the bundle of sticks and twigs used as kindling for burning people – such as “sodomites” and “buggers” – at the stake. Some people now believe that the use of the word *faggot* as a pejorative for “gay man” originated with this medieval practice of executing homosexuals by burning.
3. Smoking faggots: In British slang around the time of World War I, cigarettes were often referred to as “fags.” Despite their growing popularity at the time, they were frequently regarded as unmanly, especially compared to a cigar or pipe, and men who smoked them were sometimes ridiculed as effeminate. As a result, in the popular mind cigarettes may have come to be identified with effeminacy and homosexuality, and gay men may have come to be called “fags” themselves.
4. Gay sorcerers: In her book *Another Mother Tongue*, poet and historian Judy Grahn suggests that gay men came to be called “faggots” because of the word’s long mystical association with sacred fire and the sorcerer’s wand. She writes: “The faggot as a wand for divination and sacred firemaking has apparently belonged to the province of Gay male wizards, sorcerers, and priests for thousands of years.”
5. Disagreeable faggots: As far back as the 1500s, *faggot* has been a term of abuse or contempt applied to a disagreeable or objectionable woman. The term, in this context, may eventually have been applied to gay men, since homosexuals have often been seen in much the same contemptuous and abusive light as women and since they have also generally been regarded as disagreeable or objectionable.

In Another Mother Tongue (Boston: Beacon Press, 1984), Judy Grahn recounts her search of linguistic history for the origin of the word term “bulldike” (or “bulldyke”).

“Bulldike (also spelled bulldyke), bulldiker, and bulldagger are...used somewhat interchangeably, and all of them are loaded, taboo words. They are used, especially by lower-class, “straight” people, to describe a tough, brave, bold Lesbian who is considered “mannish” or “butchy” in her characteristics and mannerisms. The word does not apply as much to her Lesbianism, although this is always part of the definition, as it does to her toughness--her muscular physicality and aggressiveness, her free-striding manner.”

*“These particular Gay slang words sounded as though they stemmed from Old English, so I began searching English history for a historical people who once worshipped or otherwise valued bulls. I soon came across references to the Celtic people of ancient Europe and Britain, tribal people...whose Druidic priesthood sacrificed bulls in sacred rituals. The Celts depicted cows and bulls more than any other animals in their art. I also noticed that in two Celtic dialects, cow was spelled *bo* (Irish) and *buwch* (Welsh).”*

“At the same time I listened closely to my friend Sharon Isabell, to the special way she had of speaking.... She still retained a particular Euro-American dialect. When she said “boa constrictor,” she pronounced it “*bull* constrictor.” Then I noticed two other people who are descendants of settlers from the British Isles who still speak in the older manner. They each said “*buadike*” instead of “*bulldike*,” making a soft “h” sound instead of an “l” sound. I asked them to repeat the word until they gave me funny looks; I was amazed and excited, realizing I was hearing remnants of older English dialects and being given an important clue in my search for the meaning of *bulldike*.”

“Freshly inspired, I went looking for a word that could have the *bull* part spelled *boa* or *bu* and that would be likely as the source of *bulldike*. What I found was a historical personage, a woman listed as Boadicea, Queen of the Iceni, a tribe of Celtic people living in what is now Norfolk, England.... Like tribal people everywhere, they had Gay customs. Their queen is remembered through twenty centuries as the leader of a major Celtic revolt in A.D. 61 against the Roman conquest of the tribal people of Britain. A statue of Boadicea and her two daughters stands under Big Ben in the city of London, which she burnt to the ground.”

Some mention of the queen, however brief or caustic, for she produces a mixed reaction in people’s minds, now appears in most books of Celtic history.... Her real name, however, was never Boadicea or Boadicea. I believe those are modern attempts to soften her character and hide her ferocious history. Her name was Boudica and came to be pronounced “Boo-uh-*dike*-ay.” Or, as we would say (those of us who say such things) in modern American English: *bulldike*, or *bulldiker*.”

“Queen Boudica’s name could very well have been a title rather than an individual queen’s name: *bulldike* and *bulldagger* may mean bull-slayer-priestess.”

“In Boudica’s territory, the sacrifice was carried out on the flat tops of large mounds of earth, special sacred embankments, “dykes,” used by the Celtic priesthood and wisewomen for bull sacrifices. Centuries later, “over the dyke with it” was an expression reported to have been used by some English witches during coven ceremonies.”

EARLIEST MEMORIES

Recommended age group: middle school and above.

Objective

To identify cultural teachings we received about homosexuality and heterosexuality while growing up and explore how these messages contribute to pervasive homophobia.

Time Needed

30 minutes

Supplies or Equipment

A chalkboard or easel, pad and markers.

Instructions for the Facilitator

1. Go around the room and ask each person to relate the earliest memory he or she has of dealing with or hearing about someone who is gay, lesbian, bisexual or transgender, or the earliest recollection of being taught that everyone is heterosexual and with no other options. These may include messages picked up from parents, peers, popular jokes, educators, doctors, religious teachings, books, television, movies, newspapers, magazines, etc.
2. Make a list of these messages and ask the group to come to some conclusions about their overall theme. Many people overlook the fact that messages of “compulsory heterosexuality” can be just as damaging as overt homophobia. The assumption that every child will grow up to be straight with an absence of gay, lesbian and bisexual role models in our culture contribute significantly to the difficulties that non-heterosexual children have growing up in this country.
3. Ask the group if they remember what feelings these incidents created at the time (regardless of their sexual orientation and gender identity). and how it makes them feel to recall them today. This is a good time to point out to participants how pervasive and insidious these messages are in our upbringing and general culture. You may want to reassure participants that the purpose of this workshop is not to blame or judge them for holding certain beliefs, but to help them explore the origins of these ideas and begin to work to change them.

Write on the Easel/Board

A list of the incidents/messages related by participants.

Questions to Ask the group

1. Do you remember (regardless of your sexual orientation and gender identity) what feelings these incidents created for you at the time?
2. How does it make you feel to recall them today?
3. How would a young person or child who thinks he or she might be gay be affected by hearing these messages while growing up?
4. What would these messages do to that person’s sense of self-esteem and inclination to explore and discuss their sexual orientation and gender identity with others?

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

III RECOMMENDED CURRICULUM AND STAFF DEVELOPMENT ACTIVITIES

General Activities

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Sex, Sexual Orientation, and Gender	49

MYTH OR FACT

Recommended age group: middle school and above.

Objective

To allow the group to examine myths and stereotypes about gay, lesbian and bisexual people.

Time Needed

40 minutes

Supplies or Equipment

- Copies of the “Myth or Fact?” handout on next page.
- Copies of the various fact sheets included in this module.

Instructions for the Facilitator

1. Before leading this exercise, be sure you are familiar with the supportive data for refuting each of the myths. This exercise will be far more effective if you have taken the time to review the arguments and are able to confidently and persuasively guide the group towards understanding the impact of these myths on the lives of LGBT people.
2. Split the group into 3 or 4 smaller groups and give each group a copy of the handout “Myth or Fact?” **which lists only myths.**
3. Assign each group a subset of the statements and give them 15-20 minutes in which to discuss their items and decide if each is a myth or a fact. Ask them to prepare explanations or support for their determinations.
4. Reconvene the groups and present their conclusions with explanations for their decisions. Ask the larger group if they agree with each conclusion.
5. Distribute fact sheets included in this module after the exercise.

Questions To Ask the Group

1. If it is so easy to disprove these statements, why do they persist in our culture, and why do so many people believe them?

They are part of a system of homophobic discrimination that portrays LGBT people as dangerous, sick or abnormal. Because we are taught anti-LGBT bias constantly from such an early age, we may put stock in such statements without questioning them or looking for proof that they are true. We may also believe these stereotypes because we don't know anyone who is openly LGBT. Because LGBT people are often forced into silence and hiding, the rest of the world invents stereotypes and spreads misinformation without seeing the evidence to the contrary.

2. How do these myths impact the quality and access to education for LGBT people?

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

MYTH OR FACT?

1. I don't know any gay, lesbian, bisexual or transgender (LGBT) people.
2. Homosexuality is abnormal and sick. It doesn't exist in nature and therefore is dysfunctional.
3. Homosexuality is a mental illness and can be cured by appropriate therapy.
4. Deep down, lesbians want to be men, and gay men want to be women.
5. There's no such thing as a bisexual; they just can't make up their minds.
6. Gay people can be identified by their mannerisms, appearance or choice of occupation.
7. Lesbian, gay and bisexual people are promiscuous and can't maintain long term relationships.
8. Lesbian, gay and bisexual people could become straight if they wanted to. Sexual orientation is a choice.
9. Gay people are child molesters.
10. LGBT people shouldn't be parents. Their children will be poorly adjusted.
11. LGBT people shouldn't be teachers. They will molest students or try to convert them to homosexuality.
12. Gay and lesbian people could be cured if they have good sex with a person of the opposite sex.
13. One homosexual experience as an adolescent will play a large part in determining whether a person will be homosexual as an adult.
14. If a child grows up with LGBT parents, that child will most likely grow up to be LGBT as well.

WHAT IS HOMOSEXUALITY?

Recommended age group: middle school and above.

Objective

To illustrate the difficulties of trying to define such a complex term.

Time Needed

30 minutes

Supplies or Equipment

1. A chalkboard or easel, pad and markers.
2. Copies of the “Terminology Review” on page 28.

Instructions for the Facilitator

1. Divide the participants into small groups of about four or five members. Give each group the task of coming up with a definition of “homosexual.” Tell them they have three minutes and then they should be prepared to read and defend their definition to the whole group.
2. Ask each small group to present their definition of homosexuality. Keep in mind that the purpose of this exercise is not to come up with a perfect definition of homosexuality but to illustrate the difficulties of developing a definition that adequately incorporates orientation, behavior and identity.
3. As each group is reading its definition, point out people who could fit under the definition who might not consider themselves gay and those who do not fit under the definition who might consider themselves gay. For example:
 - If the term love is used you can point out that many people love someone of the same sex yet don’t necessarily think of themselves as gay, such as siblings and same-gender best friends.
 - If the definition includes the requirement that a homosexual is someone who has actually had sex with someone of the same gender you can point out that people can think of themselves as gay yet not have had a same-gender sexual experience. This is often part of the coming out process. There are often times when people may have situational same-gender sex yet not necessarily see themselves as gay. Additionally, no one would question people who say they are heterosexual even if they had never had sex.
 - If the definition includes people experiencing “erotic” feelings for someone of the same sex you can point out that straight people can fantasize about someone of the same sex and gay people can fantasize about someone of the opposite sex. Erotic feelings and sexual attractions are often not based on our sexual identity.
4. After all the definitions have been presented and comments made, ask people what their reaction is to this activity. Expect/invite the following comments: “some of the definitions were so broad, a lot of heterosexuals could fit under them,” “I never thought you could think you were gay even if you'd never had sex with someone of the same sex,” “It was so hard to define it.”
5. At the end of the discussion, you can summarize comments by stressing that definitions are often categories or labels we place on people to feel in control or to be able to define a group of people. Labels are powerful, especially when used to insult or oppress a group. It is critical that people who are exploring their sexuality are allowed to put names and labels on their own activities and feelings.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

WHAT IS HOMOPHOBIA?

Recommended age group is high school and above.

Objective

To define homophobia and explore its different manifestations in our lives and workplace.

TIME NEEDED

30-45 minutes

Supplies or Equipment

1. A chalkboard or easel, pad and markers.
2. Copies of the “Levels of Homophobia” handout on next page.

Instructions for the Facilitator

1. Work with the group to define homophobia. Begin by writing “What is homophobia?” on your chalkboard or pad easel. Ask participants to try to come up with definitions.
2. Have people think about where those fears and discrimination come from. Are we born homophobic or is it something everyone is taught growing up? As some of the other exercises in this collection illustrate, we are taught homophobia as part of how we learn to define our own gender and sexual identities, whether we are men, women, transgender, gay or straight.
3. It is important to emphasize during this discussion that homophobia, like racism, sexism and other systems of oppression, is part of a cultural and societal system of beliefs. It is not something that we should be blaming ourselves or other individuals for, but something we can explore through our own homophobic beliefs and seek to change them on an individual level.
4. Here are examples of how different authors and activists define homophobia:
 - A fear and hatred of people who are lesbian, gay or bisexual. (Cooper Thompson)
 - The oppression of a group of people because of their sexual orientation. (Cooper Thompson)
 - The fear of feelings of love for members of one’s own sex and therefore the hatred of those feelings in others. (Audre Lorde)
 - A fear of having same-sex relationships. (Kathy Obear)
 - The unreasoning fear of or antipathy toward homosexuals and homosexuality. (Random House Dictionary of the English Language, 2nd edition)
 - The fears and myths we’ve all been taught about gay men and lesbians and our own deep fears of loving those of our own sex. (Wesleyan University Coalition for Lesbian and Gay Awareness Workshops)
 - Homophobia is an intense, irrational fear of same-sex relationships. The four levels of homophobic attitudes are: Repulsion, Pity, Tolerance and Acceptance. (Dr. Dorothy Riddle)
5. For a more in-depth discussion, review the different levels of homophobia. Pass out the “Levels of Homophobia” handout and briefly go over the levels with the whole group. Ask them to split into four smaller groups. Assign each group a level of homophobia. Have each group come up

with several examples of their assigned level of homophobia, both generally and in the school setting in particular.

6. After five or ten minutes, have the group reassemble and share its examples. What are the underlying issues? How does each action impact both the teacher and the students? Ask participants to brainstorm ways that the incidents could have been interrupted, solved or prevented from happening again.

Questions to Ask the Group:

1. What is homophobia?
2. Where does homophobia come from?
3. Are we born homophobic, or is it something we are taught?
4. What are the underlying issues in this situation?
5. How does each action impact both the teacher and the students?
6. How can we prevent or interrupt this incident?

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

LEVELS OF HOMOPHOBIA

Personal homophobia is a form of prejudice. It is the personal belief that lesbian, gay and bisexual people are sinful, immoral, sick, and inferior to heterosexuals or incomplete women and men. Prejudice toward any group is a learned behavior; people have to be taught to be prejudiced.

Interpersonal homophobia is the fear, dislike or hatred of people believed to be lesbian, gay or bisexual. This hatred or dislike may be expressed by name-calling, ostracism, verbal and physical harassment and individual acts of discrimination.

Institutional homophobia (see *heterosexism*) refers to the many ways in which government, businesses, churches and other institutions and organizations discriminate against people on the basis of sexual orientation. These groups set policies, allocate resources and maintain unwritten standards for behavior of their members in ways that discriminate.

Cultural homophobia (see *heterosexism*) refers to social standards and norms that dictate that being heterosexual is better or more moral than being lesbian or gay and that everyone is heterosexual or should be. Often, heterosexuals don't realize these standards exist, while lesbian, gay and bisexual people are acutely aware of them. The feeling which results is one of being an outsider in society.

Heterosexism refers to the institutionalized set of beliefs and attitudes that suggest or state that heterosexuals are normal and natural and that homosexuals are, by contrast, deviant and unnatural. It is assumed that everyone is heterosexual and that only heterosexuality is right, good or legitimate. Because of these assumptions, a system of advantages (often called *heterosexual privilege*) is bestowed on heterosexuals in our culture, and the needs, concerns and life experiences of gay, lesbian and bisexual people are excluded. Cultural and institutional homophobia are forms of heterosexism.

Internalized homophobia occurs when a gay, lesbian or bisexual person incorporates society's prejudices against homosexuality into his or her own feelings of self-worth, resulting in feelings of self-hatred, low self-esteem and hatred of other gay, lesbian and bisexual people.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

TEASING THINGS APART: HOW WE FEEL, WHAT WE DO, WHO WE ARE

Recommended age group: high school and above.

Objective

To differentiate between sexual orientation, sexual behavior and sexual identity.

Time Needed

20 minutes

Supplies or Equipment

A chalkboard or easel, pad and markers.

Instructions for the Facilitator

1. Write the terms *sexual orientation*, *sexual behavior* and *sexual identity* on the board or flipchart and ask participants to identify differences among the three.
2. Sexual orientation refers to a person's feelings of sexual attraction. It means who turns us on, with whom we want to become intimate, and with whom we want to form emotional relationships. Many people become aware of these feelings during adolescence or even earlier. Some don't realize or acknowledge their attractions (especially same-sex attractions) until much later in life. Orientation is separate from behavior and identity; not everyone acts on their attractions or claims a sexual identity.
3. Sexual behavior means what a person does sexually; it refers to our actions. A person's sexual behavior can be different from his or her sexual orientation. For example, some lesbians and gay men may have sex with members of different gender due to desire, because of outside pressure to conform to heterosexuality, as sex workers, or for procreation purposes.
4. Sexual identity means how a person labels or defines him or herself. Sexual identity is part of a person's overall conception of him or herself, and may or may not coincide with behavior or orientation. For example, a woman who is attracted to other women and forms emotional and sexual relationships only with other women may call herself a lesbian. A woman who is attracted to other women but is married to a man may also consider herself a lesbian, even if she never has sex with another woman. The same woman may consider herself to be exclusively heterosexual or straight.

Question to Ask the Group

Why are these important topics for educators?

- We are often concerned about our students' behaviors: what they do that may put themselves at risk, and how we can work with them to help reduce those risks.
- In dealing with sexuality, it is important to realize that orientation, behavior and identity are all separate entities and will overlap in different ways for each person. Orientation, behavior and identity may also be fluid over time. It is not enough, for example, to ask a student whether she is a lesbian. What is just as important is discussing her behaviors. Knowing a student's sexual orientation or identity may not be a good indication of how he or she actually behaves. At the same time, if we inquire only about a student's behaviors, we risk overlooking his or her orientation or identity, which can also be important.
- Inquiring and distinguishing among behavior, orientation and identity can reveal much about a student's daily life, conduct, stress levels and self-esteem.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

SEXUALITY CONTINUUM

Recommended age group: high school and above.

Objective

To learn about the Kinsey scale of sexual orientation and Kinsey's research on the spectrum of sexuality.

Time Needed

20 minutes

Supplies or Equipment

1. A chalkboard or easel, pad and markers.
2. Copies of the "Kinsey Scale" handout on next page.

Instructions for the Facilitator

1. This exercise is really more of a brief overview discussion rather than a group activity. Its purpose is to give the group a common background from which to work, and to introduce the concept of a sexuality continuum.
2. Pass out the copies of the "Kinsey Scale" handout to each participant. Explain the importance and relevance of Kinsey's research:
 - Pioneering work on sexuality was conducted in the 1940s and 1950s by Dr. Alfred Kinsey and his associates. His results have more recently been supported by the research of Masters and Johnson and others.
 - The most revealing point of these studies is that there is a broad spectrum of sexual orientation and sexual behaviors. Instead of picturing sexual behavior as either heterosexual or homosexual, Kinsey developed a seven point continuum based on the degree of sexual responsiveness people have to members of the same sex and members of the other sex.
 - An important aspect of Kinsey's research is that it considers more than just sexual behaviors. Kinsey recognized that sexuality is complex and cannot be measured using any single element.

Write on the Easel/Board

Fantasies
Contacts
Orgasms

Questions to Ask the Group

Why are these important topics for educators?

We are often concerned about our students' behaviors-what they do that may put themselves at risk and how we can work with them to help reduce those risks. In dealing with sexuality, it is important to realize that feelings and thoughts might be relevant to a student's potential future behavior and may also be a source of concern or worry. Inquiring and distinguishing among behavior, thoughts and feelings reveal much about a student's daily life, current and future behavior, stress levels and self-esteem.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

THE KINSEY SCALE

0: exclusively heterosexual oriented in behavior and psychological response

1: predominantly heterosexual, incidentally homosexual

2: predominantly heterosexual, often homosexual

3: equally heterosexual and homosexual

4: predominantly homosexual, often heterosexual

5: predominantly homosexual, incidentally heterosexual

6: exclusively homosexual

- According to his data, Kinsey estimated that the percentages of the general population at each point on the continuum are as follows:

0	1	2	3	4	5	6
50%	15%	12%	9%	6%	4%	5%

- Kinsey also suggested that it is necessary to consider a variety of factors in assessing each person's place on the continuum, including fantasies, contacts and orgasms
- Therefore, according to the Kinsey definitions, many self-identified heterosexuals can fall somewhere between numbers 0-3 if they occasionally fantasize about sexual activities with people of the same sex and/or occasionally act on these feelings.

The following are additional statistical reports from the Kinsey research:

- 13% of all women had experienced orgasm in a sexual activity with another woman sometime in their lifetime.
- 37% of all men had experienced orgasm in a sexual activity with another man sometime in their lifetime.
- 17% of college educated women and 24% of women with graduate degrees had at least one homosexual experience since puberty.
- 60% of all men had some type of homosexual relationship before age sixteen.

Editor's Note

This research was conducted in a time when women generally reported lower sexual activity; this may explain why the rates for activity between women are lower than for men. (Also, due to rounding the percentages add up to 101%)

Reference: A.C. Kinsey et al. *Sexual Behavior in Human Male* (Phil.: Saunders. 1948) and A. C. Kinsey et al. *Sexual Behavior in Human Female* (Phil.: Saunders, 1953).

HOW WE REINFORCE GENDER ROLES: “NICE YOUNG LADIES DON’T”

Recommended age group: high school and above.

Objective

To examine the way gender roles reinforce homophobia and identify ways in which this limits all of our experiences and opportunities.

Time Needed

30 minutes

Supplies or Equipment

- A chalkboard or easel and markers.
- The “Sex, Sexual Orientation, and Gender” handout on next page.

Instructions for the Facilitator

1. Go around the room and ask all participants to try to remember something they had to do or not do in order to avoid being labeled a faggot or a dyke while growing up. This may include everything from unwritten dress codes (including jewelry or hair), how one walks or carries oneself, who one associates with, the kinds of activities one participates in, the language one uses, the types of books one reads, etc. For example:
 - Boys who play with dolls or who cry are sissies.
 - Girls who are too athletic are dykes.
2. Make one list for girls’ behaviors and another for boys’. Ask the group to think about and discuss what this tells us about how all of us are socialized, and the messages it sends to and about gay men, lesbians and bisexuals. Point out that many of the ways in which we define what it means to be a man or a woman (or a boy or girl) relate directly to homophobia.
3. You can also discuss ways in which these rigid gender roles and fear of being labeled homosexual deprive everyone of many options and experiences:
 - Generally in our culture, women are required to be passive, dependent, nurturing and supportive. They are punished for being too assertive, independent or intelligent.
 - Conversely, men are taught to be logical, stoic, dominant, and strong. They are punished for being too emotional, affectionate or expressive.
 - Our friendships with members of our own gender are limited. We are not permitted to be too obviously emotionally close or to express physical affection with same-sex friends. This is usually more extreme for men.
 - In general, we are taught to fear and hate what is unknown or different in others. This limits our contacts and relationships with gay, lesbian and bisexual people, and deprives us of enriching experiences and friendships.
4. Distribute the “Sex, Sexual Orientation, and Gender” handout. You can discuss the chart in depth or encourage participants to review it later.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

SEX, SEXUAL ORIENTATION, AND GENDER

A more advanced model than the Kinsey Scale and based on the research by Thomas Cline this handout can be used for more advanced audiences to explain the differences between sex, sexual orientation, and gender.

Sex

female	intersex	male
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Sexual Orientation: attraction, behavior, identity

Attraction to:

men	equally to men and women	women
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Sexual activity with:

men	equally with men and women	women
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Sexual identity:

heterosexual	bisexual/pansexual/asexual	homosexual
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Gender: identity, expression

Gender identity:

girl/woman	transgender/third gender/two-spirit/genderqueer	boy/man
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Gender expression:

feminine	androgynous	masculine
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III RECOMMENDED CURRICULUM AND STAFF DEVELOPMENT ACTIVITIES

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GUESS WHAT, MOM?

Recommended age group: high school and above.

Objective

To allow participants to empathize with the gay, lesbian or bisexual characters in this role play and to identify the types of homophobia that present themselves.

Time Needed

30-40 minutes.

Supplies or Equipment

- A chalkboard or easel, pad and markers.
- Paper cut with each actor's role written out (see next page).
- Copies of the "Homosexual Identity Formation" handout.

Instructions for the Facilitator

1. Ask for six volunteer actors to play the following characters: Mother, Grandparent, Daughter, Daughter's Lover, Sibling, Father (feel free to use a son and son's lover and any gender of sibling). Give the actors a sheet of paper or card describing their character's motivation and feelings (see next page). Instruct the actors to imagine that they are in the shoes of the person described on their sheet. Ask them to react to what is happening in a way that is consistent with what their character believes and feels. Ask them to continue the role play as each character reacts and joins the discussion.
2. Instruct the audience to watch this role play and try to put themselves in the roles, staying in touch with the feelings this exercise raises.
3. Set the stage for the actors and the audience. The actors are gathered around the dinner table for a holiday dinner. During the conversation, the Daughter will come out to her family and reveal that the Roommate is actually his or her lover.
4. Once things have come to a logical conclusion, or you feel that enough has gone on to lead to good discussion, stop the role play and ask the audience and participants for their feedback.

Questions to Ask the Group

1. What were you feeling as you watched this? What did you feel toward each of the characters? What made you feel this way?
2. What stereotypes emerged? What kinds of homophobia did you observe, and how did it affect both the gay/lesbian people and the heterosexuals?
3. Ask the actors how each of them felt about their roles and interactions with the rest of the family.
4. You can ask the audience to think about which character they most identified with (they needn't volunteer this aloud), and why. Which character most shared your feelings and values?

This "Family Psychosocial Drama for Increasing Gay Awareness" was developed by Leah Fygetakis at Ohio State University in 1982. It was published in *Homophobia: How We All Pay the Price*, by Warren Blumenfeld.

GUESS WHAT, MOM – ACTOR’S ROLES

Please cut each of these roles out for the volunteer actors.

The person coming out (daughter): You have a positive lesbian identity. You want to help your parents understand you. You want them to know that you love them and that they are not to blame for anything. You are who you are, and you are happy with yourself. You cannot be “changed,” and you wouldn’t want to be anyone but who you are anyway. You invited your lover to be present when you tell your family, but they think she is just your roommate and friend.

The lover: You had discussed your lover’s desire to come out to the family, and you were willing to be present when she chose to come out to them. Your role is to be as supportive as possible. You demonstrate this in any way you wish.

The mother: You can’t understand how your child could be gay. After all, you tried to provide a nice home for your family. You feel hurt and guilty, and you make this known in any way you wish.

The father: As a military officer for 25 years, you are also the authority around your home. When you find out about your child’s sexual orientation, you are extremely angry. You won’t believe that any child of yours could be gay. You won’t have her running around acting like a dyke.

The grandparent: Your main opinion is that homosexuality is a sin. You are afraid that your grandchild will land in hell. Nevertheless, you try to act as a mediator between parents and children.

The sibling: You love and support your sister. You try to get your parents to see things from your sibling’s point of view.

GUESS WHAT, MOM – BEGINNING OF ROLE PLAY

Make copies and pass out to each person in the role play.

Grandparent: [to grandchild] So, have you met any nice young men at school?

Daughter: No, I haven’t.

Mother: Oh, honey, come on. A beautiful girl like you? You can tell us. I want to know...I’m your mother. I wish you’d tell me more about school than just what you and your roommate do together.

Daughter: All right, all right. I have something I want to tell everyone. But before you say anything, I want you all to know that I love you very much...but I just can’t stand the distance between us any more. (Takes a deep breath.) [Name of roommate] and I are much more than roommates. We are lovers. I love her very much, and she loves me. We are very happy together...

HOMOSEXUAL IDENTITY FORMATION: A THEORETICAL MODEL

Recommended age group: high school and above.

Background

Virginia Cass developed a theoretical model of homosexual identity formation that describes the stages of identity formation that a gay, lesbian or bisexual person may go through on their way to full integration of their identity. This model may also be useful while explaining to the family of lesbian, gay or bisexual persons that achieving full acceptance of her or his loved one's identity often reflects very similar steps.

How to Use

It may be useful to review this model as a way for participants to begin identifying where each individual in the previous exercise might be with regards to their stages of identity formation. You can just list the first column and have participants fill in the rest (if you have time) or copy the chart and review it with the group.

Discussion Questions

1. What kind of things would someone say in each step?
2. What could an educator do to help someone move from one step to the next?

Stages	Synopsis of Main Features of Stage
Original State	Sexual self-portrait is consistent or congruent for heterosexuality. Person holds image of self as being heterosexual; person perceives his/her behavior as heterosexual; and person perceives others view him/her as heterosexual.
Stage 1: Identity Confusion	A personalization of information regarding homosexuality or conscious awareness that homosexuality has relevance to self; a questioning of self-identity previous held to be heterosexual; attempt to reduce the incongruity; resolve the confusion.
Stage 2: Identity Comparison	An acceptance of the possibility that identity may be homosexual; a tentative commitment; an experiencing of increased congruency between behavior and self-perception; a reduction of confusion and turmoil; an experiencing of social incongruity; a feeling of social alienation.
Stage 3: Identity Tolerance	Coming to accept the probability that he/she is homosexual; a recognition of the sexual/social/emotional needs that go with being homosexual; a greater accentuation of the difference between the way self is seen and the way others are seen to view him/her; search for homosexuals and homosexual subculture in order to deal with increased social alienation.
Stage 4: Identity Acceptance	Continuing and increasing contact with other homosexuals and homosexual subculture; accepting rather than tolerating a homosexual self-image; gaining a sense of 'legitimization'; confronting and handling of the issue of accepting full (valid both publicly and privately) or partial (valid as a private identity only) legitimization.
Stage 5: Identity Pride	Entering an awareness of the differences that exist between person's own concept of self as being totally acceptable as homosexual and society's rejection of this concept; dividing the world into those who are and who are not homosexual; deepening of identification with homosexual community and personal identity; increasing pride in accomplishments of the community.
Stage 6: Identity Synthesis	Coming to see no clear dichotomy between the heterosexual and homosexual worlds; Acceptance of the possibility of considerable similarity between self and heterosexuals as well as dissimilarities between self and homosexuals; synthesis of personal and public sexual identities into one image.

Source: Cass VC. Homosexual Identity Formation: A Theoretical Model. *Journal of Homosexuality*, 1979; 4(3): 219-235

RIDDLE HOMOPHOBIA SCALE

Recommended age group: high school and above.

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

HOMOPHOBIC LEVELS OF ATTITUDE:

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

POSITIVE LEVELS OF ATTITUDES:

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

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

STEP INTO THE CIRCLE

Recommended age group: high school and above.

Objective

To show that diversity includes much more than race, gender, and class and that we all have “multiple identities” that are not always apparent to others.

Time Needed

30-40 minutes.

Instructions for the Facilitator

1. Explain the purpose.
2. Explain that you will be calling out a list of statements - if the statement applies to the participant we ask that they step into the circle.
3. Highlight for participants that this is a personal choice exercise, they need to decide for themselves whether they want to self-identify or step forward – or not – per statement.
4. For each statement, ask participants to look around and notice who stepped in and who remained outside the circle.
5. Explain that this activity is to be done in silence unless someone needs to ask a question about the statement.
6. Note: not all statements need to be read. Purposefully, leave out some categories.

Step in the Circle If...

1. You identify as white
2. You identify Black or African
3. You identify as Latino or Hispanic
4. You identify as Middle Eastern
5. You identify as Asian/South Asian or Pacific Islander
6. You identify as Native American
7. You identify as a Person of Color
8. You identify as bi- or multi- racial
9. English is your first language
10. You are bilingual or multi-lingual
11. You or your parents are immigrants to this country
12. You identify as a woman
13. You identify as a man
14. You identify as female
15. You identify as male
16. You identify as transgender or intersex
17. You identify as heterosexual
18. You identify as gay, lesbian, bisexual or queer
19. You are questioning your sexuality
20. You have ever been told that you are in the wrong bathroom
21. You are a first generation college student
22. You grew up a member of a working or lower class family
23. You have ever been homeless
24. You have ever gone to bed hungry because you or your family could not afford food that day
25. You have a physical disability
26. You have a learning disability
27. You have a hidden disability
28. You have ever experienced sexism
29. You have ever experienced racism

30. You were ever called names because of your race, ethnicity, gender identity or expression, or your sexual orientation
31. You have ever been discriminated against because of your sexual orientation
32. You identify as Christian
33. You identify as Jewish
34. You identify as Muslim
35. You identify as Agnostic or Atheist
36. You identify with another religious or spiritual group
37. You are legally married
38. You are in a committed relationship and not legally married
39. You have ever felt invisible
40. You have ever been told that you are fat or overweight
41. You are or have ever struggled with an eating disorder
42. You or your family have ever struggled with alcoholism or drug addiction
43. You or your family have ever received public assistance
44. You are or have ever been on financial aid or scholarship
45. You have ever experienced physical abuse
46. You are a survivor of sexual abuse or assault
47. You have ever attempted to hide a part of your identity
48. You have ever felt intellectually inadequate in a group setting
49. You benefit from privilege due to at least one of your membership groups
50. You feel uncomfortable talking about issues of race, power and privilege
51. You feel lonely right now
52. There other identities you would have liked acknowledged
53. You should have stepped in the circle at some point during this exercise but chose not to do so
54. You have felt uncomfortable at any point in this exercise

Large Group Discussion Questions

1. What did you notice when doing this activity?
2. Any statements surprise you?
3. Where there times you should have stepped into the circle and you didn't? Why?
4. Were there times you felt uncomfortable during this activity? When? Why?
5. What does this activity have to do with making schools safer for all children?
6. How can you connect this activity to the work you do in schools?

Source: GLSEN Training of Trainers Curriculum

THE CONNECTION BETWEEN HOMOPHOBIA AND OTHER FORMS OF OPPRESSION

Recommended age group: high school and above.

Objective

To help participants understand how homophobia is a form of oppression and see how the various oppressions are related to one another.

Time Needed

45 to 60 minutes

Note to the Facilitator

Homophobia is a form of oppression, just like sexism, racism and classism are forms of oppression. In addition, many people believe that the various forms of oppression are related to and dependent upon one another. This is a complex topic, however, and very difficult to explore in an introductory workshop on homophobia.

Nonetheless, it is helpful to make the point that homophobia is related to other forms of oppression. If a person understands one form of oppression, they can more easily understand another, so it is sometimes helpful to make links between homophobia and racism, sexism and classism. Also, some of the participants in the workshop who are members of more than one oppressed group, like Asian gay men or lesbians with disabilities, may not be able to separate themselves into neat categories on the basis of their membership in oppressed groups. In fact, some participants may be able to provide valuable insights into the connections between oppressions, as well as the ways in which homophobia may vary from culture to culture. If this is the case, use it as an opportunity for your own and the other participants' learning.

To do this topic justice would be a multi-day workshop in itself. We have included the following activity as a quick way to plant a seed, acknowledging that it is a very complex issue. The activity uses case studies, which are descriptions of situations involving one or more people. Case studies are a good way for participants to grapple with difficult issues, and there are no right or wrong answers, only options. Sometimes participants complain that they don't have enough information to respond to the situation. Encourage them to work with what they have and remind them that people seldom have all the information they need when faced with problem situations. (For more information about oppression and another workshop activity, see "Understanding Oppression" on page 83.)

Instructions for the Facilitator

1. Ask participants to move into small groups of four-seven people. If you want people to get into groups with people they don't know well, ask them to do so.
2. Ask participants to read each of the following situations, and as a small group, answer three questions about each situation:
 - How do you suppose the individuals involved are feeling about the situation?
 - Why do you believe that this particular event is happening to the individuals in the situation? What are the reasons for this situation occurring?
 - As a friend or colleague of one or more of the individuals involved in this situation, what could you do?
3. After the small groups have discussed each one of the situations, bring the group back together as one large group. Ask them if they see any connections.
 - What do these people have in common?
 - How is the treatment received by the four people similar?
 - Imagine that these four people met and talked about their lives. What do you think that they might have to say to one another?

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

CASE STUDIES: THE CONNECTION BETWEEN OPPRESSIONS

Cherie has known since she was 11 that she was attracted to other girls, and somewhere around the age of 16, she began to understand that she was a lesbian. Now at the age of 27, she has decided to tell her mother about her sexual orientation. In a long letter, she explains as much as she can about her life and writes about the happiness she feels living with her lover. During the next visit to her mother's house, her mother seems cold and distant, but no mention is made of the letter. Later, on several occasions when her mother telephones Cherie and Cherie's lover answers, the mother never acknowledges the presence of the lover.

Thomas is a tall, athletic, strikingly handsome black man. He works as a floor manager in a department store and walks home from work each night. Five times within one month, he is stopped and searched for drugs by the police on the way home from work. On the last occasion, it occurs near his apartment house and the building manager happens to be nearby, watching Thomas get frisked. About a week later, Thomas is told that he will have to leave his apartment because the building manager "doesn't want any trouble."

Pat is a bank teller in a liberal college town. After working at the bank for one year, and getting a strong evaluation of her performance, she begins to feel some discomfort around her supervisor, who seems to be paying a lot of attention to her. She hopes that he will stop if she doesn't pay any attention to him, but he only seems to try harder. She mentions this situation to a woman friend at the bank, who says that she would love some attention like this, and besides, she says "the guy's kind of nice."

Tony is a single parent with a six-year-old daughter, struggling to make ends meet. On week days, he works at a small hardware store and on weekends at a service station pumping gas. Because his daughter is in school during the day, he only has to worry about her on the weekends, but can usually leave her with his mother. Last week, his daughter got sick. The school nurse said that it might be scarlet fever and that Tony should take her to a doctor and keep her at home. Tony doesn't know what to do: he doesn't have any money for a doctor, and he can't afford to stay home with his daughter. He's afraid that if he even mentioned staying home to the people at the hardware store, they'd fire him.

UNDERSTANDING OPPRESSION

Recommended age group: college and above.

The workshop outlined in this guide is based on the perspective that homophobia is a form of oppression. Yet there are many people who find it difficult to accept the notion that homophobia is a form of oppression; for them, homophobia is not in the same league as racism or sexism. They argue that sexual orientation is a choice, unlike race or sex, and that homophobia is caused by lesbians, gay men, bisexuals and transgender people “flaunting their homosexuality.” They believe that homophobia would no longer be a problem if lesbian, gay, bisexual and transgender people would be more discrete. But for many lesbians, gay men, bisexuals and transgender people, sexual orientation is not experienced as a choice. The oppression experienced by lesbian, gay, bisexual and transgender people often has no direct connection to public affection. It is not simply a matter of being more discrete.

Furthermore, the oppression is real. In most parts of the United States, it is legal to discriminate on the basis of sexual orientation in employment, credit and housing. In addition, the effects of homophobia can include physical and verbal harassment, negative stereotyping, societal exclusion and the lack of police and judicial protection. For many lesbian, gay, bisexual and transgender people, these are real, everyday occurrences.

This is not to say that homophobia, racism, sexism and all the other “isms” are identical; there are very real differences between the various forms of oppression. In various contexts and historical periods, one form of oppression may be much more salient and destructive than another. Warren Blumenfeld and Diane Raymond, authors of *Looking at Gay and Lesbian Life* (Beacon Press, 1988), wrote the following about the relationship between homophobia and other types of oppression:

There are as many names for the variety of discrimination as there are minority groups. This in no way means to suggest that all groups experience the forms of discrimination similarly. The experiences of victims of racism, for example, are not identical to those who suffer the effects of homophobia. The many strands of discrimination, however, run parallel and at points intersect. All involve negative prejudgments whose purpose is to maintain control or power over others. Discrimination can be the result of a deliberate, conscious act; or it may be unconscious and unintentional, yet have discriminatory results nonetheless.

The reason for including an activity on oppression is to help people explore the connections between homophobia and other oppressions, and, in doing so, increase their understanding of homophobia as a form of oppression. In an introductory workshop on homophobia, it is counterproductive to have participants engage in discussions of “the worst oppression.” But it is helpful for participants to realize that the various forms of oppression are both different and similar.

One way to help people understand connections between the various forms of oppression is by drawing on their experience in and knowledge of several oppressed groups. In her workshops on homophobia, Suzanne Pharr uses what she calls a “power/privilege” chart.

In the chart on the following page, all of the groups in the right hand column are perceived to have power and privilege, while groups in the left hand column are relatively unempowered and have little or no privilege; they are often referred to simply as “the other”:

Women
Poor
People of Color
Jews, Muslims, Atheists
Lesbian, Gay, and Bisexual People
People with Disabilities
Workers
Children
Self-Educated

Men
Rich
White People
Christians
Heterosexual People
Able-bodied People
Owners and Managers
Adults
Formally Educated

She goes on to make these observations about the relationships between the two columns:

Those with privilege generally set the standards and make the written and unwritten rules which control the lives of those without privilege. Those who belong to the group with privilege consider themselves right and normal, and often enforce the standards and rules with economic power, political power, morality, law and, when necessary, violence.

Those without privilege--"the other"-- are considered mysterious, weird, lumped together into groups and stereotyped: "all women are emotional," "blacks like to live with their own," "gay men are effeminate."

Those with privilege believe that "the other" has the power to corrupt the norm: "women are seductive," "people of color are dirty and carry diseases," "homosexuals recruit children." Lies and myths like these are created to justify the actions necessary to protect the norm and control "the other."

Those with power and privilege rarely, if ever, willingly give up power and privilege and share it with those who do not have power and privilege. Power and privilege generally have to be won or taken.

When described this way, it becomes easier to see the ways in which lesbian, gay and bisexual people are oppressed in ways similar to people of color, people with disabilities, etc...

One's ability to "see" all of the oppressions as similar may be dependent on one's status in each of the "isms." Members of oppressed groups generally understand the impact of the oppression better than the members of the oppressor groups understand the impact. For example, most black people in the United States encounter racism as a daily facet of their lives; most white people in the United States believe that racism ended with the 1964 Civil Rights Act, and if there is some residual racism, it resides with a few Klan members. Furthermore, most black people can easily identify the reality of white privilege in this society while most white people cannot identify the privileges they get as white people. The same is true for women and poor people.

For people who are in both oppressed and oppressor groups, for example black men or white lesbians, it can be very difficult seeing both sides of the oppression equation. But many activists involved in fighting oppression believe that it is critical to include all of the oppressions in a common analysis, rather than separating the oppressions and risking an argument over "who has it worse." This is often referred to as the "hierarchy of oppression." Activists argue that all who are oppressed on the basis of race or ethnicity, sex, wealth or sexual orientation must work together for the benefit of all, that there is far more which unites the oppressed than separates them.

Adapted from *Giving the Best Care Possible: Unlearning Homophobia in the Health Care Setting*, a training curriculum developed by the Office of Lesbian and Gay Health and the Community Health Project (CHP) in New York City.

WALK A MILE IN MY SHOES

Recommended age group: middle school and above.

The following guided journey was produced by Mark Gunning and taken from GAYNET. Some editing has been done to the original by Dawn Fortune at the University of Maine at Farmington. With creativity and modification this can be adapted for the classroom at developmentally-based age appropriate levels or for staff development. (For instance, the reference to watching a TV when young may need to be adjusted depending upon the age of the participants.) One should also discuss that this experience is not always so negative and that some LGBT youth break through these social constructs and live happy, healthy lives.

Before presentation, each participant is handed six index cards. Your imagination is the key instrument in this exercise of guided journey. We will be taking a chronological journey through your mind's eye of what your life might have been if you were gay. You may experience a variety of feelings as you take this tour. Allow yourself to examine your feelings, but try not to let your feelings distract you from participating in this exercise. Please realize that my intent is not to manipulate your feelings or to change who you are. The goal is to help you understand some of the feelings and experiences that someone who is lesbian, gay or bisexual might feel. The experiences that I am about to take you through are not universal for lesbian, gay or bisexual people, but some of the themes presented are somewhat common. On the six cards that have been handed out to you, please write a name, word or phrase which fits the following categories. Please use a separate card for each category.

- A person from your childhood with whom you shared secrets.
- The names of your best friends in grade school.
- A small, valued, material possession from your early teenage years which you used to keep in your locker.
- Your favorite place.
- A person who is close to you.
- A goal or dream.

As you undertake this imaginary journey, keep looking at the cards in your hand and consider the personal meaning of what you have written. Imagine how you would feel if any or all of these things were suddenly no longer there for you.

Let's go back to your early childhood. Choose an age at which you have your earliest consistent memories. Perhaps you'll be four, or five or six. You are sitting in front of the television set watching a show. One of the characters is Chris, a person of about your age who is the same gender as you. This character is your favorite and one of the main reasons you watch this particular show. You feel drawn to Chris. You want to be Chris' best friend. You turn to someone that you have always shared secrets with, and you say, "I love Chris."

That person makes a face at you and says, "That's disgusting! People shouldn't feel that way." You are confused, scared and ashamed. Hold up the card with the name of the person with whom you shared secrets. You no longer feel that you can talk about your innermost feelings with this person. *Pause a moment to allow people to throw away their cards.*

You are now eleven years old and in grade school. Your teacher takes you and your classmates to the lavatories. As always, the teacher stays right outside the door and tells everyone to hurry up. You wonder why you and your classmates are always being rushed out of the bathroom. Of course, no one really has to go to the bathroom, so you and your friends get together and talk about the other people in your class. Someone starts talking about how cute another classmate of the opposite gender is. Everyone else agrees that this classmate is good looking and seem to be very interested in this

classmate. You, however, are not interested. You feel uncomfortable and out of place. Someone in the group laughs a little too loud and the teacher rushes in to see what's going on. The discussion ends, and you head back to the classroom feeling alone and isolated. You know that you are different from your friends, and you feel like no one will understand. You don't understand your feelings, and you want to talk about them, but you know you can't. Hold up the card with the names of your best friends. You no longer feel as close to them as you once did. *Pause for a moment for the cards to be taken away and torn up.*

You're now fourteen. You've been looking forward to high school. You think that things will be different, that you will make a lot of new friends and that you won't feel isolated anymore. You avoid looking too closely at the classmates whom you feel attracted to. You don't want them to call you the names you've been hearing for so long: fag, dyke, queer, lesbo. You don't want people to think you are gay. You've heard about how weird gay people are from your parents, your friends and religious leaders in the community. All the gay people you've ever seen were on television and were always villains or being killed. You remember one movie in which a bunch of criminals take over a subway car. One of the passengers is obviously gay and gets abused for it. Later on in the movie, he gets killed, and no one really seems to care. You don't know what you are, but you know you can't be gay. You tell yourself that it's just a phase and that you'll soon grow out of it.

One day, while in line for lunch, you forget yourself and you stare at someone whom you find very attractive. Someone sees you looking and calls you a "queer." It's starting over again: the names, the hatred, and the feelings of worthlessness. Later, you go back to your locker and you find that someone has broken into it and thrown ketchup all over your books. You find a note saying "All gays should die." One of your most prized possessions that you had kept in your locker has been stolen. You feel like the whole world hates you and you wonder why this had to happen to you. You think that things would maybe be better if you were just dead; you've been thinking of suicide a lot lately, but you're also very scared of doing it. Hold up the card with your prized possession on it. It is gone forever. *Pause for a moment for cards to be taken away and destroyed.*

You're now 18, and after years of hoping, praying, wishing and struggling, you've come to realize that you really are gay. It's not just a phase. It's not something that you chose. It's just who you are. You've just met someone named Terry, who is like you. This person is open and seems to be happy about being gay. You talk with Terry about your feelings and innermost desires. Finally, you've met someone who understands, someone who knows you're not evil, sick or twisted.

You feel attracted to Terry and you want to get to know Terry better. There's a place you love to go to, so you suggest that you and Terry meet there later. You arrive early and wait with anticipation and excitement. This is your first real date. Terry arrives and you want to hug Terry. You start to when you notice a look of panic on Terry's face. You realize that other people are around and that they are looking at you and Terry suspiciously. You and Terry both feel very awkward and uncomfortable, and you quickly decide to leave. Hold up the card with the name of your favorite place. You no longer feel comfortable there. *Pause a moment for the cards to be taken away.*

You are 21 years of age today. Someone who is very close to you decides to treat you to dinner to celebrate your birthday. Dinner was wonderful, the food was great, the atmosphere was comfortable and you both did some reminiscing about the past. You both laughed a lot and you come to realize how important this person is to you, and you no longer want to keep part of your life a secret from him or her. You've decided that the first chance you get tonight, you are going to tell this person you are gay.

Soon, the opportunity presents itself. You start out telling this person how important he or she is to you and that there is something you have wanted to tell him or her for a long time. Finally, you say it: "I'm gay." The person looks back at you for a second and says nothing. He or she finally says, "Well, that's OK, you're still my friend." But something seems different now. There's awkward silence and this person obviously feels uncomfortable. You try to break the tension with a joke, but it doesn't work. This

person is looking at you as if you were a total stranger and you feel like the bond has been broken. Hold up the card with the name of the person who is close to you. *Pause a moment for the cards to be taken away and torn up.*

You have graduated from college, and you are ready to enter the real world. You've just been hired for a job that you are really excited about. You will start immediately. You feel pretty good about yourself. You've made it through the tough times, yet you have a healthy outlook on who you are and what you can accomplish.

You are now proud of being gay. Your pride comes not solely by virtue of your sexuality, but also because you are a survivor in the wake of oppression and prejudice. You've been able to unlearn many of the lies and distortions about what it means to be gay. You think about your goals and your dreams and you feel like someday you will be able to achieve them. Later that evening, you meet some friends at your favorite club. You want to celebrate your good fortune. You all have a few drinks and a few laughs. You decide to leave a little earlier than everyone else because you want to be ready for your new job tomorrow morning. You say goodbye to everyone and walk through the parking lot. Three men step out of a nearby car and approach you. They have baseball bats. One of them says, "Say goodbye, queerbait," and swings his bat at your head. The others join in. Now hold up the card with your hopes and dreams. *Pause while the cards are taken away and torn up.*

(Presenter facilitates group discussion about individuals' feelings and reactions during this exercise.)

HETEROSEXUAL QUESTIONNAIRE

Recommended age group: high school and above.

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
5. If you've never slept with a person of the same sex, is it possible that all you need is a good gay or lesbian lover?
6. To whom have you revealed your heterosexual tendencies? How did they react?
7. Why do you heterosexuals feel compelled to seduce others into your lifestyle?
8. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?
9. Would you want your children to be heterosexual, knowing the problems they'd face?
10. A disproportionate majority of child molesters are heterosexuals. Do you consider it safe to expose your children to heterosexual teachers?
11. Despite all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
12. Why do heterosexuals place so much emphasis on sex?
13. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual like you?
14. Could you trust a heterosexual therapist to be objective? Don't you fear s/he might be inclined to influence you in the direction of her/his own leanings?
15. How can you become a whole person if you limit yourself to compulsive, exclusive heterosexuality and fail to develop your natural, healthy, homosexual potential?
16. There seem to be very few happy heterosexuals. Techniques have been developed which might enable you to change if you really want to. Have you considered trying aversion therapy?
17. A disproportionate number of criminals, welfare recipients and other irresponsible or antisocial types are heterosexuals. Why would anyone hire a heterosexual for a responsible position?
18. Why are heterosexuals so promiscuous?
19. Do you make a point of attributing heterosexuality to famous people to justify your own heterosexuality?

Adapted by Martin Rochlin, Ph.D.

IMAGINE...

Recommended age group: high school and above.

the world is homosexual. The public romantic image portrays same-sex partners, and your parents are both male. You have been raised knowing that attraction to the opposite sex is not only revolting, but also against all moral and legal standards. Yet you have known and feared for years that you are hetero. You fell hopelessly in love with one of your best friends of the opposite sex, knowing you could never explain your feelings. You remember a girl in your high school getting pregnant by one of the male students. You had heard that the girl was kicked out by her parents, and almost none of their friends would talk to them after that. So many crude jokes, cruel comments and threats. You graduate and go off to college, the University of Connecticut. Maybe it will be different.

You are a freshman on campus, and you really want to get off on the right foot. You know no one in your dormitory. No one knows that you are a heterosexual, “bent,” a “breeder”. . . that you are one of those people who is attracted to the opposite sex. What are you willing to let your roommate know? What do you do with your heterosexual books and magazines? Whose poster do you put on the wall? Do you have other heterosexual friends stop by? You are afraid that your roommate will find out and be repelled by your behavior.

So far, so good, you think. It's been about two months, and you don't think anyone on your floor knows that you're a breeder. But you're starting to feel uncomfortable and angry about the forced secrecy and shame you have been living. You go into the cafeteria for dinner and notice a known “bent” couple sitting at a table. They know you and see you come in. You see that look in their eye. Are you going to sit with them?

You look away, and spot your homosexual roommate and the other students from your floor. You sit down with them, just like you always do. They start making derogatory comments about the couple you just saw. “That's disgusting! Look at them flaunting it! Are they going to make babies right here in the cafeteria? Breeders make me want to puke!” They are all elbowing each other and grinning. Your roommate nudges you and looks in your eyes, laughing, expecting a response. How does it make you feel? What do you say?

Source: Unknown

HISTORY QUIZ: TEST YOUR KNOWLEDGE OF LGBT HISTORY

1. The word "homosexual" was coined in what year?
a. 545 B.C.E. d. 1869 C.E.
b. 300 C.E. e. 1938 C.E.
c. 1745 C.E. f. 1949 C.E.
2. Which of the following empires was ruled for over two centuries by openly gay or lesbian emperors?
a. China d. all of the above
b. Rome e. none of the above
c. Greece f. a and b only
 g. b and c only
3. True or False: Jesus condemns homosexuality in the bible.
4. In what century did homosexual acts become illegal in Western Europe?
a. 1st century B.C.E. c. 13th century
b. first century C.E. d. 19th century
5. In what nation did the first large-scale "gay rights movement" begin?
a. England c. Germany
b. France d. the United States
e. none of the above
6. In what year was the first public speech asking for gay rights made?
a. 1776 b. 1867 c. 1919
d. 1945 e. 1965 f. 1969
7. True or False: Gay concentration camp survivors were often re-imprisoned by German authorities after being "liberated" by allied forces after World War II.
8. True or False: American Indians discriminated against people whom they perceived to be gay.
9. In what year was the first known person executed for their sexual orientation in North America?
a. 1492 b. 1566 c. 1778 d. 1869
10. In which of the following years was the first American soldier dismissed for being gay?
a. 1621 b. 1778 c. 1865 d. 1969
11. When was America's first "gay rights group" founded?
a. 1869 b. 1924 c. 1951 d. 1969
12. Which President made it illegal for the American government to employ homosexuals?
a. Washington d. Reagan
b. Lincoln e. Clinton
c. Eisenhower
13. Name America's first lesbian rights organization.

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

15. When was the first gay rights protest in Washington, DC?
a. 1924 c. 1965
b. 1953 d. 1979
16. Who was the first openly gay or lesbian American elected to state political office in the United States?
a. Roberta Achtenberg c. Harvey Milk
b. Barney Frank d. Elaine Noble
17. Two-part question:
A.. What state was the first to outlaw discrimination on the basis of sexual orientation?

- B. In what year?

18. Name the 1986 Supreme Court decision which upheld the right of the government to invade the homes of gay people and arrest them while engaging in sexual relations with other consenting adults:

19. Name the direct-action group whose civil disobedience demonstrations are credited with getting the government to take action on the AIDS epidemic:

20. In which of the following countries is it legal for gay people to marry?
a. Australia b. Denmark c. Israel
d. the United States e. none of the above

HISTORY QUIZ: ANSWER SHEET

Give yourself 1 point for each correct answer; or 1/2 point for each part of a two part question.

1. **D. 1869.** A Hungarian psychologist named Benkert invented this term. Prior to this date, people may have committed homosexual “acts” but they were not labeled “homosexuals” (or members of a particular group whose identity derives from that act) until the nineteenth century.
2. **F. A. and B. only (CHINA AND ROME)** In China during the Han dynasty (second century B.C.E. until third century C.E.), many emperors were gay or bisexual. The Chinese term for homosexuality, “duanxiu,” means “cut sleeve,” referring to a famous story when an emperor cut off his sleeve rather than awaken his lover, who had fallen asleep on his arm. Rome was ruled in the first two centuries C.E. by fourteen openly gay or bisexual emperors, including Nero and Hadrian.
3. **FALSE.** Most passages, which are interpreted as condemning homosexuality, are found in the Old Testament, and derived from Hebraic tribal law; all of the few New Testament references are all in the book written by Paul, who was born decades after Jesus’ crucifixion. No condemnations of homosexuality are found in any of the “Gospels” or books that deal with the life of Jesus.
4. **C. THIRTEENTH CENTURY.** Only in the late Middle Ages were homosexual acts made illegal in Western Europe. Some historians feel this was a reaction to the “black” or bubonic plague, which killed one-third of Europeans at that time. Terrified, people began looking for “scapegoats,” and persecuted many minority groups, such as Jews, “witches” and homosexuals, who were “different” and blamed for the disease.
5. **C. GERMANY.** German activists began organizing in the 1860s and had formed an organization dedicated to advancing gay rights, which had over 100,000 members by the early twentieth century. Its petition drives for legal reform and was signed by such people as scientist Albert Einstein and writers Thomas Mann and Hermann Hesse.
6. **B. 1867.** Karl Heinrich Ulrichs, a German lawyer, delivered a speech before the Congress of German Jurists in Munich in 1867 when he called for the repeal of “paragraph 175,” which made same-sex sexual activities illegal. He also founded the first gay magazine and lobbied for legalization of gay marriage before his death in 1895.
7. **TRUE.** As violators of “paragraph 175,” homosexuals were judged to be criminals. Since concentration camps were not considered “jails,” the liberated gays were often sent to civil jails after the war to serve their sentences. None ever received financial payments which the German government made to other Holocaust victims.
8. **FALSE.** Many traditional Native American tribes institutionalized gender systems that were not binary, but rather recognized three and sometimes four genders. The umbrella term Two-Spirit is used to refer to people belonging to the traditional 3rd and 4th genders, reserved for people who did not identify with the gender typically associated with their body, in addition to contemporary Native Americans who identify as LGBTQ, or engage in same gender-loving relationships, and/or gender nonconformity.
9. **B. 1566.** The Spanish executed a French priest for living with a two-spirited person.

10. **B. 1778.** Gotthold Enslin, a lieutenant, was dismissed at Valley Forge for having been caught in same sex sexual activity. From 1945-1993, over 100,000 Americans were dismissed from the armed forces for being gay.
11. **B. 1924.** The Chicago Society for Human Rights was America's first gay rights group, but it lasted for less than a year due to police and media harassment.
12. **B. EISENHOWER.** In Executive Order 10450 in 1953, President Eisenhower bowed to the pressures of Senator McCarthy's "witch hunts," which claimed that not only Communists but also gays were betraying American secrets to the Russians. These laws were not repealed until 1975, and not until 1995 were gays allowed to receive federal security clearances.
13. **DAUGHTERS OF BILITIS.** Founded in 1955 in San Francisco, this organization also published America's first lesbian magazine *The Ladder*.
14. **BAYARD RUSTIN.** Rustin also taught King the non-violent civil disobedience techniques that made him famous. Rustin was purged from the civil rights movement because of his homosexuality, which the FBI used to blackmail King.
15. **C. 1965.** Organized by Frank Kameny and the Mattachine Society, this picket of slightly more than a dozen people aimed to repeal McCarthy-era restrictions on the employment of gay people by the federal government.
16. **D. ELAINE NOBLE.** An open lesbian, Noble was elected to the Massachusetts State House of Representatives in 1975.
17. **WISCONSIN; B. 1982.** The 10 states that include protections for sexual orientation in safe schools laws are California, Connecticut, Iowa, Maine, Massachusetts, Minnesota, New Jersey, Vermont, Washington and Wisconsin. Only California, Maine, Minnesota and New Jersey also include gender expression.
18. **BOWERS V. HARDWICK.** In 1986, the Supreme Court, in a 5-4 vote, upheld the conviction of Michael Hardwick, an Atlanta man who was arrested in the privacy of his home by Georgia police for violating the state's sodomy laws.
19. **ACT UP.** The "AIDS Coalition to Unleash Power" was founded in New York in 1987, six years into the epidemic. At that point, President Reagan had yet to say the word "AIDS" in public, which killed 20,000 Americans during that time.
20. **B. DENMARK and C. Israel.** However, Massachusetts also recognizes same sex marriage.

RATINGS

15-20 POINTS. FABULOUS. You really know your stuff and deserve immediate tenure-track position as a professor of Gay and Lesbian Studies.

10-14 POINTS. FINE. You know a lot but could brush up a bit. Hit that library!

6-9 POINTS. FAIR. You really need to buy a LGBT history text and read it...tonight.

0-5 POINTS. FAILING. Do not pass go, do not collect \$200. Go straight to the bookstore to stock up on LGBT history texts!

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10 STEPS FOR STARTING A GSA

The steps listed below are intended for use in public, secondary schools where other non-curricular clubs already exist or are allowed. These 10 steps are based on a variety of actual experiences from GSAs. Because situations and schools vary, there are no simple 10 steps that are applicable to every school. For a more detailed manual on how to start a GSA, please visit www.GLSEN.org

1. Follow Guidelines

Establish a GSA the same way you would any other group or club. Look in your Student Handbook for your school's rules regarding clubs. Some schools require students to go through a process for establishing a club, this could include writing a constitution or showing student interest.

2. Find a Faculty Advisor

Find teachers or staff members who you think would be supportive or who have already shown themselves to be an ally around sexual orientation and gender identity issues. See your school rules for more information about who can be a club advisor.

3. Find Other Students

Work with a diverse range of students who are interested in such a group. You may check with other existing clubs for students who might have an interest.

4. Inform Administration

Inform administrators of what you are doing right away. It can be very helpful to have them on your side. They can work as liaisons to teachers, parents, community members and the school board. If an administrator opposes the GSA, provide them information about the Federal Equal Access Act (EAA). You can find more information and copies of the EAA by visiting www.glsen.org.

5. Pick a Meeting Place

You may wish to find a meeting place within the school that offers some level of privacy, yet is still accessible.

6. Advertise

There are many ways to advertise – think about how you've seen other clubs advertise. This could be any combination of using your school bulletin, announcements, flyers, or word-of-mouth. If your flyers are defaced or torn down, do not be discouraged. Plan to have people check on them throughout the day and replace if necessary. Eventually, whoever is tearing them down will give up, or be reprimanded by the school. Besides, advertising your group and having words up such as "gay, lesbian, bisexual and transgender" or "end homophobia" can be part of educating the school, and can actually make other students feel safer – even if they never attend a single meeting.

7. Plan Your Meeting

Of course you want to have a good meeting, so plan ahead of time. There are tons of things you can do, from discussions to inviting speakers, workshops to games.

8. Hold Your Meeting!

You may want to start with a discussion about why people feel the group is needed or important. You can also brainstorm what things your club could do this year.

9. Establish Ground Rules

Many groups have ground rules in order to ensure that group discussions are safe, confidential and respectful. Many groups have a ground rule that no assumptions or labels are used about a group member's sexual orientation.

10. Plan for the Future

Develop an action plan. Brainstorm activities. Set goals for what you want to work towards. If you haven't already done so, contact GLSEN so that you may share ideas, resources and information. Also look into local GSA networks in your town or city.

GLSEN's JUMP START GUIDE I

GLSEN's Jump Start Guide is a how-to guide for new and established GSAs. It provides advice for starting or restarting a GSA, recruiting members, defining goals, running meetings, assessing the school environment, and creating an action plan. It also shares words of wisdom from student leaders and staff advisors from GSAs all over the country about their experiences, setbacks, and successes.

Gay Straight Alliances and similar student groups can make a huge difference in creating a safe, welcoming school environment for LGBT students and staff. The 2005 National School Climate Survey (see pg. 18), found that LGBT students at a school with a GSA are less likely to feel unsafe, less likely to skip class, and more likely to feel that they belong in their school.

GSAs can serve many functions toward creating safe schools. They can act as a social network, giving LGBT students and allies a welcoming place to gather and have fun. They can be support groups, providing students with resources and a forum to discuss common experiences and problems. They can serve as action teams for taking steps to make schools safer and friendlier toward LGBT people and issues. GSAs can have a few members or fifty. They can be for students only or include staff and parents. In short, they can be whatever works best for your school.

You can read the Jump Start Guide at <http://www.glsen.org/cgi-bin/iowa/student/student/index.html>.

TAKE ACTION! BY YOURSELF

Don't have a GSA? Want to take action on your own? There are many ways that you can make a difference as an individual, without a group or a complicated action plan.

If the problem is...

...Insufficient protection against anti-LGBT discrimination or harassment.

Educate yourself about local politicians. Find out which candidates support LGBT people and issues before you vote (or educate parents and friends before they vote).

Write a letter or e-mail to your state legislator, asking that they support or introduce legislation to strengthen anti-discrimination and safe schools laws by making them inclusive of gender identity/expression.

...Homophobic language or anti-LGBT bullying at school.

Say something! Sometimes all it takes is one individual willing to stand up and against hateful language.

Find out about the procedure for dealing with harassment or bullying at your school. Where should complaints be directed? Will the identity of the victim remain confidential? Educate others about what to do if they are the victims of bullying.

Ask teachers you know are supportive to put up "Safe Zone" posters in their classrooms. You can get the posters from <http://www.safeschoolscoalition.org/RG-posters.html>.

...Lack of awareness about LGBT people and issues.

Find out what LGBT-related books are in your schools library. If there aren't very many, give your school librarian a list of books (see pgs. 110-16), and ask him or her to add a few to the library.

Participate in the Day of Silence. If you can find a few friends to do it with you, that's even better. Make sure to get permission from your teachers and make sure they understand what you're doing ahead of time. Go to www.dayofsilence.org to register with GLSEN and get details and resources (for free).

TAKE ACTION! GSAs – SMALL PROJECTS

New GSA? Not so many members? Need a small project? Easy actions can have big results.

If the problem is...

...Not enough club members.

The Jump Start Guide (see pg. 77) has lots of ideas, including:

- Bring-A-Friend meeting. Everyone brings a friend who's not yet a member.
- Advertise. Put up colorful posters advertising your meeting time and place.
- Inform. If your school has a newsletter or newspaper, ask to print your mission statement or announce your meeting time and place in it.
- Tabling. Set up a table during lunch or break time and hand out info about the club.

Organize fun activities or field trips, and invite new members to come along. Again the Jump Start Guide has good ideas, including:

- Show an LGBT-related movie, complete with popcorn and snacks.
- Invite a guest speaker to a club meeting. Consider someone from one of the organizations on pg. 126, from your local LGBT community center or newspaper, or even just a friend or family member who has interesting stories and experiences.

...Insufficient protection against anti-LGBT discrimination or harassment.

Use one club meeting to write letters to local legislators or school board members, asking that they support or introduce legislation to strengthen anti-discrimination and safe schools policies by making them inclusive of gender identity/expression.

Collect a petition to send to the school board, asking that they make your local safe schools policy inclusive of gender identity/expression. Have GSA members take copies of the petition with them to have friends and classmates sign, or set up a table during a lunch or break period and ask students passing by to sign. (Make sure you have the appropriate permission before tabling.)

...Homophobic language or anti-LGBT bullying at school.

Make "Ally Packs" and give them to supportive teachers and staff members. These can include "Safe Zone" posters (from <http://www.safeschoolscoalition.org/RG-posters.html>), rainbow stickers, copies of the resource pages from this book, a link to <http://www.glsen.org/cgi-bin/iowa/educator/educator/index.html>, and anything else you think might be helpful. Ask them to display the poster and stickers in their classrooms so that everyone knows they're allies.

...Lack of awareness about LGBT people and issues.

Hold a bake sale, car wash, or other small fundraiser, and use the proceeds to donate LGBT-related books or resources to the school library. For ideas about what books to get, see pgs. 115-120.

Participate in the Day of Silence as a group. Put up posters ahead of time to recruit participants and to make sure everyone understands what's going on. Consider holding a meeting during lunch or break time for participants to break their silence and share experiences from the day. For more Day of Silence ideas, see pg. 88. Go to www.dayofsilence.org to register with GLSEN and get details and resources (for free).

Have a Yellow Ribbon Campaign day against hate crimes. At a club meeting, get some yellow ribbon and safety pins, and make small pins for club members to wear and hand out to others. Consider printing up copies of a paragraph explaining about hate crimes and the Yellow Ribbon Campaign to hand out, or put up posters. For resources and more info, go to pg. 88.

TAKE ACTION! GSAs – MEDIUM PROJECTS

Feeling a little more ambitious? Here are some bigger projects, group building activities, and ways to take easy projects up a notch.

If the problem is...

...Club is disorganized, or lacks diversity or cohesion.

The Jump Start Guide (see pg. 77) is a great resource for group building and organizing. Try some of its activities for writing mission statements, conducting assessments, and running a meeting.

Set aside a meeting or two for getting-to-know-you activities. Again, the Jump Start Guide has good ideas for games (pgs. 27 and 28 of the Jump Start Guide), such as Human Knot, Common Ground, and Gender Stereotypes. Remember to bring snacks – everybody feels friendlier over food!

Brainstorm a list of topics members would like to talk about; these can be anything from anti-LGBT bias in the media to sharing personal stories. Save the list and pull out a topic for discussion while the group is doing something else at a meeting, like decorating posters, making yellow ribbons, etc.

...Insufficient protection against anti-LGBT discrimination or harassment.

Volunteer as a club for a supportive politician or an organization that works toward safe schools or anti-discrimination legislation. Ask if they need help with mailings or phone banking. See the list of organizations on pg. 126.

...Homophobic language or anti-LGBT bullying at school.

Create a “Safe Staff List” by asking all the teachers and staff at your school if they would like to be known as an ally and someone who is available to talk to any student who needs help with harassment or LGBT-related issues. Consider writing a letter to staff, as well as asking individual teachers face-to-face. Print posters with the names of all the staff who agree, and put them up around school (make sure the people on the list know that you’re planning to do this). Give each person on the list an “Ally Pack” (see pg. 79).

...Lack of awareness about LGBT people and issues.

Participate in the Day of Silence as a group (see pg. 88). To take things up a step, consider an optional dress code for participants (all black, all white, special t-shirts, etc). Set up a table before school where participants can meet and collect stickers and Speaking Cards to hand out. Send a letter to administrators and teachers beforehand, explaining what you’re doing and why. Go to www.dayofsilence.org to register with GLSEN and get details and resources (for free).

Have a Yellow Ribbon Campaign day against hate crimes (see pg. 87). To take things up a step, collaborate with other school clubs that might be concerned with hate crimes, such as cultural, ethnic, or religious groups, or an ACLU or civil rights club. Collaborative projects are a great way to form ties with other groups, recruit new members, and raise awareness about the connections between LGBT issues and more general principles of tolerance, non-discrimination, and civil rights.

Assess your school curriculum for LGBT inclusiveness. Are LGBT authors and historical figures ever mentioned? Is HIV/AIDS addressed in health classes? Are important gay rights events covered in American history? Provide supportive teachers with resources (see pgs. 101-126). During LGB History Month (October) print up a facts of the day, and ask supportive teachers to read one that’s relevant to their subject (history, English, health, etc) each day.

TAKE ACTION! GSAs – BIG PROJECTS

These are group building activities for established GSAs, and action ideas for groups with enough members, time, and energy to tackle a major project.

If the problem is...

...Club lacks connections with the community.

Take a trip to a conference or summit, such as True Colors (see <http://www.ourtruecolors.org>). Attend workshops and lectures, collect information on local organizations, and meet students and teachers from other schools. Make sure to get contact information and plan to meet up again or collaborate on a project.

Have a club meeting at which you invite teachers, parents, or community members to talk with students. Pick a topic of discussion that allows students to share their insights and experiences in school and encourages guests to talk about their own experiences. Brainstorm as a group what everyone can do in their different roles in the community to create safer schools for everyone. Consider asking everyone to write individual pledges of three to five things they will personally try to do to make schools safer. Remember that many people will be at work during the day; try to pick a time and place for the meeting that will allow as many people as possible to attend.

...Homophobic language or anti-LGBT bullying at school.

Conduct a Safe Staff Training for teachers and staff at your school (and invite teachers from other schools if you're feeling particularly ambitious). The training is meant to educate teachers about LGBT issues and give them the tools to help students. This goes well in conjunction with a Safe Staff List – you can invite everyone on the list to attend the training. A Safe Staff Training can be very empowering for students and teachers alike, as it reverses the usual roles and allows students to teach the teachers; however, it's a big undertaking, and it may be useful to enlist help from local organizations (see pg. 126).

...Lack of awareness about LGBT people and issues.

Participate in the Day of Silence as a group (see pg. 88). To make this project even bigger, organize a "Breaking the Silence Rally" after school. The rally can take many forms, from a march, to a party, to a meeting with a keynote speaker. Make sure to celebrate the day's success by making lots of noise! Write a press release to send to school and local newspapers about the Day of Silence and the rally. You can collaborate with other GSAs to organize a multi-school event. Go to www.dayofsilence.org to register with GLSEN and get details and resources (for free).

Have a Yellow Ribbon Campaign day against hate crimes (see pg. 87). To take things up a step, organize a school-wide diversity and tolerance event (but make sure to get the appropriate permission from school authorities for any large event). This is another great opportunity to collaborate with other school clubs or community organizations. The event could be anything from an assembly or lecture with performances or guest speakers, to an info fair where clubs and organizations can talk to students and pass out fliers.

Facilitate discussion forums about LGBT issues in classes. This requires a lot of support from teachers and administrators, because you'll need permission to use class time for the discussion and the assistance of teachers in making sure that everyone stays respectful and appropriate. Send GSA members around in pairs, equipped with plenty of open-ended questions, talking points, and discussion starters, and activities. For more ideas, see pg. 91.

SAFE STAFF TRAINING

What it's about:

Safe Staff Training is an educational program intended to help teachers and other staff become more aware of LGBT issues in school and learn how to create safe schools and deal with situations related to LGBT issues or harassment. It's a chance for students to take on a teaching role, and for teachers to hear about things from a student perspective.

The training can include:

- Ice-breaker and games
- Introduction to the GSA and what it does
- Presentation on the status of LGBT students and staff in schools
- Panel of students talking about their experiences
- Presentation or activity about being a staff ally or how to make safe spaces
- Role-playing tough situations at school
- Group discussion or evaluation of your school
- Personal commitments (staff write down goals for themselves)

Timeline:

3-4 weeks before, or earlier:

- Set a date for the Staff Training. Remember to check school and district calendars, and to consider what dates and times will be inconvenient for teachers.
- Make a tentative schedule for the training, writing out each activity and the approximate amount of time you think it will take.
- Start advertising by sending a preliminary invitation out to teachers.

2-3 weeks before:

- Find a location. A large classroom or a big space like a library or lunchroom would work well. Make sure to ask permission to use the space.
- Go over the schedule and ask the group to contribute ideas and comments. Sign people up for jobs before and during the training. This includes finding students to run activities, make presentations, or sit on a panel.
- Send out a full invitation to teachers, including the purpose of the event, and the date, time, and location.

1-2 weeks before:

- Write up a final schedule, including a presenter or facilitator for each activity.

1 week before:

- Remind people of the tasks they signed up to do, and arrange for food for the event.
- If you're doing the training in conjunction with the creation of a Safe Staff List, make a sign-up sheet and pass it out. (You might slip in a reminder about the Training.)

Week of:

- Double check to make sure you have your event location reserved.
- Take small flyers with the event info on them around to teachers. A face-to-face reminder will add a personal touch to the invitation.
- Send an e-mail out to students reminding everyone about the tasks they signed up for.

At the training:

- Be enthusiastic and positive (teachers love seeing hard-working, excited students), try to keep on schedule (the timing never works out how you think it will), and have fun!
- Clean up afterward.

Week after:

- Pass out Safe Staff List registration sheets again. You can also have students talk to teachers in person about being on the Safe Staff List (but make sure that teachers don't feel pressured to be on the list if they're not comfortable with it).
- Debrief the training. Discuss what went well and what didn't, write down suggestions for next year, and read evaluations from participants.

2-3 weeks after:

- Type the Safe Staff List, make copies on brightly colored paper, and post them around the school. Consider giving every person on the list an Ally Pack (see pg. 74).

Don't forget to:

- Get whatever permission you need to use the space, hold an event after school, etc.
- Enlist help from teachers or outside organizations in making presentations and leading activities. If you want to bring in outside presenters, invite them well ahead of time.
- Leave some slack time – people will be late, some activities will take more or less time than you expect, etc.
- Set ground rules so that everyone can feel safe and respected.
- Serve food. Teachers like snacks, too.
- Have participants evaluate the training at the end. This will help them reflect on what they learned, and give you constructive suggestions to work with at future trainings.

CLASSROOM DISCUSSION FORUMS

What it's about:

Classroom discussion forums are meant to spark discussion among students about LGBT issues, tolerance and cultural values surrounding sexuality, homophobia, and other related topics. The idea is to combat silence and ignorance by opening a conversation between students and led by students in a classroom atmosphere, rather than to lecture or debate.

The forums can include:

- Ice-breaker and games
- Introduction to the GSA and what it does
- Discussion about homophobia and gender stereotyping in school, the media, the community, etc.
- Discussion about sexuality and sexual orientation in society
- Anonymous questions and answers by facilitators

Timeline:

4-5 week before:

- Get permission from the principal (or other administrator). Many principals will be reluctant to use up class time, so consider going into a meeting with teacher support and a well-thought out proposal.
- Choose a date. Check district and school calendars, and consider consulting with administrators and teachers to find the day that will work best for everyone.
- Write a letter to teachers that explains what the Forums are and when you propose to hold them. Take this letter to the principal to receive official approval of the date you've chosen.
- Choose dates for several facilitator training sessions. Try to make several options available for trainees. Have students sign up to be facilitators, and ask them to write down which training session they plan to attend.

2-3 weeks before:

- Copy the letter you wrote and send it out to teachers.
- Visit each teacher in whose class you plan to hold a forum to get final permission, make sure that the date works, and to answer any questions about the forums.
- Hold facilitator training sessions.
- Start compiling a list of each facilitator's availability.
- Write a negative permission slip and make copies for each participating teacher. Tell teachers that they should make the permission slips available to anyone who has a strong religious or moral objection to discussing sexual orientation in class; anyone who wants to be excused from the discussion must bring the signed permission and will be allowed to go work quietly in the library or lunchroom.
- Arrange a place for students with negative permission slips to go, such as the library, study hall, etc.

1 week before:

- Create a schedule for facilitators, assigning a pair of facilitators to each class. Try to take facilitators compatibility, skill, and experience into consideration when you're pairing people up.
- Show everyone the facilitation schedule, and make sure they know when and where they're facilitating. Pass out a sheet of prompts and questions. Go over some tips for facilitating, and then ask facilitators to find each person they're paired with during the day and spend a few minutes talking about their approach to the forums so that they can coordinate and be prepared to work together

2 days before:

- Send out a reminder to facilitators. Include the schedule for facilitations and any materials again.

Week after:

- Talk to each of the participating teachers and ask them to evaluate the forums. Write down suggestions.
- Debrief the forums. Ask facilitators to evaluate the experience and write down suggestions.
- Send a thank you note to participating teachers.

Don't forget to:

- Get whatever permission you need early on – it may be hard to convince administrators and teachers.
- Enlist help from teachers or outside organizations in training facilitators and putting together materials for the forums. If you want to bring in outside trainers, invite them well ahead of time.
- Try to take facilitators compatibility, skill, and experience into consideration when you're pairing people up.
- Set ground rules during trainings and forums so that everyone can feel safe and respected. Make sure that teachers are present to help enforce them.
- Be prepared for students to be embarrassed, inappropriate, shy, rowdy, etc during forums.

YELLOW RIBBON CAMPAIGN

What it's about:

Wearing a yellow ribbon means a person is in solidarity with the fight against hate crimes. The Yellow Ribbon Campaign is a chance to raise awareness about homophobia, hate crimes, and intolerance. It appeals to a wide set of people, is easy to participate in (all you have to do is wear a ribbon), and allows for opportunities to coordinate with civil rights, religious, and cultural and ethnic groups.

Timeline:

2-3 weeks before:

- Choose a date. There are very few constraints on choosing a day for this event – any day that there are students available to pass out ribbons.
- Buy supplies: thin yellow ribbon, small safety pins.

1-2 weeks before:

- Bring supplies, including ribbon, safety pins, and several pairs of scissors to meetings, and choose an interesting topic to discuss while everyone makes yellow ribbons.
- Sign people up to pass out ribbons at a time when students will be out of class.
- Photocopy and cut up a small info sheet defining hate crimes and explaining what the Campaign is about, to pass out with ribbons. For example:
A hate crime is a crime committed against a person who is targeted by his or her affiliation with a particular group. They are committed based on race, ethnicity, ability, gender, sexual orientation, religion or another bias. Hate crimes are motivated by bigotry and must be stopped. Wear a yellow ribbon on your coat or backpack to show solidarity with the fight against hate crimes.
- Consider putting up posters advertising the Campaign.

Day of:

- Pass out a ribbon and a hate crimes sheet to everyone who walks by. Be prepared to answer questions about the meaning of the yellow ribbon, hate crimes, and the GSA.

Don't forget to:

- Get permission, if any is needed.
- Brief volunteers about hate crimes, homophobia, etc, so that they're prepared to answer questions.

DAY OF SILENCE

What it's about:

The Day of Silence is a nationally recognized day of action on which those who support safe schools for LGBT people remain silent to symbolically recognize the silence that some people are forced to keep about their sexuality. The DOS transforms the negative, oppressive silence caused by fear of harassment and discrimination into a positive, supportive form of social activism. It is a powerful statement of support for LGBT people, and causes participants and everyone they encounter in the course of the day to reflect on silence and being silenced.

Timeline:

6 weeks before, or earlier:

- Register the GSA on the official DOS website at www.dayofsilence.org. This allows you to receive new information from the national organization and to add your own comments and suggestions for other groups to view. While you're there, check out the website and find new ideas and inspirations.
- If for some reason the national DOS doesn't work for your school (it's during break, etc), pick different date, carefully checking district and school calendars for conflicts.

5 weeks before:

- Write up a letter to the principal explaining about the DOS and what you plan to do. Get administrative permission and support.

3-4 weeks before:

- Write a letter to staff members explaining what the DOS is, what activities you have planned, and how staff members can be helpful and respectful. Ask the principal to sign the letter, if possible.
- Plan the time and place of any meetings, such as a meeting before school to collect stickers and speaking cards, a non-silent lunchtime party/debriefing, or an after school breaking the silence rally or party.
- Draft a poster advertising the DOS. Be sure to include key information like the date, a brief description of the content and purpose of the event, how to participate, and the time and place of any meetings during the day.
- Discuss plans for the DOS. Talk about dress code, party/meeting plans for before school and lunch, and all the different possible levels of participation (ranging from support to sticker wearing to complete silence).
- Work out supplies, such as food, stickers, etc.

2 weeks before:

- Copy posters on bright colored paper and put them up.
- Reserve any spaces you plan to use for meetings or parties.
- Write up a list of ways that staff members can participate and be supportive.

1 week before:

- Copy and cut up speaking cards (see www.dayofsilence.org).
- Put up more posters.
- Send out a reminder to teachers, along with a list of ways to be supportive.
- Enlist some students to hand out supplies before school.

1-2 days before:

- Go over last-minute logistics. Who's bringing stickers and speaking cards? Who's bringing food? Make sure you have all your bases covered.

Day of:

- Pass out materials to participants before school and hand out speaking cards to students as they enter the building. You may or may not choose to break your silence to explain things to participants as they pick up stickers and speaking cards.
- Have a fun, relaxed lunchtime or after school breaking the silence party. Ask everyone to discuss their experiences and celebrate the day.

Week after:

- Debrief and write down suggestions. Ask people how they feel the day went and what they would change or keep next year.

Don't forget to:

- Get permission from administrators.
- Advertise – get as many people as possible to participate, not just GSA members.
- Educate people about the DOS, both before and on the day of the event. Emphasize that participation doesn't mean that you're gay.
- Encourage participation and support on all levels. If people don't feel comfortable or don't have the time or energy to be fully silent, make sure they know about other options like partial silence, sticker wearing, or verbal support. Some people may feel that being heard is more important than being silent. These participants can identify themselves as "speakers" who are available to answer questions about the DOS and the GSA and actively broadcast the mission of the day.
- Have a party or breaking the silence rally. Celebrate non-silence together.
- Send out a press release to your school paper and local news media.

STEPS TO FILE A COMPLAINT ON THE BASIS OF SEXUAL ORIENTATION AND GENDER IDENTITY/EXPRESSION IN CONNECTICUT

Discrimination in schools based on sexual orientation is a violation of federal law - Title IX, and CT State Law - 10-15c. There have been over fifteen cases nationwide that have been brought against school districts for failing to protect students from discrimination on the basis of sexual orientation.

People with complaints may:

1. File a complaint with the school system under Title IX, through the Title IX Coordinator.

Each school district is required by federal law to have a person identified as the District Title IX Coordinator. This person oversees compliance.

Title IX requires that the District Title IX Coordinator's name, title, address and phone number must be published and posted. The school districts harassment policy, complaint process, grievance procedure must be made available to staff, students and parents. The school's non-discrimination policy must be included in any and all official school publications

To find out who your District Title IX Coordinator is, go to the CT State Department of Education website at http://www.state.ct.us/sde/dtl/cert/titl9/t9coord_main.htm

2. File a complaint with the principal under 10-15c (see pg 6).

3. File with the Office for Civil Rights in Boston by calling (617) 223-9662 or visiting <http://www.ed.gov/about/offices/list/ocr/complaintprocess.html>.

4. File with CHRO (CT Commission on Human Rights and Opportunities) by calling (800) 477-5737 or (860) 541-3400.

5. Call DCF (Dept of Children & Families) if child abuse suspected at (800) 842-2288.

6. Call police if possible criminal matter.

7. Obtain lawyer for legal action.

CWEALF (CT Women's Education & Legal Fund) has attorneys on retainer who will provide a free initial legal consultation. Contact them at 860-247-6090 or go to: <http://www.cwealf.org/>

8. Combination of the above.

Note that Section 1983 of federal law may be used as a legal tool.

"... gay students who face peer harassment may rely on federal law, namely 28 U.S.C. § 1983 [Section 1983], to sue school officials who turn a blind eye to harassment. When a school official knowingly allows the harassment of a gay student to continue, that school official violates the student's right to equal protection under the Fourteenth Amendment to the United States Constitution. Furthermore, this note argues that school officials who do not take steps to end known anti-gay harassment of students by peers are not shielded, even under the lowest level of scrutiny, from personal liability by the affirmative defense of qualified immunity."

.....from ... PERSONAL LIABILITY OF SCHOOL OFFICIALS UNDER § 1983 WHO IGNORE PEER HARASSMENT OF GAY STUDENTS by JEFFREY I. BEDELL* UNIVERSITY OF ILLINOIS LAW REVIEW [Vol. 2003] 9/9/2003

Also, anyone can file for the revocation of a teacher's certification - call Connecticut State Department of Education Legal Dept – Ronald C. Harris at 860-713-6520

The Designated State Title IX Compliance Officer is Bill Howe. He will help you with filing complaints and trying to resolve the issues. He can be reached for assistance at:

William A. Howe, Ed.D.
Connecticut State Department of Education - Office of Educational Equity
165 Capitol Ave. Rm 364, Hartford, CT 06106
Telephone: 860-713-6542
Fax: 860-713-7021
email: william.howe@po.state.ct.us

POLICY STATEMENT ON SEXUALITY ORIENTATION FROM THE LOOMIS CHAFFEE SCHOOL FACULTY HANDBOOK

The Statement which appears below, and which has been approved by the Board of Trustees, brings together principles which the school has sought to follow for several years. It was drafted by the school administration and an ad hoc faculty committee which met during the spring term of 1993-1994.

In addition to the following statement, the school has published a similar statement in the student handbook encouraging students to discuss sexuality in general terms with faculty and staff. At the same time, they encourage students who need support/information of a more personal nature to seek the help of the counseling staff. The school's sexual harassment policy is defined explicitly to include hazing/disparaging comments about a person's actual/perceived sexual orientation.

According to Bill Thill, former advisor for the Gay/Straight Alliance at Loomis Chaffee "In practice, the school has been very supportive of teachers and students discussing issues regarding sexual orientation, and in practice, students have been appropriately penalized for anti-gay/insensitive/harassing behavior."

Controversy about issues of human sexuality in society at large, the encouragement of students and teachers, and the beliefs in school as a place for dialogue of important issues have led us and many of our brother and sister schools to clarify our policies on issues of human sexuality.

In its approach to matters of human sexuality and sexual orientation, the school emphasizes the principle of personal dignity, privacy and responsible behavior according to which teachers and students are to conduct themselves. We know that the high school years are inevitably of dawning sexual awareness, of sexual as well as spiritual, moral and intellectual self-discovery. They are years of deep friendship, and of experiments at intimacy. We also believe that during these years, boys and girls are not ready to assume the sustained mutual commitment which should provide the context for sexual intercourse. Thus the school explicitly opposes sexual intercourse among students.

The school will protect the right of students and teachers to discuss, in general terms, all questions of sexuality. Students will be encouraged to seek out the school counselors if they wish to discuss personal issues concerning sexuality. Counselors are committed to work against sexism in all its forms, including sexual harassment and homophobia. Finally, the school will penalize all forms of hazing or abusive talk concerning any teacher's or student's actual or presumed sexual orientation.

The sexual orientation of candidates for admission or employment at Loomis Chaffee will not be a matter of question, and no employee or student will be discriminated against on the basis of sexual orientation.

THE EQUAL ACCESS ACT: GSAs/STUDENT CLUBS HAVE THE RIGHT TO MEET

What Does the EAA Prohibit?

Under certain circumstances, schools cannot deny equal access to students who wish to conduct a meeting if the basis for the denial is the content of the speech at such meetings. 20 U.S.C. ' 4071(a).

What Triggers the EAA?

Three characteristics of a school trigger the EAA:

1. if a school is a public secondary school;
2. receives Federal financial assistance; and has a "limited open forum." 20 U.S.C. ' 4071(a).

What is a Limited Open Forum?

A school creates a "limited open forum" whenever it provides access to any (even just one) "non-curriculum related" student group to meet on school premises during noninstructional time." 20 U.S.C. ' 4071(b).

What is a "Non-Curriculum Related" Student Group?

The Equal Access Act (EAA) does not define a non-curriculum related student group. In order to fashion a definition, the Supreme Court in *Mergens* found that Congress intended a "broad reading of the Act" and a "low threshold for triggering the Act's requirements." *Board of Educ. of Westside Community School v. Mergens*, 496 U.S. 226, 239–240 (1990). Accordingly, the Court found as follows:

In light of this legislative purpose, we think that the term "non-curriculum related student group" is best interpreted broadly to mean any student group that does not directly relate to the body of courses offered by the school. Id. at 239.

What are the Four Factors That Define the Phrase "Directly Relate"?

The *Mergens* Court found four grounds on which a group would be directly related to a school's curriculum:

1. if the subject matter of the group is actually taught, or will soon be taught, in a regularly offered course;
2. if the subject matter of the group concerns the body of courses as a whole;
3. if participation in the group is required for a particular course; or
4. if participation in the group results in academic credit. *Id.* at 239.

The *Mergens* Court reasoned that the connection to the curriculum must be strong, stating a "direct relation" to the curriculum:

1. does not mean "anything remotely related to abstract educational goals;"
2. can not mean that schools "can evade the Act by strategically describing existing student groups," rendering the Act meaningless; and
3. does not depend on what a school says, but rather on what a school actually does. *Id.* at 244.

At another point the Court reaffirmed that its definition of noncurriculum–related clubs "looks to a school's actual practice rather than its stated policy" *Id.* at 246.

Whether or not a club is curriculum–related depends on each individual case, because the subject matter of a club in one school may differ from the subject matter of a club in another school. For more information on how the EAA applies to GSAs and other student groups, visit:

<http://www.glsen.org/cgi-bin/iowa/student/library/record/243.html> or see pages 7-8 in this document.

SAMPLE MISSION STATEMENT OF GAY-STRAIGHT ALLIANCES

Staples High School Gay-Straight Alliance

The Staples High School Gay-Straight Alliance is a school-chartered club. All members of the Staples community, including students, staff and support personnel, are warmly encouraged to attend our weekly meetings (Thursdays after school in Room 509). Since our formation in the winter of 1994 as the first public school gay/straight alliance in Connecticut, over 150 different students, a dozen faculty members, one parent and several guests have attended. The club is modeled on similar organizations in Massachusetts, Minnesota, North Carolina and elsewhere.

There are two basic rules:

1. No assumptions will be made about any attendee's sexuality.
2. We adhere to a policy of strict confidentiality.

The club's purpose is twofold.

- Educational: To educate the Staples community about homophobia, and work toward eliminating it
- Social: To provide an environment where people can feel comfortable being themselves.

Among our projects, activities and accomplishments:

- Organizing and hosting the first-ever statewide dance for CT Gay/Straight Alliances
- Creating educational posters and placing them throughout school
- Hosting speakers, including gay alumni and educators, a minister, a lawyer, and parents of gays and lesbians
- Participating in the statewide "True Colors" conference
- Passing out "Gay/Lesbian/Bisexual Safe Zone" stickers to interested staff members, indicating to students that those adults are available to talk confidentially about questions pertaining to sexuality
- Organizing an "alumni writing project," distributing letters to all faculty members
- Viewing videos on LGBT issues
- Discussing and debating current news events, school and local issues relating to LGBT people
- Discussing how to deal with homophobia in the classroom, both generally and specifically
- Collecting goods and selling holiday cards for Bread & Roses AIDS hospice
- Creating a library of LGBT books and articles
- Participating in an episode of the "In the Life" PBS television show
- Distributing informational literature at our booth at an annual community fair
- Doing outreach work with other schools throughout the state
- Enjoying social events (dinner at a restaurant; Christmas party)

For more information contact:

Chris Fray
Staples High School
70 North Avenue
Westport, CT 06880
Ph: 203.227.1755.

The PRIDE! Club at Pahoehoe High & Intermediate School

People Respecting Individual Diversity in Education

Mission: PRIDE! is a school club open to students interested in diversity issues. To create a place in schools where individuals who may feel uncomfortable because of their individual differences are respected and safe. We are committed to not discriminate on the basis of race, color, national origin,

cultural diversity, gender, sexual orientation, accent, dialect, political activities, religious and philosophical beliefs, residence, physical disability, HIV status, age, size, marital status and family relationship.

The goal is to provide a place where students can:

- Meet safely in school.
- Talk about their feelings and experiences.
- Learn about prejudice and how it affects everyone.
- Educate each other, the school community and community at-large about issues relating to diversity.
- Develop activities to reduce the transmission of sexually transmitted diseases, particularly HIV/AIDS.
- Provide social opportunities: going to movies and plays, hosting dances, playing group games, going on picnics, attending political rallies and marches and hosting speakers, writers, artists and musicians.
- Build community spirit, mutual understanding, and support.

Some activities include:

- Adopt a Child-Reach “foster child” and pay the monthly support payments through member support and fund raising.
- Sponsor and coordinate a youth conference stressing diversity.
- Develop activities to reduce the transmission of sexually transmitted diseases, particularly HIV/AIDS.

For more information contact:

Tom Aitken
PRIDE! Club
Pahoa High & Intermediate School
15-3038 Puna Rd.
Pahoa, HI 96778
808.965.2150.x230

TEN TIPS FOR BEING AN EFFECTIVE ALLY

1. **Ask what you can do to help.** Remember, being an ally means supporting another person. To do so, you need to learn what that other person needs or wants in the way of support. Don't assume you know!
2. **Think about what you would want someone else to do for you and try offering that response to the individual.** To generate ideas for how you could be supportive, ask yourself – "How would I feel if this were happening to me?" Remember: what you would need may be different than what they would need. (see #1!)
3. **Be careful that you don't become a perpetrator.** Many allies make the mistake of using name-calling and put-downs as a way to support others.
4. **Take appropriate steps.** Inform adults if threats, injury or property damage has occurred. Be aware of and suggest possible resources, such as peer counseling or peer mediation.
5. **Use these techniques when dealing with offensive jokes:**
 - Speak up when someone tells an offensive joke and tell the person it offends you.
 - Don't laugh at offensive jokes, but remember that it is not enough to refuse to laugh. Your silence may send a message that you are in agreement.
 - Try to stop someone before they tell an offensive joke. For example, if someone says, "I've got a great joke for you." Tell them: "I'd love to hear it, but if you think it could offend someone, I'd rather you didn't tell it."
6. **Interrupt rumors, jokes and stereotyping** even when there is no one from the "target" group present.
7. **If you aren't sure whether something is offensive, ask!** Just remember that no one should be asked to speak for an entire group of people. (i.e. What do white people think about . . .?)
8. **Educate yourself** about the meanings of the epithets/names that people use to hurt others and share the true meanings of these words with those that use them.
9. **Be aware of your own prejudices** and seek out opportunities to educate and or challenge yourself to overcome them. For example, take the risk to put yourself in situations in which you will be in the minority or surrounded by others who are different than you in some way.
10. **Avoid benefiting from discrimination.** Sometimes we may get special privileges or treatment at the expense of someone else. Point this out when it happens. For example, if you see someone being deliberately skipped over in line, say something.

Source: GLSEN

HOW TO BE AN ALLY TO TRANSGENDER PEOPLE

- Validate people's gender expression. It is important to refer to a transgender person by the pronoun appropriate to their presented gender. In other words, if someone identifies as females, then refer to the person as she; if they identify as male, refer to the person as he. If you are not sure, ask them. Never use the word "it" when referring to someone who is transgender. To do so is incredibly insulting and disrespectful. Some transgender people prefer to use gender-neutral pronouns: "hir" instead of "her" and "his," and "sie" or "ze" instead of the "she" and "he."
- Use non-gender specific language. Ask "Are you seeing someone?" or "Are you in a committed relationship," instead of "Do you have a boyfriend/girlfriend?" or "Are you married?" Use the word "partner" or "significant other" instead of "boyfriend/girlfriend" or "husband/wife."
- Challenge your own conception about gender-appropriate roles and behaviors. Do not expect people to conform to society's beliefs about "women" and "men."
- Do not assume that someone who is transgender is lesbian, gay or bisexual, or that the person will seek to transition to become heterosexual.
- Do not automatically include people who are intersex in "transgender" and "queer" categories. Many people who are intersex do not feel included or represented by the trans and queer movements.
- Use the words "crossdresser" and "intersex" instead of "transvestite" and "hermaphrodite," respectively. The latter terms are often considered pejorative.
- Never ask someone who is transgender or intersex about how they have sex or what their genitals look like. This is inappropriate in every situation.
- Do not share the gender identity of individuals without their permission. Do not assume that everyone knows. The decision to tell someone about their gender should be left to the person.
- When you learn about someone's transgender identity, do not assume that it is a fad or trend. While public discussions about transgender identity are a relatively recent phenomenon, most transgender people have dealt with their gender identity for many years, often at great personal and professional costs. It is important to trust that someone's decision to present themselves in a gender different from their birth gender is not made lightly or without due consideration.
- Educate yourself and others about transgender and intersex histories and concerns. Introduce trainings, readings and other resources to your colleagues to continue educational efforts to deconstruct social norms around gender, sex, and sexual orientation.
- Work to change campus policies in areas such as housing, employment, student records and forms, and health care that discriminate against transgender people and seek to include gender identity/expression in your school's non-discrimination policy.

Developed by: Brett Beemyn, GLBT Student Services, Ohio State University and Jessica Pettitt, Office of LGBT Student Services, New York University.

HOMOWORK: WAYS TO INCREASE LGBT VISIBILITY AND REDUCE HOMOPHOBIA

1. Be aware of the generalizations you make. Assume there are LGBT people where you go to school, where you work, in your family, etc.
2. Notice the times you disclose your heterosexuality.
3. For sensitization, hold hands with someone of the same sex in a SAFE public place.
4. Wear pro-LGBT buttons and T-shirts.
5. Read positive LGBT books and periodicals and include them in your school or workplace libraries and offices.
6. Attend LGBT cultural and community events.
7. Challenge homophobic jokes and epithets.
8. Use inclusive, affirming or gender-neutral language when referring to sexuality and human relationships in every-day speech, on written forms, etc. Say the words “lesbian,” “gay,” “bisexual,” “transgender” each day in a positive way.
9. Include “Sexual Orientation and Gender Identity” as a protected categories in your anti-discrimination policies.
10. Extend “Domestic Partnership” benefits to LGBT employees on par with heterosexual employees.
11. Develop support groups for LGBT people and heterosexual allies.
12. Monitor politicians, the media and organizations to ensure accurate coverage of LGBT issues.
13. Work and vote for candidates taking pro-LGBT stands.
14. Coordinate discussions and workshops and include material in educational curricula on the topic of homophobia and LGBT experiences.
15. Implement and participate in a “Safe Space” program in your school or workplace.

From *Homophobia: How We All Pay the Price*, edited by Warren J. Blumenfeld, Boston: Beacon Press, 1992

WHAT YOU CAN DO: TEN ACTION POINTS TO ENSURE THAT RESPECT FOR ALL IS TAUGHT IN YOUR SCHOOL

The suggestions below are not all-inclusive, but are intended as starting points as you begin to think about how to end homophobia in your school.

1. GUARANTEE EQUALITY

LGBT members of the school community need to know that their schools value equality and that they are protected against discrimination. Schools should add “sexual orientation and gender identity/expression” to their non-discrimination statements in all school publications as a way to communicate their commitment to equal treatment for all.

2. CREATE A SAFE ENVIRONMENT

Every member of the community has a right to play his or her role without fear of harassment by peers. It is the school’s obligation to take pro-active measures to ensure this right. However, in too many schools, physical and verbal harassment against LGBT people is the norm. Schools must make it clear that neither physical violence nor harassing language like “faggot” and “dyke” will be tolerated. Clear harassment policies, which include sexual orientation and gender identity/expression as a protected category, must be developed and then publicized to the entire school community, so that the consequences of their actions and procedures for dealing with such behavior are clear to all.

3. PROVIDE ROLE MODELS

Studies consistently show that personal acquaintance with LGBT people is the most effective way of reducing homophobic and transphobic bigotry. Both LGBT and straight students benefit from having role models such as openly LGBT teachers coaches and administrators. Straight students are offered an alternative to the inaccurate stereotypes with which they have been raised, and LGBT students get the chance (often for the first time) to see healthy LGBT adults, which gives them hope for their own future. Schools need to create the conditions necessary for LGBT faculty to feel safe in “coming out,” just as heterosexual faculty “come out” daily through such acts as wearing wedding rings. If no role models are available from within the school community, the school must work to bring in such individuals from beyond the campus. Inviting presenters from a local LGBT speakers' bureau, LGBT youth group or college LGBT student association can help fill the gap left by the absence of openly LGBT faculty. These measures, however, cannot substitute for having on-campus role models and should be seen as interim arrangements until these can be provided.

4. PROVIDE SUPPORT FOR STUDENTS

Peer support and acceptance is the key to any student's feeling that he or she “belongs” in the school. “Gay/Straight Alliances” have been the key to creating such an atmosphere in many schools. These groups welcome membership from any student interested in understanding issues of homophobia and sexual identity, regardless of sexual orientation and gender identity. They have been successfully established in all kinds of schools and in communities as diverse as Los Angeles, Chapel Hill, N.C., Lincoln, Nebraska, and Minneapolis. The diverse range of schools that now have “GSAs” indicates that, if there is a will, there is a way to establish one in any school.

5. PROVIDE TRAINING FOR FACULTY AND STAFF

School staff need to be equipped to serve all the students with whom they work, including LGBT students. Understanding the needs of LGBT youth and developing the skills to meet those needs, should be expected of all teachers. Schools must provide the ongoing training necessary for the faculty to fulfill this expectation.

6. REASSESS THE CURRICULUM

Teachers need to incorporate LGBT issues throughout the curriculum, not just in classes such as health education but in traditional disciplines such as English, history, and science. This can be done in

three ways. First, incorporating new scholarship in fields such as LGBT history can now be done easily, due to the proliferation of such material in recent years. Second, teachers can address the impact of sexual identity on works by LGBT people already included in our curriculum, such as the novels of Virginia Woolf, the music of Tchaikovsky or the poetry of Walt Whitman. Finally, teachers can undo the “hidden heterosexism” of the curriculum, such as the exclusive use of opposite-sex couples in math word problems and foreign language exercises. The bulk of the school day is spent in class; as long as LGBT issues are seen as “special” and outside the classroom, students will continue to see LGBT people as marginal.

7. PROVIDE APPROPRIATE HEALTH CARE AND EDUCATION

While being LGBT is not a “health issue” (any more than being heterosexual is), health education on sexuality and sexually transmitted diseases should sensitively address the particular issues of LGBT people in this field. Counselors and other health staff should be particularly careful to make their sensitivity to LGBT issues clear, as the history of psychiatric “cures” for homosexuality has led to a climate of distrust between many LGBT people and the health care profession.

8. DIVERSIFY LIBRARY AND MEDIA HOLDINGS

Often, the library is the first place students turn for accurate sexuality information. Too often, few or no works on LGBT issues are found there. Librarians and media specialists need to be sure their holdings are up to date and reflect the diversity of our world. The existence of collections addressing LGBT issues needs to be communicated to the community through events such as book displays which include LGBT titles.

9. BROADEN ENTERTAINMENT PROGRAMS

Extracurricular activities often set the tone for the community. Programs such as assemblies and “film nights” should regularly include LGBT content that reflects the diversity of our nation.

10. DO NOT ASSUME HETEROSEXUALITY

The constant assumption of heterosexuality renders LGBT people, youth in particular, invisible. Such invisibility is devastating to the individual’s sense of self. Both the school as an institution and its professionals as individuals must be inclusive in their language and attitudes. Inviting “spouses” instead of “friends,” offering health care only to heterosexual families, and encouraging students to find opposite sex dates, are all inappropriate manifestations of heterosexism. By reminding themselves that LGBT people are found on every staff, in every classroom, and on every team (which they are), faculty can “unlearn” heterosexism and become more inclusive in both word and deed.

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WHEN SOMEONE CLOSE TO YOU COMES OUT: FOR PARENTS

Some of you may be feeling homophobic now or may have to deal with people that are homophobic. To help your parents or a friend's parents, the following list, by Dr. Charles Silverstein, donates dos and don'ts to help them come to grips with the reality of their children's homosexuality. This list may also be helpful to you as well.

- Don't rush the process of trying to understand your child's homosexuality. Do take the time to seek information about the lives of LGBT people from other parents of LGBTs, friends of your LGBT child, literature and, most of all, from your own son or daughter.
- Don't criticize your son or daughter for being different. Do listen to what your son's or daughter's life is like and what kind of experiences he or she has had in the world.
- Don't blame your own feelings on your child. Do accept that you are responsible for your negative reactions.
- Don't expect your children to make up for your own failures in life. Do help your child to set his or her individual goals, even though these may differ drastically from your own.
- Don't try to force your child to conform to your ideas of proper sexual behavior. Do try to develop trust and openness by allowing your child to make his or her own decisions.
- Don't blame yourself that your son or daughter is gay, lesbian or bisexual. Do be proud of your child's capacity to having loving relationships.
- Don't respond to anger with anger. Do look for the injured feelings underneath the anger and respond to them.
- Don't discriminate against your own child. Do defend him or her against discrimination.
- Don't demand that your son or daughter live up to your idea of what a man or woman should be. Do allow your child to develop his or her own personality.
- Don't try to break up love relationships. Do respect your child's right to find out how to choose the right person to love and how to make relationships last. Don't insist that your morality is the only right one. Do say "I love you."
- Don't assume that your child should see a professional psychotherapist. Do get professional help for anyone in the family, including yourself, who becomes severely depressed over your child's homosexuality.

Source: Dr. Charles Silverstein

WHEN SOMEONE CLOSE TO YOU COMES OUT: FOR FRIENDS

When a LGBT person tells you he/she/ze is LGBT, try to be aware and or remember that:

The LGBT person is apt to have spent many hours in thoughtful preparation and shares the information with a keen awareness of the possible risks.

There is no way for the LGBT person to predict your reaction accurately. You have spent your entire life in a society that teaches you to despise LGBT people. The LGBT person has no way of knowing in advance how able you will feel to throw off those years of training and respond spontaneously and gratefully to such an intimate offering of self.

It is important to understand that the LGBT person has not changed. You may be shocked by their revelation, but remember that this is still the same person from before. Don't let the shock lead you to view the LGBT person as suddenly different or bad. You now know that this person can love someone of the same gender completely; you have no reason to believe suddenly that this person is morally depraved or emotionally unbalanced.

Don't ask questions that would have been considered rude within the relationship before this disclosure. This person has the same sensibilities as before. However, you may well need to do some "catching up." Some common questions are:

- How long have you known you were LGBT?
- Is there someone special in your life?
- Has it been hard for you carrying this secret?
- Is there some way I can help you?
- Have I ever offended you unknowingly?

Be honest and open about your feelings. It makes the sharing more complete and makes change possible. If you find it hard to believe, say so. If you find you are reacting with emotional repugnance but you want to learn more so that you can throw off your own prejudice, say so. If your feelings are totally negative, you can say that too. It is a possibility that the LGBT person has certainly considered and risked. But in fairness to yourself, admit aloud that negative feelings may change, so the LGBT person will leave the door open for you to return if you are able to get past your training. We LGBT people are accustomed to hurt, but with someone close, the rejection may hurt too much, and we may have to get away.

Source: unknown

LGBT HISTORY IN THE UNITED STATES: A TIMELINE

1492: Columbus “discovers” America.

1566: First known execution in North America of a person for same-sex sexual activities (by the Spanish in Florida.)

1607: First permanent English colony established at Jamestown, Virginia.

1610: Virginia adopts “sodomy laws” of England, making sex between two men a “capital crime” punishable by death. Although no longer a capital crime, sodomy remains an imprisonable offense in the laws of twenty-four states.

1642: Elizabeth Johnson becomes first woman to be punished for violating sodomy laws (Essex County of the Massachusetts Bay Colony.)

1744: French missionary Father Charlevoix describes the transgender and homosexual behavior of the Iroquois berdache: “There are men unshamed to wear women’s clothing and to practice all the occupations of women, from which follows corruption that I cannot express. They pretend that this usage comes from their religion.” In fact, the Iroquois are among 133 North American tribes that honor their two-spirit men and women with a sacred ceremonial role.

1776: Thirteen colonies declare independence from Britain.

1777: In a move seen as “liberal” at the time, Thomas Jefferson proposes a revision of Virginia law to reduce the penalty for sodomy from death to castration. This is never enacted.

1778: Gotthold Enslin becomes first American discharged from the Army for sodomy.

1787: Constitution approved; United States government takes current form.

1790: The “Industrial Revolution” follows, with rapidly-growing cities gradually replacing the farm as the living and working environment of most Americans.

1860: Walt Whitman publishes first “Calamus” poems in *Leaves of Grass*, celebrating his “love of comrades,” a veiled reference to his homosexuality. Whitman is typical of the new gay subculture emerging in American cities. Away from the prying eyes of family and small-town neighbors, gay people in cities were freer to act on their sexual orientations than before and found it easier to meet others like themselves. Noted psychiatrist Havlock Ellis was to comment, after a 1915 visit to the United States that, “The world of sexual inverts, indeed, is a large one in any American city.”

1865: Civil War ends. Slavery abolished and voting and citizenship rights granted to blacks by Thirteenth, Fourteenth and Fifteenth Amendments.

1869: Hungarian psychologist Benkert invents the word “homosexual” to describe people attracted to the same sex. This signals an important attitude shift brought on by the new medical profession: rather than being a criminal act or a sin (as the act of sodomy was considered to be), loving someone of the same sex was now seen as a psychological “condition” or illness which should be cured, not punished. There is some debate about this date, however. The noted historian Jonathan Katz notes that Benkert used the word “homosexual” in a letter to Ulrichs in 1868.

1889: Lesbian Jane Addams founds Hull House in Chicago, America’s first “settlement house” offering services for the poor. Addams is vital in founding the new profession of “social work.” As educational

and economic opportunities begin to expand for women in the late nineteenth century, more and more enter this new profession. Other professions, like teaching and nursing, also became available, allowing women to earn their own incomes and live independently, without husbands. Some then were able to act on their same-sex desires, and the term “Boston marriage” comes to refer to two women who live together for a long period of time, derived from the large numbers of professional women who did so in Boston. This independence was the prerequisite for the emergence of lesbian communities.

1920: Women win the right to vote with the passage of the Nineteenth Amendment.

1924: The Society for Human Rights, America’s first known gay rights organization, is founded in Chicago. Police and media harassment forces its disbandment in less than a year. Nevertheless, the “Roaring Twenties” sees a new openness toward homosexuality with gay artists such as Langston Hughes and Bessie Smith achieving prominence through the “Harlem Renaissance.” The new “nightlife” of the era included many “bohemian” clubs where gay people were welcomed.

1929: Stock Market Crash brings on Great Depression of the Thirties, where restricted economic opportunities mean a loss of individual freedom for many, a setback for gays.

1941: United States enters World War II.

1942: U.S. military, under influence of psychiatric establishment, revises codes on homosexual behavior as part of general revision brought on by World War II. Previously, soldiers could only be expelled if witnessed committing “sodomy”; now, being “homosexual” is enough for dismissal. The Army begins asking entering soldiers about their sexual orientations and expel any recruits or present soldiers who “admit” to their homosexuality, whether or not they have ever acted on these desires. These expulsions are known as “blue discharges” because of the color of the paper on which they are printed. Approximately 100,000 Americans are discharged on this basis over the next 50 years.

1945: World War II ends. The Veterans Benevolent Association is founded in New York by gay service people to fight the “blue discharge” system.

1949: Soviets explode the first atomic bomb, and Communists take over China, prompting hysteria in America over “Communist threat.” Sen. McCarthy begins charging that “subversives” have undermined our government and begins “witch hunts” to get rid of them; this period becomes known as the “McCarthy Era.”

1950: Undersecretary of State John Puerifoy speaks of a “pervert peril” in testimony before Congress, leading to “witch hunts” for gays who work in the federal government. Mass expulsions of gay employees begin.

1950: Harry Hay and others found Mattachine Society in Los Angeles, America’s first on-going gay rights organization.

1953: Newly-elected President Dwight Eisenhower bans employment of gays by the government in Executive Order 10450. Employees of federal, state and local governments must take “loyalty oaths” to gain employment, swearing (among other things) that they are not homosexual. These regulations are not repealed until 1975.

1955: Phyllis Martin and Del Lyon found America’s first lesbian rights organization, The Daughters of Bilitis, in San Francisco.

1955: Gay African-American activist Bayard Rustin visits Montgomery, Alabama in midst of famous “bus boycott” led by the Rev. Martin Luther King, Jr. He instructs King and other activists in the techniques of civil disobedience, which becomes chief tactic of the black Civil Rights Movement. He

later organizes the 1963 March on Washington where King delivers the famous “I Have a Dream” speech.

1958: *One* magazine, a publication affiliated with Mattachine, wins a case against the U.S. Postal Service, which had banned distribution of any publications on homosexuality through the mails as “obscenity,” before the Supreme Court.

1964: Congress passes Civil Rights Act, preventing states from infringing on the rights granted to blacks by post-Civil War Constitutional Amendments. Passage is considered the result of massive civil disobedience and protest campaigns led by King and organized by Rustin.

1965: Gay and lesbian people picket outside federal offices in Washington to protest the government’s employment discrimination against gays. First public protest by gay people in the nation’s capital.

1969: Angered by police harassment, patrons (mainly transgender) of the Stonewall Inn, a New York gay bar, fight back during a raid, initiating several days of violence known as the “Stonewall Riots.” Gay leadership adopts a new militant attitude, borrowing from other movements of the time, to use such slogans as “Gay is Good” and to found a “Gay Liberation Front.” Many cities begin “Gay Pride Marches” in late June to commemorate this uprising against oppression.

1973: The American Psychiatric Association votes to remove homosexuality from its list of “illnesses,” ending a century of efforts to “cure” gays by psychologists.

1974: Elaine Noble becomes first openly lesbian or gay person elected to state office when she wins a seat in Massachusetts State House of Representatives.

1979: First “March on Washington for Gay Rights” draws 100,000 marchers.

1980: Embracing support from the “Moral Majority,” Republican Ronald Reagan wins presidency having pledged to “resist the efforts...to obtain government endorsement of homosexuality.”

1981: A new disease appears disproportionately among gay men, earning it the media tag “gay cancer” and the medical name “Gay-Related Immune Deficiency.” Later known as “Acquired Immune Deficiency Syndrome” (AIDS), this disease sweeps through the gay community and other marginalized groups in American society, primarily people of color. Over 100,000 gay men die in the next decade. The “Moral Majority” decrees that the disease is “God’s punishment for homosexuality,” and the Reagan Administration are extremely slow in its response to this health crisis. President Reagan does not even mention the word AIDS in public until well into his second term in office, several years into the epidemic. Public health officials cite the Administration’s slow rate of response as the central reason for AIDS becoming an epidemic in America.

1982: Wisconsin becomes first state to ban employment discrimination on the basis of sexual orientation. Today, California, Connecticut, Hawaii, Massachusetts, Minnesota, New Jersey, Rhode Island and Vermont have such laws, but 41 states still allow discrimination.

1983: Representative Gerry Studds of Massachusetts becomes America’s first openly gay member of Congress.

1983: The first Gay Games are held in San Francisco. The U.S. Olympics Committee has brought the issue of the name “Gay Olympics” to court, though they have allowed both commercial and non-profit groups to use the word Olympics in the past.

1986: In a 5-4 vote, the Supreme Court upholds the sodomy laws of the state of Georgia in the *Bowers v. Hardwick* decision. As a result, government continues to have the right to arrest consenting adults having sex in the privacy of their own homes in 24 states.

1986: In Fremont, California, Becky Smith and Annie Afelck become the first openly lesbian couple in the United States to be granted legal, joint adoption of a child.

1987: Activists form the “AIDS Coalition to Unleash Power” (ACT UP) in New York. Using direct action civil disobedience techniques, this group spreads nationwide and, through its protests, forces the government to take substantial action to fight AIDS for the first time.

1987: Five hundred thousand attend the second March on Washington for Lesbian and Gay Rights, which displays the NAMES Project AIDS Memorial Quilt for the first time.

1988: The National Education Association adopts a resolution calling for every school district to provide counseling for students struggling with their sexual orientation.

1988: Lesbians and gay men celebrate the first annual National Coming Out Day (October 11).

1989: Denmark becomes the first nation to legalize gay marriage. Norway becomes the second in 1993.

1990: President Bush signs into law the *Hate Crime Statistics Act*, the first federal law to include the term “sexual orientation.”

1990: Queer Nation, its rhetoric, militancy, media savvy and membership drawing from ACT UP, is formed in New York.

1990-1991: The “culture war” against art with gay or lesbian content results in the prosecution of a museum displaying a Robert Mapplethorpe exhibit and the rescinding of National Endowment of the Arts grants to three openly lesbian or gay artists.

1992: Pat Buchanan and Pat Robertson are granted a platform for their virulently homophobic and avowedly theocratic views at the Republican National Convention.

1992: Bill Clinton is elected to the White House. His views on employment discrimination and gays in the military, while not demonstrably more progressive than other Democratic contenders’, place him in stark contrast with George Bush and the Republican Party. Analysis will show that a decided gender gap in favor of Clinton and a first-ever tangible gay voting bloc are decisive in his winning the presidency.

1992: The Lesbian Avengers is founded in New York, and stages an International Dyke March the night before the March on Washington in 1993.

1992: Colorado passes Amendment 2, prohibiting local entities from enacting civil rights protection for lesbians and gays in the future. One year later, a state district court will overturn the measure. In 1996, the Supreme Court will uphold the district court’s decision in *Romer vs. Evans*, declaring that “A State cannot so deem a class of persons a stranger to its laws.”

1993: Massachusetts becomes the first state to ban discrimination on the basis of sexual orientation against public school students, heralding emergence of widespread gay youth activism.

1993: President Clinton’s promised lifting of the ban of gays in the military meets with such Congressional and military establishment opposition that he signs the so-called “don’t ask, don’t tell,

don't pursue" compromise. Activists object that the compromise leaves virtually all of the discriminatory practices intact (and leads to a greater number of gay- and lesbian-related discharges).

1993: The third March on Washington draws one million to Washington. Its official title is now bi-inclusive (1979 was only "gay"; 1987 was "lesbian and gay"): "March on Washington for Lesbian, Gay, and Bisexual Rights."

1994: The 25th anniversary of the Stonewall uprising is commemorated with a march on the United Nations in New York City and coincides with the fourth annual Gay Games in New York.

1995: President Clinton finally ends ban on security clearances for gay people, the last vestige of McCarthy-era restrictions imposed in the 50s when gays were deemed an automatic threat to national sexuality because of their sexuality.

1996: *The Defense of Marriage Act* (DOMA) passes with overwhelming bipartisan support and President Clinton's signature. The law allows states not to recognize same-sex marriages, even when performed legally in other states.

1996: *The Employment Non-Discrimination Act* (ENDA), which would have prohibited discrimination in the workplace based on sexual orientation, fails in the Senate by a vote of 50-49. In the event of a tie, Vice President Al Gore had been prepared to vote in favor, and President Clinton had pledged to sign the bill into law. It is the first time a vote on lesbian and gay civil rights has come before the full Senate.

1997: Ellen DeGeneres, and her television character Ellen Morgan, come out. *Ellen* is the first prime time television show to feature an openly gay or lesbian lead character. Right-wing groups call for a boycott of ABC and its "anti-family" parent company, Disney. The boycott fails.

1998: The sitcom *Will & Grace* airs on NBC, featuring a gay male lawyer and his best friend and housemate – a straight woman.

1999: Matthew Shepard, a young openly gay man, is savagely beaten and left to die near Laramie, Wyoming. The incident sparks a nation-wide debate about hate crime legislation.

1999: California adopts a domestic partnership law granting same-sex partners all the legal rights and benefits of married couples.

2000: Vermont becomes the first state to legalize same-sex civil unions (Connecticut does in 2004).

2001: The Netherlands legalizes same-sex marriage.

2002: Belgium legalizes same-sex marriage.

2003: The Supreme Court strikes down a Texas law banning private, consensual sex between same-sex adults in the landmark case *Lawrence v. Texas*. The ruling overturned the 1986 case *Bowers v. Hardwick*, in which the Court upheld a similar law.

2004: Massachusetts becomes the first state to legalize same-sex marriage.

2005: Spain and Canada both legalize same-sex marriage.

2006: South Africa legalizes same-sex marriage. Israel agrees to recognize same-sex marriages performed in other countries.

Source: Unknown

NAMING NAMES: A LIST OF PROMINENT FIGURES WHO HAVE BEEN IDENTIFIED AS LGBT

Any list of this sort brings to the surface the twin issues of inclusion and exclusion. While I have striven to make this list inclusive, it is by no means definitive. For the underrepresentation of any group or the omission of any individual, I apologize in advance.

As to the inclusion of the names below, I would like to stress that there is a varying degree of historical evidence for each person. Many are self-identified as lesbian, gay, bisexual or transgender, but many are not. The latter group provides an excellent starting point for further research and classroom debate. (How are we to interpret the flowery protestations of “love” in a packet of letters between two women of the nineteenth century? What are we to make of male bedfellows of the American West?) Students and teachers should engage in the scholarly work of unearthing a history that has been purposely suppressed and reading first-person narratives for self-censorship, all the while avoiding “present-ism” in researching the past.

The names sparking the strongest reactions (among those who favor their inclusion and those who would exclude them) are George Washington, Alexander Hamilton, James Buchanan, Abraham Lincoln and Eleanor Roosevelt; Benjamin Banneker and Langston Hughes; and the late Connecticut Congressman Stewart McKinney. Each has been included in at least one other “gay list,” but each is also problematic. For some, there is scant evidence of same-sex relations, though there was a strong affectional orientation towards others of the same sex. For others, much is made of an individual’s reluctance to marry. For all, there has been some degree of being “claimed” (and defined) by groups other than gays and lesbians: historical traditionalists or researchers of women’s and African American history. I have not included these names in my list. I urge both teachers and students to turn to the primary sources of lesbian and gay history that are increasingly being uncovered.

In using the terms lesbian, gay, bisexual and transgender, I imply the following spectrum: sexual orientation (how we feel), sexual behavior (what we do) and sexual identity (how we define ourselves).

Alvin Ailey (1931-1989), U.S. dancer and choreographer: *Revelations*

Akhnaten (1379?-1362? BCE), Egyptian pharaoh, monotheist

Edward Albee (1928-), Pulitzer Prize-winning U.S. playwright: *Three Tall Women*

Alexander the Great (356-323 BCE), Macedonian conqueror and ruler

Horatio Alger (1832-1899), U.S. writer of rags-to-riches parables

Paula Gunn Allen (1939-), U.S. writer and Native American activist

Dorothy Allison (1949-), U.S. writer: *Bastard Out of Carolina*

John Amaechi (1970-), NBA center, Ph.D. candidate, and author: *Man in the Middle*

Hans Christian Andersen (1805-1875), Danish chronicler of folklore

Anne (1665-1714), English queen

Susan B. Anthony (1820-1906), U.S. women’s rights activist

Gloria Anzaldua (1946-2004), U.S. poet, co-editor of *This Bridge Called My Back: Writings by Radical Women of Color*

Gregg Araki (1959-), U.S. filmmaker: *The Doom Generation*

Billie Joe Armstrong (1972-), U.S. songwriter, guitar player, and vocalist for Green Day: *American Idiot*

W. H. Auden (1907-1973), British poet: “Funeral Blues”

Augustine of Hippo (354-430), Roman theologian and Catholic saint: *The Confessions*

Francis Bacon (1561-1626), scientist and lord high chancellor of England: *Essays*

Francis Bacon (1909-1992), Anglo-Irish painter

Robert Baden-Powell (1857-1942), British founder of the scouting movement

Joan Baez (1941-), U.S. folk singer, activist

Josephine Baker (1906-1975), U.S. entertainer and civil rights activist

James Baldwin (1924-1987), U. S. writer on African American and gay themes: *Giovanni’s Room*

Samuel Barber (1910-1981), U.S. composer: *Adagio for Strings*

Clive Barker (1952-), English-born U.S. writer, film director: *Hellraiser*

Djuna Barnes (1892-1982), U.S. novelist and playwright: *Nightwood*

James Barrie (1860-1937), British writer: *Peter Pan*

Drew Barrymore (1899-1987), U.S. actor: *Poison Ivy, Boys on the Side*

Michael Bennett (1943-1987), U.S. director and choreographer: *A Chorus Line*

Sandra Bernhard (1955-), U.S. comedian: *Without You I'm Nothing*

Leonard Bernstein (1918-1990), U.S. composer: *West Side Story*

Becky Birtha (1948-), U.S. writer: "In the Life," "Johnnieruth"

John Boswell (1947-1994), U.S. historian: *Christianity, Social Tolerance, and Homosexuality*

Chastity Bono (1969-), U.S. LGBT rights activist and author: *Family Outing*

Mel Boozer (1945-1987), Democratic delegate: "I know what it means to be called a nigger. And I know what it means to be called a faggot.... And I can sum up that difference in one word: none."

Jane Bowles (1917-1973), U.S. writer

Keith Boykin (1965-), U.S. author, activist, and former White House aide: *Beyond the Down Low*

Boy George (1961-), British pop star: "Do You Really Want to Hurt Me?"

Benjamin Britten (1913-1976), British composer of operas and orchestral works: *War Requiem*

William S. Burroughs (1914-1997), U.S. author: *Naked Lunch, Queer*

George Gordon Byron (1788-1824), British poet: *Don Juan*

Julius Caesar (100-44 BCE), Roman emperor and conqueror

Margarethe Cammermeyer (1942-), Norwegian-born U.S. soldier, nurse, Bronze Star recipient, candidate for Congress

Truman Capote (1924-1984), U.S. writer: *Other Voices, Other Rooms, In Cold Blood*

Mary Cassatt (1844-1926), American-born painter of the French impressionist school

Willa Cather (1873-1947), U.S. writer: "Paul's Case," *My Ántonia*

Constantin Cavafy (1863-1933), Greek poet

John Cheever (1912-1982), U.S. novelist: *Falconer*

Chrystos (1946-), U.S. poet, Native American activist

Roy Cohn (1927-1986), U.S. lawyer for Joseph McCarthy and right-wing power broker

Colette (1873-1954), French novelist and short story writer: *Gigi*

Aaron Copland (1900-1990), U.S. composer: *Fanfare for the Common Man*

Hart Crane (1899-1932), U.S. poet: *The Bridge*

Wilson Cruz (1973-), U.S. actor: "My So-Called Life," *Rent*, "Noah's Arc"

George Cukor (1899-1983), Hollywood director: *The Women*

Countee Cullen (1903-1946), Harlem Renaissance poet: "Yet Do I Marvel"

David (1035?-960? BCE), Israeli king, Biblical lover of Jonathan

Jaye Davidson (1968-), British film actor: *The Crying Game*

Leonardo da Vinci (1452-1519), Italian Renaissance artist, architect and inventor

Angela Davis (1944-) U.S. activist and professor: *Abolition Democracy: Beyond Prisons, Torture, and Empire*

James Dean (1931-1955), U.S. film actor: *Rebel Without a Cause*

Roberta Angela Dee (1950-), U.S. columnist on transgender issues

Ellen DeGeneres (1958-), U.S. comedian and Emmy Award-winning host

Samuel R. Delany (1942-), U.S. writer of science fiction: *The Motion of Light in Water*

Emily Dickinson (1830-1886), U.S. poet: "Tell all the Truth but tell it slant"

Babe Didrikson Zaharias (1914?-1956), U.S. woman named outstanding athlete of the half-century

Marlene Dietrich (1901-1992), German-born film actress: *The Blue Angel*

Ani DiFranco (1970-), singer: *Reprise*

John T. "Terry" Dolan (1950-1986), U.S. conservative activist, purveyor and victim of homophobia

Thomas Eakins (1844-1916), anatomically realistic U.S. painter, notably of sculling scenes

Amelia Earhart (1897-1937), U.S. aviator

Edward II (1284-1327), English king

Sergei Eisenstein (1898-1948), Russian film theorist and director: *Battleship Potemkin*

Melissa Etheridge (1961-), U.S. musician and cancer survivor: *Yes I Am*, "Scarecrow"

Rupert Everett (1959-), British film actor: *Another Country, The Importance of Being Earnest*

Errol Flynn (1909-1959), U.S. film actor: *The Adventures of Robin Hood*

Malcom Forbes (1919-1990), U.S. publisher and capitalist

E. M. Forster (1879-1970), British novelist: *A Passage to India, Maurice*
 Michel Foucault (1926-1984), French philosopher: *History of Sexuality*
 Barney Frank (1940-), U.S. Congressman from Massachusetts
 Greta Garbo (1905-1990), Swedish-born film actress: *Grand Hotel*
 David Geffen (1943-), Hollywood producer and philanthropist
 Jean Genet (1910-1986), French poet, playwright and novelist: *Our Lady of the Flowers*
 André Gide (1869-1951), French novelist: *The Immoralist*
 Tim Gill (1953-), founder of Quark, Inc., philanthropist
 Allen Ginsberg (1926-1997), U.S. activist and beat poet: "Howl"
 Candace Gingrich (1967-), U.S. lesbian and gay rights activist with the Human Rights Campaign: *The Accidental Activist*
 Barbara Gittings (1932-2007), Austrian-born U.S. (pre- and post-Stonewall) LGBT activist
 Johan Wolfgang von Goethe (1749-1832), German poet, playwright and scientist: *Faust*
 Jewelle Gomez (1948-), U.S. poet, feminist and anti-censorship activist
 Paul Goodman (1911-1972), U.S. theorist and author: *Growing Up Absurd*
 Judy Grahn (1940-), poet, publisher and cultural historian: *Another Mother Tongue*
 Marilyn Hacker (1942-), U.S. poet and recipient of the National Book Award: *Presentation Piece*
 Rob Halford (1951-), British vocalist for Judas Priest: "Breaking the Law"
 Radclyffe Hall (1880-1943), British novelist: *The Well of Loneliness*
 Halston (1933-1990), U.S. designer
 Dag Hammarskjöld (1905-1961), UN Secretary-General, Nobel Prize recipient
 Lorraine Hansberry (1930-1965), U.S. playwright: *A Raisin in the Sun*
 Keith Haring (1958-1990), U.S. cartoon and graffiti artist and AIDS activist: *Radiant Baby*
 Bob Hattoy (1950-2007), U.S. gay, AIDS, and environmental activist
 Harry Hay (1912-2002), U.S. pioneer, co-founder of the Mattachine Society and the Radical Faeries
 Anne Heche (1969-), U.S. film actor: *Donnie Brasco, Wag the Dog*
 Magnus Hirschfeld (1868-1935), German sexologist and gay rights advocate
 David Hockney (1937-), British-born émigré to California, painter, creator of photomontages
 J. Edgar Hoover (1898-1972), FBI director
 Rock Hudson (1925-1985), Hollywood leading man: *Pillow Talk*
 Janis Ian (1951-), U.S. songwriter: "Society's Child," "At Seventeen"
 William Inge (1913-1973), U.S. playwright: *Picnic*
 Christopher Isherwood (1904-1986), English-born U.S. author: *The Berlin Stories, A Single Man*
 Mick Jagger (1943-), British front man of the Rolling Stones: "Brown Sugar"
 James I (1566-1625), English king
 Derek Jarman (1942-1994), British film director: *Edward II*
 Kevin Jennings (1963-), U.S. founder of the Gay, Lesbian, and Straight Education Network
 Joan of Arc (1412-1431), French national hero and Catholic saint
 Elton John (1947-), British pop star: "Daniel"
 Jonathan (1045?-1013? BCE), Israeli crown prince, biblical lover of David
 Bill T. Jones (1952-), dancer/choreographer: *Still/Here*
 Cleve Jones (1964-), creator of the NAMES Project AIDS Memorial Quilt
 Janis Joplin (1943-1970), U.S. singer: "Me and Bobby McGee"
 Barbara Jordan (1936-1996), member of Congress and impassioned foe of racism
 Christine Jorgensen (1926-1989), first widely-publicized recipient of sex reassignment surgery
 Frida Kahlo (1907-1954), faux-naive Mexican painter of folk, personal, and surreal scenes
 Frank Kameny (1925-), U.S. co-founder of the Mattachine society: "Gay is Good"
 John Maynard Keynes (1883-1946), British economist and advocate of government interventionism: "In the long run, we are all dead."
 Billie Jean King (1943-), U.S. Wimbledon champion
 Calvin Klein (1942-), U.S. fashion designer
 David Kopay (1942-), NFL player
 Larry Kramer (1935-), U.S. writer and activist, founder of GMHC and ACT UP: *The Normal Heart*
 Tony Kushner (1956-), Tony and Pulitzer Prize-winning U.S. playwright: *Angels in America*

The Lady Chablis (1957-), U.S. stage performer and actor: *Midnight in the Garden of Good and Evil*

k. d. lang (1961-), singer: *Ingenue and Drag*

T. E. Lawrence (“of Arabia”) (1888-1935), British soldier

Ursula K. LeGuin (1929-), Hugo and Nebula Award-winning U.S. novelist: *The Left Hand of Darkness*

Simon LeVay (1943-), British-born neurobiologist: *Queer Science*

Liberace (1919-1987), U.S. pianist and Las Vegas showman

Alain Locke (1886-1954), academic, Harlem renaissance writer

Federico García Lorca (1898-1936), Spanish poet and playwright: *Blood Wedding*

Audre Lorde (1934-1992), “black, lesbian, mother, warrior, poet”: “Your silence will not protect you.”

Greg Louganis (1960-), U.S. Olympic gold medalist of 1984 and 1988 and AIDS activist

Jackie “Moms” Mabley (1894-1975), U.S. comic

Madonna (1958-), U.S. performer, icon: *Evita, Ray of Light*

Thomas Mann (1875-1955), German novelist: *The Magic Mountain, Death in Venice*

Robert Mapplethorpe (1946-1989), much-censored U.S. photographic artist

Christopher Marlowe (1564-1593), British playwright: *Edward II, Dr. Faustus*

Johnny Mathis (1935-), U.S. singer and songwriter: “Chances Are”

Leonard Matlovich (1943-1988), U.S. Vietnam war hero and gay rights activist: “When I was in the military, they gave me a medal for killing two men and a discharge for loving one.”

Carson McCullers (1917-1967), U.S. author: *The Ballad of the Sad Café*

Jim McGreevey (1957-), U.S. former governor of New Jersey: “I am a gay American.”

Margaret Mead (1901-1978), U.S. anthropologist: “Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”

Herman Melville (1819-1891), U.S. novelist: *Moby-Dick, Billy Budd*

Gian Carlo Menotti (1911-2007), Italian-born opera composer and recipient of the Pulitzer Prize

Freddy Mercury (1946-1991), lead singer of Queen: “Bohemian Rhapsody,” “Keep Yourself Alive”

George Michael (1963-), British pop star: “Freedom”

Michelangelo (Buonarroti) (1475-1564), Italian Renaissance painter and sculptor: *David*

Harvey Milk (1930-1978), openly gay San Francisco politician

Edna St. Vincent Millay (1892-1980), U.S. poet

Kate Millett (1934-), U.S. feminist writer: *Sexual Politics*

Yukio Mishima (1925-1970), Japanese writer: *The Sailor Who Fell from Grace with the Sea*

Paul Monette (1945-1995), U.S. writer: *Becoming a Man: Half a Life Story*

Cherrie Moraga (1952-), U.S. writer: *This Bridge Called My Back: Writings by Radical Women of Color*

Robin Morgan (1941-), U.S. feminist theorist and editor: *Sisterhood Is Powerful*

(Stephen Patrick) Morrissey (1959-), British singer and songwriter: “How Soon Is Now?”

Martina Navratilova (1956-), Czech-born U.S. tennis champion

Jamie Nabozny (1975-), U.S. victor in landmark safe schools case

Me’Shell Ndegeocello (1969-), German-born U.S. singer: “Leviticus: Faggot”

Holly Near (1949-), U.S. songwriter: “Singing for Our Lives (We Are a Gentle, Angry People)”

Anaïs Nin (1903-1977), French-born writer: *Diaries*

Rudolf Nureyev (1938-1993), Russian-born ballet master

Laura Nyro (1947-1997), U.S. singer and songwriter: *Stoned Soul Picnic*

Georgia O’Keeffe (1887-1986), U.S. painter: *Black Mesa Landscape, New Mexico*

Laurence Olivier (1907-1989), British actor: *Hamlet, Sleuth*

Camille Paglia (1947-), U.S. academic and celebrity: *Sexual Personae*

Pat Parker (1944-1989), U.S. poet: “Movement in Black”

Anthony Perkins (1932-1992), U.S. film actor: *Psycho*

Kelli Peterson (1978-), Salt Lake City GSA activist: *Out of the Past* (film)

Johnnie Phelps (1922-1997), U.S. recipient of the Purple Heart and Bronze Star

Plato (427?-347 BCE), Greek philosopher: *Symposium*

Cole Porter (1891-1964), witty U.S. songwriter: “You’re the Top”

Ma Rainey (1889-1939), U.S. blues great: “Prove It on Me”

Anthony Rapp (1971-), U.S. film and Broadway actor: *Dazed and Confused, Rent*

Amy Ray (1964-), U.S. musician, Indigo Girls: “Secure Yourself”

Robert Reed (1932-1992), U.S. actor best known for the role of Mike Brady
 Mary Renault (1905-1983) British author: *The Charioteer, The Persian Boy*
 Adrienne Rich (1929-), U.S. poet, essayist and activist: "Diving into the Wreck"
 Renée Richards (1934-), U.S. tennis great, subject of TV movie *Second Serve*
 Marlon Riggs (1957-1994), U.S. documentarian: *Ethnic Notions, Tongues Untied, Black Is...Black Ain't*
 Herb Ritts (1952-2002), U.S. fashion photographer
 Dennis Rodman (1961-), U.S. NBA All-Star for the Chicago Bulls
 RuPaul (1960-), U.S. entertainer: "Supermodel of the World"
 Vito Russo (1946-1990), U.S. professor of film studies, author: *The Celluloid Closet*
 Bayard Rustin (1912-1987), U.S. civil rights organizer of the 1963 March on Washington
 Assotto Saint (1957-1994), Haitian-born U.S. poet and dramatist
 Emily Saliers (1963-), U.S. musician, Indigo Girls: "Prince of Darkness"
 Sean Sasser (1969-), U.S. AIDS activist and GLAAD spokesperson, widowed spouse of Pedro Zamora
 Allen Schindler (1969-1992), petty officer in the U.S. Navy, murdered in gay bashing
 John Schlafly (1951-), lawyer for the Eagle Forum and son of anti-feminist homophobe Phyllis Schlafly
 William Shakespeare (1564-1616) British playwright and poet: Sonnets XX, CXLIV
 Patty Sheehan (1956-), U.S. LGPA Hall of Famer
 Randy Shilts (1951-1994), U.S. journalist: *And the Band Played On, Conduct Unbecoming*
 Michelangelo Signorile (1960-), U.S. activist and writer: *Outing Yourself*
 Barbara Smith (1946-), U.S. feminist, writer, founder of Women of Color Kitchen Table Press
 Bessie Smith (1894-1937), U.S. blues great: "St. Louis Blues"
 Willi Smith (1947-1987), U.S. fashion designer
 Stephen Sondheim (1930-), Broadway lyricist: *West Side Story, Company, Into the Woods*
 Gertrude Stein (1874-1946), U.S.-born cubist poet, playwright and expatriate: "Rose is a rose is a rose"
 Michael Stipe (1960-), U.S. singer/songwriter of the group REM: *Murmur*
 May Swenson (1919-1989), U.S. poet, recipient of MacArthur Foundation Fellowship
 Peter Ilyich Tchaikovsky (1840-1893), Russian composer: *Swan Lake*
 "Big Bill" Tilden (1893-1953), U.S. tennis great
 Leo Tolstoi (1828-1910), Russian epic novelist: *War and Peace*
 Lily Tomlin (1939-), U.S. comic actor: *The Search for Signs of Intelligent Life in the Universe*
 Pete Townshend (1945-), British rock star: "Rough Boys"
 Kitty Tsui (1953-), Hong Kong-born poet and Gay Games competitive bodybuilder
 Alan Turing (1912-1954), British mathematician and wartime code breaker
 Urvashi Vaid (1958-), Indian-born U.S. activist and author: *Virtual Equality*
 Rudolph Valentino (1895-1926), Italian-born U.S. screen idol: *The Sheik*
 Gus Van Sant (1952-), director: *Good Will Hunting, My Own Private Idaho*
 Suzanne Vega (1959-), U.S. singer: "Tom's Diner"
 Gianni Versace (1946-1997), Italian designer
 Gore Vidal (1925-), U.S. novelist and political gadfly: *The City and the Pillar, Imperial America*
 Baron Friedrich von Steuben (1730-1794), Prussian-born American general of the Revolutionary War
 Dr. Tom Waddell (1937-1987), founder of the Gay Games
 Alice Walker (1944-), Pulitzer Prize-winning U.S. novelist: *The Color Purple*
 Andy Warhol (1928-1987), U.S. pop artist and marketing genius
 We'wha (1849-1896), Native American two-spirit leader
 Edmund White (1940-), writer: *A Boy's Own Story, Skinned Alive*
 Walt Whitman (1819-1892), seminal U.S. poet: *Leaves of Grass*
 Oscar Wilde (1854-1900), Irish playwright and wit: "The Ballad of the Reading Gaol"
 Thornton Wilder (1897-1975), U.S. playwright: *Our Town, The Skin of Our Teeth*
 Tennessee Williams (1911-1983), U.S. playwright: *Cat on a Hot Tin Roof*
 George C. Wolfe (1954-), U.S. playwright and director: *The Colored Museum, Angels in America*
 Virginia Woolf (1882-1941), stream-of-consciousness novelist and essayist: *A Room of One's Own*
 Pedro Zamora (1972-1994), Cuban-born *Real World* participant, activist, and HIV/AIDS educator

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RECOMMENDED BOOKS: LGBT HISTORY

Please note that the following list does not constitute an official endorsement by GLSEN or GLSEN Connecticut. GLSEN and GLSEN Connecticut are not responsible for the content of the items.

Oral Histories

Adelman, Marcy. *Long Time Passing: The Lives of Older Lesbians*

Marcus, Eric. *Making History: The Struggle for Gay and Lesbian Equal Rights, 1945-1990.*

Primary Sources

Jennings, Kevin. *Becoming Visible: A Reader in Gay and Lesbian History for High School and College Students*, is designed to supplement existing courses in American as well as other histories.

Katz, Jonathan Ned, editor. *Gay American History: A Documentary* and *The Gay/Lesbian Almanac: A New Documentary*;

Cowan, Thomas. *Gay Men and Women Who Enriched the World*;

Russell, Paul. *The Gay 100: A Ranking of the Most Influential Gay Men and Lesbians, Past and Present.*

Richards, Dell. *Superstars: Twelve Lesbians Who Changed the World.*

Secondary Sources

Neil Miller's *Out of the Past: Gay and Lesbian History 1867-Present* is the best, most readable survey of the subject available.

Adam, Barry, *The Rise of a Gay and Lesbian Movement*, is an excellent secondary survey of world wide developments.

D'Emilio's *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* provides a solid overview of the modern gay movement.

Faderman, Lillian, *Odd Girls and Twilight Lovers: A History of Lesbian Life in Twentieth Century America* is a comprehensive overview of lesbian life.

Thompson, Mark. *The Advocate History of the Gay and Lesbian Movement*

McDarrah, Fred, *Gay Pride: Photos from Stonewall to Today.*

Studies

Berube, Allan, *Coming Out Under Fire: The History of Gay Men and Women in World War Two*, which explains the key role of the Second World War in the formation of the modern gay movement.

Timmons, Stuart. *The Trouble with Harry Hay: Founder of the Modern Gay Movement*, a readable biography of the founder of the first ongoing American gay rights group.

Duberman, Martin. *Stonewall*, which tells the story behind the riots considered the beginning of "gay liberation."

Shilts, Randy. *And the Band Played On: People, Politics, and the AIDS Epidemic*, which details the early history of the AIDS epidemic.

Shilts, Randy. *Conduct Unbecoming: Gays & Lesbians in the U.S. Military*, details the history of this hot topic.

European History

Plant, Richard, *The Pink Triangle: The Nazi War Against Homosexuals* explains the gay experience of the Holocaust.

Heger, Heinz, *The Men with the Pink Triangle* is a useful oral history of a gay Holocaust survivor.

Faderman, Lillian, *Surpassing the Love of Men: Romantic Friendship and Love between Women from the Renaissance to the Present* offers information on both America and Europe.

Non-Western History

Likosky, Stephan, *Coming Out: An Anthology of International Gay and Lesbian Writings* is a comprehensive documentary collection with materials on Europe

Hinsch, Bret, *Passions of the Cut Sleeve: The Male Homosexual Tradition in China* surveys the Chinese experience.

Iwata, Junichi, and Watanabe, Tsuneo, *Love of the Samurai: 1000 Years of Japanese Homosexuality* details the tolerance that existed in that Asian nation prior to the modern day.

Films

Before Stonewall (90 minutes), a history of the pre-Stonewall gay community.

Last Call at Maud's, which examines pre-Stonewall lesbian life through a study of a well known San Francisco lesbian bar.

Coming Out Under Fire: The History of Gay Men and Women in World War Two (75 minutes), based on the book of the same name (see above) documents this subject.

The Times of Harvey Milk (90 minutes), the 1984 Academy Award-winner on the life and assassination of the first gay man elected to public office in the U.S.

Common Threads: Stories from the Quilt (85 minutes), the 1990 Academy award-winner which tells the human and political history of the AIDS epidemic through the stories behind panels of the NAMES Project Quilt.

Voices From the Front (90 minutes), focuses on the history of AIDS civil disobedience movement led by ACT-UP.

For a more complete listing of other books, videos and curricula, visit the GLSEN Bookline at:

<http://www.glsen.org/cgi-bin/iowa/all/booklink/index.html>

RECOMMENDED BOOKS: YOUNG ADULT LITERATURE

Please note that the following list does not constitute an official endorsement by GLSEN or GLSEN Connecticut. GLSEN and GLSEN Connecticut are not responsible for the content of the items.

Baldwin, James, *Giovanni's Room* (1956). Giovanni and David love tragically in this not quite-existential tale of an American ex-patriot in France.

Bauer, Marion Dean, *Am I Blue? Coming Out From the Silence* (1994). This is a collection of original stories devoted to the topic of growing up gay or lesbian, or with gay or lesbian parents or friends. All the pieces center on coming to terms with homosexuality, and are also stories of love, coming of age, adventure, and self discovery.

Cruse, Howard, *Stuck Rubber Baby* (1996). A graphic novel narrated by Toland, a young white man coming of age in the segregated South. As he participates in the Civil Rights Movement, Toland comes to appreciate his sexual orientation and his personal dignity. The "comic book" format may draw non-readers into this treatment of fairly weighty issues.

Crutcher, Chris, *Ironman* (1995). Beauregard Brewster is a high school triathlete who eventually reconciles with his impossible father; he confronts his own homophobia when it is revealed that a favorite teacher, Lionel Serbousek, is gay; and he falls in love with a young woman named Shelly.

Galloway, David and Christian Sabisch, *Calamus: Male Homosexuality in Twentieth-Century Literature* (1982). This highly literary survey of world literature emphasizes European and American writers.

Garden, Nancy, *Annie on My Mind* (1982). A moving account of first love and coming out.

Howe, James, *The Misfits* (2001). The Misfits, accessible to middle school students, explores what it means to be different. The characters, including an open and unapologetically gay boy, are not cast as victims, but as self-empowered agents of change.

Koertge, Ron, *The Arizona Kid* (1988). The tale of the sexual awakening of sixteen-year-old Billy, his love for Cara Mae and his summer in the Southwest with gay Uncle Wes.

McClain, Ellen Jaffe, *No Big Deal* (1997). Exploring the issue of LGBT teachers, this is the story of a school as well as an entire town divided by the issue of homosexuality. Although she spares no truth in revealing the prejudice that often faces LGBT people, McClain has handled this serious subject with great humor and care.

Miller, Isabel, *Patience and Sarah* (1969). Set in 1816 and inspired by a true story this novel follows two women who make the unthinkable decision to buy a farm and work it together. Young readers will likely find this lack of antique diction and ornament refreshing. Miller portrays family, work and religion as the very real obstacles to same-sex happiness that they would have been.

Neihart, Ben, *Hey, Joe* (1997). Neihart's New Orleans is at once real and metaphysical, the point of intersection between youth and adulthood, gay and straight, black and white. Joe Keith, Neihart's protagonist, speaks in a true, contemporary and appealing voice.

Nelson, Theresa, *Earthshine* (1994). Slim's gay father, a charismatic actor named Mack, is dying of AIDS. Slim and Mack's partner, Larry, help care for him. When Slim joins a support group for family members who live with PWAs, she meets the optimistic Isaiah, whose pregnant mother has AIDS.

Reynolds, Marilyn, *Love Rules* (2001). Kit decides to come out of the closet and live openly and honestly while still in high school. This story testifies to the power of love and the importance of gay-straight alliances.

Sanchez, Alex, *Rainbow Road* (2005). During an eye-opening post graduation summer road trip, three very different boys also embark on a personal journey across a landscape of love, sexuality, homophobia, and above all, friendship.

Voigt, Cynthia, *David and Jonathan* (1992). A subtle, intelligent and literate work. Jewishness, the Holocaust and survivor's syndrome--and larger themes of "otherness," friendship and family--are central to the plot.

Walker, Alice, *The Color Purple* (1985). Shug Avery sees beauty, value and strength in Celie, and their love, both physical and emotional, grows. Celie's self-discovery and triumph unfold in her letters to God and her sister Nettie.

Woodson, Jacqueline, *From the Notebooks of Melanin Sun* (1995). The dark-skinned son of a newly out lesbian mom, Mel speaks honestly about color (his own and that of his mother's white girlfriend), single motherhood, urban life and same-sex relationships.

Woodson, Jacqueline, *The House You Pass on the Way* (1997). This volume is slim without being slight; the tone is touching and the setting, atmospheric. The self-defined, mixed-race protagonist Staggerlee is awakened to the possibility of being a lesbian by her visiting cousin Trout.

For a more complete listing of other books, videos and curricula, visit the GLSEN Bookline at:
<http://www.glsen.org/cgi-bin/iowa/all/booklink/index.html>

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ESSENTIALS FOR THE GENDER LIBRARY

Please note that the following list does not constitute an official endorsement by GLSEN or GLSEN Connecticut. GLSEN and GLSEN Connecticut are not responsible for the content of the items.

This is an ever-changing field. More books by leading transgender individuals are scheduled for publication soon. To keep informed of new resources, visit a bookstore that carries a diverse selection of books on sexuality issues; or, bring this list along to give your bookseller suggestions for stocking the shelves with books on sex and gender.

Bornstein, K. *Gender Outlaw: On Men, Women, and the Rest of Us*. New York: Vintage Books, 1995.

Bornstein, K. *My Gender Workbook: How To Become a Real Man, a Real Woman, the Real You, Or Something Else Entirely*. New York: Routledge, 1998.

Brown, M., and Rounsley, C. *True Selves: Understanding Transsexualism for Families, Friends, Coworkers, and Helping Professionals*. San Francisco: Jossey-Bass, 1996.

Bullough, B., and V. Bullough. *Cross-Dressing, Sex, and Gender*. Philadelphia: Univ. of Pennsylvania Press, 1993.

Bullough, B., V. Bullough, and J. Elias (Eds.) *Gender Blending*. Amherst: Prometheus Books, 1997.

Burke, P. *Gender Shock: Exploding the Myths of Male and Female*. New York: Doubleday, 1996.

Cameron, L. *Body Alchemy: Transsexual Portraits*. Pittsburgh & San Francisco: Cleis Press, 1996.

Califia, P. *Sex Changes: The Politics of Transgenderism*. San Francisco: Cleis Press, 1997.

Devor, H. *FTM: Female-To-Male Transsexuals in Society*. Bloomington/Indianapolis: Indiana University Press, 1997.

Devor, H. *Gender Blending: Confronting the Limits of Duality*. Bloomington & Indianapolis: Indiana Univ. Press, 1989.

Dreger, A. *Hermaphrodites and the Medical Invention of Sex*. Cambridge, MA: Harvard Univ. Press, 1998.

Ettner, R. *Confessions of A Gender Defender*. Evanston: Chicago Spectrum Press, 1996.

Feinberg, L. *Transgender Warriors: Making History from Joan of Arc to RuPaul*. Boston: Beacon Press, 1996.

Garber, M. *Vested Interests: Crossdressing and Cultural Anxiety*. New York: Routledge, 1991.

Herdt, G. *Third Sex, Third Gender; Beyond Sexual Dimorphism in Culture and History*. New York: Zone Books, 1996.

Israel, G. & Tarver, D. *Transgender Care: Recommended Guidelines, Practical Information, & Personal Accounts*. Philadelphia: Temple University Press, 1997.

Jacobs, S. (ed.) *Two-Spirit People : Native American Gender Identity, Sexuality, and Spirituality*. Urbana/Chicago: Univ. of Illinois Press, 1997.

- Jaffrey, Z. *The Invisibles: A Tale of Eunuchs in India*. NY : Vintage Books, 1996.
- Kessler, S. *Lessons from the Intersexed*. New Brunswick, NJ : Rutgers Univ. Press, 1998.
- Kulick, D. *Travesti: Sex, Gender, and Culture among Brazilian Transgendered Prostitutes*. Chicago: Univ. of Chicago Press, 1998.
- Kirk, S. *Physician's Guide to Transgendered Medicine*. Together Lifeworks. 1996.
- Miller, N. *Counseling in Genderland: A Guide for You and Your Transgendered Client*. Boston: Different Path Press, 1996.
- Nataf, Z. *Lesbians Talk Transgender*. London: Scarlet Press, 1996.
- Pratt, M. B. *S/he*. Ithaca: Firebrand Books, 1995.
- Robertson, J. *Takarazuka: Sexual Politics and Popular Culture in Modern Japan*. Berkeley & Los Angeles: Univ. Of CA Press, 1998.
- Roscos, W. *Changing Ones: Thrid & Fourth Genders in Native North America*. NY: St. Martin's Press, 1998.
- Roscoe, W. *The Zuni Man-Woman*. Albuquerque: Univ. of New Mexico Press, 1991.
- Rowe, R. *Bert & Lori: The Autobiography of a Crossdresser*. Amherst: Prometheus Books, 1997.
- Scholinski, D. *The Last Time I Wore a Dress*. New York: Riverhead, 1997.
- Wilchins, R. *Read My Lips: Sexual Subversion and the End of Gender*. Ithaca NY: Firebrand Books, 1997.
- Xavier, J., Sharp, N., & Boenke, M. *Our Trans Children*. PFLAG: Parents, Families, and Friends of Lesbians and Gays. 1998

Source:

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WEBSITES AND HOTLINES

This list was compiled to provide readers with a starting point of selected websites, some of which may be helpful to teachers, counselors, parents and youth. Please note that the following list does not constitute an official endorsement by GLSEN or GLSEN Connecticut. GLSEN and GLSEN Connecticut are not responsible for the content of the items.

Hotlines

IYG National Hotline for LGBT Youth (1-800-347-TEEN): Fri/Sat 7-10pm EST

Trevor Helpline: Crisis Intervention for LGBT Youth (800-850-8078): 24 hrs/day, 7 days/week

Gay & Lesbian National Hotline (1-888-THE-GLNH; <http://www.glnh.org/>): Mon- Fri 4-Midnight; Sat Noon-5 EST

LGBT Issues: General and School Specific

GLSEN: The Gay, Lesbian and Straight Education Network (<http://www.glsen.org>) Creating safe schools for all students regardless of sexual orientation or gender identity/expression.

Gay/Straight Alliances: A Student Guide from the Massachusetts Department of Education (<http://www.doe.mass.edu/cnp/gsa/Resources.html>) Includes typical goals and sample rules of GSA's and 10 easy steps for starting a GSA at your school.

Gender Education and Advocacy (www.gender.org) National educational resource on gender diversity, focused on the needs, issues and concerns of gender variant people. Also home of the renowned "Remembering Our Dead" pages.

GenderPAC (www.gpac.org) National organization working to guarantee every American's civil right to express their gender orientation free of stereotypes, discrimination and violence.

The International Journal of Transgenderism (<http://www.symposion.com/ijt/index.htm>) Multicultural, peer-reviewed journal of scholarly work in the area of transgenderism. Excellent source of medical, social, psychological documentation of the transgender issues.

Lambda Legal Defense and Education Fund (<http://www.lambdalegal.org>) Provides legal advice and support for people experiencing sexual orientation-based harassment and other discrimination.

National Gay and Lesbian Task Force (www.ngltf.org) The national progressive organization working for the civil rights of gay, lesbian, bisexual and transgender people. NGLTF's vision and commitment to social change is building a powerful political movement in the fifty states and the District of Columbia.

Nazi Persecution of Homosexuals (http://members.aol.com/dalembert/lgbt_history/nazi_biblio.html) Annotated bibliography.

Rainbow Classroom Network (<http://www2.gol.com/users/aidsed/rainbow/>) Ontario-based network with the mission of making every classroom welcoming of LGB students and teachers

SCHOOLS (<http://www.youth-guard.org/schools>) Is an email list to connect people working towards the advancement of queer-friendly primary and secondary schools in North America. There is information on the website on how to subscribe.

The Blacklist (<http://www.blackstripe.com/blacklist/>) Lesbian, Gay, Bisexual, and Transgender People of African Descent

LGBT Parents and Parents of LGBT Youth

COLAGE: Children of Lesbians and Gays Everywhere (<http://www.colage.org/>) Offers peer support, newsletters, conferences and literature for children with gay, lesbian, bisexual and transgender parents

PFLAG (<http://www.pflag.org/>) Parent's Families and Friends of Lesbians and Gays provides support, education and advocacy and distributes excellent brochures for parents. Local chapters meet monthly.

LGBT Youth

ACLU Safe Schools Project (<http://www.aclu.org/safeschools>) Legal and safe schools information from ACLU

Advocates for Youth (<http://www.advocatesforyouth.org>) Dedicated to creating programs and promoting policies which help young people make informed and responsible decisions about their sexual and reproductive health.; provide information, training, and advocacy to youth-serving organizations, policy makers, and the media in the U.S. and internationally.

Gay-Straight Alliance Network (<http://www.gsanetwork.org>) Youth-led organization that connects GSAs to each other and to community resources

National Coming Out Project (<http://www.hrc.org>) Public education/support around coming out

National Transgender Advocacy Coalition (<http://www.ntac.org>) Works for the rights of all transgender, intersex and gender variant people

National Youth Advocacy Coalition (<http://www.nyacyouth.org>) NYAC lobbies for legislative protection against discrimination for sexual minority youth, and publishes an excellent news magazine regarding sexual minority youth concerns.

OASIS Gay Youth Magazine Online (<http://www.oasismag.com/>) Features over 50 young columnists ranging in age from 13 to their mid 20s

!OutProud! (<http://www.outproud.org/>) The National Coalition for Gay, Lesbian & Bisexual Youth Provides advocacy, resources and support to LGB youth and agencies that work with them.

Queer America (<http://www.queeramerica.com>) Database of queer resources that allows you to find an LGBT group in your local community

XY Survival Guide (<http://www.xymag.com>) Guide about being young and gay (coming out, sex, school, parents, etc.)

Youth Resource (<http://www.youthresource.com>) support for gay, lesbian, bi & trans youth.

YOUTH 13-17 and YOUTH 17-21 (<http://www.youth-guard.org/youth/>) Two on-line conversation groups offer peer support for often-very-isolated gay, lesbian, bisexual, transgender, questioning, and supportive youth, re: such issues as coming out, schools, parents, friends, relationships, and other gay-related and non-gay-related youth issues. Age policy strictly enforced and the groups are NOT dating services.

RESOURCES FOR LGBT YOUTH OF COLOR

Please note that the following list does not constitute an official endorsement by GLSEN or GLSEN Connecticut. GLSEN and GLSEN Connecticut are not responsible for the content of the items.

African American LGBT Youth: writings, a listserv and online community for and by African American gay, lesbian, bisexual and transgender youth, from YouthResource.com:
http://www.youthresource.com/living/youth_of_color.htm

Asian and Pacific Islander American LGBT Youth: writings, a listserv and online community for and by API gay, lesbian, bisexual and transgender youth, from YouthResource.com:
http://www.youthresource.com/living/youth_of_color.htm

Coretta Scott King Links Gay Rights and African-American Civil Rights:
<http://www.hatecrime.org/subpages/coretta.html>

Beloved Daughter: a 40-page booklet of letters from Chinese mothers, fathers, brothers and sisters to their lesbian/bisexual daughter/sister. "Beloved Daughter," printed in Chinese and English and illustrated with family photographs, reveals a range of feelings, from fear and shame to understanding and love, as families share their own "coming-out" stories. To order copies (\$3, including domestic mailing), Email: maplbn@labrys.org or use snail mail: MAPLBN, c/o Hanna Lu, 3103 Shelter Creek Lane, San Bruno, CA 94066 or their web site: <http://www.labrys.org/family>

Blacklist: Lesbian, Gay, Bisexual, and Transgender People of African Descent.
<http://www.blackstripe.com/blacklist/>

Coming Out in Communities of Color: This series of web pages from the Human Rights Campaign has sections addressing the specific perspectives of African Americans, Latinos/Latinas (including a version in Spanish), and Asian Pacific Americans:
http://www.hrc.org/Content/NavigationMenu/Coming_Out/Get_Informed4/Communities_of_Color2/Coming_Out_in_Communities_of_Color.htm

Darkness Calls: This comic book, inspired, written and illustrated by Steve Sanderson, a professional Aboriginal (native Canadian) youth cartoonist, is a great resource on suicide prevention for youth, visual learners and hard to reach populations. It's the story of a teenager that feels socially isolated and has difficulty at school. Even though Kyle has tremendous artistic talent and the support of a good friend he finds one day just too overwhelming and considers taking his own life. It's the story of the struggle between good and evil over the spirits of youth. The story was previewed with health professionals and youth focus groups for authentic characters and language. From the Healthy Aboriginal Network, 328 E 32nd Ave, Vancouver, BC, Canada, V5V 2Y4; 604-876-0243; <http://www.thehealthyaboriginal.net>

GLBT in the non-European World: <http://www.colorq.org/Articles/2000/qcolor.htm>

Latina & Latino LGBT Youth: writings, a listserv and online community for and by Latina/o gay, lesbian, bisexual and transgender youth, from YouthResource.com:
http://www.youthresource.com/living/youth_of_color.htm

LGBTQMuslimYouth email discussion group: People age 25 and under who are Muslims and identify as lesbian, gay, bisexual, transgender, or who may be questioning their sexual orientation or gender identity are welcomed to join. The list is sponsored by Al Fatiha.
<http://groups.yahoo.com/group/LGBTQMuslimYouth>

Native American LGBT Youth: writings, a listserve and online community for and by American Indian, Native Alaskan, Native Hawaiian, and other aboriginal gay, lesbian, bisexual and transgender youth, from YouthResource.com: http://www.youthresource.com/living/youth_of_color.htm

One Umbrella, Many People: Diversity Within the LGBT Communities: Within the lesbian, gay, bisexual and transgender (LGBT) communities there is a tremendous diversity of experience. This activity from GLSEN will hopefully encourage you to learn more about LGBT people from different backgrounds. <http://www.glsen.org/cgi-bin/iowa/all/library/record/1292.html> and http://www.glsen.org/binary-data/GLSEN_ATTACHMENTS/file/246-1.pdf

PFLAG publications in Spanish, en Español: <http://www.indiana.edu/~arenal/pflag.html>

Queer Asian Youth: The site offers a face-to-face program in Toronto, but also an online message for youth anywhere: <http://www.acas.org/QAY/>

CONNECTICUT LGBT YOUTH RESOURCES

Organizations

GLSEN Connecticut strives to ensure that each member of every school community is valued and respected regardless of sexual orientation and gender identity/expression. Address: P.O. Box 2405, Stamford, CT 06906-0405, Phone: 203.288.2399, e-mail: glsenct@earthlink.net, website: www.GLSEN.org/Connecticut

Planned Parenthood of Connecticut provides professional development seminars, trainings and staff development on homophobia. Address: 135 Whitney Avenue, New Haven, Connecticut, 06510, phone: 203.865.5158, fax: 203.624.3332, website: www.ppct.org

Connecticut Women's Education and Legal Fund provides a workshop on "Homophobia in Schools" which addresses how to identify and recognize homophobia, laws, myths and facts. Address: 135 Broad Street, Hartford, CT 06105, phone: 860.247.6090, email: CWEALF@aol.com, web site: www.cwealf.org

True Colors: The Sexual Minority Youth and Family Services Bureau of Connecticut seeks to improve the lives of sexual minority youth, adults and families as an information and resources clearinghouse and through education, training and leadership development. Address: PO Box 1855, Manchester, CT 06045, phone: 860.649.7386, web site: www.ourtruecolors.org

Stonewall Speakers provides panels of lesbian, gay, bisexual and transgender people for schools across Connecticut. Contact Geraldine Burke at stonewallspeakers@biz.ctol.net

PFLAG (Parents, Families and Friends of Lesbians and Gays) National Office: 202.638.4200, Clinton/Madison: 203.453.3895, Coventry: 860.742.9548, Hartford: 860.633.7184 or 860.749.9723 or 860.633.5111, Lakeville: 203.435.2738, New Haven: 203.795.3460, Norwalk: 203.322.5380 or 203.544.8724, Norwich: 860.886.5784.

Connecticut Sexual Assault Crisis Services, Inc., 110 Connecticut Blvd., East Hartford, CT 06108, 860.282.9881, Statewide Toll-Free 24-Hour Hotline: 888.999.5545, VEDAS-Spanish Response Service: 888.568.5332.

Community Centers

Project 100, 1841 Broad Street, Hartford, CT 06114, phone: 860.724.5542.

Triangle Community Center, 25 Van Zant Street, Norwalk, CT, phone: 203.853.0600.

New Haven Gay and Lesbian Community Center, 50 Fitch Street, New Haven, CT 06515, phone: 203.777.7780.

Periodicals

MetroLine, 495 Farmington Avenue, Hartford, CT 06105, e-mail: mol@hartnet.org, phone: 860.233.8334. Bi-weekly news magazine that includes articles, resources and information of relevance to the LGBT community in Connecticut as well as MA, NY and RI.

In NewsWeekly, Tremont Street, Boston, MA 02116, e-mail: innews@aol.com/innews@tiac.net, phone: 617.426.8246 ext. 544. Weekly New England-based newspaper. Includes articles, resources and information of relevance to the LGBT community in CT, MA and RI

For more updated local organizations visit: www.ourtruecolors.org