

Safe Zone Resource Manual Table of Contents

Section 1: Safe Zone General Information

1. Welcome Letter
2. Member Guidelines
3. Statement on Confidentiality
4. How to use your Safe Zone resources
5. Safe Zone symbol meaning
6. Safe Zone mission, description, benefits, and history
7. Safe Zone Frequently Asked Questions
8. Safe Zone steering committee contact information
9. 60 Ways to Support GLBT Students at Illinois State University

Section 2: A Common Language

1. LesBiGay Transgender Glossary
2. A Brief Guide of Some of the Symbols Used in the GLBT Community

Section 3: GLBT Development

1. GLBT Identity Development: The Cass Model
2. GLBT Student Development; Bisexual Students; GLBT Students of Color
3. Coming Out
4. Questions to Consider Before Coming Out to Your Parents
5. Bisexuality
6. Transgender Issues

Section 4: Ally Development

1. Becoming an ally
2. Characteristics of an ally
3. What kind of an ally are you?
4. Hints for the heterosexual
5. GLBT awareness
6. What is homophobia?
7. Suggestions for creating a non-homophobic campus environment
8. How to combat homophobia
9. Heterosexual questionnaire
10. What's your next step as an ally?

Section 5: Resources

1. Campus Resources
2. Community Resources
3. PFLAG Information
4. Internet Resources
5. Books and Library Resources

Safe Zone General Information

Dear Safe Zone Member,

We would like to welcome you to the Safe Zone program and thank you for your willingness to become a visible resource and ally to the gay, lesbian, bisexual and transgender community at Illinois State University. We hope that you are as excited about the program and we look forward to working with you.

As a member of Safe Zone, you are participating in the promotion of distinctiveness and excellence at our progressive institution. It is this diversity that enriches our collegiate experience both inside and outside the classroom. In an effort to inform you with a variety of information regarding the realities that GLBT individuals face day-to-day, we have provided you with the Safe Zone resource manual. We hope that you will acquaint yourself with the material contained in this manual, which is meant to complement to orientation sessions, and refer to it often both during and after the sessions themselves.

We hope that you display your Safe Zone symbol with pride and thank you for taking the time and energy to join Safe Zone's mission of making Illinois State University a more inclusive campus for all those who journey into our institution.

Sincerely,

Your Safe Zone Steering Committee

Safe Zone is sponsored by the Office of Student Life and grant funding.

Edited by Jill Benson and Kristy DeWall.

Parts of this resource manual have been reproduced and all attempts have been made to credit original authors where possible.

Safe Zone General Information

*“Never doubt that a small group of thoughtful, committed citizens can change the world.
Indeed, it’s the only thing that ever has.”*

Margaret Mead

Mission Statement

To provide safe spaces on campus that are highly visible and easily identifiable to gay, lesbian, bisexual and transgender persons where support and understanding is the key and where bigotry and discrimination are not tolerated.

Guidelines for Safe Zone Members

1. Respect each individual’s privacy.
2. Keep in mind the Cass Identity Development Model (see table of contents). Try to use language that reflects where the student is in her/his development. (Example: A student may be exploring her/his sexuality and may not identify as GLBT even though she/he is engaging in same-sex relationships).
3. You may find yourself being an advocate, advisor, teacher, or mentor to students who seek your support.
4. Please feel free to consult with the Safe Zone steering committee whenever you have questions or would like feedback on how to support or advise a student. Use the Safe Zone listserv as well.
5. Refer students for counseling when appropriate. If a student is experiencing psychological distress and is having difficulty coping, suggest that counseling may be helpful to her or him. A good guideline for you to use: If you are feeling overwhelmed or worried about a student, referring them to Student Counseling Services would be appropriate.
6. If your Safe Zone sign is defaced or torn down, contact Jill Benson (438-2151) for a new one.
7. Please inform the steering committee if you are leaving the university, changing offices or address, or want to withdraw from the program.
8. Do not share or provide your Safe Zone sign or button with friends or colleagues that are not Safe Zone members.

Confidentiality Statement

When you post a sign letting others know you are a Safe Zone member, you are sending the message that you are a “safe” person with whom to talk. Being “safe” means that you will not share information without permission.

For both your personal credibility and for the overall ability of the Safe Zone program to have a meaningful impact on campus, it is imperative that Safe Zone members can be trusted.

It is essential that all Safe Zone members be committed to respecting the privacy and maintaining the confidentiality of all individuals who contact them in their role as a Safe Zone member. Information provided by individuals utilizing the services of the Safe Zone program should be treated as confidential.

There are times when there are limits to confidentiality. When someone who comes to see you tells you that they intend to cause physical harm to themselves or someone else, these are clear exceptions to confidentiality when it is necessary to take action to prevent harm.

If you have any questions or concerns regarding issues of confidentiality, please contact Jill Benson at jbenson@ilstu.edu.

How to Use Your Resources

Resource Manual

This manual is a resource for all Safe Zone members. We encourage each of you to take time to read the contents in order to familiarize yourself with the information provided. The manual is designed to assist you in accurately responding to the needs of students or colleagues who seek your support. It represents a small amount of information available on GLBT issues. More information may be accessed on the Safe Zone website. We view this manual and its affiliate website as an ongoing project; therefore we encourage you to forward new and pertinent information to the steering committee at any time.

Cardstock Sign or Sticker

The Safe Zone sticker is meant to be taped to your office door, within your workspace, or other such public or semi-public place where others can see it.

Button

The button can be worn at campus events, during GLBT awareness weeks, on National Coming Out Day (annually October 11), or on Fridays while you are sporting red-n-white. It works well on book bags, knapsacks, or briefcases.

Web Page

The web page will be an excellent place for you to gain further information, find resources, and learn about other members around campus. Access the web page at: <http://www.ilstu.edu/depts/studentlife/safezone> When ISU releases their new web page, the Safe Zone link will be listed on the campus A-Z list.

Listserv SAFEZONE-L@listserv.ilstu.edu

A private email listserv is available to all Safe Zone members. Only Safe Zone members will have access to the listserv. The listserv is intended to help members keep in contact with one another and share experiences in a confidential, easy, and convenient way.

The Safe Zone Symbol

The Illinois State University Safe Zone symbol bears a pink triangle, a widely-recognized GLBT symbol, surrounded by a green circle, the international symbol of acceptance. The pink triangle has its origins in the Holocaust of World War II. Gay men were required to wear the pink triangle in concentration camps. The GLBT community “took back” the pink triangle as a positive symbol many years ago.

SAFE ZONE

Mission

To provide safe spaces on campus that are highly visible and easily identifiable to gay, lesbian, bisexual and transgender persons where support and understanding is the key and where bigotry and discrimination are not tolerated.

Program Description

In 1992 Illinois State University adopted equal opportunity enrollment and employment policies that state that a person's sexual orientation cannot be used as a criterion for influencing student or employee outcomes. Sexual orientation is also an element of Illinois State University's Plan for Diversity. Illinois State University wants its gay, lesbian, bisexual and transgender (glbt) students and employees to feel comfortable throughout the campus environment so that they can perform at their best.

Many people, however, are unaware of the facts about gay, lesbian, bisexual and transgender individuals. Many glbt students and employees feel that to be honest and open would result in their being treated differently than their peers. Consequently they often feel a need to hide their sexual orientation and anything about their personal life that might be too revealing.

The result is that these students and employees often experience a sense of isolation. When they need to discuss personal problems with peers, supervisors or instructors, they don't know whom they can trust. Conversely, allies who are supportive of diversity often do not know how to show this support to glbt individuals.

Therefore, Illinois State University has designed a Safe Zone program as a way for individuals in the University community to show that their workspace is a safe space for glbt individuals. A Safe Zone emblem has been created to provide a visible, non-threatening way for individuals within the campus community to show that they are allies and participants in the Safe Zone program. Displaying this emblem shows glbt individuals that they can feel safe in that environment. All individuals participating in the Safe Zone program will have attended a training session to assist in their efforts to support glbt individuals.

Diversity is not about tolerance. It is about recognizing and valuing the unique and individual contributions that each person brings to the campus. Valuing differences allows for maximum productivity, and effective teaming; it provides individuals with the freedom to create and problem-solve without concerns that they will be judged on anything but their work.

The Safe Zone program is designed to provide a visible and non-threatening way for faculty/staff to make a statement that understanding and support is offered here. It also shows unsupportive individuals that homophobia, heterosexism, and hostility will not be tolerated.

Program Benefits

Benefits of Illinois State University's Safe Zone program include providing gay, lesbian, bisexual and transgender students and employees with easily identifiable and supportive spaces to: feel comfortable and safe in a confidential environment; express any issues and concerns in an atmosphere of acceptance and support; and access informational and educational resources including organizations, phone numbers, web sites and books.

History of Safe Zone

As Matthew Shepard's death brought national recognition to gay, lesbian, bisexual and transgender issues, the nation was swept with activism. That activism impacted our Illinois State University campus as well. PRIDE (People Realizing Individuality and Diversity through Education), a student organization at Illinois State University, coordinated a candlelight vigil on our campus quad during the 1998-1999 academic year. At that vigil, the Director of the Office of Student Life made a commitment to the students in attendance to move the Illinois State environment toward acceptance of diversity in sexual orientation.

A steering committee was formed in the spring of 1999 to design and pilot the Safe Zone program. The committee consulted with faculty and staff, including counselors from our Student Counseling Services, on the design of the program and orientation sessions for participants.

The Safe Zone program is designed to provide a visible and non-threatening way for faculty/staff to make a statement that understanding and support is offered here. It also shows unsupportive individuals that homophobia, heterosexism, and hostility will not be tolerated.

SAFE ZONE FREQUENTLY ASKED QUESTIONS

What is Safe Zone - Illinois State University?

Safe Zone is a program that provides safe spaces on campus that are highly visible and easily identifiable to gay, lesbian, bisexual and transgender (GLBT) persons where support and understanding is the key and where bigotry and discrimination are not tolerated. Members display a Safe Zone symbol to demonstrate their acceptance of GLBT individuals.

Why do we have Safe Zone?

Illinois State University is proud of their diverse population and support diversity in every way possible. Safe Zone is a way to say that all sexual orientations and gender presentations are part of our culture and are acknowledged and supported.

What does it mean if I see a Safe Zone symbol displayed?

The Safe Zone symbol is a pink triangle encompassed by a green circle. This identifies the person as someone who has chosen to educate her/himself about gay, lesbian, bisexual, and transgender issues and has information about local resources.

Who can be a member of Safe Zone?

Any Illinois State University faculty, staff or graduate assistant who is interested and willing to be an ally can join Safe Zone. Illinois State students can refer to the Safe Zone for Students section of our web site for information on how to become a student Safe Zone member.

Do I already need to know about GLBT resources to join?

Members of Safe Zone need only to be open-minded and supportive to the needs of gay, lesbian, bisexual, and transgender individuals and willing to learn about issues related to sexual orientation.

Do I have to be GLBT to join Safe Zone?

Displaying the Safe Zone symbol does NOT mean that you are gay, lesbian, bisexual, or transgender or that you will participate in any GLBT activities. It implies your support to such individuals.

What do Safe Zone members do?

Safe Zone members agree to be respectful of and develop an understanding of gay, lesbian, bisexual, and transgender individuals. Members also commit to continually educating themselves on gay, lesbian, bisexual and transgender issues and are willing to support gay, lesbian, bisexual and transgender individuals, as well as other Safe Zone members. Safe Zone members also agree to be a resource to gay, lesbian, bisexual and transgender individuals, as well as make appropriate referrals when overwhelmed or not able to assist an individual. Lastly, and most importantly, Safe Zone members may make a difference in someone's life and possibly never know about it.

How is Safe Zone funded?

Safe Zone is a not for profit program that is funded by the Office of Student Life and grants. Funds are used to get the word out about the program through such things as advertising, resource materials, and Safe Zone symbols for members to display. If you would like to make a donation you may send a check payable to the ISU Foundation and designated for the Safe Zone program to: ISU Foundation, Office of Student Life Safe Zone Program, Campus Box 8000, Normal, IL 61761

SAFE ZONE STEERING COMMITTEE

The Safe Zone program is a collaborative effort between Academic Affairs and Student Affairs at Illinois State University. Steering committee membership includes staff from the following areas:

- Academic Advisement
- Bone Student Center
- Office of Student Life
- Student Affairs Division Office
- College of Fine Arts

Representatives from Diversity and Affirmative Action and the University Police Department are invited to serve as guest consultants at all orientation sessions, in the event that participants have specific questions regarding sexual harassment, the affirmative action policy, hate crimes, or similar issues.

Members of Safe Zone Steering Committee include:

Jill Benson, Office of Student Life, jbenson@ilstu.edu

Barb Dallinger, Bone Student Center, bldalli@ilstu.edu

Lin Hinds, College of Fine Arts, lhinds@ilstu.edu

Mike Schermer, Career Center, mdscher@ilstu.edu

Mark Vegter, Academic Advisement, mavegte@ilstu.edu

60 Ways to Support GLBT Students on ISU's Campus

Across the ISU campus –

1. Have a non-discrimination policy that includes sexual orientation (we do!)
2. Value their perspectives and opinions in our residence halls, our classrooms, our offices.
3. Don't tokenize them.
4. Assure their safety.
5. Acknowledge their presence on our campus and in society publicly, at high levels, and often.
6. Attend their events once in a while!
7. Don't agree with everything they say; challenge them, too.
8. Help non-gay students understand that GLBT people are a presence on campus and in society whether they realize it or not.
9. Support GLBT students because they add to the vibrancy of thought, activity, and life on our campus; not because it's politically correct.
10. Take the time to examine your own personal feelings about GLBT people.

At Student and Alumni Placement Services:

11. Display information about local career resources, such as GLBT-affirmative employers, for GLBT clients.
12. Provide staff with training about the social and political impact of GLBT issues in the workplace.
13. Be open to discussing GLBT issues with students as these relate to career choice, resumes, interviews, determining the policies of a company, and coming out at work issues.
14. Know which employers interviewing on ISU's campus have non-discrimination and domestic partner policies for GLBT people and offer that information to students.
15. Maintain a list of people who can be used as resources for GLBT students.
16. Highlight a section for GLBT students and job issues on your website.

At the Financial Aid Office:

17. Ensure that Financial Aid staff has training on how the impact of a student's "coming out" at home can affect parents financial support.

In the Residence Halls:

18. Ensure that UHS staff (Central Office and Residence Hall staff) has training on GLBT issues.
19. Ensure that Residence Hall Handbooks and contracts have a statement regarding non-

discrimination as it relates to sexual orientation. Indicate where students should report if they feel harassed.

20. Orientation programs and initial floor meetings should address GLBT issues and make new students understand that GLBT students are a welcomed part of campus life.

At Student Health Service:

21. Make sure the professional and paraprofessional health educators are comfortable with

phrases and concepts related to gay and lesbian sexual health and issues.

22. Don't assume that students who are sexually active are *heterosexually* active.

23. Make sure SHS gynecological physicians understand that "sexually active" does not necessarily mean "needs birth control."

At Student Counseling Services:

24. Include sexual orientation and coming out issues in the intake paperwork as options for discussion.

25. Include a variety of partner statuses options in the paperwork.

26. Display some GLBT-affirming materials in the Counseling Center, including GLBT magazines, newspapers and pamphlets in the waiting area.

27. Don't automatically assume your clients are heterosexual. For example, don't ask a female client if she has a boyfriend.

28. Use inclusive language.

29. Make the already-existent Coming Out Support group more advertised and active.

30. Identify a counselor who have some firm understanding of GLBT issues who can serve as a confidential referral to students.

At the Office of Student Life:

31. Ensure that PRIDE has adequate professional staff support and an advisor.

32. Know PRIDE's acronym (People Realizing Individuality and Diversity through Education) and their rich history as an RSO since 1970.

33. Insist that Greek organizations have discussions on how they would deal with one of their members "coming out."

34. Ensure that Preview & Passages student staff are trained on GLBT issues or issues related to

coming out – in case students confide in them.

35. Seek out GLBT student leaders to participate in Leadership Development initiatives.

In the Athletic Department:

36. Ask the director of Athletics to have a discussion with coaches about how homophobia affects athletes.

37. Create a welcoming work environment for those GLBT staff who are not out.

38. Athletics staff and coaches – address homophobic remarks when overheard.

In the Classroom:

39. Include information about GLBT people who have made significant contributions in the past.

40. When discussing current events, include GLBT issues.

41. Use examples of GLBT people in lectures and discussions so that they are not marginalized.

42. Utilize PRIDE Speaker's Bureau panels to help educate classes on GLBT issues and to "put a face to an issue."

At the Office of Intercultural Programs and Services:

43. Include GLBT programs and speakers on the schedule of diversity programming.

44. Hold staff training specifically addressing GLBT issues, students and coming out.

45. Sponsor a GLBT students of color program or event in conjunction with PRIDE.

46. Implement a mentoring program for incoming GLBT students, utilizing resources and members of PRIDE.

In all Student Affairs departments:

47. Include GLBT people in examples in workshops and presentations.

48. Ensure that publications are written in such a way that GLBT students will feel included in

the audiences; avoid heterosexist language and assumptions.

49. When possible, include openly GLBT students as members of the student work force.

50. All student service departments should participate periodically in structured dialogues with

GLBT students. The purpose of this dialogue would be to raise awareness of the nature and

extent of homophobia/heterosexism within the university and the particular unit, and to

explore avenues for the problems related to the access and quality of services for GLBT students.

Make official statements condemning assault:

51. When LGB students complain, take them seriously.
52. When they are verbally assaulted, make loud, personal statements in public venues condemning such action. Empower others to do the same.
53. When their belongings are vandalized, make loud, personal statements in public venues condemning such action. Empower others to do the same.
54. When they are beaten up, make loud, official statements condemning such action. If you know who the aggressors are, punish them judicially.

Support GLBT faculty and staff:

55. Give equal benefits to their partners.
56. Assure their safety.
57. Value their perspectives and opinions on your staffs and committees.
58. Endorse the Triangle Association for GLBT faculty and staff.
59. Listen to what they have to say; let them know they are valuable.
60. Create GLBT-friendly and inclusive work environments in all offices and departments on Illinois State's campus.

Source: Kristy S. DeWall, adapted from Troy Gilbert: Stanford University

A Common Language

LesBiGay and Transgender Glossary

This glossary is intended for people who want to learn more about sexual identity (e.g. lesbian, bisexual, gay, straight, asexual) and gender identity (e.g. transvestite, transgender, transsexual) vocabulary and issues. It attempts to provide basic information and vocabulary to enable you to interact with members of these communities as a respectful and informed individual, rather than one who knows nothing (and by inference probably does not care) about their community, the oppression they deal with, and their personal experience.

The definitions in this glossary were put together by a bisexual-identified mixed-class white male from the Midwest and Northeast of the US. The definitions of these words are not standardized and are used differently by different individuals and in different regions. The meanings of words also change over time. Concepts and attitudes toward gender identity and sexual identity are changing in society as a whole, as well as within the LesBiGay and Transgender communities (including reclaiming derogatory slang.) Therefore, the meanings of these words will continue to change as well.

These definitions mostly assume the existence of two and only two each of sexes, genders, and sex/gender roles, which are separate and distinct from one another. Many people see gender role, gender, and sex as overlapping, closely related, or as a limited view or model of a much richer reality. For instance, some hermaphrodite and neuter people regard themselves as male or female, while others regard themselves as neither. Not everyone uses these terms to distinguish between physical sex and social role, and some people may not even know what is meant by them. Some people may use different terms (e.g. some transsexuals regard themselves as a third sex.) But these terms are used in this pamphlet because they are in wide use. Sexual Identity and Gender Identity are similar in some ways and very different in others. Both refer to how one thinks of oneself, but gender identity is based on which gender role one identifies with, and sexual identity is based on whether one's romantic or sexual attractions are to members of the same or another gender/sex. The existence and perpetuation of gender identities and sexual identities is based at least in part in the historic and continuing oppression of people who do not conform to certain aspects of society's gender roles. Sex, gender identity, and sexual identity refer to different aspects of oneself. Therefore, one may be any combination or blend of sex (e.g. male, female, intersex, neuter), gender (e.g. masculine, feminine, androgynous), and sexual identity (e.g. straight, bisexual, lesbian/gay, asexual.)

In recent history bisexuals, lesbians, gay men and transgender people have formed communities which are mostly separate but partly overlap with one another and with other communities. Because of this historic separation, someone who is a member of one of these communities does not necessarily understand and prioritize the vocabulary and issues of the other communities. One who belongs to more than one of these communities may feel welcome in each, but usually none addresses all one's needs or the way that one's needs from different communities overlap or interact. All these communities are affected by the way that other oppressions (including those based on race, class, and physical or mental ability) divide people from one another, and many are working to be welcoming to people of other colors, class backgrounds, abilities, and cultural backgrounds.

One may identify with a sexual identity without necessarily identifying with the corresponding community (e.g. one may think of oneself as a lesbian without thinking of oneself as a member of the lesbian community.) Also, sexual identity terms used as nouns (instead of as adjectives) have sometimes been used to suggest that LesBiGay people are entirely defined by their sexual identity, and this usage is therefore distasteful to some people.

Androgynous/androgyny adj., n. [Gr. andros(man) + gyne(woman)] 1. Exhibiting approximately equal proportions of masculine and feminine characteristics simultaneously. 2. Independence from the gender roles specified by society.

(An)other sex/gender n., adj. Another gender or sex than the reference person's own. [Are you currently in a relationship with a member of another gender (than your own)?] [She has an other sex partner.]

Asexual n. adj. 1. One who has no significant (to oneself) interest in sexual activity, or who identifies as asexual.

Berdache n. See Two Spirit.

Biphobia n. The oppression or mistreatment of bisexuals, either by heterosexuals (often called homophobia if it does not target bisexuals separately from lesbians and gay men), or by lesbians or gay men. (See monosexual.)

Bi(sexual) adj., n. One who has significant (to oneself) sexual or romantic attractions to members of both the same gender and/or sex and another gender and/or sex, or who identifies as a member of the bisexual community. Contrary to popular myths, people who are attracted to members of both genders or sexes (just like people who are attracted only to members of the same or other gender or sex) may be monogamous, polyfidelitous or nonmonogamous. Derogatory terms from homophobes are the same as those for lesbians and gay men, plus AC/DC, double-ga[i]ted, confused. Derogatory terms used by lesbians, gay men, and some heterosexuals include: traitor, fraternizing with the enemy, confused.

Bi(sexual) community n. The group of people who identify as members of the bisexual community. One may identify as bisexual without identifying with the bisexual community or vice versa.

Born (wo)man n. See genetic (wo)man. May be derogatory.

Butch adj., n. 1. Masculine or macho dress and behavior, regardless of sex or gender identity. 2. A sub-identity of lesbian, gay male, or bisexual, based on masculine or macho dress and behavior. (See femme.) 3. (butch it up) To exaggerate masculine behaviors, usually for others' entertainment. (See camp it up.)

Camp n., adj., vi. A form of humor, in which one makes fun of one's oppression by taking on and exaggerating stereotypes which the oppressor projects onto the oppressed. Camp makes fun of the stereotype and laughs at the sting of the oppression. Also, to camp it up. (See butch it up.)

Come/be out (of the closet) vi. 1. To disclose one's own sexual identity to another person. [I came out to my mother over Thanksgiving vacation.] 2. (come out to oneself) To discover that one's own sexual identity is different than one previously assumed. [I came out to myself three months ago.] 3. To be open about and deal with one's own and others' reactions to the discovery or disclosure of one's sexual identity. [I am out to my mother.] [I am out at work.] 4. (come out for) To disclose another person's sexual identity to a third person with the second person's permission or at their request. [I asked my mother to come out to my grandparents for me.] (See out.) 5. May be generalized to disclosure of any information about oneself, not just one's sexual identity.

Cross Dress(er) (CD) vi., n. To wear clothes makeup, etc., regardless of the motivation, which are appropriate for another gender role than the gender assigned one at birth.

Drag adj., n. 1. Clothes, often unusual or dramatic, especially those considered appropriate to another gender. 2. (In drag) Wearing clothes considered appropriate to another gender. [I went to the Halloween party in drag.] [She was wearing butch drag.] 3. May be generalized to refer to any recognizable clothes "look" (e.g. corporate drag, military drag.)

Drag Queen(M2F) / Drag King(F2M) n. A transvestite who employs dramatic clothes, makeup, and mannerisms, often for other people's appreciation or for its shock value.

Dyke n. Reclaimed derogatory slang. Refers to lesbians, or to lesbians and bisexual women.

F2M/F'M/FTM adj. Female to male. Used to specify the direction of a change in gender or sex.

Female n., adj. One who has (only) female primary sex characteristics. **Female Impersonator (FI)** n. A male who on specific occasions, cross dresses and employs stereotypical feminine dialog, voice, and mannerisms for the entertainment of other people. (See camp, drag queen.)

Feminine adj. The gender role assigned to females. Generally includes: nurturing, emotional, timid/quiet, wears dresses and makeup. **Femme** adj., n. 1. Feminine or effeminate dress and behavior, regardless of sex or gender identity. 2. A sub-identity of lesbian, gay, or bisexual, based on feminine or effeminate dress and behavior. (See butch.)

Fetishistic Transvestite n. A transvestite who consistently eroticizes cross dressing. May also eroticize fantasies of changing gender or sex.

Gay n., adj. 1. One who has significant (to oneself) sexual or romantic attractions primarily to members of the same gender or sex, or who identifies as a member of the gay community. May be of any gender identity. 2. Sometimes used as a synonym for gay male, lesgay, or LesBiGay. Lesbians and Bisexuals often do not feel included by this term.

Gay community n. 1. The group of people who identify as members of the gay community. One may identify as gay without identifying as a member of the gay community and vice versa. 2. Sometimes used as a synonym for gay male, lesgay, or LesBiGay community. Lesbians and bisexuals often do not feel included by this term.

Gay man/male n. A boy or man who has significant (to oneself) sexual or romantic attractions primarily to members of the same gender or sex. One may identify as a gay man without identifying with the gay community. Derogatory slang includes: queer, faggot, swish. (Note: In personal ads, GM often means gay man. Not to be confused with genetic male.)

Gay male/men's community n. The group of people who identify as members of the gay male community. One may identify as a gay male without identifying as a member of the gay male community and vice versa.

Gender (identity) n. How one thinks of oneself in terms of one's gender role. Masculine feminine, androgynous. (See butch, femme.)

Gender (identity) community n. See transgender community.

Gender dysphoria (GD) n. Medical term for the unhappiness or discomfort which may be experienced by one whose primary sex characteristics do not match one's gender identity.

Gender neutral language n. Language which does not use one gender to represent all people (e.g.. does not use "he" and "his" to represent people in general.) (See unisex.)

Gender role n. Rules assigned by society that define what clothing, behaviors, thoughts, feelings, relationships, etc. are considered appropriate and inappropriate for members of a given gender. Which things are considered masculine, feminine, or unisex varies according to location, class, occasion, and numerous other factors.

Genetic male/man/boy (GM/GB) n. One classed as male from birth, regardless of one's present sex or gender identity. (See born (wo)man, boy.) (Note: In personal ads, GM usually means gay man, not genetic male.)

Genetic female/woman/girl (GF/GW/GG) n. One classed as female from birth, regardless of one's present sex or gender identity. (See girl.)

Hermaphrodite n. 1. Medically, one who has partially expressed primary or secondary sex characteristics. Pseudo-male hermaphrodites are born with a penis, but do not develop most other male secondary sex characteristics such as facial hair, greater muscle density, or sperm with the potential to procreate. Pseudo-female hermaphrodites are born with a vagina, but are often infertile, have more facial hair than most women, and have much lower breast development. 2. Mythically (almost never happens in reality), one who has both female and male primary and secondary sex characteristics. Also intersex.

Heterosexism/ist n. The oppression of LesBiGay people. The assumptions that identifying as heterosexual and having sexual and romantic attractions only to members of another gender or sex is good and desirable, that other sexual identities and attractions are bad and unacceptable, and that anyone whose sexual identity is not known is heterosexual. Usually coupled with both unconscious and willful "blindness" to the existence and concerns of LesBiGay people. (See homophobia, biphobia.) A heterosexist is one who practices heterosexism.

Heterosexual (het) n., adj. 1. Sexual or romantic behavior between a member of one sex and a member of another gender or sex. 2. One whose significant (to oneself) sexual or romantic attractions are primarily to members of another gender or sex.

Homophobia n. [Gr. homo(man) + phobia(fear).] 1. An irrational fear of sexual attraction to the same gender or sex. 2. A term for all aspects of the oppression of LesBiGays. (See heterosexism, biphobia.)

Homophobe/homophobic n., adj. One who fears, hates, and oppresses people because one perceives them to have sexual or romantic attractions to members of the same gender or sex.

Homosexual(ity) n., adj. 1. Sexual or romantic behavior between members of the same gender or sex. 2. Formal or clinical term for gay. Homosexual and homosexuality are often associated with the proposition that same gender attractions are a mental disorder (medical term: homophilia), and are therefore distasteful to some people.

Hormone therapy n. Used, especially by transsexuals, to change secondary sex characteristics, including breast size, weight distribution, and hair growth. (See electrolysis.)

In the Life adj. In the African American community, someone who does not fit the traditional gender role assigned to people of their physical sex, either in appearance, behavior, or gender of sexual partner. [He is In the Life.]

Internalized homophobia/biphobia n. The internalized oppression of LesBiGays people. This includes the often-conflicting feelings that we are bad at the core; that the entire world is unsafe, that we can only trust other members of our own group; that members of our group are untrustworthy; that for safety we must stay in hiding; that for safety we must come out everywhere, all the time, that our love is bad, or is not the same as other people's love.

Internalized oppression n. The turning inward and acceptance as true of negative messages and feelings about oneself and one's group, and misinformation about how members of the group (including oneself) deserve to be treated. Internalized oppression often includes messages which contradict one another, as well as messages which reinforce one another.

Intersex adj. One whose external genitalia at birth do not match the standards for male or female (e.g. large clitoris, tiny penis), or one whose sex glands do not totally match the sex assigned at birth (e.g. male with ovarian tissue or female with testicular tissue), or one whose sexual development does not match the sex assigned at birth (e.g. development of penis or extensive facial hair in one assigned as female or the development of breasts in one assigned as male). See also hermaphrodite.

Lesbian n., adj. A girl or woman who has significant (to oneself) sexual or romantic attractions primarily to members of the same gender or sex, or who identifies as a member of the lesbian community. Bisexual women often do not feel included by this term. Derogatory slang: dyke, lezzy.

LesBiGay n., adj. Contraction of "lesbian, bisexual, and gay." Colloquial term for members of sexual identity minorities. One may identify as LesBiGay without identifying as a member of the LesBiGay community. Usually spelled with capital L, B, G and pronounced with a long "i" to prevent misinterpretation as "only lesbian and gay." Does not include the gender community.

M2F/M'F/MTF adj. Male to female. Used to specify the direction of a change in sex or gender.

Male n., adj. One who has (only) male primary sex characteristics. **Male Impersonator** n. A female who, on specific occasions, cross dresses and employs stereotypical masculine dialog, voice, and mannerisms for the entertainment of other people. (See drag king.)

Man n. 1. A male, usually an adult. 2. One who identifies with the masculine gender role regardless of present sex or sexual identity. Plural: men.

Masculine adj. The gender role assigned to males. Generally includes: strong, stoic, good at sports, wears pants, does not wear makeup.

Monosexual n., adj. One who has significant sexual or romantic attractions only to members of one gender or sex. Straight, gay, lesbian. Not bisexual or asexual. Regarded as derogatory and offensive by some, especially gay men and lesbians.

Monosexism/ist n. A particular subset of the oppression of bisexuals. The assumption that one can (or should) be attracted to members of only one gender or sex, and that having sexual or romantic attractions to members of both genders/sexes is bad and unacceptable. A monosexist is one who believes that everyone should be attracted to members of only one gender or sex. (See heterosexist.)

Oppress vt. To participate in or collude with the oppression of a group.

Oppression n. Systematic, supported by society, mistreatment of and misinformation about people who are (perceived to be) members of a particular group. Mistreatment includes economic and social marginalization, which ranges from not including members of the group in one's circle of friends and media reports on and representations of society; the cold shoulder; not consulting with or accepting input from them on decisions which concern them; snide comments, verbal harassment, assault, rape, and murder, all based on the perception that the target person is a member of that group.

Out vt. 1. To disclose a second person's sexual identity to a third person, especially without the second person's permission. 2. To disclose one's own sexual identity, often without intending or choosing to do so. [I outed myself by leaving a political letter on my desk, which my boss saw when he was looking for me.] (See come out.)

Pass vi. To be perceived by others as a member of the group one chooses, instead of as a member of another group, especially of the gender one was assigned at birth. (See read.)

Pre-operative transsexual (Pre-op TS) n. One who is actively planning to relieve gender dysphoria by aligning one's sex with one's gender identity through Sexual Reassignment Surgery. Usually cross dresses and uses hormone therapy and (if M2F) electrolysis to modify secondary sex characteristics.

Primary sex characteristics n. Inclusive term for the male penis, prostate and testicles; and for the female clitoris, vagina, uterus and ovaries. (See female, male, hermaphrodite, neuter.)

Queer n., adj. 1. Reclaimed derogatory slang for the sexual minority community (e.g., Queer Nation.) Not accepted by all the sexual minority community, especially older members. 2. Sometimes used for an even wider spectrum of marginalized or radicalized groups and individuals. 3. Weird, different, not normal, apart from the mainstream.

Read 1. vt. To perceive that someone else is attempting to pass as a member of a particular group, especially as a member of a different gender than that which was assigned to them at birth. 2. (to be read) vi. To have someone else read one as trying to pass.

Same gender/sex n., adj. 1. The same gender or sex as the reference person's own. [Are you currently in a relationship with a member of the same gender (as yourself)?] [I have a same sex partner (as my own sex).] 2. Two or more people of the same gender. [I met another same gender couple at church today.]

Secondary sex characteristics n. General term including facial and body hair, vocal timbre and range, breast size, weight distribution. (Self-)identify/identity (as) vi. Emphasizes one's internal reality (identity), as opposed to external factors and others' interpretations of them (labels.)

Sex 1. n., adj. Male, female, hermaphrodite, or neuter, depending on one's primary sex characteristics. 2. vi., n. Having to do with sexual behavior and behavior or feelings associated with sexual behavior.

Sex role n. Gender role.

Sexism/sexist n., adj. 1. Oppression of women as women. 2. Sometimes used for oppression based on (perceived) gender role, whether female or male. Sexual identity n. How one thinks of oneself, in terms of having significant sexual and romantic attractions to members of the same gender or sex or to another gender or sex. Based on one's internal experience, as opposed to the gender of one's actual sexual partners. (See sexual orientation/preference.)

Sexual minority n. adj. Used variously to refer to LesBiGay and Transgender people or LesBiGay people or LesGay people or LesBiGay, Transgender and other groups associated with sex and sexuality (such as S/M people, polyamorists). The term is currently in flux and may vary considerably by region and specific community.

Sexual minority community n. People who identify as members of the sexual minority community. One may identify as a member of a sexual minority without identifying as a member of the sexual minority community. Sexual orientation/preference n. 1. A constellation of personal factors, including sexual identity. (See the pamphlet "Using the Klein Scale to Teach about Sexual Orientation," available from BRC.) 2. Sexual identity. Sexual orientation emphasizes that some people feel that one has no control or influence over the development of one's sexual identity. Sexual preference emphasizes that some people feel that one does or should have some control or influence over the development of one's sexual identity.

Sexual Reassignment Surgery (SRS) n. A surgical procedure which changes one's primary sexual characteristics from those of one sex to those of another sex, to align them with one's gender identity.

Straight n., adj. Colloquial for heterosexual. Straight has connotations of "unadulterated," "pure," and "honest," and some members of the sexual identity community find distasteful the implication that one who is not straight is "bent," "adulterated," "impure," or "dishonest." Straight also has connotations of "narrow," "straight-laced" or "conservative," and some heterosexual people find that distasteful. Alternate spellings: strait, strayt.

(Trans)gender community n. Inclusive term for the community of transsexuals and transvestites. One who identifies as transsexual or transvestite may not identify with the Transgender community. Members of the Transgender community may be of any sexual identity, and often do not identify as members of the LesBiGay community.

Transgender/Transgenderist (TG) adj. 1. One who changes gender roles, whether just once or many times at will. Inclusive term for transsexuals and transvestites. 2. Non-op transexual. May be of any gender identity.

Transsexual (TS) n., adj. One who changes one's sex to align with one's gender identity. Change of primary sex characteristics is accomplished by Sexual Reassignment Surgery. Hormone therapy, electrolysis, additional surgery, and other treatments can change secondary sex characteristics. People who live as a member of a different gender than they were assigned at birth prefer to be called man or woman, as appropriate for their chosen gender. May be of any gender identity. Sometimes spelled transexual. (See pre-op TS, non-op TS, she-male.)

Transvestite (TV) n. One who mainly cross dresses for pleasure in the appearance and sensation. The pleasure may be erotic (see fetishistic transvestite), empowering, rebellious or something else. May feel comfortable in the corresponding gender role while cross dressed. May occasionally experience gender dysphoria. May be of any gender identity.

Two Spirit adj. In some Native American/American Indian tribes, people who did not fit the traditional gender role (activities or gender of sexual partner) usually assigned to their physical sex. Depending on the tribe, they might fit a different gender role, sometimes as religious leaders, or they might simply choose to live in the gender role usually assigned to another physical sex. The French term berdache, meaning mattress, has widely used by anthropologists, but is now considered a derogatory cultural imposition.

Unisex adj. Clothing, behaviors, thoughts, feelings, relationships, etc. which are considered appropriate for members of both genders/sexes. (See gender neutral language.)

Woman/womyn/womin n. 1. A female, usually an adult. 2. One who identifies with the feminine gender role, regardless of present sex or sexual identity. Plural: women, wymyn, wimmin.

Source: Alan Hamilton, <http://www.biresource.org/pamphlets/glossary.html>

2. A Brief Guide of Some of the Symbols Used in the GLBT Community

Gay, Lesbian, Bisexual, and Transgender (GLBT) Development

GLBT Identity Development: The Cass Model

Most GLBT people go through a complicated process of identity development and coming to terms with who they are. Please keep in mind that not all GLBT students/people will fit into these stages. Be sure not to pigeon-hole GLBT students and do remember to recognize each student as a unique individual. Vivienne Cass (1979) proposed one of the most popular sexual identity development theories. Here are the highlights:

1. Identity Confusion: "Could I be gay?" Person is beginning to wonder if "homosexuality" is personally relevant. Denial and confusion is experienced.

Task: Who am I? - Accept, Deny, Reject.

Possible Responses: Will avoid information about lesbians and gays; inhibit behavior; deny homosexuality ("experimenting," "an accident," "just drunk"). Males: May keep emotional involvement separate from sexual contact; Females: May have deep relationships that are non-sexual, though strongly emotional.

Possible Needs: May explore internal positive and negative judgments. Will be permitted to be uncertain regarding sexual identity. May find support in knowing that sexual behavior occurs along a spectrum. May receive permission and encouragement to explore sexual identity as a normal experience (like career identity, and social identity).

2. Identity Comparison: "Maybe this does apply to me." Will accept the possibility that she or he may be gay. Self-alienation becomes isolation.

Task: Deal with social alienation.

Possible Responses: May begin to grieve for losses and the things she or he will give up by embracing their sexual orientation. May compartmentalize their own sexuality. Accepts lesbian, gay definition of behavior but maintains "heterosexual" identity of self. Tells oneself, "It's only temporary"; "I'm just in love with this particular woman/man," etc.

Possible Needs: Will be very important that the person develops own definitions. Will need information about sexual identity, lesbian, gay community resources, encouragement to talk about loss of heterosexual life expectations. May be permitted to keep some "heterosexual" identity (it is not an all or none issue).

3. Identity Tolerance: "I'm not the only one." Accepts the probability of being homosexual and recognizes sexual, social, emotional needs that go with being lesbian and gay. Increased commitment to being lesbian or gay.

Task: Decrease social alienation by seeking out lesbians and gays.

Possible Responses: Beginning to have language to talk and think about the issue. Recognition that being lesbian or gay does not preclude other options. Accentuates difference between self and heterosexuals. Seeks out lesbian and gay culture (positive contact leads to more positive sense of self, negative contact leads to devaluation of the culture, stops growth). May try out variety of stereotypical roles.

Possible Needs: Be supported in exploring own shame feelings derived from heterosexism, as well as external heterosexism. Receive support in finding positive lesbian, gay community connections. It is particularly important for the person to know community resources.

4. Identity Acceptance: "I will be okay." Accepts, rather than tolerates, gay or lesbian self-image. There is continuing and increased contact with the gay and lesbian culture.

Task: Deal with inner tension of no longer subscribing to society's norm, attempt to bring congruence between private and public view of self.

Possible Responses: Accepts gay or lesbian self identification. May compartmentalize "gay life." Maintains less and less contact with heterosexual community. Attempts to "fit in" and "not make waves" within the gay and lesbian community. Begins some selective disclosures of sexual identity. More social coming out; more comfortable being seen with groups of men or women that are identified as "gay." More realistic evaluation of situation.

Possible Needs: Continue exploring grief and loss of heterosexual life expectations. Continue exploring internalized "homophobia" (learned shame for heterosexist society). Find support in making decisions about where, when, and to whom he or she self discloses.

5. Identity Pride: "I've got to let people know who I am!" Immerses self in gay and lesbian culture. Uses them quality to political/social viewpoint.

Task: Deal with incongruent views of heterosexuals.

Possible Responses: Splits world into "gay" and "straight". Experiences disclosure crises with heterosexuals as he or she is less willing to "blend in." Identifies gay culture as sole source of support; all gay friends, business connections, social connections.

Possible Needs: Receive support for exploring anger issues. Find support for exploring issues of heterosexism. Develop skills for coping with reactions and responses to disclosure of sexual identity. Resist being defensive!

6. Identity Synthesis: Develops holistic view of self. Defines self in a more complete fashion, not just in terms of sexual orientation.

Task: Integrate gay and lesbian identity so that instead of being the identity, it is an aspect of self.

Possible Responses: Continues to be angry at heterosexism, but with decreased intensity. Allows trust of others to increase and build. Gay and lesbian identity is integrated with all aspects of "self." Feels all right to move out into the community and not simply define space according to sexual orientation.

Source: Cass, V. Homosexual Identity Development, 1979. Adopted by Susan Young, SIUC, 1995

GLBT STUDENT DEVELOPMENT

Knowledgeable allies must understand that each GLBT individual they meet is at a unique stage in the development of their identity as a lesbian, gay, bisexual or transgender person. While this sometimes correlates to a stage of life, individual concerns and needs are as varied as the people around us.

The University years are years of extreme change when students are confronted with a variety of issues. Each issue is dealt with differently based on the student's maturity and the experiences that he or she has had. As a result, the student who may be struggling with his or her sexual identity may have a more difficult task as these issues appear.

Many activities during the undergraduate years encourage students to develop self-esteem and a distinct identity. For the GLBT student, answering the question "Who am I?" can be very difficult. Because same-sex and bisexual sexual orientation are not widely accepted or even seen as healthy or acceptable by many people, GLBT students begin the self-esteem battle a few steps behind.

They may question their self worth and wonder where they fit into society and the university community. Also, the majority of the activities during the undergraduate years are heterosexual based. Whether the social functions or dating, GLBT students can experience extreme anxiety as he or she decides to "play the game." Coupled with this issue is the fact that most GLBT students do not find a community with which to connect initially. As a result GLBT students may feel even more isolated than heterosexual students.

During college years students also begin to make decisions about what role religion will play in their lives. For GLBT students, coming to terms with their religious beliefs can be a difficult task in light of the fact that homosexuality and bisexuality are generally not accepted in most religious environments. Other issues that will challenge GLBT students will be coming to terms with their career goals and health related issues.

In addition, there are some unique issues that face lesbian and gay students that heterosexual students do not have to face. There are differences between gay men and lesbians in identifying oneself as lesbian or gay. Men seem to be more anxious and concerned about the possibility that they might be gay than women. Once the identification has been made, men tend to view it as a discovery in that they have finally acknowledged their homosexuality. Women, however, reconstruct the past by examining and emphasizing their significant friendships/relationships with other women. In addition there are issues concerning:

1. Grieving the loss of membership in the dominant culture and entry into a permanent stigmatized group.
2. The experience of being a minority, especially an invisible minority and its impact on one's life.

3. Lack of family support or strong role models to help them deal with their found status and identity.
4. Potential lack of peer support and isolation.

Persons who are bisexual may also experience many of the above concerns. These and other issues may be some of the struggles experienced by those who approach you as a Safe Zone member. You, of course, cannot provide all the answers but your ability to listen and perhaps direct students to others who can be supportive and encouraging can have a significant impact.

Bisexual Development:

There is less clarity about the developmental issues for bisexuals and it is assumed that they experience many of the same issues as gay and lesbian persons. However, there are some issues unique to the bisexual experience. The stigma attached to bisexuality in many ways is greater than that attached to homosexuality. Many are open about their identity but many also hide it from both the heterosexual and homosexual world, believing that neither will accept them. Although many bisexuals tend to align themselves with gay and lesbian communities, an individual's self identification as bisexual is frequently met with skepticism in the homosexual community and is seen as an attempt to avoid the stigma of homosexuality. There is an added pressure on bisexuals to identify as homosexual and behave in an exclusively homosexual manner.

Gay, Lesbian, Bisexual, and Transgender Students of Color:

When a student is both a student of color and a gay, lesbian, bisexual, or transgender person, that person may feel that only one part of his or her identity can be important. For many it is difficult to strike a balance that allows them to be empowered and liberated in both their identities. Multiple oppressions affect their lives because:

1. They feel they do not know who they are.
2. They do not know which part of them is more important.
3. They do not know how to deal with one part of themselves oppressing another part of themselves.
4. They do not have any one to talk to about the split they feel in their person.
5. They feel misunderstood by each group if they consider both parts equally important.

The experience of each racial/ethnic group is different depending on cultural values and beliefs about GLBT people. Each person should be considered individually for the effects on her or his life of having multiple identities.

*Source: Safe on Campus resource manual, Western Michigan University:
<http://www.salp.wmich.edu/lbg/GLB/Manual/gay.html>*

3. Coming Out

4. Questions to Consider Before Coming Out to Your Parents

5. Bisexuality

6. Transgender Issues

Ally Development

Becoming an Ally

In relation to issues of oppression, an ally is defined as “a person who is a member of the ‘dominant’ or ‘majority’ group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population.” The following are four basic levels of ally development and are related specifically to becoming an ally to lesbian, gay, bisexual and transgender persons.

- **Awareness** is the first level. It is important to become more aware of who you are and how you are different from and similar to lesbian, gay, bisexual and transgender people. Such awareness can be gained through conversations with GLBT individuals, attending awareness-building workshops, reading about GLBT culture, and by self-examination.
- **Knowledge/education** is the second level. You must begin to acquire knowledge about sexual orientation and what the experience is for GLBT people in this country. This step includes learning about laws, policies and practices and how they affect GLBT persons in addition to educating yourself about GLBT culture and the norms of this community. Materials listed in the resource lists provided are a good starting place.
- **Skills** make up the third level. This area is the one in which people often fall short because of fear or lack of resources or support. You must develop skills in communicating the knowledge that you have learned. These skills can be acquired through attending workshops, role playing situations with friends, developing support connections, and practicing interventions or awareness training in safe settings. An example may include confronting a student after hearing them tell a homophobic joke.
- **Action** is the last but most important level. This is the most frightening step. There are many challenges and liabilities for heterosexuals in taking actions to end oppression of GLBT people. However, action is, without a doubt, the only way that we can affect change in the society as a whole; for, if we keep our awareness, knowledge, and skills to ourselves, we deprive the rest of the world of what we have learned, thus keeping them from having the fullest possible life.

Source:

Evans, N.J. & Wall, V.A. (1991) Beyond Tolerance: Gays, Lesbians, and Bisexuals on Campus.

Characteristics of an Ally

- Listen openly
- Actively pursue a process of self-education. Learn about the history and culture of underrepresented groups.
- Acknowledge and take responsibility for your own socialization, prejudices, and privileges.
- Act on your desire for building better multicultural exchanges and friendship.
- Seek out and enlist others; be the first to make a move!
- Be willing to examine and relinquish privileges.
- Learn about and take pride in your own identities.
- Make friends with people who are different from you.
- Know resources about and for underrepresented groups.
- Educate others.
- Take a public stand against discrimination and prejudice.
- Interrupt prejudice and take action against oppression even when people from the underrepresented group are not present.
- Risk discomfort.
- Do not be self-righteous with others.
- Challenge the internalized oppression of people in underrepresented groups.
- Have a vision of a healthy multicultural society.

Source: <http://www.scu.edu/safespace/ally.html>

What Kind Of An Ally Are You?

1. Active Oppression

- Laughing at or telling jokes about GLBT people.
- Making fun of people that don't fit traditional notions of gender roles and sexual identity.
- Verbal and/or physical harassment.
- Working for anti-GLBT legislation, i.e. employment and housing discrimination, etc.
- Gay-bashing and other forms of violence.

2. Indifference & Ignorance

- Business-as-usual attitude.
- Passive acceptance of actions by others which demeans GLBT individuals. i.e. walking away and /or not confronting, behaviors.
- Ignoring the topic, i.e. lack of programming, discussions, training.
- Adopting a liberal attitude of "What people do in the privacy of their own bedroom is none of my business. I just don't want to hear about it."
- Being friendly before you knew someone was GLBT but ignoring them after.

3. Oppression Through Lack of Action

- If you here a friend telling a demeaning joke recognizing it as oppressive, not laughing at this joke but not saying anything to your friend.
- Being uncomfortable but not confronting. i.e. noticing something on the exterior of a door which is inappropriate but not saying anything.
- Students or young people sitting around labeling individuals based upon stereotypes and staff member or adult not confronting.

4. Confronting Oppression

- When you hear an inappropriate joke you would go beyond not laughing and would confront the joke teller by saying, "Jokes that put down GLBT people are not funny."
- Making a choice to participate in activities regardless of what others might think.
- Be aware of and confront statements such as "I am not prejudiced, but . . ."

5. Growing as an Ally

- Read books and journals by, for, and about GLBT people.
- Be aware of and sensitive to issues that GLBT people face.
- Listen to GLBT music, attend GLBT films, events, etc.
- Educate yourself; don't rely on GLBT people to be the experts.
- Make yourself aware of individuals, organizations, agencies, staff, faculty and courses which deal with GLBT issues.

6. Becoming Active as an Ally

- Educate others, engage people in dialogue about the issue. Present programs to others.
- Be "out" and public about your support for GLBT individuals and issues.
- Be willing to speak on behalf of the person(s)/group being targeted
- Recognize the efforts of others to confront inappropriate behaviors.
- Encourage and promote an atmosphere of RESPECT. Acknowledge, appreciate and celebrate differences among individuals and within groups.

7. Challenging Systems

- Create a climate where individual and cultural diversity is recognized and celebrated
- Work for GLBT positive legislation. i.e. human rights, civil rights, etc.
- Address GLBT issues through training.
- Support "out" GLBT people who can serve as role models for others.
- Change discriminatory institutional practices. Identify and work to change such practices. i.e. employee benefits, etc.

Source: Metro State ally training program

Hints for the Heterosexual

When someone comes out to you:

Don't be surprised.

Respect their confidentiality, they have placed a trust in you. A breach of this confidence can be devastating.

Don't be nervous.

Chances are that you have dealt with GLBT issues before. Youth and your peers will be able to determine if you are uncomfortable talking about issues around sexuality and gender orientation.

Be supportive.

Explain that many people have struggled with these issues in the past. Admit that dealing with one's sexual or gender identity can be a difficult and confusing process. There are no easy and fast answers. Keep the door open for further conversations and help. If you are feeling uncertain or don't think you can be supportive, refer them to someone who can be.

Do not put words in their mouth.

It is not our jobs to tell people what their issues are, but rather to help them deal with the issues they present. If a supportive environment is provided, people who would like to talk about issues of sexuality or gender identity will know that this is all right. Allow them to define their own issues. Listen.

Remember that everyone is a complex and unique individual.

Sexuality and gender identity is only a part of the whole of a person. Issues of sexuality and gender do not replace other issues.

Be someone who cares!

Sexual Orientation vs. Sexual Preference

Sexual orientation is defined by which gender (or genders) you have feelings or attraction or affection toward. There are four categories of sexual orientation: heterosexual, lesbian, gay, and bisexual.

Current research suggests that our sexual orientation is determined by birth, as part of our genetic inheritance. Understanding sexual orientation can be very confusing and often leads to many questions. Remember, according to the latest research, sexual orientation may be like eye color. Sexual orientation may be predetermined by means beyond a person's choice.

The use of the term sexual preference is misleading. It implies that sexual orientation is a conscious choice. While the origins of sexual orientation remain highly debated, the fact is that sexual orientation is not a choice. A person cannot choose to be homosexual, bisexual, or bisexual any more than a person can choose to be heterosexual.

Source: <http://www.debradavis.org>

Lesbian, Gay, Bisexual and Transgender Awareness

Making LGBT Inclusive Assumptions

Interacting with people whose sexual orientation is unknown to you:

1. Don't assume all mothers/fathers are heterosexual.
2. Don't assume that all married women or Men are heterosexual.
3. When interacting with a "single" adult, don't assume that person's only family Members are parents, siblings, etc...
4. Don't assume that all children live in families consisting of the child and a male-female couple or the child and a single parent.
5. Don't assume that everyone will find heterosexually-sexually suggestive imagery erotic, or that everyone will find banter about heterosexual situations funny or playful.
6. Don't assume that the term "women" refers only to heterosexual women, and that the term "men" refers only to heterosexual men.
7. Don't assume that everyone is either homosexual or heterosexual.
8. Don't assume that a lesbian/gay/bisexual person's sexuality is the absolute most important aspect of that person.
9. Don't assume that being LGBT is the cause of problems in the person's life. "He's depressed all the time cause he's gay."
10. Don't assume that being LGBT "doesn't matter." Ie. "They're the same as everybody else, and I treat everyone the same."
1. Assume that a parent might be either heterosexual or a LGBT person.
2. Assume that a person who is married might have gay/lesbian/bisexual feelings or might have been Involved in a GLB relationship.
3. Assume that any "single" person might be involved in a life-long committed relationship with a same-sex partner who is as much a family Member as a husband or wife.
4. Assume any child might live in a family consisting of the child and a single parent, the child and an opposite-sex couple, or the child and a same-sex couple.
5. Assume that in any group of people, it is highly likely that there is at least one person who is much more interested in same-sex situations.
6. Include lesbians in your use of the generic "women," and gay men in your use of the generic "men." For example, in a discussion of women's sexuality, include relating with same-sex and opposite sex partners, or in a list of organizations for fathers include groups for gay fathers.
7. Assume everyone may be a sexual person who May be attracted to and/or sexually or romantically involved with a partner of the same or opposite sex. Attraction and/or involvement falls along a continuum for everyone, which can vary over time.
8. Assume that everyone is a multi-faceted individual for whom sexuality may be one Aspect of their lives among many.
9. Assume that LGBT people have some of the same problems as everyone else. They are just as likely to be well-adjusted, and just as likely to have difficulty coping with stresses in their life. Because of discrimination, they have to deal with particular stressors.
10. Assume that the experiences of being LGBT in a homophobic society has a profound effect on how That person views her/himself and how she/he experiences the world.

Source: *Evans, N.J. & Wall, V.A*

6. What is homophobia?

Suggestions for Creating a Non-Homophobic Campus Environment

1. Object to and eliminate jokes and humor that put down or portray GLBT people in stereotypical ways.
2. Counter statements about sexual orientation that are not relevant to decision or evaluations being made about faculty, staff, or students.
3. Invite "out" professionals to conduct seminars and provide guest lectures in your classes and offices. Invite them for both GLBT topics and other topics of their expertise.
4. Do not force GLBT individuals out of the closet nor come out for them to others. The process of coming out is one of enlarging a series of concentric circles of those who know. Initially the process should be in control of the individual until (and if) they consider it public knowledge.
5. Don't include sexual orientation or gender identity information in letters of reference or answer specific or implied questions without first clarifying how "out" the person chooses to be in the specific process in questions. Because your environment may be safe does not mean that all environments are safe.
6. Recruit and hire "out" GLBT staff and faculty. View sexual orientation and gender identity as a positive form of diversity that is desired in a multicultural setting. Always question job applicants about their ability to work with GLBT faculty, staff, and students.
7. Do not refer all GLBT issues to GLBT staff/faculty. Do not assume their only expertise is GLBT issues. Check with staff about their willingness to consult on GLBT issues with other staff members.
8. Be sensitive to issues of oppression and appreciate the strength and struggle it takes to establish a positive GLBT identity. Provide nurturing support to colleagues and students in phases of that process.
9. Be prepared. If you truly establish a safe and supportive environment, people that you never thought of will begin to share their personal lives and come out in varying degrees. Secretaries, maintenance personnel, former students, and professional colleagues will respond to the new atmosphere.
10. View their creation of this environment as a departmental or agency responsibility, not be responsibility of individual persons who happen to be GLBT. Always waiting for them to speak, challenge, or act, adds an extra level of responsibility to someone who is already dealing with oppression on many levels.

Source: Buhrke & Douce, 1991

<http://www.salp.wmich.edu/lbg/GLB/Manual/suggnonnhomo.html>

HOW TO COMBAT HOMOPHOBIA

1. Identify homophobia, not homosexuality, as the problem to be addressed. In conversations with friends and colleagues, speak out about homophobia. For many people, the only time that they talk about lesbian, gay, bisexual and transgender people is in the context of homophobic “jokes.”
2. Think about the similarities & differences between homophobia and other forms of oppression. Use what you know about racism, sexism, classism, etc., to better understand homophobia and to look for ways to respond to homophobia.
3. Listen to the experiences of lesbian, gay, bisexual and transgender people and assume that their experience with oppression is valid.
4. Actively support anti-discrimination efforts, as well as campaign to stop homophobic prejudice and violence.

HOW TO USE NON-HOMOPHOBIC LANGUAGE

1. The expression “gay lifestyle” is homophobic. There is no gay lifestyle just as there is no heterosexual lifestyle. Lifestyle is determined by class and economic differences, not sexual orientation.
2. Use “sexual orientation” instead of “sexual preference.” Preference implies that GLBT people made a conscious decision to be gay, lesbian, bisexual or transgender.
3. Understand and accept that GLBT folks are a diverse group and thus will define themselves differently.
4. You can weaken the connection between oppression and language when you avoid using words that describe homosexuality in negative terms.
5. If you are struggling with personal or internalized homophobia, focus your energy on controlling the language of your thoughts.
6. While gays and lesbians may call each other “queers,” “fags,” or “dykes,” they consider it homophobic and offensive when heterosexuals use these words.
7. Most gay men prefer “gay” to “homosexual,” feeling that “homosexual” is a cold, clinical word.
8. Inform heterosexuals when they use homophobic language, but be careful not to alienate by using a hostile tone. They may be unaware that their words are offensive and just need to be told.
9. Don’t dismiss non-homophobic language as a politically correct euphemism. GLBT people are changing the negative language that society uses to define them and are defining themselves in a way they feel is correct.
10. Remember that positive language elevates!

Source: unknown

Heterosexual Questionnaire

In an effort to develop a basic awareness of heterosexism in society today, the following questionnaire is aimed at pointing out the many biases that gay, lesbian, bisexual and transgender people encounter in everyday living. It is a turn-around experience.

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
5. Isn't it possible that all you need is a good gay lover?
6. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
7. To whom have you disclosed your heterosexual tendencies? How did they react?
8. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do people feel compelled to seduce others into your sexual orientation?
9. If you should choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
10. The great majority of child molesters are heterosexual. Do you really consider it safe to expose your children to heterosexual teachers?
11. Why do you insist on being so obvious, and making a public spectacle of heterosexuality? Can't you just be what you are and keep it quiet?
12. Why do heterosexuals place so much emphasis on sex?
13. With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
14. There seem to be very few happy heterosexuals. Techniques have been developed with which you might be able to change if you really want to. Have you considered trying aversion therapy?

Source: Beyond Tolerance ACPA RoadShow Planning Committee, Vernon A. Wall., 1993.

What's your next step as an ally?

- Attend a GLBT entertainment event
- Read a GLBT newspaper
- Learn more about GLBT history
- Read a book by a GLBT author
- Think further about your own biases and stereotypes
- Observe TV programs, news, and advertising for biases and stereotypes of GLBT people
- Shop at a store that is owned by GLBT people
- Contribute to an organization that confronts homophobia and heterosexism
- Interrupt a homophobic joke
- Write the TV station manager when you observe stereotypes of GLBT people
- Initiate a discussion at work or home about homophobia or heterosexism
- Challenge the biases and stereotypes of family and friends
- Visit or volunteer for the GLBT Community Center or other GLBT affirmative organizations
- Attend a meeting for PFLAG (Parents, Families, and Friends of Lesbians and Gays) or PRIDE

Source: PRIDE Executive Board

Resources

Campus Resources

Diversity and Affirmative Action, Office for	438-3383
Student Health Service	438-8655
Intercultural Programs and Services	438-8968
President's Office	438-5677
PRIDE	438-2429
Student Affairs Central Office	438-5451
Student Counseling Services	438-3655
Student Life, Office of	438-2151
Triangle Association	438-8540
University Housing Services	438-8611
Women's Studies Department	438-2947

PRIDE - (People Realizing Individuality and Diversity through Education) The GLBTA student group at Illinois State University. Weekly meetings are at 7pm in Student Services Building 375. GLBT speakers and panelists are available for classes or speaking engagements. Contact the PRIDE office.

Triangle Association - The GLBT faculty association at ISU

Community Resources

<u>Advocacy Council for Human Rights</u>	828-3998
<u>Connections Community Center</u>	827-2437
<u>Illinois Wesleyan Pride Alliance</u>	556-3394
<u>McLean County AIDS Task Force</u>	827-2437
<u>New Covenant Community Church</u>	452-4471
<u>Open Door Youth Center</u>	827-2437
<u>PATH Crisis Center Hot Line</u>	827-4005
<u>PFLAG- Bloomington/Normal Chapter</u>	862-1844
<u>PFLAG- Chicago Chapter- West</u>	630-968-9060
<u>PFLAG- Chicago Chapter- Lakeview</u>	773-472-3079
<u>PFLAG- St. Louis Chapter- Downtown</u>	314-544-5489
<u>PFLAG- St. Louis Chapter- Suburban</u>	314-821-3524
<u>Trevor Helpline</u>	1-800-850-8078
<u>Unitarian Church of Bloomington</u>	828-0235
<u>The Bistro</u>	829-2278

Advocacy Council for Human Rights - The GLBT organization in downtown Bloomington devoted to working for equal rights for GLBT people.

Connections Community Center - GLBT center in downtown Bloomington with social events for GLBT people. It also houses the ACHR, AIDS Task Force, and the Open Door Youth Center.

Illinois Wesleyan Pride Alliance - The GLBT student group on the campus of Illinois Wesleyan

McLean County AIDS Task Force - A group in Bloomington dealing with HIV/AIDS education, prevention work, and helping and advocating for HIV positive people and people with AIDS in the McLean County area.

New Covenant Community Church - A GLBT welcoming Christian church associated with Illinois State University through Bob and Susan Ryder.

PATH Crisis Hot Line - A local hot line open 24 hours a day that can offer referrals in many different non-emergency situations.

PFLAG - (Parents and Friends and Family of Lesbians and Gays) PFLAG is an organization geared to helping the important people in the lives of GLBT people deal with their feelings surrounding the sexual orientation of their loved ones. PFLAG has many chapters, including the ones listed on this phone list.

Unitarian Church of Bloomington - A GLBT-welcoming Church in the Bloomington Normal area.

The Bistro - The GLBT friendly bar in downtown Bloomington

PFLAG

Parents, Families and Friends of Lesbians and Gays

PFLAG's Vision and Mission

Parents, Families and Friends of Lesbians & Gays (PFLAG) is a national non-profit organization with over 80,000 members and supporters and more than 460 affiliates in the United States. This vast grassroots network is cultivated, resourced and serviced by the PFLAG national office, located in Washington, DC, the national Board of Directors and 14 regional Directors.

Our Vision

We, the parents, families and friends of lesbian, gay, bisexual and transgender persons, celebrate diversity and envision a society that embraces everyone including those of diverse sexual orientations and gender identities. Only with respect, dignity and equality for all will we reach our full potential as human beings individually and collectively. PFLAG welcomes the participation and support of all who share in, and hope to realize this vision.

Our Mission

PFLAG promotes the health and well-being of gay, lesbian, bisexual and transgender persons, their families and friends through: support, to cope with an adverse society; education, to enlighten an ill-informed public; and advocacy, to end discrimination and to secure equal civil rights. Parents, Families and Friends of Lesbians and Gays provides opportunities for dialogue about sexual orientation and gender identity, and acts to create a society that is healthy and respectful of human diversity.

PFLAG of Bloomington/Normal

P.O. Box 615, Bloomington, IL 61702-0615

Phone (309) 862-1844

Jyl Josephson, President

meeting location and time varies- please call for more information

PFLAG Moline

3732 40th Street Court
Moline, IL 61265
phone: (309) 797-7986
helpline: x
joycewiley@MCHSI.com

PFLAG Chicago / Lakeview

P.O. Box 11023
Chicago, IL 60611-0023
phone: x
helpline: (773) 472-3079
toti27@avenew.com

PFLAG Chicago / Hinsdale / West Suburban

17 West Maple
Hinsdale, IL 60187
phone: (630) 968-9060
helpline: (773) 472-3029

PFLAG Glenview/North Suburban Chicago

Congregation BJBE 901 Milwaukee Ave.
Glenview, IL 60025-3780
phone:
helpline: (773) 472-3079
pflagw@aol.com

PFLAG Bloomington-Normal/Central Illinois

P.O. Box 615
Bloomington, IL 61702-0615
phone: (309) 862-1844
helpline: (309) 862-1844

PFLAG Urbana-Champaign

1916 McDonald Drive
Champaign, IL 61821
phone: (217) 398-8155
helpline:
Preyn@aol.com

PFLAG Springfield

122 E Laurel Street
Springfield, IL 62704
phone: (217) 525-0642
helpline: (217) 525-0642
pflagspfld@aol.com

PFLAG Quincy

333 North Sixth Street
Quincy, IL 62301
phone: (217) 222-8440
helpline: (217) 233-2030
kspring@co.adams.il.us

PFLAG Aurora / Fox Valley

P.O. Box 1133
Aurora, IL 60507-1133
phone: (773) 472-3079
helpline: (773) 472-3079
pflagFxVly@aol.com

PFLAG Woodstock / McHenry County

Congregational Unitarian Church 221 Dean Street
Woodstock, IL 60098
phone:
helpline: (815) 338-5615
joan@white-coleman.net

PFLAG Rock River Valley

136 Garden Drive
Belvidere, IL 61008
phone: (815) 547-8669
helpline: (815) 964-2639
gimpyfac@inwave.com

PFLAG Carbondale / Southern Illinois

Post Office Box 2
Carbondale, IL 62903-0002
phone:
helpline: (618) 977-7953
kmol@juno.com

4. Internet Resources

A Selected List of GLBT Material at the **Normal Public Library**

NON-FICTION

Accepting Your Gay and Lesbian Child: Parents Share Their Stories. (book on tape)

Bass, Ellen. **Free Your Mind: The Book for Gay, Lesbian and Bisexual Youth and Their Allies.**

Bauer, Bruce. **A Place at the Table.**

Bauer, Bruce. **Stealing Jesus: How Fundamentalism Betrays Christianity.**

Bernstein, Robert. **Straight Parents, Gay Children.**

Bono, Chastity. **Family Outing.**

Brown, Rita Mae. **Rita Will: Memoirs of a Literary Rabble Rouser.**

Bull, Chris. **Perfect Enemies.**

Burke, Phyllis. **Family Values: Two Moms and Their Son.**

Cammermeyer, Margarethe. **Serving in Silence.**

Chandler, Kurt. **Passages of Pride: Lesbian and Gay Youth Come of Age.**

Clark, Don. **Loving Someone Gay.**

Dew, Robb Forman. **Family Heart: A Memoir of When Our Son Came Out.**

Dubermann, Martin. **Stonewall.**

Due, Linnea. **Joining the Tribe.**

Fairchild, Betty & Nancy Hayward. **Now That You Know: What Every Parent Should Know About Homosexuality.**

Fisher, Mary. **Sleep With the Angels.**

Garber, Marjorie. **Vested Interests: Cross-Dressing and Cultural Anxiety.**

Gallas, Judith. **Gay Rights.**

Gingrich, Candace. **The Accidental Activist.**

Grau, Gunter. **Hidden Holocaust?**

Hartmen, Keith. **Congregations in Conflict: The Battle over Homosexuality.**

Herman, Didi. **The Antigay Agenda.**

Hyde, Margaret O. & Elizabeth Forsyth. **Know About Gays and Lesbians.**

Jennings, Kevin. **Becoming Visible.**

Kaufman, Gershen. **Coming Out of Shame: Transforming Gay & Lesbian Lives.**

LeVay, Simon. **City of Friends.**

McNaught, Brian. **Now That I'm Out, What Do I Do?**

Miller, Deborah. **Coping When a Parent is Gay.**

Monette, Paul. **Becoming a Man.**

Nava, Michael. **Created Equal: Why Gay Rights Matter to America.**

Navratilova, Martina. **Martina**

Nelson, Judy Hill. **Choices.**

Pallone, Dave. **Behind the Mask: My Double Life in Baseball.**

Peck, Scott. **All-American Boy.**

Pollack, Rachel. **The Journey Out.**

Rench, Janice. **Understanding Sexual Identity: A Book for Gay Teens and Their Friends.**

Ruskin, Cindy. **The Quilt: Stories from the NAMES Project.**

Schmidt, Thomas. **Straight and Narrow? Compassion & Clarity in the Homosexuality Debate.**

Scholinski, Daphne. **The Last Time I Wore a Dress.**

Shilts, Randy. **And the Band Played On.**

Shilts, Randy. **Conduct Unbecoming: Gays & Lesbians in the U.S. Military.**

Shyer, Marlene. **Not Like Other Boys.**

Signorile, Michelangelo. **Outing Yourself.**

Signorile, Michelangelo. **Queer in America: Sex, the Media, and the Closets of Power.**

Silver, Diane. **The New Civil War.**

Spong, John Shelby. **Why Christianity Must Change or Die.**

Steffan, Joseph. **Honor Bound: A Gay American Fights for the Right to Serve His Country.**

Sullivan, Andrew. **Same-Sex Marriages: Pro and Con.**

Sullivan, Andrew. **Virtually Normal.**

Sutton, Roger. **Hearing Us Out: Voices from the Gay & Lesbian Community.**

Wadler, Joyce. **Liaison.**

Waller, Jim. **Who Speaks for God?**

White, Mel. **Stranger at the Gate: To Be Gay and Christian in America.**

Wink, Marion. **First Comes Love.**

FICTION

Anshaw, Carol. **Aquamarine.**

Baxt, George. **A Queer Kind of Love.** (mystery series)

Bledsoe, Lucy Jane. **Working Parts.**

Boyd, Blanche McCrary. **The Revolution of Little Girls.**

Bram, Christopher. **Almost History.**

Brown, Rita Mae. **Venus Envy.**

Chabon, Michael. **The Mystery of Pittsburgh.**

Dymmoch, Michael. **The Man Who Understood Cats.** (mystery)

Flagg, Fannie. **Fried Green Tomatoes at the Whistle Stop Café.** (also available as
book-on-tape)

Forrest, Katherine V. **Murder by Tradition.** (mystery series)

Forester, E.M. **Maurice.**

Freedman, Nancy. **Sappho: The Tenth Muse.**

Gowdy, Barbara. **Mr. Sandman.**

Gurganus, Allen. **Plays Well With Others.**

Hamilton, Jane. **The Short History of a Prince.**

Hansen, Joseph. **A Country of Old Men.** (mystery series)

Harris, E. Lynn. **If This World Were Mine.**

_____. **And This Too Shall Pass.**

Hart, Ellen. **Wicked Games.** (mystery series)

King, Laurie R. **With Child.** (mystery series)

Leavitt, David. **The Lost Language of Cranes.**

_____. **The Page Turner.**

_____. **While England Sleeps.**

_____. **Arkansas.**

Lee, Lilian. **Farewell to My Concubine.**

McCauley, Stephen. **The Object of My Affection.**

McDermid, Val. **Open and Shut.** (mystery series)

Maiman, Jaye. **Under My Skin.** (mystery series)

Mars-Jones, Adam. **The Waters of Thirst.**

Maupin, Armistead. **Tales of the City.**
Nava, Micheal. **The Burning Plain.** (mystery series)
Phillips, W. Olasgow. **Tuscaloosa.**
Redmann, J.M. **The Intersection of Law and Desire.** (mystery)
Sapphire. **Push.**
Sarton, May. **The Education of Harriet Hatfield.**
Scoppettone, Sandra. **My Sweet Untraceable You.** (mystery)
Sinclair, April. **Ain't Gonna Be the Same Fool Twice.**
White, Edmund. **The Farewell Symphony.**
Wilson, Barbara. **Trouble in Transylvania.** (mystery)
Wings, Mary. **Divine Victim.** (mystery)
Winterson, Jeanette. **Written on the Body.**
_____. **Oranges are Not the Only Fruit.**
Zimmerman, R.D. **Closet.** (mystery series)
Zubro, Mark Richard. **Political Poison.** (mystery series)

FICTION FOR YOUNG ADULTS

Baldwin, James. **If Beale Street Could Talk.**
Bauer, Marion Dane, editor. **Am I Blue? Coming Out of the Silence.** (short stories)
Block, Francesca. **Baby be-bop.**
Brown, Rita-Mae. **Rubyfruit Jungle.** (paperback only)
Cart, Michael. **My Father's Scar.**
Chambers, Aidan. **Dance on My Grave.**
Donovan, Stacey. **Dive.**
Garden, Nancy. **Annie on My Mind.**
_____. **Good Moon Rising.**
Hautzig, Deborah. **Hey, Dollface.**
Holland, Isabelle. **The Man Without a Face.**
Kerr, M.E. **Deliver Us from Evie.**
_____. **"Hello" I Lied.**
_____. **Night Kites.**
Koertge, Ron. **The Arizona Kid.**

Larson, Roger. **What I Know Now.**

Murrow, Lisa Ketchum. **Twelve Days in August.**

Walker, Kate. **Peter.**

Woodson, Jacqueline. **The House You Pass on the Way.**

These books and others featuring gay, lesbian, bisexual, or transgender characters are available at the Normal Public Library. If you do not find the title or author you are seeking in our collection, you may request it from another library through interlibrary loan. Please ask a library staff member if you need assistance.