

Safe Space

Training Manual



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Mission

“...resources
to be active
voices for
understanding
and
acceptance”

Safe Space is a cooperative at Keene State College dedicated to increasing awareness through education about issues related to sexual and gender minorities. Faculty, staff, students, and community members are given resources to be active voices for understanding and acceptance.

Safe Space is dedicated to:

- Appreciating sexual and gender diversity to visibly enrich and enliven the campus community.
- Self-education and providing training on issues related to sexual and gender minorities.
- Improving the campus environment and the lives of students through personal contributions.
- Being connected to other campus and community support networks.
- Providing safe, confidential, non-judgmental support.
- Counteracting violence, intimidation, and harassment.
- Treating each person with the dignity and respect to which they are entitled as human beings.

To achieve its mission, Safe Space will maintain an updated training manual in print and online, maintain an active cohort of Safe Space trainers, and hold Safe Space training sessions for faculty, staff, students, and other community members several times a semester, or when requested.

Safe Space Training Learning Outcomes

After Safe Space Training, participants will be able to:

- Articulate the meaning and history of various terms and visual symbols related to gender and sexuality
- Define and explain the difference between the concepts of sex, sexual orientation, gender identity, and gender expression.
- Identify key events and public policies about the struggle for civil rights related to gender and sexual minorities in the state of New Hampshire.
- Demonstrate an awareness of discrimination, harassment, implicit bias, and privilege (their own, by other people, as well as in institutions and society) about minorities of gender and sexuality.
- Engage with local, state, or national organizations that assist minorities of gender and sexuality.
- Take individual and collective action to combat heterosexism, homophobia, and transphobia.
- Provide interpersonal support to minorities of gender and sexuality at Keene State College.

Signed Commitment

By successfully completing Safe Space training at Keene State College and signing below, I commit to the following:

1. I will support sexual and gender diversity to visibly enrich and enliven the campus community.
2. I will continue to educate myself on issues related to sexual and gender minorities.
3. I will act to improve the campus environment and the lives of students through personal contributions.
4. I will be engaged with other campus and community support networks.
5. I will provide safe, confidential, non-judgmental support.
6. I will help end violence, intimidation, and harassment.
7. I will treat each person with the dignity and respect to which they are entitled as human beings.
8. I will publicly display the Safe Space sticker.
9. I will be included on the Safe Space Subcommittee website list of people who have been trained as a Safe Space at Keene State College.



Date

Signature

Printed name

Job title and office/department | Student status

E-mail address

<http://www.keene.edu/campus/diversity/commissions/groups>

Signed Commitment

Terms and Symbols

AFAB and AMAB: Acronyms meaning “assigned female/male at birth” (also designated female/male at birth or female/male assigned at birth). No one, whether cisgender or transgender, gets to choose what sex they’re assigned at birth. This term is preferred to “biological male/female,” “natal male/female,” and “born male/female.”

Agender: A gender identity of a person who does not identify with any gender.

Ally: An individual who speaks out and stands up for a person or group that is targeted and discriminated against. An ally works to end oppression by supporting and advocating for people who are stigmatized, discriminated against or treated unfairly.

Asexual: A sexual orientation of a person who does not experience sexual attraction. There is considerable diversity among the asexual community. Asexuality is distinct from celibacy or sexual abstinence, which are behaviors, while asexuality is generally considered to be a sexual orientation. Some asexual people do participate in sex, for a variety of reasons.

Biphobia: Refers to an irrational fear or hatred of, or discomfort with, bisexual people or bisexuality. This term addresses the ways that prejudice against bisexual people differs from prejudice against other queer people. There is often biphobia in lesbian, gay, and transgender communities, as well as in straight communities.

Bisexual: A sexual orientation of a person who is emotionally, physically, and/or sexually attracted to both men and women. Some people avoid this term because of its implications that there are only two sexes/genders to be sexually attracted to and thus it reinforces the binary gender system.

Cisgender: People who identify as the gender they were assigned at birth, or who are not transgender. The origin of the term is from the Latin prefix “cis” which means “on this side of.”

Cisnormativity: The assumption that all, or almost all, individuals are cisgender. Examples of cisnormativity are closely linked to gender essentialism and may include statements like, “Men cannot get pregnant.” Although cisnormativity is rarely deliberate, it is almost always perceived as hurtful to the trans community. At best, cisnormativity contributes to the erasure of trans and non-binary experiences. At worst, it is part of a deliberate system of oppression that includes institutionalized cissexism and transphobia.

Cissexism: The institutionalized assumption that everyone is cisgender and that cisgender people are inherently superior to and preferable to transgender people, and marginalizes those who don’t conform to society’s expectations of gender.

Coming Out (of the closet): This phrase refers to the process in which one acknowledges and accepts one’s own sexual orientation or gender identity. It also encompasses the process in which someone discloses their sexual orientation or gender identity to others, which is a continuous and sometimes lifelong process. The term *closeted* refers to a state of secrecy or cautious privacy regarding someone’s sexual orientation or gender identity, because reactions vary from acceptance and support to disapproval, rejection, and even violence.

Crossdresser: A person who, regardless of motivation, wears clothes, makeup, etc. that are culturally considered to be appropriate for a gender other than their own. Crossdressers are of all sexual orientations and do not necessarily identify as transgender.

Gay: A sexual orientation of a person who is male-identified and attracted emotionally, physically, and/or sexually to other male-identified people. However, it is often used regardless of gender to refer to a non-heterosexual orientation.

Gender: The social construction of masculinity and femininity in a specific culture. It involves gender assignment (the gender designation of someone at birth), gender roles (the expectations imposed upon someone based on their gender), gender attribution (how others perceive someone’s gender), gender expression (how someone presents their gender), and gender identity (how someone defines their gender).

Gender Fluid: A gender identity of a person whose gender varies over time. A gender fluid person may at any time identify as male, female, neutrois, or any other non-binary identity, or some combination of identities. Their gender can also vary at random or vary in response to different circumstances. Gender fluid people may also identify as multi-gender, non-binary, and/or transgender.

Gender Neutral: Refers to language or space that is not gender specific or not gendered by traditional definitions of male and female.

Gender Variant or Gender Non-Conforming: Alternative terms for transgender, meaning one who varies from traditional masculine and feminine gender roles and/or expressions.

Genderqueer (also non-binary): A gender identity of a person who identifies their gender to be somewhere on a continuum, or in between or outside the binary gender system altogether. Genderqueer people may prefer a gender-neutral pronoun.

Heteronormativity: Heteronormativity is the cultural bias that views heterosexuality as "normal" and "natural" while homosexuality is viewed as "abnormal" and "unnatural." It is a belief that people fall into distinct genders (man and woman) with "natural" roles in life where heterosexuality is the only "normal" orientation. Consequently, a heteronormative view is one that involves alignment of biological sex, sexuality, gender identity, and gender roles. Heteronormativity is often linked to heterosexism and homophobia.

Heterosexism: A personal bias or institutionalized assumption that everyone is heterosexual and that heterosexuality is inherently superior to and preferable to other sexualities.

Homophobia: An irrational fear, hatred, or discomfort with people who are or who are perceived to be gay or lesbian. This can also be internalized.

"In the Closet": To hide one's sexual orientation and/or gender identity to keep a job, a housing situation, friends, or in some other way to survive. Many people are "out" in some situations while "closeted" in others.

Intersex: Intersex people are born with sex chromosomes, external genitalia, or internal reproductive systems that are "ambiguous" or not considered "standard" for either "male" or "female." The existence of intersex people shows that there are not just two sexes and that our ways of thinking about sex is socially constructed.

Lesbian: A sexual orientation of a person who is female-identified and attracted emotionally, physically, and/or sexually to other females.

LGBTQ: Acronym for gay, lesbian, bisexual, transgender, and queer.

Misgender: The negative act of referring to someone, especially a transgender person, by using a pronoun or a name that does not reflect the gender with which that person identifies.

Outing: Exposing someone's sexual orientation or gender identity as being gay, lesbian, bisexual or transgender to others, usually without their permission; in essence "outing" that person from the closet.

Pansexual: Sexual orientation for someone who is emotionally, physically, and/or sexually attracted to any gender identity/expression.

Queer: Historically a negative term used against gender and sexual minorities, queer has been reclaimed as a positive term for people who do not conform to rigid notions of gender and sexuality. It's also an umbrella identity term for anyone else who does not strictly identify as heterosexual. Queer is often used in a political context and in scholarship to challenge traditional notions of gender/sexual identity (i.e. "Queer Theory").

Questioning: A way to describe a person who is in the process of understanding and exploring what is their sexual orientation and/or gender identity.

Stonewall: The Stonewall Inn, a bar in Greenwich Village in New York City, was the site of the "Stonewall Riots" in 1969, which are widely considered to be the precipitating event to the gay rights movement in the U.S. Two transgender women of color, were at the center of the resistance that led to the riots and are often forgotten in historical accounts. On June 24, 2016, the Stonewall National Monument was named the first U.S. National Monument dedicated to the LGBTQ-rights movement.

Transgender: An umbrella term for people whose gender identity/expression differs from the gender they were assigned at birth. People under the transgender umbrella may describe themselves using a variety of terms that transgress gender categories, including transsexual, crossdresser, non-binary, gender fluid, and genderqueer. This is a self-claimed identity that is not dependent upon medical procedures.

Transition: A person's process of developing and assuming the gender with which they identify rather than the gender they were assigned at birth. It may include changing one's name, taking hormones, having surgery, and altering legal documents to reflect one's gender identity.

Transphobia: An irrational fear, hatred, or discomfort with, people whose gender identity or gender expression do not conform to cultural gender norms. This can also be internalized.

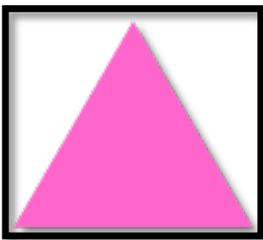
Transsexual: A historical and medical term for someone who wants or intends to pursue some physical change to the body, in an effort to align the physical body with one's gender identity.

Two Spirit: A gender identity of a Native person who feels their body simultaneously manifests both a masculine and a feminine spirit, or a different balance of masculine and feminine characteristics than usually seen in masculine men and feminine women. The term was adopted in 1990 at an Indigenous lesbian and gay international gathering to encourage the replacement of the anthropological term *berdache*.



There is a need to inform and educate on issues that the LGBT community faces at Keene State College. As a registered student club on campus, **KSC Pride** promotes understanding, creates a safe, welcoming environment, perpetuates acceptance, and shares current issues with the LGBT community, its allies, and the greater campus community. The logo of KSC Pride includes the colors of the rainbow, which like the rainbow flag, reflect the diversity of the LGBT community.

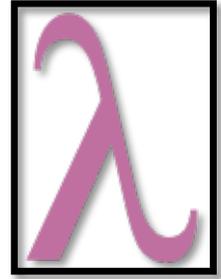
The **rainbow flag** (sometimes called the pride flag, LGBT pride flag or gay pride flag) is a symbol of lesbian, gay, bisexual and transgender pride and LGBT social movements in the U.S. and abroad since the 1970s. The colors reflect the diversity of the LGBT community and the flag is often used as a symbol of gay pride in LGBT rights marches. It was design by San Francisco California artist Gilbert Baker and first flew in the San Francisco Gay Freedom Day Parade on June 25, 1978. Some suggest that Baker was inspired by the song, "Over the Rainbow," sung by Judy Garland. Another suggestion for how the rainbow flag originated is that at college campuses during the 1960s, some people demonstrated for world peace carrying a *Flag of the Races* with five horizontal stripes (from top to bottom they were red, black, brown, yellow, and white). Baker is said to have gotten the idea for the rainbow flag from this flag. The rainbow flag then consisted of eight stripes and Baker assigned specific meaning to each of the colors. For example, hot pink symbolized sexuality, red symbolized life, orange symbolized healing, yellow symbolized sunlight, green symbolized nature, turquoise symbolized magic/art, indigo/blue symbolized serenity/harmony, and violet symbolized spirit. But as of 2008, the most common version of the rainbow flag consists of six stripes, with the colors red, orange, yellow, green, blue, and violet. Like a natural rainbow, the flag is commonly flown horizontally, with the red stripe on top.



The **pink triangle** is a symbol from the Nazi concentration camps. But the story behind the pink triangle begins prior to World War II. Paragraph 175, a clause in German law, prohibited homosexual relations. In 1935, during Hitler's rise to power, he extended this law to include homosexual kissing, embracing, and even having homosexual fantasies. An estimated 25,000 people were convicted under this law between 1937 and 1939. They were sent to prisons and later concentration camps. Their sentence also included sterilization, most commonly in the form of castration. In 1942, Hitler extended the punishment for homosexuality to death. Prisoners in Nazi concentration camps were labeled according to their crimes by inverted colored triangles. Homosexual prisoners were labeled with pink triangles.

It has been reported that the pink triangle prisoners often received the worst workloads and were continually harassed and beaten by both guards and other prisoners. In the 1970s, the pink triangle was used in conjunction with the gay liberation movement. In the 1980s, ACT-UP (AIDS Coalition To Unleash Power) adopted the pink triangle as its symbol, but turned it upright to suggest an active fight rather than passive resignation.

The lower case Greek letter **lambda** was originally used by the Gay Activists Alliance (GAA) of New York in 1970. Because of its official adoption by the GAA, which sponsored public events for the gay community, the lambda became a quick way for the members of the gay community to identify each other. The symbol means a number of things. For example, the Greek letter "L" stands for "liberation." Some suggest that the Greek Spartans believed that the lambda represented unity, while the Romans took it as meaning "the light of knowledge shining into the darkness of ignorance." Another meaning is the charged energy of the gay movement because lambda's use in chemistry and physics denotes energy in equations. In 1974, the International Gay Rights Congress declared the lambda its official symbol.



Popular **transgender** symbols frequently consist of modified gender symbols combining elements from both the male and female symbols. The most popular version originated from a drawing by Holly Boswell. It depicts a circle with an arrow projecting from the top-right, as per the male symbol, a cross projecting from the bottom, as per the female symbol, and with an additional strike arrow projecting from the top-left that combines the female cross and male arrow.

This is the logo for the **Human Rights Campaign** (HRC). As the largest civil rights organization working to achieve equality for lesbian, gay, bisexual and transgender Americans at home, at work, and in every community, HRC has more than one million members and supporters nationwide. Founded in 1980, HRC advocates on behalf of LGBT Americans, mobilizes grassroots actions in diverse communities, invests strategically to elect fair-minded individuals to office and educates the public about LGBT issues. HRC's logo is one of the most recognizable symbols of the LGBT community in the U.S. The equal sign in the logo represents equality. This symbol has become synonymous with the fight for equal rights for LGBT Americans.



The **red ribbon** is the international symbol of solidarity of people living with HIV/AIDS. The red ribbon's connection to HIV/AIDS awareness dates to the New York-based Visual AIDS Artists Caucus in 1991. Inspired by the yellow ribbons honoring American soldiers serving in the Gulf war, the caucus adopted the red ribbon as its symbol and the focus of its Red Ribbon Project in a large part because the color of red relates to blood and the idea of love.



The **asexuality pride flag** is made up of four horizontal stripes. The black stripe represents asexuality, the grey stripe and grey-area between sexual, and asexual, the white stripe sexuality, and the purple stripe community. The ace of spaces and ace of hearts are also used as asexual symbols since ace is a phonetic shortening of asexual. Generally, romantic asexual people use the ace of hearts as their symbol and aromantic asexual people use the ace of spades.

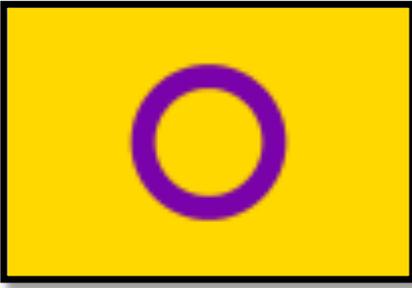
The **bisexual pride flag** was designed by Michael Page in 1998 in order to give the bisexual community its own symbol comparable to the gay pride flag. His aim was to increase the visibility of bisexuals, both among society as a whole and within the LGBTQ community. The pink color represents homosexual attraction, the blue represents heterosexual attraction, and the overlap color purple represents both these sexual attractions (bi). The key to understanding the symbolism of the bi pride flag is to know that the purple pixels of color blend unnoticeably into both the pink and blue, just as in the “real world” where bi people blend unnoticeably into both the queer and straight communities.



The gender fluid pride flag consists of five stripes and was designed by JJ Pool in 2012. The flag represents the fluctuations and flexibility of gender in gender fluid people. The first strip is pink which represents femininity or feeling female. The second stripe is white and represents the lack of gender, including agender or gender neutral. The third stripe is purple and represents a combination of masculinity and femininity, including various degrees of androgyny. The fourth stripe is black and represents all other genders. The final stripe is blue and represents masculinity or feeling male.

The final version of Marilyn Roxie’s **genderqueer pride flag** was created in June 2011. It originally attempted to represent all non-binary and genderqueer people. However, as the genderqueer community grew, the flag became synonymous with genderqueer, thus leaving many non-binary people feeling forced under a label they did not want. Rather than try to replace Roxie’s flag, another flag has come to sit alongside it to represent those who wanted it. The genderqueer flag has three stripes colored purple, white, and green. Chartreuse green represents those outside the gender binary as it is the inverse color to purple, the combination of pink and blue. The white stripe represents agender and gender neutrality. The third strip is purple, to represent those whose gender are of, between, or a mix of female and male.





The **intersex pride flag** was created in 2013 by Organization Intersex International Australia. It features a yellow background with a purple ring in the center. It was designed to be unique and to avoid colors associated with traditional gender roles (e.g. blue and pink). The unbroken circle symbolizes wholeness and completeness, and the right for intersex people to be who and how they want to be.

The **non-binary pride flag** was created by 17-year-old Kye Rowan in February 2014 when a call was put out by several members of their community for a flag that could represent non-binary people who did not feel that the genderqueer flag represented them. This flag was intended to be displayed alongside Marily Roxie's genderqueer flag rather than replace it. The flag consists of four stripes colored yellow, white, purple, and black. Yellow represents those whose gender exists outside of and without reference to the binary. White represents those who have many or all genders as what is the presence of color and/or light. The purple stripe represents those who feel their gender is between or a mix of female and male as purple is the mix of traditional boy and girl colors. The black stripe represents those who feel they are without a gender, as black is the absence of color and/or light.



The pansexual pride flag has been seen on various Internet websites since mid-2010. The pansexual flag consists of three colored horizontal bars: pink, yellow, and blue. The blue portion of the flag represents those who identify within the male spectrum, the pink represents those who identify within the female spectrum, and the yellow portion found between the blue and pink represents non-binary attraction, such as agender or gender-fluid people. The pansexual pride flag increases visibility and recognition for the pansexual community, and distinguished it from bisexuality. It is used to indicate that pansexual people have romantic attractions and relationship with people of different genders and sexualities.

The transgender pride flag was created by Monica Helms in 1999. It was first flown at a Pride parade in Phoenix, Arizona in 2000. The light blue stripes signify the traditional color for baby boys, while the soft pink stripes signify the traditional color for baby girls. The white stripe signifies those who are transitioning, intersex, or who identify with a neutral or undefined gender.



Activity

Matching Forehead Game

About: An introductory activity to match LGBTQ terms with definitions and LGBTQ symbols with meanings.

Materials needed: note cards, tape, scissors, and markers

Instructions: Facilitators should write (or cut and tape) one term or symbol on the front of each note card, and then put a piece of tape on the back of each note card. Next, facilitators should tape one note card to the forehead of each person playing the game, making sure that the person does not see what term or symbol is on the front of the note card. The goal of the matching game is for each person to guess what term or symbol is on her or his forehead with the help of other people. However, there are a couple important rules. Everyone must walk around and ask, to a rotation of other people, only “yes” or “no” questions related to the definitions and meanings that will help them guess the term or symbol. In other words, the person answering the question can look at the term or symbol on the other person’s forehead but can only answer “yes” or “no.” The game should continue until everyone has correctly guessed the term or symbol on his or her forehead.

Coming Out Process

Coming out can be a very long and difficult struggle because it involves not only confronting the constant assumption that one is heterosexual and/or that one's gender identity is based on sex, but also facing fears of or actual rejections by others, homophobic attitudes, restrictive gender norms, and discriminatory practices along the way.

There are different levels of being out, ranging from completely closeted to being publicly out. An individual may be out to some people and not to others, or out in some situations, but closeted in others. For example, a person might be out to friends, but not to their family. A person might be out at school, but not in their hometown. Someone might be out in their church, but not in their professional life. The choice to be out or not is often situational.

Stages in the Coming Out Process

Moving toward a recognition and acceptance of one's own sexual orientation and/or gender identity.

Generally, the coming out process begins with coming out to oneself: the internal process a lesbian, gay, bisexual, and/or transgender person goes through in recognizing and accepting their sexual orientation and/or gender identity.

This part of the coming out process involves becoming consciously aware of one's feelings for and attractions to people of the same sex, or to people of both sexes if one is bisexual.

For transgender individuals, this phase involves becoming aware that one's internal sense of self as male or female does not match one's body or other's perceptions of them as male or female.

Accepting those feelings and attractions may involve "un-learning" myths, misinformation, and stereotypes that one has been taught by society about people who are lesbian, gay, bisexual and/or transgender.

For some, acceptance may also involve grieving for the loss of one's heterosexual or previous gender identity (i.e. feeling that one will never get married or have children, realizing they may not have the perfect church wedding their parents dreamed of for them, feeling they will let their parents down, etc.).

Another aspect of this stage may be working through one's fears about how others may react to their sexual orientation and/or gender identity and fears about the possibility of rejection by family or friends. Developing a positive self-image is a crucial part of the coming out process.

Coming out to and gaining support from other lesbian, gay, bisexual and/or transgender people.

As individuals "un-learn" the myths and stereotypes that previously formed the basis for their knowledge about homosexuality, bisexuality, or gender variance, they may need to replace that information with more

accurate and positive information. They may do this, in part, by seeking out other lesbian, gay, bisexual and/or transgender people who can share their experiences with them.

As an individual lets go of their heterosexual identity or their birth gender, they may experience a sense of isolation, of no longer fitting into the world around them. They may seek out people who are lesbian, gay, bisexual and/or transgender in order to develop a new sense of community or belonging. People who are lesbian, gay, bisexual and/or transgender may be perceived as the safest people to initially come out to since they are not likely to react negatively or with prejudice. They may begin to develop a support network which helps them feel more comfortable with and established in their sexual orientation and/or gender identity.

This may include joining lesbian, gay, bisexual and/or transgender organizations, visiting a gay or lesbian bar, participating in a counseling support group for people who are lesbian, gay, bisexual and/or transgender, or coming out to non-lesbian, gay, bisexual, and/or transgender people who are likely to be supportive.

Coming out to non-lesbian, gay, bisexual, and/or transgender people.

As individuals feel more comfortable with their sexual orientation and/or gender identity, they may begin to come out to friends, family members, or co-workers outside the LGBT community.

Prior to actually coming out, they may begin to drop hints to “test the waters” for possible reactions. Without explicitly stating their sexual orientation and/or gender identity, they may indicate with whom they are spending time, or they may discuss issues related to homosexuality or gender variance in general in order to gauge others’ attitudes. Such preliminary steps can make the actual revelation of their sexual orientation and/or gender identity less unexpected.

As they experience positive reactions, they may feel more and more able to come out to others. If they experience negative reactions, they may go back into the closet for a period of time, they may use their support network to retain their self-confidence, or they may break off relationships with people who are not accepting of their identity.

Keene State College Students Come Out to Parents

“I always thought my parents would be supportive because they have gay and lesbian friends. My mother’s reaction surprised me because she made it clear she thought I was going through a phase. Now, six years later, she’s finally accepted that I really am a lesbian and she’s OK with it.” — Sara, Keene State College

“When I came out to my mom she told me she’d figured that out and was just waiting for me to tell her. She said she loved me and the next thing she asked was, ‘So when do we get to meet her?’” — Rachel, Keene State College

“I had been wandering around in my closet like it was Narnia for 22 years before I noticed the very gay coats. I was so enthusiastic about this revelation that, despite never having been on a date with a member of the opposite sex, I came out to 30 people, including my parents, within a matter of weeks by saying, ‘So, I kind of have a crush on a girl.’ Dropping that information to so many people before I was really sure was not considerate, especially to my parents.” — Brie, Keene State College

“Never come out to your parents in a car; it’s an enclosed space.”
— Matthew, Keene State College

Many people are afraid that their parents will reject them if they come out. They might be afraid that their parents will throw them out of the house, tell them that they're wrong or immoral, or even stop loving them. The good news is that they are probably wrong.

It's true that many parents are shocked when their children say that they are gay, lesbian, bisexual, or transgender. But it is also true that for many parents, it's very difficult to completely reject their children. Some parents react in ways that hurt. Some cry. Some get angry. Some ask where they went wrong as a parent. Some call it a sin. Some insist it is a phase. Others try to send their child to counselors or therapists who attempt to change gay people into heterosexuals—a process rejected by all major medical and mental health professionals. Some parents send their child to therapists who try to change gender-variant people.

Most parents grew up in a time when some of the misperceptions about gay, lesbian, bisexual, or transgender people were more prevalent than they are today. Remember, too, that they're probably trying to keep their child safe from something they don't understand. Finally, there's really no time schedule for how long it takes parents to adjust. Some take months, some take years, and some already know.

Over time people become increasingly more public about their LGBTQ identity. In all social interactions, people must decide about how or whether to disclose their sexual orientation and/or gender identity. It is a person's choice to share this information with others and the questions of when, where, how, and to whom, all are questions someone must answer for oneself.

Coming out to parents has significant benefits. Children can share more of their self and life with their parents and their parents have a greater opportunity to know who their child really is. It will also give parents the opportunity to support their child.

Before people come out to their parents, they should consider the following 7 questions:

1. Are you sure about your sexual orientation and/or gender identity? Don't raise the issue unless you are able to respond with confidence that you are sure. Confusion will confuse your parents.
2. Do you have support? In the event that your parent's reaction devastates you, there should be someone or a group that you can turn to for emotional or financial support and strength.
3. Are you knowledgeable about LGBTQ history and issues? Your parents' response to your coming out may be based on a lifetime of misinformation. If you've done reading on the subject, then you will be able to assist your parents by sharing reliable research.
4. What are your parents' religious and political beliefs? If they tend to see social issues in clear terms such as holy/sinful or good/bad, then you may anticipate that they will have serious problems dealing with your sexuality. If, however, they have demonstrated a degree of flexibility when dealing with other changing societal matters, then you may be able to anticipate a willingness to work this through with you.
5. What's the emotional climate at home? If you have a choice of when to tell, consider the timing. Choose a time when your family is not dealing with critical emotional issues, like the death of a family member or close friend, pending surgery, or loss of a job.
6. Can you be patient? Your parents may require some time to deal with your coming out to them. Don't assume prejudice. They may just need some time to adjust.
7. What's your motive for coming out?
It's not a good idea to come out in a moment of anger or during an argument.

Considering how to tell parents:

Method- The method of actually coming out to parents is important to consider. Someone will need to decide whether to write a letter or e-mail, telephone, or meet in person.

Location- If someone plans to speak in person, a neutral territory with no chance for distraction is best. A private location will make it easier for everyone to express emotions.

Time- Choose a time when parents are not dealing with the loss of a job, illness or death. Once coming out to parents, allow them their own time and space. Just as people take time to come to terms with their sexual orientation, parents will also need time to understand their feelings that may include anger or sadness.

Remember, this is big news and there's really no time schedule for how long it takes parents to adjust.

While parents need acceptance of their feelings, it is important for people who come out to realize that they do not need to accept blame for their emotions or reaction. If a parents' response is angry or sad, it is not the child's fault. For some parents, the disclosure that their child is LGBTQ is traumatic because they sense a separation. With understanding and patience from all parties, the relationship can be restored. In many cases the relationship is actually improved because it is now based on mutual honesty. Offer parents literature to read. Tell parents about groups such as "Parents and Friends of Lesbians and Gays," and PFLAG's transgender network which supports parents and families of transgender youth. Information about both organizations can be found at: www.pflag.org. It is also important to remember that for some parents, the news that their child is LGBTQ is not surprising or upsetting. Many parents already know.

The decision to come out can present challenges for all LGBTQ people. Choosing to come out does not mean that one has to be out at all times, or in all places. As stated in the Human Rights Campaign's resource guide, "coming out is a life-long process of being more open and true with yourself and others—done in your own way and in your own time." For some LGBTQ people, coming out includes the risk of harassment, discrimination, violence, and even death. Coming out may also lead to the temporary or permanent loss of important relationships including parents and family members. These issues may be particularly acute for LGBTQ people who are from ethnic groups, cultures, or religious groups that traditionally have not been accepting of homosexuality or may have strict ideas about adherence to a fixed set of gender norms. For these people, the decision to disclose their sexuality and/or gender identity can be more problematic as they negotiate the complex boundaries between sexual or gender identity and the conventions of ethnic and cultural identity. For LGBTQ people, and for straight advocates, it is important to remember that while living a life that is more honest has rewards, coming out is a personal process and LGBTQ individuals have the right to control their decision not to disclose their sexual or gender identity as well as their decision to disclose.

Coming out may be one of the most difficult tasks LGBTQ people confront in their lives, but it can also be one of the most rewarding. Coming out is one way of affirming their dignity and the dignity of other LGBTQ individuals.

When a Student Comes Out to You

When a student comes out to you, your initial response is important. The student has likely spent time in advance thinking about whether or not to tell you, and when and how to tell you. Here are some tips to help you support them.

- Offer support but don't assume a student needs any help. The student may be completely comfortable with their sexual orientation or gender identity and may not need help dealing with it or be in need of any support. It may be that the student just wanted to tell someone, or just simply to tell you so you might know them better. Offer and be available to support your students as they come out to others.
- Be a role model of acceptance. Always model good behavior by using inclusive language and setting an accepting environment by not making assumptions about people's sexual orientation or gender identity. Addressing other's (adults and students) biased language and addressing stereotypes and LGBTQ myths also position you as a positive role model. By demonstrating that you are respectful of LGBTQ people and intolerant of homophobia and transphobia, LGBTQ students are more likely to see you as a supportive educator.
- Appreciate the student's courage. There is often a risk in telling someone something personal, especially sharing for the first time one's sexual orientation or gender identity, when it is generally not considered the norm. Consider someone's coming out a gift and thank them for giving that gift to you. Sharing this personal information with you means that the student respects and trusts you.
- Listen, listen, listen. One of the best ways to support a student is to hear them out and let the student know you are there to listen. Coming out is a long process, and chances are you'll be approached again to discuss this process, the challenges and the joys of being out at school.
- Assure and respect confidentiality. The student told you and may or may not be ready to tell others. Let the student know that the conversation is confidential and that you won't share the information with anyone else, unless they ask for your help. If they want others to know, doing it in their own way with their own timing is important. Respect their privacy.
- Ask questions that demonstrate understanding, acceptance and compassion. Some suggestions are: Have you been able to tell anyone else? Has this been a secret you have had to keep from others or have you told other people? Do you feel safe in school? Supported by the adults in your life? Do you need any help of any kind? Resources or someone to listen? Have I ever offended you unknowingly?
- Remember that the student has not changed. They are still the same person you knew before the disclosure; you just have more information about them, which might improve your relationship. Let the student know that you feel the same way about them as you always have and that they are still the same person. If you are shocked, try not to let the surprise lead you to view or treat the student any differently.
- Challenge traditional norms. You may need to consider your own beliefs about gender and sexuality. Do not expect people to conform to societal norms.

What NOT to say when a student comes out to you:

- "I knew it!" This makes the disclosure about you and not the student, and you might have been making an assumption based on stereotypes.
- "Are you sure?" "You're just confused." "It's just a phase — it will pass." This suggests that the student doesn't know who they are.
- "You just haven't found a good woman yet" said to a male or "a good man yet" said to a female. This assumes that everyone is straight or should be.
- "Shhh, don't tell anyone." This implies that there is something wrong and that being LGBTQ must be kept hidden. If you have real reason to believe that disclosing this information will cause the student harm, then make it clear that is your concern. Say, "Thanks for telling me. We should talk about how tolerant our school and community is. You may want to consider how this may affect your decision about who to come out to."
- "You can't be gay — you've had relationships with people of the opposite sex." This refers only to behavior, while sexual orientation is about inner feelings.

Activity



Coming Out Stars



CAUTION: THIS ACTIVITY HAS THE POTENTIAL TO TRIGGER DISTRESS IN PARTICIPANTS.

If facilitating this activity, it is advised that participants are given this trigger warning. Participants should also be informed that they can choose not to participate or they can leave the room at any point during the activity to manage their response, and will have the help of a co-facilitator if requested.

About: An introductory activity that illustrates to straight people the real life barriers a lesbian or gay man may face in “coming out” or in other ways disclosing information about their sexual orientation.

Materials needed: Blue, Purple, Red, and Orange paper stars, and pens

Instructions: Each person picks either a **BLUE, ORANGE, RED, or PURPLE** star, and then is read the following:

Imagine that this star represents your world, with you in the center and those things or people most important to you at each point of the star. So we'll begin by writing your name in the center of the star, making it your very own star. Then, pick a side of the star to begin with. Chose a friend who is very close to you. Someone you care about very much. A best friend or a close friend, it doesn't matter. Write their name on this side of the star.

Next, think of a community to which you belong. It could be a religious community, your neighborhood, a fraternity or sorority, or just a group of friends. Take the name of this group that you are a part of and write it on the next side of the star moving clockwise. Now, think of a specific family member. Someone that you have always turned to for advice or maybe who knows how to cheer you up when you're sad. A mother, father, aunt, or uncle; any family member who has made a large impact in your life. Please write their name on the next side of the star.

What job would you most likely have? It could be anything from president to dentist. Whatever your career aspiration is, write it on the next side.

Lastly, what are some of your hopes and dreams? Maybe you want to be a millionaire, or maybe you want the perfect family. Think of a few of your hopes and dreams and write them on the last side of your star.

Have everyone stand up in a circle. Explain that each person is now gay or lesbian and each are about to begin their coming out process. Tell them that they cannot talk for the rest of this activity.

You decide that it will be easiest to tell your friends first, since they have always been there for you in the past and you feel they need to know:

- If you have a **BLUE** star, your friend has no problem with it. They have suspected it for some time now and thank you for being honest with them. Luckily, they act no different toward you and accept you for who you are.
- If you have an **ORANGE** or **PURPLE** star, your friends are kind of hesitant. They are a little irritated that you have waited so long to tell them, but you are confident that soon they will understand that being gay or lesbian is just a part of who you are ... you just need to give them some time. Please fold back this side of your star.
- If you have a **RED** star, you are met with anger and disgust. This friend who has been by your side in the past tells you that being gay or lesbian is wrong and they can't associate with anyone like that. If you have a red star, please tear off this side and drop it to the ground, this friend is no longer a part of your life. With most of you having such good luck with your friends, you decide that your family probably deserves to know. So, you turn to your closest family member first so that it will be a little easier.
- If you have a **PURPLE** star, the conversation does not go exactly how you planned. Several questions are asked as to how this could have happened, but after some lengthy discussion this person who is close to you seems a little more at ease with it. Fold this side of your star back, as this person will be an ally, but only with time.

Now you decide to come out to a member of your family:

- If you have a **BLUE** star, you are embraced by this family member. They are proud that you have decided to come out and let you know that they will always be there to support you.
- If you have an **ORANGE** or **RED** star, your family member rejects the thought of being related to a person who is gay or lesbian. Much like some of your friends, they are disgusted and some of you are thrown out of your house or even disowned. You are now part of the 42% homeless youth who identify as gay or lesbian. If you have an orange or red star, please tear off this side and drop it to the ground.

Having told your friends and family, the wheels have started to turn and soon members of your community begin to become aware of your sexual orientation:

- If you have a **PURPLE** or **BLUE** star, your sexual orientation is accepted by your community. They continue to embrace you like anyone else and together you celebrate the growing diversity in your community.
- If you have an **ORANGE** star, you are met with a mixed response. Some accept you and some don't know what to think. You remain a part of the community, and with time, will fit in as you once did. If you have an orange star, please fold back this side.
- If you have a **RED** star, your community reacts with hatred. They tell you that someone like you do not belong in their community. Those who had supported you in your times of need no longer speak to you or acknowledge you. If you have a red star, tear this side off and drop it to the ground.

You have heard that rumors have started circulating at work regarding your sexual orientation. In the past, you have made it a point to confront these rumors as soon as they began, but now you're not sure if that will do more harm than good. But, unfortunately, you don't have the chance:

- If you have a **BLUE** star, your coworkers begin to approach you and let you know that they have heard the rumors and don't care, so they will support you. Your bosses react the same way letting you know that you do good work and that's all that matters.
- If you have a **PURPLE** star, your workplace has become quite interesting. Everyone seems to think that you are gay or lesbian, even though you haven't mentioned it to anyone or confirmed any of the rumors. Some people speak to you less, but the environment has not seemed to change too drastically. If you have a purple star, please fold back this side.
- If you have a **RED or ORANGE** star, you continue to work as though nothing is happening, ignoring the rumors that have spread throughout your workplace. One day, you come in to find that your office has been packed up. You are called into your boss' office and she explains that you are being fired. When you ask why, she tells you that lately your work has been less than satisfactory and that she had to make some cutbacks in your area. If you have a red or orange star, please tear off this side and drop it to the ground.

Now your future lies ahead of you as a gay man or lesbian woman. Your hopes and dreams. Your wishes for the perfect life. For some of you these are all that remain:

- If you have a **PURPLE, BLUE, or ORANGE** star, these hopes and dreams are what keep you going. Most of you have been met with some sort of rejection since beginning your coming out process, but you have managed to continue to live a happy and healthy life. Your personal hopes and dreams become a reality.
- If you have a **RED** star, you fall into despair. You have been met with rejection after rejection and you find it impossible to accomplish your lifelong goals without the support and love of your friends and family. You become depressed and with nowhere else to turn, many of you begin to abuse drugs and alcohol. Eventually, you feel that your life is no longer worth living. If you have a red star, please tear it up and drop the pieces to the ground. You are now part of the 40% of suicide victims who are gay or lesbian.

Next, co-facilitators should ask participants to answer out loud some (or all) of the following questions:

- What makes this activity powerful?
- What patterns did you notice with the colors of the stars?
- How do you feel about having the particular colored star that you were given?
- What makes this activity problematic?
- If you could change this activity, what would you change about it and why?

Activity

Personal Reflection

About: A more advanced activity meant to enable a deeper personal reflection and then group discussion about the social and psychological implications of “coming out” to parents.

Materials needed: paper and pens

Instructions: Take about five minutes and individually reflect on what it would be like to tell your parents something that you have known about yourself for a long time, perhaps years, but have not shared with them because you are afraid that this information could affect your relationship with your parents in ways that might be negative. Consider what it would be like to know that the information you are about to share with your parents will almost certainly affect their perception of your identity.

Now write a short narrative of what you might expect to hear in a conversation in which you “came out” to your parents about being gay, lesbian, bisexual, transgender, queer, or another gender or sexuality that is not considered “the norm.” If you have already come out to your parents or have a child who came out to you, write about what that experience was like. However, the facilitator should announce that everyone needs to be prepared to share at least parts of their narrative since there will be a group discussion about them at the end.

LGBTQ Health Disparities

Members of the LGBTQ community face unique social, cultural, and economic challenges that impact their physical and mental health. Stress, both long and short term, damages our immune system and increases the chances of developing serious health problems like heart disease or depression. Stress and anxiety are often coped with negatively by smoking, drinking, or other drug use and overeating. Below are examples of stressors that gender and sexual minorities face that straight or cisgender people may not:

- Not fitting expected norms for gender and sexuality; being bullied, discriminated against, lacking a sense of belonging that creates loneliness and negative self-image.
- Worry over being “outed” or fear of not being accepted by others, especially family and friends or employers.
- Being estranged from family can lead to less financial security. Youth that are thrown out of their homes face incredible challenges and a lack of physical safety. Adults without family contact have no safety net or emotional support.
- In most states, you can be fired from your job or not hired for a job based on your sexual orientation or gender identity, perceived or real. This translates into more frequently job changes and lower paying jobs without health insurance.
- Stigmatization or discrimination when seeking medical care. Same-sex spouses may not be recognized as decision makers in critical situations. Questions that assume heteronormativity are off putting. Negative reactions of nurses or doctors to an LGBTQ person’s disclosure create unwelcome spaces. For transgender people, cost and access to qualified medical personnel is a significant barrier.

The following is a brief list of statistics that demonstrate the health disparities between LGBTQ and straight/cisgender populations.

Health Behavior Statistics

2013 National Health Interview Survey - <http://www.cdc.gov/nchs/data/nhsr/nhsr077.pdf>

- Cigarette Smoking is more prevalent among Lesbian or Gay adults (25.8%) and Bisexual adults (28.6%), than it is among Straight adults (17.6%).
 - The gap widens for females. Lesbians are 1.5-2 times more likely to smoke. 25.7% of Lesbians and 28.5 % of Bisexuals report current smoking versus 15% of Straight women.
- Prevalence of tobacco use among Transgender People is even higher at 45 to 74% (SAMHSA)
- Binge-drinking within the last year, was highest among Bisexual males (56.3%) and females (34.9%). Percentages for straight men and women were 35.1% and 17.2%.

2005-2008 National Survey of Family Growth - <http://www.cdc.gov/nchs/nsfg/>

- Less than half of Lesbian or Gay females ages 18-44 years had a pap smear in the last 12 months (38% vs 66% of Heterosexuals or Bisexuals).

Report of Health Conditions

2013 National Health Interview Survey - <http://www.cdc.gov/nchs/data/nhsr/nhsr077.pdf>

- Prevalence of obesity is highest in Bisexual females (40.9%). 36.7% of Lesbians and 28.3% of straight women reported being obese. Percentages among men were similar (Gay = 23.6, Straight = 29.7% and Bisexual = 26.3%).
- Psychological Distress in last 30 days is highest in Bisexuals (10.8%) compared with Lesbian and Gay (4.9%) and Straight (3.7%) adults.
- Gay and Bisexual men are 17 times more likely to develop anal cancer than straight men (SAMHSA).

Socioeconomic Factors

2009 National Coalition for the Homeless

- 20% of LGBT youth are homeless, compared to just 10% of non-LGBT youth.

2009 National Transgender Discrimination Survey

- Trans people face greater unemployment (13%) compared to 7% nation-wide.
- Higher rates of poverty for Trans people with 27% reporting an annual income less than \$20,000 and 15% making less than \$10,000. Only 7% of the general population reports incomes below \$10,000.
- Only 40% of Trans people have employer-sponsored insurance, while 62% of Americans have this benefit.

Resources

- Centers for Disease Control & Prevention - <http://www.cdc.gov/lgbthealth/index.htm>
- National Academy of Sciences Report (2011) - <http://www.nationalacademies.org/hmd/Reports/2011/ThHealth-of-Lesbian-Gay-Bisexual-and-Transgender-People.aspx>
- National LGBT Health Education Center - <http://www.lgbthealtheducation.org/>
- SAMHSA LGBT Resource Kit - <https://store.samhsa.gov/shin/content/SMA12-4684/SMA12-4684.pdf>
- LGBT Youth Homeless Fact Sheet - <http://www.safeschoolscoalition.org/LGBTQhomelessFactSheetbyNAEH.pdf>

Population-based health studies have only recently begun collecting data on LGBTQ people. Sadly, prior research on LGBTQ health was limited just to sexually transmitted infections. The Institutes of Medicine (IOM), Center for Disease Control and Prevention (CDC) and the National Institutes of Health (NIH) have pushed for more inclusion in surveys and the development of health interventions specific to these minorities.

LGBTQ Mental Health

Prevailing social narratives and data speak at length about the disproportionate prevalence of mental health challenges amongst individuals who self-identify as LGBTQ. However, what is frequently less cited is the wealth of research that explains why this might be so. While incidences and prevalence of mental health disorders, substance abuse, and suicide risk are important—and will be covered here—it is important to place this information in the greater context of frequently hostile social, political, and cultural systems and environments and their collective toll on individuals and communities. However, to set the stage several terms will need to be covered: *minority stress*, *macroaggressions*, *microaggressions*, and *allostatic load*.

Minority stress: arises from both macro and micro aggressions. It is the physical and psychological distress resulting from navigating societal disenfranchisement. This comes in many forms, from fewer resources for knowledgeable healthcare providers to direct violence and harassment due to minority status (Meyer, 2003). While all individuals experience stress, minority stress is particular to individuals who exist outside of the dominant culture. It is, in the simplest sense, the stress response from navigating the world with a smaller set of cultural and social privileges and from latent or overt hostile actions or reactions from people and institutions due to that minority status. One way to conceptualize minority stress is in terms of both *macroaggressions* and *microaggressions*:

Macroaggressions: can be found in public policy and societal values that negatively impact a minority's ability to access housing, healthcare, and employment, and other necessities for physical, relational, and psychological wellbeing. Macroaggressions frequently take place on institutional levels. As a common example: Non-cisgendered identities were pathologized by the DSM-IV, the diagnostic annual used by mental health providers prior to 2012. When thinking about higher education imagine what it might be like if your student ID could not reflect your true gender? Macroaggressions can also take the form of overt acts of emotional or physical violence against LGBTQ individuals.

Microaggressions: are often far more subtle in nature and encompass both verbal and nonverbal communication that, whether intentional or not, communicate hostile or demeaning messages about an individual based on their minority identity (Meyer, 2003). Microaggressions, as stated prior, can be purposeful but are frequently unintentional and event meant to be compliments. Such examples include remarking on whether or not one "passes" for a given gender or remarking with surprise about a person's sexual orientation because they behave in ways the speaker associates solely with heterosexual individuals.

Allostatic Load: is the accumulation of "wear and tear" on an individual's body, mental health, and overall wellbeing when they are repeatedly exposed to environmental or interpersonal stressors. Long-term exposure to stressors can make it harder for one to be more resilient (Ogden, 2004; McEwen, 2000). In regards to mental health one can think about allostatic load as the overall impact of daily stress on a person in terms of both the physical and psychological. Repeated exposure to hostile messages from individuals and society, rather than making person "tougher," tends to have the opposite effect. In the face repeated of micro and macroaggressions individuals may have a harder time maintaining resilience which can in turn lead to heightened incidences of mental illness or maladaptive coping strategies such as substance abuse.

When reviewing statistics, it is important to remember that the LGBTQ community is not a homogenous group and that many statistics apply a broad category for communities and identities that frequently experience unique challenges. Additionally, research shows that protective factors such as inclusive environments can mediate mental health disparities. Some statistics on LGBTQ mental health:

- Lifetime diagnoses of depression: 42.8% for transgender individuals compared to 19.4% for cisgender individuals
- Contemplated suicide in the year: 41% for transgender individualist compared to 1.6% for cisgendered individuals
- 1 in 6 transgender students experienced harassment so severe in school, including higher ed, that they left school
- Someone who faced rejection after coming out to their families is more than 8 times more likely to have attempted suicide than someone who was accepted by their family after revealing their sexual orientation
- Gay and bisexual men are 4.7 times more likely to meet criteria for a panic disorder than the general, heterosexual male population
- While lesbian and bisexual women are no more likely to meet criteria for panic disorder or major depression than heterosexual women, they are more likely to have comorbid disorders than their heterosexual counterparts if they do meet criteria: 54% vs 30%

HIV/AIDS and Activism

As of 2012, the U.S. Centers for Disease Control and Prevention (CDC) estimates that 1.2 million people in the U.S. are living with HIV infection. One in five (20%) of those people are unaware of their infection. Since the epidemic began in the early 1980s, an estimated 1,129,127 people in the U.S. have been diagnosed with AIDS, and nearly 619,400 people have died. Men who have sex with men, particularly young African American men who have sex with men, are most severely affected by HIV today. HIV transmission can occur with unprotected sex or with needle sharing. There is no HIV cure at this time but medications can delay the onset of AIDS.

What is AIDS?

AIDS stands for **Acquired Immunodeficiency Syndrome**. Acquired means that the disease is not hereditary but develops after birth from contact with a disease-causing agent (in this case, HIV). Immunodeficiency means that the disease is characterized by a weakening of the immune system. Syndrome refers to a group of symptoms that indicate or characterize a disease. In the case of AIDS, this can include the development of certain infections and/or cancers, as well as a decrease in the number of certain specific blood cells, called CD4+ T cells, which are crucial to helping the body fight disease. Before the development of certain medications, people with HIV could progress to AIDS in just a few years. Currently, people can live much longer—even decades—with HIV before they develop AIDS. This is because of “highly active” combinations of medications that were introduced in the mid-1990s. **The symptoms of AIDS are similar to the symptoms of many other illnesses.** A physician using lab tests makes a diagnosis of AIDS.

Where did AIDS come from?

According to CDC, the earliest known case of infection with HIV-1 in a human was detected in a blood sample collected in 1959 from a man in Kinshasa, Democratic Republic of the Congo. How he became infected is not known. Genetic analysis of this blood sample suggested that HIV-1 might have stemmed from a single virus in the late 1940s or early 1950s. In 1999, researchers identified a subspecies of chimpanzees native to west equatorial Africa as the original source of the virus. The researchers believe that HIV-1 was introduced into the human population when hunters became exposed to infected blood.

Researchers know that the virus has existed in the U.S. since at least the mid- to late 1970s. From 1979 to 1981, rare types of pneumonia, cancer, and other illnesses were being reported by doctors in Los Angeles and New York among a number of male patients who had sex with other men. In 1982 public health officials began to use the term “acquired immunodeficiency syndrome,” or AIDS, to describe the occurrences of opportunistic infections, Kaposi's sarcoma (a kind of cancer), and *Pneumocystis jirovecii* pneumonia in previously healthy people. Formal tracking of AIDS cases began that year in the U.S. In 1983, scientists discovered the virus that causes AIDS and eventually named it HIV (human immunodeficiency virus).

What is ACT UP?

AIDS Coalition to Unleash Power (ACT UP) is an international direct action advocacy group working to help the lives of people with AIDS to bring about legislation, medical research, and treatment and policies with the hope of curing the disease or at least mitigating loss of health and lives. ACT UP is one of the most well known gay activist groups in U.S. history, and was founded in 1987 at the Lesbian and Gay Community Services Center in New York by Larry Kramer. Kramer was asked to speak about activism to fight AIDS. Kramer spoke out against the Gay Men's Health Crisis (GMHC), which he perceived as politically impotent. Kramer had co-founded the GMHC but had resigned from its board of directors in 1983. Among many famous speeches and writings, Kramer's penned an op-ed for the March 1983 issue of *New York Native* titled, "1,112 and Counting," excerpts of which are the focus of an activity in this manual. One question Kramer posed to the audience at the Gay Community Service Center was the following: "Do we want to start a new organization devoted to political action?" Reportedly 300 people met two days later to form ACT UP.

Examples of early advocacy by ACT UP include a March 24, 1987 demonstration at Wall Street and Broadway to demand greater access to experimental AIDS drugs and for a coordinated national policy to fight the disease. Many ACT UP members were arrested during this demonstration. On October 11, 1988, ACT UP had one of its most successful demonstrations (both in terms of size and in terms of national media coverage) when it shut down the U.S. Food & Drug Administration for a day. About a year later in September of 1989, ACT UP members infiltrated the New York Stock Exchange and chained themselves to the VIP balcony to protest the high price of the only approved AIDS drug, AZT. Following this demonstration, the price of AZT was lowered. Then in December 1989, thousands of ACT UP protestors disrupted a mass at St. Patrick's Cathedral in New York City in a demonstration directed toward the Roman Catholic Archdiocese's public stand against AIDS education and condom distribution, as well as its opposition to abortion. More than a hundred protesters were arrested. A documentary called "Stop the Church" was made about this event.

What is the NAMES Project AIDS Memorial Quilt?

Cleve Jones conceived the AIDS Memorial Quilt—the largest community art project in the world—in 1985. Since the 1978 assassinations of gay San Francisco Supervisor Harvey Milk and Mayor George Moscone, Jones organized an annual candlelight march honoring these gay leaders. While planning the 1985 march, he learned that over 1,000 San Franciscans had died of AIDS. So he asked each marcher to write on placards the names of friends and loved ones who had died of AIDS. Jones and others stood on ladders taping these placards to the walls of the San Francisco Federal Building. The wall of names looked like a patchwork quilt. Inspired by this sight, Jones made plans for a larger memorial. A year later, he created the first panel for the AIDS Memorial Quilt in memory of his friend Marvin Feldman. In June of 1987, Jones formally organized the NAMES Project Foundation, and soon people throughout the U.S. added panels to the quilt. On October 11, 1987, the quilt was displayed for the first time on the National Mall in Washington, D.C., during the National March on Washington for Lesbian and Gay Rights. It covered a space larger than a football field and included 1,920 panels. Half a million people visited the quilt that weekend. The overwhelming public response to the quilt's inaugural display led to a four-month, 20-city, national fundraising tour in the spring of 1988, has since raised more than \$300 million for AIDS services, and the quilt was nominated for a Nobel Peace Prize in 1989. Now more than 47,000 individual 3-by-6-foot memorial panels make up the AIDS Memorial Quilt.

Activity

"1,112 and Counting"

About: A more advanced activity that enables small group discussions about the emotional and physical plight of people living with and dying from HIV/AIDS, and the need for mass social and political support.

Materials needed: a printed copy of this activity (pp. 19-20) for each person

Instructions: The facilitator will arrange small groups with four people in each group. Individually, each person should read through the excerpts from Kramer's article titled "1,112 and Counting." To prompt group discussion, members of the group should share their answers to the following questions:

- How did this make you feel?
- To whom is Kramer speaking?
- In the 1980s, were you aware of the HIV/AIDS epidemic?
- Does this influence you to become an activist?

"1,112 and Counting"

By Larry Kramer

(Excerpts from article published March 1983 in the *New York Native*)

If this article doesn't scare the shit out of you, we're in real trouble. If this article doesn't rouse you to anger, fury, rage, and action, gay men may have no future on this earth. Our continued existence depends on just how angry you can get.

I am writing this as Larry Kramer, and I am speaking for myself, and my views are not to be attributed to Gay Men's Health Crisis. I repeat: Our continued existence as gay men upon the face of this earth is at stake. Unless we fight for our lives, we shall die. In all the history of homosexuality we have never before been so close to death and extinction. Many of us are dying or already dead. Before I tell you what we must do, let me tell you what is happening to us.

There are now 1,112 cases of serious Acquired Immune Deficiency Syndrome. When we first became worried, there were only 41. In only twenty-eight days, from January 13 to February 9, 1983, there were 164 new cases—and 73 more dead. The total death tally is now 418. Twenty percent of all cases were registered this January alone. There have been 195 dead in New York City from among 526 victims. Of all serious AIDS cases, 47.3 percent are in the New York metropolitan area....

The rise in these numbers is terrifying. Whatever is spreading is now spreading faster as more and more people come down with AIDS. And, for the first time in this epidemic, leading doctors and researchers are finally admitting they don't know what's going on. I find this terrifying too—as terrifying as the alarming rise in numbers. For the first time, doctors are saying out loud and up front, “I don't know....”

... If all of this had been happening to any other community for two long years, there would have been, long ago, such an outcry from that community and all its members that the government of this city and this country would not know what had hit them.

...Let's talk about which gay men get AIDS. No matter what you've heard, there is no single profile for all AIDS victims. There are drug users and non-drug users. There are the truly promiscuous and the almost monogamous. There are reported cases of single-contact infection. All it seems to take is the one wrong fuck. That's not promiscuity—that's bad luck.

Let's talk about AIDS happening in straight people. We have been hearing from the beginning of this epidemic that it was only a question of time before the straight community came down with AIDS, and that when that happened AIDS would suddenly be high on all agendas for funding and research and then we would finally be looked after and all would then be well.

I myself thought, when AIDS occurred in the first baby, that would be the breakthrough point. It was. For one day the media paid an enormous amount of attention. And that was it, kids....

Let's talk about “surveillance.” The Centers for Disease Control is charged by our government to fully monitor all epidemics and unusual diseases. To learn something from an epidemic, you have to keep records and statistics. Statistics come from interviewing victims and getting as much information from them as you can. Before they die. To get the best information, you have to ask the right questions. There have been so many AIDS victims that the CDC is no longer able to get to them fast enough. It has given up. The CDC also had been using a questionnaire that was fairly insensitive to the lives of gay men, and thus the data collected from its early study of us have been disputed by gay epidemiologists. The National Institutes of Health is also fielding a very naive questionnaire.

.... If the mayor doesn't think it's important enough to talk up AIDS, none of these people is going to, either. The Mayor of New York has an enormous amount of power—when he wants to use it. When he wants to help his people. With the failure yet again of our civil rights bill, I'd guess our mayor doesn't want to use his power to help us. With his silence on AIDS, the Mayor of New York is helping to kill us.

.... I am sick of everyone in this community who tells me to stop creating a panic. How many of us have to die before you get scared off your ass and into action? Aren't 195 dead New Yorkers enough? Every straight person who is knowledgeable about the AIDS epidemic can't understand why gay men aren't marching on the White House. Over and over again I hear from them, “Why aren't you guys doing anything?” Every politician I have spoken to has said to me confidentially, “You guys aren't making enough noise. Bureaucracy only responds to pressure.”

.... And I am very sick and saddened by every gay man who does not get behind this issue totally and with commitment—to fight for his life. I don't want to die. I can only assume you don't want to die. Can we fight together?

Including the “T” in LGBT

Transgender people face staggering levels of discrimination and violence.

According to a 2012 report by the National Center for Transgender Equality:

- Transgender people experience unemployment at twice the rate of the general population, with rates for people of color up to four times the national unemployment rate
- 90% of transgender people report experiencing harassment, mistreatment, or discrimination on the job
- Transgender people are four times more likely to live in poverty
- Nearly half of transgender people report attempting suicide
- Most states offer no legal protections in employment, healthcare, housing, and other areas where individuals experience discrimination based on gender identity or gender expression

“LGBT” is a commonplace term that joins lesbian, gay, bisexual, and transgender under the same acronym. But even individuals and organizations that support diversity, equity, and inclusiveness too often treat transgender issues as a secondary concern. Unless the “T” is seriously included in LGBT initiatives, discrimination and violence against transgender people will continue.

History

Historically, transgender people have always been present in society and a part of lesbian and gay communities in particular. However, for centuries there was no understanding of transgender identities and usually no distinction drawn between gay and transgender populations. For example, “transgender” did not even emerge as an identity category until the late 20th Century when social scientists and other scholars started studying gender variance in different human populations across the world. As people in Western societies sought medical and legal aid to transform the bodily sex that they were assigned at birth, medical professionals began to identify people as “transsexual” (and now prefer the term “transgender”).

Known as “Gender Dysphoria Syndrome” in the 1960s, and then formally classified by the American Psychiatric Association in 1980 as “Gender Identity Disorder” which was renamed in 2013 to “Gender Dysphoria,” being transgender is considered a pathology of someone’s psyche because transgender individuals usually express, and are diagnosed by their physicians as, having a body that does not align with what they identify as their real gender. Today, many medical professionals, researchers, and social activists argue that the official classification is still problematic, foremost because it stigmatizes people who transition gender as diseased, or conceives of transgender people as unhealthy until they modify the exterior and/or interior of their bodies through surgery and hormone replacement therapy, for instance.

Transgender

Preferred Names and Gender Pronouns

Using preferred names and gender pronouns are some of the most basic ways to respect someone who is transgender. When someone is referred to with the wrong name or pronoun, it can make that person feel disrespected, dismissed, and/or alienated. For some transgender people, being associated with their birth or legal name is a tremendous source of anxiety, or it is simply a part of their life they wish to leave behind because their birth or legal name never reflected whom they were. It is a privilege to not have to worry about which name or pronoun people are going to use for you based on how they perceive your gender. If you have this privilege yet fail to validate someone else's gender identity, then you are not only being disrespectful and hurtful but also in many ways oppressing other people.

Listen to how transgender people identify themselves rather than assuming that you know by looking. Upon first meeting someone or interacting with a new group of people (e.g. taking attendance on the first day of class, introducing people at the first meeting of a new committee), ask people to introduce themselves with their preferred name and gender pronouns. Legal names are often not reliable because transitioning gender can take years and it is costly, especially for transgender youth and young adults who are in the early stages of becoming financially independent from their parents.

In August 2015, Keene State College implemented a preferred first name option for transgender students and other students to indicate their preferred first name in the college's following information technology systems, regardless of whether the students legally change their name:

- E-mail addresses
- Owl Card
- Class rosters
- Canvas
- Advisee details (via WebAdvisor)
- Residential life and housing services
- Keene.edu directory
- Commencement program and cards that announce out loud the names of graduating seniors

Note: Currently, **Student Planning technology does not recognize preferred first names.** The college is waiting on a technology update from the vendor of Student Planning, with anticipated completion by the Fall 2017 semester.

For faculty, this new option means that class rosters and advisee details in WebAdvisor, as well as Canvas courses, will automatically reflect preferred first names in lieu of legal first names of students who indicate a preferred first name through the proper procedure. Keep in mind that students may indicate a preferred first name before the first day of class or mid-semester.

The procedure for indicating a preferred first name at Keene State College involves three simple steps and begins with visiting the website of the Registrar where there is a "Student Address & Name Change" form that a student can submit online. For more information about preferred first names at Keene State College, see: <http://www.keene.edu/campus/diversity/preferred-first-names/>

You can also easily ask someone or everyone in the group on the first day of class, or at the first meeting of a committee, “What are your pronouns?” or “Can you remind me which name or pronouns you like for yourself?” You might also model this by being the first to say, “Hi, I’m Jamie, and I use the pronouns ‘she’ and ‘her.’” There is a wide range of pronouns that people prefer, ranging from “she,” “her,” “hers” “he,” “him,” and “his” to “they,” “them,” “theirs,” to “zie,” “zir,” and “zirs.” It is also okay if someone chooses not to use a pronoun at all.

The conversation about preferred names or gender pronouns can feel awkward, but it is worse to get the name or pronoun wrong, or to make a hurtful assumption about someone’s gender identity, especially if it happens in public. If you make a mistake by using the wrong gender pronoun for someone, the best thing to do is say something right away like “I’m so sorry. I meant ‘she,’” or if you realize after the fact, apologize in private and move on. It is not necessary to go on and on about your mistake since that might make the person feel more uncomfortable or put that person in the position of comforting you, which diverts from the main issue. If you hear other people use the wrong name or pronoun for someone who is transgender, gently correct them with a simple statement such as, “Actually, Jamie uses the pronoun ‘she,’” but do not share any more details about transgender people without their consent.

For more information, see related “Tips for Allies of Transgender People” in this Safe Space Training Manual.

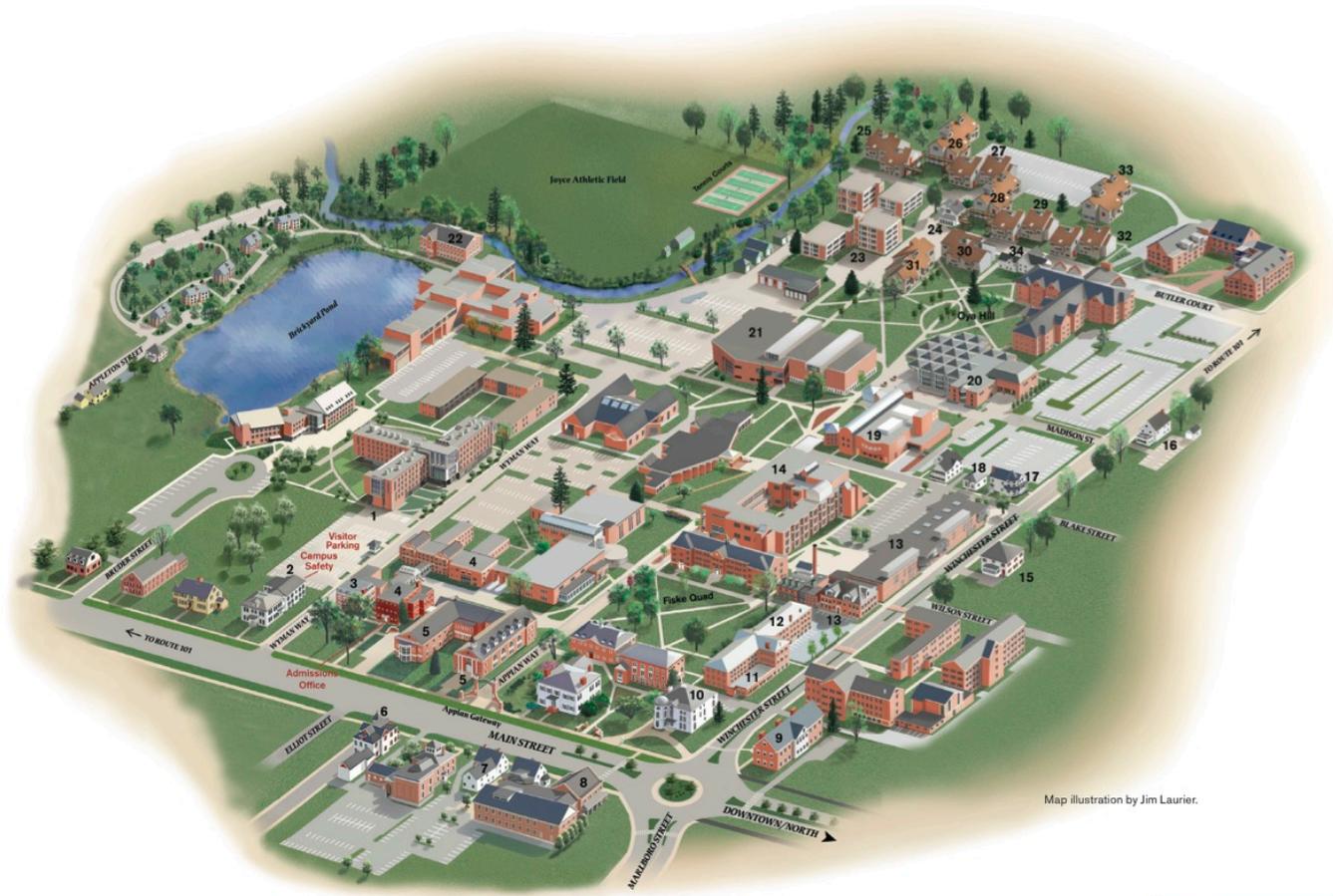
Gender Binary and Gender-Neutral Bathrooms

Transgender people often feel uncomfortable and are subject to harassment and violence when using “male” or “female” specific bathrooms. “Gender-neutral” bathrooms—typically single-stall, lockable restrooms available to people of all genders—provide a safe facility for transgender people and do not reassert the gender binary. These bathrooms also help families with children (such as mothers bringing sons, or fathers bringing daughters, to a restroom) and people with disabilities who need the assistance of an attendant of a different gender. Single-stall restrooms also more easily meet the accessibility regulations of the Americans with Disabilities Act.

A growing number of businesses and universities around the U.S. are creating gender-neutral bathrooms, either through renovations or by changing the signs on existing single-stall “male/female” labeled bathrooms.

As of the 2016-2016 academic year, Keene State College has 52 gender-neutral bathrooms in academic and administrative buildings on campus. Residential Halls include 24 gender-neutral bathrooms. However, there is not consistent signage for these bathrooms.

For reference, check out the *Campus Gender-Neutral Bathroom Guide* on the next page of this Safe Space Training Manual that was compiled by members of the Safe Space Subcommittee who consulted with Physical Plant, toured bathrooms in almost every building on campus, and then worked with the Office of Marketing and Communications to design this map. Some photographs of the signs outside these bathrooms are also included in an activity at the end of this section.



Map illustration by Jim Laurier.



Campus Gender Neutral Bathroom Guide

NUMERICAL KEY

1. Living and Learning Commons*

- Room 112 ↑ ♿
- Room 130 ↑ ♿
- Room 131 ↑ ♿
- Room 248 ↑ ♿ (shower and toilet)
- Room 348 ↑ ♿ (shower and toilet)
- Room 448 ↑ ♿ (shower and toilet)
- Room 548 ↑ ♿ (shower and toilet)

2. Keddy Hall

- Room 118 ↑ ♿ (parking lot entrance)
- 2nd Floor (Wyman Way entrance)

3. Joslin House

- Room 003A ↑ ♿
- Room 217 ↑ ♿
- Room 221 ↑ ♿
- Room 309 ↑
- Room 310 ↑

4. Elliot Center

- Room 123 ↑ ♿
- Room 126 ↑ ♿
- Room 153 ↑ ♿
- Room 221 ↑
- Room 225 ↑
- Room 254A ↑
- Room 291 ↑
- Room 367 ↑
- Room 391B ↑

5. Rhodes Hall

- Room N127 ↑
- Room S151 ↑ ♿
- Room S154 ↑ ♿
- Room S255 ↑ ♿
- Room S258 ↑ ♿

6. Proctor House

- Room 105
- Room 203

7. Carroll House

- Room 105 ♿
- Room 206
- Room 207

8. Alumni Center

- Room 209 ↑ ♿
- Room 210 ↑ ♿

9. Blake House

- Room 106 ♿
- Room 205
- Room 214

10. Hale Building

- Room 105
- Room 204

11. Fiske Annex

- Room 25 ♿
- Room 27 ♿
- Room 40 ♿

12. Fiske Hall*

- Room 114

13. TDS Center

- Room 202 ↑ ♿

14. Putnam Science Center

- Room 133 ↑
- Room 382 ↑ ♿

15. Cheshire House

- Room 104
- Room 203

16. 115 Winchester Street

- Room 105 ♿
- Room 203

17. Mathematics

- Room 104 ↑ ♿
- Room 204 ↑ ♿

18. Center for Writing

- Room 105 ♿

19. L. P. Young Student Center

- Room 146 ↑

20. Zorn Dining Commons

- Room 225 ↑ ♿
- Room 226 ↑ ♿

21. Spaulding Gym

- Room 322 ↑

22. Pondside 1*

- Room 138 ↑ ♿
- Room 139 ↑ ♿
- Room 227 ↑ ♿
- Room 327 ↑ ♿

23. Carle Hall*

- Room B112
- Room C117

24. KSC Laundromat

- 1st Floor (no room number)

25. Owl's Nest No. 1*

- Room 213

26. Owl's Nest No. 2*

- Room 218

27. Owl's Nest No. 3*

- Room 212

28. Owl's Nest No. 4*

- Room 213

29. Owl's Nest No. 5*

- Room 218

30. Owl's Nest No. 6*

- Room 213

31. Owl's Nest No. 7*

- Room 218

32. Owl's Nest No. 8*

- Room 213

33. Owl's Nest No. 9*

- Room 213

34. Residential Life Office

- Room 112
- Room 213

LEGEND

- ↑ Elevator Access
- ♿ Wheelchair Accessible
- * Access to residence halls is limited to residents and their guests

Activity

Gender-Neutral Pronouns in Language

About: An introductory activity that makes visible gendered language and assumptions but also teaches participants how to consciously use gender-neutral pronouns in language.

Materials needed: pronoun chart, paper, and pens

Instructions: In this activity, ask participants to pick a gender-neutral name, such as Alex, Sam, or Jordan, and a set of gender-neutral pronouns from the pronoun chart (below). Give participants 5-10 minutes to write a short third-person narrative in which they are only allowed to use the gender-neutral pronouns they selected from the chart.

Next, ask participants to answer out loud some (or all) of the following questions:

- What makes this activity challenging?
- What might make it easier to use gender-neutral pronouns?
- Did you gender the person mentally, even while using gender-neutral pronouns?
- What if you were told that this person actually identified with a different gender than you perceived? Do you think that would impact your ability to continue to use gender-neutral pronouns for that person? Why do you think that is?

	Subject (Nominative)	Object (Accusative)	Possessive adjective	Possessive pronoun
She	She laughed	I kissed her	Her head hurt	That is hers
He	He laughed	I kissed him	His head hurt	That is his
They (singular)	They laughed	I kissed them	Their head hurt	That is theirs
Ze and Hir	Ze laughed	I kissed hir	Hir head hurt	That is hirs
Per	Per laughed	I kissed per	Pers head hurt	That is pers

Activity

Rites of Passage

About: An introductory to advanced activity that makes visible cisgender privilege as well as teaches people what it might be like to transition gender or be transgender across various stages in life.

Materials needed: About 5-10 sheets of paper per group, masking tape, and markers

Instructions: Divide a wall into three sections by the section titles of "Childhood, "Adolescence," "Adulthood." Then assign participants to one of those three groups.

Next, instruct each group to write down "Rites of Passage" that most people go through in that stage of life. Share examples such as the following: Childhood = first step, first day of school, making friends, etc. Adolescence = first kiss, driver's license, graduation, senior prom, etc. Adulthood = college, marriage, career, paying taxes, etc. When the groups are finished, give them masking tape to tape their "Rites of Passage" on the wall under their section.

The facilitator should then ask group members to critically think and share out loud how the rights of passage that they posted would be different if they were transgender or transitioning at that point in their life. If a rite is identified that it would be different for a transgender person, the facilitator should flip it upside down on the wall, explaining how a transgender person's life can be turned upside down when they transition. It is crucial that the facilitator point out that one main purpose of this activity is to make visible cisgender privilege.

Activity

Where is a gender-neutral bathroom?

About: An introductory activity that teaches people to become aware of how bathrooms and their signage on campus reassert the gender binary and may be unsafe for transgender people, so there is a need for more gender-neutral bathrooms.

Materials needed: Color copies of different photographs of bathroom signs at Keene State College (enough for participants to work in pairs) and "Photo Key"

Instructions: Print off and hand out enough color copies of the photographs that are inserted into the next two pages of this manual so that each pair of participants has a different photograph. Facilitators need to make sure that the labels of "Figure 1," "Figure 2," etc. are included on the copies of the photographs given to the participants, but for now the facilitators should not reveal the "Photo Key."

Next, facilitators should ask participants to answer some (or all) the following questions in pairs, and then they should be prepared to discuss their answers out loud with the rest of the group:

- Have you ever before seen or used this bathroom?
- Where is this bathroom located on campus?
- What words and/or visual symbols do you notice on the sign for this bathroom and what do they mean?
- How could you change this bathroom sign to be more inclusive of transgender people or queer people who do not conform to the gender binary?
- Is there a gender-neutral bathroom in the building on campus where you spend the most time?
- Has your gender identity ever been questioned by someone when you used a particular bathroom?

At the end of the group discussion or at an appropriate time during the discussion, facilitators can refer to the "Photo Key" to inform participants about the exact location of these bathrooms. The facilitators should also share that except for Figure 5, these photographs are a sample of only 52 total "gender-neutral" bathrooms in academic and administrative buildings at Keene State College, as of the 2016-2017 academic year. This means that the overwhelming majority of the bathrooms at Keene State College are segregated by "male" or "female" (e.g. Figure 5).



Figure 1



Figure 2



Figure 3



Figure 4



Figure 5

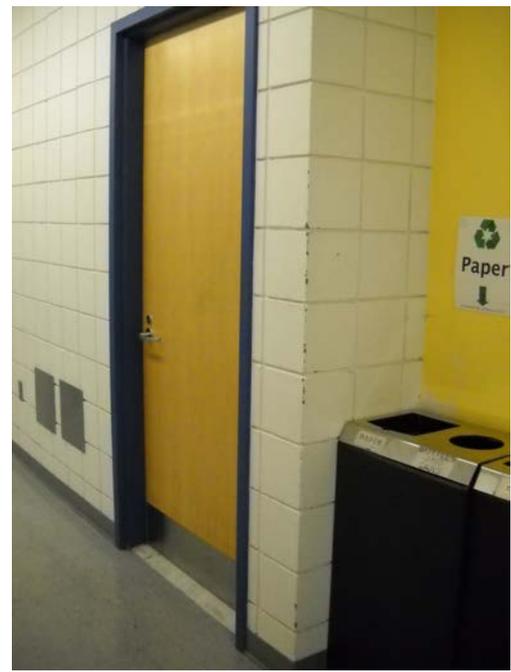


Figure 6



Figure 7

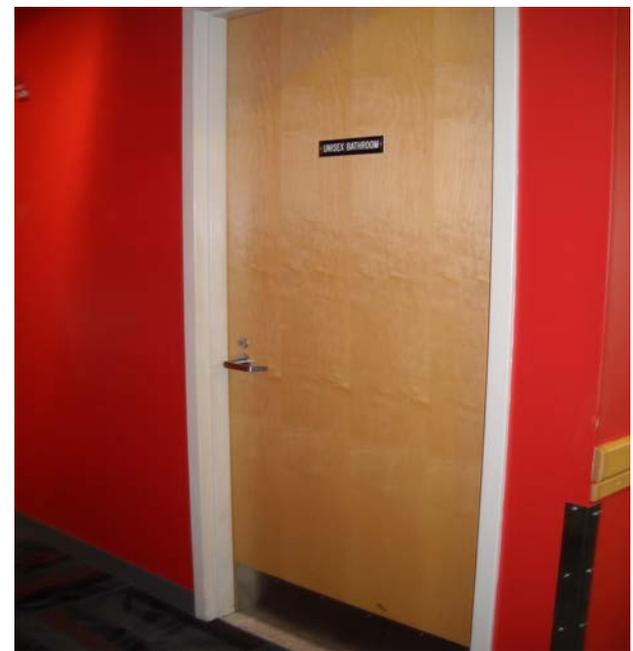


Figure 8

Photo Key
Figure 1: Alumni Center 209-210
Figure 2: Elliot Center 126
Figure 3: Hale Building 204
Figure 4: Keddy House 118
Figure 5: Morrison Hall 216
Figure 6: Science Center 133
Figure 7: Spaulding Gym 322
Figure 8: Zorn Dining Commons 225-226

NH Laws and KSC Policies

New Hampshire laws related to sexual consent and same-sex marriage and civil unions

Age of sexual consent: The age of sexual consent in New Hampshire is 16 regardless of sexual orientation.

TITLE LXII: Criminal Code

632-A:3 Felonious Sexual Assault. – A person is guilty of a class B felony if such person:

- I. Subjects a person to sexual contact and causes serious personal injury to the victim under any of the circumstances named in RSA 632-A:2; or*
- II. Engages in sexual penetration with a person, other than his legal spouse, who is 13 years of age or older and under 16 years of age where the age difference between the actor and the other person is 4 years or more; or*
- III. Engages in sexual contact with a person other than his legal spouse who is under 13 years of age.*

(Source: <http://www.gencourt.state.nh.us/rsa/html/LXII/632-A/632-A-3.htm>)

Marriage: Effective January 1, 2010, marriage between same sex couples is legal in the state of New Hampshire.

*457:1-a Equal Access to Marriage. – Marriage is the legally recognized union of 2 people. Any person who otherwise meets the eligibility requirements of this chapter may marry any other eligible person **regardless of gender**. Each party to a marriage shall be designated "bride," "groom," or "spouse."*

457:4 Marriageable. – No male below the age of 14 years and no female below the age of 13 years shall be capable of contracting a valid marriage that is entered into by one male and one female, and all marriages contracted by such persons shall be null and void. No male below the age of 18 and no female below the age of 18 shall be capable of contracting a valid marriage between persons of the same gender, and all marriages contracted by such persons shall be null and void.

Civil unions: Civil unions are no longer performed in the state of New Hampshire. Civil unions performed before January 1, 2010 were automatically converted into marriages on January 1, 2011. Civil unions performed in other states are recognized as marriages in the state of New Hampshire.

457:45 Civil Union Recognition. – A civil union legally contracted outside of New Hampshire shall be recognized as a marriage in this state, provided that the relationship does not violate the prohibitions of this chapter.

457:46 Obtaining Legal Status of Marriage. –

I. Notwithstanding the provisions of RSA 457-A, no new civil unions shall be established on or after January 1, 2010. Two consenting persons who are parties to a valid civil union entered into prior to January 1, 2010 pursuant to this chapter may apply and receive a marriage license and have such marriage solemnized pursuant to RSA 457, provided that the parties are otherwise eligible to marry under RSA 457 and the parties to the marriage are the same as the parties to the civil union. Such parties may also apply by January 1, 2011 to the clerk of the town or city in which their civil union is recorded to have their civil union legally designated and recorded as a marriage, without any additional requirements of payment of marriage licensing fees or solemnization contained in RSA 457, provided that such parties' civil union was not previously dissolved or annulled. Upon application, the parties shall be issued a marriage certificate, and such marriage certificate shall be recorded with the division of vital records administration. Any civil union shall be dissolved by operation of law by any marriage of the same parties to each other, as of the date of the marriage stated in the certificate.

II. Two persons who are parties to a civil union established pursuant to RSA 457-A that has not been dissolved or annulled by the parties or merged into a marriage in accordance with paragraph I by January 1, 2011 shall be deemed to be married under this chapter on January 1, 2011 and such civil union shall be merged into such marriage by operation of law on January 1, 2011.

(Source: <http://www.gencourt.state.nh.us/rsa/html/xliiii/457/457-mrg.htm>)

Keene State College policies on same-sex spouse benefits, discrimination, discriminatory harassment, and the sexual misconduct policy in the Student Handbook:

Same-sex spouse benefits policy: On June 26, 2013, the U.S. Supreme Court issued a ruling that the Defense of Marriage Act (DOMA), which defines marriage as a union between one man and one woman, is unconstitutional. This decision provides same-sex married couples the same status as opposite-sex couples when applying Federal government guidelines to spousal benefits. As a result the USNH Human Resources Office implemented the adjustments described below:

Who is affected by this Ruling: Same-sex couples who are *legally married*, but not couples in domestic partner relationships or civil unions.

Result of the Ruling: In response to this change in Federal law USNH implemented the following changes, beginning July 6, 2013 (the first full payroll period after the date of the ruling).

- Pre-Tax Treatment of Premium Contribution:

Employees will no longer be required to make after-tax contributions for their same-sex spouse and/or dependent(s) of their same-sex spouse. As a result of the ruling, employees' premium contributions will be 100% pre-tax.

- Imputed Income:

Employees covering a same-sex spouse and/or dependent(s) of a same-sex spouse will no longer be charged imputed income.

- Mid-Year Election:

Employees will be permitted to make mid-year election changes to add or drop a same-sex spouse (and dependent(s) of a same-sex spouse) for medical and/or dental coverage.

To make a benefit election change, log into MyUSNHBenefits.net and select "Initiate Life Event", "Change or Loss of Dependent Coverage." The effective date of coverage can be the date the event is initiated, the date of any loss of coverage, or June 26, 2013.

While the online systems are updated, incorrect pre-tax and/or after-tax deduction amounts may be displayed on MyUSNHBenefits.net and/or enrollment or confirmation statements. The correct premium contribution amounts will be processed for payroll purposes based on the effective date of coverage.

- Family Medical Leave Act (FMLA)

Eligible employees will be entitled to FMLA benefits to care for a spouse (including same-sex spouse) with a serious health condition, for military caregiver leave, or for a qualifying exigency when a same-sex spouse in the military is called to active duty in a foreign country. Please reference USNH Policy USY.V.C.19.1.

For more information about same-sex spouse benefits, visit the USNH HR website: www.usnh.edu/hr

Definitions of discrimination and discriminatory harassment:

In accordance with University System of New Hampshire policy and applicable state and federal laws, discrimination and discriminatory harassment are expressly prohibited at Keene State College.

All students, staff, and faculty at Keene State College have the right to work and learn in an environment free of discrimination and discriminatory harassment as such conduct interferes with the mission of the College by diminishing access to education and employment; compromising the free and open exchange of ideas; and impeding relationships among students, faculty, and staff.

All persons shall have equal access to the College's programs, facilities, and employment without regard to race, color, religion, sex, age, national origin, sexual orientation, gender identity, gender expression, marital status, veteran's status, or disability. No member of the campus community may engage in behavior within the jurisdiction of the College that unjustly interferes with any individual's required tasks, career opportunities, learning, or participation in campus life. All members of the campus community share responsibility for preventing and reporting discrimination and harassment, cooperating in any investigation which might result, and maintaining confidentiality.

Definition: *Discrimination* refers to actions which deny a member (or in some cases, a potential member) of the community employment, promotion, transfers, access to academic courses, housing, or other College benefits and entitlements because of a member's protected class status, including race, color, religion, sex, age, national origin, sexual orientation, gender identity, gender expression, marital status, veteran's status, or disability. Discrimination may take many forms, and can include:

- in the hiring process: failure to consider a candidate because he is too old, or because she has a partner, or because he is transgender, or because of her religion, or because he is disabled yet can do the job, with or without an accommodation;
- in the academic realm: failure to take students seriously in particular academic classes because of their gender, race, or national origin; or assignment of a lower grade to a qualified student with a learning disability because the student received academic adjustments or modifications; or singling a student out in class for ridicule; or on the basis of being an underrepresented student and being asked to represent his/her race or religion given a presumption of familiarity with the works of underrepresented thinkers; or
- on the job: lack of acceptance by a supervisor of a woman in a construction trades position, or failure to promote a gay employee because of his sexual orientation.

Discriminatory Harassment is verbal or physical conduct that demeans or shows hostility, or aversion, toward an individual because of his/her race, color, religion, gender, gender identity or expression, sexual orientation, marital status, national origin, age, disability, or because of retaliation for engaging in protected activity and that:

- Has the purpose or effect of creating an intimidating, hostile, or offensive learning or working environment; or
- Has the purpose or effect of unreasonably interfering with an individual's learning or work performance; or

- Otherwise adversely affects an individual's employment opportunities or ability to be successful academically. Harassing conduct includes, but is not limited to the following:
- Epithets, slurs, jokes, negative stereotyping or threatening, intimidating or hostile acts that relate to a person's race, color, religion, gender, national origin, age or disability.
- Written or graphic material which demeans or shows hostility or aversion toward an individual or group because of race, color, religion, gender, national origin, age or disability and is posted on walls, bulletin boards, e-mail or elsewhere on the campus.
- Submission to or rejection of such conduct by an individual is used as the basis for decisions affecting an individual's employment or grades.

Harassment may take the form of unwelcome sexual advances, graffiti, jokes, pranks, slurs, insults, threats, remarks made in the person's presence, interference with the person's work or academic life, vandalism, assignment of unpleasant duties, or even physical assault directed against any member of a protected class. Further examples include: repeatedly directing racial, homophobic, or sexual epithets at an individual; hanging a noose in an African-American's work place or residence hall; painting a Nazi swastika on the door of a Jewish student, professor, or staff member; repeatedly sending unwelcome, sexually-explicit e-mail messages to another; surrounding with a group and taunting another student about his or her sexual orientation or religion; making unwelcome sexual propositions, especially by a person in a supervisory or instructor relationship; repeatedly telling derogatory gender- or ethnic-based jokes; displaying sexually suggestive objects or pictures in the workplace except as those items may be part of legitimate pedagogical pursuits; giving unwelcome hugs or repeatedly brushing or touching another's body; mimicking the manner of speech or movement of an individual with a disability, or interfering with that person's necessary auxiliary aids or services (e.g., interpreter, assistive service animal).

Contacts for Assistance and Information

Individuals who have a concern about incidents or behaviors which may constitute harassment or discrimination should contact any of the Intake Officers listed below for information about the College's discrimination and harassment policies, available support services, procedures for making a complaint, and/or assistance in resolving the situation informally or formally.

Intake Officers

- Chief Officer for Diversity and Multiculturalism
- Title IX, Discrimination and Harassment Coordinator
- Assistant Director of Human Resources for Employee Relations

Confidentiality

Keene State College will maintain confidentiality where, and to the extent, legally and reasonably appropriate, with the facts made available only to those with a compelling need to know for purposes of investigation or resolution of complaints. Confidentiality cannot be unconditionally guaranteed under any circumstances. The College has a responsibility to act where it knows of a policy violation. All parties including intake officers, responsible administrative officers, investigators, aggrieved parties, accused parties, and witnesses are required to maintain confidentiality.

For more information on this policy, see: <https://www.keene.edu/administration/policy/detail/discrimination/>

Title IX and Sexual Misconduct Policy in Student Handbook

Keene State College is committed to creating and maintaining a community in which students, faculty, and staff can work together in an environment free of all forms of harassment, exploitation, violence, and intimidation. Relationship violence and sexual misconduct are antithetical to the standards, values, and mission of Keene State College and will not be tolerated. This policy prohibits all forms of relationship violence and sexual misconduct. These broad terms include, but are not limited to, acts of sexual harassment, sexual exploitation, sexual violence, sexual assault, domestic and dating violence, stalking and cyberstalking. The College also prohibits retaliation, including retaliatory harassment, against individuals who report sexual misconduct, and/or relationship violence, or who participate in the College's investigation and handling of such reports. The College will respond to reports of relationship violence and sexual misconduct to stop the prohibited conduct, take steps to prevent the reoccurrence of the conduct, and address its effects on the campus community regardless of location. This policy applies to all students – regardless of gender, sexual orientation, or gender identity. This policy applies to all forms of relationship violence and sexual misconduct committed by or against a student when: the conduct occurs on campus; the conduct occurs off campus but in the context of College employment, education, research, or activities; the conduct occurs off campus but has any continuing effects on campus or in an off campus program or activity and is creating or contributing to a hostile environment. The College reserves the right to assert its jurisdiction in certain off-campus incidents when specific actions by Keene State College community members adversely affect the College community and/or its mission.

Title IX Coordinator

Title IX of the Education Amendments of 1972 and other laws prohibit gender discrimination at institutions of higher education. Keene State College prohibits gender discrimination in any of its programs or activities. The Title IX Coordinator oversees and coordinates the College's response to all issues of gender equity. The Title IX Coordinator or his/her designee is available to meet with any member of the College community to discuss Title IX compliance or issues of gender discrimination, including sexual misconduct and relationship violence.

Jeffrey Maher, *Title IX Coordinator*

Keene State College, 229 Main Street, Keene, NH

Elliot Center Room 252

603-358-2959 / titleix@keene.edu

Other resources for support

The health and safety of campus community members is the College's primary concern. *Call 911 if you or another member of the KSC community is in immediate danger.* A victim of sexual misconduct or relationship violence may experience many conflicting emotions including shock, fear, anger, guilt, shame, or numbness. Each survivor's response is unique. Often people find that their eating, sleeping, exercise, self-care or social patterns have changed, that they are isolating themselves from others, or that they are unable to concentrate on work or schoolwork. Whether someone chooses to report an assault or not, talking with a counselor or a trusted friend or family member can be very helpful.

Keene State College has support resources that have professional and legal mandates to protect the confidentiality of the information disclosed by a person impacted by sexual misconduct and/or relationship violence. These resources are not required to report what is shared with them to the College or law enforcement personnel.

- KSC Counseling Center: 603-358-2437 (business hours) After hours 24/7: 603-358-2436
- KSC Center for Health and Wellness: 603-358-2450 (business hours)
- Monadnock Center for Violence Prevention: 1-888-511-6287 or 603-352-3782
- Cheshire Medical Center: 603-354-6600

For more information on this policy, see: <https://www.keene.edu/administration/policy/detail/handbook/sexual-misconduct/>

Activity

True or False?

About: An introductory activity for memorizing important New Hampshire laws and Keene State College policies related to same-sex spouse benefits, discrimination, and discriminatory harassment.

Materials needed: note cards and pens.

Instructions: The facilitator should call out the nine questions below and each person will hold up either a "True" or "False" note card after each question is called. Facilitators should announce out loud the answer to each question (which is in bold).

1. Same sex marriage is legal in the state of New Hampshire.
True or False
2. Civil Unions will still be performed in New Hampshire until December 22, 2015.
True or **False**
3. The minimum age of consent for marriage is the same for heterosexual and same-sex couples (18).
True or **False**
4. Civil unions are an alternative to marriage in New Hampshire.
True or **False**
5. It is okay to discriminate or harass someone because of her or his sexual orientation according to Keene State College and the University System of New Hampshire (USNH).
True or **False**
6. USNH employees do not have to report discriminatory behavior if they witness it unless it affects them directly.
True or **False**
7. Everyone has the right to study, work, and live free of discrimination and harassment.
True or False
8. Same sex couples get the same benefits as heterosexual couples in the USNH system.
True or False
9. Federal law recognizes same sex marriages performed in states where same sex marriage is recognized.
True or **False**

Activity

Timeline

About: An advanced activity to learn the chronological history of LGBT-related laws in New Hampshire.

Materials needed: Note cards, markers, scissors, and tape

Instructions: By working together, everyone should construct a timeline of the below LGBT-related laws in New Hampshire by matching the event to the year, which the facilitator will need to cut and paste (or write) onto separate note cards in advance. Given its length, this timeline will have to be laid out across or taped to a large table, wall, or on the floor. Discussion will take place during the construction of the timeline and when the facilitator reviews at the end whether the constructed timeline was correct.

1636

Massachusetts Bay Colony lists sodomy along with "idolatry, witchcraft, blasphemy, murder, assault in sudden anger, adultery, statutory rape...manstealing, perjury in a capital trial, and rebellion as offenses punishable by death." Note: New Hampshire was a part of Massachusetts Bay Colony from 1641 to 1679, and sodomy in the Middle Ages that did not always mean homosexuality.

(Sources: "New Hampshire," *The Hutchinson Unabridged Encyclopedia with Atlas and Weather guide*. Abington: Helicon, 2010. *Credo Reference*. Web; "Capital Punishment." *Great American Court Cases*, Gale. Farmington: Gale, 1999. *Credo Reference*. Web)

1642

Elizabeth Johnson of Massachusetts Bay Colony is found guilty of having same-sex sexual relations – the first documented case of a woman prosecuted for same-sex relations. Her punishment was whipping.

(Source: <http://www.gale.cengage.com/pdf/Chronology/LesbianGayChrono.pdf>)

1652

In the first recorded case of its kind in New Hampshire, Joseph Davis of Haverhill, NH, is fined for "putting on women's apparel" and made to admit his guilt to the community.

(Source: <http://www.pbs.org/outofthepast/past/p1/1652.html>)

1718

New Hampshire separated from Massachusetts and enacted its own sodomy laws. The first criminal code included a sodomy law based on prohibitions in Leviticus, but exempted those under age 14 and those who were victims of an assault. "Sodomitical filthiness" was punishable by death.

(Source: <http://lawprofessors.typepad.com/conlaw/2011/04/footnote-of-the-day-colonial-criminal-sodomy-statutes-.html>)

1791

New Hampshire narrows sodomy law to restrict sodomy between two men.

(Source: <http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=us&vol=478&invol=186>)

1812

Maximum penalty for sodomy reduced from death to six months in solitary confinement, followed by one to ten years at hard labor.

(Source: http://supreme.lp.findlaw.com/supreme_court/briefs/02-102/02-102.mer.ami.coic.pdf)

March 7, 1899

New law is passed that replaces sodomy with "unnatural and lascivious acts." In addition to sodomy, this phrase allowed New Hampshire to cover such acts as oral sex. Any mention of gender is omitted and the punishment was changed to three to five years in prison and/or a fine of \$100 to \$1000.

(Source: "Laws of the State of New Hampshire" by New Hampshire, Manchester, NH: Arthur E. Clarke)

1971

Criminal code revision changed wording to "any act of sexual gratification involving the sex organs of one person and the mouth or anus of another." This revision exempted married couples and reduced sodomy to a misdemeanor with a penalty of up to one year in jail. (Source: NH RSA 632:2, Section IV)

June 1975

Law against sodomy repealed in New Hampshire.

July 1987

Both same-sex marriages and incest marriages became legally banned by adding "or any other male" in 457:1 Marriages Prohibited; Men and "or any other female" in 457:2 Marriages Prohibited; Women, which was added to the following provisions within New Hampshire statutes called *TITLE XLIII DOMESTIC RELATIONS CHAPTER 457 MARRIAGES Relationship*.

Gay adoption banned in New Hampshire.

1991

New Hampshire includes sexual orientation under the protection of hate crime law. At this time, there are no laws prohibiting hate crimes based on gender identity.

August 1995

The school board in Merrimack, NH, banned any teaching of gay and lesbian issues "as a positive lifestyle" alternative.

(Sources: *Dictionary of Homophobia: A Global History of Gay and Lesbian Experience* by Tin, Louis-Georges, Date Published: 11/2008, 110 Merrimack School District, "Prohibition of Alternative Lifestyle Instruction," policy 6540, August 1995, New Hampshire. Herdt, Gilbert. *Moral Panics, Sex Panics: Fear and the Fight Over Sexual Rights*. New York, NY, USA: NYU Press, 2009. p. 287)

1996

"Prohibition of Alternative Lifestyle Instruction" policy in Merrimack, NH, repealed.

1999

Ban on gay adoption in New Hampshire lifted.

2003

The Episcopal Church ordained its first openly gay bishop, Gene Robinson of New Hampshire.

Blanchflower v. Blanchflower: New Hampshire Supreme Court ruled that female same-sex relations did not constitute adultery based on a definition of "sexual intercourse" from a 1961 edition of Webster's *Third New International Dictionary*.

January 1, 2008

Same-sex civil unions are legalized in New Hampshire.

June 3, 2009

New Hampshire governor John Lynch signs legislation allowing same-sex marriage. The law stipulates that religious organizations and their employees will not be required to participate in the ceremonies. New Hampshire is the sixth state in the nation to allow same-sex marriage.

January 1, 2010

New Hampshire becomes sixth state to allow same-sex marriage. All civil unions converted into marriages.

March 22, 2012

Attempts to repeal gay marriage law in New Hampshire fails.

June 30, 2016

Governor Maggie Hassan issues an executive order to prohibit discrimination based on gender identity and gender expression in public employment, in access to state programs, and in state contracting.

Heterosexual Privilege

Heterosexual privilege can be defined as the basic civil rights and social privileges that a heterosexual individual automatically receives, which are systematically denied to LGBTQ people on the basis of their sexual orientation. One problem with privilege is being unaware that you have it. Many people don't realize how societal norms and social institutions give advantages to some people and disadvantage others. For example, on a daily basis as a heterosexual person, I..

- Can regularly find people of my sexual orientation represented in the faculty and staff as well as in the curriculum and co-curriculum at my college.
- Can participate in discussions in class or meetings without ever feeling excluded, fearful, isolated, outnumbered, or stereotyped because of my sexual orientation.
- Can be pretty sure that my college roommate will be comfortable with my sexual orientation.
- Can be employed in education without fear of being fired because I might "corrupt" students.
- Can walk in public while holding hands with my romantic partner and won't be stared at or harassed.
- Can regularly hear terms that describe my sexual orientation and mean positive things (i.e. "straight as an arrow" or "standing up straight") instead of demeaning things (i.e. "that's so gay").
- Can adopt children or foster parent without my sexual orientation being thought of as a "barrier."
- Can read a magazine or watch a television show or movie, and be certain that my sexual orientation will be positively represented.
- Can easily find a religious community that will support me no matter my sexual orientation.
- Am never asked to speak on behalf of all heterosexual people.
- Am not accused of being abused, warped, or psychologically confused because of my sexual orientation.
- Do not have to fear that there will be economic, psychological, or physical consequences if my family and friends find out about my sexual orientation.
- Do not have to "come out" about my heterosexuality to my family and friends.
- Do not have to defend my heterosexuality.

Cisgender Privilege

Cisgender privilege can be defined as the basic civil rights and social privileges that a cisgender individual automatically receives, which are systematically denied to transgender people on the basis of their gender identity. One problem with privilege is being unaware that you have it. Many people don't realize how societal norms and social institutions give advantages to some people and disadvantage others. For example, on a daily basis as a cisgender person, I...

- Expect the privacy of body to be respected and to not be asked what my genitals look like and how I have sex.
- Am not asked what my "real name" [birth name] is and then assume that they have a right to call me by that name.
- Am not disrespected by people using incorrect pronouns even after they've been corrected.
- Do not have to worry about whether I will be able to find a safe and accessible bathroom or locker room to use or any other facility segregated by sex.
- Never worry about potential lovers shifting instantly from amorous affection to disdain and even violence because of my genitals.
- Never considered hiding my body parts by binding or tucking.
- Am not afraid that my friends or family will reject me when I tell them my gender.
- Can reasonably assume that anyone I talk to will already have a basic understanding of my gender, and I won't have the emotional labor of educating them.
- Can easily get documents (passports, birth certificates, driver's licenses, etc.) that match the gender I identify as and look like.
- Do not have to worry about documents such as my college diploma matching my gender, thus alerting a potential employer that I am transgender and quite possibly causing me to not be hired.
- Will not have a teacher, classmate, counselor, or administrator question the authenticity of my gender.
- Am less likely to be mindful of how I walk, talk, dress, and behave in public spaces for my gender identity to be recognized by others.
- Am completely unaware of my own cisgender privilege.

Activity

Heterophobia Questionnaire

About: An introductory activity that demonstrates to non-LGBTQ people what it's like to live in a homophobic society.

Materials needed: note cards and pens

Instructions: Facilitators should write each question list below on a note card in advance, and then begin the activity by reading out loud the paragraph in the box. After that, each person should pick a note card, read the question out loud, and answer it. As follow ups, the facilitator could ask each person, "How did answering this question make you feel" and/or "What are you taking away from this activity?"

Many LGBTQ people in therapeutic situations, as well as in the "outside world," are put into unfortunate situations where they have to defend their sexuality. To help people who are not LGBTQ understand how it feels to be put into such a situation, a researcher and psychologist named Dr. Alan K. Malyon devised a questionnaire, parts of which will be excerpted here. This questionnaire is based on "heterophobia" rather than homophobia that exists chronically in U.S. society.

- What do you think caused your heterosexuality?
- When and how did you first decide you were a heterosexual?
- Is it possible your heterosexuality is just a phase you will grow out of?
- If you've never slept with a person of the same sex, how do you know you wouldn't prefer that?
- Why must heterosexuals like you be so blatant, making a public spectacle of your heterosexuality?
- To whom have you disclosed your heterosexual tendencies? How did they react?
- If you have children, would you want them to be heterosexual, knowing the problems they would face?
- Do you consider it safe to expose your children to heterosexuals, heterosexual teachers in particular?
- How can you have a satisfying, deeply emotional, sexual experience with an opposite-sex person? How can a man possibly understand what pleases a woman sexually, and vice versa?
- Since there are so few happy heterosexuals, medical techniques have been developed to help people change. Have you considered trying aversion therapy?
- Why are heterosexuals so promiscuous and always having "affairs"?

Activity

Step Forward

About: An introductory activity that demonstrates to non-LGBTQ people what it's like to be the victim of a hate crime based on sexual orientation or cis-normative gender expectations.

Materials needed: none

Instructions: The facilitator should ask everyone to stand in a very large circle. When the facilitator reads a statement out loud that refers to them, ask them to take a small step forward. The facilitator should remind everyone to be honest and to be silent. All statements do not have to be read or read in order, since specific statements might be better for some groups of people rather than others. Only after reading through the statements and a lot of people are standing close together in the middle of the circle, should the facilitator share the following:

Everyone who is in the middle of the circle could be a target for LGBTQ hate crimes. All of the statements read were actual items perpetrators used to target LGBTQ people across the U.S. over the years. This activity shows that hate crimes do not have logic behind them, and that LGBTQ people and non-LGBTQ people have a lot in common. The reasons people have given to discriminate against the LGBTQ community are often very arbitrary.

Statements:

- You are a man and sit with your legs crossed.
- You are a woman and you play sports aggressively.
- You are a man and you wear jewelry (i.e. rings, bracelets, necklaces)
- You are a man and you have your ears pierced.
- You identify as a feminist.
- You are a woman and you do not shave your legs or under your arms.

- You are a woman with short hair (chin length or shorter).
- You are a man with long hair (chin length or longer).
- You have not dated anyone of the opposite sex in the past six months.
- You are friends with someone who is LGBTQ.
- You have a family member who is LGBTQ.
- You are a man and you have been told that you are sensitive.
- You are a woman with a low voice.
- The majority of your friends are the same gender as you.
- You are a man and you have received professional massages.
- You publicly support LGBTQ issues.
- You are a woman and you shop in the men's section in stores.
- You are a man and you color or perm your hair.
- You are a woman and you stand up for yourself.
- You are a man and you have often been complimented on your sense of style.
- You are a man and enjoy female music groups.
- You are a man and you show affection to other men.
- You are a man and you have spoken out against sexist jokes and comments.

Confronting Homophobia

In a clinical sense, homophobia is defined as an intense, irrational fear of homosexuality and same-sex relationships that becomes overwhelming to the person. In common usage, homophobia is the irrational fear, hatred, or discomfort with people who are or who are perceived to be gay, lesbian, or queer.

Although there is much overlap between homophobia, biphobia, and transphobia, these fears are separate concepts with separate implications and repercussions. This section primarily focuses on the effects and realities of homophobia. In the future, we hope to expand these ideas to include biphobia and transphobia but for now the scope is limited.

Your homophobic levels of attitude:

- Repulsion** Homosexuality is seen as a “crime against nature.” Gays are sick, crazy, immoral, sinful, wicked, etc., and anything is justified to change them (e.g. prison, hospitalization, negative behavior therapy including electric shock).
- Active Participation** This includes actions that directly support lesbian/gay oppression. These actions include laughing at or telling jokes that put down lesbians/gays, making fun of people who don’t fit the traditional stereotypes of what is masculine/feminine, and engaging in verbal or physical harassment of lesbians/gays.
- Pity** This is 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, e.g. “the poor dears.”
- Recognizing but No Action** This stage of response is characterized by a recognition of homophobic actions and their harmful effects. However, this recognition does not result in action to interrupt the homophobic situation. An example of this is a person hearing a friend tell a “queer joke,” recognizing that it is homophobic, not laughing but saying nothing to the friend about the joke.
- Tolerance** Homosexuality is just a phase of adolescent development that many people go through and most people “grow out of.” Thus, gays are less mature than straights and should be treated with the protectiveness and indulgence one uses with a child. Gays and lesbians should not be given positions of authority (because they are still working through adolescent behaviors).
- Acceptance** Still implies there is something to accept, characterized by such statement as “you’re not gay to me; you’re a person.” “What you do in bed is your business.” “It’s fine as long as they don’t flaunt it.” This ignores the pain of invisibility and stress of closet behavior. It also denies social and legal realities. Many people believe being gay is “flaunted” or obscene and vulgar, and still believe it is wrong even between consenting adults.

Your positive levels of attitude:

- Recognizing & Interrupting** This includes recognizing and then taking steps to stop homophobic actions. This stage is often an important transition from passive acceptance to actively choosing anti-homophobic actions. In this stage, a person hearing a "queer joke" would not laugh and would say to the joke teller that jokes putting down lesbians/gays are not funny.
- Support** This includes educating yourself by reading books, attending workshops and Safe Space training, talking to others, joining organizations, or any other actions that increase awareness and knowledge. It's work to safeguard the rights of gays and lesbians. Even though you may be uncomfortable yourself, you are aware of the climate and the irrational unfairness.
- Questioning & Dialoguing** This is an attempt to begin educating others about homophobia. It goes beyond interrupting homophobic interactions to engage people in dialogue about these issues. This response attempts to help others increase their awareness and/or knowledge about homophobia.
- Admiration** Acknowledge that being gay/lesbian in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.
- Appreciation** Value the diversity of people and see gays as a valid part of that diversity. These people are willing to combat homophobia in themselves and others.
- Nurturance** Assume that gay and lesbian people are indispensable to our society. They view gays with genuine affection and delight and are willing to be gay advocates.

Techniques for confronting homophobia in others:

- Stay calm. Don't allow the confrontation to escalate to an argument. Explain what you objected to and why.
- Don't ignore it. Don't let an incident pass without a remark. If you let offensive statements pass, then you send the message that you are in agreement with such behavior or attitudes.
- Project a feeling of understanding, love and support. Without preaching, state how you feel and firmly address the hurtful behavior and attitude while supporting the dignity of the person making the prejudiced remark. Try to assume good will.
- Find a way to make a constructive comment. For example, if someone uses an outdated or inappropriate term to refer to a gay or lesbian person, gently explain what term is now considered appropriate.
- Be nonjudgmental but know the bottom line. Don't act superior; a patronizing attitude is not productive. Simply make it clear that issues human dignity, justice, and safety are nonnegotiable.
- Point out the harm that can be done to innocent people by unquestioned prejudices and discriminatory acts.

- Give specific examples of the other person's homophobic remarks or actions so that they cannot deny the connection between their behavior and what you are identifying as discrimination.
- Identify the social danger of bigotry, mainly the inability to understand and integrate with people who are different from them but with whom they must share the planet.
- Counter distorted and derogatory myths about gay and lesbians with truth.
- Establish that people making homophobic remarks cannot take it for granted that anyone listening will agree with them.
- Clarify that being gay is not a choice; it is established early in the life cycle and is the natural and normal way for some people to be. It is not a sickness or anything to recover from.
- Correct the notion that more people are "turning gay" and explain that more GLBT individuals are leading open lives.
- Challenge statements that define gays and lesbians identities exclusively in terms of sex.
- Confront assumptions that group homosexuality with sadism, pedophilia and/or bestiality.
- Find a way to make a constructive comment. For example, if someone uses an outdated or inappropriate term to refer to a gay or lesbian person, gently explain what term is now considered appropriate.
- Be an advocate for those people who cannot (or will not) speak for themselves.

Specific things to say when confronting homophobia:

NAME IT, CLAIM IT, AND STOP IT! This technique is great in most situations where someone is being teased, name-called, or verbally bullied. It gives you an opportunity to spotlight the behavior, take a personal stand on it, and attempt to keep it from happening again.

Name it: When you witness bias, call the offending party on it by saying, "That term is not cool," or "Using words like that is hurtful and offensive."
Claim it: Make it your issue. Say, "I have people I care about who are LGBT, and I don't like to hear those words."
Stop it: Make a request for the behavior to stop by saying, "Please don't use those words," or "Cut it out, please."

Put the Focus on the Bully. Say something like, "You just put John down. That is really disrespectful." Put the spotlight on the bully's behavior. Do not say anything to imply that the person being harassed belongs to the group just named.

Name the Harassment and its Consequence. Identify the offense and its consequences: "Calling someone names is rude and hurtful" or "Pushing others around is not okay."

Refuse to Join In. Say something like, “By pushing John around, you are being a bully. Don’t ask me to go along; I think it’s uncalled for.” Or say, “I won’t be quiet when you act like that.”

If the Offender uses Religious Reasons as the Basis for his/her Beliefs. Usually, there is no way to change the minds of individuals who base their negative beliefs about LGBTQ people on strict religious convictions. However, while respecting their rights to believe as they wish, you can share some information with them. Concerning “conflicts” between LGBTQ people and Christianity, it can be useful to point out that identifying as Christian is not necessarily incompatible with being supportive of LGBTQ people. There is a great deal of disagreement about the Biblical basis for condemning LGBTQ people. Many religious scholars argue that the Biblical passages that are said to refer to homosexuality have been misinterpreted. It is also important to point out that while individuals are entitled to their personal religious beliefs, these opinions should not be used to deny LGBTQ people equal treatment under the law.

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

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

Tips for Allies of Transgender People

The following are tips that can be used as you move toward becoming a better ally of transgender people. Of course, this list is not exhaustive and cannot include all the "right" things to do or say because often there is no one "right" answer to every situation you might encounter. When you become an ally of transgender people, your actions will help change the culture, making society a safer place for gender/sexual minorities.

You can't tell if someone is transgender just by looking.

Transgender people don't all look a certain way or come from the same background, and many may not appear "visibly trans." It's not possible to look around a room and "see" if there are any transgender people. You should assume that there may be transgender people at any gathering.

Don't make assumptions about a transgender person's sexual orientation.

Gender identity is different than sexual orientation. Sexual orientation is about who we're attracted to. Gender identity is about our own personal sense of being male or female (or someone outside that binary.) Transgender people can be gay, lesbian, bisexual, straight, or have another sexual orientation.

If you don't know what pronouns to use, ask.

Be polite and respectful when you ask a person which pronoun that person prefers. Then use that pronoun and encourage others to do so. If you accidentally use the wrong pronoun, apologize quickly and sincerely, then move on. The bigger deal you make out of the situation, the more uncomfortable it is for everyone.

Understand the differences between "coming out" as lesbian or gay and "coming out" as transgender.

"Coming out" to other people as lesbian or gay is typically seen as revealing a "truth" that allows others to know your authentic self. The lesbian and gay community places great importance and value on the idea of being "out" in order to be happy and whole. When transgender people transition and live as their authentic gender that *is* their "truth." The world is now seeing them as their true selves. Unfortunately, sometimes when others discover a person is transgender they no longer see the person as a "real" man or woman, and it can feel disempowering for a transgender person to have that experience. Some people (such as Chaz Bono and Laverne Cox) may choose to publicly discuss their lives to raise awareness and influence social change. But don't assume that it's necessary for a transgender person to be "out" to everyone to feel whole.

Be careful about confidentiality, disclosure, and "outing."

Some transgender people feel comfortable disclosing their transgender status to others, and some do not. Knowing a transgender person's status is personal information and it is up to them to share it. Do not casually share this information, or "gossip" about a person you know or think is transgender. Not only is this an invasion of privacy, it also can have negative consequences in a world that is very intolerant of gender difference (e.g. transgender people can lose jobs and friends upon revealing their transgender status).

Don't ask a transgender person what is their "real name."

For some transgender people, being associated with their birth name is a tremendous source of anxiety, or it is simply a part of their life they wish to leave behind. Respect the name a transgender person is currently using. If you already know someone's prior name, don't share it without the person's explicit permission.

Avoid backhanded compliments or “helpful” tips.

While you may intend to be supportive, comments like the following can be hurtful or even insulting:

“I would have never known you were transgender. You look so pretty.”

“You look just like a real woman.”

“She's so gorgeous, I would have never guessed she was transgender.”

“He's so hot, I'd date him even though he's transgender.”

“You're so brave.”

“You'd pass so much better if you wore less/more make-up, had a better wig, etc.”

“Have you considered a voice coach?”

Be patient with a person who is questioning or exploring their gender identity.

A person who is questioning or exploring their gender identity may take some time to find out what identity and/or gender expression is best for them. They might, for example, choose a new name or pronoun, and then decide at a later time to change the name or pronoun again. Do your best to be respectful and use the name and/or pronoun requested.

Respect the terminology transgender people use to describe their identity.

The transgender community uses many different terms to describe their experiences. Respect the term (transgender, transsexual, queer, cross-dresser, etc) people use to describe themselves. If a person is not sure of which identity label fits them best, give them the time and space to figure it out for themselves. Don't tell them which term you think they should use. You wouldn't like your identity to be defined by others, so please allow others to define themselves.

Understand there is no “right” or “wrong” way to transition, and that it is different for every person.

Some transgender people access medical care like hormones and surgery as part of their transition. Some transgender people want their authentic gender identity to be recognized without hormones or surgery. Some transgender people cannot access medical care, hormones, and/or surgery due to lack of financial resources. A transgender identity is not dependent on medical procedures. Just accept that if someone tells you they are transgender that they are.

Don't ask about a transgender person's genitals or surgical status, or how they have sex

It wouldn't be appropriate to ask a cisgender person about the appearance or status of their genitalia, so it isn't appropriate to ask a transgender person that question either. Likewise, don't ask if a transgender person has had “the surgery” or if they are “pre-op” or “post-op.” If a transgender person wants to talk to you about such matters, let them bring it up. Similar to asking questions about genitals and surgery, it wouldn't be appropriate to ask a cisgender person about how they have sex, so the same courtesy should be given to transgender people.

Challenge anti-transgender remarks or jokes in public spaces, including other “Safe Spaces”

You may hear anti-transgender comments from heterosexual people but you may also hear them from lesbians and gays. Someone may think because they're gay it's ok for them to use certain words or tell jokes about transgender people. It's important to confront the former and educate the latter.

Support gender-neutral public restrooms.

Some transgender and gender non-conforming people may not match the little signs on the restroom door. Encourage colleges and businesses to have single user, unisex and/or gender-neutral bathroom options. Make it clear in your organization that transgender and gender non-conforming people are welcome to use whichever restroom they feel comfortable using.

Make your organization truly trans-inclusive.

"LGBT" is now a commonplace term that joins lesbian, gay, bisexual, and transgender under the same acronym. If an organization or group lists "transgender" as part of its name or mission statement, it needs to truly understand the needs of the transgender community and involve transgender people in all aspects of the group's work.

In classes and at meetings or events, set a transgender-inclusive tone.

On the first day of class or during a meeting where not everyone is known, ask people to introduce themselves with their name and preferred pronouns, rather than relying on an official record such as a course roster that might not recognize the transition process. Model this introduction by saying, "Hi, I'm Jamie, and I prefer the pronouns 'she' and 'her.'" This sends the message that you are not making assumptions about anyone's gender, and that people are free to self-identify. As the leader, make sure you use a serious tone when introducing yourself, which will hopefully discourage others from dismissing the activity with a joke. Also, in a group setting, identify people by articles of clothing instead of using gendered language. For example, say the "person in the blue shirt" instead of the "woman in the front." If bathrooms in the meeting space are not already gender neutral, try to arrange for gender-neutral signs so that transgender people feel more welcome.

Listen to transgender people.

The best way to be an ally is to listen with an open mind to transgender people when they talk about their lives. Talk to transgender people in your community. Check out books, films, YouTube channels, and transgender blogs to find out more about transgender lives.

Know your own limits as an ally.

When speaking with a transgender person who may have sought you out for support or guidance, don't be afraid to admit when you don't know something. Volunteer to work with the person to find appropriate resources. It is better to admit you don't know something than to make assumptions or say something that may be incorrect or hurtful.

Activity

Homophobia Questionnaire

About: An introductory activity to weigh individual attitudes and beliefs about lesbian, gay, or queer people.

Materials needed: pens and a printed copy of the homophobia questionnaire (pp. 40-41) for each person

Instructions: The facilitator should read out loud the following paragraph before distributing copies of the homophobia questionnaire to each person and then posing the discussion questions below:

Since the early 1980's, scientists attempting to measure homophobia have developed a number of different homophobia questionnaires and scales. For example, in 1996, Dr. Henry Adams developed a "Homophobia Scale" and a 25-item questionnaire "designed to measure your thoughts, feelings and behaviors with regards to homosexuality." The original instructions for taking the questionnaire stressed that it is not a test, so there are no right or wrong answers. Everyone today will take an adapted version of this homophobia questionnaire. This questionnaire is not a perfect measure of anti-gay feelings or ideas, and is not a predictor of potential for anti-gay violence. In general, the higher the score, then the greater negative attitudes and beliefs about homosexuality. Please answer honestly. Once everyone fills out the questionnaire and tallies their individual score, we will have a group a discussion about this activity.

Discussion Questions:

- How did the questions make you feel?
- Did you find the questions hard to answer?
- Were some questions harder to answer than others? Which ones? What, specifically, was so difficult?
- What does it say about our society that LGBTQ youth are asked similar questions?

Homophobia Questionnaire

Answer each item by checking the number after each question as follows:

1= Strongly agree

2= Agree

3= Neither agree nor disagree

4= Disagree

5= Strongly disagree

	1	2	3	4	5
1. Gay people make me nervous.	0	0	0	0	0
2. Gay people deserve what they get.	0	0	0	0	0
3. Homosexuality is acceptable to me.	0	0	0	0	0
4. If I discovered a friend was gay, I would end the friendship.	0	0	0	0	0
5. I think homosexual people should not work with children.	0	0	0	0	0
6. I make derogatory remarks about gay people.	0	0	0	0	0
7. I enjoy the company of gay people.	0	0	0	0	0
8. Marriage between homosexual individuals is acceptable.	0	0	0	0	0
9. I make derogatory remarks like "faggot" or "queer" to people I suspect are gay.	0	0	0	0	0
10. It does not matter to me whether my friends are gay or straight.	0	0	0	0	0
11. It would upset me if I learned that a close friend was homosexual.	0	0	0	0	0
12. Homosexuality is immoral.	0	0	0	0	0
13. I tease and make jokes about gay people.	0	0	0	0	0
14. I feel that you cannot trust a person who is homosexual.	0	0	0	0	0

- | | | | | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| 15. When I speak to my children about sexuality, I present homosexuality and heterosexuality as equally valid orientations. | <input type="radio"/> |
| 16. Organizations which promote gay rights are not necessary. | <input type="radio"/> |
| 17. I assume bisexual people are confused or want to "play the field." | <input type="radio"/> |
| 18. I would feel uncomfortable having a gay roommate. | <input type="radio"/> |
| 19. I would feel angry if a gay person came on to me. | <input type="radio"/> |
| 20. Homosexual behavior should not be against the law. | <input type="radio"/> |
| 21. I avoid gay individuals. | <input type="radio"/> |
| 22. I feel repulsed by public displays of affection between same-sex partners. | <input type="radio"/> |
| 23. When I see a gay person I think, "What a waste." | <input type="radio"/> |
| 24. When I meet someone, I think I can spot if she or he is gay. | <input type="radio"/> |
| 25. I feel that gay, lesbian, bisexual and transgender people are too outspoken about civil rights. | <input type="radio"/> |

Activity

Homophobic/Transphobic Scenarios

About: A more advanced activity for practicing strategies for confronting homophobia and transphobia in everyday life on campus.

Materials needed: three to four sheets of large paper, post-it notes, markers, and pens

Instructions: The facilitator should hang three to four sheets of large paper on a wall and write one of the following scenarios on each sheet of paper. Next, everyone should walk around to read the scenarios and use post-it notes to document their feelings and other strategies to confront homophobia or transphobia in these hypothetical situations at Keene State College. After everyone has responded, the facilitator will read out loud the post-it notes for a group discussion about confronting homophobia, biphobia, and transphobia.

-Kai approaches you for support. Kai complains that a faculty member continues to call them by their given name and to refer to them as "she," even though they have asked the professor several times to use their correct name and gender-neutral pronoun of "they." How do you respond to Kai's complaint?

- You and your friends are sitting outside on Fiske Quad on a nice spring afternoon. You notice a woman walking along by herself. You see nothing out of the ordinary, although she isn't dressed like most other women on campus and she has a very short, radical looking haircut. Suddenly you hear "Dyke!" and "Faggot!" shouted from the windows of nearby dorm rooms. You are appalled. The woman keeps walking but she is clearly rattled. What should you do?

- Your office is interviewing potential job candidates. After the last campus interview is over, you run into two of your colleagues in the break room. They are having an informal discussion about the candidates. One staff member says, "I really liked the first candidate, who was well-spoken and I think could do the job well. My hesitation is that she doesn't have depth of experience. The second candidate has a fantastic background but, well, I can't quite put my finger on something that seems off. It's just that, I'm not sure if this person is a man or a woman?" What do you say to your colleague?

-Sarah, a female transgender student at the college, is assaulted but not seriously injured by three unidentified men in an anti-transgender hate crime the previous evening. The attack occurs on campus and the perpetrators are thought to be other students. Seeing that you have a "Safe Space" sticker on your office door, Sarah comes to you first for support. What steps might you take to help her? How might her needs be different from a non-transgender student who has been assaulted?

- Matt, a student, comes out to you as bisexual. One day, you hear other students talking about Matt and one of them says, "He should just come out already! He's just saying that because he's really gay and in a bisexual phase. There's no such thing as bisexuality." How do you respond to these students?

Frequently Asked Questions

Q: How are sexual orientation and gender identity determined?

A: No one knows exactly how sexual orientation and gender identity are determined. However, experts agree that it is a complicated matter of genetics, biology, psychological, and social factors. For most people, sexual orientation and gender identity are shaped at any early age. While research has not determined a cause, homosexuality and gender variance are not the result of any one factor like parenting or past experiences. It is never anyone's "fault" if they or their loved one grows up to be LGBTQ. If you are asking yourself why you or your loved one is LGBTQ, consider asking yourself another question: Why ask why? Does your response to a LGBTQ person depend on knowing why they are LGBTQ? Regardless of cause, LGBTQ people deserve equal rights and to be treated fairly.

Q: Is there something wrong with being lesbian, gay, bisexual, transgender, or queer?

A: No. There have been people in all cultures and times throughout human history who have identified as lesbian, gay, bisexual or transgender. Homosexuality is not an illness or a disorder, a fact that is agreed upon by both the American Psychological Association and the American Psychiatric Association. Homosexuality was removed from the Diagnostic and Statistical Manual (DSM) of the American Psychiatric Association in 1974. Being transgender or gender variant is not a disorder either, although Gender Identity Dysphoria is still listed in the DSM of the American Psychiatric Association. Being LGBTQ is as much a human variation as being left-handed—a person's sexual orientation and gender identity are just another piece of who they are. There is nothing wrong with being LGBTQ. In fact, there's a lot to celebrate. Studies show that people's sexual orientation has no bearing on their mental health and emotional stability. When forced to remain in the closet about one's homosexuality or bisexuality, a person may experience depression and other psychological problems; however, these problems stem from a homophobic and transphobic society and not from sexual orientation or gender identity themselves.

Q: Can people change their sexual orientation or gender identity?

A: No, and efforts to do so aren't just unnecessary, they're damaging. Religious and secular organizations do sponsor campaigns and studies claiming that LGBTQ people can change their sexual orientation or gender identity because there is something wrong. These studies and campaigns suggesting that LGBTQ people can change are based on ideological biases and not peer-reviewed solid science. No studies show proven long-term changes in gay or transgender people, and many reported changes are based solely on behavior and not a person's actual self-identity. The American Psychological Association has stated that scientific evidence shows that reparative therapy (therapy which claims to change LGBTQ people) does not work and that it can do more harm than good.

Q: How can I reconcile my or my loved one's sexual orientation and/or gender identity with my faith?

A: This is a difficult question for many people. Learning that a loved one is LGBTQ can be a challenge if you feel it is at odds with your faith tradition. However, being LGBTQ does not impact a person's ability to be moral and spiritual any more than being heterosexual does. Many LGBTQ people are religious and active in their own faith communities. It is up to you to explore, question, and make choices in order to reconcile religion with homosexuality and gender variance. For some this means working for change within their faith community, and for others it means leaving it. For example, see: <http://www.gaychristian.net>.

Q: Why should I support lesbian, gay, bisexual and transgender equality?

A: LGBTQ people who might be our children, friends, and family members deserve the same rights as our heterosexual ones. However, discrimination based on sexual orientation and gender identity is still legal in many states. For example, LGBTQ people can be fired from their jobs because of how they express their sexual orientation or gender, same-sex couples cannot legally be married in the majority of states in the U.S., and LGBT youth face constant harassment and abuse in schools across the country.

Q: What is the average age of coming-out for LGBTQ youth?

A: "Coming out" is an on-going developmental process. Thus, academic researchers often find it useful to distinguish between different stages of "coming out." The age when one is first aware of having same-sex attraction is typically lower than the age when one identifies as lesbian, gay, bisexual, or transgender. Data from recent studies on LGBTQ adolescents suggest that the age of first awareness may range from 8 to 11 years on average, and the age of identifying as LGBTQ may range from 15 to 17 years on average.

Q: How bad is the bullying problem for LGBT students?

A: Violence, bullying and harassment are the rule and not the exception in America's schools. According to GLSEN's 2003 National School Climate Survey, four out of five LGBTQ students hear homophobic or transphobic remarks often in their schools, 39% of LGBTQ students report being verbally or physically assaulted, and nearly one out of three LGBTQ students skipped school in the past month because they were too afraid to go. For related issues at Keene State College, check out the results from "Campus Climate Survey" section in this manual.

Q: How many gay-straight alliances are there in the U.S.?

A: More than 3,000 grade school student clubs, commonly known as gay-straight alliances, are registered with GLSEN. But this number does not serve as an exact number for how many exist since many student groups work on LGBTQ issues even at the college level (i.e. KSC Pride) but are not named GSAs.

Q: If I think I might be LGBTQ, how can I find out?

A: Many people question who they are and will try to discover their identity throughout their life. Know that you are not alone. Also know that there is only one person who can answer that question, and that is you. If you would like to talk about the issue, meet with a certified counselor or psychologist.

Q: Where can I meet other LGBTQ people and get involved on campus?

A: LGBTQ people are everywhere but there are specific organizations at Keene State College and in the surrounding community that support LGBTQ people in this region. Check out the section in this manual titled "Monadnock Region and NH Resources."

Activity

Additional Questions

About: An introductory activity to explore frequently asked questions and answers about the LGBTQ community, or any additional questions that may have arisen during Safe Space training but which were not yet answered.

Materials needed: note cards and markers

Instructions: In advance, facilitators should write on different note cards each of the “frequently asked questions” from this manual. Anyone else can also anonymously write additional questions on note cards that may have arise during Safe Space training but which were not yet answered. The facilitators will then draw the note cards and answer the questions out loud by relying on the manual and other knowledge that they might have.

Campus Climate Surveys

2011 Campus Climate Survey

Introduction

Supporting diversity in our community, curriculum, and daily work is a top priority for Keene State College, which has been formalized through the college's 2011-2016 planning process. The college has committed itself to "attract, support, and retain a diverse faculty, staff, and student body," and to "promote knowledge of, interaction with, and respect for all cultures and perspectives." To understand where the college stands on promoting diversity, and to inform the development of a new diversity strategic plan, the college's Office of Institutional Research conducted a campus climate survey in fall 2011. This report summarizes the results of that survey, focusing on findings related to lesbian, gay, bisexual, and transgender students and employees and on differences in responses between LGBT survey participants and their peers.

Method

This study used a locally developed, anonymous, online survey instrument that was created by a widely representative group of faculty, staff, administrators, and a student. This survey examines diversity from a broad perspective, including social constructs such as race/ethnicity, gender, sexual orientation, transgender identity, age, disability status, military veteran status, religion/beliefs, plus employment category (for employees) and the following constructs for students: residence, family income, and first-generation college student status. The instrument contains three main sections: Supportive Environment, Engaging Diversity, and Institutional Goals. Then the survey invites respondents briefly to tell the story of their own experiences or those they had witnessed. Finally, respondents are asked to provide demographic information.

In November 2011, all students ($N = 5,846$) and employees ($N = 883$) of the college received an email message from the college's President Helen Giles-Gee, inviting them to participate in the survey, with follow-up messages from various campus leaders. Usable responses were received from 1,405 students and 411 employees, for response rates of 28% and 47%, respectively. The instrument and research design used in this study received approval from KSC's Institutional Review Board for the Protection of Human Subjects in Research (IRB).

There were 90 student respondents and 32 employee respondents who identified as lesbian, gay, bisexual, and/or transgender. Of these, there were four students and two employees who identified as transgender. Because the transgender groups were too small to analyze separately, their responses were coded together with those of LGB participants. This choice led to limitations in interpretation of the data, since gender identity and sexual orientation are separate, though related, issues. Nevertheless, given the number of transgender respondents, this was the only available analytical option that allowed their responses to be included at all. Throughout this report, responses from LGBT participants are compared to responses from participants who specifically identified as heterosexual/straight and who did not identify as transgender (including those who left the transgender item blank). For simplicity, the comparison group is referred to here as "straight."

Supportive Environment:

Statement	Students		Employees	
	LGBT	Straight	LGBT	Straight
I feel welcome at KSC.....	94%	93%	81%	84%
I feel like I belong here.....	83%	80%	66%	77%
I feel physically safe on campus.....	86%	89%	88%	88%
KSC provides the assistance I need to succeed academically/in my work.....	87%	82%	79%	66%
KSC provides the support I need to thrive socially.....	79%	76%		
KSC provides a supportive environment for LGB students.....	77%			
KSC provides a supportive environment for transgender students.....	75%			
KSC provides a supportive environment for LGBT employees.....			70%	
KSC provides a supportive environment for transgender employees.....			33%	
When I have a concern or a problem, there is a faculty or staff member that I can talk to.....	73%	72%		
When I have a concern or a problem, I know who to talk to, to begin to begin to resolve the issue.....			63%	73%
Overall, I would recommend KSC to friends as a good place to go to college/to work.....	90%	85%	63%	70%

Sample Student Comments- General

"I find that all the students at Keene State are extremely open-minded and laid back. It's a wonderful environment for anyone"; "The orientation leaders are someone I feel comfortable talking to. They are very supportative people and especially the leader I had actually cared about each person in her group and I think every student should feel that connection with someone"; "I believe Keene State gives all students the support they need to strive at this school, as long as they are willing to look for and reach out for the help they may need"; "I love Keene, it's a welcoming and safe school for everyone!" "From what I have seen, everyone is very welcome at Keene State College"; "I love this school"; "I like the community and the people"; "I really love it here. I have been able to accomplish more than I thought possible in my first semester here. I'm really impressed."

Sample Employee Comments- General

"Generally speaking, I feel the work environment at KSC is good. There's always going to be room for improvement, but I've experienced/witnessed no real hostility here beyond the minor slights you'd see in any work environment"; "I feel the climate has improved already, in some important areas"; "I do feel welcomed and safe here. Thank you for checking in with me"; "I have really enjoyed working at Keene State and feel very much at home here"; "I think the college does an excellent job attracting a diverse population and helping to make members of the KSC community feel welcome."

Sample Student Comments- LGBT Related

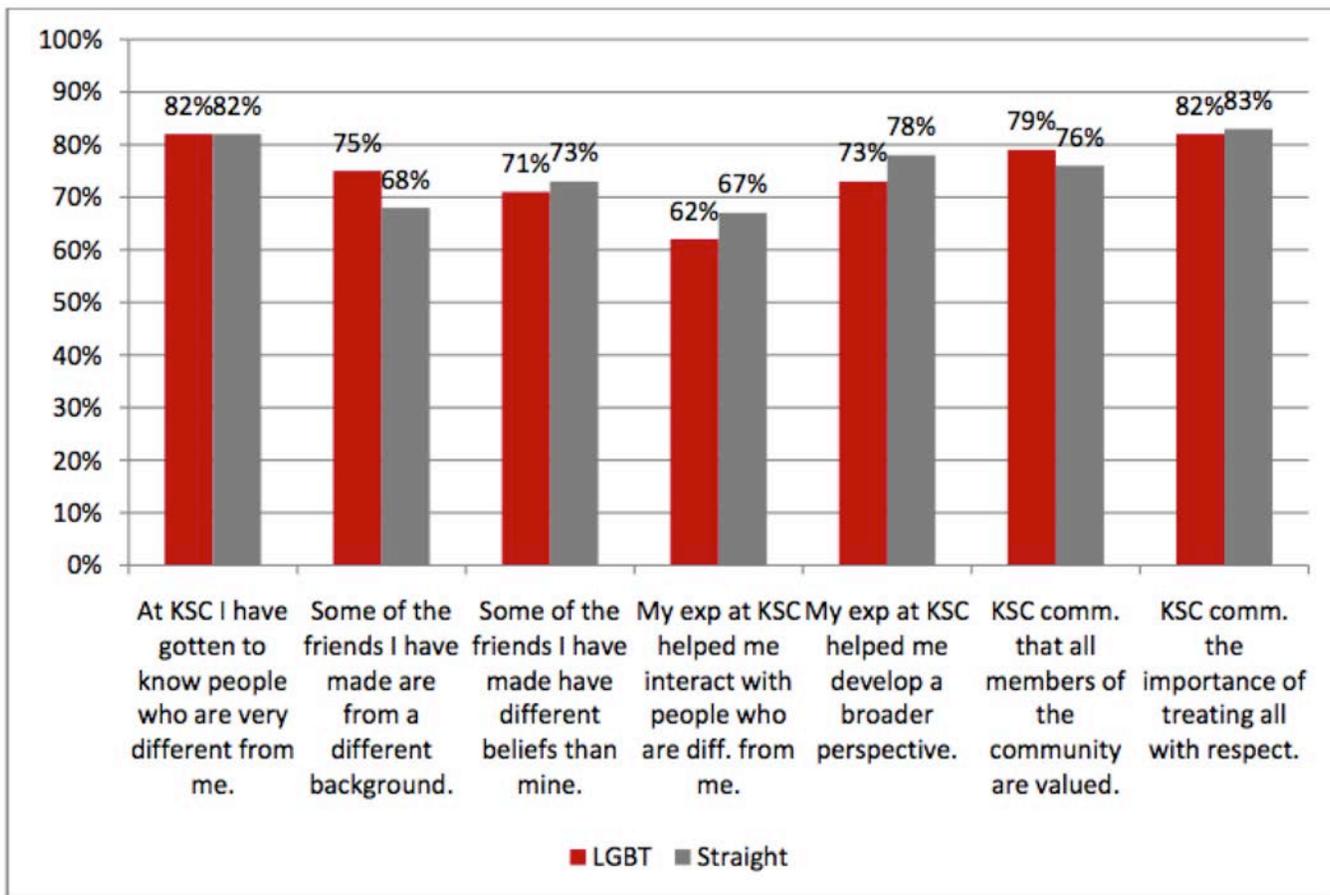
"KSC Pride has helped me a lot. It is an awesome club"; "LGBT students need more education on the issues that affect them"; "Part of the reason I chose KSC was because of the visible GLBT presence on campus"; "Students of unique sexual orientations are not as supported now as I thought they were in the past after some of the events this semester. Acceptance in this aspect needs to be improved"; "Such an accepting place. I personally am gay and have received an abundance of support and acceptance from so many peers and staff. I love it!" "Until Gender Inclusive Housing passed, I don't believe that transgender students were living as comfortably as they could. Since it passed, however, I do know that has improved their experience here tremendously"; "I met a bisexual guy who said he loves it here and wants to move to New Hampshire after college. He's from Connecticut. Apparently people weren't very nice to him there. People don't seem to bother him here! So congratulations on that"; "As a student who is homosexual, the fact that Keene tries hard to have a friendly environment towards different groups of people really makes me happy, and makes me want to continue my education here."

Sample Employee Comments- LGBT Related

"Although I have heard that there are efforts on campus to revive 'Safe Space,' and that is a great thing, I have also heard that the number of faculty taking the time to work on reviving Safe Space is not as large as it needs to be. In short, there appears to be a commitment to initiatives such as Safe Space but a limited number of faculty/staff who are dedicating the time to doing so. This concerns me;" "KSC has a perverse fascination with sexuality as it pertains to gays, lesbians, transgendered, and women in general. It's a widely known perception throughout our community, the State of NH and the rest of New England"; "KSC has not added gender identity or expression to their Non-Discrimination statement. I have witnessed harassment of students by staff and have seen no action taken by this campus."

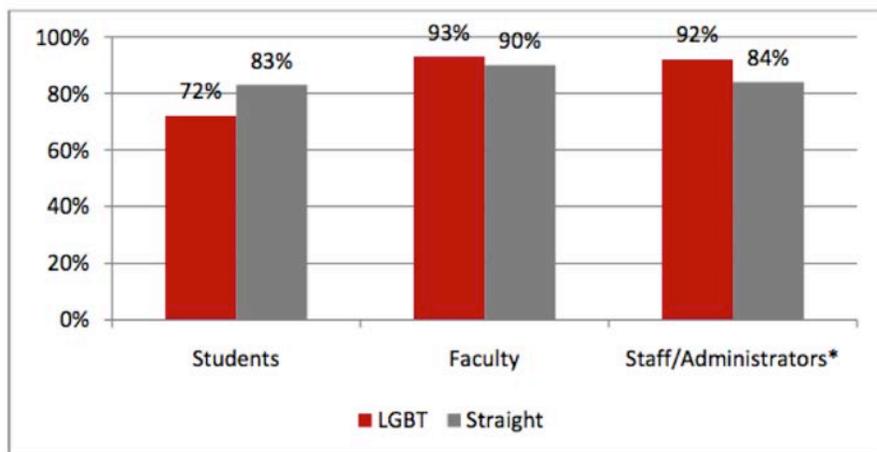
Engaging Diversity:

Percentage of Students Who Agree or Strongly Agree with Each Engaging-Diversity Survey Item, Comparing Responses from LGBT and Straight Students

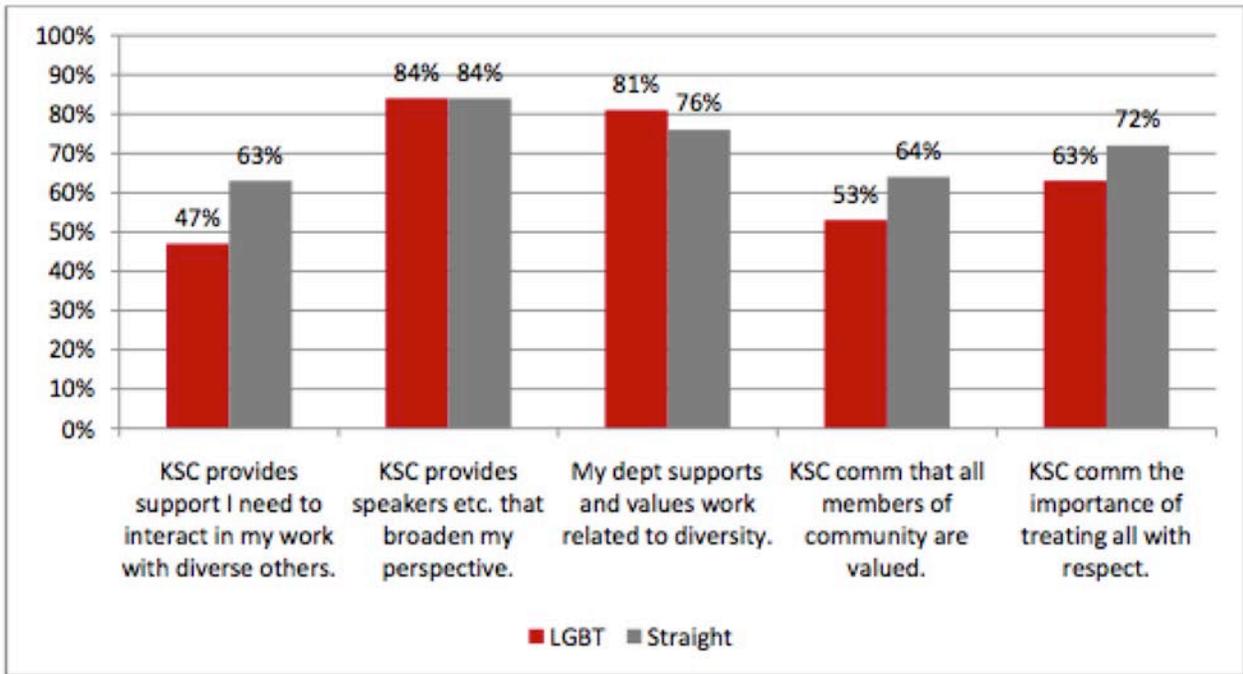


In general I am treated respectfully by ...

(%who agree or strongly agree comparing responses from LGBT and straight students)

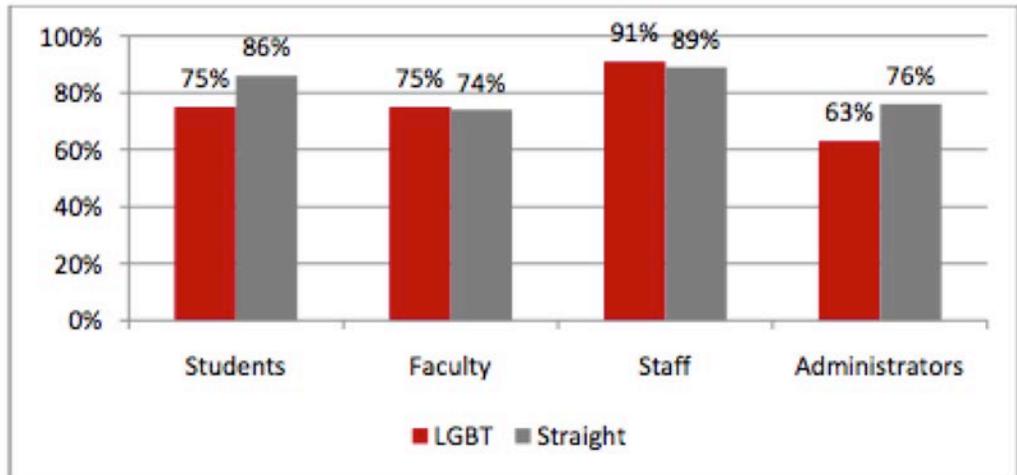


Percentage of Employees Who Agree or Strongly Agree with Each Engaging-Diversity Survey Item, Comparing Responses from LGBT and Straight Employees

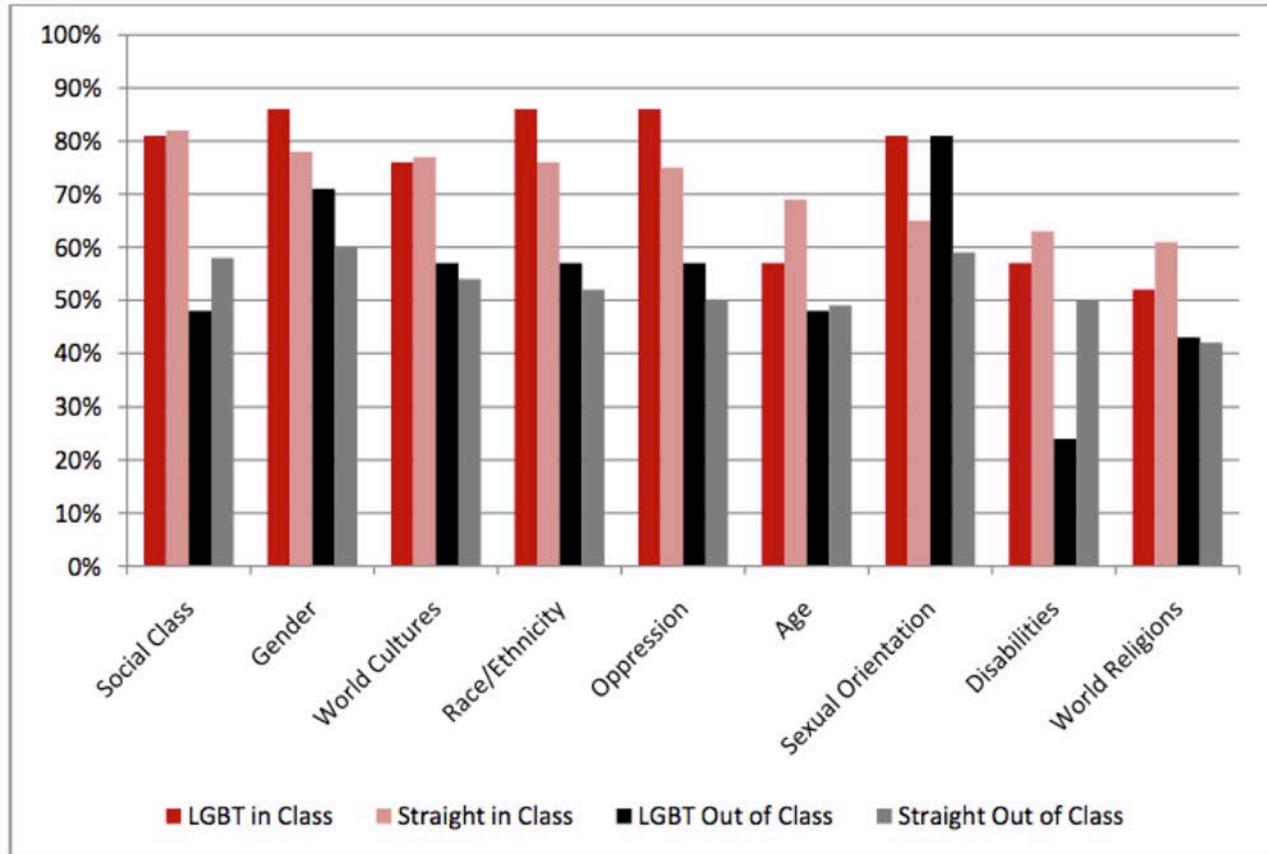


In general I am treated respectfully by ...

(%who agree or strongly agree, comparing responses from LGBT and straight employees)



Percentage of Senior Students Who Agree or Strongly Agree that They Have Been Exposed to Diversity Issues In Class and in Out-Of-Class Programs Provided by KSC, Comparing Responses from LGBT and Straight Students



My Own Story:

This section of the survey offered respondents the opportunity to tell their own story in open comments in response to two questions:

1. Question about your own experiences: If you have had an experience at KSC in which you felt you were unfairly treated or disrespected or made unsafe or injured, and particularly if you believe that this experience was related to some aspect of your identity (such as your race or gender or religion or sexual orientation or veteran status, just to name a few), we would appreciate it if you would describe it here. Any personally identifying details will be obscured in reports about the results of this survey.
2. Question about things you may have witnessed: If you have personally witnessed something at KSC in which you felt someone else was unfairly treated or disrespected or made unsafe or injured, and you believe that this experience was related to some aspect of their identity (such as their race or gender or religion or sexual orientation or veteran status, just to name a few), we would appreciate it if you would describe it here. Any personally identifying details will be obscured in reports about the results of this survey.

Sample Student Comments- LGBT Related

- "I am a... male. I was raped... as a freshman, at 19, because I was perceived as being gay (which I am)... All I want to see before I graduate is some positive change to address the many men on campus who have, like me, been assaulted sexually over their time here at KSC. I feel we are grossly overlooked, even shamed into silence."
- "I was wearing a backwards hat and a group of boys called me a 'faggot' when I was alone walking on campus at night. I was very scared and didn't feel that I could do anything about it."
- "I went to rush a fraternity, however I immediately felt uncomfortable as a gay man, due to the use of homophobic phrases and discontinued my affiliation with Greek Life on campus."
- "I work in a popular on-campus building, and my employee status makes me more borderline invisible to a good percentage of students who pass through. The number of conversations I have heard openly talking about racist, sexist, homophobic, and in general discriminatory topics would amaze you."
- "In classes there is a huge push by teachers to say that being gay or lesbian is right and everyone should think it is right. While I definitely agree with saying everyone should be treated equally and respected, I do not think it is right for professors to clearly state their opinions and push for one side. I do believe everyone should be treated with respect, but stating that if you don't support gays or lesbians you are terrible is not right at all."
- "In several public settings I have heard the word 'fag' around campus. In two cases I have heard them in classes. As a gay person, this makes me feel unsafe in certain situations on campus."
- "People yelling 'faggot' out dorm room windows."
- "'Faggot' can be read in many bathrooms. This does not reflect policy of course, but it does exist and affect those who see it."
- "I frequently hear language that, to put it lightly, does not reflect the respect and integrity that KSC hopes to instill in their students. Issues surrounding the common use of the words 'nigger,' 'cunt,' 'gay,' 'fag' and other derogatory words should be discussed more openly because, without creating awareness of this growing problem, our generation will continue to disregard the impact of certain words. To put it simply, if you are a girl and wouldn't appreciate being called a 'cunt,' you shouldn't be saying it yourself."
- "A few of my friends are gay, and even though KSC is a much safer and accepting place than high school must have been for them, I've still seen them mistreated and discriminated against dozens of times."
- "I have seen homosexual students treated unfairly and rudely. I spoke up in their defense but it was pretty mean."
- "I have seen my gay friends be victimized. They stand up for themselves, but that often provokes them even more. I have witnessed members of the LGBT community being called derogatory terms such as 'faggot,' 'dyke', etc. after a KSC Pride hosted dance."
- "I saw a girl wearing a flannel plaid button down shirt with combat boots and short hair on Halloween with a sign that said 'dyke' on her back that was part of her costume. That is very disrespectful, especially to me being a member of the KSC Pride community."
- "I saw a kid being treated wrong for being gay, therefore he left this school to go somewhere else."
- "I was walking back to my dorm with my friend, who also happens to be gay. A few people who were highly intoxicated yelled, 'Go home fag.' I saw the look of hurt on his face since this is new to him. That's the only incident that I've witnessed, but it was still pretty horrible."

Sample Employee Comments- LGBT Related

"I am not LGBT but whenever I teach LGBT materials I encounter a lot of resistance and discrimination against the course materials. The students believe that I am gay and then they criticize me on the evaluations for 'promoting a lesbian agenda,' which I find upsetting."

"I have heard straight faculty members suggest that there was some particular advantage to being a lesbian."

"KSC is the only institution in the USNH system without gender identity/expression in its Non-Discrimination statement."

"An individual complained about working with someone who was gay."

"An openly gay male student of mine told me that when he was walking downtown one day, another young person yelled out 'faggot' toward him."

"I am concerned about the safety of our transgender colleagues and students. We are not an institution that strives to make transgender people feel safe and included (lack of gender neutral bathrooms, lack of programming around transgender issues)."

"I have witnessed anti-gay language being used by students."

"The biggest areas of concern I've witnessed relates to LBGT, primarily in terms of slinging verbal slurs."

2014 Campus Climate Survey

Introduction

Every three years, Keene State College conducts a Campus Climate Survey of students and employees to assess where the College stands on ensuring that all members of the community feel welcome, supported, and safe. This report summarizes the results of the fall 2014 survey, focusing on findings related to lesbian, gay, bisexual, and transgender students and employees and on differences in responses between LGBT survey participants and their peers who identify as straight.

Method

This study used a locally developed, anonymous, online survey instrument that was created in 2011 by a widely representative group of faculty, staff, administrators, and a student. The instrument was then updated for 2014, omitting two lengthy sections and adding a few questions to another section. The result was a shorter survey in 2014 for both students and employees. This survey examines diversity from a broad perspective, including social constructs such as race/ethnicity, gender, sexual orientation, transgender identity, age, disability status, military veteran status, religion/beliefs, plus employment category (for employees) and the following constructs for students: residence, family income, and first-generation college student status. The student instrument contains three main sections: Supportive Environment, Learning about Diversity, and Tell Your Story. The employee survey is similar to the one for students but omits the section on Learning about Diversity.

In October 2014, all students ($N = 4763$) and employees ($N = 977$) of the College received an email message from President Anne Huot, inviting them to participate in the survey, with follow-up messages from various campus leaders. Student respondents were offered the opportunity to enter a drawing for a \$100 KSC Bookstore gift card as an incentive for participation. Usable responses were received from 1139 students and 487 employees, for response rates of 24% and 50%, respectively. The instrument and research design used in this study received approval from KSC's Institutional Review Board for the Protection of Human Subjects in Research (IRB).

There were 97 student respondents and 41 employee respondents who identified as lesbian, gay, bisexual, and/or transgender. Of these, there were three students and no employees who identified as transgender. Because the number of transgender students was too small to analyze separately, their responses were coded together with those of LGB students. This choice led to limitations in interpretation of the data, since gender identity and sexual orientation are separate, though related, issues. Nevertheless, given the number of transgender respondents, this was the only available analytical option that allowed their responses to be included at all. Throughout this report, responses from LGBT participants are compared to responses from participants who specifically identified as heterosexual/straight and who did not identify as transgender, including those who left the transgender item blank. For simplicity, the comparison group is referred to here as "straight." Readers should be aware that the relatively small number of employees who identified as LGB on the survey makes it less likely that comparisons between their responses and those of their straight colleagues will rise to the level of statistical significance. In considering the employee responses, therefore, readers should be more concerned with overall trends in the data and less with specific data points.

Supportive Environment

The first section of the survey asked respondents to indicate how well supported they feel at Keene State College. The following table shows responses to items in this section, comparing responses for LGBT participants in each respondent pool (students and employees) with their straight peers. As this table shows, there were several statistically significant differences in the responses. Straight students were more likely to say that feel welcome and valued than LGBT students. Importantly, the two statistically significant differences in the responses of employees occurred because LGB employees were more likely than straight employees to **strongly** agree that they feel welcome and that they would recommend KSC as a good place to work (54% of LGB employees strongly agree that they feel welcome at KSC vs. 38% of straight employees, and 44% of LGB employees strongly agree that they would recommend KSC to others, compared to 28% of straight employees).

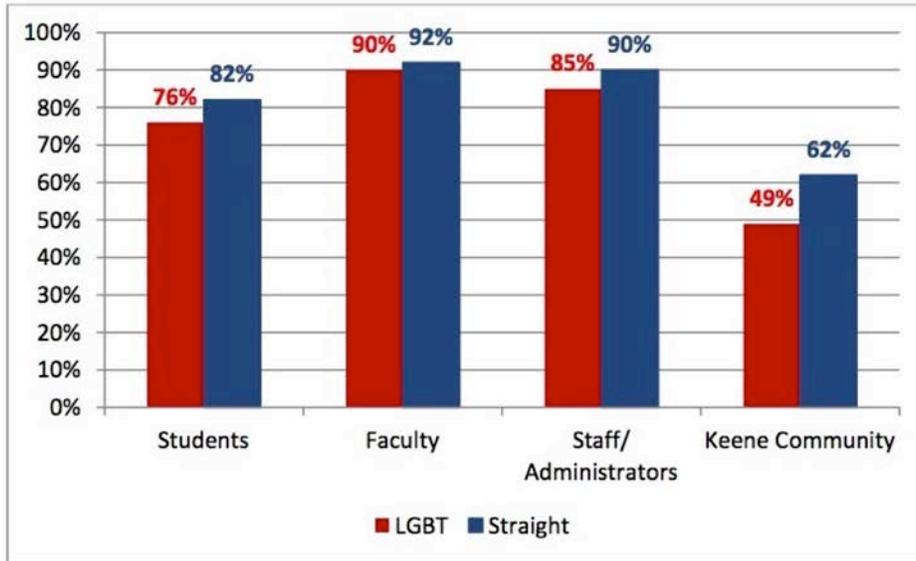
Percentage of Students and Employees who Agree or Strongly Agree with Each Supportive Environment Statement, Comparing LGBT Respondents to Straight Respondents

Statement	Students		Employees	
	LGBT	Straight	LGB	Straight
I feel welcome at Keene State College (Agree + Strongly Agree)	87%	94%*	83%	87%
I feel welcome at Keene State College (Strongly Agree only)			54%*	38%
I feel like I belong here.	71%	82%	78%	78%
I feel physically safe on campus.	88%	88%	93%	95%
KSC provides the assistance I need to succeed [academically / in my work].	80%	86%	68%	66%
KSC provides the support I need to thrive socially.	71%	76%		
When I have a concern or a problem, there is a faculty or staff member that I can talk to.	78%	77%		
When I have a concern or a problem, I know who to talk to, to begin to resolve the issue.			70%	70%
KSC clearly communicates that all members of the College community are valued.	67%	78%*	63%	58%
KSC clearly communicates the importance of treating all members of the College community with respect.	78%	84%	73%	67%
Overall, I would recommend KSC to friends ... as a good place to [go to college / work]. (Agree + Strongly Agree)	83%	88%	78%	77%
Overall, I would recommend KSC to friends ... as a good place to [go to college / work]. (Strongly Agree only)			44%*	28%

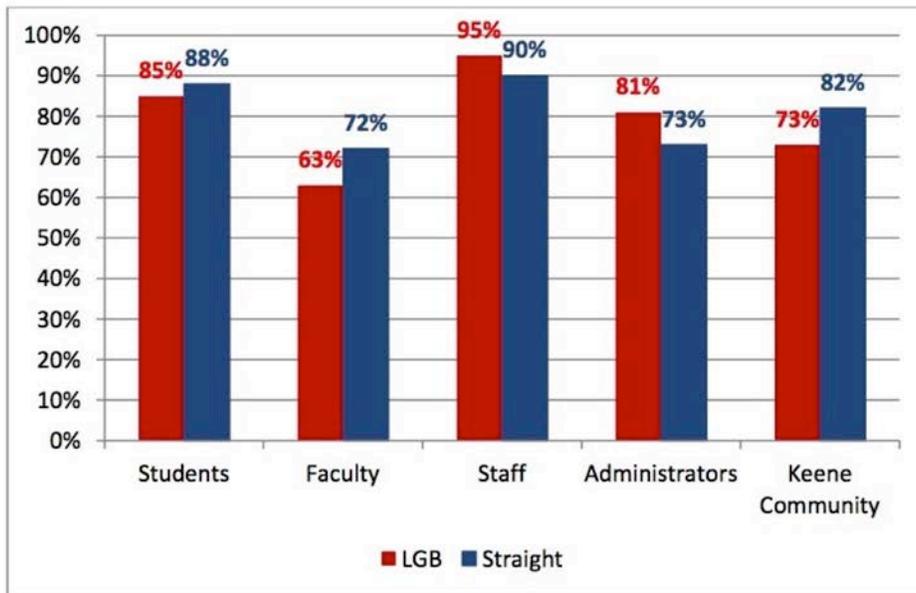
* $p < .05$

This section of the survey also asked respondents about their interactions with various groups, using the phrase "In general I am treated respectfully by ... [students, faculty, staff, administrators, members of the greater Keene community]." The following graphs show the responses of LGBT and straight respondents. There were no statistically significant differences in the pattern of these responses between the two groups.

STUDENTS: In general I am treated respectfully by ...
(%who agree or strongly agree comparing responses from LGBT and straight students)



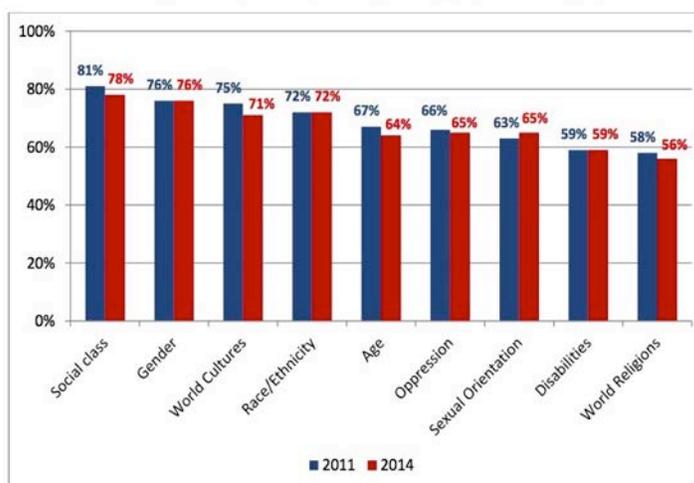
EMPLOYEES: In general I am treated respectfully by ...
(%who agree or strongly agree, comparing responses from LGB and straight employees)



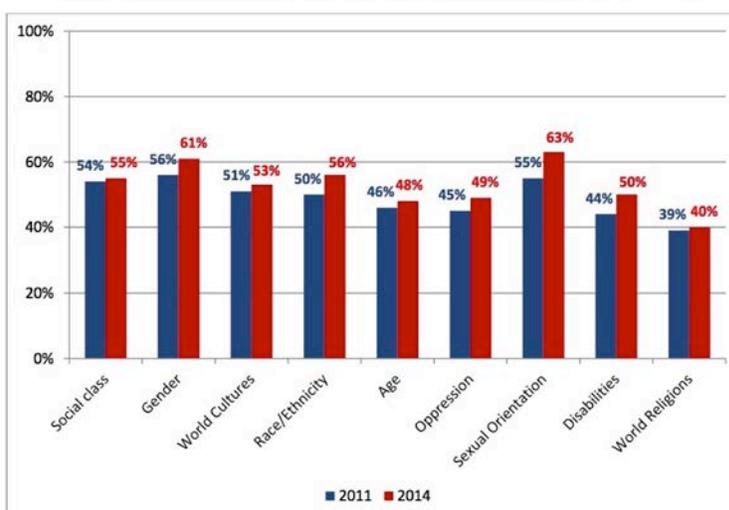
Learning About Diversity

The second section of the student survey asked respondents about where they learn about different diversity topics. The following graphs show the percentage of ALL students who agreed that they had engaged various diversity topics, comparing responses in 2011 to those in 2014. The first graph shows the percentage of students who engaged each issue in class and the second shows the percentage who engaged those same issues in out-of-class programs and settings provided by the College. As these graphs demonstrate, the shape of the curriculum with regard to diversity has not changed in the past three years. On the other hand, there has been an increase in learning about diversity through out-of-class experiences, and students are now about as likely to learn about sexual orientation outside of class (63%) as in (65%)

Percentage of Students who Report They Have Engaged Each Diversity Topic in Class



Percentage of Students who Report They Have Engaged Each Diversity Topic Out of Class



Tell Your Story

This next section of the survey offered respondents the opportunity to tell their own story in open comments in response to two questions. The first asked about positive experiences:

We want to document the ways that students/employees feel particularly supported, so that we can expand on this good work. In the past three years ... have you personally had an experience at KSC or in the greater Keene community in which you felt particularly welcomed and supported? (Y/N)

If yes, please tell as much or as little of that story here as you feel comfortable sharing. We would especially welcome learning which offices or people helped you feel welcome and supported at KSC.

LGBT students were about as likely as their straight classmates to answer yes to this question (62% vs. 61%). On the other hand, LGB employees were significantly more likely than their straight colleagues to say that they had felt particularly welcome (71% vs. 52%). The following comments illustrate the responses that relate to LGBT status.

Students

"I felt very welcomed and safe during orientation upon finding out that KSC offers a club as well as many safe spaces for the LGBTQ community."

"A friend of mine invited me to join KSC Pride and although I was skeptical at first it's a very welcoming, not to mention educational, extracurricular environment."

"I never had a LGBTQ+ club in my high school, so joining one here has made me feel less alone."

"I was really struggling with my sexual orientation during my freshman year, and the lovely people in KSC Pride helped me figure everything out."

"I felt especially welcomed during orientation when I found the KSC Pride. They were welcoming and supportive of me as a transgendered person which was a relief as I was unsure how I would be received here. I have also had a lot of support from two of my teachers who have been open to discussions and have shown support by using the right pronouns and my preferred name."

"Taking Visual Rhetoric with Jamie Landau taught me that there is at least one person on this campus who is fighting for LGBT rights."

"Joining Pride made me feel accepted."

"The KSC Pride club is very welcoming, and it is nice knowing what offices and buildings are 'Safe Zones.'"

Employees

"As a gay man, I have had several people make a point of talking about marriage equality issues in a supportive and positive manner. My interactions with HR have been great. Specifically, the Aliquant form kept making me refer to my husband as my 'same-sex partner'; HR shared my concerns with Aliquant, and it was great last year (after the Supreme Court ruling) to see that my relationship was now simply 'married.'"

"As soon as my husband and I started working at KSC, we could tell things were different here, especially compared to our previous college, which we felt many times discriminated against us as an 'out' gay couple. Our colleagues ... have been extraordinarily welcoming and supportive, as has the President of the college, and many staff members. We feel that we aren't primarily identified as gay people here, but by our teaching and our actions."

The second question in this section of the survey asked about negative experiences:

We also want to document the ways that students/employees feel unwelcome or unfairly treated or disrespected or unsafe because of some aspect of their identity, so that we can help to build a campus that is welcoming to all. In the past three years ... have you personally had an experience at KSC or in the greater Keene community in which you felt unwelcome or unfairly treated or disrespected or unsafe, which you believe was related to some aspect of your identity (such as age, race, gender, sexual orientation, disability, or veteran status, just to name a few)? (Y/N)

If yes, please tell as much or as little of that story here as you feel comfortable sharing. In particular please tell us the location where this occurred.

While the first part of the question asked only about personal experiences, the "tell your story" portion also allowed for respondents to describe incidents that did not occur to them personally but which they had witnessed.

LGBT students were significantly more likely than their straight classmates to say that they had had a negative experience such as this (42% vs. 21%). Similarly, LGB employees were significantly more likely than their straight colleagues to have had such a negative experience in the past three years (38% vs. 21%). The following comments describe some of these experiences. Several student comments have been omitted here because they contain details that might identify the respondent.

Students

"Can we create more gender-neutral bathrooms? I can only think of 6 on campus – 3 in Joslin House and 3 in Blake House. It can make life difficult for out trans and gender-queer students."

"I am a girl and have short hair and have been yelled at while walking with some of my other female friends (gay slurs)."

Students cont.

"I have had a situation where I, as well as others, were not invited to a gathering because of our sexual orientation. The men said that they did not want to have a social with 'a bunch of lesbians.'"

"I once went to a social event at a friend's house, and some people began yelling 'f****ts' at a group of freshmen over a megaphone. While a vast majority of Keene students and staff describe themselves as 'not homophobic,' their words, actions, and often times intense ignorance tell a completely different story."

"I know of an incident in which a professor purposefully referred to a transgender woman by her male name (which she no longer goes by) almost as if to shut her up because of a heated discussion in class. I don't believe this was ever reported, but I know that this student idolized this professor and probably didn't know where to take the information."

"Just walking on campus and hearing homophobic slurs or jokes makes me feel incredibly unsafe."

"As my friend and I were walking back to her dorm..., someone in a truck drove by and yelled something homophobic at us.... My friend and I were really shaken up. A few days later, I was with that same friend ... when someone smoking on one of the benches outside Butler yelled something homophobic at us.... My friends and I are all a part of the LGBTQ community, so these comments have greatly affected us. This has happened multiple times on campus."

"Men try to 'make me straight; and attempt to make sexual advances on me."

"My partner ... received notes taped to her door stating that 'd*kes don't belong in our showers,' calling her a bitch, and telling her she belonged in hell. She also was confronted by a group of girls in the bathroom. I felt highly uncomfortable as a visitor of the campus when I was staying with her."

"My gay best friend sometimes gets treated more like a novelty than a person."

"Purposeful mis-gendering of an openly transgender student."

"There have been a few occasions where I have been treated unfairly by other students based on my gender identity. I have never felt unsafe or have been physically threatened but I have been made to feel unwelcome and disrespected.":

Employees

"[I was] mocked in class by a student due to [my] perceived sexual orientation. Also, in recommending a more gay-friendly campus, I was shot down by an obviously homophobic woman in a staff meeting, who apparently had no idea we were an inclusive community."

Employees cont.

"Yesterday, Dan Savage was on campus for a talk. He is a very famous writer and a well-known activist for the LGBT population and one of the founders of It Gets Better, an organization to help LGBT youth with issues of depression, bullying and suicide. This event was poorly advertised – it was not even on the Events Calendar on the KSC website. I could not even find it when I did a search on the KSC website. ... I identify as LGBT and feel marginalized by this.... It says to me that these 'gay' events don't really matter so we don't need to advertise. As a staff, I am not concerned for myself, but for the students. What kind of message does this send? That we don't value you as an LGBT person so we won't promote 'your' events."

Final Comments

At the end of the survey, respondents had the opportunity to provide any final comments they wished. The following comments refer to LGBT issues:

Students

"I think the college should take a firmer stance against slurs toward members of the LGBT community, and any form of discrimination in general.... the slurs being what I see the most."

"Please require more safe space training for faculty and students – especially those going into health care and education. The lack of knowledge here about the lgbtq community and gender issues is alarming if these students are going to be our teachers, counselors, and nurses one day."

Employee

For nearly two years, I have made repeated, passionate, and factually-based attempts at getting the college to pass (or even just consider) a preferred name change policy for (transgender) students. However, I have received little to no support from administrators.... In addition, I have not been alone in this request. Countless student executive board members in KSC Pride and staff and faculty members of the Safe Space Subcommittee have similarly advocated publicly for this policy for more than a year now, but again, there has been no movement from the college ... even while student after student is "outed" by the college's records that do not recognize preferred names. I understand that making such an institution-wide policy change is not easy, will take time, and requires a lot of critical thought before implementation. That said, I am ashamed to work at Keene State College because administrators do not even seem to be taking this idea seriously by understanding its necessity and exploring its possibility."

Activity

Have You Ever at KSC?

About: An introductory activity, with the possibility of adding a more advanced discussion at the end, to learn some of the findings of the 2011 and 2014 KSC Campus Climate Survey.

Materials needed: note cards and markers

Instructions: In advance, facilitators should write on different note cards one LGBT-related comment given by a student or employee on the Campus Climate Survey, making sure that that the comment is attributed to a "KSC student" or "KSC employee." Everyone should stand in one big circle facing each other. Then each person should be given at least two note cards (one with a student comment on it and another with an employee comment on it) but DO NOT yet tell them that the comments that they have in their hands came from the KSC Campus Climate Survey. Next, a facilitator should kick off the interactive part of the activity by stepping forward and saying out loud "Have you ever?" followed by reading the comment on one of their note cards. At that point, the facilitator should instruct each person to step forward if they have witnessed, experienced first-hand, or heard this happen at Keene State College. Then everyone steps back and someone else reads another card. Continue this activity until all note cards have been read out loud.

Once the interactive part of the activity is completed, facilitators should share that these comments come from the 2011 KSC Campus Climate Survey. Then pose the following questions to the group to begin a more in-depth and advanced discussion about the findings of the survey:

- What are some themes of the comments from KSC students and employees?
- Did any of the comments surprise you, and if so, why?
- Have you experienced or witnessed similar things at KSC that you would like to share now?

KSC Courses on Gender and Sexuality

IWGS 101 Introduction to Women's and Gender Studies

This course is designed to introduce students to the key issues, questions, and debates in the interdisciplinary field of Women's and Gender Studies. Central to the course will be a focus on the social construction of identity and the myriad ways in which gender, race, class, sexuality, and nationality work to constitute people's experiences. Fall, Spring.

WGS 201 Feminist Practices

This course considers the theoretical and historical contexts of how social change happens from a feminist perspective. Students will engage in an experiential learning project that requires them to make connections between feminist theory, the history of liberatory social movements, and the need for engaged citizenship. Prerequisite: IWGS 101. Fall, Spring.

WGS 495 Capstone in Women's and Gender Studies

Students will explore the relationship between knowledge and power as they research the question, What is activism? Students will read both historical and theoretical accounts of activism, which will inform their work as they design and implement a feminist and/or queer social change project and write a research paper. Prerequisite: WGS 301, WGS 302, or WGS 303, or permission of instructor. Spring.

WGS 301 Feminist Theories

This course investigates and interrogates key theoretical debates within the feminist movement and women's and gender studies. Central to this course is the idea that understanding significant categories such as race, class, gender, sexuality, and nationality is an interpretive, theoretical, and political act. Prerequisite: WGS 201. Fall, Spring.

WGS 302 Queer Theory

Queer studies provide a range of theoretical approaches that challenge fixed, essentialist identities, drawing attention to incoherencies in the allegedly stable sex/gender system. Placing a variety of queer theories in their historical context, this interdisciplinary course will provide a survey of contemporary arguments and critical terms used in the field. Prerequisite: WGS 201. Spring.

WGS 340 Gender and the Law

Examines the myriad ways law and policy affects our lives, from hiring practices to the creation and dissolution of family, from crime to sports and education through the lenses of legal theories that promise the most fair creation and application of law. This course is cross listed with CJS 340. Prerequisite: CJS 240. Spring

WGS 490 Advanced Topics in Women's and Gender Studies

Advanced interdisciplinary study of theoretical perspectives within Women's and Gender Studies. Students will develop skills in critical reading and critical thinking. May be repeated for credit as topics change. Prerequisites: One 300-level WGS course or permission of instructor.

IIWGS 230 Spirituality and Sexuality

An interdisciplinary exploration of spirituality and sexuality, drawing from history, religion, as well as women's and gender studies. Key questions: How are institutions of religion socially constructed? How do they affect women's ways of knowing, women's spirituality, and women's sexuality? What are new ways of representing spirituality as social inquiry? Prerequisites: ITW 101. Spring, alternate years.

IIWGS 240 Gender and Media

We take an interdisciplinary approach to studying representations of gender (as well as class, race, and sexuality) in the mass media and popular culture. Using literature from cultural studies, communication, sociology, and other disciplines, we explore dominant ideologies and how they are perpetuated (or not) in media products. Prerequisites: ITW 101. Fall.

IIWGS 250 Race, Sexuality, and Representation

This interdisciplinary course explores the representation of race, ethnicity, gender, and sexuality within U.S. visual culture, including film, video, and mass media. Drawing on feminist and queer studies, visual culture studies, film studies, and ethnic studies, this course asks how images convey racial, gender, and sexual difference. Spring.

IIWGS 254 Women in the Holocaust

How did women's Holocaust experiences differ from those of men? An interdisciplinary exploration of gender in Central European families, in ghettos, camps, and resistance, this course examines connections between the Holocaust and present day manifestations of anti-Semitism, sexism, homophobia, and nationalism. Readings are drawn from history, women's studies, and Holocaust memoirs. Cross-listed as IIHGS 254. Occasionally.

IIWGS 290 Topics in Women's and Gender Studies

Interdisciplinary study of a specific issue or topic within the field of Women's and Gender Studies. Students will develop skills in critical reading and critical thinking. May be repeated for credit as topics change. Prerequisites: ITW 101. Offered occasionally.

ANTH 315 Gender and Culture

An examination of the ideology and social reality of gender cross-culturally. The course covers various theoretical approaches and explores the ethnographic literature. Prerequisite: ISANTH 110 or permission of instructor. Fall.

ENG 203 Women's Writing

Writing about current political and feminist issues and how they impact all women; reading, writing, and research will explore the connections between the political and the personal. Prerequisite: ITW 101. Fall.

IHFILM 310 Women and Cinema

Presenting the works of women film and video makers in the social, economic, and historical contexts of their production and reception, this course develops a critical understanding of women's concerns in a transnational world. Prerequisites: 24 credits in ISP courses, including ITW 101 and IQL 101. Spring.

IAMU 115 Women in Music

The study of recurring issues concerning women composers, teachers, performers, and patrons, in both historical and contemporary cultures. Spring.

IIECON 320 Gender and Economic Development in a Globalizing World

This interdisciplinary course aims to provide an overview of the processes, politics and policies of economic development through a gender lens. The course examines the impacts of economic development policy on men and women and on gender relations in Africa, Asia and Latin America, in the context of a globalizing world economy. The course draws from the fields of economics, international relations and women's studies. Prerequisites: 24 credits in ISP including ITW 101 and IQL 101. Fall or Spring, Alternate Years.

IIEDUC 306 Women and Education

An exploration of schooling and its relationship to culture and society, focusing on women's role in education as both students and educators. Uses a historical, sociological, and feminist lens in examination of women's struggle for equality in education, with parallels drawn to struggles of other subjects of marginalization. Prerequisites: 24 credits in ISP, including ITW 101 and IQL 101. Spring.

HIST 373 Race, Disability, and Eugenics

An examination of the history of the 19th- and 20th-century eugenics movement in the United States and Europe. Efforts to "improve" humanity by selectively controlling or eliminating individuals deemed socially undesirable because of race or disability will be investigated by exploring science, legislation, and popular culture. Cross-listed as HGS 373. Fall, odd years.

IHLSC 350 Women and Health: Witches, Harlots, and Healers

A survey of women's health from the biological, social, economic, and political perspectives, drawing from the interdisciplinary field of health science. Prerequisite: 24 credits in ISP, including ITW 101 and IQL 101.

IHLSC 445 Human Sexuality

An interdisciplinary examination of human sexual development and behavior, including reproduction, sexual anatomy, psychosexual development, sexual socialization, values, and various forms of sexual expression. This course will explore human sexuality from biological, cultural, legal, and political perspectives. Prerequisite: 24 credits in ISP, including ITW 101 and IQL 101. Fall, Spring.

IHGS 254 Women in the Holocaust

How did women's Holocaust experiences differ from those of men? An interdisciplinary exploration of gender in Central European families, ghettos, camps, and resistance, this course examines connections between the Holocaust and present-day manifestations of anti-Semitism, sexism, homophobia, and nationalism. Readings are drawn from history, women's studies, and Holocaust memoirs. Cross-listed as IHWGS 254. Occasionally.

PHIL 240 Skin, Sex, and Genes

This course reviews some of the ways in which modern biology has been a site of conflict about race, gender, and sexuality. We will consider scientific studies, as well as feminist, queer, and anti-racist critiques of those studies, in an effort to understand how science marks certain bodies as different. Occasionally.

PHIL 260 Theories of the Body

This course examines the argument that bodies are only produced once they have been given meaning within a society, focusing on scholarship from disability studies, queer theory, antiracist theory, and feminist theory. What does embodiment reveal about structures of inequality and the operations of power in our society? Occasionally.

PSYC 425 Psychology of Women

Exploration of current and historical understandings of the psychology of women. Includes psychoanalytic, biological, and social explanations of women's psychology and development and critical examination of research on gender differences and similarities. Prerequisite: Junior standing and ITW 101, or permission of instructor. Fall.

SOC 320 Women, Gender, and Society

A sociological, global, and theoretical approach to the study of women and gender. Emphasis on the social construction of sex and gender. Also analyzes gender inequality and its connections with different forms of oppression over time. Prerequisite: SOC 201 or permission of instructor. Occasionally.

SOC 455 The Body and Sexuality in Society

Seminar introduces students to social benefits and practices related to the human body with a focus on gender and sexuality. Topics include socialization, cultural constructions of masculinity and femininity, body image, aging bodies, sexual harassment, rape, pornography and sex work, and new reproductive technologies. Prerequisite: SOC 305 or permission of instructor. Occasionally.

IISOC330 Person and Society

Sociological social psychology lies at the intersection of our inner lives and our social worlds. In this interdisciplinary course, we explore socialization, self-presentation, attitudes and behavior, interpersonal relationships, deviance, conformity, and other topics through sources from sociology, women's and gender studies, psychology, communications, and popular culture. Cross-listed with IIWGS 330. Prerequisites: 24 credits in ISP, including ITW 101 and IQL 101. Spring.

Monadnock Region and NH Resources

Active Lesbians of the Monadnock Area (ALMA)

Active Lesbians of the Monadnock Area (ALMA) is a social group for women in southwestern New Hampshire, southeastern Vermont, and Northwestern Massachusetts. This group is a great resource for meeting and getting to know other lesbians in the region. Activities include hiking, biking, canoeing, and kayaking; attending plays, concerts, movies, and picnics, and even potlucks.

Website: <http://www.greenmountaincrossroads.org/active-lesbians-of-the-monadnock-area.html>

AIDS Project of Southern VT

AIDS Project of Southern VT's mission is to provide direct services to those whose lives are affected by HIV/AIDS, to offer education about HIV/AIDS to help prevent its spread, and to promote understanding within the communities served.

Website: <http://www.aidsprojectsouthernvermont.org/>

Phone: (802) 254-8263

Campus Commission for Diversity, Equity, and Inclusiveness at KSC

The mission of KSC's Commission for Diversity, Equity, and Inclusiveness is to work for equality by increasing awareness of issues pertaining to historically marginalized groups, challenging stereotypes, eradicating systemic inequalities and oppression, and creating a campus climate of respect for all; to address issues related to the multiple dimensions of diversity including but not limited to gender equity and gender expression, age, class, culture, differing physical and learning abilities, ethnicity, race, religion, and sexual orientation; to promote a campus environment in which differences between people are recognized, understood, and accepted in all areas of academic and community life; and to serve as an advocate and catalyst for continuing learning and growth in the understanding of diversity so that students, staff and faculty are engaged participants in an increasingly diverse world.

Contact: Chief Officer of Diversity and Multiculturalism in Hale Building

Website: <http://www.keene.edu/campus/diversity/commissions/>

Gay and Lesbian Advocates and Defenders (GLAD)

GLAD is New England's leading legal rights organization dedicated to ending discrimination based on sexual orientation, HIV status, and gender identity and expression.

Website: <http://www.glad.org/rights/newhampshire>

Phone: 617-426-1350

E-mail: gladlaw@glad.org

GayNH

GayNH provides LGBT news for the state of New Hampshire, including GLBT news and activities for Keene.

Website: <http://gaynh.blogspot.com/>

Gay, Lesbian, and Straight Education Network (GLSEN) of NH

GLSEN New Hampshire is a chapter of the national organization known as GLSEN. GLSEN NH believes that all schools should be safe and welcoming for all students regardless of actual or perceived sexual orientation, gender identity and gender expression. GLSEN NH believes that this can be achieved through the inclusion of clubs and organizations that foster support for LGBT individuals and their allies, inclusive anti-bullying policies, and inclusive educator professional development.

Website: www.GLSEN.org/NewHampshire

Phone: 603-369-6686

Gay, Lesbian, Bisexual and Transgender National Hotline

The Gay, Lesbian, Bisexual and Transgender National Hotline provides telephone and email peer-counseling, as well as factual information and local resources for cities and towns across the U. S. All of its services are free and confidential. People on the hotline speak with callers of all ages about coming-out issues, relationship concerns, HIV/AIDS anxiety and safer-sex information, among other issues. Hours include Monday thru Friday from 4 p.m. to midnight (EST) and Saturday from noon to 5 p.m. (EST).

Website: <http://glbtnationalhelpcenter.org/contact/index.html>

Phone: 1-888-THE-GLNH (1-888-843-4564) | GLBT Youth Talkline 1-800-246-PRIDE (1-800-246-7743)

E-mail: glnh@glbtnationalhelpcenter.org

Green Mountain Crossroads

Green Mountain Crossroads is a non-profit organization in Brattleboro, VT, that connects rural LGBTQ people to build community, visibility, knowledge and power. They offer social support, sponsor educational programming, and make connections to other LGBTQ regional resources.

Website: <http://www.greenmountaincrossroads.org/>

KSC Pride

There is a need to inform and educate on issues that the LGBT community faces at Keene State College. As a registered student club on campus, KSC Pride promotes understanding, creates a safe, welcoming environment, perpetuates acceptance, and shares current issues with the LGBT community, its allies, and the greater campus community.

Website:

<http://www.facebook.com/KSCPride>

Monadnock Center for Violence Prevention

The Center provides direct services to victims of domestic and/or sexual violence. These services include a 24-hour crisis phone line, emergency shelter, support groups, information and referral and hospital and court advocacy, and educational programming to schools, community organizations, and businesses.

Website: <http://www.mcvprevention.org>

Phone: 24-Hour Crisis Lines 1-888-511-MCVP (6287)

Local Phones: Keene: 603-352-3782 | Peterborough: 603-209-4015 | Jaffrey: 603-532-6288

NH Governor's Commission on Domestic and Sexual Violence

Domestic violence happens in same-sex relationships at about the same frequency as in heterosexual relationships, and also involves issues of power and control. Perpetrators use many of the same threats to intimidate their same-sex partners, but may also threaten their victims with "outing." The state provides a hotline for people who are victims (or known victims) of domestic and sexual violence to call for help.

Website: <http://doj.nh.gov/index.htm>

Phone: 1-866-644-3574

Parents and Friends of Lesbians and Gays (PFLAG) of NH

PFLAG-NH is dedicated to the preservation of families in loving relationships, to the support of gay, lesbian, bisexual, transgender and questioning people and their families, and to full civil rights for all Americans. PFLAG-NH meets the 1st Tuesday of the month, 7-8:30 p.m., Keene Public Library, 60 Winter Street, Keene.

Website: <http://www.pflagnh.org>

Phone: 603-352-6854

Planned Parenthood at Keene Health Center

Planned Parenthood at the Keene Health Center offers reproductive health care, including (but not limited to) HIV testing, treatment, and vaccines, pregnancy testing, and birth control and abortion services.

Website: <http://www.plannedparenthood.org/health-center/centerDetails.asp?f=2744&a=91770&v=details>

Phone: 603-352-2898

Safe Space Subcommittee at KSC

As a working group of KSC's Campus Commission for Diversity, Equity, and Inclusiveness, the mission of Safe Space is to increase awareness through education about issues related to sexual and gender minorities.

Website: <http://www.keene.edu/campus/diversity/commissions/groups/>

Website References

AIDS Coalition to Unleash Power (ACT UP): <http://www.actupny.org>

Camp Aranu'tiq: <http://www.camparanutiq.org/>

Consortium of Higher Education LGBT Resource Professionals: <http://www.lgbtcampus.org>

Gay Christian Network: <http://www.gaychristian.net>

Gay & Lesbian Alliance Against Defamation (GLAAD): <http://www.glaad.org>

Gay, Lesbian, and Straight Education Network (GLSEN): <http://www.glsen.org>

Human Rights Campaign (HRC): www.hrc.org

It Gets Better Project: <http://www.itgetsbetter.org>

Lambda Legal: <http://www.lambdalegal.org>

Lesbian, Gay, Bisexual & Transgender Community Center: <http://www.gaycenter.org>

Massachusetts Transgender Political Coalition: <http://www.masstpc.org/>

Matthew Shepard Foundation: <http://www.matthewshepard.org>

National Center for Transgender Equality: <http://transequality.org/>

National Gay and Lesbian Task Force: <http://nglft.org>

Parents and Friends of Lesbians and Gays (PFLAG): <http://community.pflag.org>

The Trevor Project: <http://www.thetrevorproject.org>

University of New Hampshire Safe Zone: <http://www.unh.edu/safezones>

The Venture Out Project: <http://www.ventureoutproject.com/>

<http://www.keene.edu/campus/diversity/commissions/groups/>



Manual Updated: September 2016
Safe Space Subcommittee
Campus Commission for Diversity, Equity, and Inclusiveness