

Safe

Zone

Training

2016

NDSU

LGBTQ PROGRAMS

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Safe Zone Ally Training

An Introduction to NDSU's Safe Zone Ally Program

The "Safe Zone" symbol is a message to lesbian, gay, bisexual, transgender, and queer people and their allies. The message is that the person displaying this symbol is understanding, supportive and trustworthy if a lesbian, gay, bisexual or transgender person needs help, advice or just someone with whom s/he can talk. The person displaying this symbol can also give accurate information about sexual orientation and/or gender identity.

Our Mission

The mission of the Safe Zone Ally Program is to provide a network of safe and supportive allies to the lesbian, gay, bisexual, transgender, and queer community at North Dakota State University.

Our Goal

The Safe Zone Ally Program responds to the needs of the North Dakota State University community. The goal of this program is to provide a welcoming environment for lesbian, gay, bisexual or transgender persons by establishing an identifiable network of supportive persons who can provide support, information, and a safe place for LGBT persons within our campus community. Those who have committed to being Safe Zone Allies indicate that bigotry and discrimination, specifically regarding LGBT persons, are not tolerated.

Our History

The Safe Zone Ally Program at NDSU was launched in May 2001 with an inaugural ally training session for approximately 70 students, faculty, staff, and administrators.

The comprehensive training program was created by a small group of faculty, staff and administrators in the fall of 2000, following incidents of hate speech perpetrated against the LGBT student organization Ten Percent Society. Safe Zone was intended to be a grassroots movement that identified and trained caring and committed members of the NDSU campus community to be Safe Zone Allies.

Since its inception in 2001, the Safe Zone Ally Program has trained over 3,500 people to be NDSU Allies. Upon completion of a training session, participants have the opportunity to choose to sign a pledge to be a Safe Zone Ally. A current list of all NDSU Safe Zone Allies is available on our webpage: www.ndsu.edu/memorial_union/safezone/

In 2010, we also launched a redesigned program featuring three Safe Zone trainings each month:

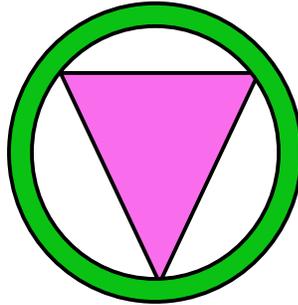
Level 1 Training: Becoming an Ally

Level 2 Training: Gender Identity/Expression

Level 3 Training: Becoming an Upstander

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The Safe Zone Symbol



The Meaning of the Symbol:

The pink triangle was worn by prisoners in Nazi Germany concentration camps to designate them as gay. The real story behind the pink triangle begins prior to World War II. Paragraph 175, a clause in German law, prohibited same-sex relations (much like many states in the U.S. today have laws against "crimes of nature"). In 1935, during Hitler's rise to power, he extended this law to include same-sex kissing, embracing, and even having same-sex fantasies. An estimated 25,000 people were convicted under this law between 1937 and 1939 alone. They were sent to prisons and later concentration camps. Their sentences also included sterilization, most commonly in the form of castration. In 1942, Hitler extended the punishment to death. The LGBTQ movement has since adopted the pink triangle both in memory of past oppression and as a symbol of hope for the future. The green circle serves the opposite effect of the popular red circle with a slash, denoting that it is ok to talk about LGBTQ issues wherever the symbol is displayed.

Other Symbols:

Other symbols that are commonly used by the LGBT community are:

Lambda – The Greek letter “L” which stands for “liberation” = λ

Rainbow Flag – the most commonly used symbol for gay pride. The colors of the flag stand for: hot pink = sexuality; red = life; orange = healing; yellow = the sun; green = nature; blue = art; indigo = harmony; violet = spirit

Two Mars symbols, the symbol for men, are linked to represent **gay men**.



Bisexual individuals might use a symbol that interlocks one or two of both Mars and Venus.



Two Venus symbols, the symbol for women, are linked to represent **lesbians**.



Transgender individuals might use a symbol that is a combination of both Mars and Venus.



Symbols retrieved from <http://ww2.studentaffairs.odu.edu/safespace/resources/symbols.shtml>

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LGBTQIA Glossary

Language is dynamic; it grows, changes, and develops. Language also creates and expresses meaning. This is particularly true with the language of diversity and terms (labels) we use to identify ourselves. We must allow others to self-identify, for definitions of terms vary for everyone. The following definitions are given to provide a starting point for discussion and understanding.

Key Terms

Coming Out (of the closet): Being “closeted” refers to not disclosing one’s sexual orientation. “Coming out” is the process of first recognizing and acknowledging a non-heterosexual orientation and then disclosing it to others. This usually occurs in stages and is a non-linear process. An individual may be “out” in some situations or to certain people and not others. Some may never “come out” to anyone beside themselves.

Gender: An individual’s basic self-conviction of being a woman, man, or another gender. This conviction is not contingent upon the individual’s biological sex. This also has no bearing on the individual’s sexual orientation. Since gender is socially constructed, concepts of what gender is vary greatly across cultures and across time.

Heteronormativity: The messages in our culture that suggest that traditional sexual orientation, gender identity, and family structure are more “normal” than other identities. That is, messages that say that heterosexuality is more normal than any other sexual orientation, being cisgender is more normal than being transgender, and that a family with both a mom and a dad is more normal than any other family structure.

Homophobia: The irrational fear of, hatred of, aversion to, or discrimination against gay or lesbian persons. “Biphobia” and “transphobia” are more specific terms when discussing prejudice toward bisexual and transgender persons, respectively.

Intersex: When a person has ambiguous genitalia or a body that is not 100% like typical female or male bodies. Statistically between 1-4% of the population is born intersex, and people often do not know of their intersex status until puberty. A word commonly used to identify intersex people is “hermaphrodite” which is a derogatory word. Additionally, human bodies do not have the capacity to be truly hermaphroditic, which means having complete sets of female and male reproductive organs.

LGBTQIA: Sometimes referred to as “alphabet soup,” this acronym stands for lesbian, gay, bisexual, transgender, queer or questioning, intersex, and asexual or ally. Some people will change the order of the letters in this acronym, some will only use some of the letters, and some will add additional letters. Recently, people have moved to putting the “L” at the front of the acronym as a way of addressing multiple areas of oppression that lesbians face as both as a woman and as a lesbian. Occasionally the letter P will be added to include pansexual and polyamorous identities, as well as S-2 for Two Spirit.

Sex: The identification of being biologically female, male, or intersex. Sex refers to reproductive capacity or potential. This is not the same as gender, gender identity, or sexual orientation.

Transgender: A broad term used to encompass all manifestations of crossing gender barriers. It includes all who cross-dress, masculine women, feminine men, transsexuals, and are androgynous. Simply put, a person whose self-identification challenges traditional notions of gender and who does not conform to traditional understanding of labels like female and male, man or woman. This is not to imply that the life experiences of all transgender persons are the same, or that all people who challenge traditional gender roles must also identify as transgender.

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Queer: Used by some within the LGBT community to refer to a person who does not identify with heteronormative messages of who a person is “supposed” to be. This term is often as much a political statement as a label. Once used as a derogatory term to refer to a gay, lesbian or bisexual person, the word has been “reclaimed” by some individuals to positively refer to LGBTQIA persons as “non-conforming.” It is self-identifying and non-exclusive of any identities or orientations.

Other Relevant Terms – in alphabetical order

Asexual: A sexual orientation describing individuals who do not experience sexual attraction.

Androgyny: Literally means combining assumed male (*andro*) and female (*gyne*) qualities. The term is also used by some individuals to describe their feelings of being both or neither male or female.

Anti-gay Violence: Bias-related violence and crimes committed against lesbians and gay males; includes physical assault, abuse, rape, vandalism, terrorism, and murder. Hate crimes are now reportable under federal Hate Crimes Statistics Act, but are often under prosecuted.

Bigenderist: A person who develops and expresses a distinctly male persona and a distinctly female persona. A bigenderist might, for example, work as a woman and socialize as a man.

Biphobia: The irrational fear of, hatred of, aversion to, or discrimination against bisexuals or bisexual behavior.

Bisexual: An individual (male or female) who is sexually and emotionally attracted to both males and females.

Cisgender: In opposition to the terms “nontransgendered” or “normal” for people who do not identify as transgender; refers to the usually unstated assumption of nontransgender status contained in the words “man” and “woman.” The prefix *cis-* means “on the same side as.”

Civil Union: A commitment between life partners of the same sex. Partners have all the same legal protections, rights and responsibilities as male-female married couples.

Cross-dressers: Men and women who enjoy wearing the clothes of, and appearing as, another gender. While used synonymously with the term “drag,” a large majority of people who cross dress are straight, married males.

Domestic Partners: Adults who are not legally married, but who share resources and responsibilities for decisions, share values and goals, and have commitments to one another over a period of time. Definitions may vary among city ordinances, corporate policies, and even among those who identify themselves as domestic partners.

Drag: Dressing in the clothing of another gender in a manner different than how one usually dresses. Drag is often “theatrical,” and presents a stereotyped image. Individuals who dress in drag may or may not be cross-dressers or bigenderists.

Faggot: A pejorative term and common homophobic slur against lesbian, gay, bisexual, and transgender people.

Family: Two or more persons who share resources, share responsibility for decisions, share values and goals, and have commitments to one another over a period of time. The family is that climate that one comes home to; and it is that network of sharing and commitments that most accurately describes the family unit, regardless of blood, or adoption, or marriage.

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Gay: A generic term said to apply to both men and women who are attracted to the same sex. Some people object to the use of gay when applied to lesbians as well as gay men, and use the word only to refer to men who are sexually and emotionally attracted to other men.

Gender Bending: Now considered a defamatory statement. Dressing in such a way as to question the traditional feminine or masculine qualities assigned to articles of clothing or adornment. Gender bending may be part of “fashion,” or possibly a political statement.

Gender Dysphoria: A psychological term used by some mental health professionals to pathologize the feelings of pain and anguish (caused by transphobia) that arise from a transgender person’s conflict between gender identity (internal experience) and biological sex (external experience).

Gender Identity Disorder (GID): The psychological classification being removed from the Diagnostic and Statistical Manual in the fifth edition (DSM-V) which has been used to diagnose trans-people and children. GID is abusively and inappropriately used with children to “cure” homosexuality and enforce gender conformity. Currently, trans-people seeking transition surgeries are required to be diagnosed with GID before receiving any transitional medical care.

Genderqueer or Gender Nonconforming: A person whose performance of gender is not normative in relation to what is socially expected. This term became popular as increasing amounts of gender variant people voiced discomfort in and exclusion from the transgender community.

Gender Roles: The socially constructed and culturally specific behavior and appearance expectations imposed on women (femininity) and men (masculinity). These social constructions perpetuate the oppression of both women and men. Examples of gender roles: women are nurturing, sensitive, emotional, and focus on appearance; men are logical, aggressive, emotionally distant, and dominant.

Heterosexism: The institutionalized belief that being heterosexual is inherently superior to being gay, lesbian, or bisexual.

Heterosexual: A term created to stand in opposition to the term homosexual; essentially, a man or woman who is sexually and emotionally attracted to members of another sex; more commonly referred to as “straight.”

Homosexuals: A term created in 1869 by a psychiatrist to medicalize people attracted to members of the same sex or gender. Due to the word’s original use, it is now considered offensive by many people. The common usage refers to men and women who are sexually and emotionally attracted to persons of the same sex. The word “homosexual” is often used as a descriptor when discussing concrete behaviors (e.g., to describe same-sex sexual behaviors).

Internalized Homophobia: The experience of shame, aversion, or self-hatred (caused by society at large) in reaction to one’s own feelings of attraction for a person of the same sex.

Lesbian: A woman who is sexually and emotionally attracted to some other females.

Othering: Language that refers to “them” or “others;” typically used to identify a separation between and among groups. It has been used in social sciences to understand the processes by which societies and groups exclude ‘Others’ whom they want to subordinate or who do not fit into their society.

Outing: Outing refers to revealing someone else’s sexual orientation or gender identity to others without the consent of the person.

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Pansexual: Characterized by the potential for aesthetic attraction, romantic love, or sexual desire for people, regardless of their gender identity or biological sex.

Partner or Significant Other: Primary domestic partner or spousal relationship(s). May be referred to as “girlfriend/boyfriend,” “lover,” “roommate,” “life partner,” “wife/husband” or other terms.

Sexual Orientation: The inclination or capacity to develop intimate emotional and sexual relationships with people of the same sex, the other sex, or either sex. One’s sexual orientation therefore may be asexual, bisexual, gay, lesbian, pansexual, heterosexual, demisexual, androsexual, or many other sexual orientations.

Transition: The time period when a transgender individual shifts from expressing one gender to another in her or his personal life and workplace; involves several elements such as alternate dress, hormone therapy, voice training, electrolysis, and possibly surgery. For most individuals, the workplace transition is carefully planned; the planning will often include appropriate levels of management in the discussion, and the transition process may be weeks or months in length. The personal life transition may be more sudden. Although transitioning can be difficult, it is the societal backlash against trans-identified persons (transphobia) that is the cause of these difficulties, not the individual’s gender identity.

Transsexual: An individual who presents him/herself and lives as the genetic “opposite” to his/her genetic gender at birth.

Transgenderist: A person who lives full time as another gender, but who has not made any anatomical changes.

Transphobia: The irrational fear of, hatred of, aversion to, or discrimination against transgender people.

Transvestite: A person who chooses to dress in the sex-role clothing of the other gender. Some believe that, unlike cross-dressers, transvestites have a genuine emotional need to cross-dress. Transvestites are generally heterosexual, married, and well educated.

Two-Spirit – Native persons who have attributes of both genders, have distinct gender and social roles in their tribes, and are often involved with religious rituals (shamans). Their dress is usually mixture of male and female articles and they are seen as a separate or third gender.

Ze / Hir – Alternate pronouns that are gender neutral and preferred by some gender variant persons. Pronounced /zee/ and /here,/ they replace “he”/”she” and “his”/”hers” respectively

*Definitions adapted from:
(American Home Economics Association).
Outfront Minnesota, 310 38th Street East, Suite 204, Minneapolis, MN 55409
Cooper Thompson and the Campaign to End Homophobia: “A Guide to Leading Introductory Workshops on
Homophobia”
The Gender Education Center, and The Intersex Society of North America
Transgender History by Susan Stryker
The Sourcebook of Family Theory and Research edited by Bengston, Acock, Allen, Dilworth-Anderson, & Klein*

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Coming Out

Coming Out is a lifelong process that begins when a gay, lesbian, bisexual or transgender person recognizes his/her own feelings and shares those feelings with another person. Since people in this world tend to assume others are straight, LGBTQ persons are put in the position of deciding who they would like to share this with. Please note that this is a very individual process – we do not wish to imply that everyone comes out through the same process.

Why Come Out?

Sharing interpersonal relationships is important. For individuals who identify as straight, publicly sharing these relationships is unquestioned and completely accepted. For individuals who identify as lesbian, gay or bisexual, homophobia makes publicly sharing these relationships difficult and at times dangerous. The coming out process, although different for all individuals, can serve as a way of affirming our feelings and relationships with those around us.

Outing

Outing refers to revealing someone else's sexual orientation or gender identity to others without the consent of the person. It is important to remember that even though someone may confide their sexual orientation or gender identity to you, it is their information to share with others.

Questions for Reflection

- What are some barriers to coming out?
- How can NDSU become an open place for LGBTQIA people to interact in the campus community without fear of rejection and isolation?
- How can you ensure that your work space or classroom is LGBTQIA friendly?

For more information, please feel free to check out this resource from the Equity and Diversity Center Lending Library:

“Covering” by Kenji Yoshino
Human Rights Campaign brochures: “A Straight Person’s Guide to Coming Out”

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Sexual Identity Development for Gay, Lesbian and Bisexual People

*There are several different models that attempt to explain the process individuals go through in developing a bisexual, gay, or lesbian identity. The D'Augelli Model (1994), shown here, is an approach to non-straight identities based on a social constructionist view of sexual orientation. The model uses steps instead of stages, recognizing the potential for both forward and backward movement between the steps throughout the life span. This flexibility allows for diverse contexts, culture and history. The terms "heterosexual" and "homosexual" are used due to the historical use of these terms at the time of publication. **Remember that models are generalizations, and may not completely describe any one individual's experience.***

Step One: Exiting Heterosexual Identity

There is recognition that a person's sexual orientation is not heterosexual.

Step Two: Developing a Personal Lesbian-Gay-Bisexual Identity Status

A person develops a personal lesbian-gay-bisexual identity status that is his or her own.

Step Three: Developing a Lesbian-Gay-Bisexual Social Identity

The individual develops and finds community support and friendships.

Step Four: Becoming a Lesbian-Gay-Bisexual Offspring

The individual focuses on coming out with his or her biological family and dealing with the variety of issues and responses that result.

Step Five: Developing a Lesbian-Gay-Bisexual Intimacy Status

In this step, while developing lesbian-gay-bisexual intimacy status, many gay and lesbian couples are invisible, thus making it difficult for gays and lesbians to publicly acknowledge gay and lesbian relationships.

Step Six: Entering a Lesbian-Gay-Bisexual Community

A person enters the lesbian-gay-bisexual community and becomes active in political and social settings. Key factors in the formation of identity are personal subjectivities and actions (perceptions and feelings about sexual identity, sexual behaviors, and the meanings attached to them), interactive intimacies (influences of family, peers, intimate partnerships, and the meanings attached to them), and socio-historical connections (social norms, policies, and laws).

D'Augelli, A.R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay and bisexual development. In E.J. Trickett, R.J. Watts, & D. Birman (Eds.), Human diversity: Perspectives on people in context(pp. 312-333). San Francisco: Jossey-Bass.

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Gender Identity and its Formation

Gender identity is defined as a personal conception of oneself as woman or man

This concept is intimately related to the concept of gender role, which is defined as the outward manifestations of personality that reflect the gender identity. Gender identity, in nearly all instances, is self-identified as a result of a combination of inherent and extrinsic or environmental factors; gender role, on the other hand, is manifested within society by observable factors such as behavior and appearance. For example, if a person considers himself as male and is most comfortable referring to his personal gender in masculine terms, then his gender identity is male. However, his gender role is male only if he demonstrates typically male characteristics in behavior, dress, and/or mannerisms. A person who identifies with the gender socially matched to their sex is considered cisgender.

Thus, gender role is often an outward expression of gender identity, but not necessarily so. In most individuals, gender identity and gender role are congruous. It is important also to note that cultural differences abound in the expression of one's gender role, and, in certain societies, such nuances in accepted gender norms can also play some part in the definition of gender identity. Some cultures have more than two gender categories, beyond “woman” and “man.”

We should remember that all individuals possess a gender identity

The process of becoming aware of it is an important part of the psychosocial development of a child. In the realm of pediatrics, recognition of gender identity is a process rather than a particular milestone, and variance from societal norms can cause distress to both the child and the child's family. It is necessary to understand the varied pathways that lead to a mature and congruent gender role in order to fully assess a person's behavioral health.

Questions for Reflection:

- How does our society set gender norms?
- How are children socialized into society?
- How does gender manifest itself in American culture?

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Montreal Children's Hospital*

For more information, please feel free to check out this resource from the Equity and Diversity Center Lending Library:

“Gender Outlaw” or “My Gender Workbook” by Kate Bornstein

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LGBTQIA People of Color

Historically, education and awareness programs focused on sexual orientation and gender identity have been primarily framed from the perspective of white individuals. The problem with this is that people of color have been excluded from dialogues about these areas of identity. New perspectives and information are emerging that provide us an opportunity, and an imperative, to begin to explore and understand how LGBTQIA individuals of color might experience their sexual orientations and gender identities differently, especially when considering their racial and ethnic identities.

Issues for LGBTQIA Students of Color

When an individual is both a person of color and LGBTQIA, he/she may feel that only one part of his/her identity can be important. As a result, sexual orientation, and especially gender identity, is often underemphasized. For many, it's difficult to strike a balance that allows them to be empowered and liberated in both of their oppressed identities. Multiple oppressions affect their lives because:

1. They feel they do not know who they are.
2. They do not know which part of them is more important.
3. They do not know how to deal with one part of themselves oppressing another part of themselves.
4. They do not have anyone to talk to about the split in personality that they feel.
5. They feel radical and, more often, misunderstood by each group if and when they say that both parts are of equal importance.

*Source: Beyond Tolerance: Gays, Lesbians and Bisexuals on Campus
Understanding Gay and Lesbian Students of Color*

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Intersectionality

Patricia Hill Collins, Kimberlé Crenshaw

Originally conceptualized as a legal matter ensuring that African American women were treated equally in the workplace, the theory of intersectionality has provided people of color a means of justifying their existence as a whole being.

Intersectionality poses that racism, sexism, heterosexism, classism and other limiting structures in society are so closely linked and dependent upon one another it is inconceivable to believe that we can dismantle one without simultaneously working on the others. The limiting structures in society that prevent individuals from excelling are collectively referred to as the Matrix of Domination. They weave together and form a structure that often appears overwhelming and impenetrable.

We must begin to recognize the diversity in identities and the way that they construct and manifest themselves. Providing individuals with the ability to allow their identities to intersect allows for a more whole acknowledgement of their being. Because one is never bringing only one component of their identity to the table, it is necessary that we begin to understand how all marginalizing structures are interconnected.

Questions for Discussion:

- What is an example of intersectionality?
- How and why is this harmful?

[*Race, Class and Gender: An Anthology*, ISBN 0-534-52879-1](#), co-edited by Patricia Hill Collins and Margaret Andersen, 1992, 1995, 1998, 2001, 2004, 2007

[*Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*, ISBN 0-415-92484-7](#), by Patricia Hill Collins, 1990, 2000

[*Crenshaw, Kimberlé W. \(1991\). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color*](#), Stanford Law Review, Vol. 43, No. 6., pp. 1241–1299.

Collins, P.H. (2000). Gender, Black Feminism, and Black Political Economy. *Annals of the American Academy of Political and Social Science*, 568. 41-53.

Collins, P.H. (1986). Learning From the Outsider Within: The Sociological Significance of Black Feminist Thought. *Social Problems*, 33 (6). S14-S32.

Collins, P.H. (1998). The tie that binds: race, gender, and US violence. *Ethnic and Racial Studies*, 21 (5).

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Bisexuality

Bisexuality is commonly defined as a romantic and sexual interest in or attraction to both men and women

However, bisexual people may choose to engage in sexual relationships with only one gender. In other words, a man who is attracted to both men and women may choose to be intimate only with women, thus living as a straight man. In contrast, a woman who is attracted to both men and women may choose to be intimate with only women, thus living as a lesbian.

Recognizing bisexuality as a distinct sexuality

As you can see, bisexuality can be confusing. The discord between orientation and behavior can be made even more difficult by the perceptions that both gay and straight communities have of bisexual people. More so than with other sexual orientations, people tend to perceive bisexuality as a “transitional” identity. A common attitude is that bisexual people are either not ready to commit to an exclusively gay or lesbian identity or that they are really straight people who are “experimenting.” Either way, we fail to recognize bisexuality as a sexual orientation in and of itself or we tend to treat bisexual people as “deviant.”

Because the issue of bisexuality can be a confusing one, several issues related specifically to bisexual students need to be recognized:

1. **Invisibility** – Although there is a growing recognition that bisexuality is a true sexual identity, it is often treated as identical to gay or lesbian identities. A presumption is made that bisexual individuals have the same issues and concerns as gays and lesbians.
2. **Biphobia** – While bisexual people are subjected to homophobic and heterosexist attitudes and behaviors, like gays and lesbians, they are also subjected to biphobia (defined as the irrational fear of, hatred of, aversion to, or discrimination against bisexuals or bisexual behavior). Biphobia exists in both the straight and gay/lesbian communities; therefore bisexuals are often stigmatized within their own gay community. Biphobia also results from the association between bisexuality and HIV; some individuals believe that HIV has been transmitted from the gay/lesbian population to the straight populations through interactions with bisexual men and women.
3. **Lack of resources and education** – Although great strides have been made to educate people and provide resources for and about gays and lesbians, much more needs to be done with regard to bisexuals.

For more information, please feel free to check out this resource from the Equity and Diversity Center Lending Library:

“Look Both Ways: Bisexual Politics” by Jennifer Baumgardner

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Transgender

Transgender is the umbrella term that encompasses terms such as cross-dresser, transvestite, transsexual, transgenderist, and androgynous. He or she will express this as a discord that exists between (external) biological sex and (internal) gender identity.

Disagreement exists over whether or not transgender identity is a mental disorder. The *Diagnostic and Statistical Manual of Mental Disorders (DSM-IV)* includes gender identity disorders (GID) continue to be included as a psychosocial disorder. However many believe that having a transgender identity is **not** a mental disorder but should be considered a separate identity, as gay identity now is. The fifth edition of the DSM (DMS-V) will not include gender identity disorder as a diagnosis, but will include gender dysphoria.

Currently, society does not adequately distinguish between the terms gender and sex. Using these words interchangeably has led to confusion regarding gender identity and individuals who identify as transgender.

Gender: the culturally determined expectations of what “man” and “woman” are and should be.

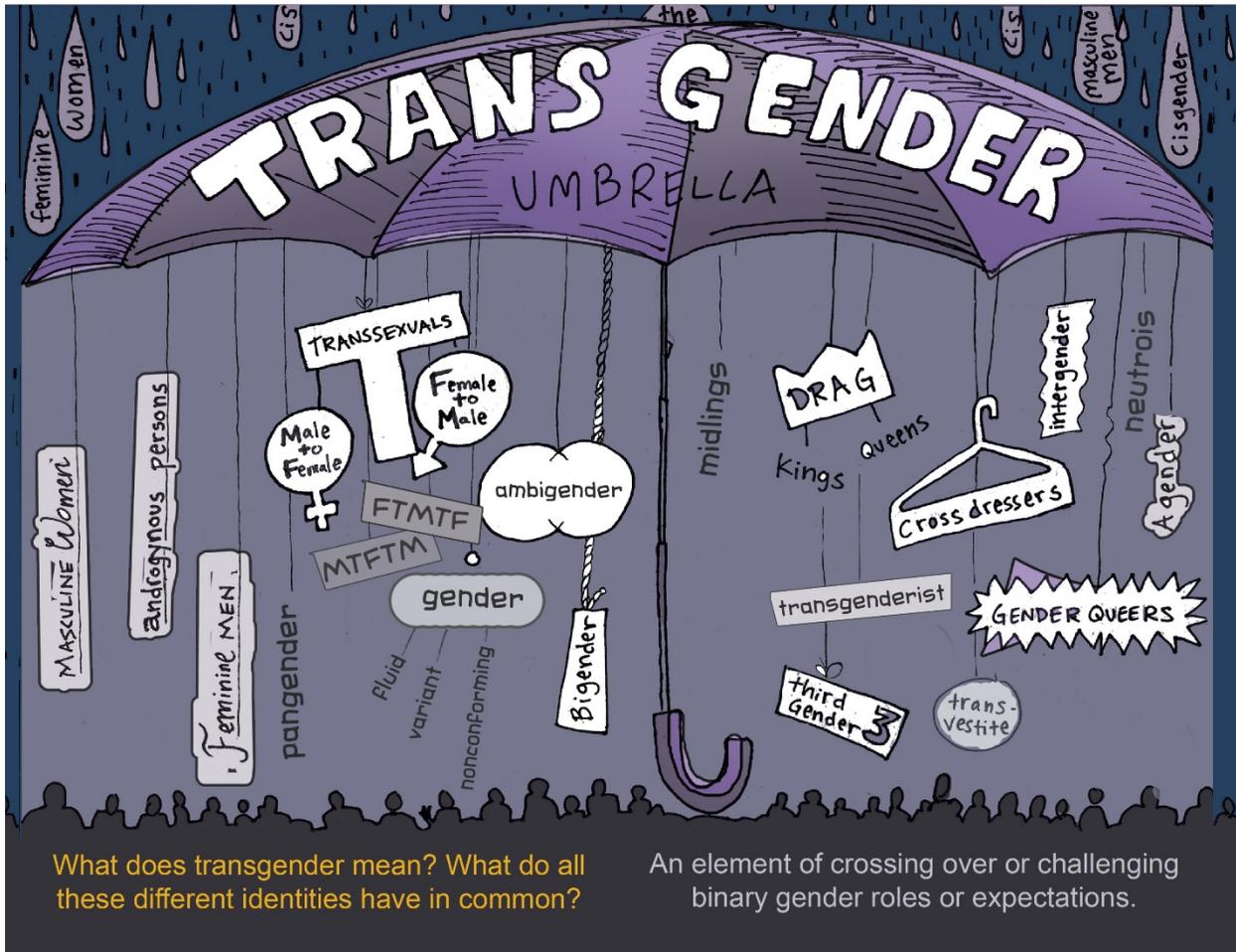
Sex: A medical term designating a certain combination of gonads, chromosomes, external and internal organs, secondary sex characteristics and hormonal balances. Because usually subdivided into ‘male’ and ‘female’, this category does not recognize the existence of intersex bodies.

Some specific issues for transgender people include:

1. **Discrimination** – Although sexual orientation in general is not legally protected from discrimination in all states, the situation is especially difficult for transgender persons. In many states, including North Dakota, it is completely legal to evict someone from their rental property or fire them for their gender identity.
2. **Transphobia** – Transgender people, like bisexuals, experience prejudice and discrimination from both the straight and gay communities. Transgender people can be more vulnerable to random homophobic attacks than GLB people. Transgender people experience violence more than gay men, lesbians, bisexual, and intersex people.
3. **School and Workplace Issues** – Transgender people who wish to transition face several challenges when doing so at their places of work and schools. Coming out to co-workers as a transgender person can create opportunities for more authentic interactions and also for prejudicial behaviors and interactions. Issues such as which public restroom or locker room to use and which box to check on application materials (school, credit card, mortgage, etc.) are just some examples. Some who have undergone gender reassignment surgery have needed to change their gender status with the federal government, as well as legally change their names.
4. **Language** – It is a challenge to transgender people, especially those who have not yet transitioned, to know the most appropriate way to identify themselves – as female, male, woman, or man. In addition, many people use incorrect gender pronouns, either advertently or inadvertently.

Sources: Toward Acceptance, ed. Vernon Wall and Nancy Evans, and Debra Davis, Executive Director of the Gender Education Center, Minneapolis, MN

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While there are many different identities that fall under the “Transgender Umbrella,” the life experiences of one trans-identified person are not the same as every other trans-identified person. The life experiences of masculine women are not necessarily the same as male to female transsexuals. It is important to remember that there are more differences within group categories than between groups.

Retrieved from TheGenderBook.com

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Intersex

The term intersex refers to people who have the traits of both male and female sexual organs or have ambiguous sexual organs. According to Dr. Anne Fausto-Sterling, a recognized expert in this field of study, 1-1/2 to 2 percent of all births do not fall strictly within the tight definition of all-male or all-female, even if the child looks “normal.” Some reports suggest up to four percent.

“Intersex” is a general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male. For example, a person might be born appearing to be female on the outside, but having mostly male-typical anatomy on the inside. Or a person may be born with genitals that seem to be in-between the usual male and female types—for example, a girl may be born with a noticeably large clitoris, or lacking a vaginal opening, or a boy may be born with a notably small penis, or with a scrotum that is divided so that it has formed more like labia. Or a person may be born with mosaic genetics, so that some of her cells have XX chromosomes and some of them have XY. Other instances of intersex bodies are when the body doesn’t produce the typical amounts of hormones such as estrogen or testosterone, or the body doesn’t respond to these hormones in a typical way. Although intersex is an inborn condition, intersex anatomy doesn’t always show up at birth. Sometimes a person isn’t found to have intersex anatomy until she or he reaches the age of puberty or finds himself or herself an infertile adult. Some people live and die with intersex anatomy without anyone (including themselves) ever knowing.

Intersex is a socially constructed category that reflects real biological variation. To better explain this, one can compare the sex spectrum to the color spectrum. In nature there are different wavelengths that translate into colors most of us see as red, blue, orange, and yellow. But the decision to distinguish between orange and red-orange is made only when we need it—like when we’re asking for a particular paint color. Sometimes social necessity leads us to make color distinctions that otherwise would seem incorrect or irrational, as, for instance, when we call certain people “black” or “white” when they’re not especially black or white as we would otherwise use the terms. In the same way, nature presents us with sex anatomy spectrums. Breasts, penises, clitorises, scrotums, labia, gonads—all of these vary in size and shape and morphology. So-called “sex” chromosomes can vary quite a bit, too. But in human cultures, sex categories get simplified into male, female, and sometimes intersex, in order to simplify social interactions, express what we know and feel, and maintain order.

According to the Intersex Society of North America (ISNA), individuals and families dealing with intersex face several difficult issues:

- Intersexuality is primarily a problem of stigma and trauma, not gender.
- Parents’ distress and the medical community’s lack of understanding often lead to surgical treatment performed on the child. Often times the parents are not informed beforehand, and the child has no influence on the decisions made about their bodies.
- Professional mental health care is essential for individuals and families faced with intersex.
- All children can be assigned as boy or girl, without early surgery, after tests (hormonal, genetic, radiological) have been done and the parents have been consulted with the doctors on which gender the child is more likely to feel as she or he grows up. For example, the vast majority of children with complete androgen insensitivity syndrome grow up to feel female, and many children with cloacal exstrophy and XY chromosomes grow up to feel male.

Source: Intersex Society of North America (ISNA), www.isna.org

For more information, please feel free to check out this resource from the Equity and Diversity Center Lending Library:

“Intersex (for lack of a better word)” by Thea Hillman

Safe Zone Ally Training

Religion and Sexual Orientation

“We must bring faith discussions back to their roots of seeking understanding. A vocal minority is falsely promoting the notion that religious people stand in opposition to equal rights. Our job is to promote the truth that a majority of people of faith believes strongly in fairness and justice.”

— Harry Knox, Director of HRC Religion and Faith Program.

Religion has been a source of both comfort and suffering for many gay, lesbian, bisexual and transgender people. While most LGBTQ people have been raised in an organized religion — and many continue to cherish their faith community — too many have been forced to leave those communities behind because of condemnation of gay, lesbian, bisexual, and transgender people.

In recent years, a growing number of organized religious groups in the United States have issued statements officially welcoming gay, lesbian and bisexual people as members; most still do not address transgender people.

Recently the ELCA (Evangelical Lutheran Church in America) announced that it would allow churches to decide if they would like to have a clergy member who openly identifies as lesbian or gay. The ELCA also voted in favor of allowing churches to determine if the pastor would be able to perform same-sex commitment ceremonies. This announcement spawned much discussion and support from both sides of the aisle.

To find information about the stands that different religious organizations have taken with regard to LGBTQ parishioners, same-sex marriages, openly gay clergy, and other relevant issues of today, visit the Human Rights Campaign’s website at www.hrc.org.

Christianity and LGBTQ

Several passages in the Christian Bible have often been cited as providing evidence that “homosexuality” is a sin and LGBTQ people are to be condemned. However, as a historical document, the Bible should be considered in the context in which it was written. A growing number of biblical scholars, theologians and clergy argue that such conclusions about gay and lesbian people cannot be drawn from the Bible because:

- At the time the Bible was written, no words existed for the concepts “gay,” “lesbian” or “homosexual.” These words did not exist until after the late 1800s.
- Committed gay and lesbian couples did not exist, as they do today
- Little was said about same-sex relationships and Jesus said nothing on the subject.

Sources: Human Rights Campaign, www.hrc.org
“What Does the Christian Bible Say?” by Frank Jernigan, *GLBSB Newsletter*, 3-4 (1992).

For more information, please feel free to check out this resource from the Equity and Diversity Center Lending Library:

Fish Out of Water by Ky Dickens

For another resource on Christianity and sexual orientation, please check out The Gay Christian Network. It is a nonprofit ministry serving Christians who are lesbian, gay, bisexual, or transgender, and those who care about them. <http://www.gaychristian.net/>

Safe Zone Ally Training

Judaism and LGBTQ

While more liberal Jewish congregations have been affirming and ordaining LGBTQ rabbis, this stance has not been universal. Within the Conservative Jewish movement, lesbian, gay, bisexual and transgender Jews do not yet have full equality.

Keshet Congregations is an organization of Conservative-movement-affiliated congregations and individual congregants in the Conservative Movement who believe that lesbian, gay, bisexual and transgender Jews should have equal rights in congregations, be able to fully participate in positions of professional and lay leadership, and be ordained as rabbis and cantors through Conservative movement institutions.

The immediate focus of this organization is on generating congregational activism that supports the movement to ordain LGBTQ Jews as rabbis and cantors. Keshet rabbis have spoken out in favor of LGBTQ ordination, saying:

Keshet-Rabbis hold that GLBT Jews should be embraced as full, open members of all Conservative/Masorti congregations and institutions. Through our understanding of Jewish sources and Jewish values, we affirm that gay, lesbian, bisexual and transgender Jews may fully participate in community life and achieve positions of professional and lay leadership.
(www.keshetrabbis.org)

Sources: Keshet Congregations, www.keshetcongregations.org and www.keshetrabbis.org

Islam and LGBTQ

Islam is a religion that is widely misunderstood in today's world. As with the Christian and Jewish faith traditions, there is no consensus in the Muslim world about how inclusive they should be to LGBTQ Muslims. However, Al-Fatiha, a US-based organization dedicated to Muslims who are lesbian, gay, bisexual, transgender, intersex, and questioning (LGBTIQ), has been working on this issue since 1998. Al-Fatiha's mission is to support, empower and advocate on behalf of LGBTIQ Muslims and to promote progressive Islamic notions of peace and social justice.

Sources: Human Rights Coalition, www.hrc.org, and Al-Fatiha, www.al-fatiha.org

For more information and resources regarding Islam and LGBTQ, including positive and supportive comments by Muslim and human right groups, please visit http://www.religioustolerance.org/hom_isla3.htm

Religious Resources

The New Testament and Homosexuality, by Scrogs

Uncommon Heroes, by Phillip Sherman

Those People at that Church – The St. Francis Lutheran Cookbook, by Wayne A. Strei, published by St. Francis Lutheran Church

Stranger at the Gate – To Be Gay and Christian in America, by Rev. Mel White (**In EDC Library**)

Jesus Acted Up – A Gay and Lesbian Manifesto, by Robert Goss

We Were Baptised, Too – Claiming God's Grace for Lesbians and Gays, by Marilyn Bennett Alexander & James Preston

Safe Zone Ally Training

What is Heterosexual Privilege?

Heterosexual privilege: the basic civil rights and social privileges that a heterosexual individual automatically receives, which are systematically denied to gay, lesbian, bisexual or transgender persons on the sole basis of their sexual orientation.

The problem with privilege is being unaware that you have it and believing that everyone has equal opportunities and advantages. Many don't realize the ways in which people, systems, and institutions are set up to advantage some and disadvantage others.

Heterosexual Privilege is...

1. Living without ever having to think twice about, face, confront, engage, or cope with anything on this page. Heterosexuals can address these phenomena but social/political forces do not require them to do so.
2. Marrying...which includes the following privileges:
 - a) Public recognition and support for an intimate relationship (e.g., receiving cards or phone calls celebrating a commitment to another person), supporting activities, and social expectations of longevity and stability for the committed relationship.
 - b) Paid leave from employment and condolences when grieving the death of the partner/lover (i.e., legal matters defined by marriage and descendants from marriage).
 - c) Inheriting from the partner automatically under probate laws.
 - d) Sharing health, auto and homeowner insurance at reduced rates.
 - e) Immediate access to the loved one in cases of accident or emergency.
 - f) Family of origin support for a life partner/lover/companion.
3. Increased possibilities for getting a job, receiving on-the-job training and promotion.
4. Talking about the relationship or what projects, vacations, and family planning.
5. Not questioning the person's normalcy, either sexually or culturally.
6. Expressing pain when a relationship ends and having other people notice and attend to that pain.
7. Adopting children or foster-parenting children.
8. Being employed as a teacher in pre-school through high school without fear of being fired any day because it is assumed the person would corrupt children.
9. Raising children without threats of state intervention and without the children having to be worried which of their friends might reject them because of their parents' sexuality and culture.
10. Dating the person one is attracted to in his/her teen years.
11. Living with the partner and doing so openly.
12. Receiving validation from the religious community.
13. Not having to hide and lie about women-only or men-only social events.
14. Working without always being identified by one's sexuality/culture (e.g., a straight person gets to be a teacher, artist, athlete, etc., without being labeled the heterosexual teacher, the heterosexual lawyer, etc.).

Questions for Reflection:

- How do these privileges manifest on the NDSU campus?
- What other types of privilege exist in our society?
- What kinds of privilege do you have?

Safe Zone Ally Training

Heterosexism

For many straight people, sexual orientations different from their own may be difficult to understand. Well-meaning straight people may ask LGBTQ individuals questions to try to understand more about the differences between themselves and those who are LGBTQ. Take a few moments to read through these questions. If you are straight, think about how you would feel if confronted with these questions. If you are LGBTQ, please consider how to share your thoughts or experiences with these questions.

Heterosexual Questionnaire

By Martin Roshlin, Ph.D.

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

Safe Zone Ally Training

Using Privilege to Create Change

Knowing that we have privilege often can lead straight people to have feelings of guilt and defensiveness. These feelings of are understandable because we did not ask to be privileged because of our sexual orientation. However, the reality is: if we are straight, we receive a great deal of privilege in our society. So, now the ball is in our court – how can straight people use their heterosexual privilege to create change?

Awareness:

- Become aware of the daily exclusions that affect those who are not straight, male, upper/middle class, able-bodied, and/or white.
- Become aware of the advantages and conveniences you experience in your daily activities due to your social status.
- Become more aware of how you may transition between being effected by a form of oppression and how you may be the perpetrator of oppression.
- Analyze and critique the messages you have been taught.
- See what is happening around you.

Knowledge:

- Understand how oppression permeates the systems and institutions in society.
- Understand how you may be contributing (consciously or unconsciously) to an environment that fosters oppression.
- Educate yourself to understand the experiences of those who have not been afforded the privileges that you have through reading and talking to others.

Skills:

- Form strategies to confront and counteract oppression.
- Form coalitions with others who are working to end individual and institutional oppression.
- As a member of a privileged group, you generally have access to individuals with similar experiences; use your credibility to create opportunities to educate others about oppression and privilege.

*Sheri Atkinson, Coordinator
GLBT Services, St. Cloud State University
2000*

Safe Zone Ally Training

Homophobia

In the clinical sense, homophobia is defined as an intense, irrational fear of same sex relationships that becomes overwhelming to the person. In common usage, homophobia is the fear of intimate relationships with persons of the same sex.

Below are listed four negative/homophobic and four positive attitudes toward gay and lesbian relationships and people. They were developed by Dr. Dorothy Riddle, a psychologist from Tucson, Arizona.

Homophobic Levels of Attitude

- Repulsion Same-sex attraction 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, and negative behavior therapy, including electric shock).
- Pity Pity is heteronormative chauvinism. A straight sexual orientation is more mature and certainly to be preferred. Any possibility of becoming straight should be reinforced and those who seem to be born *that way* should be pitied, “the poor dears.”
- Tolerance LGB orientations are 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 Acceptance still implies there is something to accept, characterized by such statements as, “You’re not gay to me, you’re a person,” “What you do in bed is your own business,” “That’s fine as long as you don’t flaunt it.” This level denies social and legal realities. Data from 2007 suggests that roughly 50 percent of Americans “accept” same-sex attraction, and 70 percent of Canadians believe same-sex relationships should be accepted. Acceptance ignores the pain of invisibility and stress of “closeted” behavior. “Flaunt” usually means *say or do anything that makes people aware*.

Positive Levels of Attitude

- Support This is the basic “liberal” approach. Work to safeguard the rights of gays and lesbians. Such people may be uncomfortable themselves, but they are aware of the climate and the irrational unfairness.
- Admiration This attitude acknowledges that being gay or lesbian in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.
- Appreciation Individuals at this level value the diversity of people and see gays and lesbians as a valid part of that diversity. These people are willing to combat homophobia in themselves and in others.
- Nurturance Individuals at this level assume that gay and lesbian people are indispensable in our society. They view gays and lesbians with genuine affection and delight and are willing to be gay advocates.

Attitude levels developed by Dr. Dorothy Riddle of Tucson, Arizona
Data retrieved from <http://www.pewglobal.org/files/pdf/258.pdf>

Resources on Homophobia

- *Homophobia: How we all pay the price*, edited by Warren T. Blumenfeld

Safe Zone Ally Training

What are Homophobia, Biphobia, and Transphobia?

The following are examples of homophobia, biphobia, and transphobia. Sometimes well-meaning straight people will say or do something without realizing that they are acting on heterosexist or homophobic attitudes and beliefs. When straight people treat LGBTQ people as “others,” they are highlighting the perceived differences between us all, rather than the similarities.

- Expecting a LGBTQIA person to change his or her public identity or affectional habits or mode of dress
- Looking at a LGBTQIA person and automatically thinking of their sexuality or gender identity rather than seeing them as a whole and complex person
- Assuming that a bisexual person is really straight but is currently “experimenting” with a gay or lesbian relationship
- Changing your seat in a meeting because a transgender person sat in the chair next to yours
- Thinking you can “spot one”
- Worrying about the effect a LGBTQIA volunteer or co-worker will have on your program
- Using the terms “gay, lesbian, bisexual, queer, intersex or transgender” as accusatory
- Not asking about a LGBTQIA person’s partner although you regularly ask, “How is your husband?” or “boyfriend?” or “wife” or “girlfriend” when you run into a straight friend
- Kissing an old friend but being afraid to shake hands with a LGBTQIA person.
- Thinking that if a gay, lesbian, or bisexual person touches you, he or she is making a sexual advance
- Stereotyping lesbians as man-haters, separatists, or radicals and gay men as sissies, wimps, or woman-haters, and using those terms accusingly
- Feeling repulsed by public displays of affection between LGBTQIA individuals but accepting the same affectional displays between straight people as “nice”
- Wondering which one is the “man” or “woman” in a same-sex relationship
- Feeling that queer people are too outspoken about queer rights
- Assuming that everyone you meet is probably straight – or LGBTQIA
- Being outspoken about queer rights, but making sure everyone knows you are straight
- Not confronting a heterosexist remark for fear of being identified as queer

Safe Zone Ally Training

Why do We Need a Safe Zone Ally Program?

“Life in the halls can be really tough, because you really can’t be yourself. The other guys on the floor are always saying offensive stuff. I know they don’t know, but it still hurts anyway. I usually end up lying a lot about who I am and what’s really happened in my life. It would be nice to know that someone else out there was going through the same thing as me too, or that there was at least someone I could talk to. I have a few people, but that’s not enough to make up for all the hours of silence.”

-- resident of Sevrinson Hall, NDSU

Gay, lesbian, bisexual and transgender individuals bring a wide range of life experiences to the college community. Often LGBTQ individuals, individuals who are questioning their own sexual identities, and/or individuals who have LGBTQ friends and family members look for an environment to find support, seek answers to questions, and build connections. Students who build support networks and find a sense of connection with a college are much more likely to succeed. For an LGBTQ student, having a space on campus where he or she can feel comfortable with self-expression is vital to both personal and academic success.

The Safe Zone Program at NDSU also provides great benefits to community members who are not LGBTQ. Straight Allies, through participation in this program, are able to express their appreciation for their LGBTQ friends, peers, and colleagues. Additionally, these individuals have committed to being involved, to whatever degree they can, in changing the climate of the campus community. Here are some reasons that a Safe Zone Ally Program is necessary...

In the United States...

According to numerous studies, as well as personal accounts, LGBTQ youth experience discrimination, harassment, and violence at a greater rate than their straight peers.

For example:

1. Risk of suicide is significantly higher
 - a. Suicide is the 3rd leading cause of death for all youth aged 15-24¹ but is believed to be the leading cause of death for gay youth.²
 - b. Gay youth attempt suicide 2-3 times the rate of straight youth.^{3,4,5}
2. There is increased risk of alcohol and substance use.^{3,4,5}
3. Homelessness is a problem
 - a. As many as 26% of gay youth are forced to leave their home because of conflict over their sexual orientation.²
 - b. It has been estimated that gay youth account for 25% of homeless youth.⁶
4. About one in five gay youth report physical attacks.⁷
5. 28% of gay students drop out of high school because of discomfort and fear.⁸

Source: Harry C. Wang, MD, Child and Adolescent Psychiatrist http://www.someone-to-talk-to.net/new_page_30.htm

¹ National Vital Statistics Reports. June 30, 1999;47(19):27-28. http://www.cdc.gov/nchs/fastats/pdf/47_19t8.pdf.

² Gibson, P. Gay and lesbian youth suicide. In: Feinlieb, M, ed. *Prevention and Intervention in Youth Suicide: Report of the Secretary's Task Force on Youth Suicide, Vol. 3*. Washington, DC: US Dept of and Human Services. 1989:109-142.

³ Fergusson, D, Horwood, L, Beautrais, A. Is Sexual Orientation Related to Mental Health Problems and Suicidality in Young People? *Archives of General Psychiatry*. 1999;56:876-880. <http://archpsyc.ama-assn.org/issues/v56n10/pdf/voa9081.pdf>

⁴ Garafalo, R, Wolf, R, Kessel, S, Palfrey, J, DuRant, R. The Association Between Health Risk Behaviors and Sexual Orientation Among a School-based Sample of Adolescents. *Pediatrics*. 1998;101(5):895-902.

⁵ Faulkner, A, Cranston, K. Correlates of Same-Sex Sexual Behavior in a Random Sample of Massachusetts High School Students. *American Journal of Public Health*. 1998;88(2):262-266.

⁶ Kruks, G. Gay and Lesbian Homeless/Street Youth: Special Issues and concerns. *Journal of Adolescent Health*. 1991;12:515-518.

⁷ Pilkington, N, D'Augelli, A. Victimization of Lesbian, Gay, and Bisexual Youth in Community Settings. *Journal of Community Psychology*. 1995;23:34-56.

⁸ Remafedi, G. Adolescent homosexuality: Psychosocial and medical implications. *Pediatrics*. 1987;79:331.

Safe Zone Ally Training

At North Dakota State University...

A recent climate assessment conducted by the University in the Spring 2009 showed marginal differences in terms of climate in comparison to the assessment completed in 2003. In 2003, LGBTQ members of the campus community were asked if they had ever been harassed on the basis of their sexual orientation. In responding to this question, 75% of lesbians, 47.8% of gays, and 37.2% of bisexuals indicated that they had experienced harassment from other members of the campus community because of their sexual orientation. Thirty-two percent of survey respondents reported that they have been victims of hate crimes due to their sexual orientation. Additionally, 52 percent of LGBTQ respondents indicated that they were not comfortable being “out” on campus and 49 percent feared for their physical safety due to their sexual orientation/gender identity.

Types of harassment experienced and reported by LGBTQ people at NDSU included:

- Being ignored (i.e., in class) – 39%
- Being excluded (i.e., class discussions) – 36%
- Derogatory remarks – 38%
- Being stared at – 24%
- Written comments – 11%
- Threatened with physical violence – 5%
- Victim of physical assault – 2%

In the words of some of the respondents:

"NDSU Safe Zone is a good program and I think there should be more training for students/staff/faculty to show that sexual orientation is not something to 'be afraid of.'"

"Offer domestic partner benefits, including same-sex domestic partner benefits. This is critical for an equitable work environment and for NDSU to be a nationally competitive research university."

"More inclusiveness for the homosexual population, I feel like they are very under the radar and encounter the same problems every year. I have heard of incidences of staff in certain areas not being accepting of these people."

The majority of NDSU's LGBT students/faculty and staff are afraid to live an open, and out of the closet life. I'm not exactly sure why this is, but there seems to me that something should be addressed... there are times when I don't feel safe or welcomed on campus, that if these people were to know who I really was they wouldn't talk to me, help me, or worse might hurt me.

I don't think that NDSU is particularly welcoming to any minority group, especially those in the LGBTQ community. We have had our chalking graffitied, I have been spit at, called names, had things written on my marker board, had people threaten me.

As a straight supporter of the LGBTQ2-S community, I wear a rainbow ribbon on my backpack that has prompted comments both to me and behind my back. This is why I have experienced discrimination even as a straight person.

I want to see open support during Coming Out Week rather than anti-gay chalkings and death threats on answering machines that are ignored by the campus police.

Source: North Dakota State University Campus Climate Survey, 2003 and 2009
www.ndsu.edu/diversity

NDSU Non-Discrimination Policy

*"North Dakota State University does not discriminate on the basis of age, color, disability, **gender expression/identity**, genetic information, marital status, national origin, public assistance status, sex, **sexual orientation**, status as a U.S. veteran, race or religion.*

Safe Zone Ally Training

The Role of a Safe Zone Ally

What is expected of a Safe Zone Ally

- ✓ Provide support, information and referral to individuals who approach you;
- ✓ Respect the person's need for privacy and confidentiality;
- ✓ Develop a more genuine and realistic professional relationship with LGBTQ students, or friends and family of LGBTQ individuals;
- ✓ Gain a fuller picture of students' lives and concerns;
- ✓ Make a personal contribution to improving our campus environment and the lives of our students;
- ✓ Provide honest feedback at the close of training to improve this program;
- ✓ Participate in periodic assessments regarding the effectiveness and impact of this program.

What is not expected of a Safe Zone Ally

- ✓ Be a counselor or expert regarding sexual orientation;
- ✓ Create a psychological support group;
- ✓ Know the answers to all questions regarding sexual orientation;
- ✓ Be the ONLY contact for the gay, lesbian, bisexual or transgender community;
- ✓ Hear intimate self-disclosures;
- ✓ Participate in political activities involving gay, lesbian, bisexual or transgender issues.

What is your role as a Safe Zone Ally

Visibility is the most important role you have as a member of the program. Allies will be expected to display Safe Zone materials in a location that is visible to others. Once self-identified as a Safe Zone Ally, please do the following:

- ✓ Don't assume! Be aware that the individual to whom you are talking could be either straight, gay or lesbian, bisexual or transgender.
- ✓ Avoid using terms such as "boyfriend" and "girlfriend;" instead, try using "partner."
- ✓ Review your office's publications. Suggest changes to remove non-inclusive language.
- ✓ Acquaint yourself with people who are gay, lesbian, bisexual or transgender. Learn about the culture that is unique to the LGBTQ community. Read books, make a friend, attend a lecture, or celebrate with them.
- ✓ Avoid homophobic, biphobic, and transphobic remarks, jokes and statements. As you feel comfortable, confront these actions of hatred.
- ✓ Create an atmosphere of acceptance in your surrounding environment through education. Share your experiences with others.
- ✓ Provide informed referrals by learning the resources to LGBTQ people in the Fargo-Moorhead community and share this information.
- ✓ Learn the developmental process of coming out that is unique to the LGBTQ experience.
- ✓ Join with LGBTQ persons to protect their civil rights and constitutional freedoms.
- ✓ If you have identified your affectional feelings or gender identity as gay, lesbian, bisexual or transgender, consider coming out to others and work to provide a role model for students, faculty and staff.

Safe Zone Ally Training

Things You Should Know as a Safe Zone Ally

Four Basic Levels of Becoming an Ally

1. **Awareness:** Explore how you are different from and similar to gay, lesbian, bisexual and transgender people. Gain this awareness through talking with LGBTQ people, attending workshops and self-examination.
2. **Knowledge/Education:** Begin to understand policies, laws and practices and how they affect LGBTQ people. Educate yourself on the many communities and cultures of LGBTQ people.
3. **Skills:** This is an area that is difficult for many people. You must learn to take your awareness and knowledge and communicate it to others. You can acquire these skills by attending workshops, role playing with friends or peers and developing support connections.
4. **Action:** This is the most important and frightening step. Despite the fears, action is the only way to effect change in the society as a whole.

Important Points to Keep in Mind

1. Have a good understanding of sexual orientation and be comfortable with your own.
2. Be aware of the coming out process and realize that it is not a one-time event. The coming out process is unique to LGBTQ people and brings challenges that are not often understood.
3. Understand that LGBTQ people receive the same messages about same-sex attraction as everyone else. Thus, LGBTQ people suffer from internalized homophobia and heterosexism. It is important to recognize the risks of coming out and to challenge the internal oppression.
4. Remember that LGBTQ people are a diverse group. Each community within the larger LGBTQ community has unique needs and goals.

Safe Zone Ally Training

10 Ways to Fight Hate on Campus

EVERY YEAR – more than half a million college students are targets of bias-driven slurs or physical assaults.

EVERY DAY – at least one hate crime occurs on a college campus.

EVERY MINUTE – a college student somewhere sees or hears racist, sexist, homophobic or otherwise biased words or images.

Source: www.tolerance.org

Based on years of research into the incidence of hate crimes at U.S. colleges and universities, The Southern Poverty Law Center (SPLC) has published a guide for college students on how to fight hate crimes on their campuses:

1. **Rise Up** – Inaction in the face of hate will be viewed as apathy or, worse yet, as support for bigotry itself. Do something. Don't let hate go unchallenged.
2. **Pull Together** – Bias incidents and hate crimes can divide communities. Don't let hate tear people apart on your campus; pull together instead.
3. **Speak Out** – When hate strikes, don't remain silent. Join with others; use your voices to denounce bigotry. Also, help guide the administration in its role.
4. **Support the Victims** – Make sure that any planned response to a hate crime or bias incident takes the victims' needs and wishes into account. Too often, decisions are made on behalf of victims, but without their actual input.
5. **Name It, Know It** – Are you dealing with a hate crime or a bias incident? Hate crimes are a matter for the criminal justice system; bias incidents are governed by campus policy.
6. **Understand the Media** – What happens if the media descends on your campus during a bias crisis? And what happens if they don't? Prepare yourself to understand and work with the media.
7. **Know Your Campus** – Before, during, and after a bias crisis, examine institutional racism and bigotry on your campus. Be prepared to negotiate your way through these problem areas for effective change.
8. **Teach Tolerance** – Bias crises often bring pain, anger and distrust to campus. They also present an opportunity for learning. Don't miss the chance to eradicate ignorance.
9. **Maintain Momentum** – The immediate crisis has passed. You've got two papers due and a midterm coming up. No one seems interested in follow-up meetings. What happens now?
10. **Pass the Torch** – What happens when you leave campus? Will you leave behind a record of activism that will inspire incoming students to pick up the fight? Make sure you do.

Source: *The Southern Poverty Law Center*, www.tolerance.org

Hate Crimes in North Dakota

North Dakota is currently one of nine states that has hate crime laws that do not include crimes based on sexual orientation and gender identity.

Source: *The National Gay and Lesbian Task Force*, www.thetaskforce.org

Hate Crimes at North Dakota State University

NDSU has launched a safe and confidential reporting system for anyone who has experienced or witnessed acts of bias, bigotry, or hate on campus. Supported by the President's Diversity Council and the NDSU Anti-racism Team, this reporting system is available online at: www.ndsu.edu/biasreport.

Source: *The NDSU Diversity Council*, www.ndsu.edu/diversity

Safe Zone Ally Training

Resources

Resources for LGBT people at NDSU

Bias, Bigotry, and Hate Reporting, www.ndsu.edu/biasreport

The Bias, Bigotry, and Hate reporting system provides a way for people who have experienced and/or witnessed acts of bias, bigotry, and hate to report the incidents to NDSU officials. This web site provides NDSU students, faculty, and staff with a web form for reporting acts of bias, bigotry, or hate that occur at NDSU.

Equity and Diversity Center – Email: NDSU.edcenter@ndsu.edu

The Equity and Diversity Center is committed to facilitating an inclusive environment where individuals of diverse cultures, backgrounds, and orientations are respected. We value all identities while challenging the varied forms of oppression and discrimination. We celebrate our shared human experiences while affirming and enriching the dignity of diversity. The Equity and Diversity Center serves as a safe and inviting gathering space as well as an empowering resource, cultivating a nurturing, accepting campus climate by coordinating educational and social activities, programming, and development opportunities. It is our mission to advocate for social justice among traditionally under-represented groups while establishing a sense of community on campus and in the F-M area.

**Pride Alliance (NDSU), www.Facebook.com (search NDSU Pride Alliance)
https://www.ndsu.edu/lgbtq/groups_and_meetings/ndsu_pride_alliance/**

Pride Alliance is an organization committed to providing encouragement and support to: gay, lesbian, bisexual, transsexual, intersex, questioning and allied students through social events and educational programs. Pride Alliance seeks to host an organization open to equality, diversity and outreach on the NDSU campus and Fargo-Moorhead Community.

**gradPRISM (NDSU), www.Facebook.com (search NDSU gradPRISM)
https://www.ndsu.edu/lgbtq/groups_and_meetings/graduate_prism/**

The Graduate Prism is a social affinity group for LGBTQ+ and ally graduate students who are interested in connecting and networking with one another. We plan to have meetings and socials throughout the semester that fit the needs and desires of the group.

Gender Neutral Restroom Map:

NDSU offers the locations of several Gender Neutral Restrooms for student and employee use across campus. Please see the link below for a map!
<http://maps.google.com/maps/ms?msid=211782487249351430443.0004a920e8625fc2798e2&msa=0&ie=UTF8&z=13>

LGBTQ Programs: www.ndsu.edu/lgbtq

Launched in Summer 2012, NDSU now supports an LGBTQ Programs office. Housed in the Equity and Diversity Center, this program area is staffed by a graduate assistant. For more information about LGBTQ Programs at NDSU, check out our website.

Safe Zone Ally Training

LGBTQ Resource Center:

The LGBTQ Resource Center is new in Fall 2012. The space is located on the first floor of the Equity and Diversity Center and offers resources, meeting and lounge space for students, faculty and staff. The space is available whenever the EDC is open.

Pride Network, http://www.ndsu.edu/safezone/pride_network/ or email: NDSU.PrideNetwork@ndsu.edu

The North Dakota State University PRIDE Network is an organization formed by and for LGBT faculty, staff, and graduate students. Because the university fosters the personal growth of individuals by creating an environment which nurtures intellectual, social and cultural development, it is natural this group augments that mission by striving to be inclusive and professional with respect to sexual orientation, gender expression and gender identity. We aspire by our presence, visibility and efforts to advocate for and foster a safe, supportive and inclusive environment for all lesbian, gay, bisexual, and transgender employees of NDSU by;

- * Providing a safe and confidential forum for the discussion of issues important to the LGBT community and members;*
- * Promoting solidarity and professionalism among LGBT and NDSU personnel;*
- * Fostering moral support for other underrepresented groups;*
- * Improving communication with University, College and community leaders;*
- * Developing the interests of lesbian, gay, bisexual, transgender, and other sexual minorities;*
- * Sponsoring and supporting a greater understanding of LGBT people through outreach, education and mentoring;*
- * Advocating for non-discriminatory and diverse working, living and academic environment at NDSU.*
- * Educating and reaching out to allies through partnerships with Safe Zone, Pride Alliance, and other NDSU Ally groups.*

Resources for LGBT people in the Fargo/Moorhead area

GLSEN Red River Valley, University of North Dakota, Room 308D Montgomery Hall, PO Box 8255
Grand Forks, ND 58202-8255. Telephone: 701-777-3738 or fax: 701-777-3184. Email: glsenrrv@yahoo.com
Website: <http://www.glsen.org/redrivervalley>

The Gay, Lesbian & Straight Education Network (GLSEN) strives to assure that each member of every school community is valued and respected regardless of sexual orientation or gender identity/expression.

Minnkota Center, 116 12th St. S., Moorhead, MN 56560. Telephone: 218.287.4636 or 1.877.871.4636 (toll-free)
Email: minnkota@pepp.org

Minnkota Center is a nonprofit, community-based organization providing safe and affordable counseling services for Gay, Lesbian, Bisexual, Transgender and Questioning individuals.

North Dakota Human Rights Coalition – www.ndhrc.org.

The North Dakota Human Rights Coalition works to effect change so that all people in North Dakota enjoy full human rights. The NDHRC is a broad-based coalition of individuals and organizations with an interest in the furtherance of human rights in North Dakota. We work toward the enhancement of human rights in North Dakota through information, education and legislative action. We can improve the quality of life in North Dakota through individuals and organizations supporting our efforts, and through membership and financial support.

Safe Zone Ally Training

North Dakota State University Family Therapy Center 1919 North University Drive Fargo, ND 58108 (in the Stop-N-Go Center). Telephone: 701-231-8534.

The NDSU Family Therapy Center offers free individual, family and couple therapy services to NDSU students and offers a sliding scale for non-NDSU students.

Prairie OASOS (Prairie Open and Affirming Sexual Orientation Support) - www.geocities.com/prairieoasos
On-line website providing a listing of LGBT resources in Minnesota and North Dakota.

Pride Collective & Community Center, 1105 First Avenue South, Fargo, ND 58103
Telephone: 218.287.8034 Email: info@pridecollective.com or www.pridecollective.com for more information and resources within the Fargo-Moorhead Community.
Working to support the LGBT community of Fargo-Moorhead and the Red River Valley.

F-M Rainbow Families

A Facebook page for communicating LGBT family-friendly, all-ages activities, events and other items of interest to the Fargo-Moorhead community: <https://www.facebook.com/fmrainbowfamilies/>.

Rainbow Recovery AA Group

Meets every Thursday at 7:00 p.m. Although the group is geared towards GLBT persons, everyone is welcome. Contact person: Greg B. 701-235-3828

Tri-State Transgender

A support group for transgender persons. Meets once a month. Email them at: tristate_tg_outreach@yahoo.com or call the Pride Collective at 218.287.8034 to leave a message. You will then be contacted by a member of the group.

“A Midwest transgender support group serving North Dakota, South Dakota, Minnesota and Manitoba. Providing a place to meet and exchange information pertaining to the cross-dresser, transsexual and transgender community, their families and friends. Significant others are always welcome and encouraged to join!”

Tri-State Trans Mentoring Program

A program designed primarily as a way for a transgender person to be available to listen to, understand, and help other transgender people. Meets at the Pride Collective & Community Center on Saturdays from 12pm – 4pm. Call Pride Collective at 218.287.8034 or contact Faye Seidler (Local Trans Mentor) at fayeseidler@gmail.com for more information.

FtM Fargo/Moorhead Brotherhood

A support group for the FtM transgender community, and their allies, whose mission is to provide a secure, friendly and safe atmosphere where you can go to for support and information. This group does not currently meet but can message them on their Facebook page: <https://www.facebook.com/Ftmfargomoorheadbrotherhood>.

Men’s Reading Group

A group for gay, bisexual and transgender men who enjoy reading and discussing works of fiction and non-fiction with GLBT subject matter.

The Men’s Reading Group meets in a private home. Please contact Mark Chekola at 218-233-4621 or by e-mail at mchekola@yahoo.com for more information if you are interested in participating.

LGBT Welcoming Churches in the Fargo-Moorhead Area

Safe Zone Ally Training

Faith Lutheran Church, a welcoming congregation of the ELCA, 127 2nd Avenue East, West Fargo. Telephone: 701.282.3309. Services are held: Saturdays at 5:00 p.m. (in the sanctuary, old building on east side) Sundays at 8:00, 9:30, and 11:00 a.m. (in the Worship Center, new building on the west side)

First Congregational United Church of Christ, a welcoming congregation of the UCC, 406 8th Street South, Moorhead. Telephone: 218.236.1756. Web-site: www.moorheaducc.org. Services are held Sundays at 10:00 a.m.

St. Mark's Lutheran Church, a reconciling-in-Christ congregation of the ELCA, 670 4th Avenue North, Fargo. Telephone: 701.235.5591. Services are held: Sundays 10:00 a.m. (9:00 a.m. in summer) & Wednesdays 12:15 p.m.

St. Stephen's Episcopal Church, a small congregation committed to social justice and to the ministry of all the baptized. 120 21st Ave N, Fargo, ND 58102. 701.232.2076, <http://www.ststephens-fargo.org>

Temple Beth El, an open and welcoming Reform Jewish temple. 809 11th Ave. S, Fargo, ND 58103, 701.297.9114, Email: templebe@msn.com or <http://www.kobrinsky.com/tbe.htm>

Unitarian Universalist Church, 121 9th Street South, Fargo. Telephone: 701.235.0394. Weekly meetings held on Sundays at 11:00 a.m.

United Campus Ministry, serving the NDSU community. 1239 12th Street North, Fargo. 701.235.0672. Email: revtheta@fmucm.org

Web-based Resources

This is a small sampling of LGBT web-based resources that might be helpful to Safe Zone Allies. Also, a simple search using the phrase "Safe Zone" or will bring up listings of Safe Zone programs at other colleges and universities. Or, use the phrase "GLBT" to find other resources on bisexuality, transgender, lesbian and gay issues and communities. These resources can also be helpful in identifying additional resources.

365gay.com – www.365gay.com

A gay daily newspaper available online covering news-related issues that are particularly relevant to the gay community.

Al-Fatiha Foundation – www.al-fatiha.org

Al-Fatiha Foundation is dedicated to Muslims who are lesbian, gay, bisexual, transgender, intersex, questioning, those exploring their sexual orientation or gender identity, and their allies, families and friends. Al-Fatiha promotes the progressive Islamic notions of peace, equality and justice.

Box Turtle Bulletin-www.boxturtlebulletin.com

Box Turtle Bulletin provides current LGBTQIA news, history and forum for members of the community to post thoughts.

Campus Pride – www.campuspride.org

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

Dignity USA - www.dignityusa.org/

DignityUSA works for respect and justice for all gay, lesbian, bisexual, and transgender persons in the Catholic Church and the world through education, advocacy and support.

Safe Zone Ally Training

Gender Education Center – www.debradavis.com

The Gender Education Center, located in Maple Grove, Minnesota, provides a web site with useful information and referral resources specifically relevant to the transgender community.

HOD Gay Religious Jews – <http://www.hod.org.il/?lan=en>

HOD (Hebrew acronym for "religious gays") was built by a group of religious gay Israelis. HOD is an independent site, not affiliated with any political movement or organization. The main goal is to bring information and articles to the religious gay community, as well as rabbis and leaders of the religious communities.

Human Rights Campaign – www.hrc.org

The Human Rights Campaign is the largest national lesbian, gay, bisexual and transgender political organization with members throughout the country. It effectively lobbies Congress, provides campaign support and educates the public to ensure that LGBT Americans can be open, honest and safe at home, at work and in the community.

Intersex Society of North America – www.isna.org

ISNA is devoted to systemic change to end shame, secrecy, and unwanted genital surgeries for people born with an anatomy that someone decided is not standard for male or female.

Keshet Congregations – www.keshetcongregations.org

Keshet Congregations is an organization of Conservative-movement-affiliated congregations and individual congregants in the Conservative Movement who believe that lesbian, gay, bisexual and transgender Jews should have equal rights in our congregations, be able to fully participate in positions of professional and lay leadership, and be ordained as rabbis and cantors through Conservative movement institutions.

Lambda 10 – Website: www.lambda10.org

The Lambda 10 Project - National Clearinghouse for Gay, Lesbian, Bisexual, Transgender Fraternity & Sorority Issues works to heighten the visibility of gay, lesbian, bisexual and transgender members of the college fraternity by serving as a clearinghouse for educational resources and educational materials related to sexual orientation and gender identity/expression as it pertains to the fraternity/sorority experience.

National Gay and Lesbian Task Force – www.thetaskforce.org

Founded in 1973, the National Gay and Lesbian Task Force Foundation (the Task Force) was the first national lesbian, gay, bisexual and transgender civil rights and advocacy organization and remains the movement's leading voice for freedom, justice, and equality.

Outfront Minnesota – www.outfront.org

Outfront Minnesota is one of the region's leading LGBT organizations. The website provides news-related information and other resources for LGBT folks and their allies. The organization also provides a weekly newsletter to those who wish to subscribe.

Point Foundation – www.pointfoundation.org

Point Foundation empowers promising LGBTQ students to achieve their full academic and leadership potential – despite the obstacles often put before them – to make a significant impact on society. Several scholarships are available to students through the Point Foundation, all are listed on their website.

Stone Wall Society – www.stonewallsociety.com

The Stone Wall Society seeks to promote tolerance and equality, especially within the arts.

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Tolerance.org – www.tolerance.org

The web resource is a project of the Southern Poverty Law Center and provides valuable information and resources regarding all forms of oppression, with particular emphasis on hate crimes and acts of intolerance. The organization also provides a weekly newsletter to those who wish to subscribe.

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LGBT Resources in the NDSU Equity and Diversity Center

- A Face in the Crowd: Expressions of gay life in America* edited by John Peterson and Martin Bedogne
- * *Beyond Tolerance: Gays, Lesbians and Bisexuals on Campus* by Nancy J. Evans and Vernon A. Wall
- * *Covering: The Hidden Assault on Our Civil Rights* by Kenji Yoshino
- Finding Out: An Introduction to LGBT Studies*, Deborah T. Meem, Michelle A. Gibson, Jonathan F. Alexander
- Fraternity & Sorority Anti-Homophobia Train the Trainer Manual* by Lambda 10 Project
- * *GLBT Campus Matters: Guidance for higher education* monthly newsletter
- Gay & Lesbian Students: Understanding their needs* by Hilda F. Besner and Charlotte I. Spungin
- Inspiration for LGBT Students & Their Allies* by Anthony J. D'Angelo, Stephen D. Collingsworth, Jr., Mike Esposito, Gabriel Hermelin, Ronni Sanlo, Lydia A. Sausa, and Shane L. Windmeyer
- Intersex (for lack of a better word)* by Thea Hillman
- Our Place on Campus: Lesbian, gay, bisexual, transgender services and programs in higher education* edited by Ronni Sanlo, Sue Rankin, and Robert Schoenberg
- Out on Campus* by Sean Crist
- Out on Fraternity Row* edited by Shane L. Windmeyer and Pamela W. Freeman
- Secret Sisters: Stories of being lesbian and bisexual in a college sorority* edited by Shane L. Windmeyer & Pamela W. Freeman
- Sexual Orientation and the Law* from the editors of the Harvard Law Review
- * *Toward Acceptance: Sexual Orientation Issues on Campus* by Vernon A. Wall and Nancy J. Evans
- Wimmin, Wimps, & Wallflowers: An Encyclopedic Dictionary of Gender & Sexual Orientation Bias in the United States*

* highly recommended reading

The EDC Library also has a variety of novels and DVDs pertaining to LGBT issues. Check them out !

Resources available at the NDSU Library

- Queer youth cultures* / edited by Susan Driver.
- The memoirs of a beautiful boy* / Robert Leleux
- The gay and lesbian movement : references and resources* / Robert B. Marks Ridinger.
- Our right to love: a lesbian resource book* / Ginny Vida, editor ; produced in cooperation with women of the National Gay Task Force.
- Families like mine: children of gay parents tell it like it is* / Abigail Garner.
- Gay and lesbian issues: a reference handbook* / Chuck Stewart.
- A legal guide for lesbian and gay couples [electronic resource]* / by Hayden Curry, Denis Clifford, and Frederick Hertz.
- Gay rights [electronic resource]* / Tricia Andryszewski.
- The corporate closet: the professional lives of gay men in America* / James D. Woods, with Jay H. Lucas.
- The rights of lesbians and gay men [electronic resource]: the basic ACLU guide to a gay person's rights* / Nan D. Hunter, Sherryl E. Michaelson, Thomas B. Stoddard.
- The Gay academic / edited by Louie Crew* ; written by Ellen M. Barrett ... [et al.].
- The trouble with normal: sex, politics, and the ethics of queer life* / Michael Warner.
- Sexual orientation, public schools, and the law* / Richard Fossey, Todd A. DeMitchell, Suzanne Eckes.
- Unequal opportunity: health disparities affecting gay and bisexual men in the United States* / edited by Richard J. Wolitski, Ron Stall, Ronald O. Valdiserri
- Sex matters for college students: FAQs in human sexuality* / Sandra L. Caron.
- The Praeger handbook of transsexuality: changing gender to match mindset* / Rachel Ann Heath.

Safe Zone Ally Training

What God has joined together2: a Christian case for gay marriage / David G. Myers and Letha Dawson Scanzoni.
Evolution's rainbow: diversity, gender, and sexuality in nature and people / Joan Roughgarden.
When the drama club is not enough [electronic resource]: lessons from the Safe Schools Program for Gay and Lesbian Students / Jeff Perrotti and Kim Westheimer.
Straight talk about gays in the workplace / Liz Winfeld, Susan Spielman.
Mom, Dad, I'm gay: how families negotiate coming out / by Ritch C. Savin-Williams.
Acts of disclosure: the coming-out process of contemporary gay men / Marc E. Vargo.
Transgender voices: beyond women and men / Lori B. Girshick.
Working with lesbian, gay, bisexual, and transgender college students: a handbook for faculty and administrators / edited by Ronni L. Sanlo.
The riddle of gender: science, activism, and transgender rights / Deborah Rudacille.
Why gender matters: what parents and teachers need to know about the emerging science of sex differences / Leonard Sax.
Career counseling in schools: multicultural and developmental perspectives / Roger D. Herring.

Suggested Readings

Straight Parents, Gay Children, by Bob Bernstein
My Son Eric, by Mary V. Borhak
Coming Out to Parents, by Mary V. Borhak
When Someone You Know is Gay, by Cohen, S. & D., published by M. Evans & Co., NY
Dirt, Greed & Sex, by William Countryman
Now That You Know, by Betty Fairchild and Nancy Howard
Beyond Acceptance, by Carolyn Welch Giffen, Marion J. Wirth, and Arthur G. Wirth
On Being Gay – Thoughts on Family, Faith and Love, by Brian McNaught
Is the Homosexual my Neighbor? by Letha Scanzoni & Virginia Mollenkott
Breaking the Surface, by Greg Luginis
Parents Matter, by Ann Muller
Honor Bound, by Joe Steffan
One Teen Ager in Ten – writings by gay and lesbian youth. Allyson Publications, Boston

Recommended Movies:

Fun:

- *BEND IT LIKE BECKHAM*, Gurinder Chadha, dir. (2002) PG-13
- *BUT I'M A CHEERLEADER*, Jamie Babbit, dir. (1999) R
- *CAMP*, Todd Graff, dir., (2003) PG-13
- *CHUTNEY POPCORN*, Nisha Ganatra, dir. (1999) PG-13
- *D.E.B.S.*, Angela Robinson, dir. (2004) PG-13
- *THE EDGE OF SEVENTEEN*, David Moreton, dir. (1998) R
- *THE FAMILY STONE*, Thomas Bezucha, dir. (2005) PG-13
- *FLOORED BY LOVE*, Desiree Lim, dir. (2005) Not Rated
- *HEDWIG AND THE ANGRY INCH*, John Cameron Mitchell, dir. (2001) R
- *THE INCREDIBLY TRUE ADVENTURE OF TWO GIRLS IN LOVE*, Maria Maggenti, dir., (1995) R
- *MANGO SOUFFLE*, Mahesh Dattani, dir. (2003) Not Rated
- *THE OBJECT OF MY AFFECTION*, Nicholas Hytner, dir. (1998) R
- *RENT*, Chris Columbus, dir. (2005) PG-13
- *TO WONG FU THANKS FOR EVERYTHING, JULIE NEWMAR*, Beban Kidron, dir. (1995) PG-13
- *VICTOR/VICTORIA*, Blake Edwards, dir. (1982) PG

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Serious:

- *ALL ABOUT MY MOTHER*, Pedro Almodovar, dir. (1999) R
- *ANGELS IN AMERICA*, Mike Nichols, dir. (2003) Not Rated
- *BEAUTIFUL BOXER*, Ekachai Uekrongtham, dir. (2003) Not Rated
- *BEAUTIFUL THING*, Hettie MacDonald, dir. (1996) R
- *BIG EDEN*, Thomas Bezucha, dir. (2000) PG-13
- *BOUND*, Andy and Larry Wachowski, dirs. (1996) R
- *BOYS DON'T CRY*, Kimberly Peirce, dir. (1999) R
- *BROKEBACK MOUNTAIN*, Ang Lee, dir. (2005) R
- *THE CRYING GAME*, Neil Jordan, dir. (1992) R
- *FAR FROM HEAVEN*, Todd Hayes, dir. (2002) PG-13
- *IF THESE WALLS COULD TALK 2*, Jane Anderson, et al, dirs. (2000) R
- *IMAGINE ME & YOU*, Ol Parker, dir. (2005) R
- *THE LARAMIE PROJECT*, Moises Kaufman, dir. (2002) Not Rated
- *LATTER DAYS*, C. Jay Cox, dir. (2003) R
- *MA VIE EN ROSE*, Alain Berliner, dir., (1997) R
- *MADAME BUTTERFLY*, Frédéric Mitterrand, dir. (1995) Not Rated
- *MILK*, Gus Van Sant, dir. (2008) R
- *NORMAL*, Jane Anderson, dir. (2003) Not Rated
- *PARIS IS BURNING*, Jennie Livingston, dir. (1990) R
- *PHILADELPHIA*, Jonathan Demme, dir. (1993) PG-13
- *QUINCEANERA*, Richard Glatzer and Wash Westmoreland, dir. (2006) R
- *SAVED!*, Brian Dannelly, dir. (2004) PG-13
- *SAVING FACE*, Alice Wu, dir. (2004) R
- *A SOLDIER'S GIRL*, Frank Pierson, dir. (2003) R
- *SUMMER STORM*, Marco Kreuzpaintner, dir. (2004) R
- *TRANSAMERICA*, Duncan Tucker, dir. (2005) R **(IN EDC LIBRARY!)**
- *WALK ON WATER*, Eytan Fox, dir. (2004) R
- *THE WEDDING BANQUET*, Ang Lee, dir. (1993) R

Documentary:

- *THE AGGRESSIVES*, Daniel Peddle, dir. (2005) Not Rated
- *BEAUTIFUL DAUGHTERS*, Josh Aronson, dir. (2006) TV-14
- *THE BRANDON TEENA STORY*, Susan Muska and Gréta Olafsdóttir, dirs. (1998) Not Rated
- *BROTHER OUTSIDER: THE LIFE OF BAYARD RUSTIN*, Nancy D. Kates and Bennett Singer, dirs.
- *FISH OUT OF WATER*, Ky Dickens, dir. (2009) **(IN THE EDC LIBRARY!)**
- *FOR THE BIBLE TELLS ME SO*, Daniel G. Karlslake, dir. (2007) Not Rated **(IN EDC LIBRARY!)**
- *GOD AND GAYS: BRIDGING THE GAP*, Luane Beck, dir. (2006) Not Rated
- *JUST CALL ME KADE*, Sam Zolten, dir. (2002) Not Rated
- *NO DUMB QUESTIONS*, Melissa Regan, dir. (2001) Not Rated
- *OUT OF THE PAST: THE STRUGGLE FOR GAY AND LESBIAN RIGHTS IN AMERICA*, Jeffrey Dupre,
- *RED WITHOUT BLUE*, Brooke Sebold and Benita Sills, dirs. (2007) Not Rated
- *SOUTHERN COMFORT*, Kate Davis, dir. (2001) Not Rated
- *TOUGH GUISE*, Sut Jhally, dir. (1999) Not Rated
- *TRANSGENERATION*, Jeremy Simmons, dir. (2005) Not Rated

Safe Zone Ally Training

- I'm Just Anneke, Two films by Jonathan Skurnik (2010) Not Rated

Safe Zone Ally Training

NDSU Safe Zone Ally Agreement

I agree to be a recognized Safe Zone Ally for the gay, lesbian, bisexual, queer, intersex or transgender community at NDSU.

I agree to the following:

1. I will prominently display a Safe Zone decal or sign in my work or living space.
2. I will create an environment and welcome individuals to talk with me openly about being gay, lesbian, bisexual, queer, intersex or transgender. I will listen attentively, participate in the conversation, and respect their values and decisions.
3. I will actively address concerns of inappropriate materials, language, jokes and incidents that negatively impact gay, lesbian, bisexual, queer, intersex or transgender individuals.
4. I will encourage those who have experienced or witnessed acts of bias, bigotry or hate on our campus to report those experiences so they can be addressed. (Reports are found online at www.ndsu.edu/biasreport)
5. I will only use language and references in conversation that are inclusive and appropriate and not potentially offensive to gay, lesbian, bisexual, queer, intersex or transgender individuals.
6. I will display an open and willing attitude to learn about resources, campus organizations, training topics and community issues relevant to gay, lesbian, bisexual, queer, intersex or transgender individuals.
7. I will participate in periodic assessment of the Safe Zone Program's effectiveness with regard to training and changing the campus climate to be more appreciative of diversity.
8. I will continue to educate myself about gay, lesbian, bisexual, queer, intersex and transgender issues.

The Ally's Pledge

I have freely chosen to be a Safe Zone Ally for gay, lesbian, bisexual and transgender individuals in my campus community. I will treat each individual with respect and dignity. I will confront offensive jokes, remarks or mistreatment of any individual. I will do my best to create a safe, supportive and inclusive community for everyone.

Ally's Signature

Printed Name

Date

Ally's Role on Campus

E-mail Address