



# *Safe Zone*

Modules 1, 2 & 3  
*2016 Edition*

**A Program of BMC for LGBT Interests**



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# INTRODUCTION

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*GETTING STARTED*

# Welcome to Safe Zone

Welcome to Safe Zone. This resource is meant to be used as a half day or two 75 minute and one 90 minute workshop to give people the skills needed to create spaces that are safer for lesbian, gay, bisexual and transgender people. While Safe Zone was written for students, faculty and staff at Brethren or Mennonite Colleges and Universities, it can be easily adapted to suit other settings. Though no assumptions are made about the level of knowledge or experience people are beginning from, it is assumed that workshop participants share a desire to create spaces that are safe for lgbtq people.

## GOALS OF SAFE ZONE

- To gain a beginning understanding of the diversity of the “lgbtqi2a community” and the words most often used to describe members of this community.
- To increase understanding of what it is like to be lgbtq given factors in the current environment.
- To begin to understand what signals you are sending to lgbtq people and allies, and to plan actions and practice words that are more likely to indicate safety.
- To practice good listening and supportive responding skills, especially in situations when a person is sharing lgbtq related issues.
- To make a summary assessment of the culture, policies and practices at your institution that relate to lgbtq welcome.
- To acquire or develop an understanding of heterosexism and heterosexual privilege, including how it operates in your life.
- To acquire or develop an understanding of cissexism and cisgender privilege, including how it operates in your life.
- To explore what it means to be an ally in terms of perspective, approach, and effect.
- To gain the capacity to speak to issues of equality and justice from a benefits perspective.
- To discern and plan concrete next steps towards a welcoming institution.
- To gain knowledge about institutionalized oppression as it affects lgbtq people, and in the specific ways it affects lgbtq people and trans people (see *A Note about Acronyms* below) in similar and different ways in Mennonite and Brethren contexts.

## GUIDING ASSUMPTIONS

All learning and work environments should be safe and free of injustice, prejudice and harassment. Workshop participants share a desire to create spaces that are safe(r) for lgbtq people.

## FACILITATING SAFE ZONE

Institutions can use in-house facilitators to lead a Safe Zone workshop. Care should be given when selecting a leader to ensure an environment that is conducive to meeting the workshop goals. If you would like assistance finding possible facilitators in your area, or if you would like BMC staff to facilitate a workshop, please contact us.

An appropriate facilitator:

- has up-to-date understandings of lgbtq related issues
- has a personal connection or motivation to create safe zones
- has some experience in either teaching, group facilitation or workshop leading
- is comfortable talking about issues related to sexual orientation and gender identity
- will be respected by workshop participants

## CREATING A SAFE ZONE IN THE SAFE ZONE WORKSHOP

While the majority of workshop participants are likely to be allies, one should always consider that there may be an lgbtq person in the room. It is especially easy to make assumptions when workshop participants are known to each other. Remember that you might not know if a person is lgbtq. Being in other gender relationships or appearing to conform to gender norms are not good indicators of either sexual orientation or gender identity.

A Safe Zone workshop is a place for learning. In order for learning to happen, people need to feel free to speak and ask questions. People should not be so afraid of being “politically incorrect” that they can’t speak. At the same time, it is expected that people will be respectful of others at all times, and be aware of how their words and questions are or may be affecting others. Facilitators and participants can use the workshop as a practice setting for learning how to identify and respectfully correct inaccurate information that we have all been exposed to.

When talking about sexual orientation and gender identity it is important to remember that a power imbalance currently exists, and that it is grounded in generations of oppression and discrimination, thus “dialogue” does not happen on an even playing field. It can be expected that an lgbtq person will experience a safe zone workshop differently than a straight and cisgender person. An lgbtq person may experience hope and/or frustration as participants go through a learning process, may learn things about their peers that are surprising and/or disappointing, and may be confronted with others or their own internalized prejudice.

In any discussion related to sexual orientation and gender identity (including a safe zone workshop), lgbtq people are in a more vulnerable situation than others. Care should be taken not to make lgbtq people more vulnerable than they already are. For example,

*Do not ask or expect that an lgbtq person will want to*

- ✗ Share personal stories or experiences related to being lgbtq
- ✗ Speak for or represent all lgbtq people, including answering all of your questions
- ✗ Take a leadership role in the workshop or in future action plans that result

*Do*

- ✓ Respect and honor any lgbtq related personal experiences that are shared
- ✓ Listen and set aside defensive responses if you feel challenged by an lgbtq person
- ✓ Think about how an lgbtq person could be experiencing the current situation

All participants should read this page before beginning the workshop so that the facilitator(s) and participants can share the responsibility of creating a safer space. This page could be reviewed at the beginning of the workshop. At the least, the facilitator(s) should note that lgbtq people will experience this workshop differently than others, and ensure that the “Do’s” and “Do not’s” are followed.

## HISTORY OF THE TERM “SAFE ZONE” OR “SAFE SPACE”

In *Mapping Gay L.A.*, author Moira Kennedy traces the origins of the concept “safe space” to the women’s movement. She states that a safe space, “implies a certain license to speak and act freely, form collective strength, and generate strategies for resistance...a means rather than an end and not only a physical space but also a space created by the coming together of women searching for community.” Kennedy also argues that the first safe spaces were gay and lesbian bars and women’s consciousness raising groups. Malcolm Harris, writing for *Fusion* states, “with anti-sodomy laws in effect, a safe space meant

somewhere you could be out and in good company—at least until the cops showed up. Gay bars were not ‘safe’ in the sense of being free from risk, nor were they ‘safe’ as in reserved. A safe place was where people could find practical resistance to political and social repression.” In 1989, Gay & Lesbian Urban Explorers (GLUE) developed a safe spaces program, which included diversity training sessions and anti-homophobia workshops. GLUE used an inverted pink triangle inside a green circle as a symbol of safe spaces and asked “allies to display the magnets to show support for gay rights and to designate their work spaces free from homophobia.” This curriculum was developed following the consistent use of the term safe space during the 1960s and 1970s in the women’s movement.

Harris also traces the use of the term in academia to the fact that “many left-wing organizers retreated to the academy, particularly the humanities and social sciences, where they developed increasingly nuanced political schematics based on their experience.” Within these schematics, safe spaces came to be used in more and more complicated ways. Harris states that safe spaces began to be marked by “gender neutral bathrooms, asking people’s preferred pronouns, trigger warnings, internal education ‘anti-oppression’ trainings, and creating separate auxiliary spaces for identity groups to organize their particular concerns.” At the same time, new understandings of oppression that came with Kimberle Crenshaw’s coinage of the term intersectionality increased standards for what constitutes a safe space. Harris states that part of this understanding was the idea that, “We are also responsible for the way in which we reproduce existing power relations at their most micro levels.” Interestingly, Harris also argues that, “Though the ideal of a safe space seems increasingly complicated, the language has proliferated.” It is also important to note that the rhetoric of safe spaces is not universally accepted. Harris states, “Some of the fiercest attacks have come from inside queer theory itself.” Some argue that the concept of safe spaces limits dialogue. An important aspect of safe spaces is that people are not free to say oppressive and triggering things without accountability and consequences. Some have chosen the term safe(r) space, brave space or other variants of the term. Safe zone is also often used in a similar manner.

## A NOTE ABOUT ACRONYMS

Throughout this manual, where appropriate, the acronym “**lgbtq**” will be used. This acronym stands for lesbian, gay, bisexual, transgender, and queer or questioning. In Module 1: Sexual Orientation, the terms **non-heterosexual** and “**lgbpq**” will be used interchangeably. This acronym stands for lesbian, gay, bisexual, pansexual and queer. In Module 2: Gender Identity, **trans** and **transgender** will be used interchangeably. When discussing more broad definitions and understandings of oppression against the **lgbtq** community, we will use this acronym; when speaking specifically about sexual orientation, we will use non-heterosexual or **lgbpq** and when speaking specifically about gender identity, we will use **trans** or **transgender**.



# MODULE 1

## *SEXUAL ORIENTATION*

# Exercise 1: Terms 101

10 MINUTES

**Goal:** To gain a beginning understanding of the diversity of the “lgbtqqi2a community” and the words most often used to describe members of this community in terms of sexual orientation.

**Note:** Language is fluid. Definitions and understandings of words change across time and place. Always allow people to choose the words they use to describe themselves. The glossary at the back of this resources includes additional terms as well as more detailed descriptions of the words below.

**For experienced groups:** If you think you’ve already got the terms down, cover up the page below and work as a group to name the words and basic descriptions encapsulated in “lgbtqqi2a.”

**For all other groups:** As a large group, match the terms and descriptions below. See the glossary for more detailed descriptions. Take a few moments to clarify any questions, but don’t spend too much time on this exercise. Accept that these are the basic understandings of how these words are used in this resource, and commit to doing more reading and learning another day. See the Gender and Sexuality Encyclopedia on [bmclgbt.org/kaleidoscope](http://bmclgbt.org/kaleidoscope) for more detailed information about terms.

MATCHING TERMS	MOST OFTEN DESCRIBES...
LESBIAN	a. A person is a person who does not experience sexual attraction
SGL	b. A person who experiences attraction to the same and other genders.
QUESTIONING	c. A woman who experiences exclusive romantic and sexual attraction to her own gender or sex.
ASEXUAL	c. A person who experiences exclusive romantic and sexual attraction to their own gender or sex. It is most often used to describe men, but is also used to describe women.
QUEER	d. A person who experiences sexual and romantic attraction to others regardless of sex or gender.
GAY	e. Someone who is unsure of their sexual orientation and/or gender identity and is in process of discerning this about themselves.
BISEXUAL	f. Stands for “same gender loving,” and is used in African American communities. The expression was “adopted as an Afrocentric alternative to Eurocentric homosexual identities (e.g. gay and lesbian).”
HETEROSEXUAL/STRAIGHT	g. Used as an umbrella term to mean anyone who is not cisgender and heterosexual. The word has taken on many different many meanings throughout history, most recently as a slur for lgbtq people and has now taken on this usage. This term is also often used as a personal identifier, as an ambiguous identity that is not heterosexual and/or cisgender.
PANSEXUAL	h. A person who experiences exclusive sexual and romantic attraction to the other sex or gender.

## Exercise 2: Increasing Understanding

15 MINUTES

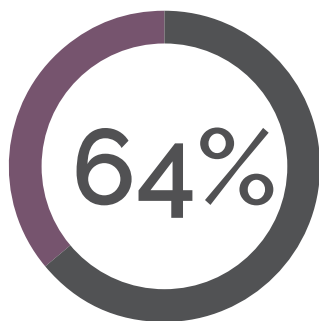
**Goal:** To increase understanding of what it is like to be lgbpq given factors in the current environment. There are many “bad news” statistics about lgbtq people, including lgbtq youth, related to depression, substance abuse, homelessness, etc. It is important to remember that being lgbtq does not “cause” any of these things, but that lgbtq people may be at higher risk due to experiences of marginalization and discrimination.

Since most Safe Zone workshop participants are likely thinking about lgbtq youth and young adults, it is appropriate to start with an understanding of the school environment as experienced by many lgbtq people.

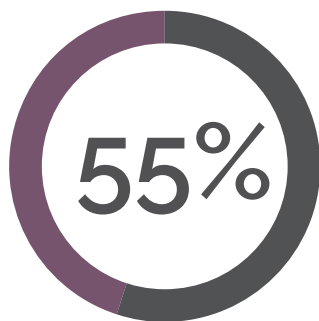
Take a moment or two to allow people to read through some of the following statistics.

Have each individual pick / write down two points to keep in mind as the group continues with the discussion of myths and facts.

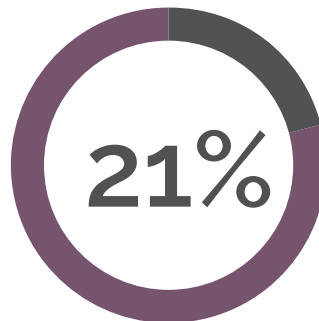
### NATIONAL CLIMATE SURVEY IN CANADIAN SCHOOLS



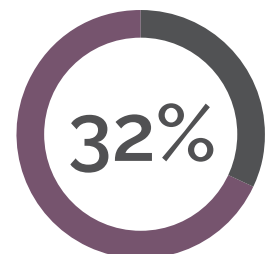
of lgbtq students reported that they felt unsafe at school



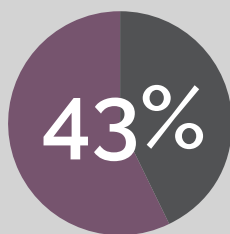
of sexual minority students reported verbal harassment due to gender expression



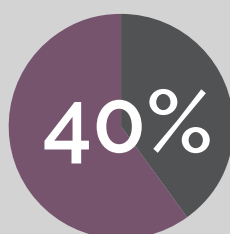
of sexual minority students reported being physically harassed or assaulted due to sexual orientation



of female sexual minority students reported verbal harassment due to sexual orientation



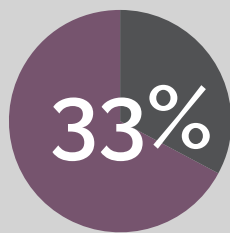
female bisexual students



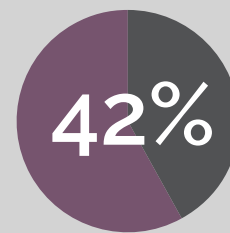
gay male students

These groups reported having experienced sexual harassment in school in 2010.

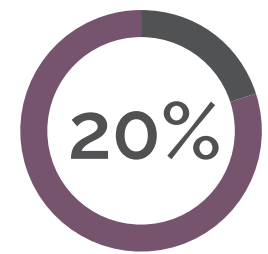
"Lesbian students may be less likely than gay male or trans students to perceive their experiences of harassment as sexual" (17).



lesbian students



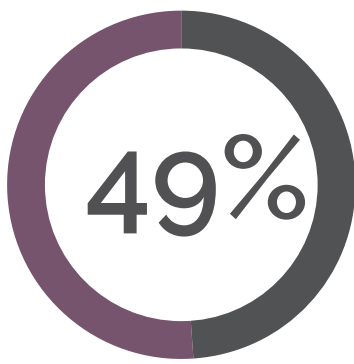
male bisexual students



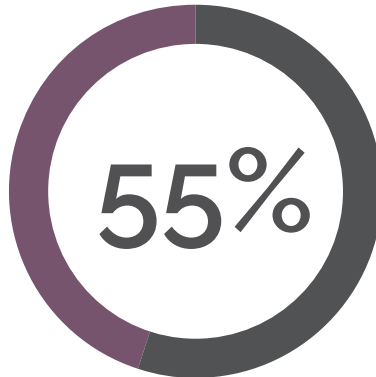
of male sexual minority students reported verbal harassment due to sexual orientation

Statistics from the Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools

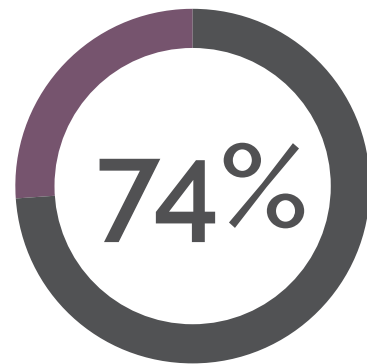
## 2013 NATIONAL CLIMATE SURVEY- UNITED STATES



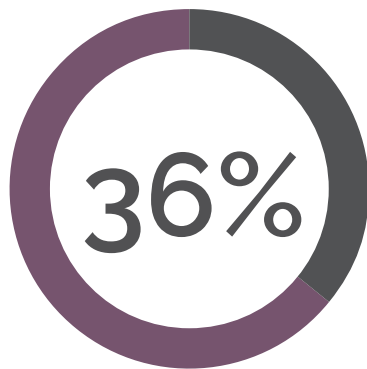
of LGBT students reported electronic harassment



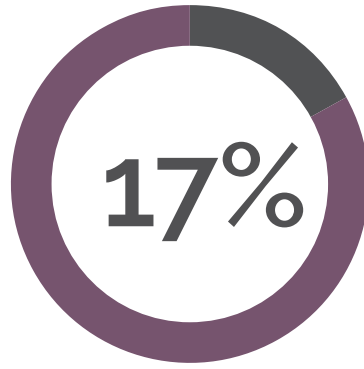
of LGBT students felt unsafe at school due to their sexual orientation



of LGBT students reported verbal harassment due to sexual orientation



of LGBT students reported physical harassment due to sexual orientation

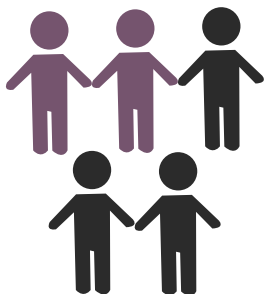


of LGBT students reported physical assault due to sexual orientation

"The final sample consisted of a total of 7,898 students between the ages of 13 and 21. Students were from all 50 states and the District of Columbia and from 2,770 unique school districts" (3).

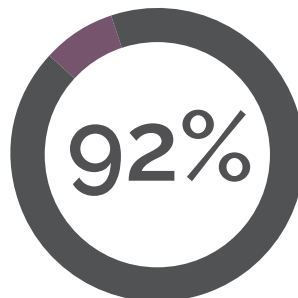
Statistics from the Gay, Lesbian and Straight Education Network (GLSEN) 2013 National School Climate Survey

## OTHER IMPORTANT STATISTICS



**2 in 5**

LGBT youth say the community in which they live is not accepting of LGBT people<sup>1</sup>



of LGBT youth say they hear negative messages about being LGBT<sup>2</sup>

**28**

states do not have state-wide non-discrimination laws that cover sexual orientation<sup>3</sup>



of homeless youth identify as LGBTQ, but compose 5-10% of the total youth population in the U.S.<sup>4</sup>



**9 in 10**

LGBT youth say they are out to their close friends, 64% say they are out to their classmates<sup>5</sup>

## DISCUSSING MYTHS AND FACTS

We live in a world that is full of myths and inaccurate information about lgbtq people. No one is immune to the effect of living amongst these beliefs, no matter what our sexual orientation or gender identity is.

Read through the myths and facts below, either individually or in a group. Keeping a few of the statistics in mind, discuss responses to the following questions:

1. Have you heard some of these myths before; are there any other common myths you have heard?
2. How does living in an environment where these myths persist affect an lgbtq person?
3. How do they affect a straight/heterosexual person?
4. How can you become aware of myths that you have learned as facts?
5. How can you correct myths when you hear them repeated?

**It's a "lifestyle"** | It's sometimes said that lgbtq people live a "gay lifestyle." The problem with that word is that it can trivialize lgbtq people and the struggles they face. Being lgbtq is no more a lifestyle than being straight or cisgender — it's a life, just like anyone else's.

**Lgbtq people are not religious** | Lgbtq people practice many different religions and spiritualities. There are lgbtq religious groups that identify with every major world religion. This is despite the fact that religion is often used to justify homophobic beliefs and actions.

**Bisexual people are confused / can't be monogamous** | Bisexuality is a sexual orientation. Bisexuals are as capable as anyone of making a commitment to a partner they love.

**All transgender people are gay or lesbian** | There is no direct correlation between gender identity and sexual orientation. Transgender people may identify as gay, bisexual, pansexual, asexual or heterosexual.

**All gay men and lesbians are upper middle class and white** | The images in the mainstream gay media often reflect only those individuals who have the financial access to media resources. As a result, the mainstream media does not accurately represent the diversity of the lgbt community, which is made up of people of every race, ethnicity, age, religion, ability and socioeconomic class.

**Lgbtq people can "change" or be "cured"** | No scientifically valid evidence exists that shows that people can change their sexual orientation, although some people do repress it. The most reputable medical and psychotherapeutic groups say you should not try to change your sexual orientation as the process can actually be damaging.

**Lgbtq people can't have families** | According to the 2000 (US) Census, more than 1 million children — probably many more — are being raised by same-sex couples nationwide. The American Psychological Association and other major medical and scientific researchers have stated that children of gay and lesbian parents are as mentally healthy as children raised by straight parents.

**Being Lgbtq is a mental disorder** | In 1973 the American Psychiatric Association (APA) removed "homosexuality" from the list of mental disorder. "Gender dysphoria" remains on the list, though many advocate for its removal. However, if removed, health insurance companies will not cover hormone treatment and/or surgery for transgender people who seek these options.

## Exercise 3: Understanding Homophobia and Biphobia 15 MINUTES

**Goal:** To increase understanding of the way homophobia and biphobia operate in our lives on a personal and interpersonal level.

Before reading and discussing the personal assessment, we need to define what homophobia and biphobia are in general terms.

**Homophobia** is often used as a catchall to describe oppression against lgbtq people, but is also used in specific terms. The term is also often used to describe the fear of being gay, in addition to the irrational and prejudicial fear of gay people. In *Wimmin, Wimps and Wallflowers: An Encyclopædic Dictionary of Gender and Sexual Orientation Bias in the United States*, Phillip Herbst states that homophobia, "can be both "conscious or unconscious aversion to and fear of homosexual—also bisexual or transgendered [sic]—people, homosexuality and homosexual communities and culture."

**Biphobia** is a more specific term that describes the irrational and prejudicial fear or aversion to bisexuality. The term came into currency in the 1990s and is often used to describe hostility toward bisexual people in both gay and lesbian communities and straight or heterosexual communities.

Now, read through the personal assessment list and discuss in small groups what else you think could be added to this list and your responses to the questions. Be honest about your experiences, socialization and thoughts about each question. Discuss the ways you can change your patterns of thinking and actions so that you do not perpetuate homophobia and biphobia.

**Note:** This list is meant to incite conversation about personal and interpersonal homophobia and biphobia, rather than looking at the larger societal consequences and structures that have created these ideas and stereotypes. In Exercise 4, we will discuss those consequences and heterosexism.

### HOMOPHOBIA AND BIPHOBIA PERSONAL ASSESSMENT

- ◆ Do you stop yourself from doing or saying certain things because someone might think you are lgbpq?
- ◆ Would you be offended if someone thought you were gay, lesbian, bisexual or pansexual?
- ◆ How do you react when same-gender or same-sex couples show public displays of affection?
- ◆ Have you ever responded to learning about someone's non-heterosexuality by saying or thinking "what a waste"?
- ◆ How would you react to having an lgbpq roommate?
- ◆ When learning about someone's non-heterosexuality, are you afraid they will make sexual advances towards you?
- ◆ Have you ever asked invasive questions about a person's sexual experiences and sexual identity after learning they are gay, lesbian, bisexual or pansexual?
- ◆ Do you make blanket statements about the ways men or women should behave based on the preferences of the other gender? (i.e. All women should wear makeup because men like when women wear makeup)
- ◆ Do you believe the expression of gay, lesbian, bisexual, and pansexual identities is "adult" and inherently more sexual than heterosexuality and must be kept from children?

- ◆ Do you consume any pornography or media that fetishizes and objectifies lesbians and bisexual women?
- ◆ Have you asked two women to kiss in a public space for your own gratification?
- ◆ Have you assumed that bisexual people are confused about their sexuality?
- ◆ Have you thought that bisexual people are all promiscuous or incapable of monogamy?
- ◆ Have you assumed that bisexual people are in denial about their sexuality (because they are “actually” gay or straight)?
- ◆ Have you assumed that bisexual people need a male and female partner to be satisfied?
- ◆ Have you believed that bisexual people are attracted to everyone?
- ◆ Have you used the words lesbian, gay, bisexual or any of their derivatives as an insult?
- ◆ Do you assume that everyone you meet is heterosexual?
- ◆ Have you defended feminism by saying “not all feminists are lesbians” or something similar?
- ◆ Have you used the qualifier “no homo” when doing something you believe could lead to others perceiving you as gay?
- ◆ Are there any jobs, positions, or professions that you think lgbpq people should be barred from holding or entering? If yes, why?
- ◆ Have you outed (revealed to someone who did not previously know) an lgbpq person without their consent?
- ◆ Have you questioned an lgbtq person’s faith or assumed that lgbtq people cannot be religious?

## Exercise 4: Understanding Heterosexism

20 MINUTES

**Goal:** To acquire or develop an understanding of heterosexual privilege, including how it operates in your life. To make a summary assessment of the culture, policies and practices at your institution as they relate to heterosexism.

Before discussing heterosexual privilege and assessing the way it functions at your specific institution, take a look at where the term heterosexism comes from:

The term “**heterosexism**” was first used in print in 1979 by J. Penelope in *Articulation of Bias*, meaning, “Prejudice and antagonism by heterosexual persons towards homosexuals; discrimination against homosexuals.” Today the term is used to encompass more than just oppression against gay people, but against all non-heterosexual people, including bisexual, pansexual, asexual, etc. people. Phillip Herbst further articulates its definition, “[Heterosexism] takes form in a number of assumptions that indicate that the ‘straight’ orientation is considered normal and is institutionalized in the traditional family and the larger patriarchal society.”

Prejudice against non-heterosexual people + power = heterosexism

Heterosexism is institutionalized through the normalizing of heterosexuality at the expense of lgbpq and non-heterosexual identities. Some forms of heterosexism are more blatant, such as discriminatory hiring practices, while others are subtler. Another important facet of heterosexism is the lack of representation of out or open lgbpq people in the media, politics and other parts of public life. Heterosexism produces heterosexual privilege.

### PROBING HETEROSEXUAL PRIVILEGE

Though equality and fairness are highly valued and often assumed to be present in the US and Canada, people are in fact not born onto a level playing field. Some people possess unearned advantages because they belong to a particular group (white privilege, male privilege, etc.). Heterosexual privilege is the combination of unearned advantages straight people possess in our current society, whether or not the privilege is conscious or desired.

*Note:* If you do not have heterosexual privilege, some of the questions in this exercise may not apply to you - participate where and how it makes sense.

*For most groups:*

In the large group, have people take turns reading the Heterosexual Privilege List. Reflect on and discuss the following questions:

1. What is your initial reaction to hearing this list?
2. In your head, pick three that either impact your daily life or have an all-encompassing effect. What does it feel like to have these advantages? What might it feel like not to?
3. Are there other things you would add to the list?

*For experienced groups:*

If the group already has a grounding in recognizing and understanding privilege, address the following:

1. Brainstorm some heterosexual privileges that could be put in the category of rights everyone should have, and some that are about having power over others. (For context, see Peggy McIntosh’s article *White Privilege: Unpacking the Invisible Knapsack*.)



2. What does it feel like to have these privileges?
3. What are ways or situations where you can give up, not claim, or risk your privilege.

### ***Heterosexual Privilege Checklist***

1. I can discuss my relationships and publicly acknowledge my partner (such as by having a picture of your partner on your desk, talking about weekend activities, etc) without fearing that people will automatically disapprove or think that I am being "blatant."
2. I can belong to the religious denomination of my choice and know that my sexuality will not be denounced by its religious leaders.
3. I know that I will not be fired from a job or denied a promotion because of my sexuality.
4. I can expect to be around others of my sexuality most of the time. I do not have to worry about being the only one of my sexuality in a class, on a job, or in a social situation.
5. I can act, dress, and talk as I choose without it being considered a reflection on people of my sexuality.
6. I can easily find a neighborhood in which residents will accept how I have constituted my household.
7. I can kiss my partner farewell at the airport, confident that onlookers will either ignore us or smile understandingly.
8. Our families and church community are delighted to celebrate with us the gift of love and commitment.
9. When my partner is seriously ill, I know I will be admitted to the intensive-care unit to visit her/him.
10. I can find appropriate cards for my partner, to celebrate special occasion like anniversaries.
11. I grew up feeling that my loves and friendships were healthy and normal.
12. If I experience violence on the street, it will not be because I am holding hands with my partner.
13. If I am traveling with my partner, we can choose public accommodations without having to worry about whether we are acceptable as a couple.
14. My partner and I can be in public spaces together; pretty well assured that we would not be harassed.
15. I have always known that there are other people like me in the world.
16. I am not asked to think about why my sexual orientation is what it is, nor am I asked why I made my choice to be public about my sexual orientation.
17. I can count on finding a therapist or doctor willing and able to talk about my sexuality.
18. I am guaranteed to find sex education literature for couples with my sexual orientation.
19. I can go for months without being identified or named as my sexual orientation.
20. If my day, week, or year is going badly I need not ask of each negative situation whether it has something to do with my sexual orientation.
21. My religious faith is not questioned because of my sexual orientation.
22. -----
23. -----

There are many similar lists based on Peggy McIntosh's White Privilege: Unpacking the Invisible Knapsack. With some editing, numbers 1-6 are from the U of Missouri LGBTQ Resource Center (<http://web.missouri.edu/~umcstudentlifelgbt/resources/heterosexualprivilegeintro.pdf>), numbers 7-15 are from Mount Royal University ([www.mtroyal.ca/wcm/groups/public/documents/pdf/heterosexism\\_checklist/pdf](http://www.mtroyal.ca/wcm/groups/public/documents/pdf/heterosexism_checklist/pdf)), and numbers 16-20 are from a variety of other sources.

## ASSESSING THE CURRENT ENVIRONMENT

Have a recorder write down the words “welcoming” and “work on” somewhere where everyone can see them. Around the word “welcoming,” brainstorm all the ways your college/university is welcoming to lgbtq people on the basis of sexuality/sexual orientation. Around the word “work on,” brainstorm ways that lgbtq people at your college/university are treated differently, have fewer options, or do not have the same protections as non-lgbtq people based on sexual orientation. You will use this brainstorm in Module 3 to start planning how you will make your campus a safer place for lgbtq people and allies.

If you’re having difficulty thinking of ways your institution may or may not be experienced as a welcoming place, see some of the questions from a survey BMC conducted in 2005 called The Kaleidoscope Continuum of Care.

### ***The Kaleidoscope Continuum of Care***

#### **ADMISSION POLICY AND LGBTQ RECRUITMENT**

- ☐ Does the institution admit openly lgbtq students?
- ☐ Does the institution have goals for recruiting lgbtq students
- ☐ Does the institution advertise a diverse campus including sexuality?
- ☐ Does the admissions department include visual or written messages welcoming lgbtq prospective students?

#### **HIRING POLICIES AND LGBTQ RECRUITMENT**

- ☐ Does the institution hire openly lgbtq faculty and/or staff?
- ☐ Does the institution have goals for hiring lgbtq faculty and/or staff?
- ☐ When advertising for positions, does the institution advertise for diversity in sexual orientation?

#### **STUDENT AND ON-CAMPUS POLICIES**

- ☐ Does the campus non-discrimination clause for students include sexual orientation and gender identity?
- ☐ Are staff and faculty trained on issues pertaining to lgbtq student needs? (i.e. safe zone trainings, diversity workshops)
- ☐ When an incident of homophobia happens (i.e. hate speech, physical harm) are there procedures for reporting and resolving violations?
- ☐ Is there a commitment to education of lgbtq issues and countering homophobia in the different departments?
- ☐ Is there a non-discrimination policy for faculty and/or staff?
- ☐ Are there partner benefits including same-sex or same-gender couples?
- ☐ Are there any difference in policy or procedure regarding living arrangements between lgbtq staff and faculty and their heterosexual counterparts?
- ☐ Is there a lgbtq and/or allies student group on campus?
- ☐ If there is a lgbtq and/or allies group, is it treated the same as other campus groups? (i.e. funding, representation, faculty contact, advertising)
- ☐ Are there specific opportunities for education on lgbtq issues, outside of the classroom (conferences, speakers, vigils, etc...), that the institution offers?
- ☐ Does the lgbtq and/or allies group have access to campus facilities, fundraising and advertising?
- ☐ Is the administration willing and able to spend time with lgbtq students and groups in discussion of policies affecting lgbtq students, staff, and faculty?
- ☐ Do the campus pastor/chaplain/priest and religious staff strive to meet the spiritual needs of lgbtq

### ***The Kaleidoscope Continuum of Care (continued)***

- ☐ students in a positive, non-judgmental way?
- ☐ Are sexuality issues included in discussion of other peace, justice, and cultural issues on campus?

#### **LGBTQ STUDENT PHYSICAL AND MENTAL HEALTHCARE**

- ☐ Are campus health and mental care professionals trained to meet the needs of lgbtq students and to provide positive resources?
- ☐ During intake, is there optional self-identification for gender identity, sexual orientation, inclusive partner status ?
- ☐ Are there written policies explaining confidentiality for clients?
- ☐ Is there a comprehensive resource list for appropriate referrals for special lgbt health concerns?

#### **OVERALL LGBTQ CONTINUUM**

- ☐ On a scale of 1-10 how would you rate your institution in terms of quality of life for lgbtq students?
- ☐ On a scale of 1-10 how would you rate your institution in terms of quality of life for lgbtq faculty/ staff/ administration?
- ☐ Why would you recommend that a lgbtq prospective student attend your institution?

## Exercise 5: Impact of Silence Exercise

15 MINUTES

Adapted from the California Faculty Association Safe Zone Ally Training Manual

**Overview:** This is an interactive exercise that allows participants to experience what it is like for many closeted lgbtq people who are unsure if it is safe to come out. The participants are challenged to engage in a conversation without discussing what is most important to them.

**Note:** Because this exercise requires “getting to know you” work in pairs, ideally participants should be separated from participants whom they know.

**Goals:** This exercise is meant to be an ice breaker where participants can become comfortable talking in smaller groups before discussing in the larger group.

This exercise is also meant to create a more comfortable and safe environment for participants. Participants will learn about the experiences of closeted lgbtq people.

### INSTRUCTIONS

**Tools:** Index cards or small sheets of paper for each participant

Pens/pencils

Time cards

Timekeeper

On the index cards provided, write down the following. You will have two minutes so do not think too hard. Make sure that other participants cannot see what you are writing and that you are not looking at others' cards.

- ◆ Your job and what you do
- ◆ The three most important people in your life
- ◆ Three most important events that have occurred in your life
- ◆ Three things you enjoy doing the most during your free time

After you are done with your note card, pair up with someone you do not know or know well.

*You have just met the person with whom you are paired and can't wait to tell them all about yourself. Each partner in the pair has two minutes to tell their partner all about themselves, but you cannot discuss anything you wrote on your index cards. The listener should not talk very much as the speaker describes themselves.*

After two minutes, switch and the person who was listening now does the talking.

After the second person has shared, return to the larger group. Take ten minutes to engage in some processing and discussion questions:

- ◆ What did you learn about this person?
- ◆ What kind of person does the person you just met seem?
- ◆ How much energy and conscious attention did it take to talk about yourself without mentioning the items on your index card?
- ◆ What was it like to do this exercise? How did it feel?