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Referred to as the “Margaret Cho” of Diversity Trainers, Jessica Pettitt blends politics, humor, identity, and local flair with big city passion and energy through direct, individualized, and interactive conversations. Her workshops, seminars, and keynotes don’t just leave participants invigorated but inspired and motivated to follow through with action to create change. Having traveled and lived in a variety of communities and environments all over the world, while also engaging with education as student, teacher, administrator, and active community member, Jessica uses her life experiences to take participants through a safe but confrontational process of examination, self reflection, and open dialog that is as challenging as it is rewarding.

For your information:

Those in advising or those wanting advising - NACADA (<http://www.NACADA.ksu.edu/>)

NACADA LGBTQ Commission (<http://www.nacada.ksu.edu/Commissions/C18/index.htm>).

Casey Self and Jennifer Joslin (past and current commission chair) are doing a Webinar on February 7th
<http://www.nacada.ksu.edu/Webinars/events.htm>

Starting Point: Definitions

Lesbian: Preferred term for women who are primarily emotionally and/or physically attracted to women.

Gay: Preferred term for men who are primarily emotionally and/or physically attracted to men. Gay is also used as a blanket term for non-heterosexuals and bisexuals, male and female.

Bisexual: A person who is emotionally and/or physically attracted to persons of both sexes. (Sometimes referred to as “Bi.”)

Queer: Originally a derogatory label used to refer to lesbian and gay people or to intimidate and offend heterosexuals. More recently this term has been reclaimed by some lesbians, gay men, bisexuals, and transgender people as an inclusive and positive way to identity all people targeted by heterosexism and homophobia. Some lesbians and gay men have similarly reclaimed previously negative words such as “dyke” and “faggot” for positive self-reference.

Questioning: Refers to individuals who are unsure about their sexual identity and as a result “question” their identity.

LGBTQ: Is an acronym for lesbian, gay, bisexual, transgender, and queer/questioning. The acronym can be used interchangeably: GLBT, GLBTQ, LGBT, etc. However, placing the “L” first represents the purposeful inclusion of women in the community that suffer from sexism and/or invisibility.

Advocate: Any lesbian, gay, bisexual, or trans person whose attitude, behavior, perspectives and actions work towards combating homophobia and heterosexism, both on a personal and an institutional level.

Ally: Any non-lesbian, non-gay, non-bisexual or non-trans person whose attitude and behavior are anti-heterosexist and whose perspective and actions work toward combating homophobia and heterosexism,

both on a personal and an institutional level. Gay, lesbian, bisexual or trans people can be allies for heterosexual individuals.

Biphobia: Fears, hatred and/or discomfort with bisexual persons, bisexuality, or cross-gender role behavior resulting from lack of understanding of bisexual identity. Bisexual persons may feel this hatred or fear from both heterosexual and the LGBTQ community.

Closeted: Hiding one's sexual identity/orientation or gender identity.

Coming Out: Referring to the process for some, but not all, people by which one accepts one's own sexual or gender identity (to "come out" to one's self). Also refers to the process by which one shares one's sexual or gender identity with others (to "come out" to others). There is no correct process or single way to come out, and some LGBT persons do not come out. The process is unique for each individual and it is the choice of the individual. It can be a continual, life-long process.

Discrimination: Differential treatment that favors one individual or group over another based on prejudice.

Dominant Culture: The cultural values, beliefs, and practices that are most recognized and/or privileged, or that are most powerful and influential, within a given society.

Heterosexism: Cultural, institutional, and individual beliefs and practices based on heterosexuality as the only "normal," "acceptable," and "natural" sexual identity/orientation.

Heterosexual: The clinical term describing men and women who are primarily emotionally and/or physically attracted to members of the "opposite" sex; often referred to as "straight."

Heterosexual Privilege: The benefits, rights, and advantages heterosexuals derive or inherit automatically in a heterosexist culture. Also, the benefits LGBT, trans, and bisexual people receive as a result of claiming heterosexual identity or denying an LGBT, bisexual, or transgender identity.

Homophobia: The irrational fear, hatred, or intolerance of "homosexuals," bisexuals, or any behavior, belief, or attitude outside the boundaries of traditional gender/sexuality roles. Homophobia can be manifested as fear of association with lesbian or gay people or being perceived as lesbian or gay. Homophobic behavior can range from telling jokes about non-heterosexual people to physical violence against people thought to be LGBTQ.

Homosexual: The clinical term describing a person whose primary social, emotional, and physical orientation is directed towards members of the same sex. LGBTQ, LGBT, non-heterosexual, gay, lesbian, bisexual, or other self assigned terms are preferred to homosexual due to the clinical and pejorative connotation of the term homosexual.

In the closet: A term referring to an LGBTQ person who has not yet publicly or personally accepted their own sexual or gender identity or does not choose to share their sexual identity/orientation or gender identity with others.

Internalized Homophobia: The internalized self-hatred that non-heterosexual people struggle with as a result of heterosexual prejudice. Persons who experience internalized homophobia accept and believe the negative messages of the dominant group as they relate to gay men, lesbians, bisexuals, and trans people. The acceptance and internalization by members or oppressed groups of negative stereotypes and images of their own group memberships and the beliefs in their own inferiority support and promote the

superiority of the dominant group. These beliefs develop from negative messages society puts forth about non-heterosexuals, and are learned by childhood.

Out or Out of the Closet: Refers to varying degrees of being open and/or public about one's sexual identity/orientation or gender identity.

Outing: Historically, "outing" is a tactic used by more aggressive LGBT awareness groups used either fact or rumor and innuendo to declare famous people as lesbian, gay, or crossdresser. This resulted from a belief that many of these people hurt the "LGBT" cause by remaining "in the closet." More recently, the term "outing" is often used to describe when any person declares or leads others to believe that someone else is not heterosexual, whether it is true or false. More over, a trans person can be "outed" by others revealing or using the incorrect name, pronoun, or sharing past stories with others.

Sexism: The societal/cultural, institutional, and individual beliefs and practices that privilege men, subordinate women, denigrate women-identified values, and further oppress those that do not conform to a binary gender system,.

Sexual Identity: How people identify themselves with regard to their desire for intimate emotional and sexual relationships with people. Labels like these are constantly being developed to represent one's feelings and to define communities like "lesbian," "gay," "bisexual," "bi," "queer," "questioning," "undecided" "undetermined," "heterosexual," "straight," or "asexual." Sexual identity evolves through a multistage developmental process, which varies in intensity and duration depending on the individual. This is the preferred term over sexual orientation.

Socialization: Process whereby our society conveys to the individual behavioral expectations; occurs through parents, siblings, peer groups, schools/books, teachers, mass media, etc. Socialization may present a conflict in identity development for gay, lesbian, bisexual, trans, and other individuals.

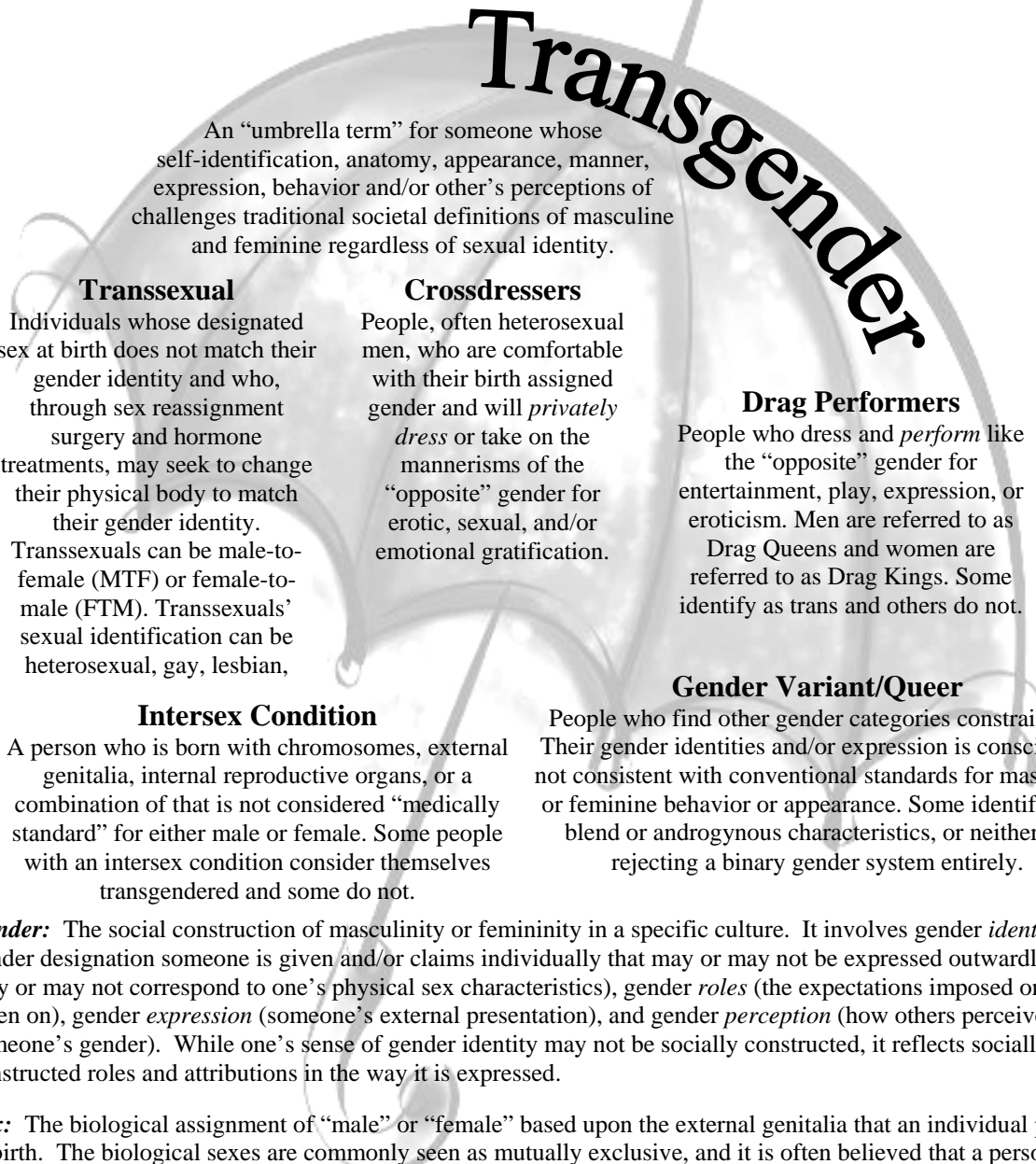
Stereotype: Generalized notion of what a person is like based only on an individual's sex, gender, race, religion, ethnic background, or similar socially constructed criterion.

Sources:

1. Ohio State's Gay, Lesbian, Bisexual, and Transgender Student Services, 4th floor, Ohio Union, 1739 North High St., Columbus, OH 43210, 614-688-8449, gltss@osu.edu, <http://multiculturalcenter.osu.edu/gltss>
2. Intersex Society of America; <http://www.isna.org/>
3. University of Arizona's SafeZONE; <http://safezone.arizona.edu/index.html>

The Transgender Umbrella

Important Note: These words are social constructs developed over time. New language is constantly formed to unite community members as well as divide groups by experience, politics, and other group memberships. I use the word “Trans” to serve the purpose of inclusion for all listed below, allies, partners, and families.



An “umbrella term” for someone whose self-identification, anatomy, appearance, manner, expression, behavior and/or other’s perceptions of challenges traditional societal definitions of masculine and feminine regardless of sexual identity.

Transsexual

Individuals whose designated sex at birth does not match their gender identity and who, through sex reassignment surgery and hormone treatments, may seek to change their physical body to match their gender identity. Transsexuals can be male-to-female (MTF) or female-to-male (FTM). Transsexuals’ sexual identification can be heterosexual, gay, lesbian,

Crossdressers

People, often heterosexual men, who are comfortable with their birth assigned gender and will *privately dress* or take on the mannerisms of the “opposite” gender for erotic, sexual, and/or emotional gratification.

Drag Performers

People who dress and *perform* like the “opposite” gender for entertainment, play, expression, or eroticism. Men are referred to as Drag Queens and women are referred to as Drag Kings. Some identify as trans and others do not.

Intersex Condition

A person who is born with chromosomes, external genitalia, internal reproductive organs, or a combination of that is not considered “medically standard” for either male or female. Some people with an intersex condition consider themselves transgendered and some do not.

Gender Variant/Queer

People who find other gender categories constraining. Their gender identities and/or expression is consciously not consistent with conventional standards for masculine or feminine behavior or appearance. Some identify as a blend or androgynous characteristics, or neither by rejecting a binary gender system entirely.

Gender: The social construction of masculinity or femininity in a specific culture. It involves gender *identity* (the gender designation someone is given and/or claims individually that may or may not be expressed outwardly, and may or may not correspond to one’s physical sex characteristics), gender *roles* (the expectations imposed on or taken on), gender *expression* (someone’s external presentation), and gender *perception* (how others perceive someone’s gender). While one’s sense of gender identity may not be socially constructed, it reflects socially constructed roles and attributions in the way it is expressed.

Sex: The biological assignment of “male” or “female” based upon the external genitalia that an individual possesses at birth. The biological sexes are commonly seen as mutually exclusive, and it is often believed that a person’s assigned sex dictates their gender expression (those born with “male” genitalia should behave in a masculine way and those born with “female” genitalia should behave in a feminine way).

Sexual Identity: A person’s self description of the romantic, sexual, and/or emotional relationships with another or others such as heterosexual, gay, lesbian, bisexual, asexual, etc. Much like gender identifications, sexual identity labels are constantly being created to both unite communities and divide members from others.

Fassinger Model (McCarn & Fassinger, 1996; Fassinger & Miller, 1996, Edited by Poynter, 2002)

IMPORTANT POINTS:

- LGB people you interact with will all be at different phases of their sexual identity development. One LGB person you interact with may have a very different set of experiences and needs compared to another LGB person.
- The Fassinger model describes two parallel branches, Individual Sexual Identity and Group Membership Identity, that exist alongside each other with four phases of development that do not necessarily coincide at the same time. This explains why individual identity can be different than a group identity. Example: being “in love with a same-sex person (Individual, Phase 2) may spark the realization that persons with same-sex orientation exist and are of personal relevance (Group, Phase 1), or an activist who has been politically involved with the gay/lesbian community (Group, Phase 3) may only later realize that he or she is sexually attracted to same-sex people (Individual, Phase 2).”
- The Individual Sexual Identity branch is concerned with the *personal development* and feelings associated with a same-sex orientation.
- The Group Membership Identity branch describes a redefinition of *belonging to a community* of people and what that group means.
- A LGB person is not likely to experience one branch without experiencing parts of the other branch.
- Care should be taken in that not all LGB people develop a positive sexual identity in the context of a ‘relational identity’ or significant romantic relationship.

Fassinger Model: Individual Sexual Identity

(1) Awareness:

This phase describes an awareness of feeling different from the heterosexual norm; affective states are likely to include confusion, fear, and/or bewilderment.

(2) Exploration:

This phase involves exploration of strong (often erotic) feelings about other same-sex people or a particular same-sex person; affective states are likely to include longing, excitement, and wonder, as hitherto unknown aspects of one's sexuality are discovered.

(3) Deepening/Commitment:

This phase involves a deepening of sexual and emotional self-knowledge, crystallization of choices about sexuality (e.g. deciding to relate exclusively to same-sex partners), and the recognition that preferred forms of intimacy imply certain things about identity. Since the context in which this deepening knowledge occurs is largely heterosexist and homophobic, moving through this phase may require addressing some of the group membership tasks in the other branch of the model. It is likely that anger and sadness as well as acceptance and self-assurance will occur.

(4) Internalization/Synthesis:

In this phase, the individual fully internalizes same-sex desire/love as a part of overall identity, a sense of internal consistency is likely to be manifested, characterized by unwillingness to change preferences and contentment and pride about those preferences.

Fassinger Model: Group Membership Identity

(1) Awareness:

This phase involves a new awareness of the existence of different sexual orientations in people. This realization often forces the individual to acknowledge that heterosexism exists, and is likely to produce confusion and bewilderment.

(2) Exploration:

In this phase the individual is exploring his or her own attitudes toward gay/lesbian people as a group, as well as the possibility of membership in that group. This exploration is likely to produce anger, anxiety, and guilt due to an increasing awareness of heterosexism, but many individuals exploring the existence of other gays/lesbians also will experience a new found excitement, curiosity, and joy.

(3) Deepening/Commitment:

This phase involves a deepening commitment to involvement in the lesbian/gay community, with increased awareness of the possible consequences that entails. These experiences are likely to be affectively reflected in a combination of excitement, pride, and rage, and for many, intense identification with the gay/lesbian community and rejection of heterosexual society.

(4) Internalization/Synthesis:

The gay/lesbian individual has fully internalized his or her identity as a member of an oppressed group into the(ir) overall self-concept. This synthesis will be reflected in feelings of comfort, fulfillment, security, and an ability to maintain one's sense of self as gay or lesbian across contexts, and it is likely that some identity disclosure will have occurred, depending on individual circumstances.

Fassinger Model

(McCarn & Fassinger, 1996; Fassinger & Miller, 1996, Edited by Poynter, 2002)

Individual Sexual Identity	Group Membership Identity
<p>Awareness This phase describes an awareness of feeling different from the heterosexual norm; affective states are likely to include confusion, fear, and/or bewilderment.</p>	<p>Awareness This phase involves a new awareness of the existence of different sexual orientations in people. This realization often forces the individual to acknowledge that heterosexism exists, and is likely to produce confusion and bewilderment.</p>
<p>Exploration This phase involves exploration of strong (often erotic) feelings about other same-sex people or a particular same-sex person; affective states are likely to include longing, excitement, and wonder, as hitherto unknown aspects of one’s sexuality are discovered.</p>	<p>Exploration: In this phase the individual is exploring his or her own attitudes toward gay/lesbian people as a group, as well as the possibility of membership in that group. This exploration is likely to produce anger, anxiety, and guilt due to an increasing awareness of heterosexism, but many individuals exploring the existence of other gays/lesbians also will experience a new found excitement, curiosity, and joy.</p>
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<p>Internalization/Synthesis In this phase, the individual fully internalizes same-sex desire/love as a part of overall identity, a sense of internal consistency is likely to be manifested, characterized by unwillingness to change preferences and contentment and pride about those preferences.</p>	<p>Internalization/Synthesis The gay/lesbian individual has fully internalized his or her identity as a member of an oppressed group into the(ir) overall self-concept. This synthesis will be reflected in feelings of comfort, fulfillment, security, and an ability to maintain one’s sense of self as gay or lesbian across contexts, and it is likely that some identity disclosure will have occurred, depending on individual circumstances.</p>