One in Ten:

Understanding the Needs of Lesbian, Gay and Bisexual Students and Staff

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Definitions to know and understand

Homophobia -- the fear and hatred of those who love and sexually desire those of the same gender. Homophobia, which has its roots in sexism, includes prejudice, discrimination, harassment, and acts of violence brought on by that fear and hatred.

Heterosexism -- the system of advantages bestowed on heterosexuals. It is the institutional response to homophobia that assumes that all people are or should be heterosexual and therefore excludes the needs, concerns, and life experiences of Lesbian, Gay, and Bisexuals.

Coming Out -- the process, often life-long, in which a person accepts, and in many cases appreciates his or her Lesbian, Gay, Bisexual, or Transgender identity. This often involves the sharing of this information with others.

Heterosexual Ally -- a heterosexual person who supports and honors sexual diversity, acts accordingly to interrupt and challenge homophobic and heterosexist remarks and actions of others, and is willing to explore these forms of bias within himself or herself.

Source:
QUALITIES OF AN ALLY

An Ally:

1. Has worked to develop an understanding of Homosexuality and the needs of Gays and Lesbians.

2. Chooses to align with Lesbians and Gays and responds to their needs.

3. Believes that it is in her/his self-interest to be an ally.

4. Is committed to the personal growth (in spite of the probability of discomfort and possible pain) required.

5. Is quick to take pride in personal success in responding to Homophobia and overcoming fears.

6. Expects support from other allies.

7. Is able to acknowledge and articulate how patterns of fear have operated in their lives.

8. Expects to make some mistakes but does not use it as an excuse for non-action.

9. Knows that both sides of an ally relationship have a clear responsibility for their own response to the oppression whether or not persons on the other side choose to respond.

10. Knows that in the most empowered ally relationships, the persons in the non-oppressed role initiate the change toward personal, institutional, and societal justice and equality.

11. Knows that he/she is responsible for humanizing or empowering their role in society, particularly as their role relates to responding to Homophobia.

12. Promotes a sense of community with Lesbians and Gays and teaches others about the importance of outreach.

13. Has a good sense of humor.
Developing a nonhomophobic atmosphere

1. Regular inservice training/seminars on gay/lesbian/bisexual issues

2. Regular discussions at staff meetings and faculty meetings about g/l/b issues

3. Develop an updated library/resource area of books, articles, periodicals, etc.

4. Refuse to tolerate homophobic attitudes, remarks/actions

5. Develop gay-sensitive language
   - don't assume heterosexuality
   - avoid using pronouns that assume the sex of the partner/friend
   - use inclusive examples that specifically use gay/lesbian issues
   - use the terms partner/lover instead of spouse/wife/husband/boyfriend, etc.

6. Post/have available updated listings of groups/activities/programs/services around gay/lesbian/bisexual issues
HOMOPHOBIA

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

Below are listed 4 negative homophobic, and 4 positive levels of attitudes toward Gay and Lesbian relationships/people. They were developed by Dr. Dorothy Riddle, a psychologist from Tucson, Arizona.

HOMOPHOBIC LEVELS OF ATTITUDE:

- **Repulsion**
  - Homosexuality is seen as a "crime against nature". Gays are sick, crazy, immoral, sinful, wicked, etc., and anything is justified to change them (e.g., prison, hospitalization, negative behavior therapy including electric shock).

- **Pity**
  - Heterosexual chauvinism. Heterosexuality is more mature and certainly to be preferred. Any possibility of becoming straight should be reinforced and those who seem to be born "that way" should be pitied, "the poor dears".

- **Tolerance**
  - Homosexuality is just a phase of adolescent development that many people go through and most people "grow out of". Thus, Gays are less mature than straights and should be treated with the protectiveness and indulgence one uses with a child. Gays and Lesbians should not be given positions of authority (because they are still working through adolescent behaviors).

- **Acceptance**
  - Still implies there is something to accept, characterized by such statements as "You're not a 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."
    - Denies social and legal realities. 84% of people believe being gay is obscene and vulgar and 70% still believe it is wrong even between consenting adults.
    - Ignores the pain of invisibility and stress of closet behavior. "Flaunt" usually means say or do anything that makes people aware.

POSITIVE LEVELS OF ATTITUDE:

- **Support**
  - Basic ACLU 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**
  - Acknowledges that being Gay/Lesbian in our society takes strength. Such people are willing to truly look at themselves and work on their own homophobic attitudes.

- **Appreciation**
  - Value the diversity of people and see Gays as a valid part of that diversity. These people are willing to combat homophobia in themselves and in others.

- **Nurturance**
  - Assume that Gay and Lesbian people are indispensible in our society. They view gays with genuine affection and delight and are willing to be Gay advocates.
COMING OUT MODELS OF DEVELOPMENT

Vivienne Cass proposes a coming out model with six interconnecting stages.

Stage 1: Identity Confusion

This is the "Who am I?" stage associated with the feeling that one is different from peers, accompanied by a growing sense of personal alienation. The person begins to be conscious of same-sex feelings or behaviors and is able to label them as such. The person usually does not disclose inner turmoil to others.

Stage 2: Identity Comparison

This is the rationalization or bargaining stage where the person thinks, "I may be gay, but then again I may be bisexual," "Maybe this is just temporary," or "My feelings of attraction are simply for just one other person of my own sex and this is a special case." There is a heightened sense of not belonging anywhere and a feeling that "I am the only one in the world like this."

Stage 3: Identity Tolerance

In this stage, the person begins to contact other lesbian, gay, or bisexual people to counteract feelings of isolation and alienation, but merely tolerates rather than fully accepting a gay identity. The feeling of not belonging with heterosexual people becomes stronger.

Stage 4: Identity Acceptance

There is continued and increased contact with other lesbian, gay, or bisexual people in this stage, where friendships start to form. The individual thus evaluates other lesbian, gay, or bisexual people more positively and accepts rather than tolerates a gay self-image. The earlier questions of "Who am I?" and "Where do I belong?" have been answered.

Stage 5: Identity Pride

This is the "These are my people" stage where the person develops an awareness of the enormous incongruity that exists between the person's own increasingly positive concept of themselves as a lesbian, gay, or bisexual person and an awareness of society's rejection of this lifestyle. The person feels anger at heterosexuals and devalues many of their institutions (marriage, gender-role structures, etc.). The person discloses her or his identity to more and more people and wishes to be immersed in the lesbian, gay, and bisexual subculture consuming its literature, art, and other forms of culture.

Stage 6: Identity Synthesis

The intense anger at heterosexuals -- the "them and us" attitude that existed in stage 5 -- softens at this stage to reflect a recognition that some heterosexuals are supportive and can be trusted. However, those who are not supportive are further devalued. There remains some anger in the ways that lesbians and gays are treated in society, but this is less intense. The person retains a deep sense of pride.

Eli Coleman (1981) proposes a second model to chart the coming out process using five stages. Unlike the Cass version, this model focuses in its later stages on the formation of romantic attachments.

**Stage 1: Pre-Coming-Out**

At this stage, the individual is not conscious of same-sex feelings because of the strong defenses built up to keep such unwanted self-knowledge from reaching a conscious level. The person does feel, however, somehow different from others but does not understand the reasons for this.

**Stage 2: Coming-Out**

At this stage, the person comes to a conscious or semi-conscious acknowledgment of having lesbian, gay, or bisexual thoughts or fantasies. During this period of great personal confusion, the person may disclose feelings to one or a few trusted individuals for external validation. Some people may begin to make contacts with other individuals who identify as lesbian, gay, or bisexual and may avoid telling close friends, who are presumably heterosexual, and family members who may reject them.

**Stage 3: Exploration**

During this stage, the person interacts more with lesbian, gay, or bisexual people and "experiments" with a new sexual identity. The person often develops improved interpersonal skills which may result in a more positive self-image. Many people with a lesbian, gay, or bisexual lifestyle enter this stage during adolescence.

**Stage 4: First Relationship**

Following the period of sexual experimentation of Stage 3, the person may desire a more stable and committed relationship which combines emotional and physical attraction. These relationships often do not last because they are frequently entered into before the basic tasks of coming-out and sexual exploration are completed.

**Stage 5: Integration**

This stage, where the public and private identities merge into one unified and integrated self-image, in ongoing and will last for the rest of the person's life. Relationships are often characterized by honesty and mutual trust and can be more successful than first relationships. The person is better equipped to meet the problems and pressures of everyday life.

COMING OUT MODELS OF DEVELOPMENT

Assumptions:

** personal identity develops along an interactive process between the individual and his/her environment

** models share the basic assumption that humans move through life experiences within a particular framework

** we can understand the process an individual is experiencing and can predict what form future stages might take.

** an awareness of stages allows individuals to gauge their relation to others who have had similar experiences.

** societal attitudes are important in affecting the development of a person's positive identity.

COMING OUT MODELS OF DEVELOPMENT

Limitations:

** models predict general patterns

** each person comes out in different ways and under unique circumstances.

** some people never truly complete the process -- some become stuck or retreat back to earlier stages of the process

** men and women tend to differ slightly at points within the process

Lesbian, Gay and Bisexual Students and Staff
Professional Responsibilities

**Awareness**

Awareness will be the most useful tool for college and university community members when working with the Lesbian, Gay and Bisexual population on your campus. The professional staff, administration, faculty and support staff of the institution must be educated on the issues of sexual orientation. Granted, not all of these individuals are expected to give advice or counsel the students, but they should have the knowledge that these students do exist and that they have different concerns than the heterosexual students. A basic understanding would help the students feel more comfortable and more supported.

**Support**

The issue of support is a major concern for both students and professionals on college and university campuses. To be supportive one should be aware of some of the basic issues. If you are not aware of the issues then you need to do some research and ask some questions. Students need to feel comfortable with the person with whom they would come out. Professional staff members also need to feel comfortable that the work environment is conducive to their particular lifestyle.

This, however, is not just in the form of emotional support. There needs to be policies and hearing procedures against harassment based on sexual orientation. Sexual orientation should be present in all university admission, housing and employment statements.

**Personal Safety**

The need to feel safe in the environment is essential for and Lesbian, Gay or Bisexual students or professionals who wish to come out. The Lesbian, Gay and Bisexual community must be both physically and emotionally safe from harm. Although it is not possible to guarantee either of these forms of safety, it is however, possible to set up judicial practices and guidelines to be followed by all the members of the community. Information should be available in the library and campus police stations and administrators should have sensitivity training on this issue. The need for a recognized organization that can offer confidential support and education by peers is extremely useful in addressing these concerns with the various constituents we serve.

**Recruitment & Training**

This area deals with all facets of the institution, including but not limited to, administrators, support staff, campus security, custodial crews, resident advisors and student employees.

The first step would be to train current employees. This will enable a department to better recruit future staff. If training on sensitivity issues and basic issues of Lesbian, Gay and Bisexual people exist, it will enable a more well rounded recruitment team to reach out to a more diverse candidate pool. The need to make the environment as comfortable and supportive as possible should be in the forefront of all recruitment strategies. If resources do not exist on campus, then make phone calls to other campuses and ask what type of programs they are doing. The investment in materials for references, or facilitators is one that will reap benefits in the future. With basic training and awareness raising of your staff, it may be more open to the Lesbian, Gay and Bisexual community.
With the training in place you can then evaluate your procedures to recruit educated and open people. It is imperative to not only look for people who are educated about the issues, but people who identify as Lesbian, Gay or Bisexual. Campuses need to have open role models for the students and other professionals. However, this may not be an easy task. It takes more than just educated people to attract openly Lesbian, Gay and Bisexual people to a campus. If and openly Lesbian, Gay or Bisexual professional is seriously considering applying for a job, the institution may be under question for fair practices in housing, benefits, acceptance in social realms with their peers and possible support in harassment cases.

Questions will be asked of employers to assess the environment. And as a Lesbian, Gay or Bisexual candidate, one needs to be aware of these conditions in the possible new environment. Lesbian, Gay and Bisexual individuals may not "settle" for moderate acceptance. They need to ask about the discrimination policy for employees, shared benefits, and domestic partnership policies.

Another area of recruitment is with the hall staff. It would be ideal if one could encourage students who are openly Lesbian, Gay or Bisexual to work in the residence halls. This will serve a number of institutional needs. The students, both heterosexual and Lesbian, Gay or Bisexual will see that there is not anything about being Lesbian, Gay or Bisexual that would make a person unable to perform the duties of a hall staff member. Students need to see Lesbian, Gay and Bisexual people in order for them to learn acceptance. This is a major problem of being an invisible minority. The hall staff member will be serving as an educational tool at all times. (This can also cause a lot of stress for the student which is addressed in the "Advising and Counseling" section to follow.)

**Advising & Counseling Skills**

To begin, a person does not have to be Lesbian, Gay or Bisexual to advise or counsel a Lesbian, Gay and Bisexual group or individual. The person does have to be well read and aware of the different stages of identity development, social pressures and issues of coming out to parents and friends. This person should always keep in mind that people are at different stages of their coming out process. Recognizing that will assist in making a greater personal connection. This can be a difficult balancing act, but with the necessary understanding and commitment, it is possible.

While advising a group one must provide people with programming that is relevant. Some of the issues would be safer sex practices, the backlash of AIDS, domestic partnerships, Lesbian, Gay and Bisexual relationships, Lesbian and Gay unions, how to personally combat homophobia, managing homophobic feelings and political activism. It is important to assess what the group wants while at the same time meeting the needs of the students in the group. It is important that counselors also have this information. It is helpful when dealing with students in a face to face situation.

There is a particular challenge to advising and counseling Lesbian, Gay and Bisexual students or groups. Many times it is assumed that the people doing the advising or counseling are also Lesbian, Gay or Bisexual. This can bring a lot of pressure to the advisors/counselors. If the advisor/counselor is Lesbian, Gay or Bisexual, the pressure to be out is very high. If they are not Lesbian, Gay or Bisexual, the assumptions and rumors may be difficult to overcome. Many advisors and counselors who are Lesbian, Gay or Bisexual do not feel comfortable sharing that information with the group or their clients. To come out is an easy way to help gain trust and respect as the advisor, while at the same time, brings up the issue of professional versus private life. This decision is to be made by the advisor or counselor.
"ONE IN TEN"

Student Organization Strategies to Deal with Homophobia

Take the leadership to educate yourself about homophobia and heterosexism.

Increase understanding among the executive board of your organization, through in-service workshops and training sessions.

Provide in-service training and workshops for all members of your organization throughout the school year.

Sponsor Gay, Lesbian, Bisexual programs, workshops, and activities.

Co-sponsor programs with other groups on campus.

Arrange theme weeks or awareness weeks to plan several different types of programs. Theme weeks can heighten awareness and understanding.

Include an anti-discrimination clause that incorporates sexual orientation in your organization's charter, constitution, and printed materials.

Develop a liaison position on your executive board for one person to represent your organization to other groups on campus. This person can attend meetings with Gay, Lesbian, or Bisexual groups on your campus and learn how to plan programs together.

Don Stenta
NACURH 1993
PINK TRIANGLES . . . A HISTORY LESSON

The pink triangle has become a badge of identity for lesbian, gay and bisexual people as well as a symbol of resistance. The pink triangle was the identifying mark for gays in the concentration camps. Other triangles included red for political prisoners, yellow for the Jews, brown for gypsies, black for "shiftless" elements, green for criminals, purple for Jehovah's Witnesses, etc.

Local historian and political activist Matt Lyons has been investigating the ramifications of the Holocaust for different groups that have been oppressed: "The 'men of the pink triangle' - gay men who were imprisoned and murdered in Nazi concentration camps - have been systematically 'forgotten' in many studies of the Holocaust. Thousands of gay men (estimates vary widely) were rounded up under Hitler, along with the Jews and several other groups targeted for the camps, including Communists, Slavs, Gypsies and Jehovah's Witnesses.

Before the Nazis took power in 1933, Germany had an active gay rights movement. Despite persecution, gay and lesbian culture thrived in Berlin and other cities. All of this was part of the "degeneracy" which the Nazis sought to wipe out.

Homosexuality challenged Nazi ideology, which demanded that sex be "disciplined," used for procreation, and subordinated to the "good of the nation." The Nazis intensified the existing laws against male homosexuality, so that even homosexual thoughts became a crime. (In West Germany this law was not changed until 1969, and today a milder anti-gay law remains in force.) Lesbianism was not officially punishable - the fact of its very existence was suppressed - but some lesbians, too, were put in concentration camps.

The horror of the Death Camps is so vast that we are tempted to think of them as a place apart, outside the flow of real experience, and "normal" history. This shields us from the camps' reality and implications for us. It echoes the plight of the camps' prisoners themselves, overwhelmed by shock and horror, who perceived their world as a "nightmare." Only by "waking" to the reality of death around them - choosing to face it actively - could they maintain life.

Part of remembering the Holocaust is to name and retell the experiences of each group that suffered. These experiences differed, and it is not a matter of "equating" them. But for the Nazis, the elimination of each group was an important step in the ongoing "selection process." In the camps they isolated the different groups in order to play them off against each other, a strategy still common today.

Part of remembering, too, is to "reclaim" the fragile threads of humanness which persisted even in the Death Camps. The camps were intended to destroy the prisoners' humanity, and in our image of the camps as Hell, we may credit the Nazis with success. Here, it seems, prisoners were reduced to ruthless "animals" in order to survive. But in The Survivor, Terrence des Pres argues that prisoners in the camps maintained life by asserting their humanness - "in an inner attitude and in small moments of compassion, dignity, ritual and resistance."

Matthew Nemiroff Lyons
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Presented by:

Stacey Caplea
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January 30, 1997 1:00 pm to 3:00 pm

Agenda

Introduction (5 minutes) -- Don

Definitions Discussion (15 minutes) -- Stacey
Have group define these words: heterosexism, homophobia, heterosexual ally, coming out

Social Barometer (25 minutes) -- Ryan
Read statements and have group move around according to their level of agreement

Stereotypes of LGB people (10 minutes) -- Ron

Identity Development lecturette (15 minutes) -- Don

Supervision role plays and scenarios (30 minutes) -- Ron

How to be an ally (20 minutes) -- Stacey
Provide group with tangible ideas for being an ally -- group can brainstorm ideas

Resources on campus and in Columbus (pass out brochures and Lavendar Listings) -- Ryan
FOUR LEVELS IN ALLY DEVELOPMENT

AWARENESS: It is important to become more aware of who you are and how you are different from and similar to lesbian, gay, and bisexual people.

Strategies to do this include:
1. conversations with gay, lesbian, and bisexual individuals,
2. attending awareness-building workshops,
3. reading about gay and lesbian lifestyles, and
4. by self-examination.

KNOWLEDGE/EDUCATION: You must begin to acquire knowledge about sexual orientation and what the experience is for lesbian, gay, and bisexual persons in society and your campus community.

You can do this by:
1. learning about laws, policies, and practices and how they affect lesbian, gay, and bisexual persons,
2. educating yourself about the gay and lesbian culture and norms of this community, and
3. contacting local and national gay and lesbian organizations for information.

SKILLS: You must develop skills in communicating the knowledge that you have learned.

You can do this by:
1. attending workshops,
2. role playing situations with friends,
3. developing support connections, and
4. practicing interventions or awareness raising.

ACTION: Action is, without a doubt, the only way that we can affect change in the society as a whole; for, if we keep our awareness, knowledge, and skills to ourselves, we deprive the rest of the world of what we have learned, thus keeping them from having the fullest possible life.

What is an ALLY anyway?

An Ally:

1. Has worked to develop an understanding of homosexuality and bisexuality and the needs of gays/lesbians/bisexuals.
2. Chooses to align with gays/lesbians/bisexuals and responds to their needs.
3. Believes that it is in his/her self interest to be an ally.
4. Is committed to the personal growth and exploration required.
5. Is quick to take pride and appreciate success.
6. Expects support from other allies.
7. Is able to acknowledge and articulate how patterns of oppression have operated in their lives.
8. Expects to make some mistakes, but does not use it as an excuse for non-action.
9. Knows that he/she can initiate change toward personal, institutional, and societal justice and equality.
10. Promotes a sense of community with the gay community and teaches others the importance of outreach.
11. Has a good sense of humor.

Adapted from Shawn-Eric Brooks and Vemon A. Wall., 1990.
Benefits of Being an Ally

1. You open yourself up to the possibility of close relationships with an additional 15% (at least!) of the world. (including people you already THOUGHT you were close to).

2. You become less locked into sex role stereotypes.

3. You increase your ability to have close and loving relationships with same-sex friends.

4. You have the opportunities to learn from, teach, and have an impact on a population with whom you might not otherwise interact.

5. You put yourself in the position to challenge and change society with your knowledge.

6. You may make the difference in the lives of young people who have only heard anit-gay/lesbian/bisexual messages from the rest of society.

7. Through your knowledge and understanding, you may be the reason that an individual finally realizes his/her life is worth something.

10. Practice being a good role model. Use non-heterosexist language, attitudes, and behaviors. Use terms such as "significant other". Ask "Are you seeing anyone?", rather than "Do you have a boyfriend/girlfriend?". Ask about relationships rather than marriages.

11. Challenge and confront heterosexist/homophobic statements, jokes, and attitudes of others. Silence only condones and reinforces injustice.

12. Challenge others to take a stand against heterosexism and homophobia, politically and socially. Share what you have learned and empower others to make a difference.

13. Show your support for the gay community. Attend events sponsored by gay/lesbian/bisexual organizations or on issues of gay culture. Bring a friend or two (or more!).

14. Expect to make mistakes. We all do. Learn from them, and keep on trying.

Adapted from materials from: the Social Issues Training Project of the University of Massachusetts; BGLA of Lawrence University; and GLBU of Macalester College.


Defining a Common Language

**Homosexual**
a clinical term, often used inaccurately, to label people who are emotionally, physically, and/or sexually attracted or committed to members of the same sex. Used appropriately, it refers to affectional and/or sexual behavior between people of the same sex.

**Lesbian**
(from the Greek Isle of Lesbos, where the lesbian poet Sappho had a school in 400 BC) one of the oldest, most common, and most preferred terms for female homosexuals.

**Gay**
a common and acceptable word for male homosexuals, but often used for both genders.

**Bisexual**
a person who is emotionally and sexually oriented toward both sexes. Once viewed primarily as a phase of gay or lesbian development, bisexuality is now regarded as a valid, independent sexual identity.

**Faggot**
(from the Latin word meaning “bundle of sticks”). A term applied to gays during the Inquisition when they were burned along with witches; a derogatory and insensitive term for gay men, although gay men sometimes use it affectionately with each other.

**Dyke**
a term applied to lesbians, usually negatively, to stereotype them as masculine. Has been used recently by lesbians as a term of pride to mean a strong, independent woman.

**Straight**
a commonly used slang term for people who accept their heterosexual orientation and identify as heterosexual.

**Heterosexual**
a person who is emotionally, physically, and/or sexually attracted or committed to members of the other sex.

**Homophobia**
the irrational fear of homosexuals, homosexuality, or any behavior, belief, or attitude of self or others which doesn’t conform to rigid sex-role stereotypes. It is the fear that enforces sexism and heterosexism. The extreme behavior of homophobia is violence against homosexuals.

**Biphobia**
prejudice based on the fear and distrust of bisexual people and feelings.

**Heterosexism**
the assumption that everyone is heterosexual, and if not, they should be. A belief in the superiority of heterosexuality. The systematic oppression of lesbian, gay and bisexual persons.

**Internalized oppression**
the process by which a member of an oppressed group comes to oppression: accepts and lives out the inaccurate myths and stereotypes applied to the oppressed group.
**Ally** any non-lesbian, non-gay, or non-bisexual whose attitude and behavior are anti-heterosexist and who works towards combating homophobia and heterosexism, both on a personal and institutional level. One who supports and is an advocate for the oppressed population.

**In the closet** to be “in the closet” means to hide one’s homosexual or bisexual identity in order to keep a job, a housing situation, friends, or in some other way to survive. Many lesbians, gay men and bisexual people are “out” in some situations and “closeted” in others.

**Coming out** the process of becoming aware of and expressing one’s sexual identity to oneself, as well as to others. To “come out” or to publicly declare and affirm one’s homosexual or bisexual identity, sometimes to one person in conversation and sometimes by an act that places one in the public eye. It is not a single event but instead a life-long process. In each new situation a lesbian, gay man, or bisexual person must decide whether or not to come out, because this process often results in discrimination and/or rejection.

**Pink Triangle** a symbol used by the Nazis to identify homosexual people or persons thought to be homosexual. Currently worn to show pride and/or support for gay, lesbian, and bisexual people.

Adapted from:

