

GAY

LESBIAN

BISEXUAL

TRANSSEXUAL

TRANSGENDERED

INTERSEXED

QUEER

QUESTIONING

GLBTIQQ

Q&A



Colby

From the President,

Diversity is a cornerstone of Colby's mission. Together, students, faculty and staff are engaged in an effort to build community based on valuing our differences. Each of us brings something unique to this task, and our challenge is to overcome the ingrained prejudices that can afflict any community.

In 2002 I appointed the Queer Task Force to study the perspective and concerns of members of the Colby community who identify themselves as gay, lesbian, bisexual, transsexual, transgendered, intersexed, queer, and/or questioning (GLBTTIQQ). The task force recommended that the College develop a "queer cultural literacy primer" and distribute it throughout the campus and to a variety of other audiences. The primer has taken the final form of a "GLBTTIQ Q&A," which is attached for your information and review.

I hope that those receiving and reading the "Q&A" who are not members of the GLBTTIQQ community will not only open their minds to the experience of others but will feel more empowered to discuss the issues it raises. And indeed, I hope that those who *are* members of that community will find it easier to participate fully in Colby life because this document has been distributed. As home to 1,800 students and workplace to 700 employees, we must be and are committed to creating an inclusive and welcoming environment for all.

Sincerely,

William D. Adams
President

GLBTIQQ Q&A

gay, lesbian, bisexual, transsexual, transgendered, intersexed, queer, questioning

INTRODUCTION

This Q and A introduces to the general campus community some of the issues and experiences common to members of a subordinate group based on sexual orientation, sex, or gender identity. Developing and publishing this information is part of Colby's overall commitment to understanding difference, and it responds to a recommendation by the Queer Task Force (QTF) of 2002-03. It is guided by and is an attempt to offer ways to put into practice the tenets of Colby's Diversity Statement, which follows:

Colby College is dedicated to the education of humane, thoughtful, and engaged persons prepared to respond to the challenges of an increasingly diverse and global society and to the issues of justice that arise therein. The College also is committed to fostering a fully inclusive campus community, enriched by persons of different races, genders, ethnicities, nationalities, economic backgrounds, ages, abilities, sexual orientations, and spiritual values. We strive to confront and overcome actions and attitudes that discourage the widest possible range of participation in our community, and we seek to deepen our understanding of diversity in our daily relationships and in our dealings as an institution.

This statement reflects a strong institutional commitment to creating a welcoming and inclusive campus environment in which all community members can learn and grow together. It also embodies our values as an educational community: we want to engage one another in challenging and meaningful ways while nurturing an environment of mutual respect. The hope is that the information that follows answers some of the questions of dominant group members, perhaps even questions that they did not know they had. It is also hoped that both the questions and answers will be viewed by subordinate group members as representing fairly some of what they know and have experienced. It is further hoped that these questions will spur new ones, making these questions and answers the beginning, not the end, of the conversation.

QUESTIONS AND ANSWERS

Why so many initials, and what about the use of the word “queer”?

Names and labels can both empower and harm as well as lead one to seek additional information. The set of initials or acronym GLBTTTIQQ is in fairly common use at Colby at the time of this writing. The letters stand for gay, lesbian, bisexual, transsexual, transgendered, intersexed, queer, and questioning. The number of letters has increased over time, usually at the initiation of activists, to recognize the multiplicity of persons and identities that in the past have been too easily lumped together under the category of sexual orientation. Undoubtedly, there will be changes to the list in the future.

On one hand, the complexity of the list should inspire further inquiry. On the other hand, the acronym can be and is frequently shortened to GLBT, LGBT, or even just GLB for simplicity. While it may be intellectually or politically useful to group all eight identities together, the specific issues facing each community are as diverse as the individuals within them. There is no one correct or proper perspective or experience.

The term “queer” is sometimes used to incorporate all of the identities contained in the acronym. To some dominant and subordinate group members, use of the word queer is deeply offensive because of its long use as a derogatory and hate-filled expression. Some people at Colby and elsewhere, particularly in academia and in certain communities of GLBTTTIQQ people, have adopted the term for a variety of reasons: it reclaims a hateful word and diminishes its ability to be used to harm; it is convenient and inclusive; it expresses pride in identities that have often of necessity been hidden; it identifies a well-developed area of academic study that has come to be called queer studies.

Here is the explanation from the 2002-03 Queer Task Force report as to why the group, originally called the GLBT Task Force, renamed itself:

... we agreed to rename our group the Queer Task Force, because the term “Queer” is most inclusive of all the different non-dominant sexual and gender identities (gay, lesbian, bisexual, transgendered, intersexed, and questioning) claimed by those whose experiences we were charged to investigate. We also meant to signal our participation in two larger national political projects: to reclaim a pejorative term and redefine it positively, and to claim the right to proudly embrace a non-normative identity.¹

Occasional institutional use of the term reflects the rationale employed by the QTF but does not represent a mandate for universal usage. Many

members of the Colby community prefer to be called gay, lesbian, transgendered, etc., and do not wish to be called queer. While recognizing that a shared vocabulary is important for engaging in dialogue, recognizing that diversity of view exists within any community is equally important. If uncertainty exists about which term(s) to use when engaging in discussions with friends, colleagues, students, teachers, and employees, please address the issue openly and respect each other's wishes.

What are the definitions of the identities represented by GLBTTIQQ?

Some basic definitions are these:

Gay: Describes a man who loves and is attracted to men. Sometimes used to describe all homosexuals.

Lesbian: Describes a woman who loves and is attracted to women.

Bisexual: Describes a person who loves and is attracted to people of all sexes. May also be called "polysensual" to avoid the notion of two and only two sexes.

Transsexual: Describes those whose biological sex does not match their innate gender identity. Transsexuals may be pre-, post-, or non-operative but usually undergo some changes in order to have their gender presentation match their gender identity (possible changes that are not operative include name change, hormonal treatments, dressing to match gender identity, and voice change).

Transgendered: Describes those who recognize aspects of more than one gender in themselves and act on that knowledge. This may include cross-dressers of any sexual orientation as well as people who identify with more than one gender. Transgendered is also sometimes used as an umbrella term to include all gender-variant people, but many transsexuals object to being called "transgendered."

Intersexed: Describes someone whose biological sex is ambiguous. This may be due to external differences in genitalia, hormonal conditions such as androgen insensitivity syndrome, or chromosomal variance. Some intersexed people experience multiple surgeries beginning shortly after birth and on into puberty to alter the appearance of their genitalia; others may never know they are intersexed until they have a chromosome test.

Queer: Sometimes used as an umbrella term to describe those whose gender, gender identity, sexual orientation, or other approaches to self and social identity are non-normative. Sometimes used in reference to dissident radical or militant politics and in this way is meant to differentiate a person's stance from more conservative gays and lesbians. Sometimes used to signal rejection of all stable and fixed identity categories. The term also

may be applied to straight friends and allies.

Questioning: Describes those who are exploring their gender and/or sexual orientation identities.

What's the difference between sexual identity and gender identity?

Sexual identity usually refers to aspects of orientation and attraction. Gender identity usually refers to one's sense of self in relation to the conventional categories of "man" and "woman."

Here are some more definitions of terms, taken from the Colby library Web site,² that help clarify this distinction.

Sex: This refers to biology, genetics, and genitalia. Relevant terms include female, male, intersexed, hermaphrodite.

Gender Identity: This refers to one's own definition of self. It is usually, but not always, congruent with biological sex. Relevant terms include woman, man, transsexual, transgendered, male-to-female, female-to-male, bigendered.

Gender Expression: This refers to the type of behavior an individual displays. Relevant patterns of behavior are described as feminine, masculine, androgynous, cross-dressing, transvestite. The definition of each term can vary depending on one's culture.

Orientation/Attraction: This refers to the types of sexual, emotional, social, and political bonds people form, which may be described differently for the same person viewed from the perspectives of self-identity, behavior, or perceived identity. Relevant terms include homosexual, heterosexual, bisexual, polysensual, monosexual, asexual, lesbian, gay, queer.

What are heterosexism and homophobia? What's the difference?

Heterosexism is belief in the superiority of heterosexuals or heterosexuality, as evidenced by exclusion, whether by omission or design, of non-heterosexual persons from policies, procedures, events, and activities. In society it involves the stigmatization, denial, or denigration of non-heterosexuality in social and cultural institutions ranging from religious institutions to the courthouse to the media.

Homophobia is deep-seated fear or hatred of those who love and sexually desire others of the same sex. It is often subconscious. Biphobia and transphobia are related terms and also represent deep-seated fear and hatred.

Internalized homophobia is conscious or subconscious adoption and acceptance of negative feelings and attitudes about homosexuality by GLBT people, manifested by fear of discovery, denial, discomfort, low self-esteem, or aggression against other GLBT people, as well as exaggerated gay pride or rejection of heterosexuals.³

The distinction between heterosexism and homophobia is important. The majority of straight people in our culture would deny and probably not possess a deep-seated hatred of people with sexual orientations and gender identities different from their own and thus would not be homophobic. At the same time, many straight people, and institutions developed by and for straight people, exhibit a preference for straight people or ignore the identities and cultures of people from non-dominant sexual orientation or gender identity groups. Heterosexism is pervasive in contemporary U.S. culture, existing as a form of unearned privilege that diminishes us all.

Isn't sexuality a private matter?

Implicit in this question is the notion that what people do in their personal lives should be private and kept to themselves. It also reflects heterosexual discomfort with queer visibility or perhaps, more positively, an attempt to understand why queer visibility is important. The suggestion that sexuality is only a private matter, however, embodies a number of heterosexist assumptions.

The first assumption is that when people talk about sexuality or sexual orientation they're really just talking about sexual acts, while sexuality is actually much more. Heterosexuality is rarely reduced to a sexual act only. It includes heterosexually defined courtship, romantic and platonic relationships, family structures and traditions, parenting, and many other complex and diverse aspects of human experience. It is also quite plausible to imagine a heterosexual person who abstains from having sex.

Heterosexuality is visible in countless ways in everyday life. People wear wedding rings and keep pictures of partners on their desks. Newspapers announce engagements and weddings, and television, the Internet, movies, print media, and advertisements often highlight heterosexual love, sex, and marriage. Even children's stories and fairy tales imply that "happily-ever-after" requires a heterosexual wedding. Heterosexual sexuality is rarely kept entirely private, so it is important not to assume that queer sexuality is different. One of the many ways that heterosexism operates occurs when someone implicitly and sometimes explicitly asks queer people to be invisible or to lie about themselves to make heterosexual people comfortable. Telling queer people that who they are should not be expressed can have a

wide range of real and devastating consequences.

The issue of visibility comes up repeatedly in political and judicial arenas. Currently, only 14 states have laws banning discrimination on the basis of sexual orientation, and of those, only three have laws banning discrimination on the basis of gender identity. Until the 2003 Supreme Court decision in *Lawrence v. Texas*, 15 states still had anti-sodomy laws.

Marriage is a contract recognized by state authority that grants to married persons certain rights and privileges that are unavailable to queer partners. Currently, Vermont is the only state that grants civil unions in an attempt to approximate heterosexual marriage for queer people, but civil unions are legally and analytically distinct from marriage. At this writing, Massachusetts's highest court has declared that the state can not prevent marriage between people of the same sex. At the same time there is a movement among some in the country to advocate a constitutional amendment to ban marriage between people of the same sex.

Clearly there is huge resistance in American culture to queer visibility and the rights and privileges that come with visibility. Colby encourages GLBTTIQQ people to be visible in ways with which they are comfortable and encourages straight people who wish to be supportive of their visibility to try to do so in ways that GLBTTIQQ people define and request.

What about simply treating everyone the same and not worrying about sexual orientation and gender identity?

Most individuals would like to believe that everyone can be treated with the same respect and dignity. But truly treating GLBTTIQQ friends and acquaintances with respect requires thoughtful examination of what heterosexist preferences and assumptions might be at work. Is there a presumption that colleagues or classmates are heterosexual? Are there questions about boyfriends or girlfriends in conversations with people known only casually? When one person is attracted to another, is there a too-automatic presumption that he or she is of the same sexual orientation as the person feeling the attraction? Is there an automatic presumption that a person's partner is of the opposite gender? Is it always assumed that a person's biological sex is the same as her/his gender presentation?

Treating everyone the same in an overly simplified and overly generalized way can diminish the importance of a person's sexual or gender identity and the many life-shaping experiences that may be connected with it. While it is a common teaching that equality and fairness can exist only if differences are ignored, ignoring or diminishing the lived experience of members of subordinate groups can perpetuate prejudice and discrimination. Differences enrich experiences and interactions, and it is by recognizing and affirming differences that the vision of community outlined in

Colby's diversity statement can be achieved.

How might a queer person feel when someone says, "I like you as a person, but I think homosexuality is immoral and I can't approve of your lifestyle"?

Queer people often hear comments like this from acquaintances, friends, relatives, and co-workers. Usually such comments are meant to be supportive while clarifying where the speaker stands. Many people would empathize with the speaker's attempt to be honest while affirming a relationship with a queer person.

From a queer person's perspective, however, comments like this one are more likely to feel like an unwelcome and intrusive moral criticism that is not supportive at all. When "I think homosexuality is immoral" is addressed specifically to a queer person, the underlying message is "I think *you* are immoral." This kind of personally directed moral critique—especially when neither the person offering the critique nor anyone else has been harmed by the behavior—is at best rude. Worse, when this verbal rejection comes from a friend, colleague, or teacher, it wounds.

Does this mean that people who affirm their religion's or culture's prohibition of same-sex sexuality can't talk about their beliefs? Not at all. This is an academic institution, and the right to free speech and the open exchange of ideas and views are essential to a learning environment. What it does mean is that everyone needs to distinguish carefully between impersonal discussions of ideas in academic forums (classes, guest lectures, newspaper editorials, discussions and the like) and personal (including workplace) conversations in which moral critiques will be perceived, and reasonably so, as personally directed.

Stating that homosexuality is immoral outside the context of academic discourse, intellectual debate, or discussion can sometimes be construed as creating a hostile environment for queer people and even on occasion might cross over into the realm of harassment. Colby prohibits harassment. While each individual has his or her own beliefs, expressing those beliefs in a way that diminishes or hurts others—even if the intention is not to diminish or hurt—is more than discourteous; it does real harm.

Does this mean that people should be afraid to express their cultural or spiritual beliefs or that they must remain silent about their religious faith in their personal conversations with acquaintances and co-workers? No. But it does mean exercising caution—exactly the same caution that respect for others' feelings requires whenever one raises any sensitive topic of conversation. It is not okay to assume that others want to hear moral criticisms or defend their identity.

Tell me more about transsexuality.

Transsexuals are people whose gender identity, about which they of-

ten describe feeling an inner certainty, does not match their biological sex. Some describe it as being born in the wrong body or as a birth defect, although there is usually nothing wrong in terms of physical health.

Transsexuality is not simply a matter of gender roles. People can have a clear sense of their gender identity as young as age 3 or 4. They may not know what it means, but they know who they are. As transsexuals grow older and are told that they must be who their bodies are and not who their identities tell them they are, they may face confusion and deep distress. Attempts to express their identity can bring disapproval from family and friends. Puberty in particular can be a nightmare for a transsexual teen. Many transsexuals try to live out their biology, even partnering and having children, but the stress of the dissonant identity never really goes away. Eventually, many transsexuals recognize that they must inhabit their true identities and not the identity that society expects of them, which can be painful but also liberating for everyone involved. When those who have lived with a significant part of themselves hidden are finally able to be honest and open, great tension and discomfort can be replaced by blossoming and thriving. This can bring new and unexpected happiness to relationships.

Transsexuals can be pre-operative, post-operative, or non-operative. In other words, not all transsexuals have surgery, but they are still transsexuals. They might also be gay, lesbian, bisexual, heterosexual, or asexual, just like anyone else. Transsexuality has nothing to do with sexual orientation; it is about one's gender identity.

Transsexuals often will go through a process of transition that might include receiving counseling, legally changing names, coming out to family, friends, and co-workers, taking hormones, and changing patterns of dress and behavior. There are established guidelines, known as the Harry Benjamin Standards of Care, that most surgeons require transsexuals to follow before surgery; the guidelines include living for a year with their inner gender identity outwardly expressed and having two letters of support from counselors, one of whom must have a Ph.D. The procedures are designed to be clear, safe, and structured, although it is up to individual transsexuals whether to follow them. Surgery is very expensive and rarely covered by insurance.

Why do some GLBTTIQQ people aggressively express their identity and pride? Straight people don't have a pride week, for instance.

Making this comparison suggests that GLBTTIQQ people and straight people experience the world in similar ways. But heterosexuality is normative in our culture; that is, it is celebrated and reinforced in everyday social interactions and by social and cultural institutions as the only normal or acceptable sexuality. The majority of magazines, newspapers, books, television shows, and movies show us positive images of heterosexual people

and celebrate a heterosexual lifestyle. Heterosexuals are repeatedly sent the message that who they are and how they live is not only acceptable, it is actually preferable. Positive heterosexual role models appear at every turn, and it is apparent that there is no single way to be heterosexual.

For GLBTTIQQ people, being discriminated against in terms of legal protection, employment, housing, and religious worship is a regular occurrence. They rarely see themselves in public media, and when they are it is often because something negative has occurred. They are frequently portrayed as tragic or fatally flawed characters or reduced to a one-dimensional caricature. Because they are either absent from or criticized by mainstream media, events like pride week provide a rare opportunity for some to state who they are as real people without relying on stereotypes or a single category of possibility. Coming in the context of discrimination and bigotry, any acknowledgment or celebration of GLBTTIQQ people and lifestyles is an overwhelmingly positive experience for those who choose to participate.

It is vitally important for dominant group members to understand the empowering effects of queer visibility. If chalkings, posters, and banners create discomfort, dominant group members might ask questions about their underlying meaning or intended message. Engage classmates, colleagues, or students in conversation, acknowledging that people will have different ideas about the effectiveness of those messages. If one person is uncomfortable or unsure, it is likely that many others are as well. It is frequently easy for dominant group members to retreat into criticism with other dominant group members, thereby losing possible opportunities for increased understanding. Asking questions and beginning the dialogue is a good way to achieve greater understanding.

How do LGBT people view straight people? Why do they sometimes seem angry at straight people?

Dominant group members generally do not experience the kinds of insensitivity and discrimination that subordinate group members experience on a daily basis. In the United States, white people do not experience racism in the same way that people of color do, and certainly straight people do not experience homophobia in the same way that LGBT people do. In fact, one of the unspoken privileges of being a dominant group member is not having to acknowledge dominant group membership. Dominant group members can simply behave as unique individuals with unique lives and preferences because they are seldom judged on the basis of either group identity or individual preferences.

Exposure to repeated heterosexism, homophobia, and gender identity discrimination can result in accumulated anger that might sometimes erupt, an anger that in many instances is justified. (The Queer Task Force report

of 2002-03 has many poignant examples of the discrimination and alienation experienced by LGBT students at Colby.) Furthermore, when LGBT people and issues become more visible, straight people sometimes can feel defensive and angry and yet assign those feelings to the people who have raised the issues. The angry reactions of both subordinate and dominant group members need to be addressed openly and honestly if a productive dialogue is to occur.

What are the unspoken sexual orientation or gender identity privileges of the members of the dominant group?

Our culture implicitly reinforces the value of heterosexuality in many ways. Mass media, educational and religious institutions, and legislative bodies endorse and support heterosexuality, frequently in ways that simultaneously condemn other forms of sexuality. Even very young children internalize the message that “parents” refers to a mother and father and that alternative family structures are somehow different or deviant. The repeated message that heterosexuality is legitimate, safe, and desirable suggests, sometimes subtly and sometimes directly, that not to be heterosexual is to be illegitimate, dangerous, and undesirable.

The benefits that accrue to members of a dominant group have been described by Peggy McIntosh of Wellesley College as “unearned privilege,” a concept that is very useful in raising the self-awareness of members of dominant groups:

I have come to see . . . privilege is an invisible package of unearned assets that I can count on cashing in each day, but about which I was “meant” to remain oblivious. . . . Privilege is like an invisible weightless knapsack of special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks (from “White Privilege: Unpacking the Invisible Knapsack”).

While McIntosh was focusing on the skin-color privileges that accompany whiteness, the same sorts of privileges apply to heterosexual people living in a heterosexist society. What follows is a list of privileges, modeled on McIntosh’s list, that benefit heterosexuals while going largely unacknowledged by them. The implicit challenge to heterosexual people is first to recognize and then to seek ways to undo some portion of the unearned privilege that accrues to them simply by being members of a dominant group.

The Backpack of Heterosexual Privilege

1. Most people's religious beliefs accept and encourage my sexual orientation.
2. If jokes are being told in the workplace, they are generally not about my sexual orientation.
3. People are not uncomfortable sharing a locker room with me.
4. My peers do not get defensive and uncomfortable when I talk about my partner.
5. I can hold hands with my significant other in public without fear.
6. No one questions my right to raise my children.
7. I am not likely to be denied housing because of my sexual orientation.
8. I can see my lifestyle reflected everywhere in Colby's academic curriculum.
9. Popular music and love songs are about me.
10. I can get married anywhere in the world.
11. The majority of health care providers are prepared to answer my questions about sexuality.
12. My sexual orientation is never considered to be the single most important characteristic that defines who I am.
13. My significant other and I can be who we are in public places without worrying about the possibility of being harassed or beaten.
14. I can serve in the military and be completely honest about who I am.
15. Other people do not judge my personal relationships to be inherently immoral.
16. I do not have to correct people who make assumptions about my sexuality.
17. No one ever says "that's so straight."
18. I don't have to worry about getting fired if my boss discovers who my significant other is.
19. My everyday language always includes my sexual orientation.
20. I do not need a will to leave my estate to my partner.
21. The overwhelming majority of television shows and movies portray and endorse my lifestyle.
22. My partner who is not a U.S. citizen can get a green card.
23. Forms and paperwork make it easy for me to indicate who my spouse is.

24. I can find many role models and mentors at Colby who share my sexual orientation.
25. My sexual orientation is not defined as “abnormal.”
26. Advertising is geared toward someone with my lifestyle.
27. My children do not have to explain who their parents are and why.
28. If my partner is in intensive care, I know my presence there won’t be challenged.
29. I have the privilege of not having to be aware of my heterosexual privilege.

On the other hand, by becoming aware of their heterosexual privilege, straight people can acknowledge and support their queer classmates and co-workers in an authentic way. Finding ways to set aside unearned privilege is an act of solidarity and helps to break down the unearned privilege that maintains a status quo that is uncomfortable, unwelcoming, and often dangerous for queer people.

What are some ways to be an ally?

Seek knowledge and understanding. Read, watch videos, attend plays, and generally learn more about GLBTTIQQ culture. Also, look at some of the wealth of material in Colby libraries.

Speak up. Let friends, colleagues, co-workers, teammates, family members, and those with shared religious beliefs know that homophobic and heterosexist jokes, language, and behavior are inappropriate. Try to do this with tact. Engage in respectful dialogue if others resist.

Take action. Work with The Bridge, Project Ally, MASH (Men Against Sexism and Homophobia), the Diversity facilitators, or other GLBTTIQQ-friendly groups on campus. Attend a Project Ally workshop (students, staff, or faculty) or a Deltech (staff or faculty) event. Support political and civic initiatives for civil rights and protections for GLBTTIQQ people. Invite a team from Maine Speak Out to your lodge, sewing circle, women’s group, team, class, or other organization.

When offered a choice of topics, **consider doing some of your research papers on GLBTTIQQ issues** or select a book on GLBTTIQQ issues for your book discussion group. Encourage research papers on GLBTTIQQ issues and raise GLBTTIQQ issues in class discussions.

Wear rainbow ribbons or buttons. Have GLBTTIQQ-friendly posters in your office or room. Post supportive materials on your bulletin boards. Offer GLBTTIQQ literature in your reading room, waiting room, or outer office.

Exhibit a preference for inclusive language such as “partner” instead of “husband,” “wife,” or “spouse.” Take your cues from how GLBTTIQQ friends refer to themselves and use the terms they use. If someone names a person as his or her partner, call that person a partner, not a “friend.”

Deconstruct stereotypes. Recognize that while heterosexuals may be in the majority, there are many ways to be normal.

Finally, accept some confusion and uncertainty because there are no simple rules or guidelines that fit everyone’s preferences. GLBTTIQQ people are a diverse bunch, just as Republicans or feminists or Mainers are! Be honest about feelings and do not pretend comfort when it is not there. Be open to learning more and be courteous. Recognize that words have power to hurt and to heal. When in doubt, simple courtesy goes a long way, as does a genuine apology in case of offense. Dominant group members will make mistakes. It is important that they accept and work through discomfort and remain engaged with GLBTTIQQ people and the issues essential to their full inclusion in the community.

What are some sources of information or connection?

1. The Colby library has a bibliography of books and videos on GLBT-TIQQ people and issues available at www.colby.edu/library/research/guides/sexualities.shtml.
2. The Queer Task Force Report and the President’s Response are posted on the diversity page of Colby’s Web site at www.colby.edu/diversity. Also, in the readings section, there are articles and a link to the Untold Story site, which is a history of activism at Colby, including activism on GLBTTIQQ issues.
3. Project Ally at Colby conducts workshops on being an ally to queer friends and the queer community. For information see www.colby.edu/project_ally.
4. The Bridge is a student-organized club at Colby that welcomes GLBT-TIQQ people and straight friends and allies. See www.colby.edu/bridge or stop by The Bridge club room in the Pugh Center.
5. The associate dean for multicultural affairs works with GLBTTIQQ students and issues. See www.colby.edu/dos/multicultural or call 872-3104.
6. The counseling office in the Health Center provides support for students working with issues of sexual orientation, sex, or gender identity. Call 872-3394.
7. The Women’s, Gender, and Sexuality Studies Program offers and cross-lists courses on GLBTTIQQ issues and history. See www.colby.edu/wgss/index.html.

8. The Multicultural Affairs Committee is concerned with GLBTTIQQ issues on campus. See the College Committees list at www.colby.edu/i/se.shtml.
9. One interesting list of well-known queer people can be found at members.shaw.ca/libraryan/rainbowthreads/index.html/.

ACKNOWLEDGMENTS

This Q and A was drafted originally by Heidi Kim with help from Marilyn Pukkila. Cheshire Calhoun and Arnie Yasinski worked on editing with the help of many others.

FOOTNOTES

1 QTF Final Report, p. 4

2 www.colby.edu/library/research/guides/sexualities.shtml

3 QTF Final Report, p. 1