

ALGBTIC NEWS

Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling

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A Division of the American Counseling Association

From our President:

Michael M. Kocet, Ph.D., LPC, NCC



“From time to time, to remind ourselves to relax and be peaceful, we may wish to set aside some time for a retreat, a day of mindfulness, when we walk slowly, smile, drink tea with a friend, and enjoy being together as if we are the happiest people on Earth.”

-Thich Nhat Hanh

I often talk with my graduate students about the importance of counselors taking good care of ourselves. However, in my experience, it is oftentimes “do as I say, and not as I do.” Generally speaking, counselors are so busy taking care of others that we oftentimes burn the candle at both ends and forget to replenish ourselves. I realized that I was doing a horrible job at engaging in my own self-care plan. So, late this summer I decided to hop on a plane and engage in some self-care activities by traveling to San Francisco, California. It was my first time there, so I was hoping to experience all that the city had to offer. My goal was to rejuvenate myself and to nurture my spirit. I intentionally went on vacation by myself and didn’t tell anyone where I was going. I wanted this trip to be a secret getaway for me to get in touch with myself.

During my time in San Francisco, I met people from all over the world through spontaneous encounters. I went off the beaten path and met people who became sojourners on this brief journey. I asked strangers where the best out of the way restaurants were hidden, rode a trolley car, and soaked in art exhibits. I highly recommend taking a vacation by yourself, without any schedule, just going with the flow. Sometimes we get so caught up in creating itineraries and agendas that we forget the whole purpose of a vacation – to get away, rest, and enjoy life!

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Letter from the Editors:

Cindy L. Anderton, Editor
L. Angelo Jürgen Gómez, Co-Editor

This is the time of year when many people find themselves feeling a little nostalgic and retrospective. It is the time of year when many people are busy observing and celebrating various religious holidays with friends and family. For some, however, this time of year could be bittersweet as some individuals may long to celebrate the holidays in ways prior to living a life true to themselves, but not always accepted and supported by members of their faiths or traditions.

Whether or not we in the LGBT community have faced negotiating our identities and values or whether or not we ascribe to a certain religious practice or spiritual path we have all faced religious prejudice in one form or another. Over the last year, we as a community with our allies celebrated gay marriage being granted in Iowa, Vermont, and New Hampshire (begins in 2010) and we also mourned the passing of proposition 8 in California. Some of us literally watched the religious of our childhood organize and pass legislation that took away a right to marry that had been granted only a few months previously. On page 7 is a U.S. map that lists the states and where they stand on gay marriage rights.

LGBT individuals (and family members) also struggle with religious and spiritual issues on a much more personal level. Research within the last decade has documented that LGBT individuals significantly struggle with trying to reconcile their religious beliefs with their sexual orientation identity (Beckstead & Morrow, 2004; Boellstorff, 2005; Coyle & Rafalin, 2000; Doyal, Papparini, Anderson, 2008; Garcia, Gray-Stanley, & Ramirez-Valles, 2008; Goodwill, 2000; Henrickson, 2009; Kirkman, 2001; Mahaffy, 1996; Miller, 2007; Minwalla, et al., 2005; Mushkat, 1999;

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**Winter is an etching, spring a watercolor,
summer an oil painting, and autumn a mo-
saic of them all.” ~ Stanley Horowitz**

From our President continued from page 1...

My trip to San Francisco fulfilled a few things for me – not only did it give me some much needed relaxation and peace, but I also had an opportunity to get in touch with some of the history of the LGBT Community. I was inspired during my time in San Francisco, whether it was seeing Harvey Milk’s camera shop in the Castro district or seeing an exhibit on LGBT History which displayed Gilbert Baker’s sewing machine which stitched the very first rainbow flag. I could feel the presence of all those who had blazed the trail before me, fighting for equal rights and social justice and realizing how far the LGBT community has come. I carried their spirit within me during my time in this city, mindful of the stories of so many who struggled- those who died, those who survived, and those who championed the cause of freedom. Seeing these symbols of our history brought me joy and stirred in me a sense of deep pride.

It is important to understand our collective history, in order to better appreciate where we have been, so that we know where we are today, and where we want to head into the future. In the pre-conference newsletter in the spring, the ALGBTIC News will be featuring interviews featuring past leaders of our division. These interviews were conducted by Dr. Sue Strong and I am grateful for all the work and effort she put into conducting these important interviews. We have to be mindful that we must never forget the important legacy of those who came before us. We can never take for granted the work that others have done to break down barriers and challenge oppressive systems that prevent people from being their true selves.

We also have had a significant achievement in the creation of our division’s Transgender Competencies. The transgender competencies were created by a dedicated group of professionals who are strong advocates on transgender equality. We should be proud of our division’s leadership on this important document and I thank the members of the Transgender Competencies Committee for their passion and vision for making history! The Transgender Competencies will be made available soon on our website, so please check back soon.

We don’t have to travel to San Francisco or to another country to rejuvenate ourselves. We can identify ways to reenergize ourselves so that we can continue to fight the good fight, breaking down

barriers and advocating for LGBTQ individuals. We can look in our own communities and neighborhoods to find ways to connect with our spirit.

Here are some suggestions about ways we can demonstrate good self-care in our own life: *Read a favorite book, crank up the volume on an ipod and dance, meditate/pray/reflect during a traffic jam, hug a friend, cook a meal, blow bubbles, tell a joke, practice mindfulness, write in a journal, jump in a puddle, or take a yoga class.* There are endless possibilities to take care of ourselves! But it can be so easy to put off self-care. Just like that New Year’s resolution, we try to convince ourselves that we will make a commitment, but after a few weeks we get caught up in the hustle and bustle of our busy lives. Well, stop what you are doing! Yes, right now, just take a breath. Grab a piece of paper and write down 5 things that you will commit to doing for your own self-care! Share your list with a partner, friend, or colleague. Hold yourself accountable. Get out of your comfort zone! Discover all the ways that you can celebrate the wonders and mysteries of life. Sometimes we all need a gentle reminder that it is okay to take a break from “doing” and work at just “being”. What are the ways in which you renew and celebrate your spirit? What are the self care strategies that you do on a regular basis to take care of yourself?

We want to hear what you do to nurture your spirit. Please log onto the ALGBTIC website at www.algbtic.org and share with us the ways that you honor yourself and the spirit within.

~ Michael

Join the ALGBTIC Information Exchange!

This listserv is especially dedicated to the exchange of information for both ALGBTIC members and non-members alike. There are frequent lively exchanges of ideas and opinions on a variety of LGBTQ-related topics, such as issues around counselor education, research opportunities, transgender support, and many more.

Stay in touch with ALGBTIC leadership as well because many announcements are posted to the membership via this listserv. You may receive posts as they are sent out or in a daily digest. Please go to the following website for more information. And, don’t forget to sign up! <https://lists.purdue.edu/mailman/listinfo/algbtic-l>

Letter from the editors continued from page 1

Rodriguez & Oulette, 2000; Rosser, 1990; Schnoor, 2006; Schuck & Liddle, 2001; Seegers, 2007; Smith & Horne, 2007; Sullivan-Blum, 2004; Thumma, 1991; Tozer & Hayes, 2004) and they seek out counseling to help them resolve these issues (Beckstead & Morrow, 2004; Haldeman, 2004; Shidlo & Schroeder; Tozer & Hayes, 2004).

Given that LGBT clients' struggle with the above issue and that as a profession we are also struggling with how to best address these clients' needs, we as the editors of this newsletter, chose to focus on topics related to spirituality and religion as it relates to individuals in the LGBTQ community. Included in this edition of the newsletter is a study by Redmond and Venable (2009) that examined the relationship between gender, religion and homophobia among African American college students. An article by Dr. Newton provides information on several LGBT-affirmative faith groups that have established web-based communities and on this same page we have provided additional websites of faith based organizations on the internet that are LGBT-affirming.

We have tried to be truly inclusive of everyone regardless of religious/spiritual background or identity status. We recognize that not everyone considers themselves to be a religious or spiritual person and may identify more with apatheism, agnosticism or atheism. On the front cover you will notice various symbols that represent various religious and spiritual backgrounds. We invite you the reader to explore the meanings behind these symbols.

Finally, we as the editors recognize that there are many different ways that a person might choose to revitalize him or herself from within. We are curious as to whom or what inspires you to lead a better life or be a better person. Our current ALGBTIC president Michael Kocet has invited all of you to please share with us the ways in which you nurture yourself and your spirit. At the end of the his letter are instructions for how you might share your thoughts with us.

Cindy L. Anderton and
L. Angelo Jürgen Gómez

Affirmation: Gay & Lesbian Mormons –
www.affirmation.org

Association of welcoming & affirming Baptists
- <http://www.wabaptists.org/>

Catholic Association for Lesbian and gay ministry – <http://nacdlgm.org/>

Catholic lesbians – <http://cclonline.org/index.php?id=70>

Christiangays.com - <http://christiangays.com/index.shtml>

Dignity/USA - <http://www.dignityusa.org/>

Gay Catholic Forum – <http://www.gaycatholicforum.org/>

Gay Christian Network - <http://www.gaychristian.net/>

Gay pagan sites - http://www.witchvox.com/lx/lx_gay.html

Integrity - <http://www.integrityusa.org/>
* For Episcopalians

Metropolitan Community Churches - <http://www.mcccchurch.org/AM/Template.cfm?Section=Home>

More Light Presbyterians - <http://www.mlp.org/>

Rainbow Baptists - <http://www.rainbowbaptists.org/christian.htm>

The World Congress of Gay, Lesbian, Bisexual, and Transgender Jews - <http://www.glbtjews.org/>

* click on GLBT Jewish Resources



Call for Awards Nominations

Anneliese A. Singh, Past-President

In preparation for the 2010 ACA Conference in Pittsburgh, PA, and as ALGBTIC Past-President and Chair of the Awards Committee, I am seeking nominations for outstanding contributions in several areas. These awards, which are described below, will be awarded at the ALGBTIC Brunch at the 2010 ACA Conference. Please carefully consider who might deserve recognition in each of these categories and send your nominations to me no later than January 15, 2010.

Joe Norton Award:

This award is presented annually for an outstanding contribution to the LGBTQ community. Nominees can be either an individual who has made a significant contribution in the city or region in which the ACA conference is held or an organization that has done so. This year we are seeking nominations in the Pittsburgh, PA area. When making a nomination, please include the person's or organization's name and contact information along with a letter outlining why you believe the nominee is a contender for this award.

ALGBTIC Service Award:

This award is presented to an ALGBTIC member who has served ALGBTIC and/or the larger LGBTQ community through forwarding the mission and values of ALGBTIC. Please include the nominee's name and contact information along with a letter of nomination outlining why you think this person should be considered for this service award.

Mentor Award:

This award is presented to an individual identified for his or her significant contribution to mentorship in the ALGBTIC community and persons within the LGBTQ community. Please include the nominee's name and contact information along with a letter of nomination outlining why you think this person should be considered for this mentor award.

Graduate Student Award:

This award has been established to honor a graduate student member of ALGBTIC who has contributed significantly in one of three areas:

- Representing or embodying the mission of ALGBTIC through direct service for ALGBTIC or in the field of counseling
- Furthering knowledge of LGBTQ issues through an outstanding research contribution
- Providing service or research that specifically focuses on furthering the knowledge of and commitment to issues of diversity within the LGBTQ community

When making a nomination, please include the person's name and contact information along with a letter outlining why you believe the nominee should be considered for this graduate student award.



Please send your nominations directly to me by email or mail:
asingh@uga.edu. All nominations will be reviewed
and voted on by the ALGBTIC Board.



Introducing the ACA-Endorsed ALGBTIC Competencies for Counseling with Transgender Clients

By Anneliese A. Singh and Theodore R. Burnes

We are proud to announce that the ALGBTIC Competencies for Counseling with Transgender Clients (approved by the ALGBTIC Board on September 18, 2009) was recently endorsed unanimously by ACA's Governing Council on November 7, 2009! This is a major accomplishment, as the document was preceded by a 2-year Transgender Task Force, has been in preparation for nearly two years, has undergone numerous revisions and rigorous reviews, and is now ready to be released.

Part of the accomplishment of creating these competencies is the process by which members of the division made sure that the competencies met the high standards within the profession. The competencies were created using a team composed of ALGBTIC members with expertise in transgender concerns in counseling: 4 counselor educators, 3 practitioners, and 1 student in counseling that met on a series of monthly conference call for fifteen calendar months. The team divided the eight domains of the CACREP standards between themselves (one domain per team member) and each identified areas of knowledge, attitudes and skills that counselors working with transgender clients would need to know in their respective domain. The team then processed these domains as a group and gave one another feedback; each team member incorporated this feedback and their existing areas into a series of competencies for each domain. Each team member sent the rest of the team their respective domains, and domains were processed one at a time on monthly calls and feedback was given to the domain's writer, who edited the domain accordingly.

The competencies will be posted on the ALGBTIC website (www.algbtic.org) for initial dissemination, and will also be a lead article in the December 2010 Special Issue of the *Journal of LGBT Issues in Counseling* on counseling with transgender clients. These competencies are grounded in strength-based, wellness, multicultural, feminist, and social justice principles in order to attend to both the resilience transgender clients have and the systems of oppression that influence their well-being.

We encourage ALGBTIC members to help circulate the PDF document from our division's website to peers, co-workers, practitioners, counseling students and trainees, and counselor educators. It is important to note that the competencies do not replace the World Professional Association of Transgender Health (WPATH Standards of Care – formerly entitled Harry Benjamin Standards of Care), but rather provide counseling competencies to guide counseling researchers, practitioners and educators to build counseling spaces in which transgender clients can empower themselves to make positive and healthy decisions about their well-being.

The competencies quite simply would not exist without the work of many people. We send big, big love and appreciation to our Transgender Committee and our Reviewers (listed below)!

ALGBTIC Transgender Committee:

Theodore R. Burnes (Chair), Anneliese A. Singh (Presidential Initiative), Amney Harper, Denise W. Pickering, Sean Moundas, Thomas Scofield, Will Maxon, Brandon Harper
Alex Roan & Julia Hosea (Committee Members Emeriti)

Reviewers

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Vel S. McKleroy, Jesse McNulty, Stacey Reicherzer

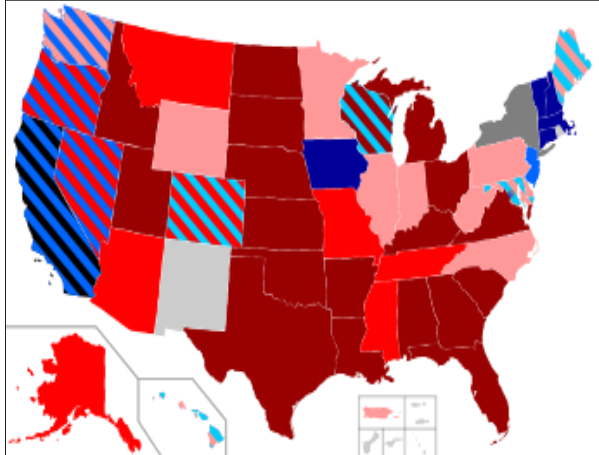
Journal Update Ned Farley, Ph.D., Editor

I'm happy to report that the transition of the journal from Haworth Press to Taylor & Francis has continued smoothly. At this point, we are in the process of submitting our most recent issue for publication which will finish out our third volume. While our submission levels decreased starting late in spring and through the mid-part of summer, we are happy to report that we have begun receiving quite a few new manuscripts for review. As with any journal, the quality of submissions varies, but we continue to be impressed with the diversity of articles being sent to us. We pride ourselves in a tight schedule for reviewing and responding to authors, and for giving a level of feedback that hopefully can guide authors to improve their work. We especially hope that by giving thorough feedback, even to articles that are not accepted for publication; we can encourage newer professionals to continue to submit.

Please keep your eyes open in this newsletter for the call for our next special issue, focusing on Counseling and Research in relation to Transgender individuals and communities. The deadline for submission is June 1, 2010 with the goal of submitting a complete issue to our publisher by September, 2010. As per usual, our special issue comes out as the fourth issue of each volume, pending receipt of enough quality submissions. Please consider submitting, especially if this topic is close to your heart and an area of your own research or writing.

Unfortunately, the special issue slated for release in this current third volume will not happen, as we did not receive enough appropriate submissions to fill an issue. The focus, LGBT Issues and the Military still is an important issue for discussion, and if anyone is currently writing or doing research in this area, do feel free to submit for review as per our general submission guidelines. These guidelines can be found online at the ALGBTIC website under the Journal tab, or through the journal webpage at our publisher, Taylor and Francis, <http://www.informaworld.com/smpp/title~content=t792306926~db=all>.

State laws regarding same-sex partnerships in the United



(The color blue is missing in this graph) Same-sex marriage¹

- Unions granting rights similar to marriage¹
- Legislation granting limited/enumerated rights¹
- Same-sex marriage laws in California are complicated
- Same-sex marriages performed elsewhere recognized¹
- No specific prohibition or recognition of same-sex marriages or unions
- Statute bans same-sex marriage
- Constitution bans same-sex marriage
- Constitution bans same-sex marriage *and* some or all other kinds of same-sex unions

Borrowed from: http://en.wikipedia.org/wiki/Same-sex_marriage_in_the_United_States

On Nov. 5th, Washington State approved the “everything but marriage law.”

This law expands rights for domestic partners and marks the first time voters in any state have approved a gay equality measure at the ballot box.

The Many Faces of LGBT-Affirming Faith Groups

Katherine Newton, Ph.D., NCC, ALGBTIC Multicultural Consultant
& Tomomi Kikkawa, B.A.

Faith-based groups are no different than individuals, families, cultures, communities, and nations in displaying a range of attitudes towards LGBT individuals. Some faith groups affirm and advocate for LGBT persons as spiritual beings, others actively discriminate against sexual and gender minorities, and yet others attempt to avoid the issue altogether. It is critically important that counselors work to increase their awareness of LGBT-affirming faith groups as a resource for their own education and also to support the spiritual needs of clients.

Within the United States (U.S.), public exchanges pertaining to sexual orientation and religion are almost exclusively framed within the context of Christianity and interpretations of the Bible. This is in part due to the Christian roots of the vast majority of religious groups in the U.S. A survey of religious affiliation among adults (U.S. Census Bureau, n.d.) found that close to 90% affiliated with Christian groups including Protestant (51.3%), Catholic (23.9%), and Baptist (17.2%). In contrast, those who identified as Jewish, Muslim, Buddhist, Hindu, and New Age (which included pagan practices and Wiccans) *combined* accounted for less than 5% of survey respondents.

Given these numbers it is easy to see how Christian beliefs, values, and concerns have dominated the social and political debate on the rights of LGBT persons. It is equally apparent why the perspectives of minority faith groups often go unheard outside of their respective communities. Thus LGBT youth and adults who are members of these minority faith groups may risk profound marginalization and social isolation. Counselors may find that local resources to support these individuals are extremely limited or non-existent.

Fortunately, the internet is emerging as an effective tool for community building and social justice work. This article profiles several LGBT-affirming faith groups that have established excellent web-based communities, and are dedicated to increasing connection and reducing faith-based discrimination.

These sites provide LGBT-affirming spiritual support and resources and are engaged in educational and advocacy endeavors.

DignityUSA

<http://www.dignityusa.org/>

DignityUSA was established to counter homophobia within Catholic doctrine and affirms LGBT individuals as sacred beings. Daniel Helminiak, author of *What the Bible Really Says About Homosexuality*, wrote a questions and answer (FAQ) section for the website of DignityUSA addressing the Bible and Catholic doctrine on homosexuality. The FAQ's page is in Spanish and English and offers links to related organizations and documents.

NativeOUT

<http://www.nativeout.com/>

NativeOUT is working to create connection between Native LGBT/Two-Spirit people across the nation. Their newly redesigned website makes exceptional use of the latest technology and electronic communication tools to build community. Of special interest is the work-in-progress film "Two Spirits" which depicts the story of Fred Martinez, a 16-year old Navajo who identified and lived freely as a *nadleehi*, or two-spirit, and was brutally murdered in a hate crime. This film documents the danger of living in the cross-currents of multiple oppressions (sexual and gender identity, race, ethnicity, and social class). Yet it also documents a growing movement among Native people to reclaim the spiritual gifts of two-spirit persons, and provides an inspirational model for non-Native LGBT persons working to integrate sexuality and spirituality in their own lives.

Article continues on page 11

THE RELATIONSHIP BETWEEN GENDER, RELIGION AND HOMOPHOBIA AMONG AFRICAN AMERICAN COLLEGE STUDENTS ATTENDING A HISTORICALLY BLACK COLLEGE OR UNIVERSITY.

Dr. Dionne Redmond, LPC, Counselor Educator
Dr. Riley Venable, Associate Professor, Texas Southern University.

Many college campuses are less than supportive of gay, lesbian, bisexual, transgender (GLBT) students, due to intolerance of or dislike for homosexuals on many college and university campuses. This intolerance is known as homophobia, a term Pharr (1997) defines as “the irrational fear and hatred of those individuals who love and sexually desire individuals of the same sex” (p.1). There is great concern in the academic communities about anti-gay harassment and violence that are increasingly prevalent on college and university campuses (Cramer, 2002).

The many studies previously conducted on college campuses have been limited to Predominately White Institutions (PWI) (Rankin, 2003; Reed, 2002; Kim, D’Andrea, Sahu, & Gaughen, 1998; Evans & Broido, 2002). For example, Rankin’s (2003) research indicated that 43 percent of the students on 14 predominately white “gay friendly” universities considered the campus climate to be homophobic. Another 41 percent stated their college or university was not addressing sexual orientation or gender identity issues.

Current research on homophobia on today’s college campuses covers small samples of minorities in the population (Howard & Stevens, 2000; Rankin, 2003; Battle & Lemelle, 2002; Hamil, 1997; Herek & Capatino, 1995). The size of these samples may not be representative of the minority college student population nor the GLBT within the population, especially when Historically Black Colleges and Universities (HBCU) are considered. Rankin (2003) surveyed students at 14 universities detailing information about the way students view homosexuality. None of the institutions surveyed were HBCUs. Missing from the research literature are data of how students’ ethnicity, sexual preference or religious ideologies influence their knowledge base or homophobic behaviors. Likewise, there are even fewer studies that examine religion and the levels of homophobia among African American students.

Does religion and gender impact the behavior or prejudicial attitudes toward homosexuals of African American students at Historically Black Colleges and Universities and homophobia? There has been no large or specifically designed studies have been conducted

among African American students at HBCUs to determine levels of homophobia, attitudes, perceptions or behaviors of individuals regarding homosexuality (Loicano, 1989). Data from this study can provide additional information to colleges and universities engaged in programs and services in response to gender identity and homophobic behaviors.

Historically, GLBT students of color have been more likely to conceal their sexual identity than their White counterparts (Reed, 2002), especially on HBCU campuses, where the topic of homosexuality is considered to be a “White” issue (Loicano, 1989; Herek & Capatino, 1995). African Americans tended to be less tolerant of homosexuality, and hold more negative attitudes toward gays (Battle & Lemelle, 2002; Herek & Capatino, 1995). Religious beliefs also influence an individual’s attitude and behavior toward homosexuals, and direct what the person says about his or her sexual identity as evidenced in research by Herek & Capatino (1995). It is also noted by a Herek & Capatino (1995) telephone survey, African Americans were found to have higher levels of participation in religious activities than Caucasians. This study also identified the presence of more negative attitudes among respondents who attended religious services frequently toward gays and lesbians. “Frequent” was defined as attending services at least once or more every week. Newman (2002) and Herek & Capatino (1995) states that those with a high degree of religiosity have consistently been found to hold negative attitudes toward homosexuals and homosexuality. Reporting on a study of master’s students in counseling programs, Newman found that gender and religious affiliation had some bearing on their attitude toward lesbians and gay men and on their homophobic behavior.

REVIEW OF THE LITERATURE

The literature pertinent to homosexuality, homophobic attitudes and behavior is plentiful in some areas but sparse in others. Studies on these subjects have been concentrated more on students at predominately white educational institutions than on students at historically black colleges and universities where these behaviors and attitudes toward homosexuality also exist.

Article continues on page 13

The Journal of LGBT Issues in Counseling To Focus On Counseling and Research related to Transgender Individuals and Communities

The Association of Lesbian, Gay, Bisexual & Transgender Issues in Counseling (ALGBTIC), a division of the American Counseling Association (ACA) is inviting submissions for our next special edition of "The Journal of LGBT Issues in Counseling." This edition will focus on Counseling and Research related to Transgender Individuals and Communities. The intent of this special edition is to publish articles relevant to working around issues pertinent to this special focus, and that will be of interest to counselors, counselor educators, and other counseling related professionals that work across a diversity of fields, including in schools, mental health settings, family agencies, and colleges and universities.

This journal welcomes the submission of articles that reflect our special focus and are pertinent to the health of Transgender individuals and communities, and should focus in one of the following areas:

- (1) new research in the field of counseling,
- (2) a review of the literature that critically integrates previous work around a specific topic,
- (3) introduction of new techniques or innovation in service delivery within the counseling field, or
- (4) theoretical or conceptual pieces that reflect new ideas or new ways of integrating previously held ideas.

The dead-line for submissions is June 1, 2010, with the hope to submit this special edition by mid-September, 2010 to our publisher. These dates are subject to change.

All submissions should be prepared accorded to the guidelines of the most recent Publication Manual of the American Psychological Association, including the use of citations and references, and inclusion of non-discriminatory language. Submissions should be no longer than 35 pages, although longer submissions will be reviewed on a space available basis. Manuscripts should be sent electronically, as attachments via the

e-mail address below. All work should be done in Microsoft Word. Tables and figures should be used only when essential, and illustrations or graphs should be embedded in your manuscript at their appropriate place. Please make sure to include author contact information, including phone and e-mail. If accepted for publication, final manuscripts should be publication ready when submitted. It is the author's responsibilities to secure permission to use any copy-righted materials within their manuscript. We ask that you indicate in your cover letter which of the four areas that this journal focuses on (see above) best fits your article.

It is expected that authors follow the most current ACA Code of Ethics and Standards of Practice. It should be understood that authors bear full responsibility for the accuracy of all referenced, quotations, tables, figures, and the overall content of their article. Please identify submissions as for this special edition by noting in your cover letter —Counseling Transgender Individuals and Communities.

Please submit articles to Ned Farley, Editor, The Journal of LGBT Issues in Counseling at **efarley@antioch.edu**. All special edition submissions will be forwarded to our guest editors for review. Confirmation will be sent via e-mail.



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**Gay And Lesbian Vaishnava Association
(GALVA-108)**

<http://www.galva108.org>

GALVA-108 is an international organization, with most members residing in the United States, India, and Europe. We invited Amara Das Wilhelm to share her thoughts with us in an electronic interview:

KN/TK: What does your organization do to support/ advocate for LGBT issues?

ADW: GALVA provides a medium for LGBT Vaishnavas and Hindus to meet, make friends, discuss important issues, work out problems, educate and dialog with the larger straight community, and participate in Pride marches and other LGBT programs.

KN/TK: What are some of the challenges your organization sees in the community?

ADW: Religious prejudice and ignorance, isolation issues, marital issues, family issues, "coming out" issues, minority issues (in the West, Hinduism is a minority religion and this can present special challenges for LGBT members), self-hatred, drug abuse and other psychological issues.

KN/TK: How could counselors be more sensitive, respectful, and supportive when working with GLBT clients who are Vaishnavas or Hindus?

ADW: I don't believe Hindus or Vaishnavas require any particular sensitivity or treatment other than that which religious persons in general receive when undergoing counseling. Like other religions, some Hindu groups accept and welcome GLBT persons whereas others can be quite exclusive and even hostile.

KN/TK: How are counselors viewed in the community that GALVA serves?

ADW: Most of the Hindu groups I know of appreciate modern counseling, especially in the West. Counseling in India is more of a problem as many Hindu counselors still hold negative, old-fashioned ideas about

treating homosexuality and transgender identity. Within Vaishnavism, modern groups such as ISKCON (The International Society for Krishna Consciousness) provide their own professional counselors and all those I've spoken with have healthy, open-minded approaches to dealing with GLBT issues.

KN/TK: Any comments or messages to ALGBTIC?

ADW: Keep up the good work!

Affirmation: United Methodists for Lesbian, Gay, Bisexual & Transgender Concerns

<http://www.umaffirm.org>

UMAffirm is an activist, non-profit, all-volunteer group with no official ties to the Methodist Church. Gary Shephard responded to several questions posed in a recent electronic interview:

KN/TK: What does your organization do to support/ advocate for LGBT issues?

GS: We advocate within The United Methodist Church for the full inclusion of LGBT persons, we publically speak out for justice, we work with other organizations to create changes within our denomination, and we hold workshops to support the spiritual growth of individuals.

KN/TK: What are some of the challenges your organization often deals with?

GS: Conservative viewpoints within our United Methodist denomination that are holding on to antiquated biblical interpretations.

KN/TK: Any comments or messages to

ALGBTIC? What do you want counselors to know?

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The recent decision by the American Psychological Association regarding the ineffectiveness of reparative therapy is important in counseling with LGBT persons. Our sexual orientation and gender identity are a basic part of who we are. We do not change this. Likewise, the recent survey by George Barna [<http://www.barna.org/>] shows that we are indeed very spiritual and religious folk. This despite the historical rejection of many faiths. Fortunately, these attitudes are changing toward acceptance.

For more information about these and many other LGBT-affirmative faith groups, please visit the Multicultural Resources page on the ALGBTIC website at http://www.algtic.org/resources/mc_resources.htm

Reference

U.S. Census Bureau (n.d.). *Table 74. Religious Composition of U.S. Population: 2007*. Retrieved September 16, 2009 from The 2009 Statistical Abstract located at <http://www.census.gov/ompendia/statab/tables/09s0074.pdf>

Task Force on Anti-LGBT Counseling Recruiting Members

The Task Force on Anti-LGBT Counseling was formed in 2008 in response to a growing and vocal force within ACA that supports sexual reorientation therapy (i.e., conversion or reparative therapy). Of course, ALGBTIC firmly disagrees with the utilization of any form of conversion therapy and is committed to ensuring that the public, ACA members, and clients are educated about and have access to LGBTQ-affirmative counseling.

The Task Force has since evolved to focus on Pro-LGBT Counseling practices. We are currently delineating tasks and projects that need to be accomplished over the next several months. We would be honored to have you get involved. We are currently seeking individuals to serve on this Task Force. Please contact Mike Chaney (chaney@oakland.edu) or Hugh Crethar (creather@email.arizona.edu) to get involved.

Conference &
Exposition



2010 ACA Annual Conference & Exposition
Register online at www.counseling.org/convention/

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Historically Black Colleges and Universities

Many historically black colleges and universities (HBCUs) offer all students an opportunity to develop their skills and talents, regardless of race. The majority of the 106 HBCUs are located in the Southeastern part of the United States, as well as the District of Columbia and the Virgin Islands (Evans et al., 2002). Of the 106 HBCUs, there are 40 public four-year institutions, 11 public two-year colleges, 49 private four-year institutions, and 5 private 2-year colleges (White House Initiative on Historically Black Colleges and Universities, 2002). Although fewer than twelve of the HBCUs are located in the North, they enroll 14 percent of all African American students in higher education. According to Evans et al. (2002) there is no HBCU that has an all Black student body. Texas Southern University, for example, not only enrolls native Texans of all races but also has students from the West Indies and the Caribbean, Middle East, Far East and Africa.

African Americans and Religion

The importance of religion in the African American community is longstanding. In comparison to European Americans, religion plays an important role in the everyday lives of Blacks and impacts their belief systems and philosophies (Battle et al., 2002).

The need or desire to preserve the strong bond in the church leads many Black heterosexuals and homosexuals to maintain their religious ties even it seems unfriendly to them and painful for many (Boykin, 1996). Cray (2002) has found many Black gays often go to the church in the community where they were raised and are unwilling to disassociate from it despite the fact that anti-gay rhetoric come from the pulpit. According to Hooks (2000) and Battle et al. (2000), many Christian Blacks are taught in church that it is a sin to be gay. Interestingly, of the 2,645 Black GLBT surveyed for the research project by Battle et al. (2000), fifty-four percent of the respondents reported their church/religion viewed homosexuality as “wrong and sinful” In other words, homosexuality is looked upon as “a silent disapproval” that sends the message that Black gay and lesbians are not welcome in black churches

African Americans and Homosexuality

African Americans are believed to be less tolerant of homosexuality than of other races (Battle & Lemelle,

2002). The African American community is viewed by many of its gay and lesbian members as extremely homophobic and rejecting (Greene, 1998; Boykin, 1996; Cray, 2002). However, this attitude depends on other factors such as education level, political involvement, marital status and socio-economics. Herek's and Capatino's (1995) study revealed Black heterosexuals (n=391) were more likely to express positive attitudes toward gay men and lesbians if they were well educated, single, registered to vote, politically liberal and not religious. This same research reported differences in attitudes between genders. Black heterosexual males were found to exhibit a more negative attitude based mainly on their feelings that homosexuality is unnatural and because of the thought of sexual orientation being a choice (Herek & Capatino, 1995).

Homophobia being present among African Americans is explained by Green (as cited in Patterson & D'Augeli, 1998) on several levels. First, the indoctrination of Western Christian religiosity is what defines most African Americans spiritual background. This is augmented with biblical scriptures that help establish homophobic attitudes prevalent in the African American community (Greene, 1998).

Homophobia in the African American community may also result from the appearance or belief that there is a shortage of men to marry (Greene, 1998). This places gay African American men on the receiving end of negative comments from disgruntled African American women. With so few Black men eligible to lead and provide for families because of social, political and economic issues, losing more men to same sex unions will not be tolerated by the church (Cray, 2000).

Homophobia and Gender

As previously stated, Black heterosexual males were found to exhibit a more negative attitudes. Measuring of these attitudes proved to fall in line with previous research on Black male attitudes toward homosexuality. Hansen (1982) created a scale that measured prejudicial attitudes toward homosexuals. He initially used it with college students at Louisiana State University and found that the scale yielded results that males were more homophobic than females. Most of the studies on campus climate have historically focused on students attending large universities such as Pennsylvania State University and Yale University, for example.

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Most of the studies on campus climate have historically focused on students attending large universities such as Pennsylvania State University and Yale University, for example. To date, none of these studies has been conducted at a HBCU according to Hinrichs and Rosenberg (2002). Both Reed's (2002) study and Redmond's (2004) study indicated that African American college students revealed a consistent pattern of more negative attitudes toward homosexuals and lesbians than did other students, especially males.

METHODOLOGY

An analysis will be conducted to determine what relationships, if any, exists among religious attendance, gender, and homophobic behaviors and attitudes of students. Anonymous demographic data will be obtained.

Population

The Southern HBCU in Texas to be used for the purpose of this study has a population of 1110 people in campus housing. 543 are males and 565 are female students (Institutional Research, from the university enrollment data, 2005). Therefore, approximately 100 undergraduate students residing in residence halls/campus housing, regardless of class standing will be a sufficient sample size. 87.1% of the students attending are Black/non-Hispanic. For the purpose of the study, only African American student's survey data was used.

Instrumentation

There will be two instruments used to collect the data for the present study. They are the Homophobic Behavior of Students Scale and The Demographic survey that asked for sexual preference, religious attendance, religious importance, gender, ethnicity, age and student personal views of the campus climate on the topic of sexual orientation designed by the researcher.

PRESENTATION AND ANALYSIS OF DATA

One hundred and forty six students (146) were surveyed for this study originally. One hundred and thirty four (134) student's surveys were used for this study as 12 were determined ineligible. Participants in the study were students at a HBCU in south Texas. Of the one hundred and thirty four students completing the survey; forty-three were males (32.1%) and ninety-one were females (67.9%).

Religious/Spirituality

Students surveyed were asked if they considered themselves religious and/or spiritual. One hundred and four reported they were religious and/or spiritual (77.6%).

Four students indicated they were not religious and/or spiritual (3%). While twenty five students indicated they were religious/spiritual some of the time (18.7%). Frequency of attending worship services had the most significance on homophobic behaviors in this study. 88 African American female respondents who attended worship more than once a week reported having higher homophobic behaviors based on their mean scores on the HBOS Questionnaire. Scores showed that females attending worship more than once a week (32.10 based on modified population marginal mean) was higher than males attending more than once a week

SUMMARY AND CONCLUSIONS OF FINDINGS

Additional statistical analysis proved that while males scored higher than females on the HBOS Questionnaire, when an analysis of variance using a 3-way ANOVA was administered, the largest disparity in scores were among females. Frequency of attending worship services made the most difference for females surveyed. Those females that attended worship more than once a week were more homophobic than male students who attended once a week. Results also showed that males who attended worship services occasionally were more homophobic.

The results of this study were profound. As suspected, religion has a major bearing on African Americans, but much more on the African American college student's behaviors toward the GLBT community. Herek (1987) state that people who are more religious tend to be more bigoted as well. According to Herek (1987) a study was needed to determine how religion influences affect attitudes toward, GLBT, a group that suffer the most in terms of physical violence and prejudice. The results of this study will add to the lacking body of knowledge on the topic.

If you wish to obtain references or more information about this study please contact the author at the following email address: dionneredmond@sbcglobal.net

ALGBTIC News, the newsletter of the Association of Lesbian, Gay, Bisexual, and Transgender Issues in Counseling, is published three times annually. The ALGBTIC News is typically published online in the summer and fall. Our Pre-Conference issue is a mailed hardcopy. The publication dates and submission deadlines are:

**Pre-Conference edition: March 15
Submission deadline: January 15**

**Summer edition: July 31
Submission deadline May 15**

**Fall edition: December 1
Submission deadline: September 15**

**Submission Guidelines:
Submit articles and items that would be of interest to our readership and ALGBTIC members. Information should be current and informative. Submissions that promote dialogue and opinion are especially encouraged.**

All submissions should be sent to the Editor via email as a Microsoft Word attachment. Please be advised that the Editor has the right to edit your submission due to space considerations and/or content issues.

Please send your submission to:

**Cindy Anderton
andcin@siu.edu**

Disclaimer: Although ALGBTIC News attempts to publish articles and items of interest that are consistent with the mission and goals of ALGBTIC, they do not necessarily reflect the overarching opinions, policies, or priorities of ALGBTIC



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