Annotated Bibliography: Transgender

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Table of Contents

Introduction ............................................................................................................................................. 3
Aging ......................................................................................................................................................... 4
Career ....................................................................................................................................................... 8
Cinema and Literature .......................................................................................................................... 10
Early Childhood .................................................................................................................................. 12
Gender Variance .................................................................................................................................. 14
Historiography and Literature Review ............................................................................................. 20
Identity .................................................................................................................................................. 22
International ....................................................................................................................................... 28
Law, Politics, Economy and Religion ................................................................................................. 40
Medical and Behavioral ...................................................................................................................... 55
Relationships ........................................................................................................................................ 72
School ................................................................................................................................................... 92
Theoretical ............................................................................................................................................. 104
Trans Youth ......................................................................................................................................... 105
Two-Spirit .............................................................................................................................................. 113
Introduction

The purpose of this project is to provide the reader with a broad base of reading from academic articles published (for the most part) between 2012 and May 2014. As shown in the Table of Contents, topics range from aging to two-spirit, and include a broad base of information. Each article, of course, will contain its own list of references, a researcher’s gold mine.

I am aware that this list is not comprehensive, but is a beginning. Whereas literature about transgender and transsexuality was sparse in years past, more and more is being published, so that the volume of literature is steadily increasing. This of course, is a hopeful sign.

I welcome comments and feedback, and I certainly will be grateful for references which I missed in my search, and any other ideas for how to make this project even more robust.
Aging


Research on service needs among older adults rarely addresses the special circumstances of lesbian, gay, bisexual, and transgender (LGBT) individuals, such as their reliance on friend-centered social networks or the experience of discrimination from service providers. Limited data suggests that older LGBT adults underutilize health and social services that are important in maintaining independence and quality of life. This study explored the social care networks of this population using a mixed-methods approach. Data were obtained from 210 LGBT older adults. The average age was 60 years, and 71% were men, 24% were women, and 5% were transgender or intersex. One-third was Black, and 62% were Caucasian. Quantitative assessments found high levels of morbidity and friend-centered support networks. Need for and use of services was frequently reported. Content analysis revealed unmet needs for basic supports, including housing, economic supports, and help with entitlements. Limited opportunities for socialization were strongly expressed, particularly among older lesbians. Implications for senior programs and policies are discussed.


Current gay, lesbian, bisexual, and transgender (GLBT) individuals age 65 years and older grew up before the Gay Rights movement. They have learned over many years to hide their identities
in order to avoid discrimination and ridicule. Unfortunately, this secrecy has led to the near invisibility of the elder GLBT population and to poor health and service access. This paper reviews what we know about GLBT elders, describes some of the unique strengths they bring to the aging process, and outlines some of the challenges they face. Micro, mezzo, and macro practice implications are suggested. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)


The study examines the frequency and nature of the informal caregiving experience for midlife and older lesbian, gay, bisexual, or transgender (LGBT) adults. Responses from a Twin Cities Metropolitan Area LGBT aging needs assessment survey were analyzed for social supports, current caregiving activity and availability of a caregiver. The majority of respondents identified a primary caregiver who was not a legal relation; and compared to the general population were (a) less likely to have traditional sources of caregiver support and (b) more likely to be serving as a caregiver and caring for someone to whom they were not legally related. Implications of the findings for enhancing resources to more fully support the 10% of caregivers that are caring for non-kin are discussed.

Lesbian, gay, bisexual, and transgender (LGBT) persons in the county of Riverside, CA and in the Palm Springs/Coachella Valley area, in particular, responded to a questionnaire addressing concerns about identity disclosure and comfort accessing social services. Distributed at a Pride festival, as well as through religious, social, and service agencies, the final sample for analysis of 502 comprised 401 (80%) gay men and 101 (20%) lesbians in 4 groups: < 50 years of age (18%), 50 to 59 (26%), 60 to 69 (36%), and over 70 (20%). Results reveal that almost one-third of midlife and older gay men and lesbians maintain some fear of openly disclosing their sexual orientation. Along comparable lines with similar proportions, older gay men and lesbians maintain some discomfort in their use of older adult social services, even as the majority reports that they would feel more comfortable accessing LGBT-friendly identified services and programs. In both cases, lesbians reported greater fear and discomfort than did gay men; older gay men and lesbians reported that they would be less comfortable accessing LGBT-identified services and programs than did younger gay men and lesbians. These data support prior research on the apprehension of LGBT elders in accessing care, the crucial role of acceptance, with some suggestions of how social services might better prepare to address these needs.


This article provides an overview of the unique challenges and strengths of the older lesbian, gay, bisexual, and transgender (LGBT) population and the theories and evidence-based interventions that can be used to work with them in a clinical setting. Two case studies will be used to highlight potential issues in clinical social work and provide guidance for intervention with LGBT older adults. The article concludes with a summary and implications for clinical
social work practice. (PsycINFO Database Record (c) 2013 APA, all rights reserved) (journal abstract)


This study sought to understand differences and similarities between lesbian, gay, bisexual, and transgender (LGBT) Baby Boomers and members of the Silent generation in the greater St. Louis region in relation to perceived barriers to service use, LGBT identity disclosure, experiences of violence and victimization, and mental health. An online survey was completed by 118 Baby Boomers and 33 Silents. Baby Boomers were found to perceive more barriers to health care and legal services, have fewer legal documents in place, feel less safe in their communities, and have experienced an increased rate of verbal harassment compared to their predecessors. Differences may be attributed to higher levels of LGBT identity disclosure among Baby Boomers across their lifetime. These findings support the current work of Services and Advocacy for GLBT Elders Metro St. Louis, with implications for other communities, and shed light on the need for continued advancement in the development and implementation of programs as LGBT Baby Boomers age. [ABSTRACT FROM PUBLISHER]


Lesbian, gay, bisexual, and transgender (LGBT) elders and long-term couples have become more visible and their special concerns about aging are being recognized by gerontologists. LGBT
elders are a diverse group with regard to all characteristics. This article focuses on the characteristics, research needs and barriers, service needs and barriers, clinical implications, and suggestions for appropriate treatment to increase awareness of clinical gerontologists who may not be familiar with LGBT seniors or who wish to improve their services to this population. Gerontologists working in long-term care facilities and those working in social and home care services may be especially interested in the special concerns of transgender elders and the recent changes in public policy regarding all LGBT elders.


In this paper we discuss middle-to-late life issues of the transgender and intersex communities. We demonstrate that these mid-to-late life issues are richly complex, full of courage, coping, risk, and resilience, and are grounded in a socio-ecological landscape of systemic actual and perceived violence and abuse. We examine how this socio-ecological environment affects the "normative" mid-life cycle processes. Practical examples are drawn from the author's field interviews and survey research over the past decade. We close by examining the effects of such a landscape on the middle-age life stage and examine its potential ramifications for old age as well. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

**Career**

The article discusses librarian self-censorship regarding Lesbian, Gay, Bisexual, Transgender (LGBT)-themed materials. Reasons librarians cite to avoid building a strong LGBT collection, such as budget shortages, a perceived small LGBT community, and a fear of backlash from the wider community are discussed. Also discussed are the lack of large LGBT collections in most U.S. libraries and the importance of libraries providing unbiased material selection as stated in the Library Bill of Rights.


In this qualitative study, the authors examined the experience of discrimination and its relationship to the career development trajectory of 9 female-to-male transgender persons. Participants were between 21 and 48 years old and had a variety of vocational experiences. Individual semistructured interviews were conducted via telephone and analyzed using grounded theory methodology. The emergent model consisted of forms of discrimination and impact of discrimination. These components intersected with the career development trajectory. Participants provided their own suggestions for improving the workplace environment. Counseling, advocacy, and future research implications are discussed. [ABSTRACT FROM AUTHOR]

Gender transition is a complex process that entails various psychosocial challenges, including career development, to transitioning individuals. Career development practitioners are required to be knowledgeable of the current professional standards and competencies of the World Professional Association for Transgender Health (2012) and the American Counseling Association (2010) to help gender transitioning individuals address career development concerns. In this article, the authors review these newly proposed professional standards for and competencies in working with gender transitioning individuals and highlight unique career development concerns of this population. Practical implications for career development practitioners are discussed.

Cinema and Literature


This paper throws a provocative light on marginalizing practices around race and religion within lesbian, gay, bisexual, transgender, intersex, queer and questioning communities, as explored and expressed through a community consultation and animation programme, Teaching Diversities, in Melbourne, Australia. Drawing on Kumashiro's (2001, [2004] 2009) urge to return queerness to social action, and Halberstam's (2011) identification of the queer possibility in failure, this paper argues that working at the intersection of race, sexualities and culture has never been more explosive, especially set against increasingly conservative educational and global flows. For sexualities researchers who are concerned with the nexus between cultural diversities and the religious/secular ideological divide, this article offers possibilities for recreating queer for the twenty-first century. [ABSTRACT FROM AUTHOR]

This essay considers narratives that are not typically read as stories about performative identities. Adapting queer criticism, I suggest that inherent in “The Little Mermaid,” both Hans Christian Andersen's short story and the Disney film, is a story about a performance of transgender identity. Exploring parallels between transgender identity development and the mermaid narratives, I argue that the possibility of a transgender reading resides in the mermaid stories, which can be understood as coming out narratives of sorts. In both transgender identity development and the mermaid stories, themes of mind-body dissonance, familial tension, and self-censorship are evident. Further, I suggest that transgender criticism is one of many potential offspring of queer criticism for critics interested in messages related to sexuality and gender identity in texts.


**TC Tolbert** is a genderqueer, feminist poet and teacher. S/he is Assistant Director of Casa Libre, adjunct instructor at University of Arizona and Pima Community College, and wilderness instructor at Outward Bound. Co-editor, along with Tim Trace Peterson, of Troubling the Line: Trans and Genderqueer Poetry and Poetics, s/he is also author of spirare, territories of folding, and the forthcoming Gephyromania. Thanks to Movement Salon and the Architects, TC keeps showing up and paying attention. Gloria Anzaldúa said, Voyager, there are no bridges, one builds them as one walks. John Cage said, it's lighter than you think. S/he may be reached at www.tctolbert.com.

Abstract: This article concerns sexual object choice, transgender subjectivities and emancipatory heterosexuality as imaged in three films: The House of the Spirits (1993), I Like It Like That (1994) and Mi Vida Loca (1994). The author argues, through her examination of the three films, for cinematic ways to refocus and interrogate the look and gender of the gaze, thereby envisioning what the author theorizes as a Latina cinematic subjectivity. The idea of a Latina cinematic subject is presented in order to articulate how at particular moments in the films an autonomous Latina subjectivity is created through narrative and mise-en-scéne. It is at these narrative and aesthetic moments that the characters look back at the objectifying gaze, thereby creating a cinematic sexual subjectivity for the characters and a model of agency for the culturally resistant spectator who is doing the looking. The House of the Spirits points to the contradiction of sexual object choice and female desire; I Like It Like That reveals the performative and fluid possibilities of gender, as well as the hybridity of black and Latino cultures; and Mi Vida Loca reflects the struggle for agency in Chicana heterosexual relationships and in their material lives. The author argues that the three portrayals begin important cultural work in the rethinking of sexualities, as they unthink the rigidity of monosexuality, destabilize normative conceptions of gender and reinvigorate agency and egalitarianism in heterosexual relations. [ABSTRACT FROM PUBLISHER]

**Early Childhood**

Abstract: This is a summary of a qualitative study of how gender was created and sustained in an urban kindergarten classroom. By investigating the phenomenon of compulsory heterosexuality and analyzing gender from a feminist poststructuralist perspective, this study explored how young children take an active part, “doing” gender by socially constructing meanings about femininities and masculinities from the gender discourses available to them in their everyday worlds. In addition, it looks at how they used their understandings of heterosexuality to regulate the gendered social order of the classroom.

Qualitative procedures of taking field notes, audiotaping and videotaping children's talk and actions in the classroom, and collecting of student artifacts were used over a 6-month period to gain in-depth descriptive information about how children socially constructed themselves as gendered beings through the heterosexual matrix.

Critical discourse analysis found five gender discourses located in the classroom, including *wearing femininity, body movements, make-up, beauty, and fashion talk*. From this analysis, it was possible to uncover the heterosexual matrix within the kindergarten classroom and construct three case studies. Case studies show how two girls and one boy used their understandings of heterosexuality to, “doing” gender as they actively maintained and resisted gender norms and ideals. [Copyright 2005 Elsevier]


This Paper is based on a small-scale qualitative study framed by poststructuralist and queer perspectives that explored how young children talk about gender and sexuality while engaging
with activities commonly found in early years settings. Findings show that children are eager to talk about gender and sexuality and do have a considerable amount of sexual knowledge. Questions are raised regarding the role of the early years’ teacher and the responsibility the field has for opening up spaces in the curriculum for children’s gender and sexual knowledge to be heard, valued and considered. [ABSTRACT FROM AUTHOR]


Since the moral panic discourse is shutting down discussions about how children are making meaning of gender and sexuality, this paper argues that a new logic is needed for understanding childhood sexuality. A postdevelopmental logic is created by working with Deleuze and Guattari’s [Anti-Oedipus: Capitalism and Schizophrenia. Translated by Robert Hurley, Mark Seem and Helen R. Lane. London: Athlone and A Thousand Plateaus: Capitalism and Schizophrenia. Translated by Brian Massumi. London: Continuum. (Orig. pub. 1980)] concepts ‘assemblage’, ‘desire’, and ‘territories’ to understand childhood sexuality in ways that do not rely on the notion of a ‘moral panic’. By re-assembling data generated from an exploratory study of talk by young children about gender and sexuality this paper creates new connections about childhood, gender, and sexualities. It does this by moving away from developmental framings, initiating a different dialogue about curiosities, human and nonhuman bodies, and desires, to chart new territories about childhood sexuality in the early years classroom. [ABSTRACT FROM PUBLISHER]

**Gender Variance**

In this commentary, the author reviews methodological and conceptual shortcomings of recent articles by K. D. Drummond, S. J. Bradley, M. Peterson-Badali, and K. J. Zucker (see record 2007-19851-005) as well as G. Rieger, J. A. W. Linsenmeier, L. Gygax, and J. M. Bailey (see record 2007-19851-006), which sought to predict adult sexual identity from childhood gender identity. The author argues that such research needs to incorporate a greater awareness of how stigmatization affects identity processes. Multidimensional models of gender identity that describe variation in children's responses to pressure to conform to gender norms are particularly useful in this regard (S. K. Egan & D. G. Perry, 2001). Experiments on the interpretation of developmental data are reviewed to evidence how cultural assumptions about sexuality can impact theories of sexual identity development in unintended ways. The author concludes that understanding the development of children presumed most likely to grow up with sexual minority identities requires a consideration of the cultural contexts in which identities develop and in which psychologists theorize.


"Being Black...it's, we're sometimes rugged, sometimes nice, sometimes just plain mean, but that's...the way life is. "These words from a 5th grade girl reflected so much of what I heard from the children who participated in two studies exploring racialized gender identity in African American children. The participants were wise and insightful and strong beyond their years.
They spoke of a deeply racialized reality, a gendered social world, and operated from a sense of self that was multifaceted and shifting. Bombarded by external images, they both reflected and at time rejected internalization of constructed identities. This paper presents the findings from two qualitative studies of African American Children and racialized gender identity. The initial research project employed participant observation ethnography, a questionnaire, and one-on-one interviews to illumine the meaning making world of African American children, focusing on the articulations and lived manifestations of their definitions of gender and racial constructions, including maleness, femaleness, femininity, masculinity, "Blackness," and the intersections of race and gender-racialized gender identity. The participants were 5th, 6th, and 7th grade African American boys and girls in a community based after-school program. Their words and lives revealed a striving and overcoming racial identity, a maleness that was both externally derived and an achieved status centered on performance, as well as a masculinity oriented around caring and relationship. Femaleness emerged as strong, multitudinous, and varied, yet sexualized by a male gaze and silent in the face of it. The follow-up study sought to engage those same issues of racialized gender, but in a church context in an effort to explore identity at the intersection of religiosity. Again, ethnography and interview were used to capture the voice of Black children. The participants of the follow-up study reflected a wider age range and were between the ages of ten and eighteen. What emerged was a sharp display of the fluidity of sexual identity. The children described their experiences with and around various forms of sexuality and expressed their, often creative, efforts to mesh those experiences with their denomination's conservative theology. In both studies, the children displayed ideas that were a direct reflection of popular culture representations around race and gender, while also engaging in discourse that revealed
the presence and desire for "authentic" identity, a self apart from external constructions.

[ABSTRACT FROM AUTHOR]


Being transsexual, transgender, or gender nonconforming is a matter of diversity, not pathology. (World Professional Association for Transgender Health)


This article presents a narrative account of one gender-variant student and his experiences in public school and school music. In the sixth grade, Ryan began cross-dressing and announced that he was gay. While his family was supportive, the school community’s response was hostile. Ryan was eventually forced out of public education, ending his participation in the school’s accomplished band and choir program. As a homeschooled student, Ryan used composition as an emotional outlet and a means of introspection. Eventually songwriting became a medium through which he could share his feelings and experiences with others. Ryan's story highlights the pivotal role that music can play in the lives of transgender students seeking community and self-expression. [ABSTRACT FROM PUBLISHER]

Children with gender variance and their parents struggle with negativity on a daily basis due to ignorance regarding their issues and needs. This study explored professionals’ views of these issues and needs via a qualitative Internet survey. Responses were examined using content and thematic analysis. The dominant identified needs for gender-variant children according to the professionals were to feel accepted, acknowledged and respected. Parents’ needs included emotional support and guidance, information, and access to competent, caring professionals. Implications of the study’s findings were the need for professional training, funding for education and research, and efforts to reduce the social stigma associated with gender variance.


Gender variance confronts widely held assumptions that children born as males will act like 'boys' and children born as females will act like 'girls’. This imposed binary has the effect of perpetuating negativity towards people who express themselves with gendered variations in attire, behaviour or preferences. Despite the existence of gender-variant individuals in every culture and throughout time, many people are unaware that diversity in gender expression and sexual formation is a naturally occurring phenomenon. This qualitative study aimed to establish the needs of gender-variant children and their parents in order to inform education programmes, policies and clinical approaches to gender variance. Three Internet surveys were conducted to explore the experiences of parents raising gender-variant children, the childhood experiences of transgender adults and the views of professionals who work with the transgender community. The needs of gender-variant children emerged in terms of the need for information, peer contact, personal gender expression, safety, and to be heard and accepted by their parents. The most
common needs for parents were for information (stories from other parents, research and guidelines; peer support) and educational resources for schools, professionals and local communities. The paper provides comparisons between the three participant groups and recommendations for future research.


This article presents a comprehensive model to explain the development of the various manifestations of gender variance amongst birth-assigned males and females. As background, two previous theories of gender-variance development proposed by Richard Docter and Ray Blanchard are introduced. The model presented in this article is called the identity-defense model of gender-variance development because it has two parts. Firstly, biological factors and early childhood influences determine whether and to what degree a gender-variant identity develops. Secondly, personality and environment factors determine whether defense mechanisms are used to repress the gender variance. If defense mechanisms are used, then the resultant outcome is either a nonclassical transsexual or cross-dresser, depending on the degree of gender variance. If defense mechanisms are not used, then classical transsexuals or drag artists are the likely outcomes, again depending on the level of the gender variance. Sexual orientation and cross-gender eroticism are strongly correlated with the gender-variant outcomes in the model, and this is explained in the model using Bem's (1996) exotic becomes erotic developmental theory of sexual orientation. [ABSTRACT FROM AUTHOR]


There is currently no consensus over how best to approach work with gender-nonconforming children and their families. We turn to attachment theory to develop a framework for assessing the impact of two different approaches, suggesting that new understandings of links between shame, shame proneness, depression, and identity might provide key questions to consider in developing services for these children. We outline arguments from both sides of the debate, highlighting the work of 2 leading clinicians. We suggest that supportive approaches are more consistent with an attachment-based framework while approaches aimed at correcting gender-nonconforming behavior risk increasing attachment dysfunction. (PsycINFO Database Record (c) 2013 APA, all rights reserved) (journal abstract)

Historiography and Literature Review


This article provides an overview of the literature written about individuals who are referred to today as transgender people, with a focus on material from the United States. Influential studies are discussed, particularly works by trans people. The article concludes by suggesting useful directions for future research, including the need to document trans political, legal, and cultural campaigns; considering a greater range of transgender people and experiences; and specifically examining the lives of trans people of color.

Female-identified transgender youth (FIT youth) have a male birth sex but identify as female, placing them outside of socially acceptable standards and increasing the challenges of adolescence. They face numerous potential sources of stress and have a higher likelihood of experiencing negative mental health outcomes due to lack of support, lack of perceived safety, and limited access to resources and like peers. Fortunately, there are protective factors and intervention strategies that help buffer against negative mental health outcomes. Intervention is encouraged to build on these factors and is likely to be most effective when applied at the individual, family, and school levels. [ABSTRACT FROM AUTHOR]


The transgender community represents a highly marginalised portion of the Australian population, frequently experiencing discrimination, social isolation, and harm. This review explores literature informing Australian social work with transgender people. It highlights the importance of generating a transgender-positive discourse within Australian social work to effectively engage with and advocate for individuals with nontraditional gender identities. Key themes emerged from reviewing the literature related to the medical model, the mental health of transgender people, interdisciplinary and alternative transgender literature, minority status of transgender people, existing social work approaches to transgenderism, and Indigenous transgender literature. The views of transgender Australians are largely absent from the literature. However, the Australian transgender community’s emerging voice and political activism highlights the potential for collaboration to play a significant role in the process of building a working knowledge base for social work. Based on the identified gaps in literature, in
this paper we call for continued progress in developing a theoretical and practical knowledge base that incorporates the lived experiences of transgender Australians. We argue for the development of an approach to practice that is responsive to gender diversity. Highlighted in the review are the conditions that promote greater engagement with the transgender community.

Identity


Lesbian, gay, bisexual, transgender, and queer (LGBTQ) individuals often rely on conceptions of family that fall outside of heteronormative definitions regarding blood or legal ties. As a consequence, there is a greater potential for conflict between family identities and identification options on survey instruments. Drawing on interviews with 100 LGBTQ parents, the authors examined conflicts between identity and identification faced by LGBTQ parents who must describe their parent-child relationships on census surveys. They found that in cases where parents lack biological or legal ties or where the legal relationship is established after the parent-child relationship (e.g., with second-parent adoption), parents often rely on alternative definitions of family when completing surveys. When navigating identification options, participants consider the survey intent and structure, heteronormative legal and biological frameworks of family, and emotional kinship ties. The findings suggest the need for researchers to consider the heterogeneity within each category of parent-child relationship captured on surveys.

[ABSTRACT FROM AUTHOR]

This essay seeks to contribute to the development of an *African-centered sociological approach* to examine Africana lesbian, gay, bisexual, transgender, queer, and intersexed identities and performances. While sociologists using the most progressive *approaches* outline the Western hegemonic nature of Africana peoples’ perceptions of gender and sexuality, neither *approach* allows sociologists to view the relationship between social formations, human consciousness, and cosmological patterns. *African-centered* social scientists and social theorists typically determine that Africana lesbian, gay, bisexual, transgender, queer, and intersexed identities and performances are outside of Africana humanity. Within this essay, the author relies upon the Kemetic Anunian cosmology and personality constructs as sources through which to develop an *African-centered* framework to explain the multiple expressions of Africana gender and sexuality. This model considers that one’s gender and sexuality are contained within and inseparable from one’s higher-self that animates one’s existence. This work, then, opens the door for further theory development and praxis in the emerging field of *African-centered* sociology and *African-centered* gender and sexuality studies within the discipline of Africana studies.

[ABSTRACT FROM AUTHOR]

The present study qualitatively explores affirmation and support for transgender people living in Ireland on the personal, interpersonal, and sociocultural levels. Seven participants engaged in one-on-one semistructured interviews. Following thematic analysis, a number of supportive and nonsupportive factors emerged regarding personal identity and experiences, interactions with others, and the sociocultural backdrop in which these exist. The main themes reflect a common narrative in which the participant is currently happy or content, though after a period of very challenging experiences largely attached to their often socially stigmatized identity. Results are reflected on in relation to previous research, and clinical and educational applications are discussed with suggestions for future research. [ABSTRACT FROM PUBLISHER]


In this autoethnography, I elaborate an analysis of interpersonal aspects of transgender life by narrating my everyday interactions living in a gender-ambiguous body as I begin a sexed transition from female to more masculine. I analyze my affective experiences in moments when I am in geographic and gendered transit, encountering social rejection, and connection. Analyzing my fundamentally relational transgender journey in light of the monster’s life in Shelley’s *Frankenstein*, I show how indignities I encounter in everyday life feel and how my transgender positionalities are complex. Following Susan Stryker, I proclaim “monstrosity” a tool of resistance and reconnection that can help us build connections across difference—that people of all genders might see ourselves in each other, and that, together, we might work against gender injustice and social distance, and toward a deeper kind of intimacy and freedom for us all.

More and more families include a member who is trans-identified, and therefore, may be called to consider how sex and gender matter to identity and relationships. Previous research shows that for some family members this is not a simple matter. Often, family members experience transition as a living death, wherein the trans-identified person is perceived as somehow present and absent, the same and different, at once. The purposes of this study were to understand what it is about the transition of sex/gender that incites this meaning struggle and how meaning-making is connected to ambiguous loss. Relational Dialectics Theory was used to analyze how family members construct meanings for transition through competing discourses related to sex, gender, and personal identity. Findings suggest that family members' meaning making processes position them to endure, overcome, or avoid the feelings of grief related to transition. [ABSTRACT FROM PUBLISHER]


The article discusses the relationship between lesbian and transgender identities. Particular focus is given to what the author describes as the creative and sometimes overlapping nature of gender expressions and sexual identities. Details on discrimination against transgender lesbians and gay men within the gay and lesbian communities are presented. Other topics include relationships between transgender and cisgender men and relationships between lesbians and transgender men.


Members of the house/ball subculture, a segment of the population of young men and transgendered people of color who have sex with men in the United States, are examined in relationship to self-identity and presentation. To enhance cultural awareness and understanding for helping professionals, historical backdrop, categories of identity, theoretical applications, and insight concerning the social network and fluidity of self within the house/ball community are described and examined. Case illustrations demonstrate the importance of cultural competence concerning this marginalized population, especially when considering HIV prevention and care, health disparities, violence, and poverty. [ABSTRACT FROM PUBLISHER]


This study was a phenomenological and feminist investigation of the resilience of transgender people of color who have experienced a wide range of traumatic life events (e.g., hate crimes, intimate partner violence, child sexual abuse). Eleven transgender people of color (6 African American, 3 Latino/a, 2 Multiracial) participated in semistructured interviews (60-90 minutes each) exploring their expression of resilience in response to traumatic life events. Findings included six major themes common among all participants: (a) pride in one's gender and ethnic/racial identity, (b) recognizing and negotiating gender and racial/ethnic oppression, (c) navigating relationships with family, (d) accessing health care and financial resources, (e) connecting with an activist transgender community of color, and (f) cultivating spirituality and
hope for the future. Specific clinical and advocacy implications for trauma work with this group are provided. (PsycINFO Database Record (c) 2014 APA, all rights reserved) (journal abstract)


This article examines the experiences of 25 persons who were assigned female status at birth but do not wish to live as women and take on a masculine or queer gender identity. We employ the concept of 'gendered embodiment' and introduce the concept of 'sexualized embodiment' to highlight what is involved in this process. We ask how experiencing a masculine gender identity is reflexively tied to a trans man's sexuality and the ways in which these two embodiments are tightly, moderately, or loosely coupled. For example, a tight coupling appeared when trans men began to use testosterone and obtained surgery such as breast removal; a moderate coupling was found where gender validation was sought from a sexual partner (with this being related to sexual preference identities as well as the interpretation of vaginal penetration); the loosest coupling of the gender-sexuality embodiments was linked to the liberality of the locale and whether 'queer' identities could be easily adopted. In sum, our research demonstrates the link between gender and sexuality as a result of the body work trans men do and the historical and geographical situations in which they find themselves. [ABSTRACT FROM AUTHOR]

This study compares 2 cohorts of female-to-male (FtM) transsexuals, one who transitioned between 1969 and 1987 and the other, between 2000 and 2006. Eight individuals from each group were interviewed. Results revealed that FtMs transitioning since 2000 less often seek bottom surgery, use a greater variety of terms to label their gender identity, and more often identify themselves as attracted to both men and women (and, for some, being attracted to transgender persons). Findings suggest that the experience of feeling "man enough" (achieving satisfaction with his sex and/or gender) has changed for FtMs. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

International


This article examines the relationship between East-West migration in Europe and activism around lesbian, gay, bisexual, transgender and queer (LGBTQ) politics in Poland. EU accession in 2004 was accompanied by an intensification of homophobia in Polish political discourse particularly associated with neo-populist Radical Right parties such as Law and Justice and the League of Polish Families. Marches for the tolerance and equality of lesbians, gay men and other sexual dissidents were banned or attacked by far-right counter-protestors in a number of Polish cities. This article examines the connections between East-West (and other) migrant flows to and from Poland and the emergence of transnational activist networks forged in response to these events. These migratory flows facilitated the forging of these networks and activist solidarities, generating material and affective support. The discussion of these issues draws on interviews
with activists participating in these networks. Our argument shows that there is concern among activists about how to represent the post-accession East-West migration of lesbian and gay Poles and the extent to which this is due to homophobic oppression in Poland. Moreover we find that there is considerable investment in the potential for East-West migration to transform the attitudes of socially conservative Polish citizens. [ABSTRACT FROM PUBLISHER]


This article examines the political and educational activism of *Ladlad*, the first lesbian, gay, bisexual, and transgender (LGBT) political party in the Philippines and the only existing LGBT political party in the world. Founded in 2003, *Ladlad* fielded candidates for the 2010 national election in the Philippines, amidst seemingly insurmountable institutional and societal barriers. Audaciously visionary and fiercely resilient, *Ladlad’s* leaders enacted what can be called “parrhesiastic pedagogy,” a juxtaposition of Michel Foucault’s notion of parrhesia and of activism as public pedagogy. Parrhesiastic pedagogy is an oppositional form of teaching by subordinated subjects who assert their freedom to tell truths that challenge hegemonic understandings, in this case regarding non-normative sexual orientations and gender identities. *Ladlad* utilized the fearless tactics of scandalous behavior, critical preaching, and provocative dialogue not to alter people’s opinions, but to grapple with self-reflexive accounts of their contradictions and inconsistencies. *Ladlad’s* politics and practices also offer new ways of conceptualizing queer of color epistemology from the vantage point of LGBTs from the Global South. They provide insights into LGBT civic engagement with dominant institutions like the federal government, organized religion, and mainstream media, and with a general populace that
considers LGBTs as immoral, second-class citizens. The article’s focus on LGBTs in the Global South serves to caution queer of color scholarship of its potential imperialist slippage if the latter remains embedded within a Global North logic, yet asserts itself as universal and applicable to all racialized and sexual minority others around the world.


This paper reports on accidental ethnographic research. It arose unexpectedly out of the everyday teaching of first-year pre-service primary teachers at an Australian university. Via narrative, self-reflexivity, and student responses, we explore the interwoven workings of heteronormative, gendernormative and misogynist discourses when a chapter from Queering Elementary Education in the Course Reader created controversy, moral panic and resistance among students. The paper then charts the implementation of various strategies and interventions by the three authors of the paper: Greg, the lecturer; Maria, the Reading’s author; and Steph, the Reading’s protagonist. While outlining the subsequent shifts in student responses and discourses, we also problematise particular aspects of the processes of intervention where they still point to the insidious power and overarching framework of heteronormativity and gendernormativity that require ongoing challenges.

This article explores the ways that non-heterosexual young people are negotiating their identities and socio-sexual relations on the internet in the UK. Drawing on the key concepts of embodiment and performativity, and based on in-depth qualitative research with non-heterosexual youth and lesbian, gay, bisexual and transgender (LGBT) youth workers, this article investigates the use of social networking websites which have been specifically designed for LGBT users, and the connections between virtual and material spaces in young people's everyday lives. This research reveals that although the internet is an important medium through which new and existing socio-sexual trajectories are being negotiated, there is also a more complex and multi-dimensional relationship between young people's online and offline realities.

[ABSTRACT FROM AUTHOR]


The article analyzes how conjunctures between Indian activism for gender/sexual rights, the governmental state and transnational developmental agencies create bounded and exclusionary rubrics of gender and sexual identification. I argue that such institutional linkages serve to consolidate rubrics of legible identification that legitimize certain forms of gender/sexual difference for inclusion within developmental programs and citizenship, while other forms of subjecthood and community formation are rendered unintelligible or illegitimate. Drawing from ethnographic research conducted in eastern India between 2007 and 2012, the article focuses on male-assigned gender variant same-sex desiring subjects and their interpellation within identitarian categories like transgender and MSM (men who have sex with men). While the globalization of transgender as a form of political identity has promised greater rights and
governmental inclusion for gender variant persons, it entails a broader MSM-transgender schema of identification based on a standardized divide between cisgendered homosexuals and male-to-female transgender persons. Various expressions of lower class/caste gender/sexual variance are rendered illegible in this rubric, delegitimizing associated subjects who are left without access to constitutional rights and protections and/or treated as exploitable populations within the development and HIV-AIDS industries.


Nigeria's diverse cultures, religions and political parties appear to be unified by a strong taboo against homosexuality and gay rights. This has affected academic research, HIV/AIDS programmes, and sexuality education, all which commonly show evidence of heterosexism, self-censorship and even explicit condemnations of homosexuality. Yet a dissident discourse in Nigeria, as well as research from elsewhere in the region, suggests that this appearance of unity may belie greater openness to the issues than assumed. Indeed, research shows that (1) many African societies are traditionally more accommodating toward non-normative sexualities than contemporary nationalist or cultural claims would allow, and (2) secretive 'bisexuality' is more common in practice (and tacitly acknowledged) than previously understood. Is it possible then that the presumption of homophobia and the fear of backlash that has clearly contributed to heterosexism and self-censorship in scholarship around homosexualities in Nigeria are exaggerated? Is it possible that Nigerians may be more open to consideration of scientific evidence and international best practices around sexual diversity, rights, and health than is commonly assumed in the literature? A trial intervention at a small state university in a
predominantly rural area of Nigeria tested these questions by introducing wide-ranging, frank and non-judgemental (science-based) discussions of same-sex sexuality in several classes. Analysis of the students' feedback finds that stigmatising attitudes toward homosexuality were indeed present among the students. However, there was also a high degree of curiosity, awareness of the existence of secretive homosexualities in Nigeria, desire for education, and confidence that traditional cultures and Nigerian democracy could accommodate individual freedom and sexual rights. The conclusion is that well-prepared researchers and educators could be less anxious and self-censoring around the topic of homosexuality than prevails at present. Careful attention would need to be paid to local sensibilities, but sexuality and HIV education programmes could probably be brought closer into line with world guidelines on best practices and comprehensive approaches to human sexuality education and sexual health. [ABSTRACT FROM AUTHOR]


An essay is presented that discusses the spirituality of Malaysian Muslim mak nyahs (male-to-female transsexuals) in relation to Islamic institutions from the perspective of queer theology. Topics include interviews with mak nyahs who work for the nonprofit organization PT Foundation, the view of queer embodiment as sacramental, and the family relationships of mak nyahs.

ABSTRACT. The Indian hijra community encompasses persons with a variety of gender identities and sexual orientations, forming a culturally unique gender group. Although these communities have existed for ages within Indian society, hijras have been stigmatized and marginalized to a large extent. Such stigmatization may compromise the mental health of hijras possibly giving rise to various mental health issues. The sociocultural aspects of hijras have frequently been the subjects of research by anthropologists and sociologists, but there is a dearth of data regarding mental health problems in them. This study aims to understand the cultural, psychiatric, and sexuality aspects of hijras in the city of Mumbai, focusing on the prevalence of gender identity disorder and psychiatric disorders (if any) in them, their self-esteem, and their sexual practices.


The article examines the ways in which the Chinese established the relationship between sexed bodies and gendered roles during the Ming and Qing periods, using the literary works of the author Li Yu. It shows that Li Yu's works show that the representation of ambiguous or transgenders was related to privileged male consumption, thus, making transgender performances as of the highest form of entertainment. Li Yu's works allowed its readers to rethink traditional gender roles in China.

Several studies estimate the prevalence of gender dysphoria among adults by examining the number of individuals turning to health services. Since individuals might be hesitant to seek medical care related to gender dysphoria, these studies could underestimate the prevalence. The studies also lack information regarding the variance among different aspects of gender dysphoric conditions. Therefore, the current study estimated the prevalence by examining self-reported gender identity and dysphoria in a Dutch population sample (N = 8,064, aged 15-70 years old). Three measures assessed aspects of gender dysphoria: gender identity, dislike of the natal female/male body, and wish to obtain hormones/sex reassignment surgery. Results showed that 4.6% of the natal men and 3.2% of the natal women reported an ambivalent gender identity (equal identification with other sex as with sex assigned at birth) and 1.1% of the natal men and 0.8% of the natal women reported an incongruent gender identity (stronger identification with other sex as with sex assigned at birth). Lower percentages reported a dislike of their natal body and/or a wish for hormones/surgery. Combining these figures estimated the percentage of men reporting an ambivalent or incongruent gender identity combined with a dislike of their male body and a wish to obtain hormones/surgery at 0.6%. For women, this was 0.2%. These novel findings show that studies based on the number of individuals seeking medical care might underestimate the prevalence of gender dysphoria. Furthermore, the findings argue against a dichotomous approach to gender dysphoria.


This study investigates the complex and contradictory ways in which gender identity, sexuality, and desire are configured in nachchi understandings of their lives in Sri Lanka. Nachchi was an
insider term used by a group of sex workers best conceptualized using western understandings as both transgender and homosexual: nachchi celebrate their feminine gendered subjectivity, but also embrace key facets of their biological 'maleness,' and are ardent in their sexual desire for men. We examine the relationships between nachchi gender and sexual subjectivities, including how they compare and distinguish themselves from women and men. Particularly in the context of transactional sexual exchanges, we investigate the intersections of economics, desire, stigma and exploitation in shaping nachchi experiences. [ABSTRACT FROM AUTHOR]


Without a standardized, psychometrically valid psychological instrument directly capturing attitudes toward transgendered individuals, comparisons across samples and cultures are difficult. Thai undergraduate students (*N* = 285) participated in the validation of the Thai-language Attitudes Toward Transgendered Individuals scale, revealing evidence in support of reliability and validity. A 14-item version with a two-factor structure was a better fit for the Thai sample than the 20-item, single-factor structure found in the U.S. sample. Results suggested that participant sex, but not gender roles, predicted attitudes. Translation and further validation may facilitate cross-cultural examinations and assist in the identification of factors influencing attitudes toward transgendered individuals.

In recent years there has been an increasing interest in transgender issues in Spain, influenced by the growing acceptance of sexual minorities and gender equality. Despite growing media attention, new legislation allowing name and sex changes in all documents, and budding literature, progress in the areas of family relationships and assistance to children and youths is insufficient. For instance, the links between family responses and social change are under-studied. Interviewing 12 parents and 8 education, health, and social work professionals provides a closer look into the situation of gender-nonconforming children and trans youths, and highlights families’ and professionals' mutual influence and the journey narratives take between them. These families face shock and uncertainty and lack assistance and information, which makes them feel isolated from the external world and alone, as in having no peers or social networks of other parents going through the same experiences. In addition, parents often report feeling guilty. They seek assistance from professionals who often also feel they lack sufficient training and are reluctant to work with these youths, fearing children may grow up to be gay instead of transgender, or may not show gender nonconformity in their adult life.


This multiple case study examined resiliency factors in the lives of 3 transsexual woman of Mexican ethnic origin who worked as entertainers throughout Texas. Data were collected through personal interviews with each participant, direct and indirect observations of their performances as entertainers, and exploring the artifacts that represented resiliency for their lives. Results indicated unique stories of resilience that clustered around themes of recognizing
accountability, self-acceptance, family cohesiveness, spirituality, improvisational talent, and integrating womanhood with a transsexual identity. These findings are particularly useful for conceptualizing strengths-based approaches in social and mental health practice for the transgender community. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)


One can ignore neither the role of diasporas nor colonial and imperial discourses of modernity in the construction of normative sexual identities and practices in the Middle East, whether in the past or the present. This is not to dismiss “local” forms of regulation, disciplining, and normalization of queers, but to point to the way that “local” state and nonstate norms of sexuality are not detached from “global” trends and transnational relationships of power. My own work on gender and sexuality within Iranian diasporic contexts engages with scholarship that postulates sexuality as a form of transnational governmentality and with analyses of homonationalism and necropolitics. I examine the representational economy of queer deaths during the “war on terror” and suggest that the Iranian transgender refugee, who has become a highly representable subject as a victim of Iranian transphobia in the civilizational discourses of the “war on terror,” dies an unspeakable death if her death disrupts the promise of freedom after flight. [ABSTRACT FROM PUBLISHER]

Singh, Y., Aher, A., Shaikh, S., Mehta, S., Robertson, J., & Chakrapani, V. (2014). Gender Transition Services for Hijras and Other Male-to-Female Transgender People in India: Availability and

This qualitative investigation explored access to and use of gender transition services by hijras and other male-to-female transgender people in the public and private hospitals in 7 Indian cities. We conducted 7 focus groups (n = 42 participants) and 30 in-depth interviews with a purposive sample of hijras/transpeople and 22 key informant interviews with service providers. Findings reveal a near-absence of gender transition services in public hospitals. Lack of free sex reassignment surgery (SRS) in public hospitals and the prohibitive cost of SRS in private hospitals seem to be the key reasons behind why some hijras/transpeople go to unqualified medical practitioners for surgery or undergo *Dai Nirvan*, a traditional but risky method of removing male genitalia practiced within the hijra communities. Similarly, unwillingness among qualified medical practitioners to prescribe hormone therapy compels many hijras/transpeople to self-administer hormones. The lack of national guidelines on gender transition services and ambiguous legal status of SRS mean that even qualified medical practitioners are hesitant to perform SRS. Findings highlight the need to provide free or affordable gender transition services in public hospitals, to develop national guidelines on gender transition, and to equip health care providers to provide technically and culturally competent gender transition services.


In Western populations, male gender atypicality (i.e., cross-gender behavior and identity) and male androphilia (i.e., sexual attraction to adult males) tend to cluster in particular families. Here, we examined whether this familial clustering effect extended to non-Western populations.
by examining the genealogical relationships of 17 Samoan transgendered androphilic males, known locally as fa'afafine, who were born in the same rural Samoan village. Specifically, we compared the genealogies of these 17 fa'afafine and those of 17 age-matched comparison males born in the same village. In addition to familial clustering, we examined birth order, sibship sex ratio, and sibship size. The fa'afafine were significantly later born than the comparison males and clustered into five and 16 distinct lineages, respectively, which constituted a statistically significant degree of family clustering among the 17 fa'afafine. Hence, the present study indicated that transgendered male androphilia is familial in this particular Samoan village, thus adding to a growing literature demonstrating that male androphilia and gender atypicality have consistent developmental correlates across populations. Discussion focused on the possible bases of this familial clustering effect and directions for future research. [ABSTRACT FROM AUTHOR]

**Law, Politics, Economy and Religion**


This article considers how a social movement group in the Gay, Lesbian, Bisexual, and Transgender (GLBT) movement engages in discursive contention with the Religious Right over the meaning of traditional family values. By utilizing an understanding of framing as interpretive practice, we return to a more active conceptualization of framing and illustrate how the meaning making of PFLAG (Parents, Families, and Friends of Lesbians and Gays), though bound by the dominant discourse of traditional family values, appropriates this discourse by doing "real family
values.” We close by considering how PFLAG’s interpretive practice subverts and reproduces hegemonic meaning and by noting how our understandings of movement framing are extended by analyses of interpretive practice. [ABSTRACT FROM AUTHOR]


Eight sexual-minority adolescents (15–18 years old) and 11 young adults (19–24 years old) participated in individual interviews, journal writing, and focus groups to provide greater insight into the interplay of religious and sexual identity development in lesbian, gay, bisexual, transgender, and queer youth. The majority of the sample identified as being raised in the Church of Jesus Christ of Latter-day Saints, two participants identified being raised Catholic, and one participant identified being raised Presbyterian. Participants described an early behavioral connection to their childhood religious faiths, reported feeling “different,” and shared efforts to deny their same-sex attractions. Next, participants stated they questioned their faith, and whereas some participants described feeling disconnected religiously, others worked diligently to maintain connection with their faith communities. Participants also endorsed internalized conflict and efforts to change their attractions. Finally, participants disengaged with their childhood faiths, disclosed their sexual orientation to others, and redefined their values and beliefs. [ABSTRACT FROM AUTHOR]

Religious contexts have traditionally been understood as protective for a variety of psychosocial health outcomes. However, the generalizability of these findings to youth who identify as lesbian, gay, bisexual, transgender or queer (LGBTQ) is questioned due to denominational teachings on same-sex attractions and sexual behavior. Eight adolescents (15–17 years) and 11 young adults (19–24 years) who identify as LGBTQ raised in Christian religious affiliations (16 participants raised in the Church of Jesus Christ of Latter Day Saints, 2 participants raised Catholic and 1 participant raised Presbyterian) participated in individual in-depth interviews, journal writings, and focus groups to provide greater insight into the lived experiences of LGBTQ individuals raised within a Christian religious environment. Findings suggest the religious context is related to both positive and negative outcomes. Eight themes are explored using participant’s own words and experiences. Directions for future research and implications are discussed. 2012 The Foundation for Professionals in Services for Adolescents. Published by Elsevier Ltd. All rights reserved.


In recent years anti-lesbian, gay, bisexual, transgender, and queer (LGBTQ) bullying has been a pervasive discussion in popular and scholarly discourse. While such a discussion has documented the negative impact of bullying on the physical, psychological, social, and emotional lives of young people, it has not had a critical and sustained analysis of the ways that race, ethnicity, class, and other identities complicate discussions of how bullying and bias-motivated violence affects a diversity of queer youth. In this article, Eric Darnell Pritchard
begins with a framework that assumes that the intersections of LGBTQ identities with race, ethnicity, and class offer unexplored critical possibilities within current discussions of bullying. He argues that in order to be more creative and effective in responding to the epidemic of bullying, we must expose and deeply engage the limits in the ways identity and safety are taken up in bullying discourse, which have resulted in flattened and less effective antibullying measures. Pritchard concludes with implications for practice in terms of curriculum, policy, and advocacy. [ABSTRACT FROM AUTHOR]


The article focuses on the advancement of heteronormativity, defined as a social and legal preference for heterosexuality, in the U.S. It discusses the legal treatment for homosexuality and explains the legitimacy of value judgments regarding homosexuality in the law. It highlights the "new natural law" philosophy of sexuality put forward by Catholic philosophers and encourages the social and legal preference for heterosexuality and traditional marriage.


In the summer 2013 issue of the JOURNAL, Adam J. Kretz argued for a constitutional right of minors to "prevent [public] schools from informing their parents, or any other members of the school or local community, that they are gay, lesbian, bisexual, transgender, or any other sexual orientation or gender identity. This right would apply even to minors who reveal this information
and related behavior, indeed flaunt it,' on school premises. Kretz would establish public schools as "safe spaces" for gay, lesbian and transgender explorations by underage children – "safe," that is, from parents. A child's plea of "Please Don't Tell My Mom!" would become a constitutional imperative enforced by the "robust mechanism' of federal civil rights lawsuits under 42 U.S.C. ñß 1983. Of no account in Kretz's analysis is what the Supreme Court has described as "perhaps the oldest of the fundamental liberty interests recognized by this Court, "In the interest of parents in the care, custody, and control of their children." Kretz's unprecedented proposal would not involve mere confidentiality across the board concerning underage students' professed, tentative, experimental, or even delusional "sexual orientation" or "gender identity," which is bad enough, but rather a right "to control who is made aware of their sexual orientation or gender identity . . . ." In other words, Kretz advocated a right to pick and choose – even arbitrarily -- who may receive this information from school officials, which could be anyone in the world except a minor's parents. Kretz devised this customizable "sexual orientation privacy" right to address the unavailability of invasion of privacy remedies concerning information minors have failed to keep private yet still wish school officials to hide from parents, family members, and designated others. Part I of this article addresses the lack of Supreme Court authority for such a right. Part II demonstrates obstacles to its creation in the circuit court decisions Kretz found unsatisfactory. The Concluding Part, however, cautions that the Supreme Court's "substantive due process" doctrine, which has morphed into a free-floating invocation of "the right to liberty," may eventually furnish yet another result Justice Stevens would find "inconceivable." [ABSTRACT FROM AUTHOR]


The article discusses new paradigms for hybrid sexual theologies. Heteronormative theology led to the birth of the lesbian feminist issues and the gay men's issues in religion groups in the American Academy of Religion. Queer is often understood as critically non-heterosexual, transgressive of all heteronormativities. Queer theory has deconstructed the colonial category of gay as white, North-American, middle-class, late capitalist, and even middle-aged. Gay identity seems too hardened, too mainstream a category for adequate queer theological reflection, and too inflexible for developing a full queer politics of difference. Queer signifies not only those attracted to the same gender or both genders but also anyone who defies the dominant structures of normative sexual templates or even the normative templates of the gender system. Queer theologies, will not ever abandon identity and gender as categories of knowledge or liberative practice but will render them open and contestable to various cultural meanings that promote coalitional politics.


This article addresses the issue of domestic violence against trans women in abusive relationships and examines reasons why they are particularly and uniquely vulnerable. It discusses how both social and legal rules governing gender identity contribute to an abuser's ability to isolate hir victim. It also illuminates how the conscious and unconscious transphobia of service providers heightens this ability. Finally, it discusses the recent reauthorization of the
Violence Against Women Act and the impact that proposed changes may have for trans women victims of domestic violence. [ABSTRACT FROM AUTHOR]


Sex and gender are not merely incidental to the formation and perpetuation of neo-liberal discourse, they are absolutely central to it. In this article I explore how neo-liberal discourse is predicated on a politics of heteronormativity that (re)produces the dominance of normative heterosexuality. The World Bank is an excellent example of this, reproducing a heteronormative discourse of economic viability through policy interventions that are intrinsically sexualised, that is, predicated on a politics of normative heterosexuality. Bank discourse, although articulated as value neutral, 'straightens' development by creating and sustaining policies and practices that are tacitly, but not explicitly, formulated according to gendered hierarchies of meaning, representation and identity. Thus, one effect of contemporary neo-liberalism's inherent heteronormativity is to associate successful human behaviour almost exclusively with a gender identity embodied in dominant forms of heterosexual masculinity.


An essay is presented on queer theology and queer theories applied to Christianity. It focuses on the viewpoints expressed in several books of systematic theology including "Queering Christ: Beyond Jesus Acted Up" by Robert Goss, "Gay Theology Without Apology" by Gary Comstock,


This paper discusses a research agenda for trans (transgender and transsexual) experience in the U.S., both how and what to study. As the field of trans studies develops, researchers should primarily utilize a community-based participatory action research model. Research remaining to be done includes: documenting the size of trans communities across the U.S., exploring the short and long-term effects of hormonal and surgical interventions, studies that focus on resiliency and wellness (i.e., those who are able to fend off pathology), explorations of who is likely to oppress or discriminate against trans people, and the legal issues faced by trans people. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)


Public health professionals and educators have developed effective school-based interventions to reduce prejudice and stigma against lesbian, gay, bisexual, and transgender (LGBT) students. Such interventions can reduce the harm caused to sexual minority youths by stigma and can improve health outcomes. However, critics have warned that these interventions attempt to control speech and religious beliefs protected by the First Amendment. We review this critique and assess the legal and ethical arguments. We conclude that, both legally and ethically, there is
great leeway for schools to implement LGBT-affirmative interventions. Still, we recommend that interventionists attend critics' concerns using principles of community-based participatory research (CBPR). Using CBPR approaches, interventionists can achieve better community acceptance and cooperation and more successful interventions.


In this article Nausner explores the concept of gender transcendence which he rephrases in terms of transgendering in the theology of Gregory of Nyssa. Nausner argues that such destabilizing of gender was not confined to the sacraments but present throughout the Christian life in Gregory's thought. Gregory is presented as prefiguring the project of queer theory in rendering gender slippery and non-essential not least in his performance of his own masculinity. [ABSTRACT FROM AUTHOR]


In the wake of the celebration of the U.S. Supreme Court's decision in United States v. Windsor, it seems obvious that the LGBT movement is intent on securing marriage. But the relationship between LGBT advocacy and marriage was not always so clear. In fact, before the movement began to make explicit claims to marriage in the 1990s, leading advocates engaged in a vigorous debate about whether to seek marriage. This debate went beyond mere strategic disagreement and instead focused on ideological differences regarding the role of marriage and its relationship
to LGBT rights, family diversity, and sexual freedom. Those opposing the turn to marriage urged the movement to continue pursuing nonmarital rights and recognition, including domestic partnership, as a way to decenter marriage for everyone. Critics of today's marriage equality advocacy point to this history as a lost alternative past worthy of reclamation. Today's marriage-centered movement, they argue, channels relationships into traditional forms and marginalizes those who fail to fit the marital mold. Instead of continuing down this road, these critics contend, movement advocates should recover their earlier roots and embrace pluralistic models of family and intimacy outside of marriage. This Article challenges the assumptions that structure today's debate over the role of marriage in LGBT advocacy. It does so by uncovering the centrality of marriage even during the time when LGBT advocates worked entirely outside of marriage and built nonmarital regimes. Through a case study of domestic partnership work in California in the 1980s and 1990s, this Article shows that the relationship between nonmarital advocacy and marriage was dialogical. Marriage shaped LGBT advocacy for nonmarital recognition, and that advocacy in turn shaped marriage. To gain support for nonmarital rights and benefits, advocates cast same-sex relationships as marriage-like and built domestic partnership in reference to marriage, thus reinscribing-rather than resisting-the centrality of marriage. Yet, at the same time, this nonmarital advocacy contributed to an ascendant model of marriage characterized by adult romantic affiliation, mutual emotional support, and economic interdependence-a model of marriage capable of including same-sex couples. Revisiting this earlier time in LGBT advocacy sheds light on the current marriage-centered moment. By uncovering how marriage anchored advocacy on nonmarital recognition, the case study demonstrates the difficulty in escaping marriage's regulatory pull and thereby challenges normative and prescriptive claims pushing away from marriage in LGBT advocacy. And by showing how advocates shaped marriage's
meaning in the space outside marriage, it reveals how nonmarital advocacy built the foundation for today's marriage equality jurisprudence. [ABSTRACT FROM AUTHOR]


Citizenship is fast emerging as a central concern for transgender politics. This article approaches the topic of transgender citizenship by investigating empirically how the practice of blogging has served as a way of claiming, or practicing, intimate citizenship for transgendered people. Theorization of intimate citizenship helps us to further our understanding of the ways in which our most private decisions and practices are inextricably linked with public institutions, law and state policies. Significantly, this development is also tied up with other characteristically late modern technological advancements, ranging from new reproductive technologies to new Information and Communication Technologies. In the case of transgender politics, such interlacings become particularly perspicacious, not only due to modern discourses concerning diagnosis and treatment, but also because the presence of social media resources affords new possibilities for the sharing of personal and political narratives about 'being transgendered'. In this article, I investigate an event in the Swedish blogosphere, namely the way in which the national celebration of Swedish Mother's Day became a site for the contestation of the current limitations of the reproductive legal rights for transgendered people, providing an opening for a more general debate on transgender reproductive rights.

Transgender-inclusive nondiscrimination policies create a quagmire for human resources to successfully implement. There is a dearth of knowledge about the extent, features, and aptitude of policies to prevent discrimination against transgender employees. This study analyzes all 154 localities that prohibit discrimination against gender identity or expression in employment, as of July 2011, to explore their scope, the capability of implementation agencies, and safeguards provided to employees. The results indicate that the extent of the nondiscrimination policies is broad and potentially benefit most citizens; however, insufficient power is delegated to implementing agencies and safeguards are not the norm.


In this paper, we examine non-lesbian, gay, bisexual and transgender-affirming religiosity among behaviourally-bisexual Latino men as it relates to sexual attitudes, experiences and behaviours. We asked how does religiosity correspond to masculine identities, sex roles and condom efficacy? And how might religiosity influence contexts of health risks? Data were analysed from a mixed-methods study of 142 behaviourally-bisexual Latino men, aged 18-60 years. Major findings include positive correlations between religiosity and (1) masculine ideologies, (2) internalised homonegativity, (3) less comfort with receptive sex, (4) low condom efficacy and (5) higher levels of loneliness and incidents of discriminatory events. Results are paired with illustrative, descriptive case studies from life history interviews. It is suggested that non-lesbian,
gay, bisexual and transgender-affirming religiosity plays a paradoxical role in the lives of behaviourally-bisexual Latino men - on one hand, increasing internalised homonegativity and attendant health risks and, on the other, providing social support to members of a marginalised population.


Section 12 of the Matrimonial Causes Act 1973 as amended by the Gender Recognition Act 2004 requires transgender people to disclose their 'gender history' to the other party to a marriage prior to the marriage ceremony. Failure to do so enables the other party to exit the relationship through nullity proceedings. This article argues that this provision is discriminatory and encroaches on the right to privacy, breaching Articles 14 and 8 of the European Convention on Human Rights. It challenges the idea, implicit in the provision, that non-disclosure of gender history is unethical or fraudulent. Crucially, the article considers and rejects the claim that discrimination against and encroachments on the privacy of transgender people are justified because inadvertent sexual congress with a transgender person is potentially harmful. Finally, if a consent-based right to know exists, it argues that it ought to be trumped by considerations of justice, legal consistency and public policy. [ABSTRACT FROM AUTHOR]


The article examines the relationship between normativity, collectivity, and political change. Particular focus is given to nonindividualistic, nonvoluntarist ways of approaching gender
classification. The author proposes the investigation of positive, non-oppressive forms of normativity known as open normativities. Details on the work of the Sylvia Rivera Law Project (SRLP) in response to New York City regulations on documentation for transgender people and the work of Sins Invalid, a performance collective in promoting different standards for beauty and normality, are presented. Other topics include disability and sexuality.


Research on topics related to transgender people in psychology has gradually increased over the last 2 decades, with a noted increase in scholarship over the last 5 years (Bockting & Coleman, 2007; DeSutter, Kira, Verschoor, & Hotimsky, 2002; Devor, 2004). However, there has been less attention to the use of participatory action research (PAR) frameworks with transgender people and communities. This article proposes specific strategies for feminist researchers engaging in PAR studies with transgender people and communities that are grounded in feminist theory. These strategies are summarized in a checklist that feminist researchers may use throughout the duration of a study's activities with transgender individuals and communities. (PsycINFO Database Record (c) 2013 APA, all rights reserved) (journal abstract)

The article explores policy diffusion and policy complexity in state antidiscrimination policies regarding lesbian, gay, bisexual and transgender (LGBT) people. Particular focus is given to the relationship between policy content and policy adoption. According to the authors, antidiscrimination laws based on sexual orientation are influenced by different factors than laws which are also inclusive of discrimination issues surrounding gender identity. It is suggested that transgender-inclusive legislation is more likely to succeed if it is paired with sexual orientation protections. Other topics include policy learning, LGBT interest groups, and laws pertaining to adoption and education.


With recent controversies surrounding the eligibility of athletes with disorders of sex development (DSD) and hyperandrogenism, as well as continued discussion of the conditions transgender athletes must meet to compete in high-performance sport, a wide array of scholars representing a diverse range of disciplines have weighed in on both the appropriateness of classifying athletes into the female and male categories and the best practices of doing so. In response to cases of high-profile athletes’ sex (and gender) being called into question, the International Olympic Committee, the International Association of Athletics Federations, and the National Collegiate Athletics Association, among others, published or updated policies addressing who is eligible to compete in the women’s sport category and under what conditions. This paper addresses the areas in which philosophical reasoning and ethical analysis can contribute to reopened debates about the surveillance of the women’s category in sport. Emphasis
is placed on determining where the onus of responsibility should fall for ensuring the new policies are followed.


Sexual harassment laws have led to important organizational changes in the workplace yet research continues to document resistance to their implementation and backlash against the people who mobilize such laws. Employing experimental research methods, this study proposes and tests a theory specifying the mechanisms through which sexual harassment policies affect gender beliefs. The findings show evidence that sexual harassment policies strengthen unequal gender beliefs among men and women most committed to traditional gender interaction norms. I also find that men and women’s different structural locations in the status hierarchy lead to different, but related sets of concerns about the status threats posed by sexual harassment policies. By specifying the social psychological processes through which sexual harassment law affects beliefs about men and women, this study sets the stage for investigating ways to make laws designed to reduce inequality between social groups more effective.

**Medical and Behavioral**


Recent reports have addressed the sexual health of female-to-male transgender or transsexual people who are gay, bisexual, and/or have sex with men (trans GB-MSM) using urban
convenience samples. The Trans PULSE Project conducted a multimode, respondent-driven sampling survey in Ontario, Canada, in 2009–2010. Weighted estimates were calculated for trans GB-MSM ($n = 173$) for sexual orientation, behavior, partners, and HIV-related risk, as well as for psychosocial stressors and sexual satisfaction. An estimated 63.3% (95% CI [50.4, 73.5]) of trans men were GB-MSM (173/227). Results indicate great diversity in sexual behavior and experiences. Implications for sexual health promotion, counseling, and medical care are addressed.


Background: Lesbian, gay, bisexual and transgender (LGBT) individuals experience serious mental health disparities and treatment inequities. Counsellor education has been identified as both a contributing factor to these problems as well as an ameliorating mechanism to address these inequalities. Aim: The purpose of the current study was to evaluate the impact of an LGBT-affirmative counselling course. Method: A total of 23 students enrolled in a graduate LGBT counselling course were administered the Sexual Orientation Counselor Competency Scale (SOCCS, Bidell, 2005) and the Lesbian, Gay, and Bisexual Affirmative Counseling Self-Efficacy Inventory (LGB-CSI, Dillon & Worthington, 2003) pre- and post-course. In addition, a comparison group of 23 matched counselling students was obtained from an existing data source in order to make further assessments of the course's effectiveness. Those in the comparison group were not enrolled in the LGBT course, but were administered the SOCCS at analogous time intervals. Results: After completing the LGBT course, enrolled students demonstrated significant improvements regarding their sexual orientation counsellor competency and self-
efficacy. In addition, these students showed significant gains in SOCCS scores versus those in the comparison group. Implications: Results from this study show the positive effect a full-credit LGBT psychotherapy course can have on graduate counselling students' sexual orientation counsellor competency and self-efficacy. The findings also indicate that such a course can significantly impact counselling skills, a facet of LGBT cultural competency found to be the most attenuated. Findings are discussed in conjunction with LGBT-affirmative counsellor training and clinical practice. [ABSTRACT FROM AUTHOR]


OBJECTIVES: We estimated the prevalence and incidence of gender identity disorder (GID) diagnoses among veterans in the Veterans Health Administration (VHA) health care system and examined suicide risk among veterans with a GID diagnosis. METHODS: We examined VHA electronic medical records from 2000 through 2011 for 2 official ICD-9 diagnosis codes that indicate transgender status. We generated annual period prevalence estimates and calculated incidence using the prevalence of GID at 2000 as the baseline year. We cross-referenced GID cases with available data (2009-2011) of suicide-related events among all VHA users to examine suicide risk. RESULTS: GID prevalence in the VHA is higher (22.9/100 000 persons) than are previous estimates of GID in the general US population (4.3/100 000 persons). The rate of suicide-related events among GID-diagnosed VHA veterans was more than 20 times higher than were rates for the general VHA population. CONCLUSIONS: The prevalence of GID diagnosis nearly doubled over 10 years among VHA veterans. Research is needed to examine suicide risk
among transgender veterans and how their VHA utilization may be enhanced by new VA initiatives on transgender care.


**ABSTRACT.** My purpose in this article is to provide an example—through one person’s psychoanalytic treatment—of how transference–countertransference enactments reflect significant and traumatic elements of a person’s experience in one’s community and society. I will use the term *enactment* to include system-level dynamic patterns as they are played out unconsciously among individuals or groups. I will offer a glimpse into one female-to-male transgendered person’s individual psychoanalytic treatment. I believe that his analysis—during a difficult time when he was struggling to inhabit a fully male life—will provide a useful example of how we analyze community dynamics in analytic work. (journal abstract)


**OBJECTIVES:** We examined relationships between social determinants of health and experiences of transgender-related discrimination reported by transgender people in Virginia.

**METHODS:** In 2005 through 2006, 387 self-identified transgender people completed a statewide health needs assessment; 350 who completed eligibility questions were included in this
examination of factors associated with experiences of discrimination in health care, employment, or housing. We fit multivariate logistic regression models using generalized estimating equations to adjust for survey modality (online vs paper). RESULTS: Of participants, 41% (n = 143) reported experiences of transgender-related discrimination. Factors associated with transgender-related discrimination were geographic context, gender (female-to-male spectrum vs male-to-female spectrum), low socioeconomic status, being a racial/ethnic minority, not having health insurance, gender transition indicators (younger age at first transgender awareness), health care needed but unable to be obtained (hormone therapy and mental health services), history of violence (sexual and physical), substance use health behaviors (tobacco and alcohol), and interpersonal factors (family support and community connectedness).

CONCLUSIONS: Findings suggest that transgender Virginians experience widespread discrimination in health care, employment, and housing. Multilevel interventions are needed for transgender populations, including legal protections and training for health care providers.


The Standards of Care (SOC) for the Health of Transsexual, Transgender, and Gender Nonconforming People is a publication of the World Professional Association for Transgender Health (WPATH). The overall goal of the SOC is to provide clinical guidance for health professionals to assist transsexual, transgender, and gender nonconforming people with safe and effective pathways to achieving lasting personal comfort with their gendered selves, in order to maximize their overall health, psychological well-being, and self-fulfillment. This assistance
may include primary care, gynecologic and urologic care, reproductive options, voice and communication therapy, mental health services (e.g., assessment, counseling, psychotherapy), and hormonal and surgical treatments. The SOC are based on the best available science and expert professional consensus. Because most of the research and experience in this field comes from a North American and Western European perspective, adaptations of the SOC to other parts of the world are necessary. The SOC articulate standards of care while acknowledging the role of making informed choices and the value of harm reduction approaches. In addition, this version of the SOC recognizes that treatment for gender dysphoria i.e., discomfort or distress that is caused by a discrepancy between persons gender identity and that persons sex assigned at birth (and the associated gender role and/or primary and secondary sex characteristics) has become more individualized. Some individuals who present for care will have made significant self-directed progress towards gender role changes or other resolutions regarding their gender identity or gender dysphoria. Other individuals will require more intensive services. Health professionals can use the SOC to help patients consider the full range of health services open to them, in accordance with their clinical needs and goals for gender expression. [ABSTRACT FROM PUBLISHER]


The relative contributions of genetic and environmental factors to the development of gender identity have been debated. Twins were studied that are concordant or discordant for gender identity status in order to provide clarification of this issue. An extensive library search yielded reports of 27 male and 16 female sets concordant or discordant for transsexuality. An Internet
bulletin board search and clinical contact requests for participants in a survey of twins in which one or both transitioned located 69 new twin pairs. In addition to asking about matters associated with gender, these new twins were asked about their transition, rearing, and sexual practices. Combining data from the present survey with those from past-published reports, 20% of all male and female monozygotic twin pairs were found concordant for transsexual identity. This was more frequently the case for males (33%) than for females (23%). The responses of our twins relative to their rearing, along with our findings regarding some of their experiences during childhood and adolescence show their identity was much more influenced by their genetics than their rearing. (PsycINFO Database Record (c) 2014 APA, all rights reserved) (journal abstract)


True gender self child therapy is based on the premise of gender as a web that weaves together nature, nurture, and culture and allows for a myriad of healthy gender outcomes. This article presents concepts of true gender self, false gender self, and gender creativity as they operationalize in clinical work with children who need therapeutic supports to establish an authentic gender self while developing strategies for negotiating an environment resistant to that self. Categories of gender nonconforming children are outlined and excerpts of a treatment of a young transgender child are presented to illustrate true gender self child therapy.

Mental health professionals who work with transgender clients often report feeling unsupported by colleagues and/or the institutions that employ them. Moreover, family members of transgendered clients may aggress against the therapist, whom they see as assisting their family member in this shame-producing gender transition. To test the prevalence of direct and indirect acts of aggression against therapists who work with transgendered clients, a questionnaire was sent to members who work with this population. Results show that while threats and/or assaults from families of transgendered patients do occur, they are no more frequent than assaults perpetuated by relatives of non-transgendered clients. However, health care providers who work with this population are more likely to experience prejudice or administrative aggression from within mental health systems. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)


This paper focuses on the use of acting theory in a course of psychotherapy with a biological female therapist and a postoperative, female to male, transsexual client. Sex and gender issues are significant elements of the therapy and are, one would hope, applicable to other clinical situations. The paper also focuses on simulations of self, both in terms of acts of conscious portrayal and of relational movements held out of awareness. In raising awareness of such processes, a "relational theatre" is brought into the treatment room; an extension to practice that I hope will aid therapists in working with fragile clients from a range of backgrounds. An important aspect of this particular piece of work is the relationship between a man and a woman. [ABSTRACT FROM AUTHOR]

**ABSTRACT.** Transgender communities in the United States experience high rates of HIV infection. To address the HIV prevention needs of transgender persons of color aged 13 to 24, the Centers for Disease Control and Prevention funded community-based organizations (CBOs) to implement programs for this population. The purpose of this article is to identify programmatic successes and challenges encountered by 5 CBOs implementing programs in high-HIV-prevalence U.S. cities. Annual progress reports were analyzed using a qualitative content analysis approach. Seven themes were identified: collaborations/partnerships, engaging the community, expanded services, safe space, recruitment and retention, staffing, and social inequality and transphobia. Lessons learned are identified for improving future program implementation.


Research reports the perpetuation of communal traits by transgender women, possibly to affirm their core gender identity. Transgender women in the United States are nearly 6 times more likely than the general population to experience significant depressive symptoms. Studies among non-transgender individuals in the United States demonstrate that agentic traits are associated with less depressive symptoms, while studies on communal traits are more inconsistent in their
association with indicators of depression. Our study's central objective was to examine the associations of agency and communion with depression and resilience (i.e., personal competence and acceptance of self and life) among transgender women living part-time and full-time in the female gender role. Participants in the United States were recruited through online and offline purposive sampling. One hundred and twenty-two transgender women (primarily Caucasian; ages ranging from 22 to 75) completed a web-based questionnaire. Results indicated that agentic and communal traits were significantly associated with decreased symptoms of depression and increased levels of resilience. One component of resilience - acceptance of self and life - mediated the relationship between agentic/communal traits and depression, however, for communal traits this pattern was only found for transgender women living in the female role full-time. There were no significant differences on depressive symptoms and one component of resilience - personal competence - among transgender women living full-time compared to transgender women living in the female role part-time. Transgender women living full-time in the female gender role reported higher levels of agentic/communal traits and acceptance of self and life compared to those living part-time in the female gender role. Our findings are discussed in the context of mental health among transgender women. [ABSTRACT FROM AUTHOR]


ABSTRACT. This study highlights the experiences of trans* individuals in regard to the use of gendered language by their medical providers. A total of 20 individual interviews were conducted with trans*-identified individuals. Thematic analysis was used to analyze participants’
responses. Participants discussed both positive and negative experiences with gendered language in a health care setting. Four primary themes emerged through their experiences that were then used to develop recommendations for providers interested in improving the health care of trans* individuals: (a) medical forms; (b) insurance sex versus gender identity; (c) binary language; and (d) whole person, well-being care.


ABSTRACT. The purpose of this article is to describe the assessment and treatment of communication in male-to-female transsexual individuals, within the context of the World Health Organization’s International Classification of Functioning Disability and Health (ICF) framework. Structural and functional impairments, activity limitations, and participation restrictions specific to male-to-female transsexual communication are discussed, as well as environmental and personal factors that facilitate or prevent communicative success. Further, assessment and treatment of communication in transsexual individuals is described within the ICF framework, and the merits and unique considerations of using the ICF with this population is described.


Cinema is mainly produced for entertainment of the masses. With newer technology making film clips more available, teachers are increasingly turning their attention to films in training health care students. Transgenderism is one such area in sexuality training that can be taught using
films. Transgender individuals face various phase-of-life issues and other life crises that include coming out, family pressures, discrimination, sexual abuse, and end of life. Various curricula in mental health or sexuality training may lack training about transgender issues that are often sidelined, more focus being given to sexual dysfunctions and lesbian, gay, and bisexual issues. As mental health care professionals-in-the-making, trainees need to understand issues surrounding transgenderism in a manner to which they can easily relate. This is important especially considering the fact that they may deal with such clients in their practice. Films serve this purpose by portraying these issues in an understandable way and at the same time they also protect the confidentiality of the characters involved. This paper discusses how film clips can be used in training mental health care professionals about phase-of-life and other life-crisis issues in transgender individuals. (PsycINFO Database Record (c) 2014 APA, all rights reserved) (journal abstract)


The transgender community is disproportionately affected by violence (Wilchins, Lombardi, Priesing, & Malouf, 1997). Transphobia--prejudice, discrimination, and gender-related violence due to negative attitudes toward transgender identity--may pose a risk factor for experiencing trauma in transgender individuals. Other risk and resiliency factors associated with experiencing traumatic violence among transgender populations are addressed in this article. Finally, culturally competent treatment suggestions are provided for clinicians working with transgender survivors of trauma in a clinical setting. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

Using the Life Chart Interview, a validated instrument for the collection of biographical data, lifetime information about transgender experiences was collected in a community-based sample of 571 transgender women from the New York metropolitan area. Disclosures of transgender identity in different types of relationships, responses of relationship partners indicative of gender identity conflict or affirmation, and Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, major depression were assessed within and across five stages of the life course. Gender identity conflict/affirmation was associated with major depression within stages of the life course (contemporaneous analysis) and predictive of changes in major depression across stages of the life course (lagged analysis). (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)


The paper is based on a broader study of the use of discourses of transgenderism among sex-reassignment evaluators in Sweden. In this paper we explore how a developmental–psychological discourse was reproduced by the evaluators in their discursive negotiations of transsexualism. We found that maturity and authenticity are two key concepts that illuminate how the developmental–psychological discourse both clashes with and works together with a medical–pathological discourse of transgenderism. The developmental–psychological discourse
can help to produce a definition of transgender-ism that is more diverse regarding male/female dichotomies. This in turn can create a wider range of possible subject positions for patients who are seeking help. The developmental–psychological discourse also imposes additional limitations regarding the subject positions available to transgender persons through a demand for maturity and for having gone through all of the steps in the expected identity development process. The developmental–psychological repertoire casts transgenderism as an identity crisis.


Depression is a commonly occurring syndrome characterized by mood-related symptoms; however, it is understudied among trans people (transgender, transsexual, or transitioned). A review of the existing literature on depression revealed eight factors pertinent to trans communities including discrimination, disclosure, identity support, hormones and sex-reassignment surgeries, sociodemographics, socioeconomic factors, substance use, and access to health and social services. This report demonstrates that depression in trans people is a multifaceted condition, which is not easily explained by a single factor. Developing an understanding of such complexities may open the door to more sensitive and appropriate mental health care for trans people. (PsycINFO Database Record (c) 2012 APA, all rights reserved) (journal abstract)

This phenomenological inquiry explored the lived experiences of resilience of 21 transgender individuals. Through individual semistructured interviews (3 interviews each with 5 participants) and 1 focus group interview (16 participants), the authors identified 5 common resiliency themes (evolving a self-generated definition of self, embracing self-worth, awareness of oppression, connection with a supportive community, and cultivating hope for the future) and 2 variant themes (social activism and being a positive role model for others). Future practice and research directions are discussed.


The aim of the current paper was to examine externalizing and internalizing behaviors in adolescents with gender dysphoria. One hundred forty-one young people (84 natal females and 57 natal males, M age = 15.13, SD = 1.70) attending the Gender Identity Development Service in London completed the Youth Self Report form at the end of the assessment period (4 to 6 sessions). The main findings indicated that, overall, the adolescents showed significantly more internalizing than externalizing behaviors. Using cutoff points provided by Achenbach and Rescorla (2001), the mean internalizing score fell within the clinical range and the mean externalizing score within the normal range. There was also a significant positive relationship between these two behaviors both in the natal females and the natal males. The natal males presented with significantly more internalizing behaviors than the natal females; however, no significant difference was observed between the genders in terms of the number of externalizing
behaviors and total problems. We discuss the implications of these findings with regard to clinical work. (PsycINFO Database Record (c) 2013 APA, all rights reserved) (journal abstract)


This study examined the relationship between psychological well-being variables (i.e., depression, anxiety, self-esteem) and level of outness in male-to-female (MtF) transsexuals. Participants were 105 MtF transsexual attendees at an annual transgender conference held in Atlanta, Georgia. Participants completed seven questionnaires, including the Demographics Questionnaire, the Outness Demographics Questionnaire, the Outness Attitude Scale, the Openness Scale, the Beck Depression Inventory-II, the Beck Anxiety Inventory, and the Rosenberg Self-Esteem Scale. A canonical correlation was conducted with psychological well-being variables as the predictor and the outness variables as the criterion. Results indicated that psychological well-being variables are related to outness. Treatment implications, limitations, and suggestions for future research are discussed.


Drawing from our qualitative, in-depth interviews of 35 professionals who write referral letters for “gender transition,” we explore how practitioners’ decisions to approve, delay or refuse access to body modifications speak to the centrality of normative concepts of sexuality and the social function of bodies in the cultural politics of gender identity. We argue that practitioners
construct what we call an ethic of body modification that tends toward reducing the body to its symbolic function—as a representation of the subject’s true gender and a basis for sexual identity. We also discuss the views of a minority of practitioners who resist this tendency by creating an alternative path for body modification independent from identity claims. We conclude by discussing the cultural/political implications of pseudo-scientific discourses that assume gender identity is natural, stable and universal, whereas bodies are flexible and malleable social representations.


Four independent studies conducted in three different countries evaluated the strength of the Genderism and Transphobia Scale (GTS; Hill & Willoughby, 2005), a recently developed measure of anti-trans sentiments and behaviors. Study 1 utilized the GTS to examine anti-trans attitudes among mental health professionals. Study 2 employed the GTS to evaluate the effects of personal contact with transpersons, conformity, and perceived threat to social cohesion on attitudes toward gender nonconformity. Study 3 examined the reliability, validity, and factor structure of the GTS among college students in the Philippines. Lastly, Study 4, conducted in Canada, used variables from the general literature on prejudice to create a comprehensive model predicting genderism and transphobia. Collectively, results of this multinational, multisite study further support the re-liability and validity of the GTS and elucidate factors associated with anti-trans sentiments and behaviors.


Low access to HIV care and support has led to survival rates for transwomen that are half that of other populations at risk for HIV. Within the population, HIV disproportionately impacts African American transwomen. Interventions to increase access to HIV care and support are needed to better serve those most affected and vulnerable within the population. We conducted a study of barriers to care and support services for African American transwomen to fill a gap in the literature to improve access for this population. A total of 10 in-depth interviews were conducted with African American transwomen with HIV who lived outside the metro area of San Francisco. Three overarching thematic topics emerged—gender stigma, peer, and institutional distrust—giving insight into African American transwomen's barriers to HIV care and support services. A number of factors within these themes impacted access, such as whether organizations offered gender-related care, the geography of organizations as it relates to safe transportation and location, confidentiality and trust of peers and organizations, and trauma. Specific instrumental, institutional, and emotional supports are recommended for increasing access to care and support services for African American transwomen living with HIV.

**Relationships**


This paper reports on a study examining sexuality in females who remain partnered with male-to-female transsexual persons. Participants' self-view and sexual fluidity following their partners'
transition from man to woman is examined. Sixteen females participated in in-depth, semi-structured interviews. An inductive process of data analysis was conducted, using the constant comparative method, an iterative process by which data are compared within and across subjects. Data were collected until thematic saturation was achieved. Four themes related to sexuality emerged: (1) questioning of sexual orientation; (2) sexual orientation categorization; (3) relational fluidity without sexual relations; and (4) relational fluidity with sexual relations. Participants maintained a heterosexual identity, yet modified their self-view to include an identity that reflected their reformed relationship. The majority of the respondents reported sexual lives that were active or evolving. Others remained in relationships that no longer included sexual activity. The study findings highlight the potential fluidity within the sexual and relational lives of females, and can enhance healthcare providers' preparedness and efficacy with diverse populations. Providers are in a unique position to offer resources to patients who identify as sexually or gender-diverse, or who are in relationships with sexually or gender-diverse persons. [ABSTRACT FROM AUTHOR]


Gender segregation in the classroom is advocated as academically beneficial, particularly for girls. However, the social impact for children has received little attention. The present study compared children's peer relations following the transition from mixed-sex fourth-grade classrooms to same-sex fifth-grade classrooms, and beyond into same-sex sixth-grade classrooms. Participants completed self and peer measures of social competence. The change to same-sex classrooms was associated with more mutual friendship nominations among boys in
both fifth- and sixth-grades. Peer nominated overt and relational aggression, victimization, rejection, and passive/withdrawn behaviors increased for girls in fifth-grade, but decreased in sixth-grade. Implications for children's social development are discussed in view of research showing academic benefits of same-sex classrooms. [ABSTRACT FROM AUTHOR]


Background: This study examines exposure to perceived discrimination and its association with depression among low-income, Latina male-to-female transgender women as well as evaluates the impact of sexual partner violence and mistreatment on depression. Methods: A total of 220 Latina male-to-female transgender women who resided in Los Angeles, California, were recruited through community based organizations and referrals. Participants completed individual interviews using a structured questionnaire. Depressive symptoms were assessed using the Patient Health Questionnaire (PHQ-9). Perceived discrimination was assessed using a fifteen-item measure that was designed to assess the experiences of maltreatment of transgender individuals. Multinomial logistic regression was used to examine the association between perceived discrimination and depression after controlling for the presence of other variables. Results: Of the sample, 35% reported significant depressive symptoms (PHQ-9, >15).

Additionally, one-third of the participants indicated that in the two weeks prior to the interviews they had thought either of hurting themselves or that they would be better off dead. The extent of perceived discrimination in this population was extensive. Many of the participants experienced discrimination on a daily basis (14%) or at least once or twice a week (25%) as demonstrated by a positive response to at least 7 of 15 items in the measure of perceived discrimination. Almost
six out of ten participants admitted that they had been victims of sexual partner violence. Those who reported more frequent discrimination were more likely to be identified with severe depression. There was also a notable association between self-reported history of sexual partner violence and depression severity. Conclusions: A significant association between depression severity and perceived discrimination was identified. How exposure to discrimination leads to increased risk of mental health problems needs additional investigation. Models investigating the association between perceived discrimination and depression among transgender women should include sexual partner violence as a potential confounding variable. [ABSTRACT FROM AUTHOR]


Transgender individuals experience their gender identity, their sense of being male, female, or other, as different from their biological sex. Disclosing as transgendered is an emergence that is an internal psychological process but also intimately involves family, friends, and all social relationships. In this study, the authors explored the disclosure experiences of transgender individuals with focus on the changes that occurred in their relationships. Participants discussed the impact of their disclosure on various relationships including spouses, family, friends, as well as greater systems including the medical and mental health field and other community agencies. [ABSTRACT FROM AUTHOR]


Objectives. We assessed the association between minority stress, mental health, and potential ameliorating factors in a large, community-based, geographically diverse sample of the US transgender population. Methods. In 2003, we recruited through the Internet a sample of 1093 male-to-female and female-to-male transgender persons, stratified by gender. Participants completed an online survey that included standardized measures of mental health. Guided by the minority stress model, we evaluated associations between stigma and mental health and tested whether indicators of resilience (family support, peer support, identity pride) moderated these associations. Results. Respondents had a high prevalence of clinical depression (44.1%), anxiety (33.2%), and somatization (27.5%). Social stigma was positively associated with psychological distress. Peer support (from other transgender people) moderated this relationship. We found few differences by gender identity. Conclusions. Our findings support the minority stress model. Prevention needs to confront social structures, norms, and attitudes that produce minority stress for gender-variant people; enhance peer support; and improve access to mental health and social services that affirm transgender identity and promote resilience. [ABSTRACT FROM AUTHOR]


ABSTRACT. This study examined mental health outcomes, gender-related victimization, perceived social support, and predictors of depression among 243 transgender Australians (n = 83 assigned female at birth, n = 160 assigned male at birth). Overall, 69% reported at least 1
instance of victimization, 59% endorsed depressive symptoms, and 44% reported a previous suicide attempt. Social support emerged as the most significant predictor of depressive symptoms ($p > .05$), whereby persons endorsing higher levels of overall perceived social support tended to endorse lower levels of depressive symptoms. Second to social support, persons who endorsed having had some form of gender affirmative surgery were significantly more likely to present with lower symptoms of depression. Contrary to expectations, victimization did not reach significance as an independent risk factor of depression ($p = .053$). The pervasiveness of victimization, depression, and attempted suicide represents a major health concern and highlights the need to facilitate culturally sensitive health care provision.


In this exploratory study, we sought to increase mental health professionals’ understanding and awareness of the life and transition experiences of male-to-female transsexuals. A sample of 9 predominately European male-to-female transsexuals, who were mostly middle-aged ($M = 33.8$, $SD = 15.4$) and residing in the Midwest region of the United States, were interviewed about their life experiences. Interview data were analyzed using consensual qualitative research (CQR) methods (Hill, Thompson, & Williams, 1997). The results indicated that on average participants realized at five-and- a-half years old that their biological sex was incongruent with their gender identity; they dated women and pursued marriage in order to comply with prescribed gender roles and battled depression and suicidal ideation. Results also revealed that following their decision to transition, participants reported increased quality of life and overall happiness, and
varied changes in relationships with family members. Suggestions to include this group in future practice and research agendas are discussed.


This study explored undergraduate students' interpersonal responses, namely general feelings toward and desire for further social interaction with trans persons in a helping context. Secondarily, this study explored the relationship between participants' intrinsic empathy, interpersonal curiosity and interest in further interaction. Two hundred fifty-one undergraduates at a moderate sized university in the southeastern United States served as participants. In order to assess baseline levels of empathy and curiosity, participants in session 1 completed the Interpersonal Reactivity Scale (Davis ) and the Interpersonal Curiosity Scale (Litman and Pezzo ). One week later, during session 2, the same students assumed the role of a peer counselor and read 1 of 4 (male, female, male-to-female, female-to-male) randomly assigned versions of an intake form completed by a fictitious peer client. Each version was identical, with the exception of the gender identity of the peer client. Participants completed various measures of affect and interest in further interaction. Male participants reported less willingness to interact with, and the strongest negative feelings toward the FTM peer client. Men reported highest willingness to interact with the MTF client and showed the lowest negative reactions towards the MTF client. Female participants' scores on willingness to interact and on negative reactions were similar across all four intake form versions. Contrary to expectations, baseline levels of empathy and curiosity did not impact responses to gender expression. Further investigation is needed to
elucidate the factors associated with anti-transgender prejudice particularly in the context of helping relationships. [ABSTRACT FROM AUTHOR]


Trans-identified (TI) couples are a marginalized, under-served population. Extant literature concerning the treatment of relational distress with this group is sparse. Information that is available is more concerned with the transition support of the TI partner, usually male, than it is with the partner experiencing the attachment injury or the couple as a separate entity. These couples experience significant relational upheaval. This paper explores the literature on the partners and couple relationships of TI persons, and proposes the use of the Emotionally Focused Therapy attachment injury resolution model for couples experiencing this upheaval. The model, which has been supported in studies of attachment injury treatment in distressed heterosexual couples, would require minimal adaptation for use with TI couples. For example, the goal of therapy using this model with married TI couples must be repairing the relationship, not necessarily repairing the marriage. A case example is used to demonstrate the potential of this approach. [ABSTRACT FROM AUTHOR]


This survey research examined relationships among self-esteem, shame proneness, and forgiveness of self, situations, and others in a sample of lesbian, gay, bisexual, transgender, and
questioning (LGBTQ) individuals (N=657). Findings indicate that LGBTQ self-esteem was largely predicted by higher self-forgiveness and lower shame proneness. Forgiveness of self, others, and situations each partially mediated the relationship between shame proneness and self-esteem. Implications for counseling include the importance of forgiveness as a psychological mechanism to reduce LGBTQ shame and enhance self-esteem. [ABSTRACT FROM AUTHOR]


An essay is presented in which the author discusses the older married couple Robyn Marie Walters and Emery Walters, both of whom are transsexual. Statistics on transgendered people from the American Psychiatric Association (APA) and professor Lynn Conway are presented, and sex reassignment surgery, transsexuals in popular culture, and the history of the social aspects of gender roles in the U.S. since the 1950s are discussed.


Abstract Research on the experiences of lesbian, gay, bisexual, transgender, and queer (LGBTQ) youth with LGBTQ parents is absent in the social science literature. The present qualitative, exploratory study utilized a social constructionist and queer theoretical lens through which to explore the sexual/gender identity formation and disclosure experiences of 18 LGBTQ young adults with lesbian/bisexual mothers. Findings suggest that LGBTQ parents may have a uniquely positive influence on their LGBTQ children in regard to their sexual and gender identity development. However, some participants reported perceiving societal scrutiny related to their mothers’ lesbian/bisexual identities and, thus, felt pressure to be heterosexual and gender-
conforming. Furthermore, some participants did not necessarily utilize or view their lesbian/bisexual mothers as sources of support in relation to their own sexual/gender identity formation. While much more research is needed that examines the experiences of LGBTQ children with LGBTQ parents, this study represents a first step in addressing the existing literature gap. [ABSTRACT FROM AUTHOR]


In this interview-based study, we investigated the common social experiences and minority stressors related to being transgender. It is one of two articles that resulted from a grounded theory analysis of interviews with 17 participants who claimed a variety of transgender identities (e.g., cross-dresser, transman, transwoman, butch lesbian) and were from different regions in the United States. The interview was centered on how participants' identities influenced their lives across different interpersonal contexts. Participants described developing a more complex understanding of gender because of the effect of their transgender status on others and the need to modify their gender presentation at times to secure their safety. In the workplace, their gender could overshadow their competence and, in the age of social media, was always at risk of becoming public. Seeking social support could be dangerous, and the process of transitioning was found to make safe spaces especially elusive. Also, open communication about sex and gender was found to be particularly important within successful intimate relationships. Our findings emphasized the tensions between a need to be respected and valued for oneself and one's abilities with a need to mitigate the very real dangers of being visible or out as transgender in different contexts. Our research can be used to enhance health professionals' understandings of
transgender people’s life experiences, to identify salient minority stressors for further research exploration, and to advance advocacy.


The present descriptive study examined the prevalence of romantic relationships in a large-scale international sample of female-to-male (FtM) transgender men, the rates that partners stay together during a gender transition of one of the partners, and the relationship between perceived social support from romantic relationships and the mental health of FtMs. Participants were trans men who completed an anonymous online survey. Of those who were in a relationship before they decided to transition, about half reported that their relationship had been maintained. FtMs who were in a relationship reported fewer symptoms of depression than those who were single. Perceived social support from a romantic partner was found to moderate the relation between being in a relationship and symptoms of both depression and anxiety. These findings highlight the fact that some relationships can and do endure through a gender transition and the importance of close, supportive relationships during and after transition. [ABSTRACT FROM PUBLISHER]

Conventional heteronormative beliefs about the nature of gender roles, gender identity, and sexual orientation are fundamentally challenged by the experiences of many transgender individuals. Eleven self-identified transgender individuals were interviewed about their definitions of, understanding of the relationships between, and perceptions of their own gender roles, gender identity, and sexual orientation. The questions focused on how transgender individuals define gender roles vs gender identity, how they defined themselves on these dimensions, and how they perceived the relationships among gender roles, gender identity, and sexual orientation. All of the participants understood gender roles to be social constructs and viewed gender identity as being more fluid, compared to essentialist, binary, heteronormative ideas about gender. Most viewed sexual orientation as being dynamically related to gender identity. These findings are discussed in terms of an emerging transgender theory of the nature of gender that transcends essentialist, traditional ideas, as well as social constructionist views of feminist and queer theories. [ABSTRACT FROM AUTHOR]


With the growing number of transgender individuals coming forward, it is important that scholars turn attention to the experiences of these identities and transitions for transgender persons and their families. The present study used a relational dialectics approach to analyze communication of family members (both transgender and not) about transgender identity and transition via online postings to discussion forums. Results showed three sites of struggle present for family members and partners, as well as transgender persons: Presence vs. Absence, Sameness vs. Difference, and Self vs. Other. The presence-absence and sameness-difference
struggles centered on family members' and partners' experiences with grief surrounding the transgender person's transition process and the self-other struggle was centered on the issue of support. The tensions illustrated in the data, and especially the experience of loss, indicate that family members and spouses/partners of transgender persons may struggle with meaning-making surrounding a transition in sex and/or gender identity. This struggle over meaning suggests that sex and gender are fundamental to the ways in which we conceptualize and interact with relational partners and that when they change, we may conceptualize and relate to partners/relatives differently. [ABSTRACT FROM PUBLISHER]


This study examined ecological predictors of structural and moral commitment among cohabiting same-sex couples. Structural commitment was operationalized as the execution of legal documents, and moral commitment was operationalized as having a commitment ceremony. The authors tested 2 logistic regression models using a subsample of Rainbow Illinois survey respondents. First, the execution of legal documents was examined using the entire subsample (n = 190). Because antigay victimization may sensitize individuals to the importance of legal protection, actual and feared victimization were hypothesized to predict legalization. These hypotheses were not supported. However, relationship duration, a control variable, did predict legalization. The authors then used data only from those individuals who had executed a legal document (n = 150) to determine those who also reported a commitment ceremony (Model 2). Parental status, religiosity, involvement with a supportive congregation, and an interaction
between gender and parental status were hypothesized to predict ritualization. Only religiosity and parental status emerged as significant. Results from this study demonstrate the importance of distinguishing between legalization and ritualization. Further, they extend knowledge about how same-sex couple commitment is shaped by noncouple factors, such as time, individual religiosity, and parental status. [ABSTRACT FROM AUTHOR]


The social work profession has an enduring history of commitment to American families; in fact, it has often led the way in embracing alternative family arrangements. Lesbian, gay, bisexual, transgender, and queer (LGBTQ) families are gaining more political visibility and lobbying for rights and protections from which they were previously excluded. Therefore, this study is an analysis of social work's contemporary, defining representations of LGBTQ families. Twelve LGBTQ “family” research studies were culled from the database Social Work Abstracts, and subjected to queer discourse analysis in order to illuminate how these alternative family forms are being constructed within the discipline. This analysis details the multiple ways in which heterosexual norms are privileged throughout the research studies. For example, the heterosexual family is often constructed as an unchallenged index for psychological health, appropriate partnering, and child rearing practices, social acceptability, and general normative behavior. LGBTQ relationships often earn their “family” designations by their ability to approximate these legible, heteronormative “family” characteristics. As such, this queer discourse analysis indicates that LGBTQ families are ultimately invited to join, but not to change, the traditional terms of
“family,” thus making the social work research less of an exploration of alternative family forms and more of an endorsement of same-sex, nuclear families. [ABSTRACT FROM PUBLISHER]


Research on large metropolitan areas dominates understandings of lesbian, gay, bisexual, and transgender (LGBT) urban lives. Investigating cities further down the urban hierarchy can nuance accounting of LGBT and queer place-making, neighborhood formation, and cultural politics. Comparative analysis can further illuminate the local foundations of place-based logics. Through the conceptual lenses of intersectionality and interdependence, this article looks at the appropriation and formation of Toledo's LGBT neighborhood, the Old West End, and its relation to another central-city neighborhood, Vistula; the development of the local LGBT and queer community more broadly; and the interrelation of these gay and queer neighborhoods with other social sites and spaces. This qualitative study involving oral histories and archival research demonstrates that community organizing and neighborhood (trans)formation depend on a host of socio-spatial conditions. Although LGBT neighborhood transformation is often conflated with gentrification, my findings suggest that intersectionality and interdependence play a large role in LGBT neighborhood transformation. The critical quality for development of the neighborhoods I investigated was an emerging arena for local lesbian and gay cultural politics, which relied heavily on an intersectionality and interdependence between and among religion, sexuality, and class. (English) [ABSTRACT FROM PUBLISHER]


More prevention effort is required as the HIV epidemic increases among gay and transgender African American youth. Using ecological systems theory and an integrative model of behaviour change, this study examines the sexual behaviour of gay and transgender African American young people as embedded within the unique social and structural environments affecting this population. Also examined is the important role played by mobile technology in the social and sexual lives of individuals. Seven focus groups were conducted with 54 African American young adults in a northeastern US city. The findings provide a rich examination of the social and sexual lives of gay and transgender African American youth, focusing on the social environment and the impact of the environment on sexual-risk behaviour.


Queer spaces are significant for understanding transgender inclusion as "queer spaces were places where individuals were expected to be attentive to or aware of alternative possibilities for being, including non-normative formulations of bodies, genders, desires and practices" (Nash, 2011, p. 203). Indeed, in this interview study of members of a queer leather group called the Club, members described a flexible "sexual landscape" that easily includes transgender members. However, these same queer spaces have been criticized for the way they regulate queer bodies and organize queer subjectivities. In this study, queer members of the Club also contrasted playful queer flexibility with serious transgender bodies. This article argues that, although there is a reiterative relation between transgender inclusion and queer spaces, the idealization of flexibility within queer spaces can also serve to marginalize and regulate transgender bodies.

Research examining risk and resilience among transgender individuals suggests that connection to a transgender community may be protective. Utilizing archival survey data of 3,087 adult transgender participants collected in 2005–06, this study further evaluated how awareness and engagement with other transgender people influences risk and resilience during early gender identity development. As hypothesized, among male-to-female and female-to-male respondents, both prior awareness and prior engagement with other transgender people were independently related to less fearfulness, less suicidality, and more comfort. These relationships were not significant among male-to-different-gender or female-to-different-gender participants. Implications of these findings are discussed.


This paper explores the intimate relationship experiences of the cisgender (i.e., not transgender) female partners of masculine-identifying transgender persons, with a particular focus on these partners' self-understanding of their sexual orientation. Limited research about this topic has been conducted to date. Semi-structured interviews were conducted with eight South African women who are or have been cisgender female partners of masculine-identifying trans persons. Although the interviews showed that the relationship experiences of female partners of masculine-identifying trans persons are diverse, several common themes emerged in the narratives. The way that participants labelled their sexual orientation did not change from before
to after their relationship with a transgender partner. The participants reported varied family and community responses to their relationships. Specific emotional and informational support needs for women with transgender partners were identified. (English) [ABSTRACT FROM AUTHOR]


“Community control” in CBPR: Challenges experienced and questions raised from the Trans PULSE project. Action Research, 11(4), 403-422.

Newer forms of community-based participatory research (CBPR) prioritize community control over community engagement, and articles that outline some of the challenges inherent in this approach to CBPR are imperative in terms of advancing knowledge and practice. This article outlines the community control strategy utilized by Trans PULSE, an Ontario-wide research initiative devoted to understanding the ways in which social exclusion, cisnormativity (the belief that transgender (trans) identities or bodies authentic or ‘normal’), and transphobia shape the provision of services and affect health outcomes for trans people in Ontario, Canada. While we have been successful in building and supporting a solid model of community control in research, challenges have emerged related to: power differentials between community and academic partners, unintentional disempowerment of community members through the research process, the impact of community-level trauma on team dynamics, and differing visions about the importance and place of anti-racism work. Challenges are detailed as ‘lessons learned’ and a series of key questions for CBPR teams to consider are offered. [ABSTRACT FROM AUTHOR]


Sexual minorities experience significant stigma and prejudice. Much research has examined sexual stigma and prejudice impacting gay and lesbian individuals, but limited research has examined other sexual minorities, such as transgender persons or individuals whose gender identity or expression is incongruent with their assigned gender or anatomical sex. Research has found that interpersonal contact with sexual minorities is associated with lower sexual stigma and prejudice. Intergroup contact theory predicts that interaction between groups can reduce stereotyping and improve intergroup relationships. Using a randomized crossover design, this study compared the impact of exposure to a transgender speaker panel vs. a traditional transgender lecture presentation on transphobia. Results indicated greater immediate reductions of transphobia following the transgender speaker panel than traditional lecture. [ABSTRACT FROM AUTHOR]


The following study is based on 35 in-depth, qualitative interviews with licensed marriage and family therapists, counselors, clinical social workers, and professional psychologists who advertise their services as 'trans-friendly', 'trans-supportive', or 'trans-positive'. We focus on cases in which practitioners denied clients access to body modifications for reasons related to
gender identity in an effort to distill how practitioners' decisions are based on their working understandings of the appropriate relationship between gendered identities and sexed bodies. In the process of determining clients' access to body modifications, practitioners speak of the importance of the level of practice, as opposed to codified texts such as the DSM, in political and ideological constructions of gender and the materialization of sexed bodies. Instead of sharing one primary configuration of these ideological components, the practitioners we interviewed differed in terms of their assumption that gender identity is a product of biological, spiritual, or social processes. We conclude by considering the possibilities for the clinical encounter to subvert dominant gender ideology by authorizing more fluid gender identities and sexed bodies.

[ABSTRACT FROM AUTHOR]


The experiences of transgender persons have gained increased attention in academic discourse; however, few studies address how significant others, family members, friends, and allies (SOFFAs) process the transition of a loved one. This study seeks to fill this gap with research based on 133 observational hours and fifty interviews. Focusing on three relational identity themes—sexual orientation, social role, and religious identity—the findings suggest that SOFFAs use various intentional and unintentional strategies to negotiate relational identities. Furthermore, reflected appraisals and social stigma mediate the ability of SOFFAS to “undo” and “redo” gender when negotiating their relational identities.


The ability to forgive in the face of conflict is an important part of maintaining relationships, particularly for individuals with dependent and self-critical personality styles who can become depressed in response to interpersonal stress. This research examined the forgiveness process in relation to these personality styles in two separate studies. Study 1 was a nonexperimental retrospective study in a community sample of adults. Study 2 was an experimental study involving the manipulation of a transgression and relationship threat within the laboratory. The results of both studies confirmed a predicted 3-way interaction between self-criticism, dependency, and relationship threat on forgiveness and revenge. Specifically, self-critics who were low in dependency were more vengeful and less forgiving when their relationship was threatened. However, self-critics who were also higher in dependency were more forgiving and less vengeful after experiencing a relationship threatening transgression. Results showed that self-critics were buffered from their typical harsh post transgression reactions if they were also higher in dependency. This research illustrates the importance of examining the interaction between self-criticism and dependency in the context of interpersonal functioning. [ABSTRACT FROM AUTHOR]

**School**


Scholars have sought to identify the complexity and multidimensionality of the phenomenon of sexual identity formation since the American Psychiatric Association declassified homosexuality
as a mental disorder in 1973 (Bayer, 1981). This article addresses the manner in which the needs of lesbian, gay, bisexual, transgender, and queer [LGBTQ] students can be addressed against the backdrop of Kleinman’s phenomenological objectives of physical education. I argue for expanding the movement landscape in physical education to include alternatives to sport that lead to self-realization and acceptance of self. I promote the spirit of the content of significant movement including heightened awareness, sensitivity and acceptance, and realization of self as opposed to the spirit of sport. In this sense, LGBTQ students can come to know self as subject through meaningful movement experiences rather than power and performance sports. I also argue that the physical educators examine teaching practices that promote hegemonic masculinity and femininity, as well as individual views toward LGBTQ students.


Sexual minority youth (SMY) face multiple challenges as a result of their marginalized sexual and/or gender identities, yet evidence informed programs for the population are absent from the literature. This study describes the pilot research efforts of affirmative supportive safe and empowering talk (ASSET), the first LGBTQ affirmative school-based group counseling intervention created specifically to promote resiliency. In a pilot uncontrolled trial, multiethnic SMY (n = 263) completed measures of self-esteem, social connectedness, and proactive coping at baseline and following completion of the ASSET intervention. Post- intervention analysis using general linear modeling suggests that self-esteem and proactive coping increased significantly across all subgroups, while social connectedness remained constant. ASSET holds
promise to enhance the resiliency of SMY in school-based practice settings. Further research should address the effect of ASSET participation on measures of risk and resiliency, and compare outcomes across multiple group interventions.


Discrimination on the basis of homophobia/transphobia in many schools is an internationally recognised problem. The Toronto District School Board's (TDSB) Equity Foundation Statement and Commitments to Equity Policy (EFS) provides an explicit mandate to schools in its jurisdiction to address such discrimination and educate about sexual and gendered diversity. This research, which draws on the work of Ball et al. (2012), examines how lesbian, gay, bisexual, transgender, and queer (LGBTQ) equity work was being implemented in two TDSB high schools. In particular, it illustrates how some students were more than subjectively produced by policy, but were agentic policy actors who were integral to the enactments of LGBTQ equity work undertaken in the schools. [ABSTRACT FROM AUTHOR]


This article presents empirical research findings from a subsample of 290 transgender participants in the Virginia Transgender Health Initiative Survey (THIS) who reported whether or not they had experienced hostility or insensitivity related to their gender identity or expression
during high school, termed in-school gender-based victimization (GBV). The purpose of this study was to assess the impact of in-school GBV on rates of suicide attempts among transgender people. Of the 290 respondents, 44.8% reported they had experienced in-school GBV, and 28.5% reported a history of suicide attempt. Among those who had attempted, 32.5% reported having made one attempt, 28.6% reported a history of two attempts, and 39.0% reported having made three or more attempts. Participants who reported experiencing GBV were approximately four times more likely to have attempted suicide than those who did not. Among the subgroups of 147 trans women and 81 trans men, GBV was associated both with history of suicide attempt, and with a higher number of suicide attempts over the life span. Implications for policy and clinical interventions are discussed. [ABSTRACT FROM AUTHOR]


ABSTRACT BACKGROUND Seattle Public Schools has implemented policies and programs to increase safety, family involvement, and student achievement for lesbian, gay, bisexual, transgender, and questioning (LGBTQ) youth. This case study examines students' perceptions of bullying and harassment in the school environment, and teacher intervention when these problems arise in the presence of strong district policies and programs aimed at reducing LGBTQ bullying and harassment in schools. METHODS We surveyed students in Gay-Straight Alliance (GSA) groups at 13 secondary schools (N = 107). We also conducted focus groups with GSA students and students not involved in the GSAs in 7 of 13 schools (N = 16 groups, including 154 students). RESULTS GSA students who were lesbian, gay, bisexual, or
questioning (LGBQ) were significantly more likely than straight students to experience several types of harassment. On the basis of student report, the 2 most common intervention strategies by teachers for verbal harassment included stopping the harassment and explaining why it is wrong; teachers intervened in physical harassment by trying to stop the harassment. Students provided input on how to strengthen teacher interventions, including the need for more consistency in responding and following up. Students also noted a need for more focus on educating those who harass, rather than just asking them to stop.

CONCLUSIONS Seattle Public Schools has made great strides in creating safe and welcoming schools for LGBTQ students, but still have to work further toward reaching this goal. Data from students on how they experience their school environment can help identify areas for improvement.


The article reports on research which has investigated the educational experiences of lesbian, gay, bisexual and transgender (LGBT) youth in the U.S. and found that the climates of middle and high schools in the U.S. are unsupportive and unsafe for many LGBT youth and that LGBT youth face harassment and discrimination. A discussion of the ways in which the experience of LGBT students has changed between 2002 and 2012, and of effective strategies that can prevent LGBT bullying and its consequences, is presented.

Courses: Instructor Challenges and Strategies Relative to Perceived Teaching Climate. *Family Relations*, 62(5), 699-713.

This study investigated the experiences of 42 college/university-level instructors with regard to incorporating lesbian, gay, bisexual, transgender, and queer (LGBTQ) content into their family-oriented courses. Based on how supportive they rated their colleagues, departments, and institutions for their teaching about LGBTQ issues, and how open they deemed their students to learning about such perspectives, participants were categorized as working in one of three teaching climates: the least positive, moderately positive, or the most positive. Notably, the authors found that educators faced resistance from other faculty members in addition to students. Further, most faculty assessed their students as open to learning about LGBTQ issues, yet teaching about transgender and queer issues appeared to be particularly challenging for some. Perceived challenges varied by the teaching climates in which participants reportedly worked. The challenges and strategies shared by participants have implications for both faculty and administrators concerned with creating more inclusive classrooms and departments.


Social studies education plays an important role in preparing students for a diverse, pluralistic democratic citizenry (NCSS 2010). While the field has made some gains in addressing the needs of various marginalized communities within the curriculum, there has been very little progress in incorporating LGBTQ (lesbian, gay, bisexual, transgender, and queer) people and their experiences in the social studies (Jennings 2006). As such, this article gives a rationale for the inclusion of LGBTQ figures and their allies within the social studies and provides an overview
of ways in which teachers can successfully incorporate LGBTQ topics into the social studies. The authors present one such project, entitled *The Difference Maker Project*, which aims to get students to research, listen, and advocate in the exploration of a constitutional LGBTQ issue. In closing, the authors contend that by adding LGBTQ topics into the curriculum teachers can begin to eradicate the erasure and misinformation surrounding a group of people and their history within the social studies. This not only gives a more truthful account of history but also provides a more hospitable educational environment for LGBTQ students.


**ABSTRACT**

BACKGROUND For schools to be safe and supportive for students, school health professionals should be aware of the particular challenges lesbian, gay, bisexual, transgender, or questioning (LGBTQ) students face, especially the risk for discrimination, violent victimization, and depression in the school setting. We assessed school health professionals' preparedness to address needs of LGBTQ students.

METHODS We conducted a secondary analysis of data collected during a New Mexico school health conference. This analysis focused on the preparedness of 183 school nurses, counselors, and social workers to address needs of LGBTQ students. Data were analyzed by using chi-square tests, other non-parametric tests, and logistic regression.

RESULTS Social workers (84.6%) and counselors (81.5%) were more likely than school nurses (55.8%) to report moderate or high knowledge of LGBTQ youth health risks, including suicide and depression (p < .001). Approximately half of school counselors and social workers reported no or low knowledge of LGBTQ community-based organizations or knowledge
of counselors experienced with LGBTQ concerns. CONCLUSION School health professionals in New Mexico do not appear prepared to address needs of LGBTQ students. Schools should consider integrating specific content about LGBTQ health risks and health disparities in trainings regarding bullying, violence, cultural competency, and suicide prevention. [ABSTRACT FROM AUTHOR]


Young lesbian, gay, bisexual, and transgender (LGBT) people labeled with intellectual disabilities have unique sexual health needs that are not being met. Denial by others of their right to pleasure and the exercise of heightened external control over their sexuality are commonplace. Current research indicates that these youth are at heightened risk for compromised sexual health. This study aimed to explore the ways in which social and environmental conditions influence vulnerability to adverse sexual health outcomes for this population. We used a community-based research approach to conduct qualitative interviews and focus groups with 10 young LGBT people (aged 17–26) labeled with intellectual disabilities. Participants reported multiple limitations on their autonomy that resulted in having sex in places where they did not feel comfortable and were unlikely to practice safer sex. Attempts by authority figures to protect youth through limits on their autonomy may be unintentionally leading to negative sexual health outcomes. [ABSTRACT FROM PUBLISHER]

Thought Through the Multiple (Re)Readings of Trans* Subjectivities in Film. *Journal of LGBT Youth*, 11(1), 20-39.

Critically analyzing films allows for the interrogation of how such binaries as normal/abnormal, good/bad, and moral/immoral are culturally (re)inscribed, who sets the boundaries of what is deemed socially legible, and who gets to decide where these boundaries are set. This article utilizes critical discourse analysis to explore the transgender look as it relates to films with negative, conflicted, and positive readings of trans* characters. The study concludes by considering opportunities for increasing student critical analysis and thought in curricular settings and how, through critical pedagogical practices, educators can use critical pedagogy to promote equity for all marginalized populations.


Sexual minority youth are in the news as never before, and they are the topic of many public controversies. Research suggests that lesbian, gay, bisexual, and transgender (LGBT) youth are often exposed to school environments that are hostile to them. As one might expect in these circumstances, sexual minority youth report feeling depressed, isolated, and even suicidal more often than do their peers. Laws and policies designed to make schools safer for sexual minority youth, greater inclusion of LGBT-related material in the curriculum, and establishment of Gay-Straight Alliances (GSAs) have all been proposed as ways to make schools safer for sexual minority students. The limited research evidence available now shows that the social climate for LGBT youth is more positive at schools with GSAs, but much remains to be learned. Overall,
making schools safer for LGBT youth will require cooperation among school officials, teachers, parents, and others.


OBJECTIVES: Before and after accounting for peer victimization, we estimated sexual risk disparities between students who self-identified as lesbian, gay, bisexual, transgender, or questioning (LGBTQ) and students who self-identified as nontransgender heterosexual.

METHODS: Students in grades 7 through 12 in Dane County, Wisconsin, were given the Web-administered Dane County Youth Assessment. One set of analyses was based on a sample that included 11,337 students. Subsequent analyses were based on a sample from which we screened out students who may not have been responding to survey items truthfully. Various multilevel-modeling and propensity-score-matching strategies ensured robustness of the results, examined disparities at lower and higher victimization rates, and explored heterogeneity among LGBTQ-identified youths. Finally, propensity-score-matching strategies estimated LGBTQ-heterosexual disparities in 2 matched samples: a sample that reported higher victimization and one that reported lower victimization.

RESULTS: Across 7 sexual risk outcomes, and in middle and high school, LGBTQ-identified youths reported engaging in riskier behavior than did heterosexual-identified youths after we accounted for peer victimization. Risk differentials were present in middle and high school. The LGBTQ group was heterogeneous, with lesbian/gay- and bisexual-identified youths generally appearing most risky, and questioning-identified youths least risky. In the matched sample with lower average victimization rates, LGBTQ-identified youths perceived
a greater risk of sexually transmitted infections despite not engaging in sexually risky behavior at significantly higher rates; in the matched sample with higher average victimization rates, all outcomes were significantly different. CONCLUSIONS: Demonstrated LGBTQ-heterosexual risk differentials in grades 7 through 8 suggest that interventions need to be implemented during middle school. These interventions should also be differentiated to address the unique risk patterns among LGBTQ subgroups. Finally, models of sexual risk disparities must expand beyond peer victimization.


This article presents a thread of discussion posted to a web-based forum in the context of a children's literature course in one teacher education program in the USA. Participants in the virtual discussion include three preservice elementary teachers and the course instructor (author) on the subject of bringing lesbian, gay, bisexual and transgender (LGBT) literature into the elementary classroom. Classroom teachers who lead discussions about race, gender, class, sexuality and inequality are encouraged to create and maintain a safe environment for dialogue. In this article, the author explores how the need to maintain a culture of safety around discussions of sexuality shaped the participants’ views on teaching LGBT literature written for children. Applying the tools of critical discourse analysis, the author demonstrates how events in the discussion unfolded that left normative constructions of sexuality unexamined. [ABSTRACT FROM AUTHOR]

Thompson, S. A. (2012). A queer circle of friends, indeed! The school social as intervention or as
movement. *International Journal of Inclusive Education*, 16(10), 985-1000.

The purpose of this paper to present two approaches intended to support the social lives of those typically on the borders of school life. Circles of friends (CoFs) was designed to assist students labelled with disabilities, while Gay-straight alliances (GSAs) addresses needs of supporting students who identify as lesbian, gay, bisexual, transgender, two-spirited (gay/lesbian/bisexual First Nations people), queer and/or those questioning their sexual identity (LGBTQ). In laying out these approaches side by side, I argue that CoFs constitute a dis/abling pedagogy breed acquiescence, further pathologise students and create essentialised identification for all students. GSAs, in contrast, are constitutive of a queer pedagogy and promote active, agentive, healthy more complex identities. In short, CoFs are critiqued through GSAs and implications for inclusive schooling are explored. [ABSTRACT FROM AUTHOR]


Although gay-straight alliances (GSAs) are becoming more popular in high schools across the U.S., empirical studies investigating GSAs and their impact are sparse. Utilizing a sample of college students drawn from a large Southern university (N = 805; 78% White; 61% female; average age 22), the current study investigates the ways that the presence of high school GSAs affect college student attitudes toward LGBT individuals and how these relationships may vary by high school GSA location (South vs. non-South), town type (rural/small town, suburban, large city), and high school student population size. Overall, results from the current study show that the presence of a GSA in high school is a robust positive predictor of supportive attitudes toward
LGBT individuals, even when considering many control variables. Such results suggest that the presence of GSAs in high schools may have significant positive and potentially long-lasting effects on college students' attitudes toward LGBT individuals.

**Theoretical**


An essay is presented on medical and psychological models of transsexuality and transgender identity. Particular focus is given to models which theorize transgender people as being born in the wrong body and to models which attempt to disrupt the gender binary. According to the author, neither model satisfactorily addresses the ways in which transgender women are faced with both sexual oppression as women and transphobic oppression as transgender people. Resistance is also discussed.


The article discusses the relationship between transsexual women and feminism. Particular focus is given to the role of transsexual women's ideas in practice in remaking the gender order. The author suggests that transsexual women and the feminist movement have common interests and can work together within a global politics centered on care and social justice. Details on the history of transsexual women as related to the feminist movement are presented. Other topics include the medical and psychological aspects of transition, gender identity, and recognition.

A personal narrative is presented in which the author discusses her experiences as a lesbian transsexual woman active in the U.S. feminist movement during the 1970s and 1980s and her relationships with her lesbian and feminist identities.

**Trans Youth**


This study explored how contact with gay and lesbian persons affects adolescents' attitudes toward them, and whether this association is mediated or moderated by one's acceptance of gender non-conformity. We analyzed survey responses from 456 Dutch adolescents aged 12-15 who reported having no same-sex attractions. Data were collected in 2008 at 8 schools in Amsterdam, the Netherlands. Preliminary analyses showed that contact with lesbian/gay persons outside of school was positively associated with attitudes toward lesbians and gay men. Multilevel analyses showed that acceptance of gender non-conformity mediated rather than moderated the relationship between intergroup contact and sexual prejudice in males. The effect of intergroup contact on females' attitudes toward lesbian women was no longer significant in multilevel analyses. The findings suggest that attention to both intergroup contact and acceptance of gender non-conformity would enhance our understanding of attitudes toward homosexuality in adolescents.

In this study predictors of serious suicide attempts among lesbian, gay, and bisexual (LGB) youth were examined. Three groups were compared: youth who reported no attempts, youth who reported attempts unrelated to their sexual orientation, and youth whose attempts were considered related to their sexual orientation. About one third of respondents reported at least one suicide attempt; however, only half of the attempts were judged serious based on potential lethality. About half of all attempts were related to youths' sexual orientation. Factors that differentiated youth reporting suicide attempts and those not reporting attempts were greater childhood parental psychological abuse and more childhood gender-atypical behavior. Gay-related suicide attempts were associated with identifiability as LGB, especially by parents. Early openness about sexual orientation, being considered gender atypical in childhood by parents, and parental efforts to discourage gender atypical behavior were associated with gay-related suicide attempts, especially for males. Assessment of past parental psychological abuse, parental reactions to childhood gender atypical behavior, youths' openness about sexual orientation with family members, and lifetime gay-related verbal abuse can assist in the prediction of suicide attempts in this population. [ABSTRACT FROM AUTHOR]


Interventions with a school-aged youth are presented to demonstrate a child's gender transition from female to male with the support of a single mother, grandmother, therapist, pediatric
endocrinologist, gender education and advocacy group, and gender-affirming school. This single case study illustrates both the positive psychological effects of resilience-building therapy and family/community supports in facilitating a transition to an affirmed gender and the dilemmas confronted when introducing hormone blockers to a child, removing a child from a familiar environment to allow a fresh gender start, and respecting a child's wishes to stay private about the child's gender past. [ABSTRACT FROM AUTHOR]


In this study, the authors examined gender differences in narratives of positive and negative life experiences during middle adolescence, a critical period for the development of identity and a life narrative (Habermas & Bluck, 2000; McAdams, 2001). Examining a wider variety of narrative meaning-making devices than previous research, they found that 13- to 16-year old racially and economically diverse females told more elaborated, coherent, reflective, and agentic narratives than did adolescent males. There were surprisingly few differences between narratives of positive and negative events. These findings replicate and extend previous findings of gender differences in autobiographical narratives in early childhood and adulthood and indicate that gender is a critical filter through which personal memory and identity are constructed during adolescence. [ABSTRACT FROM AUTHOR]

Sexual minority status is a key risk factor for suicide among lesbian, gay, and bisexual youth; however, it has not been studied among transgender youth. Fifty-five transgender youth reported on their life-threatening behaviors. Nearly half of the sample reported having seriously thought about taking their lives and one quarter reported suicide attempts. Factors significantly related to having made a suicide attempt included suicidal ideation related to transgender identity; experiences of past parental verbal and physical abuse; and lower body esteem, especially weight satisfaction and thoughts of how others evaluate the youths' bodies. Sexual minority status is a key risk factor for life-threatening behaviors among transgender youth. [ABSTRACT FROM AUTHOR]


This article examines (a) variation in rates of sexual harassment across mode (e.g., in-person, online) and type of harassment, (b) the impact of sexual harassment (i.e., distressing vs. non-distressing), and (c) how sexual harassment is similarly and differently experienced across sexual orientation and gender identity groups. Data were collected as part of the Teen Health and Technology online survey of 5,907 13 to 18 year-old Internet users in the United States. Past year sexual harassment was reported by 23-72% of youth, depending upon sexual orientation, with the highest rates reported by lesbian/queer girls (72%), bisexual girls (66%), and gay/queer boys (66%). When examined by gender identity, transgender youth reported the highest rates of sexual harassment - 81%. Overall, the most common modes for sexual harassment were in-person followed by online. Distress in the form of interference with school, family, and/or friends; creating a hostile environment; or being very/extremely upset was reported by about half
of the sexually harassed bisexual girls and lesbian/queer girls, 65% of the gender non-conforming/other gender youth, and 63% of the transgender youth. Youth with high social support and self-esteem were less likely to report sexual harassment. Findings point to the great importance of sexual harassment prevention for all adolescents, with particular emphasis on the unique needs and experiences of youth of different sexual orientations and gender identities. Socio-emotional programs that emphasize self-esteem building could be particularly beneficial for reducing the likelihood of victimization and lessen the impact when it occurs.


This aim of this study is to examine predictors of specific motivations for engaging in cutting behavior among a community sample of sexual minority youth. The study involved secondary analysis of data collected by a community-based organization serving lesbian, gay, bisexual, and transgender (LGBT) youth and their allies. Descriptive and logistic regression analyses were conducted using a final sample of 131 sexual minority youth ages 13-24. Analyses indicate that cutting occurs at high rates among sexual minority youth and that certain demographic characteristics, psychosocial variables, and mental health issues significantly predict endorsement of particular motivations for cutting among youth in this sample. Implications for social work assessment and intervention with sexual minority youth are discussed. [ABSTRACT FROM AUTHOR]

In 2005, digital media artist/activist Liv Gjestvang founded a nonprofit organization, Youth Video OUTreach (YVO), to teach lesbian, gay, bisexual, transgender, queer/questioning (LGBTQ) youth skills to create a documentary about their lives that could serve as a centerpiece for outreach and advocacy efforts by/for LGBTQ youth. While adult-initiated, the youths primarily drove the organization's direction, goals, and outcomes. Youth Video OUTreach has combined key dimensions of critical civic praxis with artivism, primarily in out-of-school contexts, as strategies to create and capitalize on community resources and effect positive community change. Combining two concepts--Ginwright and Cammarota's (2007) critical civic praxis and Sandoval and Latorre's (2008) artivism--this article provides a framework for constructing collective, creative projects that challenge socio-cultural inequities. In particular, marginalized youth have found artivism a powerful tactic for reaching broader audiences with narratives, experiences, and perspectives that contradict and complicate dominant ones.

[ABSTRACT FROM AUTHOR]


This qualitative study explored the resilience of 13 transgender youth of color in the southeastern region of the U.S. The definition of resilience framing this study was a participant's ability to “bounce back” from challenging experiences as transgender youth of color. Using a phenomenological research tradition and a feminist, intersectionality (intercategorical) theoretical framework, the research question guiding the study was: “What are the daily lived experiences of resilience transgender youth of color describe as they negotiate intersections of
transprejudice and racism?” The researchers’ individuated findings included five major domains of the essence of participants’ daily lived experiences of resilience despite experiencing racism and transprejudice: (1) evolving, simultaneous self-definition of racial/ethnic and gender identities, (2) being aware of adultism experiences, (3) self-advocacy in educational systems, (4) finding one’s place in the LGBTQ (lesbian, gay, bisexual, transgender, queer, questioning) youth community, and (5) use of social media to affirm one’s identities as a transgender youth of color. Implications for practice, research, and advocacy, in addition to the study’s limitations are discussed.


The current article is a qualitative study of the daily lived experiences of resilience that trans youth have as they engage in self-advocacy within their college environments. Using a phenomenological research tradition and theories of liberation psychology and feminism, researchers interviewed 18 trans youth. There were four major themes in the participant data: (a) campus-wide trans-affirming language, (b) campus training on trans student concerns, (c) trans-affirming campus health care access, and (d) developing a community of trans allies on campus. In addition to study limitations, future practice, research, and advocacy implications for developing trans-affirming educational environments for trans youth are provided. (PsycINFO Database Record (c) 2013 APA, all rights reserved) (journal abstract)

Nineteen trans youth participated in a phenomenological study of their resilience strategies for navigating stressors in their lives. The authors identified 5 supports and 6 threats to participants' resilience. The 5 themes of resilience were: (a) ability to self-define and theorize one's gender, (b) proactive agency and access to supportive educational systems, (c) connection to a trans-affirming community, (d) reframing of mental health challenges, and (e) navigation of relationships with family and friends. The 6 major threats to participants' resilience were: (a) experiences of adultism, (b) health care access challenges, (c) emotional and social isolation, (d) employment discrimination, (e) limited access to financial resources, and (f) gender policing.

[ABSTRACT FROM AUTHOR]


This article presents the findings from an audit on self-harm in 125 children and adolescents referred to the Gender Identity Development Service in London. Data concerning self-harming thoughts and behaviors before attending the service were extracted from documents in the patient files and from clinician reports. The findings indicated that suicide attempts and self-harming were more common over the age of 12. Overall, thoughts of self-harm were more common in the natal males whereas actual self-harm was more common in the natal females. The number of suicide attempts did not differ significantly between the two genders. The implications of these findings are discussed. Limitations of the study are also discussed which include that the data was only collected over an 8-month period and that it was extracted from patient files and from
clinician reports. (PsycINFO Database Record (c) 2014 APA, all rights reserved) (journal abstract)


This research note aims to address concerns about schools as sites where students wrestle, materially and subjectively, with classed based notions of femininity, the promotion of heterosexuality, and the support of hetero-normative, middle class families against and in contrast with their own working class families, identities and experiences. Two relatively neglected issues in education, those of sexuality and class, are addressed in order to highlight the interconnections in living out these often analytically separated categories. This piece draws upon the findings of an ESRC funded project ‘Working class lesbians: classed in a classless climate’, which examines the life experiences and identities of self-identified working class lesbians in the UK.

**Two-Spirit**


Synthesis of current research with the self-stories of Native American two-spirit, lesbian and gay people suggests differences in social locations that may produce sexual orientation identity development processes absent from the current literature. We employed a modified form of grounded theory analysis to explore the identity experiences of six self-identified two-spirit,
lesbian or gay Native Americans recounted during in-depth interviews. The resulting five themes are presented with quotes from participants for clarification and support, along with a discussion of their fit with the Cass Model of Homosexual Identity Development and interpersonal congruency theory. Results suggest two developmental pathways, one following the course of Cass' model and a second path notable for its absence of many of the key experiences specified by Cass. [ABSTRACT FROM AUTHOR]


**SUMMARY.** Many Native men and women embrace the term *two-spirit* to capture their sexuality and gender expression. By analyzing the narratives of almost 70 two-spirit Native leaders from across the U.S., we explored contemporary experiences of caregiving among two-spirit people, historical two-spirit roles related to caregiving, and the implications of these roles for two-spirit and Native communities. The central role of caregiving among two-spirit people, related Native community expectations, the diversity of caregiving experiences across the lifespan, and the importance of caregiving in maintaining indigenous community ties emerged as key themes.


Two-Spirit men cite the common goal of eventually gaining social acceptance and restoring a place of honor within their individual tribal societies as their unifying factor. They set out to
achieve this goal by actively engaging with American Indian cultural conservative values through ceremonial and social practices. By altering normalized gender practices they challenge their alienation while also solidifying their commitment to tribal communities. By proving themselves as culturally competent contributors to their tribal societies they publicly question mainstream Native attitudes toward sexuality and gender in the hope that their value to Native societies will eventually put an end to the ubiquitous homophobia that alienates them.

[ABSTRACT FROM AUTHOR]


Many gay American Indian (GAI) men feel alienated from their tribal, ceremonial and social communities because of homophobia and heterosexism. As a result, they often turn to their local gay community for social participation and sex opportunities. It is no secret that a significant aspect of some gay communities is socializing in local bars and clubs. The gay bar scene makes healthy living difficult for Native American gay men. This is especially the case for those who are in alcohol or drug recovery. In response, gay Native men's support groups are attempting to make available a cultural alternative to the double bind of alienation from one's Native community and exposure to substance abuse by providing alcohol and substance free opportunities for ceremonial and social involvement. The hope is that the men will go to bars less frequently and instead turn to Native cultural activities in men's groups for social, spiritual and emotional support. The logic of this approach assumes that individuals who are culturally invested in a community will gain a level of self and social acceptance, making them less likely to abuse substances and put themselves at risk for HIV infection. The information presented in
this article comes from over six years of ethnographic research among GAI men concerning self and social acceptance, HIV/AIDS and American Indian GLBT identity. [ABSTRACT FROM AUTHOR]


Several anthropological explanations of why North American Indian berdaches were ridiculed are considered and rejected in favor of the proposal that berdaches were laughed at largely in the context of traditional joking relationships. Consequently, reports that Indians ridiculed berdaches need not be interpreted as evidence that they held negative views of homosexuality. [ABSTRACT FROM AUTHOR]


The article discusses Pride Toronto, or the gay pride celebrations in Toronto, Ontario, Canada, focusing on the exclusion of Two-Spirited Indigenous peoples, a term that reflects certain Indigenous peoples' gendered and sexual differences. It comments on lesbian, gay, bisexual, transgender, transsexual, intersex, Queer, questioning, and Two-Spirited (LGBTIQ2S) diversity and explores links between queer politics and White settler colonialism and nationalism. Other topics include Indigenous sovereignty, self-determination, and activism. The authors draw on interviews with urban Two-Spirited Indigenous people.