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location of the program, student needs, and support staff experiences. What is clear is that the questions addressed by each institution are ever changing because of the divergent human experience and cultural surroundings.

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Appendix

Pre-departure Support Services Survey

Note: Recognizing that academic institutions outside the United States are not regulated by ADA and often do not use comparable standards, please complete the following questions.

Name:

Contact information while on study abroad:

Location:

Email:

Cell phone number:

Have you obtained a copy of the course syllabi/description?

Yes No

What accommodations do you typically require to experience academic successful within the classroom?

Indicate specific needs required while overseas.

What specific linguistic needs do you typically require?

If traveling with disability support staff from your home institution, have you discussed your specific needs with this individual?

Yes No

What learning goals do you have for the study abroad experience?

Any concern for culture shock associated with your disability?

Any concern for cross-cultural support issues while overseas?

Any concern with your integration into the culture?

On a scale of 1-5, please indicate your perceived readiness for the study abroad.

	1	2	3	4	5
Limited Preparedness			Somewhat Prepared		Completely Prepared

Teaching Human Rights: Teaching LGBTQI Rights

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“When individuals are attacked, abused or imprisoned because of their sexual orientation, we must speak out. We cannot stand by. We cannot be silent. Human Rights Day commemorates the Universal Declaration of Human Rights. It is not called the partial declaration of human rights. It is not the sometimes declaration of human rights. It is the universal Declaration, guaranteeing all human beings their basic human rights—without exception.” United Nations (UN) Secretary General Ban Ki-moon (2010).

In Nazi-occupied Europe, individuals falling outside of societal gender and sexual norms were persecuted, forced into concentration camps, marked with pink or black triangles, tortured, and often died. In response to the atrocities of the Holocaust, the Universal Declaration of Human Rights (UDHR) was drafted and ratified in 1948 by the international community. The 30 Articles of the UDHR include economic, social, cultural, civil, and political rights. The UDHR affirms that these human rights are universal, inalienable, and indivisible. Further, all members of the human family innately possess these rights. Since the ratification of the UDHR, the UN has added nine core international human rights treaties to further define the concept of human rights such as the International Covenant on Civil and Political Rights (1966) and the International Covenant on Economic, Social and Cultural Rights (1966). Yet, around the globe, members of the lesbian, gay, bisexual, transgendered, queer, and intersex (LGBTQI) communities are routinely excluded from the protections guaranteed by the UDHR and related Covenants.

When teaching about LGBTQI-related concerns, it is useful to frame such issues within the context of fundamental human rights. Many cultures hold heteronormative

and cisgender (i.e., male assigned the gender male at birth; female assigned the gender female at birth; different than transgendered) perspectives and view humanity through these lenses. All too often individuals who fall outside these limited perspectives are, at best, told to keep their “life-styles” private and at worst, are viewed as subhuman and morally excluded. As such, social justice is often denied for LGBTQI individuals. Several key issues need to be raised with students as they address the human rights of LGBTQI individuals around the globe.

What is normal?

Students often fail to recognize their own implicit biases and prejudices. Indeed, ask students to create a demographic questionnaire and they will most likely begin with a place for respondents to check mark “male or female” followed by a limited section on marital status. Ask them about the options provided on their questionnaires and they most likely will respond that they put down the “normal” categories, which implies that any other categories are “abnormal.” Moreover, students may not realize that broad categorizations such as “gay,” “straight,” “male,” “female,” or “transgendered” are, by their very nature, limiting and can be perceived as oppressive.

Students need to be aware that although the terms sex, gender identity, and sexual orientation are often used indiscriminately, these terms are distinct. Typically, sex refers to one’s biological sex (e.g., male, female, or intersex); gender identity refers to one’s sense of being male, female, or transgender; and sexual orientation refers to an individual’s sexual or romantic attraction to another individual based on sex or gender. Sexual orientation and gender identities are not only biologically based but also personally, socially, and culturally determined.

Extensive variability exists in relation to defining sexual orientation and gender identification both within the US and internationally. For example, although biological sex is often viewed as a binomial classification, the diversity of biological possibilities is greater and includes those who are transgendered (male-to-female or female-to-male with a range of possible permutations related to level of transition), intersex (varying levels of ambiguity of biological factors routinely identified as male or female), third gendered, or identify with no gender. How these variations are defined or actualized differs by individual and culture. For example, in some cultures, there exists a third gender classification such as the hijras of India, the guevedoche or machihembra of the Dominican Republic, the kwolu-aatmwol of New Guinea, the bayot or lakin-on in the Philippines, the mahu of Tahiti, and the waria of Indonesia (Denny, 1997). In the US, there are individuals who identify themselves as a third gender—neither male nor female but rather a unique gender (Sell, 2004). Similar variability exists in relation to sexual orientation.

In this article, I use the limited term LGBTQI to represent sexual orientation and gender minorities. However, there is no uniform consensus over the terms used for sexual orientation or gender minorities. Indeed, there remains much debate over which terms are considered appropriate or acceptable. Additionally, the interplay between all of the above factors and the addition of other arenas of diversity such as age, ethnicity, race, language, and religion makes simple, non-fluid sexual orientation and gender-identification incredibly challenging. Although teachers may elect to use the broadly inclusive term LGBTQI, they should be cognizant of the diversity of gender and sexual minority identities and that other terms and definitions could be included.

LGBTQI human rights discussion topics

Almost every aspect of the human experience can be discussed within the context of LGBTQI concerns. Although some of these concerns fall within the public sphere (e.g., the workplace), other concerns typically are more relegated to the private sphere (e.g., relationships). Unfortunately, for both spheres human rights are routinely denied for members of the LGBTQI communities. Even under the best of circumstances, LGBTQI individuals experience discrimination in their lives or through the media. Under the worst of conditions, individuals live under a cloud of oppression and fear, as their lives are considered forfeit by governmental mandates. Issues such as freedom from violence, access to meaningful work, safe housing, and the right to a family are all at the core of what it means to be human and considered to be fundamental human rights.

The following limited examples provide a jumping off place for classroom discussion of LGBTQI human rights. These topics also can be discussed in terms of both direct forms of violence and structural forms of bias whereby discriminatory and oppressive practices are built into institutional and cultural norms.

Legal Status

The legal status of LGBTQI individuals and organizations varies dramatically around the globe and are not static. As of 2013, 80 countries retain laws criminalizing individuals on the basis of their sexual orientation or gender identity. Penalties range from forced sterilization to imprisonment to death. Such laws exist in opposition to current international law. According to the United Nations (UN), the criminalization of sexual behavior is considered a violation of the basic right to privacy and non-discrimination (Human Rights Council: HRC, 2011). The UN Special Rapporteur for health stated, “sanctioned punishment by States reinforces existing prejudices, and legitimizes community violence and police brutality directed at affected individuals” (HRC, 2011, p. 14). Less than a dozen countries have protections for sexual orientation and gender minorities incorporated into their national constitution. National and regional (e.g., city, province, territory) protections exist for LGBTQI individuals and communities within countries lacking broader constitutional protections.

Of course, laws against discrimination do not insure that oppressive practices and policies are absent within families, communities, the private sector, religious groups, or the judicial system.

Violence

Around the globe, governments, communities, organizations, and individuals routinely exhibit negative attitudes, discriminatory practices, and violence against individuals identified as LGBTQI. Essentially, anti-LGBTQI mind-set translates into human rights violations with bias so extreme that the everyday well-being of LGBTQI individuals is threatened—their very existence as valued members of the human community is disregarded or extinguished. Unfortunately, violence against LGBTQI individuals occurs with an elevated brutality not often seen in other bias-related or hate crimes (HRC, 2011; Murphy, 2001) and is frequently state sanctioned (Franklin & Herek, 2003). According to Potok (2010), in the U.S., lesbians and gays are two to 12 times more likely to be a victim of a violent hate crime than Jews, African-Americans, Muslims, and Latinos. Moreover, 43-60% of transgendered respondents have been victims of physical violence with rates of 43-46% for sexual assault (Clements-Nolle, Marx, & Katz, 2006; Testa, et al., 2012). Violence against LGBTQI individuals is often quite brutal involving torture, rape, cutting, mutilation, and dismemberment of genitalia and breasts (Altschiller, 2005; HRC, 2011). Altschiller (2005) laments that the extreme brutality stems from “the absolute intent to rub out the human being because of his preference” (2005, p. 28).

Relationships and Family

Families are generally viewed as a source of support and community for individuals throughout their lives. Unfortunately, families’ rejection of their LGBTQI members may be a source of great despair and oppression. Individuals face complex challenges when “coming out” to friends and families. LGBTQI individuals risk a range of abuses and discrimination at the hand of family for their sexual orientation or gender identity. According to the UN, abuse and discrimination can take the form of “being excluded from family homes, disinherited, prevented from going to school, sent to psychiatric institutions, forced to marry, forced to relinquish children, punished for activist work and subjected to attacks on personal reputation. Lesbians, bisexual women and transgender people are especially at risk owing to entrenched gender inequalities that restrict autonomy in decision-making about sexuality, reproduction and family life” (HRC, 2011, p. 21). Lesbians may be forced into marriage or pregnancy to “cure” their sexual orientation. Unfortunately, societal denial of relationship status is associated with increased stress and it adversely impacts mental health (Rostosky, Riggle, & Horne 2009). Lack of relationship recognition extends into a host of very pragmatic arenas such as access to death benefits, access to public housing, insurance benefits, and denial of a foreign partner entry into a country. Campaigns against same-sex

marriage regrettably further stigmatize gays and lesbians and can increase cultural levels of prejudice and discrimination.

Health Care

Abuses against LGBTQI individuals and their families have occurred within health care systems around the globe. These abuses can range from denial of LGBTQI hospital or long-term care visitation for partners/spouses of individuals in same-sex relationship to forced psychiatric hospitalizations and denial of health care services. The UN has denounced the all too common practice sometimes referred to as “reparative therapy”—efforts to change an individual’s sexual orientation. The UN unequivocally stated that such approaches are “unscientific, potentially harmful and contributing (sic) to stigma” (HRC, 2011, p. 18). Individuals may avoid health care due to the effects of marginalization, despite greater health care needs resulting from challenges associated with poverty, poor housing, and the social-psychological effects of extreme oppression. Health care for transgendered individuals as well as intersex individuals is often ill-informed and marginalizing. Indeed, infants born intersex are at risk from birth because often they experience gender assignment in infancy. The assumption is that their intersex “condition” is a medical problem to be addressed and corrected.

Education

Unfortunately, children and youth identified as LGBTQI face difficulties with admission to schools and an increased risk of expulsion (HRC, 2011). While in school, LGBTQI youth often experience discrimination, taunting, bullying, and physical violence, not just by their classmates but also by their teachers (HRC, 2011). Bullying and violence against LGBTQI youth has been connected to greater absenteeism, mental health concerns (e.g., depression, low self-esteem, increased sexual risk-taking behaviors, decreased health seeking behaviors) and suicide risk (Horn & Nucci, L, 2006; Hunter, 1992; HRC, 2011; McFarland & Dupuis, 2001; Murphy, 2001; Nadal & Griffin, 2011; Potok, 2010; UNESCO, 2012). Hillier et al. (2010) reported that experiences with homophobic abuse negatively impacted school performance in over half of the students studied. Transgendered individuals appear to experience the greatest level of bullying and abuse with over 78% reporting harassment and 35% and 12% reporting physical assault and sexual assault, respectively (Grant, et al., 2011). When schools are “places of pain,” LGBTQI students are much more likely to do poorly or drop out. This denial of education has long-term impacts on future employment and well-being.

Employment

Discrimination in employment is a violation of the UN International Covenant on Economic, Social, and Cultural Rights (UN, 1966b). Currently, 52 countries have laws that prohibit discrimination in the workplace based on sexual orientation (Itaborahy, 2012). Unfortunately, the U.S. is not listed as a nation with such protections. Rather selected

cities and states, but not all, provide protections from discrimination in the workplace. As such, in many parts of the U.S. and around the globe, individuals can be denied employment or fired from their positions with little or no recourse. For those unemployed due to their LGBTQI identification, particularly youth, an underground economy often exists involving the sex trade (Grant et. al., 2011).

What teaching resources are available?

There are a variety of resources available to assist teachers who want to integrate LGBTQI and human rights concerns in the classroom.

The United Nations Human Rights Council published an excellent report in 2011, entitled *Discriminatory laws and practices and acts of violence against individuals based on their sexual orientation and gender identity: Report of the United Nations High Commissioner for Human Rights*. This report provides a wealth of data related to LGBTQI human rights statuses around the globe and is subdivided according to the various elements outlined in the UDHR.

The APA Public Interest Directorate has numerous resources available on its Lesbian, Gay, Bisexual and Transgender Concerns website (apa.org/pi/lgbt/index.aspx) as does the Society for the Psychological Study of Lesbian, Gay, Bisexual and Transgender Issues (Division 44; APA: www.apadivisions.org/division-44/).

Organizations such as Teaching Tolerance: A Project of the Southern Poverty Law Center (see www.tolerance.org/) offer teaching kits, activities, publications, curricula and school guides aimed at ameliorating prejudice, bias, and discrimination in the school system. Although primarily geared towards primary and secondary educational levels, these materials can be adapted for the college classroom.

Peterson & Panfils' (Eds.) (2014) new text entitled *Handbook of LGBT Communities, Crime, and Justice* is also an excellent reference source covering a broad range of topics that augment classroom learning and discussion.

The International Lesbian, Gay, Bisexual, Trans, and Intersex Association (ILGA) website (www.ilga.org) provides up-to-date information on laws around the globe ranging from age of consent laws to restrictions related to military service to laws prohibiting discrimination. These maps can be effectively used in advocacy work to raise educational awareness concerning the legal and human rights of sexual orientation and gender minorities internationally (ILGA, 2013).

Concluding Thoughts

The UN actively endeavors to address issues related to sexual orientation and gender minorities and protect all individuals regardless of identity around the globe. Organizations within the UN (e.g., Office of the United Nations High Commissioner for Human Rights; Office of the United Nations High Commissioner for Refugees; United Nations Children's Fund) not only provide educational and legal resources

related to LGBTQI concerns but provide personal support for individuals who may be seeking human rights assistance, legal redress, or asylum. To further the mission of the UN, our students must come to understand that all individuals reflecting the broad tapestry of gender and sexual identities are members of the human family. We cannot marginalize and dehumanize those that may not fit within hetero or cis-gender norms. LGBTQI rights are human rights and as such cannot be nullified by particular personal, religious, or cultural belief systems.

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Author note

Portions of this article are condensed from the author's chapter, "Sexual Orientation and Gender Minorities, which will appear in C. V. Johnson, H. Friedman, J. Diaz, B. Nastasi, & Z. Franco (Eds.). (Forthcoming: July 2014). *Praeger handbook of social justice and psychology*. Westport, CT: Praeger.



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