

HATE CRIMES

GAY BISEXUAL

LESBIAN

PARTNERS LGBT

SEXUAL ORIENTATION TRANSGENDER

CIVIL UNIONS MARRIAGE

EQUAL PROTECTION

RELIGION

GENDER IDENTITY

PUBLIC OPINION

FAMILY CIVIL RIGHTS
COMING OUT

ADOPTION

HIV/AIDS



GLAAD MEDIA REFERENCE GUIDE

7TH EDITION

GLAAD MEDIA CONTACTS

NATIONAL NEWS MEDIA

Cindi Creager
Director of National News
(646) 871-8019
nationalnews@glaad.org

REGIONAL / LOCAL NEWS MEDIA

Paul Karr
Director of Media Field Strategy
(646) 871-8022
regionalmedia@glaad.org

NORTHEAST REGION

(646) 871-8018
ncregion@glaad.org

SOUTHERN REGION

(646) 871-8023
scregion@glaad.org

CENTRAL REGION

(646) 871-8012
ceregion@glaad.org

NORTHWEST REGION

(323) 634-2018
nwregion@glaad.org

SOUTHWEST REGION

(323) 634-2022
swregion@glaad.org

CALIFORNIA

(323) 634-2036
california@glaad.org

LATINO/A, SPANISH-LANGUAGE MEDIA

Mónica Taher
People of Color Media Strategy Director
(323) 634-2025
peopleofcolor@glaad.org

ASIAN-PACIFIC ISLANDER MEDIA

Andy Marra
*People of Color Media Strategist –
Asian-Pacific Islander Community*
(646) 871-8026
api@glaad.org

COMMUNITIES OF AFRICAN DESCENT MEDIA

Katina Parker
*People of Color Media Strategist –
Communities of African Descent*
(323) 634-2023
coad@glaad.org

ENTERTAINMENT MEDIA

Damon Romine
Entertainment Media Director
(323) 634-2012
entertainment@glaad.org

RELIGIOUS MEDIA

Ann Craig
Director of Religion, Faith & Values
(646) 871-8020
faithvalues@glaad.org

TABLE OF CONTENTS

INTRODUCTION

Fair, Accurate & Inclusive 2

GLOSSARY OF TERMS / LANGUAGE

Lesbian / Gay / Bisexual 4
 Transgender 6
 Offensive Terminology to Avoid 10
 Defamatory Language 12
 Problematic Terminology 13
 AP, *New York Times* & *Washington Post* Style 14

IN FOCUS

Marriage 18
 Civil Unions, Domestic Partnerships & Adoption 23
 Public Opinion & Polls 25
 Religion & Faith 30
 Covering Crime Stories 31
 Hate Crimes 32
 HIV, AIDS & the LGBT Community 34
 “Ex-Gays” & “Conversion Therapy” 35
 Sports & Homophobia 37

DIRECTORY OF COMMUNITY RESOURCES 38

INTRODUCTION: **FAIR, ACCURATE & INCLUSIVE**

Increasingly fair, accurate and inclusive news media coverage has played an important role in expanding public awareness and understanding of lesbian, gay, bisexual and transgender (LGBT) lives. However, many reporters, editors and producers continue to face challenges covering these issues in an increasingly complex, often rhetorically charged climate.

Media coverage of our community has become — and continues to become — increasingly multi-dimensional, reflecting both the diversity of our community and the growing visibility of our families and our relationships. As a result, reporting that remains mired in simplistic, predictable “pro-gay”/“anti-gay” dualisms does a disservice to readers seeking information on the diversity of opinion and experience within our community. And as media coverage of the Catholic Church abuse scandal demonstrated, misinformation and misconceptions about our lives can be corrected when journalists diligently research the facts and expose the myths (e.g., claims that gay people are more likely to sexually abuse children) that often are used against us.

There continues to be a need for journalists to distinguish between opposing viewpoints on LGBT issues and the defamatory rhetoric that fuels prejudice and discrimination. While defamatory comments may be newsworthy, they should no longer be used simply to provide “balance” in a news story.

Unfortunately, anti-gay organizations and institutions continue to see their incendiary rhetoric and inaccurate, sensationalistic distortions of gay and lesbian lives legitimized through stories, features and profiles. Such inclusion, despite the best efforts of reporters striving for fair and accurate coverage, devalues the quality of journalism.

In an era when gay, lesbian, bisexual and transgender lives increasingly intersect with mainstream coverage of family, faith, war, politics, sports, entertainment and a myriad of other issues, we at GLAAD are committed to providing timely and accurate resources for journalists. GLAAD believes the best news coverage allows readers, viewers and listeners to form their own conclusions based on factual information and appropriate context. We ask that you help give them that opportunity in your coverage of LGBT issues.

HOMOSEXUAL
HOMOSEXUAL

OUTING

QUEER GENDER EXPRESSION
GENDER EXPRESSION

TRANS GENDER

CIVIL UNION HETEROSEXISM
CIVIL UNION

LESBIAN

GLOSSARY OF TERMS / LANGUAGE

LGBT/GLBT

CLOSETED

BISEXUAL

SEXUAL ORIENTATION

GAY

FAGGOT
FAGGOT

SHE-MALE
SHE-MALE

DYKE
DYKE

HOMOPHOBIA
HOMOPHOBIA

LESBIAN / GAY / BISEXUAL

GLOSSARY OF TERMS

- Biphobia** Fear of bisexuals, often based on inaccurate stereotypes, including associations with infidelity, promiscuity and transmission of sexually transmitted diseases.
- Bisexual** An individual who is physically, romantically, emotionally and/or spiritually attracted to men and women. Bisexuals need not have had equal sexual experience with both men and women; in fact, they need not have had any sexual experience at all to identify as bisexual.
- Civil Union** Legal recognition of committed same-sex relationships in Connecticut, New Jersey and Vermont (*see IN FOCUS: Civil Unions, Domestic Partnerships & Adoption*).
- Closeted** Describes a person who is not open about his or her sexual orientation.
- Coming Out** A lifelong process of self-acceptance. People forge a lesbian, gay, bisexual or transgender identity first to themselves and then may reveal it to others. Publicly identifying one's sexual orientation may or may not be part of coming out.
- Domestic Partnership** Civil or legal recognition of a relationship between two people (domestic partners) that sometimes extends limited protections to them (*see IN FOCUS: Civil Unions, Domestic Partnerships & Adoption*).
- Gay** The adjective used to describe people whose enduring physical, romantic, emotional and/or spiritual attractions are to people of the same sex (e.g., *gay man, gay people*). In contemporary contexts, *lesbian* (n.) is often a preferred term for women. Avoid identifying gay people as “homosexuals” (*see Offensive Terminology to Avoid*).
- Heterosexual Man / Woman** A person whose enduring physical, romantic, emotional and/or spiritual attraction is to people of the opposite sex. Also *straight*.
- Heterosexism** The attitude that heterosexuality is the only valid sexual orientation. Often takes the form of ignoring lesbians, gay men and bisexuals. For example: a feature on numerous Valentine's Day couples that omit same-sex couples.
- Homosexual** (*see Offensive Terminology to Avoid*) Outdated clinical term considered derogatory and offensive by many gay people. The Associated Press, *New York Times* and *Washington Post* restrict usage of the term. *Gay* and/or *lesbian* accurately describe people who are attracted to people of the same sex.

Homophobia	Fear of lesbians and gay men. <i>Prejudice</i> is usually a more accurate description of hatred or antipathy toward LGBT people.
Lesbian	A woman whose enduring physical, romantic, emotional and/or spiritual attraction is to other women. Avoid identifying lesbians as “homosexuals,” a derogatory term (<i>see Offensive Terminology to Avoid</i>).
LGBT / GLBT	Acronyms for “lesbian, gay, bisexual and transgender.” LGBT and/or GLBT are often used because they are more inclusive of the diversity of the community.
Lifestyle	(<i>see Offensive Terminology to Avoid</i>) Inaccurate term often used by anti-gay extremists to denigrate lesbian, gay, bisexual and transgender lives. Avoid using. As there is no one heterosexual or straight lifestyle, there is no one lesbian, gay, bisexual or transgender lifestyle.
Openly Gay	Describes people who self-identify as lesbian or gay in their public and/or professional lives. Also <i>openly lesbian, openly bisexual, openly transgender</i> .
Outing	The act of publicly declaring (sometimes based on rumor and/or speculation) or revealing another person’s sexual orientation without his or her consent. Considered inappropriate by a large portion of the LGBT community.
Queer	Traditionally a pejorative term, <i>queer</i> has been appropriated by some LGBT people to describe themselves. Some value the term for its defiance and because it can be inclusive of the entire LGBT community. Nevertheless, it is not universally accepted even within the LGBT community and should be avoided unless quoting someone who self-identifies that way.
Sexual Orientation	The scientifically accurate term for an individual’s enduring physical, romantic, emotional and/or spiritual attraction to members of the same and/or opposite sex, including lesbian, gay, bisexual and heterosexual orientations. Avoid the offensive term “sexual preference,” which is used to suggest that being gay or lesbian is a choice and therefore “curable.”
Sodomy Laws	Historically used to selectively persecute gay men, lesbians and bisexuals, the state laws often referred to as “sodomy laws” were ruled unconstitutional by the U.S. Supreme Court in <i>Lawrence v. Texas</i> (2003). “Sodomy” should never be used to describe gay, lesbian or bisexual relationships, sex or sexuality.

TRANSGENDER GLOSSARY OF TERMS

GENERAL TERMINOLOGY

- Sex** The classification of people as male or female. At birth, infants are assigned a sex based on a combination of bodily characteristics including: chromosomes, hormones, internal reproductive organs, and genitals.
- Gender Identity** One's internal, personal sense of being a man or a woman (or a boy or girl). For transgender people, their birth-assigned sex and their own internal sense of gender identity do not match.
- Gender Expression** External manifestation of one's gender identity, usually expressed through "masculine," "feminine" or gender-variant behavior, clothing, haircut, voice or body characteristics. Typically, transgender people seek to make their gender expression match their gender identity, rather than their birth-assigned sex.
- Sexual Orientation** Describes an individual's enduring physical, romantic, emotional and/or spiritual attraction to another person. Gender identity and sexual orientation are not the same. Transgender people may be heterosexual, lesbian, gay, or bisexual. For example, a man who becomes a woman and is attracted to other women would be identified as a lesbian.

TRANSGENDER-SPECIFIC TERMINOLOGY

- Transgender** An umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. The term may include but is not limited to: transsexuals, cross-dressers, and other gender-variant people. Transgender people may identify as female-to-male (FTM) or male-to-female (MTF). Use the descriptive term (*transgender*, *transsexual*, *cross-dresser*, FTM or MTF) preferred by the individual. Transgender people may or may not decide to alter their bodies hormonally and/or surgically.
- Transsexual (also Transexual)** An older term which originated in the medical and psychological communities. Many transgender people prefer the term "transgender" to "transsexual." Some transsexual people still prefer to use the term to describe themselves. However, unlike "transgender," "transsexual" is not an umbrella term, as many transgender people do not identify as transsexual. It is best to ask which term an individual prefers.

Transvestite	Derogatory <i>see Cross-Dressing</i>
Transition	Altering one's birth sex is not a one-step procedure; it is a complex process that occurs over a long period of time. Transition includes some or all of the following cultural, legal and medical adjustments: telling one's family, friends and/or co-workers; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) some form of surgical alteration.
Sex Reassignment Surgery (SRS)	Refers to surgical alteration, and is only one small part of transition (<i>see Transition</i> above). Preferred term to "sex change operation." Not all transgender people choose to or can afford to have SRS. Journalists should avoid overemphasizing the importance of SRS to the transition process.
Cross-Dressing	To occasionally wear clothes traditionally associated with people of the other sex. Cross-dressers are usually comfortable with the sex they were assigned at birth and do not wish to change it. "Cross-dresser" should NOT be used to describe someone who has transitioned to live full-time as the other sex or who intends to do so in the future. Cross-dressing is a form of gender expression and is not necessarily tied to erotic activity. Cross-dressing is not indicative of sexual orientation.
Gender Identity Disorder (GID)	A controversial DSM-IV diagnosis given to transgender and other gender-variant people. Because it labels people as "disordered," Gender Identity Disorder is often considered offensive. The diagnosis is frequently given to children who don't conform to expected gender norms in terms of dress, play or behavior. Such children are often subjected to intense psychotherapy, behavior modification and/or institutionalization. Replaces the outdated term "gender dysphoria."
Intersex	Describing a person whose biological sex is ambiguous. There are many genetic, hormonal or anatomical variations which make a person's sex ambiguous (e.g., Klinefelter Syndrome, Adrenal Hyperplasia). Parents and medical professionals usually assign intersex infants a sex and perform surgical operations to conform the infant's body to that assignment. This practice has become increasingly controversial as intersex adults are speaking out against the practice, accusing doctors of genital mutilation.

TRANSGENDER TERMINOLOGY TO AVOID

PROBLEMATIC TERMINOLOGY

Problematic: “transgenders,” “a transgender”

Preferred: “transgender people,” “a transgender person”

Transgender should be used as an adjective, not as a noun. Do not say, “Tony is a transgender,” or “The parade included many transgenders.” Instead say, “Tony is a transgender man,” or “The parade included many transgender people.”

Problematic: “transgendered”

Preferred: “transgender”

The word transgender never needs an extraneous “-ed” at the end of the word. In fact, such a construction is grammatically incorrect. Only verbs can be transformed into participles by adding “-ed” to the end of the word, and *transgender* is an adjective, not a verb.

Problematic: “sex change,” “pre-operative,” “post-operative”

Preferred: “transition”

Referring to a sex change operation, or using terms such as pre- or post-operative, inaccurately suggests that one must have surgery in order to truly change one’s sex.

Problematic: “hermaphrodite”

Preferred: “intersex person”

The word “hermaphrodite” is an outdated, stigmatizing and misleading word, usually used to sensationalize intersex people.

DEFAMATORY TERMINOLOGY

Defamatory: “deceptive,” “fooling,” “pretending,” “posing” or “masquerading”

Gender identity is an integral part of a person’s identity. Please do not characterize transgender people as “deceptive,” as “fooling” other people, or as “pretending” to be, “posing” or “masquerading” as a man or a woman. Such descriptions are extremely insulting.

Defamatory: “she-male,” “he-she,” “it,” “trannie,” “tranny,” “gender-bender”

These words only serve to dehumanize transgender people and should never be used (*See Defamatory Language*).

TRANSGENDER NAMES & PRONOUN USAGE

We encourage you to use a transgender person's chosen name. Often transgender people cannot afford a legal name change or are not yet old enough to change their name legally. They should be afforded the same respect for their chosen name as anyone else who lives by a name other than their birth name (e.g., celebrities).

We also encourage you to ask transgender people which pronoun they would like you to use. A person who identifies as a certain gender, whether or not they have taken hormones or had surgery, should be referred to using the pronouns appropriate for that gender.

If it is not possible to ask a transgender person which pronoun he or she prefers, use the pronoun that is consistent with the person's appearance and gender expression. For example, if a person wears a dress and uses the name "Susan," feminine pronouns are appropriate.

It is never appropriate to put quotation marks around either a transgender person's chosen name or the pronoun that reflects that person's gender identity.

GENDER EXPRESSION
GENDER
IDENTITY
TRANSITION
TRANSGENDER

OFFENSIVE TERMINOLOGY TO AVOID

Offensive: “homosexual” (n. or adj.)

Preferred: “gay” (adj.); “gay man” or “lesbian” (n.)

Please use “lesbian” or “gay man” to describe people attracted to members of the same sex. Because of the clinical history of the word “homosexual,” it has been adopted by anti-gay extremists to suggest that lesbians and gay men are somehow diseased or psychologically/emotionally disordered – notions discredited by both the American Psychological Association and the American Psychiatric Association in the 1970s. Please avoid using “homosexual” except in direct quotes. Please also avoid using “homosexual” as a style variation simply to avoid repeated use of the word “gay.” The Associated Press, *New York Times* and *Washington Post* restrict usage of the term “homosexual” (see *AP, New York Times & Washington Post Style*).

Offensive: “homosexual relations/relationship,” “homosexual couple,” “homosexual sex,” etc.

Preferred: “relationship” (or “sexual relationship”), “couple” (or, if necessary, “gay couple”), “sex,” etc.

Identifying a same-sex couple as “a homosexual couple,” characterizing their relationship as “a homosexual relationship,” or identifying their intimacy as “homosexual sex” is extremely offensive and should be avoided. These constructions are frequently used by anti-gay extremists to denigrate gay and lesbian people, couples and relationships.

As a rule, try to avoid labeling an activity, emotion or relationship “gay,” “lesbian” or “bisexual” unless you would call the same activity, emotion or relationship “straight” if engaged in by someone of another sexual orientation. In most cases, your readers, viewers or listeners will be able to discern people’s genders and/or sexual orientations through the names of the parties involved, your depictions of their relationships, and your use of pronouns.

Offensive: “sexual preference”

Preferred: “sexual orientation”

The term “sexual preference” is typically used to suggest that being lesbian, gay or bisexual is a choice and therefore can and should be “cured.” *Sexual orientation* is the accurate description of an individual’s enduring physical, romantic, emotional and/or spiritual attraction to members of the same and/or opposite sex and is inclusive of lesbians, gay men, bisexuals and heterosexual or straight men and women (See *AP, New York Times & Washington Post Style*).

Offensive: “gay lifestyle” or “homosexual lifestyle”

Preferred: “lesbian,” “gay,” “bisexual”

There is no single lesbian, gay or bisexual lifestyle. Lesbians, gay men and bisexuals are diverse in the ways they lead their lives. The phrase “gay lifestyle” is used to denigrate lesbians and gay men, suggesting that their sexual orientation is a choice and therefore can and should be “cured” (See *AP, New York Times & Washington Post Style*).

Offensive: “admitted homosexual” or “avowed homosexual”

Preferred: “openly lesbian,” “openly gay,” “openly bisexual”

Dated term used to describe those who are openly lesbian, gay or bisexual or who have recently come out of the closet. The words “admitted” or “avowed” suggest that being gay is somehow shameful or inherently secretive. Avoid the use of the word “homosexual” in any case (See *AP, New York Times & Washington Post Style*).

Offensive: “gay agenda” or “homosexual agenda”

Preferred: “lesbian and gay civil rights movement” or “lesbian and gay movement”

Lesbian, gay, bisexual and transgender (LGBT) people are as diverse in our political beliefs as other communities. Our commitment to equal rights is one we share with civil rights advocates who are not necessarily LGBT. “Lesbian and gay civil rights movement” accurately describes the historical efforts, by gay and straight people alike, to achieve understanding and equal treatment for LGBT people. Notions of a so-called “homosexual agenda” are rhetorical inventions of anti-gay extremists seeking to create a climate of fear by portraying the pursuit of civil rights for LGBT people as sinister. (See *AP, New York Times & Washington Post Style*).

Offensive: “special rights”

Preferred: “equal rights” or “equal protection”

Anti-gay extremists frequently characterize civil rights and equal protection of the law for lesbian, gay, bisexual and transgender Americans as “special rights” in an attempt to energize opposition to family recognition, anti-discrimination protections and equal opportunity laws (See *AP, New York Times & Washington Post Style*).

DEFAMATORY LANGUAGE

“fag,” “faggot,” “dyke,” “homo,” “sodomite,” “queen,” “she-male,” “he-she,” “it,” “tranny” and similar epithets.

The criteria for using these derogatory terms should be the same as those applied to hate words for other groups: they should not be used except in a direct quote that reveals the bias of the person quoted. So that such words are not given credibility in the media, it is preferred that reporters say, “The person used a derogatory word for a lesbian, gay, bisexual or transgender person.”

“deviant,” “disordered,” “dysfunctional,” “diseased,” “perverted,” “destructive” and similar descriptions

The notion that being gay, lesbian or bisexual is a psychological disorder was discredited by the American Psychological Association and the American Psychiatric Association in the 1970s. Today, words such as “deviant,” “diseased” and “disordered” often are used to portray lesbians and gay men as less than human, mentally ill, or as a danger to society. Words such as these should be avoided in stories about the lesbian and gay community. If they must be used, they should be quoted directly in a way that reveals the bias of the person being quoted.

Associating gay men, lesbians, bisexuals, same-sex relationships or homosexuality with pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery or incest.

Being gay, lesbian or bisexual is neither synonymous with nor indicative of any tendency toward pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery and/or incest. Such claims, insinuations and associations often are used to suggest that lesbians and gay men pose a threat to society, to families, and to children in particular. Such assertions and insinuations are defamatory and should be avoided, except in direct quotes that reveal the bias of the person quoted.

DEFAMATORY
LANGUAGE TO
AVOID

PROBLEMATIC TERMINOLOGY

Problematic: “gay marriage”

Use “marriage” or “marriage for gay and lesbian couples” whenever possible. The construction “gay marriage” suggests that same-sex couples are seeking a separate institution that would, by definition, exclude straight couples. Gay and lesbian couples seeking the protections, rights and responsibilities of marriage want to join the institution of marriage as it now exists, defining their relationships as “marriage,” not “gay marriage.” “Gay marriage” should never be used to describe marriages in Massachusetts or any place else where gay and lesbian couples are free to marry.

That said, just as *The New York Times* notes that the phrase “gay rights” is “often indispensable for confined headlines,” print editors may need the term “gay marriage” when space does not permit use of the more accurate “marriage for gay and lesbian couples.” Otherwise, please use constructions that accurately characterize gay couples’ pursuit of full inclusion in marriage. (See *IN FOCUS: Marriage*)

Problematic: “reparative therapy”

Coined by anti-gay activist Joseph Nicolosi in 1991, “reparative therapy” is a term for pseudo-therapeutic attempts to “cure” gay men and lesbians by turning them straight. These debunked and discredited “therapies” have been condemned by the American Psychiatric Association, the American Psychological Association, the American Medical Association, the American Academy of Pediatrics and other leading mental health and medical authorities and researchers.

In reporting, the term “reparative therapy” should be avoided whenever possible (except in quoted material), as it insinuates that lesbian, gay and bisexual people are “disordered” or “broken” and need to be “repaired.” Although the term “conversion therapy” is marginally less problematic, it is best simply to describe the activities and goals of those who seek to change gay people’s sexual orientation. (See *IN FOCUS: “Ex-Gays” & “Conversion Therapy”*)

Problematic: “Down Low”

Use the term “Down Low” only to describe men who self-identify that way. A controversial term describing the phenomenon of MSMs (men who have sex with men) who publicly identify as heterosexuals and maintain sexual relationships with women, “The Down Low” has become synonymous with sensationalized claims that MSMs are spreading HIV into “the general population.” Avoid inaccurate suggestions that “The Down Low” is a phenomenon exclusive to communities of color. In general, the more accurate descriptor is MSM, which should be reserved for clinical or statistical contexts. (See *IN FOCUS: HIV, AIDS & the LGBT Community*)

AP, NEW YORK TIMES & WASHINGTON POST STYLE

In recent years, the nation's leading media style books have published guidelines for language and terminology use when reporting on lesbian, gay, bisexual and transgender (LGBT) lives, issues and stories.

The Associated Press, *The New York Times* and *The Washington Post* all restrict usage of the term “homosexual” — a word whose clinical history and pejorative connotations are routinely exploited by anti-gay extremists to suggest that lesbians and gay men are somehow diseased or psychologically/emotionally disordered, and which, as *The Washington Post* notes, “can be seen as a slur.” AP and *New York Times* editors also have instituted rules against the use of inaccurate terminology such as “sexual preference” and “gay lifestyle.”

Following are the LGBT-related editorial guidelines from the Associated Press, *The New York Times* and *The Washington Post* as they appear in their respective style guides.

ASSOCIATED PRESS (2006)

gay	Used to describe men and women attracted to the same sex, though <i>lesbian</i> is the more common term for women. Preferred over <i>homosexual</i> except in clinical contexts or references to sexual activity. Include sexual orientation only when it is pertinent to a story, and avoid references to “sexual preference” or to a gay or alternative “lifestyle.”
lesbian	See <i>gay</i> .
transgender	Use the pronoun preferred by the individuals who have acquired the physical characteristics of the opposite sex or present themselves in a way that does not correspond with their sex at birth. If that preference is not expressed, use the pronoun consistent with the way the individuals live publicly.
transsexual	See <i>transgender</i> .

NEW YORK TIMES ⁽²⁰⁰⁵⁾

- admitted homosexual.** Avoid this term, which suggests criminality or shame. Make it acknowledged or declared homosexual, openly gay or openly lesbian if a modifier is indeed necessary. (*Also see gay; lesbian; sexual orientation.*)
- bisexual.** Do not use the slang shorthand *bi*.
- homosexuality.** *See admitted homosexual; bisexual; gay; lesbian; sexual orientation.*
- gay (adj.)** is preferred to *homosexual* in references to social or cultural identity and political or legal issues; *gay literature*. Use *homosexual* in specific references to sexual activity and to psychological or clinical orientation. *Gay* may refer to homosexual men or more generally to homosexual men and women. In specific references to women, *lesbian* is preferred. When the distinction is useful, write *gay men and lesbians*. Do not use *gay* as a singular noun. *Gays*, a plural noun, may be used only as a last resort, ordinarily in a hard-to-fit headline. *Also see sexual orientation.*
- gay rights.** Advocates for gay issues are concerned that the term may invite resentment by implying “special rights” that are denied other citizens; the advocates prefer phrases like *equal rights* or *civil rights for gay people*. But the shorter phrase is in wide use and often indispensable for confined headlines. When it occurs, define the issues precisely.
- homosexuality.** *See admitted homosexual; bisexual; gay; lesbian; sexual orientation.*
- lesbian (adj. and n.).** Lowercase except in the names of organizations. Lesbian women is redundant. *See sexual orientation.*
- sex changes.** *See transgender.*
- sexual orientation.** Never *sexual preference*, which carries the disputed implication that sexuality is a matter of choice. Cite a person’s sexual orientation only when it is pertinent and its pertinence is clear to the reader. *Also see bisexual; gay; lesbian; straight.*
- sexual preference.** Use *sexual orientation* instead.

AP, NEW YORK TIMES & WASHINGTON POST STYLE (CONTINUED)

NEW YORK TIMES (CONTINUED)

straight, meaning heterosexual, is classed as slang by some dictionaries and standard by others. Avoid any use that conveys an in-group flavor. But use the term freely (adj. only) in phrases drawing a contrast with *gay*: *The film attracted gay and straight audiences alike.*

transgender (adj.) is an overall term for people whose current identity differs from their sex at birth, whether or not they have changed their biological characteristics. Cite a person's transgender status only when it is pertinent and its pertinence is clear to the reader. Unless a former name is newsworthy or pertinent, use the name and pronouns (*he, his, she, her, hers*) preferred by the transgender person. If no preference is known, use the pronouns consistent with the way the subject lives publicly.

WASHINGTON POST (2006)

gay A person's sexual orientation should not be mentioned unless relevant to the story. When it is necessary to mention it, *gay* may be used as an adjective but not as a noun, except as a plural: *gay man, gay woman, gay people, gays*. Not a *gay*. A *gay woman* may be referred to as a *lesbian*. Do not use *gays* and *lesbians*, since the first includes the second. Rather, to emphasize the inclusion of both sexes, use *gay men and lesbians*. Use *gay rights activist*, not *gay activist*. Not everyone espousing *gay rights* causes is *homosexual*. When identifying an individual as *gay* or *homosexual*, be cautious about invading the privacy of someone who may not wish his or her sexual orientation known. Do not use terms such as *avowed* or *admitted*.

Often, simply reporting the facts obviates the need for labels. Describing a slaying, for instance, should suffice without referring to it as a *homosexual slaying*. Ask yourself if you would use the term *heterosexual slaying*. In a recent story, a man "charged" that his former wife "was a *lesbian*" as if it were a slur, when simply alleging an affair between the ex-wife and the other woman would suffice.

Gay is generally preferred to *homosexual*. *Homosexual* should be reserved for a clinical or biological context. Be wary of using *homosexual* as a noun. In certain contexts, it can be seen as a slur.

“EX-GAYS” &
“CONVERSION THERAPY”

PUBLIC OPINION
& POLLS
MARRIAGE

CIVIL UNIONS
& DOMESTIC
PARTNERSHIP LAWS

IN FOCUS

ADOPTION LAWS

COVERING

CRIME STORIES

RELIGION &
FAITH

SPORTS &
HOMOPHOBIA

HATE CRIMES

IN FOCUS: MARRIAGE

Marriage equality for gay and lesbian couples is one of today's most widely reported-on social issues. In the midst of this coverage, gay and lesbian families are often reduced to abstractions by those who claim to be "defending" marriage – and whose carefully chosen euphemisms (such as "protecting the sanctity of marriage" and "sending our children a positive message about marriage") serve to obscure the impact of marriage discrimination on gay and lesbian Americans.

This lack of acknowledgement renders invisible the hundreds of thousands of American families whose lives are most directly impacted by this debate.

As you cover the legal, policy and political dimensions of marriage for same-sex couples, please share the stories of the couples whose lives and families are at the heart of this issue – and for whom the denial of equal marriage protections continues to threaten the security of their loved ones. The stories of same-sex couples and families are an integral and essential part of fair, accurate and inclusive coverage of the debate over marriage equality.

MARRIAGE RIGHTS, PROTECTIONS & RESPONSIBILITIES

Marriage licenses, while issued and regulated by the states, provide couples access to more than 1,000 state and federal rights and protections – few of which can be secured through private contracts – that safeguard their families.

Among the state rights, protections and responsibilities of marriage (which vary somewhat from state to state):

- automatic inheritance
- child custody/parenting/adoption rights
- hospital visitation
- medical decision-making power
- standing to sue for wrongful death of a spouse
- divorce protections
- spousal/child support
- access to family insurance policies
- exemption from property tax upon death of a spouse
- immunity from being forced to testify against one's spouse
- domestic violence protections, and more.

A marriage license also confers 1,138 federal protections, rights and responsibilities upon married couples in the areas of:

- Social Security benefits
- immigration law
- the Family and Medical Leave Act
- health insurance and continuation of health coverage (COBRA)
- Medicaid
- retirement plans
- federal tax laws, and more

These federal protections are denied to same-sex couples, including those married in Massachusetts. The 1996 Defense of Marriage Act excludes gay and lesbian married couples from these protections, declaring that only opposite-sex married couples can access them.

State marriage laws are currently in a state of flux. As of April 2007, 45 states have some form of law – ranging from a simple statute to a state constitutional amendment – banning same-sex couples from marriage. In some cases, these laws also ban any state recognition of (or protections for) same-sex couples. For the most up-to-date list of state anti-gay marriage laws (including enactment dates and types of laws), visit the Human Rights Campaign’s Web site at www.hrc.org/marriage.

Civil union and domestic partnership laws in a handful of states offer varying degrees of state-only protection for same-sex couples. Opponents of marriage equality have attempted to use the Defense of Marriage Act (DOMA) to prevent those laws from being enforced in other states. DOMA also denies federal protections to same-sex couples. See *IN FOCUS: Civil Unions, Domestic Partnerships & Adoption*.

Private contracts cannot provide adequate protections for same-sex couples. Wills and trusts, powers of attorney, co-parent adoptions and joint titles, leases and accounts are often sought by same-sex couples to provide some sort of limited protection for their families. However, these attempts to mimic a small number of marriage protections can be prohibitively (and unfairly) expensive, unenforceable in court, and may not be recognized by families, some private institutions, and by local, state and federal governments.

IN FOCUS: **MARRIAGE** (CONTINUED)

COVERAGE-RELATED ISSUES

Public opinion on same-sex marriage has been gradually trending upward. Although gradually shrinking majorities continue to oppose marriage equality, many polls now find solid majorities favoring some form of legal recognition for gay and lesbian couples. Particularly noteworthy is the 2004 Election Exit Poll showing 60% of Americans favor either full marriage equality or civil unions for same-sex couples. Polls also consistently show that the number of people who support a constitutional amendment to ban same-sex couples from marriage is significantly smaller than the number who oppose same-sex marriage. *See IN FOCUS: Public Opinion & Polls.*

Opponents of same-sex marriage frequently characterize as “judicial activism” those court decisions with which they disagree. Throughout our nation’s history, the courts have heard challenges to unjust majority-enacted laws that discriminate against and deny equal protection of the law to minorities. Some courts – including some composed of conservative judges appointed by Republicans – have recently struck down anti-gay marriage laws, extending basic rights and protections to same-sex couples.

When anti-gay activists, politicians and elected officials dispute the legitimacy of such decisions and/or characterize them as “judicial activism,” please rigorously examine these claims and evaluate their validity against the history of Constitutional Law and American jurisprudence. For more information, visit the Web site of Lambda Legal (www.lambdalegal.org/judgingdiscrimination).

Avoid constructions that use the inaccurate term “gay marriage.” *See Problematic Terminology.* Same-sex couples seeking the freedom to marry want to join the institution of marriage as it currently exists, defining their relationships not as “gay marriage” but as “marriage.” Used as a noun, “gay marriage” more accurately refers to separate-and-unequal “marriage lite” institutions such as civil unions. “Gay marriage” should never be used to describe the marriages of gay and lesbian couples in Massachusetts or anyplace where same-sex couples have the right to marry.

A BRIEF HISTORY OF MARRIAGE EQUALITY

1996: A Hawaii state court rules, in a case referred to it by the state Supreme Court, that there is no reason, compelling or otherwise, to deny same-sex couples the right to marry. Voters in 1998 amend the Hawaii Constitution, allowing the state to ban same-sex couples from marrying.

Amid the anti-gay rhetoric surrounding the Hawaii decisions, Congress passes and President Bill Clinton signs the “Defense of Marriage Act” (DOMA). DOMA excludes gay couples from federal marriage protections and creates an exception to the U.S. Constitution’s Full Faith and Credit Clause that allows states to deny recognition of same-sex marriages performed in other states.

1999: Vermont’s Supreme Court rules that “the state is constitutionally required to extend to same-sex couples the common benefits and protections that flow from marriage under Vermont law.” Rather than extend full marriage equality, the Vermont legislature and Gov. Howard Dean enact the nation’s first civil unions law in 2000, extending to same-sex couples all the state (but none of the federal) rights of marriage under Vermont law.

2003: Just months after the landmark extension of marriage equality in Canada, the Massachusetts Supreme Judicial Court rules that same-sex couples cannot be denied the right to marry.

2004: In May 2004, Massachusetts becomes the first state/commonwealth in the nation to legally issue marriage licenses to same-sex couples. Two months later, Republicans in the U.S. Senate are unable to muster a simple majority to support – much less the two-thirds majority required to advance – an amendment to the U.S. Constitution endorsed by President George W. Bush that would permanently deny marriage rights, protections and responsibilities to same-sex couples.

Earlier in the year, local officials in San Francisco, Calif., New Paltz, N.Y., Asbury Park, N.J., Sandoval County, N.M., and several municipalities in Oregon begin issuing marriage licenses to or officiating at marriage ceremonies for same-sex couples. Courts in each state halt the issuance of the licenses and invalidate them. During the second half of the year, 13 states (Arkansas, Georgia, Kentucky, Louisiana, Michigan, Mississippi, Missouri, Montana, North Dakota, Ohio, Oklahoma, Oregon and Utah) enact anti-gay state constitutional amendments barring gay and lesbian couples from marriage.

IN FOCUS: MARRIAGE (CONTINUED)

A BRIEF HISTORY OF MARRIAGE EQUALITY (CONTINUED)

2005: Kansas and Texas pass anti-gay constitutional amendments similar to those in 2004. Connecticut's legislature passes and Republican Gov. Jodi Rell signs into law the nation's second civil unions law. And following the enactment of the nation's strongest domestic partnership protections, California's legislature passes the nation's first marriage legislation independent of judicial direction (the bill is later vetoed by Gov. Arnold Schwarzenegger).

Internationally, same-sex couples begin marrying in Spain after that country's parliament passes equal marriage legislation. And South Africa becomes the fifth country to recognize the right of gay and lesbian couples to marry after the nation's highest court rules that it is unconstitutional to deny gay people the freedom to marry.

2006: Public support for anti-gay ballot measures drops sharply from 2004, with measures in Colorado, South Dakota, Virginia and Wisconsin garnering support only in the 50% range (Alabama, Idaho, South Carolina and Tennessee also enact amendments). Arizona becomes the first state in the nation to defeat an anti-gay marriage amendment at the ballot box.

In an election-year attempt to court fundamentalist voters, the Senate's Republican leadership schedules a June vote on the same anti-gay amendment to the U.S. Constitution that failed in 2004. Despite a gain of five Republican seats in 2004, the amendment only gains one more vote and is once again unable to muster even a bare majority in support (60 votes are needed to end debate and 67 are required for passage). Seven Republicans join 41 Democrats to defeat the amendment. A similar amendment is also rejected by the House of Representatives the following month.

A Maryland circuit court rules that denying same-sex couples the ability to marry violates the state's Equal Rights Amendment. The New Jersey Supreme Court declares unanimously that same-sex couples are entitled to full legal rights under state law, but, in a 4-3 split on the remedy, sends the matter to the state legislature, which quickly enacts the nation's third civil unions law. And as pro-marriage cases advance in California, Connecticut, Iowa and Oregon, high courts in New York and Washington uphold anti-gay marriage statutes that discriminate against same-sex families in those states.

IN FOCUS:

CIVIL UNIONS, DOMESTIC PARTNERSHIPS & ADOPTION

As of April 2007, equal marriage rights are extended to same-sex couples only in Massachusetts. However, a handful of states do provide varying degrees of protection for gay and lesbian families.

It is important to note that these laws offer only limited protections to same-sex couples and families. The federal Defense of Marriage Act's (DOMA) definitions of "marriage" and "spouse" deny same-sex couples (including those married in Massachusetts and in other countries) any of the federal rights, protections and obligations of marriage, and can raise serious legal protection issues for gay or lesbian couples and families who travel or move within the United States.

CIVIL UNIONS (CONNECTICUT, NEW JERSEY & VERMONT)

Civil unions in Connecticut, New Jersey and Vermont confer upon same-sex couples all of the state (though none of the federal) rights, protections and obligations afforded married spouses. Non-residents of these states may be able to obtain a civil union, although civil unions typically are not recognized in or by other states. New Hampshire is expected to enact civil unions in 2008.

Some political figures say that while they do not favor equal marriage rights, they do favor civil unions as a way to offer equal protection to same-sex families. However, such proposals appear to be prohibited by the federal Defense of Marriage Act, which explicitly denies same-sex couples any of the federal rights and protections of marriage. **Please ask those who advocate civil unions as an alternative to marriage to clarify how such a law would be designed to provide same-sex couples the same state and federal protections offered heterosexual married couples.**

DOMESTIC PARTNERSHIPS & OTHER STATE, LOCAL LAWS

California's domestic partnership laws are the most expansive in the nation, granting same-sex families all the state (though none of the federal) protections afforded married couples. Oregon is expected to enact a similar domestic partnership law, passed by the legislature, in 2008.

Hawaii, Maine, Washington and the District of Columbia currently provide limited protections, such as hospital visitation and inheritance rights, to registered same-sex couples in those states.

Eleven states (California, Connecticut, Illinois, Iowa, New Jersey, New Mexico, New York, Oregon, Rhode Island, Vermont and Washington) and the District of Columbia extend – whether by law, policy or union contract – some domestic partner benefits to the same-sex partners of state employees.

IN FOCUS:

CIVIL UNIONS, DOMESTIC PARTNERSHIPS & ADOPTION

DOMESTIC PARTNERSHIPS & OTHER STATE, LOCAL LAWS (CONTINUED)

More than 60 municipalities also have domestic partner registries that permit same-sex couples (and in some cases opposite-sex couples as well) to register with the city or county. In some cases, these registries extend limited protections to registered couples.

For more on state laws covering gay, lesbian, bisexual and transgender couples and families, visit the Web site of the Human Rights Campaign at www.hrc.org and click on “Laws in Your State.”

ADOPTION LAWS & FAMILY COURTS

Across most of the U.S., LGBT people and couples can petition family courts to provide their children with legal ties to their parents. **Family courts are responsible for making case-by-case decisions based on the best interests of a child, and their expertise and authority in determining the fitness of adoptive parents – gay or straight – is traditionally acknowledged and respected.**

Most states do not have blanket policies on adoption by gay and lesbian couples. In a few states, however, anti-gay activists have sought to circumvent family courts by proposing sweeping laws that would ban adoption by gay and lesbian people and families.

Single-parent adoption by lesbian, gay and bisexual people is permitted in most states and the District of Columbia. Only Florida has a blanket policy that prohibits all gay people from adopting. Utah prohibits adoption by any unmarried person who is co-habiting.

Joint adoption and/or second-parent adoption – where a parent co-adopts his or her partner’s child, thus providing the security that comes with having two legally connected parents – is permitted by statute or appellate court decisions in several states, including: California, Connecticut, Illinois, Indiana, Massachusetts, New Jersey, New York, Pennsylvania, Vermont, and the District of Columbia – with Colorado, New Hampshire and Oregon expected to follow soon. In several other states, trial courts have granted joint or second-parent adoption on a case-by-case basis. A handful of states (among them: Nebraska, Ohio, Utah and Wisconsin) do not permit second-parent adoptions. In addition, Mississippi bars adoptions by same-sex couples.

For further information, please contact the National Center for Lesbian Rights, the ACLU, Lambda Legal or Family Pride (see “Family” and “Legal” in *Directory of Community Resources*).

IN FOCUS: PUBLIC OPINION & POLLS

Public support for gay and lesbian equality has steadily increased over the past two decades, as demonstrated by opinion polls on issues such as marriage equality, civil unions, employment non-discrimination and military service.

The Gallup Organization has been asking about gay and lesbian equality for more than two decades. And while the use of loaded terms like “traditional marriages” and the outdated clinical word “homosexual” (a term routinely used by anti-gay activists to stigmatize and marginalize gays and lesbians – see *Offensive Language to Avoid*) appear to be having some biasing effects on the results, these polls continue to show a steadily growing acceptance of gay and lesbian equality.

MARRIAGE

Since Gallup started asking about it in 1996, support for equal marriage rights has generally been trending upward:

Do you think marriages between homosexuals should or should not be recognized by the law as valid, with the same rights as traditional marriages?

	Should be Valid	Should not be Recognized	No Opinion
2006 May 8-11	39% / 42%*	58% / 56%*	4% / 2%
2005 Aug 22-25	37%	59%	4%
2005 Apr 29-May 1	39%	56%	5%
2005 Mar 18-20	28%**	68%**	4%
2004 July 19-21	32%	62%	6%
2004 May 2-4	42%	55%	3%
2004 Mar 5-7	33%	61%	6%
2004 Feb 16-17	32%	64%	4%
2003 Dec 15-16	31%	65%	4%
2003 Oct 24-26	35%	61%	4%
2003 June 27-29	39%	55%	6%
2000 Jan 13-16	34%	62%	4%
1999 Feb 8-9	35%	62%	3%
1996 Mar 15-17	27%	68%	5%

* Gallup asked half the respondents about marriage rights for “same-sex couples,” resulting in slightly higher approval numbers compared with the question using the term “homosexuals.”

** Gallup’s March 2005 poll is an outlier with regard both to Gallup’s own polling on marriage equality and to that of other polling organizations.

IN FOCUS: PUBLIC OPINION & POLLS (CONTINUED)

Polling on marriage (and civil unions) has been marked by considerable fluctuations in public support over short periods of time. For example, in the seven polls Gallup conducted between June 2003 and May 2004, support moved from 39% in June to a low of 31% six months later to a new high of 42% five months after that. These fluctuations seem to mirror the varying intensity of legal events (*Lawrence v. Texas*, Massachusetts’ extension of marriage equality, etc.), media coverage and political rhetoric around the marriage issue — suggesting that poll numbers should be examined relative to current events, long-term trends, and impact of the increased level of polling on this issue by Gallup and many other organizations.

It is also worth examining these numbers in light of the evolution of public support for interracial marriage. In 1968 – the year after the U.S. Supreme Court struck down anti-miscegenation laws in *Loving v. Virginia* – Gallup reported that only 20% of Americans approved of interracial marriage while 72% disapproved. It wasn’t until 1991, 23 years later, that for the first time more Americans approved (48%) than disapproved (42%) of such marriages — a trend that suggests majority opinion around such issues follows, rather than drives, legal advances in civil rights.

CIVIL UNIONS

Public support for civil unions also has risen substantially since Gallup started asking about them in 2000 (see below).

Would you favor or oppose a law that would allow homosexual couples to legally form civil unions, giving them some of the legal rights of married couples?

	Favor	Oppose	No Opinion
2004 May 2-4	49%	48%	3%
2003 July 25-27	40%	57%	3%
2003 May 5-7	49%	49%	2%
2002 May 6-9	46%	51%	3%
2002 April 8-11	45%	46%	9%
2002 Feb 8-10	41%	53%	6%
2001 May 10-14	44%	52%	4%
2000 Oct 25-28	42%	54%	4%

Gallup noted in their May 2004 poll discussion:

The current poll also shows that when people are asked first about gay marriage and then about civil unions, support for civil unions is higher than when people are asked about civil unions first. These results suggest that many people see civil unions as an alternative to gay marriage, and once they can express their opposition to the latter, they are more willing to embrace the “civil unions” alternative.

Similarly, support for gay marriage is lower once people have expressed their opinions about civil unions than it is when gay marriage is mentioned first. Taken together, these results show about a third of Americans (35%) supporting gay marriage after being asked about civil unions, and a clear majority (56%) supporting gay civil unions after being asked about gay marriage.

The CBS News/New York Times poll has been asking respondents a three-option question:

Which comes closest to your view? Gay couples should be allowed to legally marry, or Gay couples should be allowed to form civil unions but not legally marry, or There should be no legal recognition of a gay couple’s relationship.

	Legally Marry	Civil Union	No Legal Recognition	Unsure
2005 Feb 24-28	23%	34%	41%	2%
2004 Nov 18-21	21%	32%	44%	3%
2004 July 11-15	28%	31%	38%	3%
2004 May 20-23	28%	29%	40%	3%
2002 Mar 10-14	22%	33%	40%	5%

It is also worth noting that the National Election Pool’s comprehensive Election 2004 exit poll revealed that 60% of American voters favor legal recognition of gay and lesbian couples – with 25% favoring marriage, 35% favoring civil unions, and only 37% claiming that gay and lesbian couples should be denied any and all forms of legal recognition.

When questions about civil unions are asked separately from questions about marriage, it is important to note that some who oppose full marriage equality appear to support civil unions, and some who oppose civil unions may in fact be doing so on principle as a means of voicing support for full equality in marriage for gay and lesbian couples.

IN FOCUS: PUBLIC OPINION & POLLS (CONTINUED)

CONSTITUTIONAL AMENDMENT

Gallup's polling on a proposed amendment to the U.S. Constitution that would bar same-sex couples from marriage consistently shows a public sharply divided, often within the margin of error, and that far fewer people support such an amendment than oppose equal marriage rights.

	Favor	Oppose	No Opinion
2006 May 8-11	50%	47%	3%
2005 Apr 29-May 1	53%	44%	3%
2004 July 19-21	48%	46%	6%
2004 May 2-4	51%	45%	4%
2004 Mar 5-7	50%	45%	5%
2004 Feb 9-12	53%	44%	3%
2003 Jul 18-20	50%	45%	5%

No poll has shown that a federal anti-gay amendment has anywhere near the level of support needed to secure two-thirds approval in both houses of Congress and ratification by three-quarters of the states. And no national poll to date has asked respondents to consider the actual language and sweeping impact of the proposed federal amendment, which could prohibit not only marriage but also civil union protections for gay and lesbian couples and their families.

MILITARY SERVICE

Gallup has found that eight in 10 Americans now say that gay men and lesbians should have equal employment rights in the U.S. military – up from 57% when the issue of openly gay service members came to national prominence in 1992.

	Should	Should Not	Depends	No Opinion
2005 May 2-5	79 / 76*	19 / 22*	^ / 1*	2 / 1*
2003 May 19-21	80	18	1	1
2001 May 10-14	72	23	2	3
1999 Feb 8-9	70	26	2	2
1996 Nov 21-24	65	29	3	3
1992 June 4-7	57	37	2	4

* Gallup asked half the respondents about employment in the Armed Forces for “gays and lesbians,” resulting in slightly higher approval numbers compared with Gallup’s typical use of the term “homosexuals.”

^ less than 1%

In December 2003, Gallup asked, “Do you think people who are openly gay or homosexual should – or should not – be allowed to serve in the U.S. military?” 79% said that openly gay people should be allowed to serve, 18% said no, and 3% had no opinion.

EMPLOYMENT NON-DISCRIMINATION

Public support of equal employment opportunity for LGBT people has reached near-universal levels. A vote on the federal Employment Non-Discrimination Act, which would bar discrimination in employment based on sexual orientation and gender identity, is expected in 2007.

In general, do you think homosexuals should or should not have equal rights in terms of job opportunities?

	Yes	No	Depends	No Opinion
2005 May 2-5	90 / 87*	7 / 11*	1 / 1*	2 / 1*
2004 May 2-4	89	8	1	2
2003 May 19-21	88	10	1	1
2003 May 5-7	88	9	2	1
2002 May 6-9	86	11	1	2
2001 May 10-14	85	11	3	1
1999 Feb 8-9	83	13	2	2
1996 Nov 21-24	84	12	2	2
1993 Apr 22-24	80	14	-	6
1992 June 4-7	74	18	-	8
1989 Oct 12-15	71	18	-	11
1982 June 25-28	59	28	-	13
1977 June 17-20	56	33	-	11

* Gallup asked half the respondents about equal rights for “gays and lesbians,” resulting in slightly higher approval numbers compared with the question using the term “homosexuals.”

Currently, only eight states (*California, Hawaii, Illinois, Maine, Minnesota, New Mexico, Rhode Island and Washington*) ban discrimination based on sexual orientation and gender identity. (In 2007, state legislatures in *Colorado, Iowa and Oregon* passed similar bills.) Eight other states (*Connecticut, Massachusetts, Maryland, Nevada, New Jersey, New York, Vermont, Wisconsin*) and the *District of Columbia* ban discrimination based on sexual orientation but not gender identity. **In all other states, LGBT people can be fired simply for being gay, lesbian, bisexual or transgender.**

IN FOCUS: RELIGION & FAITH

A common myth about lesbian, gay, bisexual and transgender (LGBT) equality is that it is universally opposed by people of faith. This myth, combined with vitriolic opposition to LGBT civil rights by several high-profile fundamentalist leaders, frequently leads to media coverage that falsely positions LGBT equality and inclusion as a matter of “gays vs. religion.”

Leading Christian denominations are home to robust debate about LGBT issues and equality.

The United Methodist Church, the Episcopal Church, the Presbyterian Church USA and others continue to openly debate issues of gay and lesbian inclusion, the blessing of same-sex unions and the ordination of gay clergy, with growing support for full inclusion.

Fundamentalist leaders are often given media attention disproportionate to cultural embrace of their views. Anti-gay activists like Pat Robertson, Fred Phelps, and groups like Focus on the Family, Family Research Council, Traditional Values Coalition, Concerned Women for America, and the Institute on Religion & Democracy, often claim to represent the views of religious Americans. Yet these groups’ policy views are not shared by the vast majorities who favor employment non-discrimination, military service, inclusive hate crimes laws, and family recognition (whether by marriage or civil unions) for LGBT Americans. *See IN FOCUS: Public Opinion & Polling, and IN FOCUS: Hate Crimes.*

Please consider whether fundamentalists’ attacks on the dignity and equality of LGBT people warrant a media spotlight. When such prejudice is newsworthy or must be quoted, please seek out voices who can effectively address those attacks in the language of inclusive faith.

LGBT people of faith are rarely represented in mainstream media. Organizations such as Dignity/USA (LGBT Catholics), Integrity (LGBT Episcopalians), Affirmation (LGBT Methodists) and More Light Presbyterians represent affinity groups within some of the nation’s largest Christian denominations. The United Church of Christ, Unitarian Universalist Association and Unity Fellowship of Christ Church welcome LGBT people and gay clergy. The Metropolitan Community Church is the world’s largest LGBT denomination, and churches, synagogues and other houses of worship in cities around the country serve LGBT people of faith.

When reporting on religion and LGBT equality, please include the voices of LGBT faith leaders. In addition to the groups mentioned above, GLAAD, the Institute for Welcoming Resources, the National Black Justice Coalition, Al Fatiha, the World Congress of GLBT Jews, the Human Rights Campaign and others can help direct reporters to qualified spokespersons.

IN FOCUS: COVERING CRIME STORIES

Crime stories that involve lesbian, gay, bisexual and transgender people invariably pique media curiosity. However, they too often also garner sensationalistic coverage that focuses on lurid speculation and sexual innuendo.

When a gay person stands accused of a crime, please treat him or her as you would treat any other person who is similarly accused. If you would not report on the sexual orientation of a heterosexual suspect, please apply a consistent standard for gay, lesbian or bisexual suspects.

It is a false-cause fallacy to imply, suggest or allow others to suggest a causal relationship between sexual orientation and criminal activity. Gay and straight people commit crimes. But to insinuate – either through direct statements or by quoting others – that gay people are more likely to commit crimes because they are gay is blatantly defamatory. This also applies to insinuating that one gay individual’s criminal acts are broadly representative of LGBT lives.

Stereotypes perpetuate myths. For example, far-right extremists long have claimed that gay people are sexual predators, substance abusers, and prone to domestic abuse and child molestation. These baseless, defamatory myths only sensationalize crime stories and fuel anti-gay sentiment.

Hasty assumptions can feed rumors about the sexual orientations of any of the involved parties. A criminal’s or a victim’s sexual orientation is not always obvious – or relevant – based simply on the circumstances of the crime or preliminary investigation reports. If a person’s sexual orientation is clearly relevant, please investigate to establish it factually rather than relying on speculation or innuendo.

Level the field on sexual orientation. As a rule, avoid labeling an activity, relationship or emotion “gay,” “lesbian” or “bisexual” unless you would call the same activity, relationship or emotion “heterosexual” or “straight” if engaged in by someone of another sexual orientation. In most cases, your readers, viewers or listeners will be able to discern people’s genders and/or sexual orientations through the names of the parties involved, your depictions of their relationships, and your use of pronouns (*see also [Offensive Language to Avoid](#)*).

IN FOCUS: HATE CRIMES

Anti-violence groups (including the National Coalition of Anti-Violence Programs) have noticed a growth in anti-gay hate crimes following the U.S. Supreme Court's 2003 *Lawrence v. Texas* decision that struck down laws criminalizing same-sex relationships. A subsequent spike in Alabama hate crimes based on actual or perceived sexual orientation (including the 2004 murders of Scotty Joe Weaver and Roderick George and the 2005 murder of James Oliver) has prompted further questions about the links between escalating anti-gay rhetoric by anti-gay fundamentalists and increases in attacks on lesbian, gay, bisexual and transgender (LGBT) Americans.

Media can play a vital role in determining community and law enforcement response to hate-motivated violence. In some cases, local law enforcement still places a low priority on anti-LGBT attacks and incidents. Because of this, police may not investigate the case properly or at all, may re-victimize survivors, and may be unresponsive to families and/or community members seeking information. In cases like these, fair, accurate and inclusive media coverage of the case can motivate law enforcement to better and more transparently investigate and communicate around a hate crime.

Many on the far right downplay or trivialize hate crimes. Some people, particularly many on the far right, generalize that “all crimes are hate crimes.” We ask that you offer your readers, viewers or listeners the facts so they may decide for themselves whether a crime victim was targeted because of his or her actual or perceived sexual orientation, gender identity or gender expression.

Inaccurate hate/bias crime reporting can unintentionally support a “gay panic defense.” Personal assaults and criminal acts may only involve a single victim, but perpetrators often intend them to send a message that LGBT people are legitimate targets for discrimination, abuse and violence. (In fact, the victims of some anti-gay hate crimes are heterosexuals who are thought to be gay.) Please report the specifics of a crime and its social implications based on the facts of the case.

Implying that an openly gay victim shares responsibility for being attacked, or that an attack was justified because of an unwanted romantic or sexual advance (the “gay panic defense”), often biases criminal or legal investigations.

HATE CRIMES LAWS

At this time, federal hate crimes law does not cover those targeted for violence based on their sexual orientation or gender identity. In May 2007, the House of Representatives passed the Local Law Enforcement Hate Crimes Prevention Act, which would add sexual orientation, gender, gender identity and disability to the protected classes under federal hate crimes law. A Senate vote on an identical companion bill, The Matthew Shepard Act, is expected in 2007.

In a May 2007 poll, Gallup found a strong 68% in favor of expanding federal hate crimes law to cover sexual orientation, gender and gender identity. Only 27% were opposed.

State laws on hate crimes vary considerably. Of the 45 states with some kind of hate crimes law that expands law enforcement resources and/or sentencing in cases involving bias-motivated crimes, 31 explicitly include sexual orientation as among the law's protected classes.

In 10 states (*California, Colorado, Connecticut, Hawaii, Maryland, Minnesota, Missouri, New Mexico, Pennsylvania, Vermont*) and the District of Columbia, hate crimes laws cover crimes based on sexual orientation and gender identity.

In 21 states (*Arizona, Delaware, Florida, Illinois, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Nebraska, Nevada, New Hampshire, New Jersey, New York, Oregon, Rhode Island, Tennessee, Texas, Washington, Wisconsin*), hate crimes laws address crimes based on sexual orientation.

In 12 states (*Alabama, Alaska, Idaho, Mississippi, Montana, North Carolina, North Dakota, Ohio, Oklahoma, South Dakota, Virginia, West Virginia*), existing hate crimes laws do not cover crimes based on either sexual orientation or gender identity, although they do cover crimes against other identified groups. *Michigan's* hate crimes law does not cover anti-LGBT hate crimes but requires law enforcement reporting of crimes based on sexual orientation.

Georgia and *Utah* do not specify any protected classes in their hate crimes laws, rendering uncertain their application to gay, lesbian, bisexual and transgender (LGBT) people targeted for bias-motivated violence. *Georgia's* hate crimes law was invalidated by the state's Supreme Court in October 2004 as "unconstitutionally vague."

Four (4) states (*Arkansas, Indiana, South Carolina, Wyoming*) do not have any hate crimes laws.

IN FOCUS: HIV, AIDS & THE LGBT COMMUNITY

HIV transmission is tied to specific high-risk behaviors that are not exclusive to any one sexual orientation. Avoid suggesting that simply being gay makes one part of a “high-risk group,” or that risk of HIV infection increases simply by having sex with someone of the same sex.

“MSM,” the Centers for Disease Control-coined acronym for “men who have sex with men,” should not be used to describe openly gay or bisexual men individually or collectively, except in specific clinical or statistical contexts. Where MSMs do not self-identify as gay or bisexual, the term may be as useful as a description of that discrete category of people.

Avoid terms that directly or indirectly pit gay people against others at risk for HIV. For example, references to “the general population” typically are used to suggest that gay men, bisexuals and/or MSMs should be considered separate and apart from broader prevention and treatment strategies.

The invisibility of disproportionately impacted groups (e.g., young MSMs of color) threatens the effectiveness of prevention messages aimed at them. It is important to focus attention on gay and bisexual men of color, transgender people, and others who are often overlooked in HIV/AIDS coverage.

Use the term “Down Low” only to describe men who self-identify that way. A controversial term describing the phenomenon of MSMs who publicly identify as heterosexuals and maintain sexual relationships with women, “The Down Low” has become synonymous with sensationalized claims that MSMs are spreading HIV into “the general population.” Avoid inaccurate claims that the “Down Low” is a phenomenon exclusive to communities of color (*see Problematic Terminology*).

Despite rigorous blood testing and risk factors that cross lines of sexual orientation, self-identified gay men are still prohibited by federal law from donating blood or organs. Some public health officials have condemned these policies, noting they can jeopardize the blood supply by senselessly preventing millions of men of all blood types from donating.

Coverage of rare or unusual phenomena (such as “bug-chasing”) often veers toward sensationalism. Please avoid suggesting or allowing others to suggest that obviously outlying trends are representative of larger populations or LGBT people in general.

If you report on HIV/AIDS, please seek information from diverse resources, including public health agencies, service organizations, advocacy organizations and groups that focus on health education for MSMs and LGBT communities of color (*see Directory of Community Resources*).

IN FOCUS: “EX-GAYS” & “CONVERSION THERAPY”

Anti-gay activists have argued for years that sexual orientation is a choice and changeable – but only for lesbians and gay men, not heterosexuals. They often claim homosexuality is a form of mental illness or an emotional disorder that can be “cured” through psychological or religious intervention. Relying heavily on the testimony of so-called “ex-gays,” anti-gay activists claim that homosexuality is a curable condition, and therefore lesbians and gay men do not need or deserve equal rights or protection from discrimination.

The American Psychiatric Association has condemned the “treatment” of homosexuality, saying “The potential risks of ‘reparative therapy’ are great, including depression, anxiety and self-destructive behavior, since therapist alignment with societal prejudices against homosexuality may reinforce self-hatred already experienced by the patient.” In addition, the American Psychological Association, the American Medical Association, the National Mental Health Association and the American Academy of Pediatrics also have spoken out against these attempts to “cure” gays and lesbians. And many who have undergone such “treatment” have stepped forward to debunk it and to unmask the political motivations of its proponents.

THE SPITZER STUDY

In May 2001, Dr. Robert Spitzer of Columbia University released the results of a short-term study of “conversion” therapy. Based on telephone interviews with a convenience sample of 200 subjects, Spitzer concluded that some “highly motivated” gay people could change their sexual orientation through therapy or other means.

Many in the scientific community have dismissed Spitzer’s study because of its serious methodological flaws, among them:

- Spitzer recruited most of his subjects through two anti-gay activist groups: Exodus and the National Association for Research and Therapy of Homosexuality (NARTH).
- Spitzer intentionally excluded from his study anyone whose experiences with “conversion therapy” were not successful.
- Spitzer’s research did not mention or account for the existence of bisexuality on the continuum of sexual orientation, nor for the possibility that some of his subjects may have been bisexual.

IN FOCUS:

“EX-GAYS” & “CONVERSION THERAPY” (CONTINUED)

THE SPITZER STUDY (CONTINUED)

Initial media coverage of the Spitzer study was largely inaccurate and sensationalistic. Outlets viewed the study solely through social and political filters, rather than on scientific merits (in fact, many media outlets sought religious or political spokespeople to discuss the scientific implications of the study). And many outlets misstated Spitzer’s conclusions, resulting in headlines such as: “An explosive new study says some gay people can turn straight if they really want to.” This is a notion Spitzer himself has vehemently disputed in the public record.

Anti-gay and ex-gay groups continue to routinely misrepresent Spitzer’s study and misstate the findings in his report. Please scrutinize ex- or anti-gay activists’ sweeping claims about the Spitzer study and any unsubstantiated notion that it “proves” gay people can be turned straight. Compare these inaccurate statements with Spitzer’s public criticism of anti-gay groups and their misstatements about his report, and evaluate them in light of the study’s methodological flaws. (In fact, Spitzer told the *Los Angeles Times* in 2006 that he now believes some of the subjects in his study may have been either deceiving themselves or lying to him.)

SCIENCE, RESEARCH & REPORTING

When reporting on scientific opinions or research on sexual orientation/gender identity issues, please solicit information and opinions from qualified experts in the appropriate scientific discipline so that coverage does not overstate or misstate the implications of new research.

Recently, a researcher named J. Michael Bailey claimed, via a methodologically dubious study employing a very small sample, that bisexuality does not exist in men. However, before the study could be properly reviewed and scrutinized, it was trumpeted in newspapers with sensationalistic headlines like “Straight, Gay or Lying? Bisexuality Revisited,” which once again turned a questionable study of limited scientific value into front-page news. **Whenever possible, please consult with acknowledged, qualified experts to assess the quality of scientific studies and methods before legitimizing them through media reports.**

IN FOCUS: SPORTS & HOMOPHOBIA

In recent years, media have begun to explore the complex intersection of sports culture; closeted and openly lesbian, gay and bisexual athletes; homophobia and sexual prejudice. Anti-gay comments by athletes like Tim Hardaway, John Rocker and Terrell Owens; speculation about celebrity athletes' sexual orientations; and the coming-out stories of retired NBA center John Amaechi, WNBA star Sheryl Swoopes, former NFL lineman Esera Tuaolo, transgender sports columnist Christine Daniels and others have catalyzed national dialogues on these issues.

Few coaches, managers or players have any experience working with openly gay teammates. And most sports professionals publicly proclaim there are no gay people on their team, enforcing a closet mentality through locker-room jokes and innuendoes about gay men. Coaches and managers often express concern about public reaction to openly gay athletes, worrying that the long-held stereotype of gay male effeminacy would damage a team's reputation and competitive edge. As a result, gay male athletes are deeply closeted through a system of institutionalized intimidation.

In women's sports, the messages are often more mixed. Some organizations, like the WNBA, have targeted lesbian fans through promotions, and out tennis player Martina Navratilova has become a spokesperson on LGBT issues.

Within the gay community, LGBT teams and organizations have formed for league play, and the international Gay Games has grown to become the largest event of its kind worldwide. The Sports Project for the National Center for Lesbian Rights directs legal advocacy, research and visibility initiatives in the field, and Outsports.com provides information and resources for LGBT athletes and sports fans.

When covering the issue of gays and lesbians in sports, expand your focus beyond those who claim that team sports are not able to deal with openly gay athletes. Sports columnists, coaches, managers and athletes (straight and gay) sometimes claim it would be impossible for an openly gay athlete to play in team sports. When reporting on the topic, consider seeking out other voices in the sports world or in the LGBT community who would challenge the merits of this claim.

Treat homophobic and transphobic comments from pro athletes, managers and coaches as you would similar remarks by other public figures. Just as anti-gay epithets would receive extensive coverage if uttered by an elected official or a Hollywood celebrity, homophobia by sports figures should be publicly examined and discussed in a larger context.

DIRECTORY OF COMMUNITY RESOURCES

While the lesbian, gay, bisexual and transgender community encompasses the full spectrum of our society's diversity, that diversity rarely is reflected in media coverage. Our community crosses lines of gender, race, age, income, class, family structure, education, geography, religion and political affiliation. More often than not, however, media representations of our community focus largely on those who are white, male and affluent.

With this in mind, GLAAD makes it a priority to provide media professionals with resources so they may seek out and reflect the diversity of our community across all issues impacting LGBT lives. We encourage you to contact us (see inside front cover or MEDIA listing on page 40 for a detailed list of GLAAD media contacts) for additional resources and/or with any other questions you may have.

ANTI-VIOLENCE/HATE CRIMES

National Coalition of Anti-Violence Programs (NCAVP)

Clarence Patton
(212) 714-1184
cpatton@ncavp.org
www.ncavp.org

Matthew Shepard Foundation

Matthew Matassa
(303) 830-7400
matassa@matthewshepard.org
www.matthewshepard.org

Community United Against Violence

Andy Wong
(415) 777-5500
andyw@cuav.org
www.cuav.org

Remembering Our Dead

(Transgender hate crimes victims)
Gwen Smith
gwen@gender.org
www.gender.org/remember/index.html

BISEXUALITY

Bisexual Resource Center (Boston)

Sheeri Kritzer
(857) 205-9786
sheeri@biresource.org
www.biresource.org

COMMUNITY CENTERS

National Association of Lesbian, Gay, Bisexual & Transgender Community Centers

Terry Stone
(202) 824-0450
terry@lgbtcenters.org
www.lgbtcenters.org

"EX-GAYS" & "CONVERSION THERAPY"

American Psychiatric Association

Jack Drescher, M.D.
(212) 645-2232
jadres@psychoanalysis.net
www.apa.org/pi/lgbt

FAMILY/PARENTING/ADOPTION

PFLAG (Parents, Families and Friends of Lesbians and Gays)

Jean-Marie Navetta
(202) 467-8180, ext. 213
jnavetta@pflag.org
www.pflag.org

Family Pride

Cathy Renna
(917) 757-6123
cathy@rennacomunications.com
www.familypride.org

COLAGE (Children of Lesbians and Gays Everywhere)

Beth Teper
(415) 861-5437
colage@colage.org
www.colage.org

Straight Spouse Network

Amity Pierce Buxton, Ph. D.
(510) 525-0200
dir@straightspouse.org
www.straightspouse.org/

HEALTH

Gay and Lesbian Medical Association (GLMA)

Joel Ginsberg
(415) 255-4547
jginsberg@glma.org
www.glma.org

The Mautner Project

Kathleen DeBold
(202) 332-5536
www.mautnerproject.org

National Coalition for LGBT Health

Rebecca Fox
(202) 558-6828
coalition@lgbthealth.net
www.lgbthealth.net

HIV/AIDS

National Association of People with AIDS (NAPWA)
Andrew Spieldenner
(240) 247-1024
aspieldenner@napwa.org
www.napwa.org

National Minority AIDS Council
Circe LeCompte
(202) 483-6622 ext. 309
circe.lecompte@nmac.org
www.nmac.org

American Foundation for AIDS Research (amfAR)
Donald Kaplan
(212) 367-1210
donald.kaplan@amfar.org
www.amfar.org

Black AIDS Institute
Phill Wilson
(213) 353-3610
phillw@blackaids.org
www.blackaids.org

Gay Men's Health Crisis (GMHC)
Lynn Schulman
(212) 367-1210
lynns@gmhc.org
www.gmhc.org

INTERNATIONAL

International Gay & Lesbian Human Rights Commission (IGLHRC)
Paula Ettelbrick
(212) 216-1256
pettelbrick@iglhrc.org
www.iglhrc.org

**Human Rights Watch
Lesbian, Gay, Bisexual, and
Transgender Rights Project**
Scott Long
(212) 216-1297
longs@hrw.org
www.hrw.org/lgbt

LEGAL

Lambda Legal Defense and Education Fund
Lisa Hardaway
(212) 809-8585, ext. 266
lhardaway@lambdalegal.org
www.lambdalegal.org

American Civil Liberties Union (ACLU) Lesbian Gay Bisexual Transgender Project
Paul Cates
(212) 549-2568
pcates@aclu.org
www.aclu.org/lgbt

National Center for Lesbian Rights (NCLR)
Calla Devlin
(415) 392-6257 ext. 324
cdevlin@nclrights.org
www.nclrights.org

**Williams Institute
UCLA School of Law**
Gary J. Gates
(310) 825-1868
gates@law.ucla.edu
www.law.ucla.edu/williamsinstitute

Gay and Lesbian Advocates and Defenders (New England)
Carisa Cunningham
(617) 426-1350
ccunningham@glad.org
www.glad.org

MARRIAGE

American Civil Liberties Union (ACLU) Lesbian Gay Bisexual Transgender Project
Paul Cates
(212) 549-2568
pcates@aclu.org
www.aclu.org/lgbt

Lambda Legal Defense and Education Fund
Lisa Hardaway
(212) 809-8585, ext. 266
lhardaway@lambdalegal.org
www.lambdalegal.org

Freedom to Marry
Samiya Bashir
(212) 851-8418
samiya@freedomtomarry.org
www.freedomtomarry.org

Human Rights Campaign
Brad Luna
(202) 216-1514
brad.luna@hrc.org
www.hrc.org

National Gay and Lesbian Task Force
Roberta Sklar
(646) 358-1465
rsklar@thetaskforce.org
www.thetaskforce.org

National Latina/o Coalition for Justice
Lisbeth Meléndez Rivera
(301) 588-3099
lisbeth@freedomtomarry.org
www.latinojjustice.org/

Asian Equality
Andy Wong
(415) 341-6415
andy@asianequality.org
www.asianequality.org

**Williams Institute
UCLA School of Law
(legal, academic issues/research)**
Gary J. Gates
(310) 825-1868
gates@law.ucla.edu
www.law.ucla.edu/williamsinstitute

DIRECTORY OF COMMUNITY RESOURCES (CONTINUED)

MEDIA

Gay & Lesbian Alliance Against Defamation (GLAAD)

Cindi Creager
(National News)
(646) 871-8019
nationalnews@glaad.org
www.glaad.org

Paul Karr
(Local/Regional Media)
(646) 871-8022
regionalmedia@glaad.org

Damon Rominc
(Entertainment Media)
(323) 634-2012
entertainment@glaad.org

Mónica Taher
(People of Color Media)
(323) 634-2025
peopleofcolor@glaad.org
www.glaad.org/poc

[For complete GLAAD media contacts directory, see inside front cover]

National Lesbian & Gay Journalists Association (NLGJA)

Jason Lloyd Clement
(202) 588-9888, ext. 12
jlclement@nlgja.org
www.nlgja.org

MILITARY

Servicemembers Legal Defense Network (SLDN)

Steve Ralls
(202) 328-3244, ext. 116
sralls@sldn.org
www.sldn.org

Center for the Study of Sexual Minorities in the Military

Aaron Belkin
(805) 893-5664
belkin@polsci.ucsb.edu
www.gaymilitary.ucsb.edu

PEOPLE OF COLOR

National Black Justice Coalition

Herndon Davis
(202) 349-3755
hedavis@nbjc.org
www.nbjc.org

GLAAD People of Color Media Program (Asian Pacific-Islander, Communities of African Descent, Latino/a)

Mónica Taher
(323) 634-2025
taher@glaad.org
www.glaad.org/poc

Mano a Mano

Andres Duque
(212) 675-3288
adunque@latinooids.org
www.latinooids.org/programs/mano.htm

ALLGO (Texas)

Lorenzo Herrera y Lozano
(512) 472-2001
lorenzo@allgo.org
www.allgo.org

Asian and Pacific Islander Wellness Center

Max Rocha
(415) 292-3420, ext. 318
max@apiwellness.org
www.apiwellness.org

Audre Lorde Project (multi-cultural)

Kris Hayashi
(718) 596-0342, ext. 19
khayashi@alp.org
www.alp.org

Gay Men of African Descent (GMAD)

Tokes Osubu
(212) 828-1697
gmad@gmad.org
www.gmad.org

POLITICAL ORGANIZATIONS

Human Rights Campaign

Brad Luna
(202) 216-1514
brad.luna@hrc.org
www.hrc.org

National Gay and Lesbian Task Force

Roberta Sklar
(646) 358-1465
rsklar@thetaskforce.org
www.thetaskforce.org

Gay & Lesbian Victory Fund and Leadership Institute (LGBT candidates)

Denis Dison
(202) 842-7308
denis.dison@victoryfund.org
www.victoryfund.org

Log Cabin Republicans

Scott Tucker
(617) 694-5843
stucker@logcabin.org
www.logcabin.org

Stonewall Democrats

John Marble
(202) 625-1382
johnmarble@stonewalldemocrats.org
www.stonewalldemocrats.org

RELIGION/FAITH COMMUNITIES

General

People for the American Way

Rev. Steven Baines
(202) 467-2377
sbaines@pfaw.org
www.pfaw.org

Institute for Welcoming Resources

(program of the National Gay and Lesbian Task Force)
Roberta Sklar
(646) 358-1465
rsklar@thetaskforce.org
www.thetaskforce.org

**Human Rights Campaign (HRC)
Religion & Faith Program**

Brad Luna
(202) 216-1514
brad.luna@hrc.org
www.hrc.org/religion

**GLAAD Religion, Faith & Values
Program**

Ann Craig
(646) 871-8020
faithvalues@glaad.org
www.glaad.org

National Black Justice Coalition

Sylvia Rhue
(202) 349-3755
srhue@nbjcoalition.org
www.nbjc.org

**Al-Fatiha Foundation
(LGBT Muslims)**

(202) 271-0067
gaymuslims@yahoo.com
www.al-fatiha.net

Soulforce

Paige Schilt
(512) 659-1771
paige@soulforce.org
www.soulforce.org

Denominational Affinity Groups

Integrity (LGBT Episcopalians)

John Gibson
(917) 518-1120
jhngb@aol.com
www.integrityusa.org

Dignity/USA (LGBT Catholics)

Sam Sinnett
(202) 861-0017
executivedirector@dignityusa.org
www.dignityusa.org

**New Ways Ministry (Gay-inclusive
Catholic ministry)**

Francis DeBernardo
(301) 277-5674
newwaysm@verizon.net
www.newwaysministry.org

**Affirmation
(LGBT United Methodists)**

Diane DeLap
(978) 884-7401
diane@delap.com
www.umaffirm.org

**Lutherans Concerned
(LGBT-affirming Lutherans)**

Emily Eastwood
(651) 665-0861
exec@lcna.org
www.lcna.org

More Light Presbyterians

Michael J. Adee, MDiv, PhD
(505) 820-7082
michaeladee@aol.com
www.mlp.org

**Association of Welcoming &
Affirming Baptists (LGBT-
affirming American Baptists)**

The Rev. Ken Penning
(608) 255-2155
mail@wabaptists.org
www.wabaptists.org

**Affirmation: Gay & Lesbian
Mormons (LGBT Mormon support)**

Michael Madsen
(410) 746-1874
pr@affirmation.org
www.affirmation.org

**Claiming the Blessing
(LGBT-inclusive Episcopalian
social justice ministry)**

The Rev. Susan Russell
(626) 583-2741
revsusanrussell@earthlink.net
www.claimingtheblessing.org

**LGBT / Allied Denominations,
Congregations**

Metropolitan Community Churches

(LGBT-affirming Christian
denomination)

Jim Birkitt
(310) 360-8640
ufmchq@aol.com
www.ufmcc.com

Congregation Beth Simchat Torah

(New York City LGBT synagogue)

Rabbi Sharon Kleinbaum
(212) 929-9498
rabbi@cbst.org
www.cbst.org

Congregation Kol Ami

(Los Angeles LGBT synagogue)

Rabbi Denise Eger
(323) 606-0996
rabbi@kol-ami.org
www.kol-ami.org

United Church of Christ

The Rev. J. Bennett Guess
(216) 736-2177
newsroom@ucc.org
www.ucc.org

**City of Refuge United Church of
Christ / Refuge Ministries**

(San Francisco)
Bishop Dr. Yvette Flunder
(415) 861-6130, ext. 1301
doitownnon@aol.com
www.srefuge.org

Unitarian Universalist Association

Janet Hayes
(617) 948-4386
jhayes@uua.org
www.uua.org

Unity Fellowship of Christ Church

Archbishop Carl Bean
(323) 938-8322
motherchurch@ufc-usa.org
www.ufc-usa.org

DIRECTORY OF COMMUNITY RESOURCES (CONTINUED)

RESEARCH

Williams Institute
UCLA School of Law
Gary J. Gates
(310) 825-1868
gates@law.ucla.edu
www.law.ucla.edu/williamsinstitute

SENIORS

**Services and Advocacy for GLBT
Elders (SAGE)**
Jenny Meier
(212) 741-2247, ext. 231
jmeier@sageusa.org
www.sageusa.org

**American Society on Aging's Lesbian
and Gay Aging Issues Network**
Gerard Koskovich
(415) 974-9641
lgain@asaging.org
www.asaging.org/lgain

**National Center for Lesbian Rights'
(NCLR) Elder Law Project**
Joyce Pierson
(415) 392-6257
jpierson@nclrights.org
www.nclrights.org/projects/elderlaw.htm

SPORTS

**Sports Project for the National
Center for Lesbian Rights (NCLR)**
Helen Carroll
(415) 595-2123
hcarroll@nclrights.org
www.nclrights.org/projects/sportsproject.htm

Outsports.com
Cyd Zeigler
(323) 841-8293
cyd@outsports.com
www.outsports.com

STATEWIDE ORGANIZATIONS

Equality Federation
Toni Broaddus
(415) 377-7771
toni@equalityfederation.org
www.equalityfederation.org

*[Web site includes complete directory of
LGBT statewide]*

TRANSGENDER & INTERSEX

**National Center for Transgender
Equality**
Simon Aronoff
(202) 903-0112
saronoff@nctequality.org
www.nctequality.org

**National Center for Lesbian Rights
(NCLR) Transgender Law Project**
Shannon Minter
(415) 392-6257
minter@nclrights.org
www.nclrights.org/projects/transgenderproject.htm

PFLAG Transgender Network
Mary Boenke
maryboenke@aol.com
www.youth-guard.org/pflag-tnet/

Transgender Law Center
Christopher Daley
(415) 865-0176
info@transgenderlawcenter.org
www.transgenderlawcenter.org

Transgender Law & Policy Institute
Jamison Green
(510) 393-4785
james@jamisongreen.com
www.transgenderlaw.org

Intersex Society of North America
Cheryl Chase
cchase@isna.org
www.isna.org

YOUTH/EDUCATION

**Gay, Lesbian and Straight Education
Network (GLSEN)**
Anthony Ramos
(212) 727-0135
aramos@gsen.org
www.glsen.org

Point Foundation
Cathy Renna
(917) 757-6123
cathy@rennacomunications.com
www.pointfoundation.org

**National Youth Advocacy Coalition
(NYAC)**
Lara Crutsinger-Perry
(202) 319-7596, ext. 18
lara@nyacyouth.org
www.nyacyouth.org

**Gay-Straight Alliance Network
(California GSAs)**
Carolyn Laub
(415) 552-4229
carolyn@gsanetwork.org
www.gsanetwork.org

Trevor Project
Charles Robbins
(310) 271-8845
charles.robbins@trevorproject.org
www.trevorproject.org



NOTES



NOTES



New York

104 West 29th Street, 4th Floor

New York, New York 10001

phone (212) 629-3322

fax (212) 629-3225

(new address, effective August 2007)

Los Angeles

5455 Wilshire Boulevard, Suite 1500

Los Angeles, California 90036

phone (323) 933-2240

fax (323) 933-2241

The Gay & Lesbian Alliance Against Defamation (GLAAD) is dedicated to promoting and ensuring fair, accurate, and inclusive representation of people and events in the media as a means of eliminating homophobia and discrimination based on gender identity and sexual orientation.

For the latest updates, visit GLAAD's Media Reference Guide at www.glaad.org