

Why Do Some Hate Love?

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Dedication:
To my lovely cyar'ika,
You inspired this paper because we got together.
I could not have gotten through the statistics without you.

Preface

Dear Reader:

This paper is something that is hard to say. I wrote it because I met someone who made me smile, laugh, and love with all my heart. Yet, conventional society tells us that it is wrong.

For years, I stood by my friend, a transgender female-to-male, who told me the struggles of the community they (their chosen pronoun) belonged to. Until I was a part of that community, I didn't understand what it meant to be stared at, to be viewed as an abomination, to have the Bible thrown at me because I love a girl. I did not understand what prejudice truly was.

My intent, and I hope it was realized, was to show the bloody horrors that lie beneath the rainbow flags that the general public sees. Until you learn what being one of us means it does not sink in. I did not know these facts until I started digging. I grew both horrified and terrified.

I hope you learn what it means to have LGBTQ as a label, because if you can proudly say it, that means you're gutsy enough to go up against everything in this paper and say that you will not let it hold you back.

For those of you reading this that are LGBTQ, there are words from Sassafras Lowery I wish to say to you, which she said in *Kicked Out*, a book I used as a reference in this research: "To the runaways, the throwaways and any other queer kids who aren't quite sure where they are sleeping tonight" this paper is for you.

Sara Larson

Chapter 1

In Gladstone, Oregon, seventeen-year-old Sassafras Lowery is kicked out for the last time because her parents couldn't accept who she was. After finding a place to crash, she went to the one place that had offered words of wisdom throughout her entire life. She searched the shelves of the local library, running her fingers along the spines, frantic to find something that would tell her how to live through what she was experiencing. She found no hope in the library (Lowery 13).

In Santa Rosa, Tenzin clings to the relationships he's formed with other kids on the street. Their bonds run deeper than that of high school buddies, because without those bonds they might not even survive. They share tales of suicide attempts and murder threats. They stick together, because street kids and foster children are fair game to the sexual predators out there. Tenzin fears for himself because as someone with a male gender by born female, having rapists and molesters pursuing him left scars more than skin deep (Lowery 19-22).

Phillip Reeves comes out to his evangelical Christian, conservative parents only to be thrown into a ring of fire and brimstone. They drag him to conversion therapy and try to fix what is wrong with him. When he reveals that he has a boyfriend, he's given the choice to either leave their house and their lives forever or live under their thumbs for the rest of life. Reeve

flees with the help of two friends. Two gay men in the community take him in, one being the chorus director at the college Reeves attends. The two men soon became fathers and family to the young Reeves in a way his own family could never have been (Lowery 26-33).

Dr. Mermin, the director of the National Center of HIV/AIDS, Viral Hepatitis, STD, and TB Prevention at the CDC said, “Nations are judged by the health and well-being of their children. Many would find these levels of physical and sexual violence unacceptable and something we should act on quickly” (Hoffman 2). Sexual minority youth and young adults (SMYYA) face an epidemic in the form of the unjust prejudice against members of the lesbian, gay, bisexual, transsexual, and queer (LGBTQ) community (Craig, et al 159). These youths are facing rape, assault, murder, suicide, substance abuse, and victimization all because they are LGBTQ. Why is it that these young people have to face this hard life? These are somebody’s children. They should be getting proper care, be living in loving, caring homes, not facing violence and homelessness. It is time to bring these young people home. The levels of suicide, victimization, substance abuse, and homelessness can no longer be tolerated.

Even though sexuality has been known as a binary system for over a century and other sexualities gained visible prominence in the 80s and 90s, some people do not understand what it means to be a member of the LGBTQ community (Callis 63, 66). The writer of *The History of Sexuality*, Foucault, noted that at the end of the 19th century, due to the decrease of religious influences, sexual perversions had been medicalized. That led to sexuality being labeled as sexual species, an actual identity for the person, not just the act of having sex (Callis 65). In the years after homosexuality had been recognized, a borderland was created between homosexuality and heterosexuality. Inside of this borderland, non-binary sexualities sprung up (Callis 64). These sexualities are the plural sexualities that cover the rest of the LGBTQ community.

LGBT and LGBTQ are the two most known acronyms for the gay and non-binary sexual community. However, there is a larger acronym that covers the community better, LGBTQQIAAP, which stands for lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, allies, and pansexual (“The LGBTQQIAAP” 1-2). The Canadians add on 2S to include Two Spirit, a gender variation for the First People of Canada that serve as visionaries and healers (“The LGBTQQIAAP” 1-2).

Unfortunately, there are people who do not understand a lot about bisexual, transgender, queer, intersex, asexual, and pansexuals. More than even gay or lesbians, these groups have other stigmas that follow them through life.

Bisexuals are, unfortunately, under debate as to whether they exist at all. There are some who think that bisexuals are just transitioning to being gay and others who think that bisexuals are actually gays and lesbians who don’t want to lose their so called “straight privileges” (Callis 67). Bisexuals are real, and they are people who have feelings for two genders. As one bisexual said when asked their sexuality, “Very bisexual. Tend to be more straight in romantic attachments, and more gay in sexual ones.” (Ramirez, et al 8).

Intersex, asexual, and transgender individuals have trouble as well. Intersex individuals have some of both sexual organs (“The LGBTQQIAAP” 1). Asexuals are affectionate people but they are just not into sex (“The LGBTQQIAAP” 1). Transgender individuals have trouble in that people often times do not call them by their chosen pronoun and name. Transgender individuals may outwardly appear to be one sexuality but their interior sense is completely different (“The LGBTQQIAAP” 1).

Queer, taken from a term that used to be offensive, people are individuals who don’t want their sexual acts to define them, but claim to be “different, eccentric, and fabulous” (“The

LGBTQQIAAP” 1”). Queer is also something that is fluid and ever changing in its definition, and means something different to each person (Callis 69). Sometimes people who identify as queer do so because they have trouble putting the attraction to people who are trans in terms of homosexual and bisexual (Callis 72).

Pansexuals, a group that are often times mistaken for bisexuals, are attracted to personality, not genitalia, and ignore the gender binary (“The LGBTQQIAAP” 1”). A pansexual interviewed stated, “It’s about loving someone for who they are as a person, not their gender” (Ramirez, et al 10). This was collaborated by another pansexual interviewed who said, “I’m gender-blind. I’ll be with a person for who they are, regardless of gender/sex” (Ramirez, et al 10).

Sexuality and the expanding list of different sexualities makes it difficult to have accurate, scientifically viable sample size data for studies. For that reason, research rarely distinguishes between bisexuals and other plural sexualities such as pansexuals (Flanders 2). This grouping has become known as the bisexual umbrella, and it erases the differences between different sections of the population that have all been put under one label for convenience sake (Flanders 2). There has been some headway in improving the divides within the umbrella, however, but the labels and terms do not match up with what the people in the community use for themselves (Davis, et al 434). Sexuality is something that the people assign to themselves, not something that society assigns them. If the scientists are going to be accurate in their reports, they must listen to the people they’re surveying. How many SMYYA were incorrectly labeled because of the bisexual umbrella in the statistics below? If true change is going to start in the community, you have to treat the community with respect in observing it first.

Chapter 2

Homelessness, an issue in the US for all ages, is a greater issue for SMYAA.

Adolescence is an important developmental period and instead of being in a stable environment, street youth are in tumultuous conditions. In a short period of time they can go from sleeping on the street to squatting in a run-down, condemned building to sleeping in a shelter to possibly sleeping in a stable home of someone they know (Roy, et al 1). The U.S. Department of Health and Human Services estimates that there are between 575,000 and 1.6 million homeless and runaway youths each year (Lowery 180-1). Of those numbers, 20 to 40 percent are LGBTQ (Lowery 180-1). These numbers are collaborated by True Colors Fund, whose estimates are at the higher range of both of the above (Kerr 2). Both the U.S. Depart of Health and Human Services numbers and True Colors Fund numbers come from the last six years. In 1985, the estimated homeless youth that identified as lesbian and gay was at 6% (Lowery 182). That means in roughly twenty-five years the percentage rose 34%. While the general consensus among the population is that the attitude toward LGBTQ community members have improved in the past

few decades, the statistics show that the situation has not been favorable to the SMYYA of the U.S.

Judy Shephard, the mother of a LGBT teen who was beaten to death and has now turned into an advocate for the community, said, “Regardless of the specific number, it is unacceptable for one young person to be forced to the streets for any reason” (Lowery 17). According to Katherine van Wormer, in a 2007 article, there were 125,000 homeless lesbian or gay teenagers, and of those teens, half of them were thrown from their home (2). Not only were these teens thrown from their homes, some experienced attempts by their parents to reprogram them to be straight first (van Wormer 2). Even when the SMYYA isn’t thrown from their home after their parents react negatively, the youth might run away because of the conflict and stress (Kerr 2).

What is worse than the fact that these youths are thrown from their homes is the fact that they might not even be able to find shelter by using homeless shelters or other facilities. For transgender youth, the issue of sex segregation at shelters is encountered frequently. The shelters divide those seeking shelter by their sex, not by identified but as their biological, which can put out a transgender youth (Lower 189). A placement facility in Michigan forced teens who were LGBT, or thought to be, to wear orange sweatshirts to out themselves to staff and residents (Lowery 191). Those teens fled from people who were bullying them only to be forcibly outed again, because of who they are. The worse situation yet is when some programs for homeless youths are so underfunded that they have to turn youths away (Lowery 190). A shelter is still better than the street. The U.S. does not have adequate refuges for LGBTQ youth who have to flee their homes.

SMYYA are in every community, every county, and every state of this nation. They are rich and poor; they are black and they are white; they are Hispanic and they are Asian. There are

roughly 1.3 million LGB high school students in America (“Health” 1). These students face more victimization than their heterosexual peers, and because of that, face lasting developmental issues could affect them the rest of their lives. While many SMYYA grow up to be fully functioning adults, some are not so lucky.

Females have a slight advantage when it comes to coping with their nonconformity to the heterosexual sexuality. Females generally recognize who they are at an older age compared to males, and this means that females have access to greater coping skills than the younger males (van Wormer 3). Even so, the age of coming out has been decreasing in the past decades. According to Fish and Russell, in 1970 the average age of coming out was 20 years old (3). In 1990 and 2000 respectively, the average age of coming out was 16 and 14 years old (Fish and Russell 3). Even if females do come out at a later age, the age they are coming out is decreasing with each passing generation.

Sexual minority youth and young adults face homelessness because of who they are, but they also face physical violence and medical risks that other heterosexual youth do not face. Some SMYYA are not even in high school when they hit the streets or experience the first act of physical violence against them.

Tenzin, a transgender street kid from Santa Rosa shared two important pieces of information in his story that was collected by Sassafras Lowery in *Kicked Out*. Tenzin said, “Street kids and foster children were [...] fair game for sexual predators since we were already perceived as damaged and worthless. Our worthlessness was [...] compounded by being queer/gender-variant” (Lowery 20). Tenzin then illustrated this by telling the reader of Lancy, who was “raped, murdered, and discarded under a freeway overpass at fifteen,” and Daniel, who

was “violently sodomized by an AIDS assassin” when he was fourteen and contracted AIDS because of it (Lowery 21). These youths had only themselves and each other to watch their back.

SMYYA are more likely than heterosexuals to use underground economics like survival sex, selling drugs, and panhandling to get what they need, which puts them at a higher risk for health issues than their heterosexual peers (Mirza and Baker 1).

In a survey I conducted, I asked the question, “If you saw a homeless youth on the street asking for money, what would you do?” There were 63 responses to the survey in total (see Appendix B for graphs of survey). In the results, thirteen people said they would give as much money as they could spare to the youth and four said they would ignore the youth. The youth is panhandling for money, presumably for food. Yet, 6% of people would just ignore the kid. It is mind boggling that someone would ignore a youth looking for money. That drives them to extreme measures, measures like survival sex.

Survival sex is when someone trades the act of sex for something that they need, like food or shelter (Lowery 186). In a Canadian study, LGBTQ youth were three times more likely to participate in survival sex (Lowery 186). Another study found that gay males who leave home early are up to 50% more likely to take up prostitution to support themselves (Langlois 1). When most people think of prostitutes, they think of women because that is largely what the media portrays them as, but men do it as well because they have to have a way to get the necessities too. SMYYA cannot get their necessities so they turn to survival sex and prostitution. They place themselves at greater risks for HIV and STIs for a place to sleep or some food.

Survival sex and prostitution have serious repercussions for those who participate in it. In homeless groups, sexual minority females and anyone between 19-21 years old are at a higher risk of HIV than any other population (Tyler 1583). The older the homeless youth is, the greater

the risk of HIV becomes, because of the increase use of drugs and participation in sex as either survival or otherwise (Tyler 1583-4). Females also have a higher rate of STIs and are more likely to transmit or acquire HIV because of these STIs (Tyler 1583). These youths should be in the safety of a home and attending school to better themselves, not fighting for survival on the streets.

Of course, life at school is not the best for SMYYA either. In a 2015 National Youth Risk Behavior Survey (YRBS), high school LGB students reported that compared to 5% of their heterosexual peers, 18% of the LGB students had been physically forced to have sex (“Health” 2). In other words, these students who were forced into sexual activity were raped. That is illegal and immoral. According to an article by Jan Hoffman citing information by the CDC, there are 1.3 million GLB students in America and those students are three times more likely than straight students to be raped (Hoffman 2). In the same 2015 National YRBS, 23% of LGB students experienced sexual dating violence compared to 9% of heterosexual students (“Health” 2). Yet again, in the same YRBS survey, 18% of LGB students experienced physical dating violence compared to 8% of their heterosexual peers (“Health” 2). For every one of those statistics, the LGB statistic is two times over the heterosexual percentage.

School is supposed to be a safe place for students to gather and learn, yet in a GLSEN 2013 report, 55% of LGBT youth reported that they felt unsafe at school because of their sexual orientation and 37% felt unsafe because of their gender expression (Kerr 1). These SMYYA students have a good reason to feel unsafe. In the same report, those youths reported that 74% had been verbally harassed because of their orientation and 55% had been harassed because of their gender expression (Kerr 1). However, cases of “he said, she said” do not hold up well in schools when it comes to verbal bullying unless there are witnesses. Due to years of rules and

policy changes, violence has been so rooted out of schools that physical assaults at school are down 16% and 11% respectively for the previous categories (Kerr 1). Eight years earlier, the GLSEN had found in a survey as to why people were bullied that gender nonconformity and sexual orientation was the number two reason for bullying, body size taking first (van Wormer 1-2). Obviously, this pattern has continued into today. Gender nonconformity and sexual orientation is still a target of bullying in schools.

In general, physical health is a big issue for SMYYA. Due to the social barriers for LGBTQ youth, like a limited pool of romantic partners and the minority stressors that come with being part of the community, they are driven toward unhealthy habits like bars and clubs where they will have an increased likelihood of participating in unhealthy behaviors (Fish and Russell 11). Male gays and bisexuals have higher rates of HIV, syphilis, and STDs than other groups (“Health” 1). The number of HIV infections in male gays between the ages of 13 to 24 has increased 26% between 2008 and 2011; that is an unacceptable amount of new infections in three years (“LGBT Youth” 3). On the less dangerous side of the scale is pregnancy. Adolescent bisexual and lesbian females, more than their heterosexual counterparts, are likely to have been pregnant at some point in their life (“Health” 1). Now, while bisexual women and pregnancy makes a bit of sense, lesbian females are having sex with other females and cannot reproduce. That means that the lesbians who have been pregnant were either hiding who they were and got pregnant at the time or were raped. These are youths; these are children who should be taken care of, not abused.

SMYYA are at a pivotal period in their development. Mental disorders tend to set in or lay the framework in adolescents (Fish and Russell 5). With the youths coming out at younger ages, they are facing prejudices that come with their age groups. Younger people who do not

understand and cannot process what is going on with SMYYA peers are more prejudicial and homophobic (Fish and Russell 3). Older youths, youths who have had time to develop cognitively to a point that they evaluate independently of learned prejudices from childhood and use the knowledge the world has given them, are better at making judgments when it comes to what is fair, what are prejudices, and humans rights (Fish and Russell 3). Even then, older youths still have prejudices, as well. All of this has adverse effects on SMYYA mental health.

A 2004 study found that 73% of LGB youth had suicidal thoughts compared to 53% of heterosexual youth, and the same study found that one-half of LGB youth had tried to commit suicide while only one-third of heterosexual youths had tried (Lowery 185). That means that nearly three-fourths of the LGB youth had suicidal thoughts that year. Those youths should have been worrying about prom and turning in English papers on time, not about whether or not they were going to live through the day. In another study, 18% of lesbian and gay youth hit the benchmarks for major depressive disorder and 11.3% hit the benchmarks for PTSD in the last year; the national rates for both mental disorders were 8.2% and 3.9% respectively (Fish and Russell 6). No youth, unless having gone through an experience so catastrophic to qualify for it, should have to suffer from PTSD, and even then, they should not have to. The SMYYA are at increased risks compared to their peers.

Same-sex orientated youths have more reports of alcohol abuse and depression (Joyner and Russell 5). These adolescents are trying to cope and failing. They're falling victim to a system that is eating them alive. Their home lives don't make it any better either. Where there are instances of parental rejection, some siblings turn on the SMYYA to tease and harass them (van Wormer 2). The two places they should be safe, home and school, are not safe for them. They're battlegrounds where the youth have to be aware of every possible threat. In general,

people think the treatment of the LGBTQ community has gotten better but it has not. In the past twenty years, the numbers for suicide, self-harm, and substance abuse in SMYYA have not decreased even in the more liberal areas of the nation (Langlois 1). If this nation were judged by its children, what would our grade be?

What is worse than the homelessness, the physical illness and abuse, and mental abuse and illness are the statistics relating to death. Judy Shephard told her story in *Kicked Out*. She was not kicked out; she was not a SMYYA. She lost her son. “[M]y son, Matthew, was left to die after being brutally beaten simply for being gay (Lowery 17). Her son was taken too soon from this world because someone did not like that he was gay.

Worse than the homelessness, the physical illness and abuse, and mental illness and abuse are the death statistics for SMYYA who inflict it on themselves. Suicide is the third leading cause of death in 10-14 year olds and the second in 15-24 year olds (Fish and Russell 5). How many of those deaths are SMYYA? In 2005, the National Runaway Switchboard estimated that every 5 hours and 48 minutes a LGBTQ youth commits suicide (Lowery 185). The same survey also found that 30% of gay and bisexual men had attempted suicide at least once (Lowery 185).

LGB youths’ suicide attempts are at a rate four times that of heterosexual youth, and questioning youth are at a rate of two times their heterosexual peers when it comes to suicide attempts (“Facts”). The mere fact that these youths are questioning or identify differently, increases their risk so much. If either LGB or questioning youth do try to commit suicide, they are 4 to 6 times more likely to need treatment due to poisonings, overdose, or injury (“Facts”). These youths try so hard that they end up in hospitals and psychiatric wards when all they should have to be worrying about is what they are going to get on the ACT or SAT. Transgender youth

have even more worrying statistics, nearly half of transgender youth have considered taking their lives and one-fourth have tried (“Facts”). LGB youth that have been rejected from their homes are worrying as well, as they are 8.4 times more likely to attempt suicide than peers who have been accepted by their parents (“Facts”). If simply telling the SMYYA child you love them and that they will always have a home saves their lives, why can some people not simply do it?

Homeless has deep effects on young people, as just the struggles of day-to-day living can wear and tear on them. There is an increased risk of death. The mortality rates of homeless youth are 2.7 to 37.3 times higher than other young people (Roy, et al 1). In the words of Gibson, “It is a sobering fact to realize that we [those who chose to do nothing] are the greatest risk factors in youth suicide” (Langlois 3). The death needs to end.

Chapter 3

What can be done to help? Well, some might note that the statistics of death were lower when SMYYA waited until they were older to reveal themselves. Someone might suggest that SMYYA wait until they're older to reveal their true nature. Well, as Fish and Russell put it, "When a young person is ready to come out, many adults may think, 'Can't you wait...?' Yet they never ask a heterosexual youth to wait to be straight" (16). Instead of trying to get these youths to change, society needs to change.

For youths experiencing issues at home, there are some things to know. If a youth is under 18, the parents/guardians of said youth have the right to enforce their religious and political beliefs on the youth (Hunter 154). Some states may even allow parents to require the adolescent's attendance to a psychiatrist (Hunter 154). However, there is no rule anywhere that allows a parent or guardian to abuse, neglect or abandon a child, and if that happens, the youth needs to seek out Child Protective Services or Child Services (Hunter 154). If abuse, neglect, or abandonment happens, the youth could seek out someone else to take guardianship or pursue the choice of getting emancipation (Hunter 154).

Now, if a SMYYA was placed into foster care and that institution told the youth that their way of life was a sin, it is a violation of the Constitution and a judge will move the youth to a better home (Hunter 155). If Americans were smart in their policies, they would take a page from Britain's book and have SMYYA placed in the care of LGBTQ couples, as the Brits have been placing GLBT youth with gay and lesbian couples (van Wormer 3).

In a survey I conducted with 63 respondents, 27 people (43%) said that they would take a person in if they were forced from their home because of their sexuality. Only 3%, two people, said that they would ignore the person. Everyone else would do something beneficial, at least. If that survey rings true, when youth are kicked from their homes, they would take them in. This nation needs to hold true to what they say in an idle survey online and step forward to help those who need help.

In schools, the major changes needed to help SMYYA students is to provide a good support system for them. Schools are where students do a considerable amount of developing. By providing a harassment free environment that offers services and curriculum that reflect real life experiences of what to expect and how to safely explore that new territory that is their true self, they would be greatly benefiting students (van Warmer 3). Those schools that already have LGB support groups have less threats and violence in them, less students missing school, and less suicide attempts ("LGBT Youth" 3). When there aren't gay or lesbian teacher role models, there needs to be a community of gay and pro-gay students to give support to these students (van Wormer 3).

Additionally, to battle the physical and mental health aspects, the Affordable Care Act (ACA) has provided some aid to homeless SMYYA youth and homeless youth in general. As of August of 2016, the District of Colombia and 31 states had made it so that Medicaid covered

individuals with incomes up to 138% of the Federal Poverty Level (FPL), even adults who do not have children (Mirza and Baker 2). Previously, Medicaid would not cover adults who did not have children that were under that limit. To make things better, under the ACA, anyone under the age of 19 and making less than 138% of the FPL are covered by Medicaid in all states (Mirza and Baker). If a youth younger than 19 didn't qualify under that bracket, all 50 states and the District of Colombia offer either Medicaid or Children's Health Insurance Program (CHIP) for income levels up to 175% of the FPL or higher as of June 2016 (Mirza and Baker). For SMYYA youth who age out of the foster care system, they are eligible for Medicaid until the age of 26 (Mirza and Baker 3). Just having access to medical care increases the likelihood that these youths are going to survive.

The simplest thing that anyone can do to help a SMYYA? Love them. If someone dated a same-sex partner successfully, they had an improvement in mental health, lowered the use of substance abuse, and decreased internalized homophobia. Romantic partners buffer the effects of minority stress (Fish and Russell 11). If someone questions whether they are something other than straight, then they should try to learn if they are. If they are, they may find happiness with a LGBTQ person and that means that both of them are going to be healthier for it.

Sexual minority youth and young adults have to go through a lot in their lives. They go through doubt, they go through denial, they go through acceptance, and then they have to tell others. The scary part is when you tell others. Others can hurt them. LGBTQ members are human; they are normal. It is time for the prejudice to end. It is time for the violence to end. It is time for the death to end. It is time for the children to come home. Cupid, a street youth, once said, "No one ever told me that being strong is by starting from nowhere and having nothing" (Lowery 36). That should not be the way. There is no nothing. The human race must stand and

say, “We are a people, a people united as one. We are different, but we love each other.” It is time to bring everyone home.

Glossary

ACA: Affordable Care Act

CHIP: Children's Health Insurance Program

FPL: Federal Poverty Level

GLSEN: Gay Lesbian and Straight Education Network

LGBTQQAIP2S (or some variant thereof and in order of the acronym listed):

- L: Lesbian: A woman who is attracted to a woman.
- G: Gay: A man attracted to a man.
- B: Bisexual: A person who is attracted to both sexes.
- T: Transgender: The person's interior sense of gender is different than their exterior physical sexuality.
- Q: Queer: A loose category for people who do not want to be defined by their sexual acts.
- Q: Questioning: A person who is still questioning their sexuality.
- A: Asexual: A person who is not into sex but is affectionate.
- A: Allies: Straight people who support and consider themselves a part of the community.
- I: Intersex: A person whose body had parts of both genders sexual organs.
- P: Pansexual: A person is attracted to the person because of their personality, not because of their genitalia, and ignore the gender binary.
- 2S: Two Spirit: An addition found in Canada to include gender variants in native communities that filled important roles in the community.

SMYYA- Sexual minority youth and young adults

Youth Risk Behavior Survey (YRBS)

Appendix A

Question 1: What is your gender?

- Options for Answer
 - Female
 - Male
 - Non-binary

Question 2: What is your age?

- Options for Answer
 - Under 17 Years Old
 - 18-25 Years Old
 - 26-35 Years Old
 - 36-45 Years Old
 - 46-55 Years Old
 - 56-65 Years Old
 - Over 66 Years Old

Question 3: What is the highest level of education you have completed?

- Options for Answer
 - Some high school/Graduated
 - Some college
 - Certificate
 - Associate's Degree/Bachelor's Degree
 - Master's Degree/Ph.D.

Question 4: Do you identify as liberal, conservative, or in the middle?

- Options for Answer
 - ☐ Liberal
 - ☐ Conservative
 - ☐ Middle
 - ☐ I do not know what I am

Question 5: If you saw a homeless youth on the street asking for money, what would you do?

- Options for Answer
 - ☐ Participate in rude behavior
 - ☐ 2
 - ☐ 3
 - ☐ 4
 - ☐ Ignore them
 - ☐ 6
 - ☐ 7
 - ☐ 8
 - ☐ 9
 - ☐ Give them as much money as you can

Question 6: If you had new neighbors move in, who would you be most comfortable with?

- Categories to answer for
 - ☐ Caucasian nuclear family
 - ☐ A police officer

- A lesbian couple
 - Arab/Arab descent nuclear family
 - A doctor
 - A gay couple with children
 - African-descent nuclear family
 - A transsexual woman
 - A soldier
 - Indian/Indian descent nuclear family
 - Mixed Native American-Caucasian Family
 - Native American/Native American descent nuclear family
 - A fraternity
 - Mixed Polynesian-Caucasian family
 - Asian/Asian descent nuclear family
 - Mixed Caucasian-African family
 - A transsexual man
 - Mixed India-Caucasian family
 - Mixed Arab-Caucasian family
 - A gay couple
 - Mixed Asian-Caucasian family
 - A lesbian couple with children
 - A sorority
 - Polynesian descent nuclear family
- Options for Answer

- ☐ Least Comfortable
- ☐ 2
- ☐ 3
- ☐ 4
- ☐ Ignore
- ☐ 6
- ☐ 7
- ☐ 8
- ☐ 9
- ☐ Most Comfortable

Question 7: If you knew someone who was forced out of their home because of their sexuality, what would you do?

- Options for Answer
 - ☐ Participate in rude behavior
 - ☐ 2
 - ☐ 3
 - ☐ 4
 - ☐ Ignore them
 - ☐ 6
 - ☐ 7
 - ☐ 8
 - ☐ 9
 - ☐ Take them in

Question 8: Do you have a family member who belongs to the LGBTQ community?

- Options for Answer

- ☐ Yes
- ☐ No

Question 9: Are you a member of the LGBTQ community?

- Options for Answer

- ☐ Yes
- ☐ No
- ☐ I choose to not answer this question

Appendix B

Using SurveyMonkey.com, I received 63 survey participants. I used Facebook to distribute the survey as well as printed out slips of paper distributed around the HUB at Bay de Noc Community College.

In hindsight, I should have broken up question six into multiple pages. That was a large block of questions to have people answer in one go and it could have effected some of the answers. I also do not think that I got to the heart of my question while I was asking these questions either. The strengths of my questions were that they were evasive enough until the end of the survey that no one knew what the survey was until the last two questions. The weakness was that it did not get to the heart of what it needed to get to.

Doing the survey taught me that you can learn a lot of surprising facts about people by asking a few simple questions. The patterns on some answers given were surprising and completely unexpected. It shows that statistics do not tell you everything.

Table 1: Graph for answers to Question 1 from Appendix A

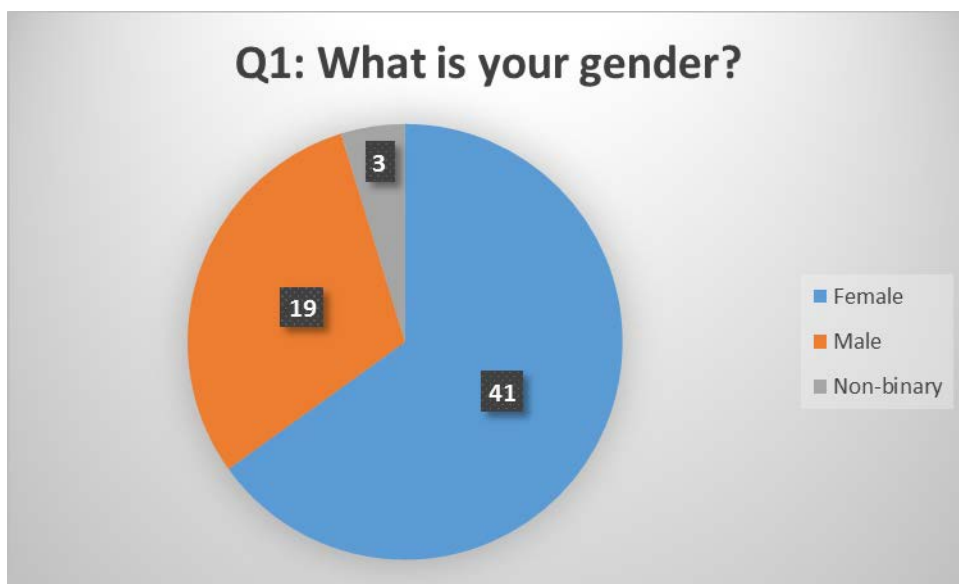


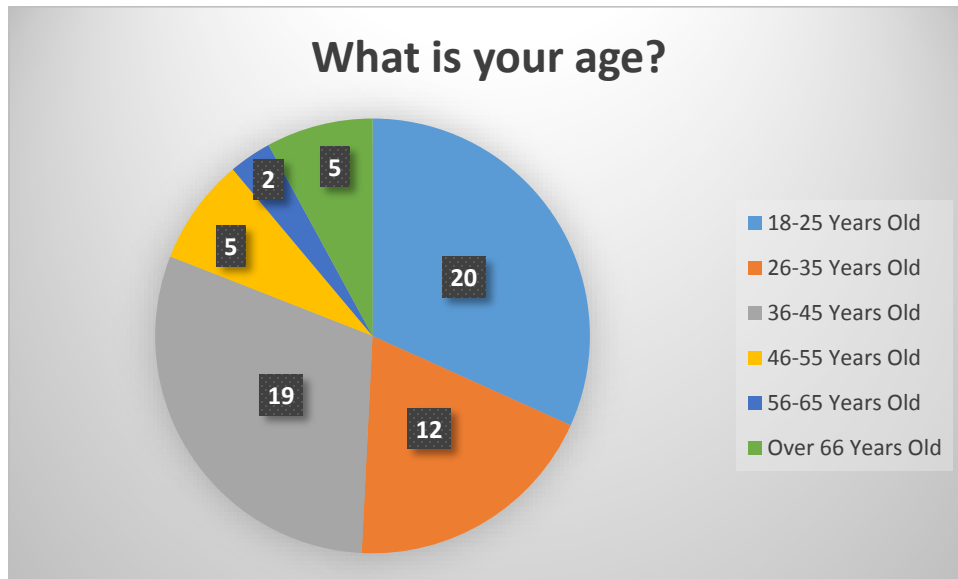
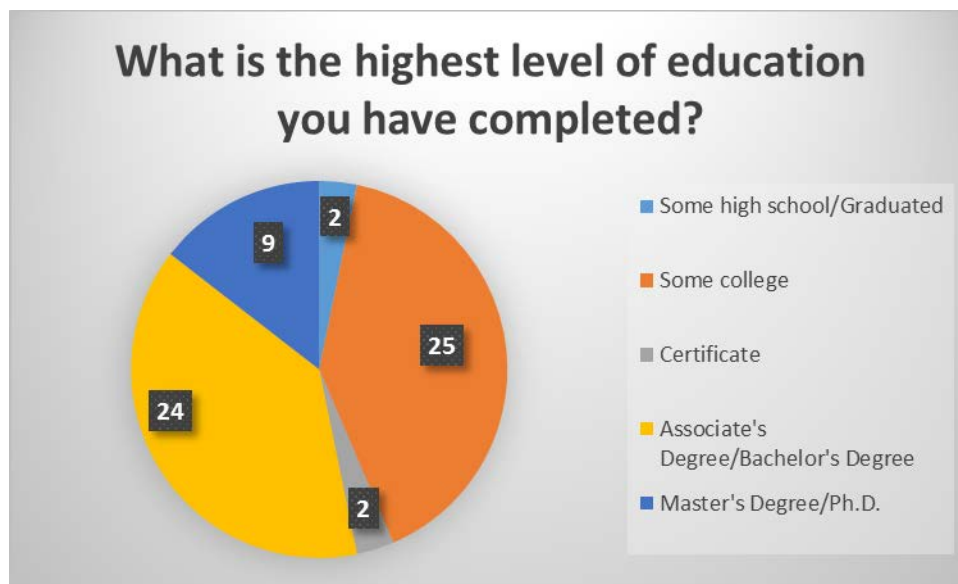
Table 2: Graph for answers to Question 2 from Appendix A**Table 3: Graph for answers to Question 3 from Appendix A**

Table 4: Graph for answers to Question 4 from Appendix A

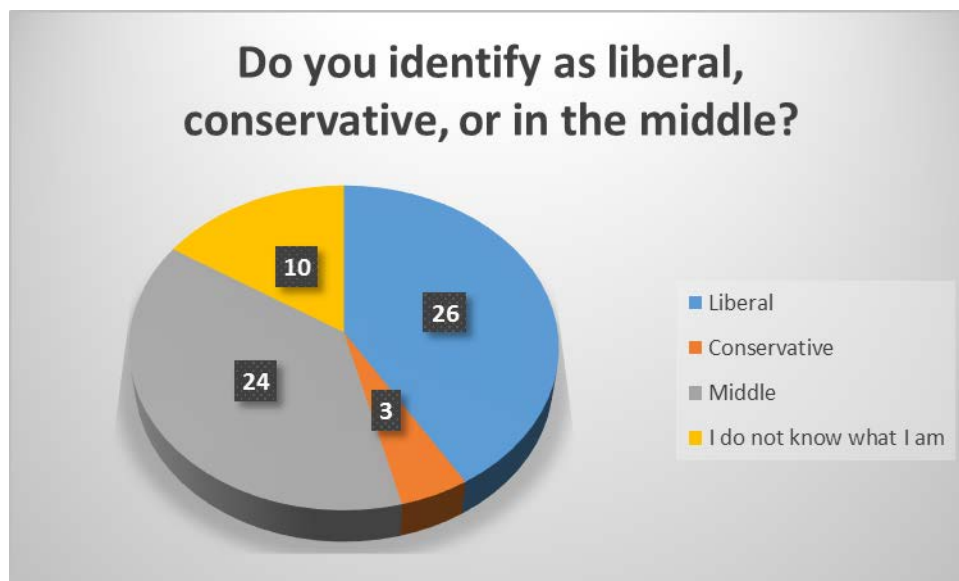


Table 5: Graph for answers to Question 5 from Appendix A

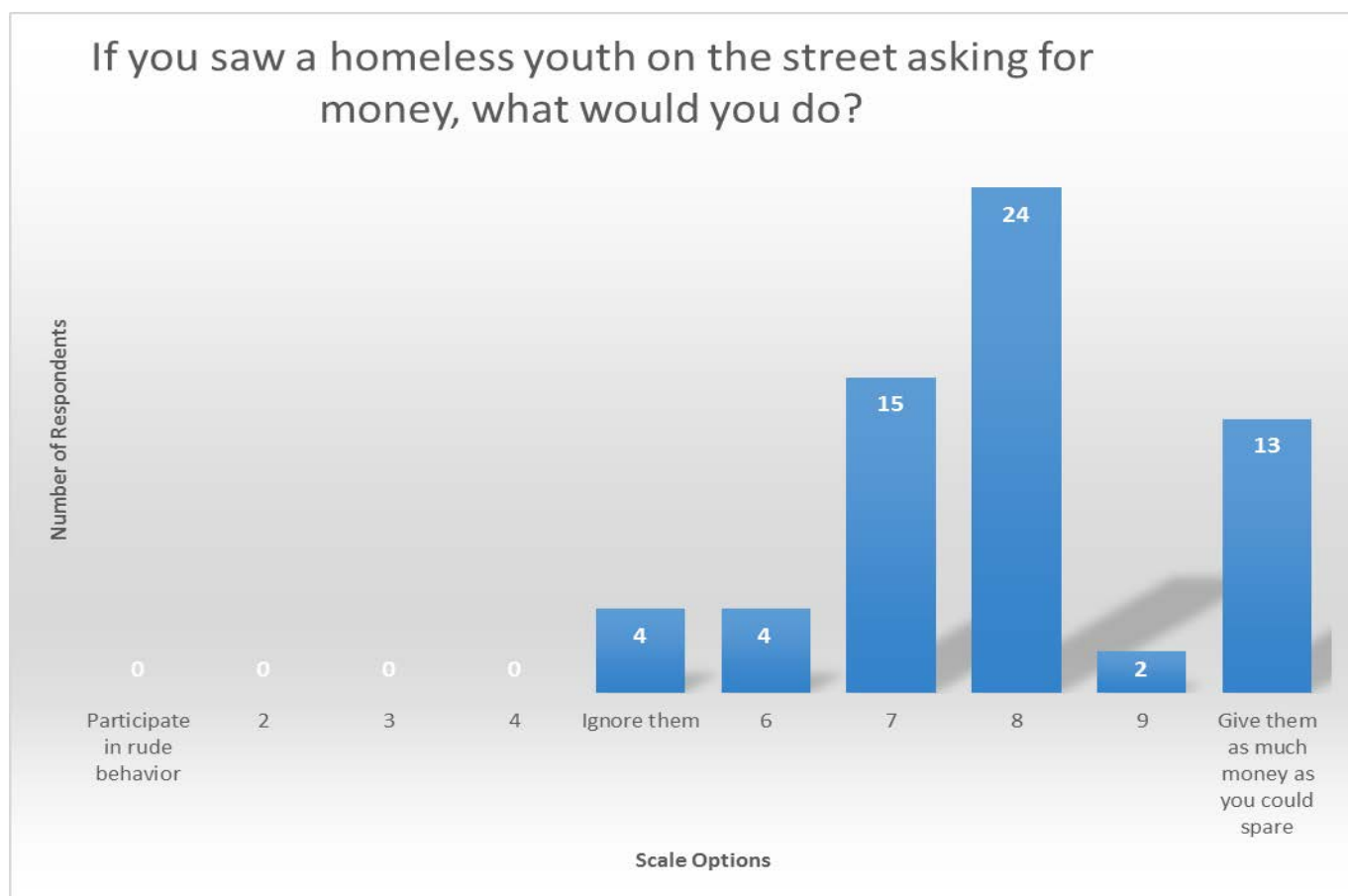


Table 6: Graph for answers to Question 6 from Appendix A



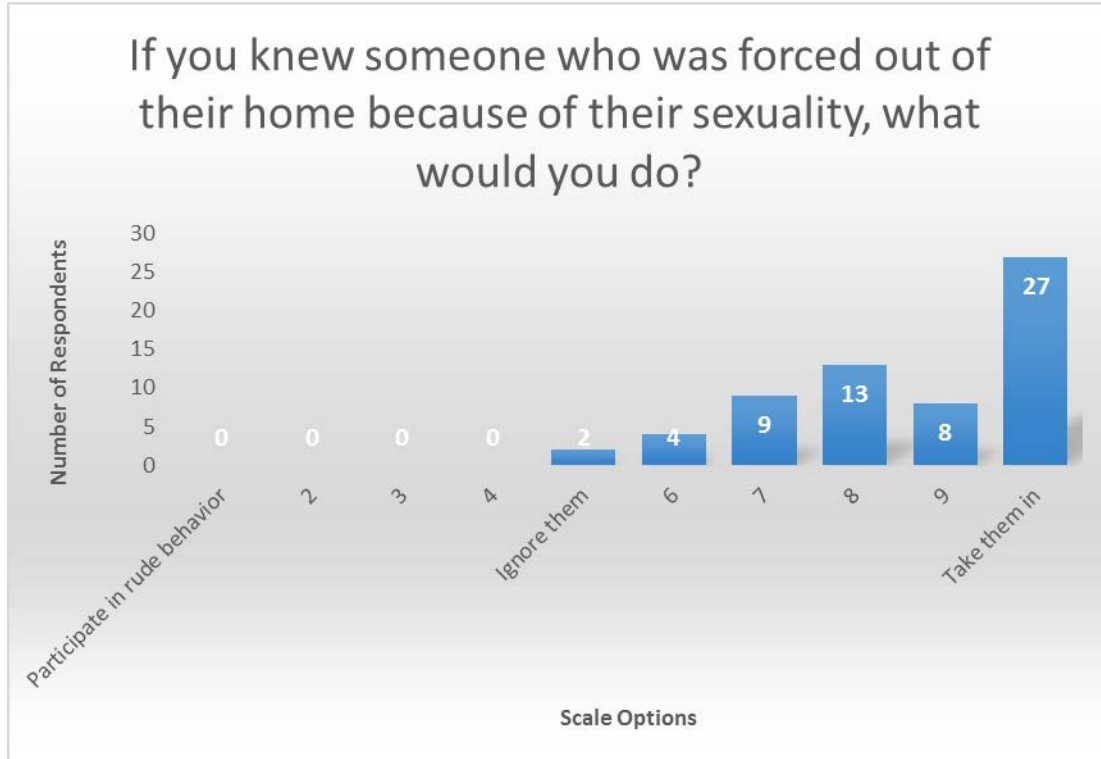
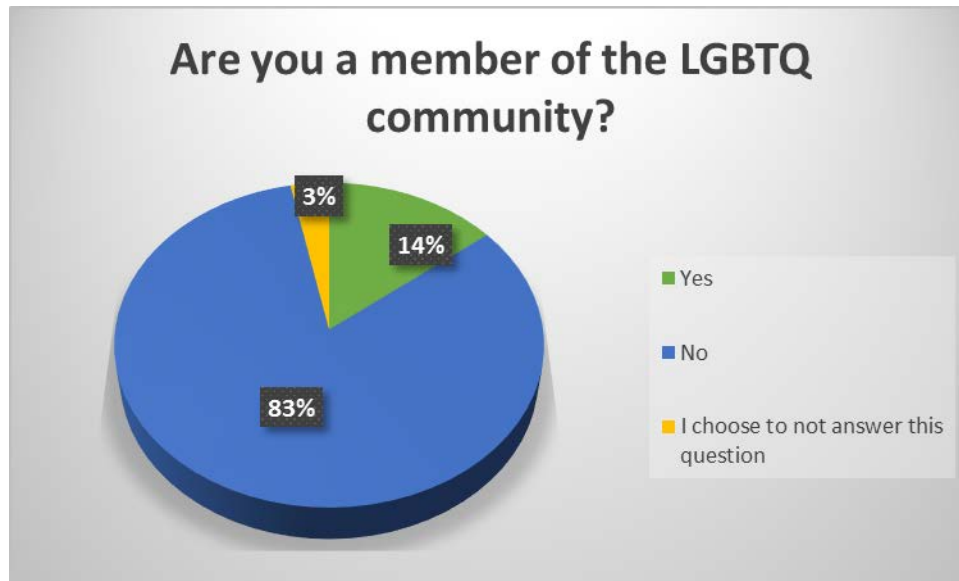
Table 7: Graph for answers to Question 7 from Appendix A**Table 8: Graph for answers to Question 8 from Appendix A**

Table 9: Graph for answers to Question 9 from Appendix A



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