

**Sexual Orientation, Microaggressions, and Gender Conformity at Guilford College**

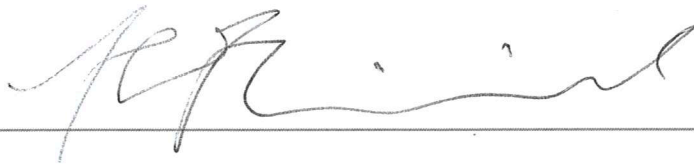
Trinity Stryer

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## **Sexual Orientation, Microaggressions, and Gender Conformity at Guilford College**

Western world media and everyday life are dominated by a preference for straight people, more commonly known as heteronormativity (Robinson, 2016). Habarth (2014) defined heteronormativity as a cultural and social expectation of heterosexuality. In movies and TV shows, LGBT characters are often portrayed in a comical, stereotypical light that is not truly representative of this population (Salyer-Gummoe & Morton, 2021). Heteronormativity is present in everyday life; for example, some people use the term “that’s so gay” to call something uncool and say “no homo” to clarify that they are not gay (Nadal et al., 2019; Woodford et al., 2012; Worthen, 2020). Other examples include using “faggot” or “dyke” as an insult or an aversion to the same sex hitting on a straight person (Worthen, 2020).

Rubin, well-known for her work in feminist and queer theory, believed that heteronormativity cuts across multiple systems of privilege and oppression in our society (Ward & Schneider, 2009). In support of Rubin’s theory, Whitley (2001) found that discrimination by heterosexual people toward LGB women and men could be attributed to heteronormative beliefs and expectations. Robinson (2016) also found support for this claim and stated that heteronormativity can attribute to sexual prejudice, often referred to as homophobia, and heterosexism, discrimination against LGBTQ individuals. While many people use the term homophobia to describe hostility toward LGBTQ+ individuals, there are limitations to this term, which is why sexual prejudice is more appropriate. The main issue with the word homophobia is that it insinuates that there is an actual fear of LGBTQ+ people, but the anger or disgust that is actually felt is a cultural norm, not a psychological issue (Herek & McLemore, 2013).

Woodford et al. (2014) described the use of heteronormative beliefs as a weapon against LGBQ minorities, which is evident in sexual orientation victimization. Sexual orientation

victimization includes verbal abuse and physical assaults due to someone's sexual orientation (Woodford et al., 2014). Interpersonal and environmental microaggressions are characterized as more subtle forms of discrimination that include making LGB individuals feel unwelcome and using derogatory remarks (Woodford et al., 2015). Nadal et al. (2019) added that heterosexist language like making jokes about gay people or calling someone gay because they are "weird" can create a hostile environment for LGBQ individuals.

Overt discrimination is a more blatant type of discrimination including physical violence, verbal abuse, job denial, and being treated unfairly (Bhui et al., 2005). Due to heteronormativity, LGBQ people are at more risk than cisgender, heterosexual individuals to experience discriminatory actions (Woodford et al., 2014). LGB individuals experience more sexual and physical assaults than heterosexual people, especially gay men (Katz-Wise & Hyde, 2012). Overt discrimination can include, but is not limited to, hate crimes (Herek, 2009). The Federal Bureau of Investigation has compiled a hate crime statistic database, and the data for 2019 has confirmed that there were 1,429 instances of sexual-orientation bias-based hate crimes in the United States (Federal Bureau of Investigation, 2019). While the FBI's database is a good place to start, not all hate crimes are included in this document due to a majority of these crimes not being reported to authorities (Herek, 2017). Other sources like the National Coalition of Anti-Violence Programs collect hate crime data as well. In 2016, the most recent report, there were 1,036 incidents of hate crimes due to sexual orientation and even 77 hate-related homicides (National Coalition of Anti-Violence Programs, 2016).

While overt discrimination is blatant and obvious, there is a far more prevalent and subtle type of discrimination called microaggressions (Gee et al., 2009; Woodford et al., 2014). Nadal (2013) defines microaggressions against these individuals as, "brief and commonplace slights

and insults, whether intentional or unintentional, that communicate hostile derogatory, or negative heterosexist and homophobic slights and insults toward LGBTQ people” (p. 5). Kiekens and colleagues (2022) found that 88% of their sexual and/or gender minority (SGM) participants experienced at least one microaggression daily; the three types of microaggressions that were reported the most were heterosexist/transphobic language, the assumption that all SGM individuals have similar experiences, and being treated with disrespect. They also found that different groups experienced different types of microaggressions: lesbian and bisexual individuals reported fewer microaggressions than gay participants, bisexual participants reported less use of heterosexist/transphobic language against them than gay participants, and cisgender men were less likely to report having their SGM identity invalidated compared to cisgender women (Kiekens et al., 2022).

Discrimination against people who identify as LGBQ could also be due to negative attitudes towards the breaking of gender roles set by society. Gender roles are defined as behaviors and expectations sets that are considered appropriate to men and women by society and reflected in the behavior of individuals (O’Neil, 1981). Blashill and Powlishta (2009) found that people who violate gender roles, acting and appearing in accordance with the social norms of another gender, are viewed in a more negative light. Some cisgender LGBQ individuals break gender roles with non-conforming gender expressions (Sandfort et al., 2020). Beltz et al. (2021) define gender expression as how individuals express their thoughts and beliefs about their gender specifically with how someone appears and behaves. People with non-conforming gender expressions tend to dress and act more like people of a different gender than they identify with (Gordon & Meyer, 2007). For example, some lesbians present themselves as more masculine but still identify as women, and vice versa for gay men.

LGBQ individuals who present with a gender expression that violates gender norms are more likely to experience microaggressions. Woodford et al. (2014) found that microaggressions were more prevalent for cisgender, LGBQ individuals with non-conforming gender expressions, no matter whether they identified as male or female. A recurring theme while reviewing microaggression research toward LGBQ individuals was that people with non-conforming gender expressions are encouraged to conform to their gender, especially concerning the way they may dress or act (Nadal et al., 2016). Gordon and Meyer (2007) found that LGBQ women reported more discrimination than men due to gender nonconformity. When considering transgender students, Kiekens et al. (2022) collected data from these gender minority participants and found that these participants were more likely to report invalidation of their identity, disapproval by family, and non-physical assault than cisgender participants. Kiekens et al.'s (2022) data further supports the idea that breaking gender norms can be associated with microaggressions and discrimination.

LGBQ students on college campuses are at risk for unique microaggression patterns. Haltom and Ratcliff (2021) point out that people may not be “out” or may not have formed their identity completely by the time they reach college, which makes this population worth particular attention. Rankin et al. (2010) found that LGB students on college campuses have a higher risk of experiencing harassment and other forms of discrimination like derogatory remarks, staring, and being singled out when talking about LGB issues. Gender non-conforming individuals experienced more harassment than gender-conforming peers (Rankin et al., 2010). There is also the risk of less overt actions like being treated unfairly (Sutter & Perrin, 2016). Psychology graduate school programs were seen as less friendly and supportive of LGBTQ-identifying individuals: these programs created higher amounts of emotional distress for sexual and/or

gender minorities compared to their straight and cisgender counterparts (Chen et al., 2023). Due to their identity and presentation, many LGBTQ college students in the South reported that they received less support related to their identities, were denied resources, missed school due to feeling unsafe/uncomfortable, and were victims of bullying that was considered physical or verbal abuse (Johnson et al., 2022). Rankin et al. (2010) found that LGBTQ respondents were more likely than cisgender, heterosexual students to seriously consider leaving their university or college due to discrimination and microaggressions.

The current study explores the link between gender expression, sexual orientation, and discrimination on Guilford College's campus. Guilford College reflects the values of Quakerism, which are equality and peace (Quaker United Nations Office, n.d.). The Guilford College website states that the College prides itself on exhibiting seven core values: community, diversity, equality, excellence, integrity, justice, and stewardship (<https://www.guilford.edu/weareguilford>). For many students, especially LGBQ students, community, diversity, and equality must be included on this list to feel welcome where they will be attending school for the next four or more years. When a student chooses to attend this school, they might assume that these expectations would be met, but is Guilford meeting these standards for minority students on campus? Do LGBQ students feel accepted by their peers, especially LGBQ students with non-conforming gender expression? What microaggressions does this community face on campus?

This study aimed to address these questions by measuring the gender expression of the participants and microaggressions that are experienced on Guilford College's campus. I hypothesized that LGBQ individuals would report microaggressions on Guilford College's campus, that gender nonconformity would be positively associated with microaggressions, and

that lesbian, cisgender women would be more likely to experience microaggressions than bisexual, cisgender women or gay, cisgender men.

## **Method**

### **Participants**

I recruited participants ( $n = 30$ ) using flyers around campus, What's the G, and the Pride Club, employing convenience and snowball sampling. I surveyed cisgender LGBQ students at Guilford College with and without non-conforming gender expressions, not transgender students. I only studied this population because LGBQ and transgender communities face different types of discrimination, and each of these groups deserves to be examined separately to the fullest extent. On average, participants were 20.20 years of age ( $SD = 1.69$ ). See Table 1 for demographic information.

**Table 1**

*Counts and frequencies of participants based on race/ethnicity, sexual orientation, and gender identity*

	<b>Counts</b>	<b>Percent</b>
<b>Race/Ethnicity</b>		
African American	2	6.77%
Asian or Asian American	2	6.77%
Latino or Hispanic	1	3.33%
Two or more	3	10.00%
White	22	73.33%
<b>Sexual Orientation</b>		
Bisexual	10	33.33%
Bisexual/Queer are both acceptable	1	3.33%
Gay	3	10.00%
Lesbian	9	30.00%
Not labeled but not straight	1	3.30%
Queer	6	20.00%
<b>Gender Identity</b>		
Female	25	83.30%
Male	3	10.00%
Non-binary	2	6.70%

## **Procedure**

I created my survey using Google Forms. At the beginning of this survey, an informed consent page (see Appendix A) was presented with information about the study. Participants needed to agree with the consent page to move on to the survey. In this survey, I asked



demographic questions about gender identity, gender expression, age, race, and year in college. I used the Traditional Femininity-Masculinity (TFM) scale (see Appendix B) to assess gender expression and the Microaggression on Campus Scale (see Appendix C) to measure microaggressions toward LGBTQ individuals. At the end of the survey, I asked participants to write about their positive experiences on Guilford College's campus to counter the negative emotions that may have been brought up while discussing traumatic events. When recalling negative experiences or feelings, asking about positive experiences can correct the negative effect on mood (Deeley & Love, 2010).

## **Measures**

### ***Demographics***

I began my survey by asking five demographic questions. I asked about age, race/ethnicity, sexual orientation, sex assigned at birth, and current gender identity (see Appendix D).

### ***Traditional Femininity-Masculinity Scale***

To assess gender expression, I used the Traditional Femininity-Masculinity (TFM) scale which was created by Kachel et al. (2016). This measure is a 6-item scale about the participant's self-reported gender expression ("I consider myself as..." and "Traditionally, my outer appearance would be considered as..."). This is measured on a 7-point Likert scale (1 = *very masculine*, 7 = *very feminine*). The reliability of the TFM was high ( $\alpha = 0.90$ ).

### ***Microaggression on Campus Scale***

I used the Microaggression on Campus Scale (Woodford et al., 2015) to assess the type and amount of microaggression that LGBTQ students have experienced in the past year on campus. This scale has two subscales: A 15- item Interpersonal LGBTQ Microaggressions

subscale (“Someone said or implied that all LGBQ people have the same experiences” and “Others have said that LGBQ people should not be around children”) and a 5-item Environmental LGBQ Microaggressions subscale (“I heard the phrase, “no homo” and “ I heard someone say “that’s so gay” to describe something as negative, stupid, or uncool”) which are both measured using a 6-point Likert scale (0 = *never*, 5 = *very frequently*). Cronbach’s alpha indicated good internal consistency for both the Interpersonal LGBQ Microaggressions subscale ( $\alpha = .92$ ) and the Environmental LGBQ Microaggressions subscale ( $\alpha = .70$ ).

## Results

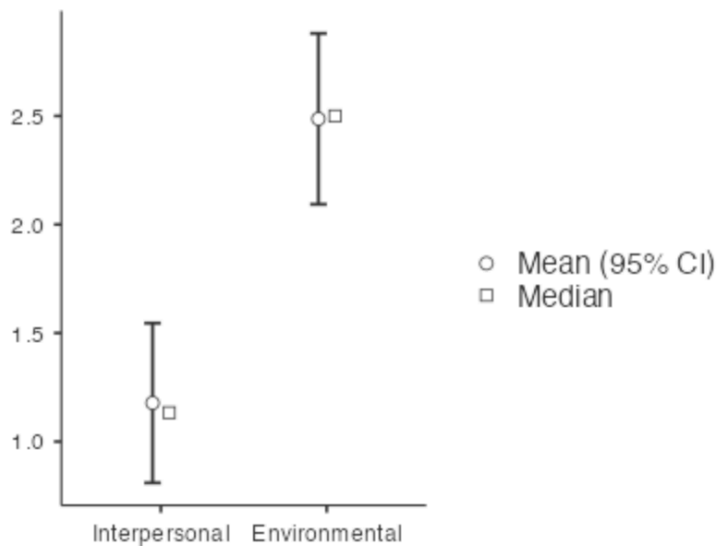
### Descriptive Statistics: Microaggressions

The data confirms my first hypothesis that LGBQ individuals would report microaggressions on Guilford College’s campus. Participants reported moderate levels of environmental microaggressions on campus ( $M = 2.49$ ,  $SD = 1.10$ , range 0.40 to 4.60). While interpersonal microaggressions were less prevalent, some students still reported them ( $M = 1.18$ ,  $SD = 1.03$ , range 0 to 4.40). While I did not hypothesize differences between responses on the interpersonal and environmental subscales in my hypotheses, I decided to conduct exploratory analyses to assess possible differences. I conducted a paired samples  $t$ -test of the interpersonal ( $M = 1.18$ ,  $SD = 1.03$ ) and environmental ( $M = 2.49$ ,  $SD = 1.10$ ) subscale scores. I found that there was a significant difference with a large effect size,  $t = -8.15$ ,  $p < 0.001$ ,  $d = -1.49$ , see Figure 1.

**Figure 1**

*Means and confidence intervals for interpersonal and environmental subscale score responses*

**Interpersonal - Environmental**



Participants reported that certain microaggressions measured on these subscales happened slightly more than other ones measured. On average, interpersonal microaggressions item means were lower than the environmental microaggression item means. One item, however, (“People seemed willing to tolerate my LGBTQ identity but were not willing to talk about it.”) was endorsed more than other items measured on this scale ( $M = 2.13$ ,  $SD = 1.47$ ). For example, the question with the second highest mean was, “Someone said or implied that all LGBTQ people have the same experiences,” ( $M = 1.63$ ,  $SD = 1.50$ ), while the question with the lowest mean was, “Someone told me they were praying for me because they knew or assumed I am lesbian, gay, bisexual, or queer,” ( $M = 0.70$ ,  $SD = 1.24$ ).

In the environmental subscale, there also seemed to be certain microaggressions reported more than others. The phrase “No homo,” was reported frequently by participants ( $M = 3.00$ ,  $SD$

= 1.66), as well as, “That’s so gay,” ( $M = 2.53$ ,  $SD = 1.93$ ). The number of participants who did not receive inclusive sex education also had a higher mean than other questions asked on this subscale ( $M = 2.80$ ,  $SD = 1.47$ ). In contrast, the item with the lowest endorsement was “I saw negative messages about LGBTQ people on social media (e.g. Facebook, Twitter, Instagram) posted by contacts or organizations, or in advertisements,” ( $M = 1.90$ ,  $SD = 1.47$ ).

### **Inferential statistics**

On average, gender nonconformity was moderate ( $M = 4.45$ ,  $SD = 1.19$ , range 2.83 to 6.83). Contrary to hypotheses, I did not find a significant connection between gender nonconformity and environmental,  $r(27) < 0.01$ ,  $p = 0.98$ , or interpersonal microaggressions,  $r(27) = -0.09$ ,  $p = 0.62$ . Due to the few male participants, I could not evaluate whether there was a significant gender difference.

To test hypotheses about sexual identity within the confines of cell sizes, I conducted independent-samples  $t$  tests to evaluate differences in microaggressions reported by monosexual participants (lesbian or gay) versus participants with other sexual identities (bisexual and queer). Monosexual individuals reported slightly lower levels of environmental microaggressions ( $M = 2.27$ ,  $SD = 0.95$ ) than did people with other sexual identities ( $M = 2.63$ ,  $SD = 1.19$ ). Possibly due to the small sample size, this difference was not statistically significant,  $t(28) = 0.89$ ,  $p = 0.38$ ,  $d = 0.33$ . Monosexual individuals also had slightly lower levels of interpersonal microaggressions ( $M = 1.09$ ,  $SD = 0.84$ ) compared to people with other sexual identities ( $M = 1.24$ ,  $SD = 1.16$ ). This difference was also not statistically significant,  $t(28) = 0.38$ ,  $p = 0.70$ ,  $d = 0.14$ .

### **Qualitative Data: Positive Experiences**

When asked about positive experiences, one participant left a negative response, writing, “Not very many, a lot of people on campus think it’s fine to joke about as long as they let me

know it's supposed to be ironic." Along these lines, all participants (100%) reported some microaggressions on campus, even if it was "very rarely."

In contrast, seven participants described Guilford College's acceptance of their identity, saying, "Everyone seems to be very accepting" or "I have experienced nothing but acceptance." Similarly, three respondents spoke about how supportive their peers, friends, and faculty are: "Most everyone being supportive."

Due to this environment for students, four respondents described how well-received their coming out was during their time at Guilford, writing, "Having the ability to come out/be out to people on campus with little to no judgment." In addition, Guilford has set up inclusive spaces for LGBTQ students like Pride Club. Three participants described their time with the Pride Club and events hosted by them stating, "Pride club was inviting and inclusive of everyone." All of these things combined have led to two participants describing how Guilford is a safe space: "This is a safe space to be."

### **Discussion**

The purpose of this study was to gain a better understanding of the experiences of cisgender LGBQ students on Guilford College's campus. The results of this study support the hypothesis that cisgender LGBQ students experience microaggressions on campus, which is consistent with previous research (Rankin et al., 2010; Sutter & Perrin, 2016). However, contrary to hypotheses, there is no support for the connection between gender conformity and microaggressions within this cisgender sample (Kiekens et al., 2022; Woodford et al., 2014). I was unable to analyze whether there were differences in microaggressions between cisgender LGBQ men and women because of the small number of male participants.

There are three key findings in the present study. First, environmental microaggressions like hearing the phrase “that’s so gay,” were more prevalent than interpersonal microaggressions at Guilford College. Second, bisexual and queer individuals seemed to experience similar microaggression patterns to lesbian and gay individuals, although this may be due to low statistical power. The last key finding is there are themes of acceptance and support when reporting on positive experiences, with most participants reporting some type of positive experiences. Many respondents spoke about support toward their identity, whether from faculty, staff, other students, or some combination. Other respondents talked about their time with the Pride Club. They explained how all the clubs' events are inclusive and a safe space for LGBTQ students on campus. A few participants reported that they felt comfortable coming out at Guilford and that it has been an accepting place for them to be.

### **Limitations and Implications**

Although the present study supports that microaggressions toward LGBQ students do happen on campus, it is important to state that there are limitations to this research. With only 30 participants in this study, there is likely low external validity to the LGBQ population at Guilford College. Another issue that I ran into while conducting this study was only studying cisgender LGBQ students. As I was conducting my research, I found that many LGBQ students at Guilford reported that they were ineligible because they were not cisgender. With a broader focus, I might have been able to recruit more participants. Another limitation to note is that this information is from Guilford’s class of 2024 to 2028, and these students’ experiences might not generalize to different cohorts.

However, this study also had strengths. For example, the scales used to collect the data are very reliable and have been validated in previous research.

## **Future Directions**

Future research endeavors should be focused on collecting more data. A researcher with more power throughout the school might be able to recruit more participants in a similar study. More time should be dedicated to collecting more responses with an enhanced focus on recruiting men. More responses from cisgender LGBQ men could address the question of whether there is a difference in microaggression patterns between men and women. If this study were replicated, more focus should be put on the differences between monosexual individuals and individuals who identify with other sexual orientations. The current findings suggest that there are similarities in microaggressions between these two groups, but with more participants, the results might suggest something significant and different.

Due to the limited population sampled, it would be beneficial to study Guilford students who identify as transgender or non-binary. Another study should be conducted that focuses on the inclusion of the entire LGBTQ community and/or exclusively on students who do not identify as cisgender. More research would need to be conducted to see if microaggression patterns are similar or different when it comes to sexual orientation and gender identity. As stated, each of these communities deserves to be examined separately and to the fullest extent. This is why data should be collected on Guilford students who do not identify as cisgender, then research should be conducted to compare the experiences of the whole LGBTQ community. Future research could examine the microaggression patterns experienced by students who do not identify as cisgender. These studies could identify similarities and differences in microaggression patterns between cisgender LGBQ students and LGBTQ students who identify as transgender and nonbinary, as well as evaluate microaggressions as a whole at Guilford.

## **Conclusion**

Students are still reporting microaggressions by their peers. Staff and faculty members have all been described as being welcoming and supportive and many safe spaces are in place at Guilford for the LGBTQ community. Regardless of all the safeguards that are put into place at Guilford, there are still challenges that need to be addressed at a societal level. Overall, Guilford is doing a good job of instilling their core values of community, diversity, equality, excellence, integrity, justice, and stewardship (<https://www.guilford.edu/weareguilford>). Guilford has been named one of America's 30 most welcoming colleges for LGBTQ+ students for multiple years by Campus Pride (Guilford College, 2023). Data from the present study suggests that Guilford deserves this ranking because of the low number of microaggressions and positive experiences described by students.



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## Appendix A

### **LGBQ Microaggressions Study Informed Consent Agreement**

Please read this consent agreement carefully before you decide to participate in the study.

**Purpose of the research study:** The purpose of the study is to assess microaggressions on Guilford College's campus toward LGBQ students.

**What you will do in the study:** You will complete a survey. The first group of questions will be about demographic information; we will ask you basic questions about yourself and your class standing. You will also answer questions regarding your gender expression. You have the right to skip any question that you choose and can stop the survey at any time.

**Time required:** The study will require about 10-15 minutes of your time.

**Risks:** No deception is involved, and the study involves no more than minimal risk to participants (i.e., the level of risk you might encounter in daily life). Some individuals may experience emotional distress when asked questions about traumatic events. All questions were designed to minimize any possible discomfort. If you feel bothered or distressed by any topics discussed in the surveys, please contact Guilford College's Counseling Center at 336.316.2163 or [counselingcenter@guilford.edu](mailto:counselingcenter@guilford.edu). In addition, please feel free to skip any question you are not comfortable answering.

**Benefits:** There are no direct benefits to you for participating in this research study. The study may help Guilford College understand the experiences of LGBQ students.

**Confidentiality:** The information that you give in the study will be handled confidentially. To protect your privacy, I will not be collecting any identifying information. Names and email addresses will not be collected. The data collected will be kept on a password-protected computer. Your name will not be used in any report. Because of the nature of collecting data

through the internet, there is a risk of your identity being deduced from your computer's IP address, but we will not use this information and/or attempt to identify you from this information.

Voluntary participation: Your participation in the study is completely voluntary.

Right to withdraw from the study: You have the right to withdraw from the study at any time without penalty.

How to withdraw from the study: If you want to withdraw from the study, close the browser that you were using to complete the survey. There is no penalty for withdrawing. If you would like to withdraw after your materials have been submitted, please contact [tstryer@guilford.edu](mailto:tstryer@guilford.edu) or (919) 274-5670, and your survey responses will be destroyed.

If you have questions about the study, contact:

Trinity S. Stryer

Telephone: (919)274-5670

[tstryer@guilford.edu](mailto:tstryer@guilford.edu)



## Appendix B

1. I consider myself as...

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Very Masculine	Masculine	Somewhat Masculine	Neutral	Somewhat Feminine	Feminine	Very Feminine

2. Ideally, I would like to be...

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Very Masculine	Masculine	Somewhat Masculine	Neutral	Somewhat Feminine	Feminine	Very Feminine

3. Traditionally, my interests would be considered as...

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Very Masculine	Masculine	Somewhat Masculine	Neutral	Somewhat Feminine	Feminine	Very Feminine

4. Traditionally, my attitudes and beliefs would be considered as...

<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Very Masculine	Masculine	Somewhat Masculine	Neutral	Somewhat Feminine	Feminine	Very Feminine

5. Traditionally, my behavior would be considered as...

- 
- Very      Masculine      Somewhat      Neutral      Somewhat      Feminine      Very  
Masculine                    Masculine                    Masculine                                       Feminine                    Feminine

6. Traditionally, my outer appearance would be considered as...

- 
- Very      Masculine      Somewhat      Neutral      Somewhat      Feminine      Very  
Masculine                    Masculine                    Masculine                                       Feminine                    Feminine

## Appendix C

### LGBQ Microaggressions on Campus Scale

We are interested in your experiences of discrimination on campus. Over the PAST YEAR (or if you have been a college student for less than 1 year, since you have been a college student) how often have you experienced these incidents on campus.

*Never, very rarely, rarely, occasionally, frequently, very frequently*  
(coded 0–5)

### Subscale: Interpersonal LGBQ Microaggressions

1. Someone said or implied that all LGBQ people have the same experiences.
2. I was told I should act “less lesbian, gay, bisexual, or queer.”
3. People said or implied that I was being overly sensitive for thinking I was treated poorly or unfairly because I am LGBQ.
4. Someone told me they were praying for me because they knew or assumed I am lesbian, gay, bisexual, or queer.
5. People seemed willing to tolerate my LGBQ identity but were not willing to talk about it.
6. Others thought I would not have kids because they knew or assumed I am lesbian, gay, bisexual, or queer.
7. Someone said they couldn’t be homophobic, biphobic, or queerphobic because they have (a) lesbian, gay, bisexual, or queer friend(s).
8. I was told that being lesbian, gay, bisexual, or queer is “just a phase.”
9. Straight people assumed that I would come on to them because they thought or knew I am lesbian, gay, bisexual, or queer.
10. I have heard people say that they were tired of hearing about the “homosexual agenda.”
11. Someone said or implied that LGBQ people engage in unsafe sex because of their sexual orientation.
12. Other people said, “that’s just the way it is” when I voiced frustration about homophobia, biphobia, or queerphobia.
13. Someone said or implied that my sexual orientation is a result of something that went “wrong” in my past (e.g., “your mother was too overbearing”).
14. People assumed that I have a lot of sex because of my sexual orientation.
15. Others have said that LGBQ people should not be around children.

### Subscale: Environmental LGBTQ Microaggressions

1. I saw negative messages about LGBTQ people on social media (e.g., Facebook, Twitter) posted by contacts or organizations, or in advertisements.
2. I heard the phrase, “no homo.”
3. In my school/workplace it was OK to make jokes about LGBTQ people.
4. I heard someone say “that’s so gay” to describe something as negative, stupid, or uncool.
5. I received information about sexual health that was limited to heterosexual sex.

## Appendix D

### Demographics

1. What is your age? \_\_\_\_\_
2. Please specify your race/ethnicity:
  - a. African American
  - b. Asian or Asian American
  - c. Latino or Hispanic
  - d. Native American
  - e. Native Hawaiian or Pacific Islander
  - f. White
  - g. Two or more
  - h. Other
  - i. I prefer not to say
3. Sexual Orientation
  - a. Lesbian
  - b. Gay
  - c. Bisexual
  - d. Queer
  - e. Other: \_\_\_\_\_
4. What is your sex assigned at birth?
  - a. Male
  - b. Female
5. What is your current gender identity?

- a. Male
- b. Female
- c. Other: \_\_\_\_\_