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The Transgender Umbrella

*Reigning Thoughts on Self Identity and Collective Community Identification*

by

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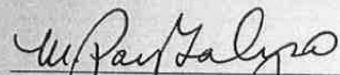
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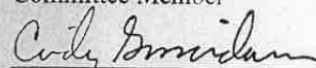
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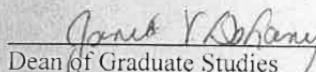
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## Abstract

### The Transgender Umbrella: Reigning Thoughts on Self Identity and Collective

### Community Identification

Jo Forrest-Stuart

This research investigated responses of gender minority individuals regarding the ways in which they discussed self-labeled identities in the context of evaluating the Transgender Umbrella. Participants included 568 adults who self-identified as transmasculine, transfeminine, gender variant, or agender. Participants completed an online questionnaire and provided both quantitative and qualitative information regarding their individual endorsements of umbrella-style labeling as well as the influence of their individual queer community involvement (advocacy/politics, social organizations, queer friends, queer-centered events). Using thematic analysis, three themes were identified related to the rejection of collective group labeling, and four for its critiques. Themes for rejection were the impossibility of capturing all trans identities, the lack of necessity for categorical labels, and the distinct need to maintain separate identities. Themes for the critiques were problems with trans terminology, problems with “umbrella” labels, agency & subjective experiences, and alternative labeling options. Discussion focuses on the emergence of these themes and considerations for collective group labeling considerations to better capture gender identity experiences.

*Keywords:* transgender, gender identity, queer community, LGBTQ, collective group labeling, umbrella labeling, gender non-conforming, gender variant.

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## **Chapter One:**

### **Introduction**

This research analyzes the ways in which gender minority individuals discussed self-labeled identities in the context of critiquing the *transgender umbrella*. In an effort to better understand the diversity of gender identity experiences, analyses focus on the patterns of responses across gender identities (transmasculine, transfeminine, gender variant, agender) and their individual endorsements of umbrella-style labeling as well as the influence of their individual queer community involvement (advocacy/politics, social organizations, queer friends, queer-centered events).

### **Conceptualizing Sex, Gender, & Sexuality**

Many inconsistencies can be found across gender studies, queer and feminist theory, and the scientific community regarding language and critiques of identity politics (Anzaldúa, 1981; Epstein, 1987; Warner, 1993; Scott, 1993; Valentine, 2007). When discussing *sex*, *gender*, and *sexuality*, in particular, not using labels and specific terms to describe the differences that exist between people is virtually impossible to do (Serano, 2013). For many in the general population of Western societies, the terms “gender” and “sex” are commonly used somewhat interchangeably. However some researchers, particularly in the scientific community, have made sharp distinctions by positing that *sex* is exclusively biological (e.g., genitals, chromosomes) and *gender* is socially constructed (e.g., clothing, mannerisms; Prince, 1979; Feinberg, 1990; Lips, 2007; Bradley, 2010; Mann, 2012; Serano, 2013). For many queer theorists and gender studies experts, biological sex and gender are regarded as different concepts, with gender considered to not be inherently nor exclusively connected to physical anatomy (e.g., external genitalia,



internal reproductive structures, sex hormones and genetic makeup, etc.; Serano, 2013; GenderSpectrum, 2015).

The analytical framework of gender studies, within and outside the scientific community, has only recently expanded its scope to encompass a variance in gender (Lauretis, 1990). In the *new* gender studies, gender is a far more multidimensional construct. Throughout this paper, various sex, gender, and sexuality terminology will be referenced, and a collection of definitions for each term<sup>1-14</sup> is provided in Table 1. Gender encompasses a fluid amalgam of biological sex, an internal sense of self as male, female, both, or neither (gender identity<sup>1</sup>), and an outward presentation and behaviors (gender expression<sup>2</sup>), which are perceived through the lens of pre-established, normative constructs of binary gender roles (Gender Spectrum, 2015). The complex intersection of these three dimensions is considered to be more of a process instead of a basic genital anatomy awareness, resulting in an authentic gender self-categorization, both in how individuals experience their own gender as well as how others perceive them (Tate, 2014; Gender Spectrum, 2015).

As researchers attempt to bridge the heavily bio-medicalized and body-focused transgender<sup>3</sup> (trans<sup>4</sup>) studies of science with critical queer theories of gender, gender identity, and the rejection of a gender binary<sup>5</sup>, an apparent need to operationally define the trans community has emerged. In academic journals, clearly demarcated terminology and categorical concepts assist readers by providing a common ground, ultimately breaking down barriers to understanding. Dr. Julia Serano, a transsexual<sup>6</sup> activist and writer, suggests that there are at least three different ways in which words and labels pertaining to gender identity can be used: *Essentialism*, *Identity Labels*, and *Umbrella*

*Terms* (2013). *Essentialism* is the belief that in order to be considered a legitimate member of a group, every member of that category must share certain characteristics (Serano, 2013). Essentialist thinkers often view sex, gender, and sexuality as innate traits that develop independently from the influences of social frameworks (Serano, 2013). *Identity Labeling* is defined by Serano (2013) as how an individual conveys to others how they believe that they fit (or don't fit) into society, with the tendency for those who share similar traits and behaviors to differ in the exact descriptions of what it means to embody those labels. Finally, *Umbrella Terms* are most often used to describe individuals with facets of their sex, gender, and/or sexuality that fall outside the constraints of societal norms (Serano, 2013). Those who employ both identity labeling and umbrella terms can be either essentialist and non-essentialist thinkers.

### **Transgender Umbrella: Etymology**

Trans-specific research suggests that in order to explore trans identities and their unique issues beyond their etymological connotations, there must first be established essential definitions that can be reproduced across publications (Kirby, 2008). However, with gender woven so deeply into everyday language, it can be difficult to define specifically define gendered language (Hagen & Galupo, 2014).

In its emphasis on gender role reversal, the theory of sexual inversion of the late 1800s resembles modern conceptualizations of gender variance and non-conformity, which did not yet exist as separate from sexual orientation at the time (Krafft-Ebing, 1894; Havelock, 1927). Sexual inversion was believed to be an inborn reversal of gender traits: male inverts were inclined to traditionally female pursuits and dress and vice versa. However, by the early 1900's, trans individuals had become

their own separate medical concept with the coining of the term *Transsexual* (Hirschfeld, 1910,1923; Cauldwell, 1947, 1953; Benjamin, 1966). Not until the 1960's did pioneer author, Virginia Prince, reject her trans identity as being defined as *transsexual*, and coined the term *transgenderism*, because she needed a term to describe her decision to become a woman without changing her genitals/sex (Prince, 1979). Not long after the introduction of the *transgender/sexual* debate, the Freudian-dominated field of psychology officially determined *transsexuality* a psychologically-diagnosable disorder (DSM-III, 1980). As the transsexual separatist movement pulled further away from *transgenderism*, rejecting the systematic approach to gender identity formation as more than anatomic disparities, Leslie Feinberg (1990) suggested using *transgender* as an umbrella label to include many types of gender variant individuals, placing *transsexuals* under the umbrella as one facet of gender nonconformity.

### **Transgender Umbrella: Contemporary Conceptualizations**

In more contemporary literature, it remains unclear at times whether or not *transgender* identities are meant to be interpreted as synonymous with *transsexuality*. The most widely used explanation for why the separatist ideology of the 1970s and 80s influences the preference of many trans identified people to use *transgender* as an umbrella term derives from the belief that there is a strong negative stigma associated with the term *transsexualism*. In particular, these individuals feel that the term is too medicalized and harbors several negative associations linked to the pornography and sex industries, while *transgender* is deemed a more neutral term that carries very similar, resilient gender variant meanings of *transsexual* but without the accrued historical baggage (Bradley, 2012).

Bradley (2012) suggests that *transgender* as an umbrella label has become a common way of referring to transgender, transsexual and gender variant individuals. In particular, Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) activists' usage of the label runs parallel with its popularity in media, which has manifested a controversy within and outside queer, trans, and gender variant communities due to the tendency to corral many different individual identities with varying needs into one distinct sociopolitical grouping (Fassinger & Arseneau, 2006; Bradley, 2012). However, as the recent upswing and institutionalization of *transgender* as a collective term that encompasses any and all binary gender norm variance, the conceptual label is "both a product of, and contributes to, a broad ongoing shift in U.S. American understandings of those human experiences we call 'gender' and 'sexuality'" (Valentine, 2007, p. 14).

In his ethnography of transgender as a category, David Valentine (2007) argues that the employment of the *transgender umbrella* in institutionalized contexts is not capable of accounting for the subjective experiences of gender variant individuals deemed the most socially vulnerable. In contrast, Serano (2013) posits that umbrella terms are predominantly used by disparate people who share common obstacles and/or experiences of discrimination, by maintaining not that they are alike, but rather that they are treated similarly by society; aligning to challenge the negative presumptions projected onto them by others is ultimately in their best mutual interest. Nevertheless, some people use identity labels to tell their own stories, describe personal experiences, and best explain their social locations (Serano, 2013).

As the trans community continues to define and label itself, researchers are learning how controversial the commonly conceptualized transgender umbrella really is.

Because of this lack of consistency in attempts to operationally generalize members of trans identified populations, the lexical connotations of particular words wield various definitions across publications. Across trans pedagogical arenas, the collective metaphorical umbrella and the basic concept of *identity* are commonly used as chapter headings, an organizing principle, or a standardized theme throughout the text that look at how trans-identification both destabilizes and maintains a gender binary model (Valentine, 2007; Allen, 2011).

Most literature that specifically addresses trans language disparities falls into four main categories: (1) medically-focused (e.g., trans language barriers in healthcare), (2) transfeminist perspectives arguing for inclusion in feminist publications, (3) a critique of cisgender<sup>7</sup> bias in queer or women's literature, or (4) non-scholarly social media forums and queer blogs. Gender studies scholars frequently demand updated glossaries of trans terminologies, reflecting the non-integration of trans identities in gender-specific academia; and due to the fact that no standard trans lexicon exists, vocabularies and grouping practices are invented and just as quickly challenged as their inadvertent implications, margins, and exclusions are discovered (Enke, 2012). Despite the fact that social media outlets like Tumblr and Facebook have a perpetual, ever-evolving dialog, there still remains a dearth of literature in science and academia on these implications of umbrella labeling for the trans community.

### **LGBQ & Trans Communities: Identity**

The notion of a Queer<sup>8</sup> or Trans Community, can be examined along different axes—of identity, of group experience, and of practice (Valentine, 2007). The inadequacy of socially imposed group definitions grows out of the complexities of self-

labeling regarding gender expression and sexual orientation<sup>9</sup> (Fassinger & Arseneau, 2006). The modern movement toward more gender-inclusive language has become common in academic and governmental settings in order to convey inclusion of all sexes or genders, and is now making its way into mainstream society. In 2014, Facebook, Inc. introduced a collection of 51 non-binary options for users to identify their gender, and although the social media website claimed this was nowhere near a comprehensive list, they also offered a “custom” gender option to account for identities not included, as well as the option to select from three gender pronouns (i.e., He/Him, She/Her, They/Them).

The Transgender umbrella, as defined by Hill & Mays of *The Gender Book* (2014) currently depicts 25 varied gender identities with some common element of crossing over or challenging traditional gender roles, expressions, or expectations (see Figure 1). The ever-evolving plethora of terms used to represent gender transgression further speaks to the multidimensional nature of self-labeling, with the rise of non-binary labels highlighting a belief in a more fluid gender orientation and identity manifestations that exist along a gender continuum (Fassinger & Arseneau, 2006). While some gender minorities prefer a pan-descriptive term that embodies defiance of existing norms about gender and sexuality, others favor a term claiming membership in a particular category with set boundaries and limitations for inclusion.

### **LGBQ & Trans Communities: Group Experience & Practice**

According to Fassinger & Arseneau’s model of Identity Enactment of Gender Transgressive Sexual Minorities (2006), the unique and complex identities of gender and sexual minorities are shaped by the interactive influences of the experiences of gender orientation, sexual orientation, and cultural orientation (i.e. race/ethnicity, social class,

disability, and religion). These influences are related to individual difference variables (i.e., personal preferences, characteristics, and styles), their reference group (LGBTQ or trans-specific community), which can create between-group differences, and sociocultural contexts that highlight within-group differences (Fassinger & Arseneau, 2006).

Regarding this model, individuals move along a developmental trajectory across four broad arenas (personal health; interpersonal relationships and families; social arena of education and work; sociopolitical) to address and negotiate gender and sexuality issues (Fassinger & Arseneau, 2006). These individual trajectories for gender minorities are endorsed with reference to group membership, whether or not this membership is acknowledged or embraced; because the unique set of tasks required to negotiate issues are specific to each group, they will create between-group differences (Fassinger & Arseneau, 2006).

Historically, trans-specific concerns have been minimized within the larger LGBTQ community where issues centered on sexual orientation prejudice often take precedent, especially within the social and sociopolitical arenas (Hill & Willoughby, 2005). These social arenas will be the focus for the remainder of this community section.

Friendship benefits with cisgender and heterosexual individuals include validation and privileges associated with normative experiences; however, research suggests that there are unique barriers to cross-cultural relationships such as lack of gender-, sex-, and privilege-knowledge, lack of understanding of non-normative experiences, language insensitivity, difficulty and feelings of discomfort when discussing gender identity issues, and fewer shared experiences (Galupo et al., 2014). LGBTQ friendships are often

regarded as essential during times of social change and are especially salient for gender and sexual minorities as their identity is at odds with social norms (Weeks, 1995; Galupo et al., 2014). These friendships tend to serve as a buffer from social rejection and isolation linked to homophobia/transphobia by providing a unique type of familial support where friendships actually function as *families of choice* (Weston, 1991; Galupo et al., 2014). LGBTQ social friendship networks are comprised of both the general queer and specific trans communities (Galupo et al., 2014).

While a connection to the larger LGBTQ community offers the opportunity for gender minorities to positively experience their trans identity, these generalized friendships are often characterized as centering on an unrealistic assumption of shared experiences across the LGBTQ community (Riggle et al., 2011; Galupo et al., 2014). Specifically regarding the friendships between gender and sexual minorities, a lot of the original cross-cultural barriers still apply. Even though there may be an increase in knowledge and understanding of gender nonconformity, with more shared experiences possible, the within-group differences can emerge as sexual orientation experiences are compared with gender identity experiences.

In a study on transgender microaggressions across gender and sexual identity communities, Galupo, Henise and Davis (2014) focused on the disruption of social support that occurs when microaggressions exist in the context of LGBTQ friendships by examining patterns of responses from trans-identified participants. The results from this research concluded that trans individuals will often make distinctions among their LGBTQ friends by acknowledging their conscious awareness of intersecting, but unique, community experiences using both gender identity and sexual orientation labels (Galupo,



Henise & Davis, 2014). However, despite the distinction, Nadal et al. (2014) suggests the emotional reaction of betrayal based on a sense of shared experience and alignment has the potential to occur when microaggressions from cisgender LGBTQ friends invalidate the ways in which trans experiences may be distinct from those of a sexual minority. Trans participant responses indicated that they felt these cisgender LGBTQ friends “should have known better” (Galupo, Henise, & Davis, 2014, p. 466).

Research also suggests unique benefits to trans-specific community involvement such as providing a unique type of understanding and support above and beyond that of sexual minority friends, access to information and resources in negotiating the health care system and greater awareness of issues of transition as provided by trans friends and networks (Galupo, Henise, & Davis, 2014). However, in contrast to these benefits, there were also unique barriers to trans-specific community involvement, such as invalidation of gender identity experiences for those who are deemed *not trans enough* or too binary in their gender expression and self-labeling, as well as sociopolitical trans issues dominating conversations (Galupo, Henise, & Davis, 2014).

### **Statement of Problem**

In addition to the collective group label variations and the group membership disparities, the existence of cisgender researchers in the realm of trans-focused research is problematic in and of itself (Bender-Baird, 2013). Not only is there no explicitly defined (nor universally accepted) umbrella term for the trans community, but there are also limitations for those in a privileged, majority position to discuss issues of those in marginalized social locations (Bender-Baird, 2013; Alcoff, 1996).

### **Present Study**

Using archival data, this study analyzes the ways in which trans and gender variant individuals discussed self-labeled identities in the context of evaluating the use of a transgender umbrella. In an effort to better understand how to discuss the multidimensional experiences across gender identities, particular focus on patterns of individual endorsements of umbrella-style labeling and the impact of involvement in queer advocacy/politics, social organizations, queer-centered events, and having queer-identified friends are assessed.

## **Chapter Two:**

### **Methods**

As a part of a larger online survey on trans labeling experiences across gender identities, this study analyzes archival data to focus on participants' queer community involvement, and their responses to open-ended questions. Prior to answering the research questions, participants provided basic demographic information about themselves. Volunteer participants individually completed a survey, including both qualitative and quantitative questions aimed at understanding experiences across gender identities regarding trans language.

#### **Survey Procedure**

The survey was uploaded to [www.surveymonkey.com](http://www.surveymonkey.com) and was completed between January 1, 2014 and January 1, 2015 at the participants' convenience. On the website, the study's title appeared as "Trans\* Language" After providing informed consent, the participants were administered the survey. At the end participants completed a demographics questionnaire. When the study concluded, participants were given a debriefing statement, which thanked them for their participation and included the principal investigator's contact information. Participants were fully informed as to the nature of the study, and it was clear that the study is about transgender experiences. It was anticipated that a maximum of 35 minutes would be required to participate in this research.

Personal identifying information was not collected from the participants. Survey data was recorded and stored electronically by SurveyMonkey.com, LLC at

www.surveymonkey.com. Data stored on this website are secured using a VeriSign SSL Certificate and are only accessible to the principal investigator and faculty mentor.

### **Participant Recruitment Procedure**

Data was collected from 568 adult individuals who self-identified as transgender or gender variant. Initial recruitment announcements were distributed on social networking websites, online message boards, and throughout the queer and psychology online community. Some of these resources were specific to trans communities and others had national and international reach. Snowball recruitment was also employed, as some participants passed the survey to additional queer social networks or specific friends and acquaintances. The majority of participants were solicited via Facebook (87.45%), whereas 2.95% were recruited from Tumblr and Twitter, combined. The remaining participants were recruited directly by a friend (3.08%), by receiving a forwarded link to the survey (0.99%), or finding a posting on a research-oriented website/message board (4.92%). The specific online survey communities utilized were Social Psychology Network ([www.socialpsychology.org](http://www.socialpsychology.org)), Psychological Research on the Net (<http://psych.hanover.edu/Research/exponnet.html>), and Gay Research ([www.gayresearch.com](http://www.gayresearch.com)). On these websites, the survey's title appeared and a web-link to the survey was provided.

### **Participant Demographics**

With regard to gender identity, participants were first asked to provide and define their gender identity in open-answer responses. They were then asked to choose one of four gender identity categories with which they most identify. With regard to those four gender identity category options, approximately one third of participants self-identified as

transfeminine (32.93%), whereas 43.35% identified as transmasculine, 15.57% as gender variant, and 8.14% as agender. Participants' demographic information regarding sexual orientation is reported based on their primary self-identification, with approximately one fourth identifying as queer, whereas 14.94% identified as gay or lesbian, 11.33% as heterosexual, 11.20% as bisexual, 16.51% as pansexual, 3.13% as fluid, 2.29% as demisexual, 7.47% as asexual, and 9.85% as questioning or other.

Participants represented all regions of the United States (74.25%), whereas 25.75% reside outside the US, and ranged in age from 18 to 70 ( $M = 32$ ,  $SD = 13.05$ ). Although 77.44% of the participants identified as White, there was some diversity in the sample with 23.06% identifying as racial minorities, specifically 0.24% American Indian/Alaskan Native, 1.34% Asian/Asian-American, 1.95% Black/African-American, 4.78% Hispanic/Latino, 0.24 Native Hawaiian/Pacific Islander, 12.56 Other/Multi-Racial.

With regard to socioeconomic status, participants self-identified as 27.07% working class, 20.85% lower-middle class, 27.20% middle class, 11.46% upper-middle class, and 1.83% upper class. In terms of educational background, 2.46% had some high school education, 5.9% obtained a high school diploma or GED, 28.78% had some college education, 28.84% had earned a bachelor's degree, 20.05% had obtained an advanced degree, and 6.52% had other educational experience.

## **Measures**

This study employs a mixed methods design to explore patterns of responses across gender identity, queer community involvement and umbrella-labeling endorsement. There is one main research question: What factors predict endorsement of

collective group labeling of the trans community and to what extent to they impact that endorsement?

### **Quantitative Measures**

To assess gender identity, participants were prompted with the question, “Of the following categories provided, with which do you MOST identify?” and were provided with four choices, of which they could only choose one: (1) transfeminine<sup>10</sup>, (2) transmasculine<sup>11</sup>, (3) gender variant<sup>12</sup>, (4) agender<sup>13</sup>.

To assess queer community involvement, participants were prompted with two questions, one trans-specific and the other LGBTQ-specific. The first (trans-specific) prompt is, “Please rate the level of influence of each of the following regarding your relationship to the trans\* community,” and participants were provided with 4 choices: (1) being involved in trans\* advocacy/political groups, (2) being involved in trans\* social organizations, (3) having trans\*-identified friends, (4) attending trans\*-centered events. The second (LGBTQ-specific) prompt is, “Please rate the level of influence of each of the following regarding your relationship to the LGBTQ community,” and participants were provided with 4 choices: (1) being involved in LGBTQ advocacy/political groups, (2) being involved in LGBTQ social organizations, (3) having LGBTQ-identified friends, (4) attending LGBTQ-centered events. Participants were asked to respond to both sets of items using a 5-point Likert-type scale, indicating the influenceability of involvement on their relationship to each community. Influence response options ranged from 1 (not at all influential) to 5 (extremely influential).

To assess umbrella-label endorsement, participants were prompted with the question, “Is there a term/word that you consider to be an inclusive umbrella term?” and

were provided with five choices, of which they could only choose one: (1) yes, I prefer the "transgender umbrella", (2) yes, I prefer another term to "transgender umbrella" (3) no, I don't feel there can be an accurate "umbrella" term, (4) I don't know, (5) no answer. Participants were provided with an image of the *Transgender Umbrella* for reference, as shown in Figure 1 below.

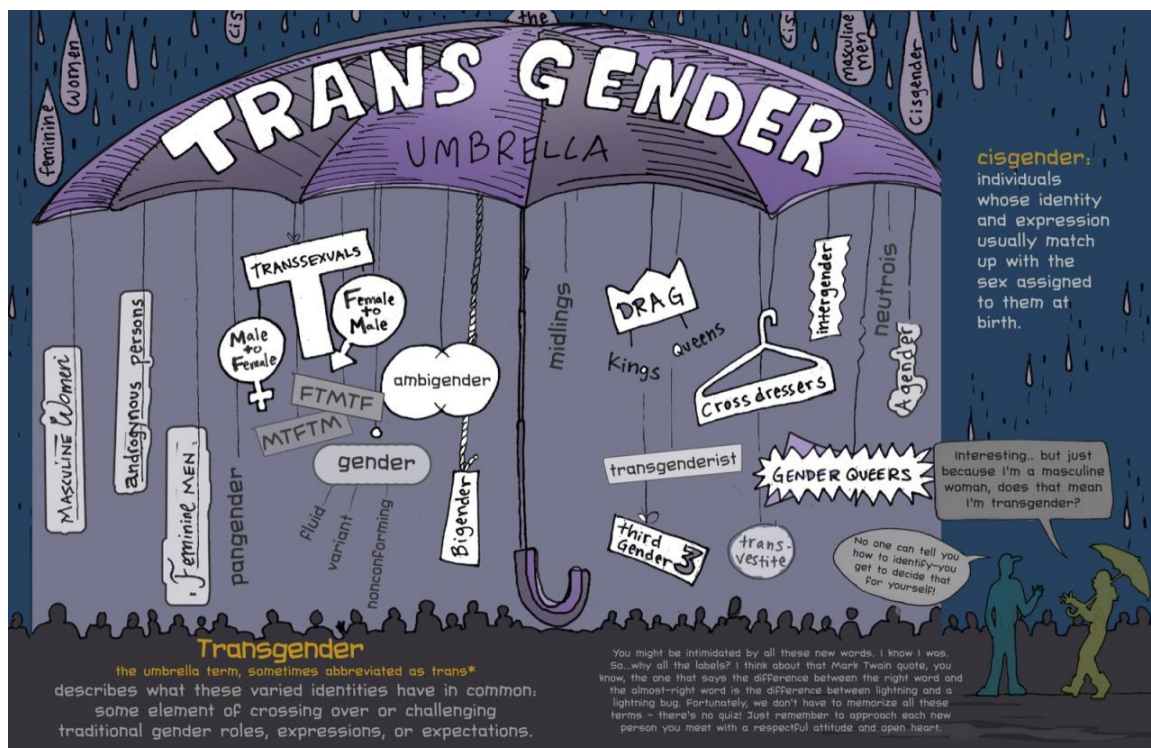


Figure 1. The *Transgender Umbrella* from Hill & Mays *The Gender Book* (2014)

**Quantitative Analyses** Cross-tabulation analyses were conducted to assess if gender identity could predict umbrella label endorsement, which included the Pearson Chi-Square model. Multivariate Analyses of Variance were conducted to assess if queer community involvement could predict umbrella label endorsement. Specifically, the researcher was interested in the extent to which types of trans and LGBQ community involvement could account for some variance in umbrella-label endorsement beyond gender identity. For this reason, a discriminant analysis was used to determine the

relative importance of each community involvement variable. For this study, the last two options of umbrella endorsement (*I don't know* and *no answer*) were omitted from the data set, and the first three levels of endorsement were recoded as *acceptance* (yes, I prefer the *transgender umbrella*), *critiques* (yes, I prefer another term to *transgender umbrella*), and *rejection* (no, I do not feel there can be an accurate *umbrella* term).

### **Qualitative Measures**

This study also uses an inductive method of coding to characterize patterns of umbrella-label endorsement across gender identity and queer community involvement (trans and LGBTQ). Regarding the question on umbrella-label endorsement, participants were given opportunities to qualitatively provide feedback and elaborations of their chosen answers. Participant responses varied and included pointed critiques of individual survey questions, characterizations of gender identity in general, answers to sub-question prompts, as well as personal experiences. Most included a combination of these approaches. For this question, if participants chose the 2<sup>nd</sup> option (Yes, I prefer another term to “transgender umbrella,”) they were then prompted with an additional question, “Please provide the word(s) or phrase you would prefer as an ‘umbrella’ term for the trans\* community and your reason(s) why.” If participants chose the 3<sup>rd</sup> option (No, I don’t feel there can be an accurate “umbrella” term), they were prompted with this additional question, “Please provide your reason(s) why you feel there cannot be an accurate “umbrella” term.” All participants, regardless of answer, were given the opportunity to provide detailed feedback responses.



**Qualitative Analysis: Thematic Coding Procedure** Members of both the data collection and the data analysis research teams represented a wide variety of gender identities, sexual orientations, and educational levels. All members of the data analysis research team read participant responses to the questions and generated overall coding categories representative of patterns occurring across explanations. In a recursive process outlined by Braun and Clarke (2006), participant responses were read and discussed several times before the final thematic structure was agreed upon by the research team.

Analysis began with data analysis team members independently familiarizing themselves with the data and noting any explanatory themes of umbrella-label endorsement arising from participant responses. These initial topics were discussed by the research team as a group, and resulted in an initial list of codes. Members of the team again worked independently to evaluate the comprehensiveness of the initial codes by attempting to label the individual responses in the data set with the established codes and noting instances in which the list of codes were not accurate. The team met again as a group to discuss the results of the evaluation, as well as to organize the initial codes into overall themes. Codes were collapsed and expanded to arrive at a set number of initial themes and subthemes related to umbrella-label endorsement. The thematic analysis centers on the explication of all of the themes as well as a comparative analysis of participants' self-identified gender identity, trans community involvement, and LGBQ community involvement.

## Chapter 3:

### Results

#### Quantitative Results

##### Endorsement of Umbrella Labels Differ Across Gender Identities

From the cross-tabulation report shown in Table 2, several summaries can be made regarding the relationship between gender identity and umbrella label endorsement. First, as an overall summary of the table, results indicated that 49% of Transmasculine individuals, 52% of Transfeminine individuals, and 40% of Gender Variance individuals all accepted the *Transgender* umbrella (the highest percentages of each identity group), suggesting that these identities are most likely to accept the umbrella over critiquing or rejecting it. However, 46% percent of Agender individuals critiqued the umbrella (highest percentage of the group), suggesting that this identity would be less likely to accept the umbrella and more likely to critique it as compared to other identities.

Additionally, the table results provided summary statistic information for Pearson Chi-Square tests (Table 2). The observed chi-square statistic is 14.35, which is associated with a 2.6% risk of being wrong in hypothesizing no difference. This finding yields that umbrella label endorsements significantly differ across gender identities, concluding that a relationship must exist between the variables.

##### Endorsement of Umbrella Label related to Community Involvement

As shown in Table 3, a multivariate analysis of variance (MANOVA) indicated a significant effect of umbrella endorsement on queer community involvement ( $p < .001$ ), however a simple-effects and post hoc test were necessary to determine where the significant differences lie. Individual univariate analyses of variance (ANOVAs) were

performed to examine the extent to which LGBQ and Trans community involvement could account for some variance in umbrella labeling endorsement beyond gender identity. These tests computed on the separate groups of community involvement (trans and LGBQ) and for each type. Results indicated a significant effect of all LGBQ community involvement types and three trans community involvement types (advocacy/politics, social organizations, and events) but not for trans friendships. Mean differences across community types are also presented in Table 3.

A post hoc analysis using *Tukey's HSD* was used to examine the specific differences between Umbrella Endorsements across community involvement types. These results showed that there are significant differences between the levels of umbrella endorsement in LGBQ and trans community involvement types. Specifically, significant differences between accepted endorsements and rejection endorsements emerged across all LGBQ community types, and in Trans advocacy and political groups. Significant differences between rejected endorsements and critiqued endorsements emerged across all LGBQ community types and all Trans community types except trans friendships. There were no significant differences between critiqued endorsements and accepted endorsements. Additionally, confidence intervals for each of these measures are presented below in Fig 2.

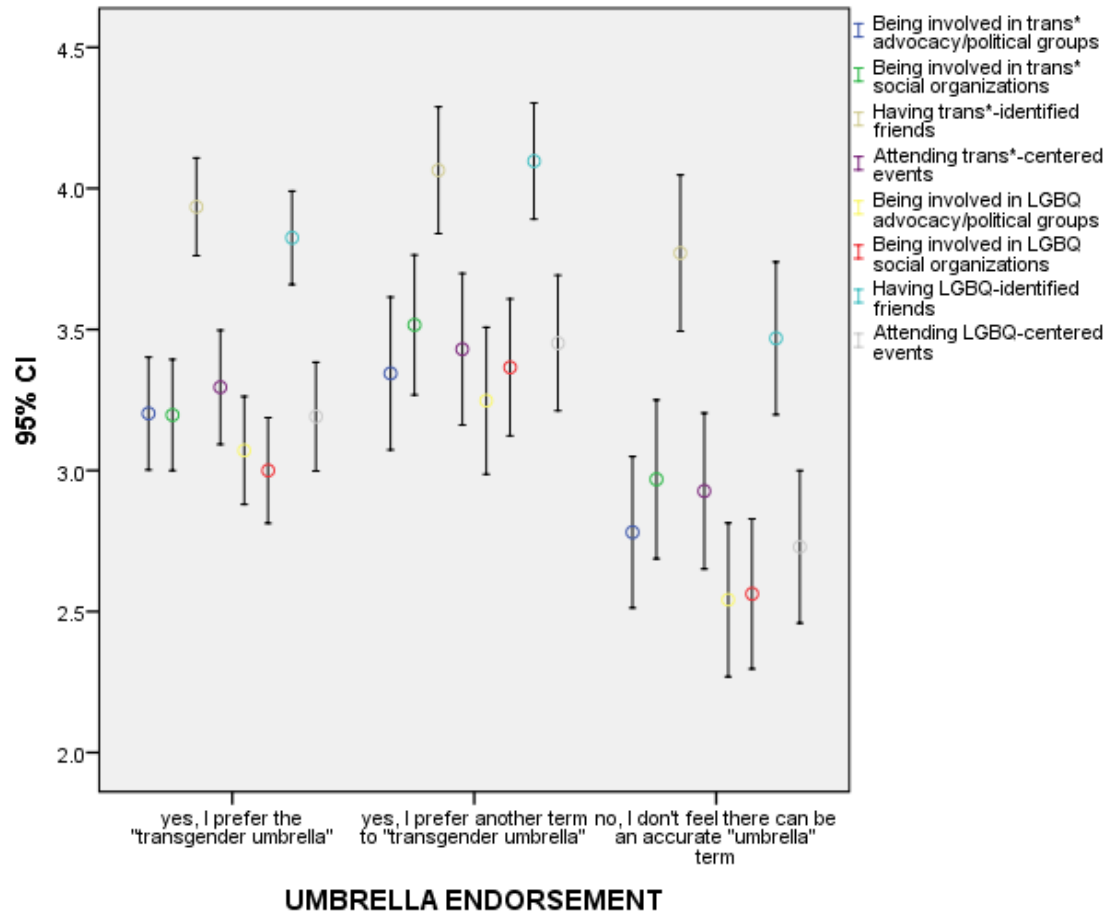


Figure 2. Confidence intervals for each difference between Umbrella Endorsements across community involvement types.

In congruence with the individual univariate analyses of variance of the MANOVA, the significance differences of discriminant analysis (DA) results also showed that the groups differ significantly on all types of LGBQ community involvement and on trans advocacy, trans social organizations, trans-specific events, with trans friendships falling short of statistical significance with regard to umbrella label endorsement. In order to identify *which* community involvement types help cause the discrimination between umbrella label endorsements, the factor structure matrix with correlations between the community involvement types and the discriminant function was

examined (Table 4). The loadings in the structure matrix indicated the strength of the relationship of each community involvement type to umbrella label endorsement, showing that all LGBTQ community involvement predictors have high, positive correlations that indicate a strong, direct relationship with umbrella endorsement. These correlations are significant at the .01 level (crit. value= .590).

Regarding trans community involvement, the matrix showed that three predictors (advocacy/political, social organizations, and events) have medium, positive correlations that indicate a moderate, direct relationship with umbrella endorsement. These correlations are significant at the .05 level (crit. value= .468). However, the matrix also showed that having trans identified friends is the least sensitive predictor with a low, positive correlation that indicates little to no direct relationship with umbrella endorsement. This correlation is not significant at the .05 level (crit. value= .468).

To summarize all quantitative analyses, results indicated that gender identity is the least significant predictor ( $p = .026$ ); LGBTQ community involvements are the most significant predictors, specifically social events ( $p = .0001$ ); Trans community involvements are mostly median significant predictors, specifically advocacy/political groups ( $p = .01$ ), with Trans friendships as the only insignificant predictor ( $p = .249$ ).

## **Qualitative Results**

### **Umbrella-Label Endorsement Differs Across Gender Identity**

As mentioned earlier, participants were asked to first rate the overall endorsement of collective group labeling. Those who did not fully embrace the word *Transgender* as an umbrella label were then asked to provide alternative umbrella terms and/or explanations for why they felt there could/should not be a collective term for the trans

identities. With over 200 responses to thematically code, these qualitative elaborations resulted in the emergence of two broad categories of themes: *Rejection* and *Critique* of Collective Group Labeling. In addition, three themes emerged for Rejection and four for Critique (See Table 5).

### **Rejection of Collective Group Labeling**

A number of themes emerged that described ways in which participants rejected collective group labeling. Three distinct themes emerged that centered on the complete rejection of umbrella labels for the trans community: (1) the impossibility of capturing all trans identities, (2) the lack of necessity for categorical labels, and (3) the distinct need to maintain separate identities.

### **Not Possible To Capture**

When discussing the rejection of collective group labeling, some participants focused on the inability of umbrella labels to accurately capture the full scope of the unique experiences of gender identity. Specifically, participants often raised the issue of gender identity as a complex concept, as exemplified in the following participant response: “ There are so many different permutations of gender issues; the people who are lumped within this *umbrella* come from very different backgrounds, and often have extremely different life experiences.” With a myriad of personal emotions attached to identity labels, and the plethora of possible term combinations, another participant noted the difficulty in attempting to represent a continuum of sex, gender, and gender expression with a single word, “The umbrella forces everyone to accept transgender as the term that encompasses all of them -- no matter how disparate we all may seem at times -- and that feels like too much for one word to handle all on its own.” While others

simply stated, “There can really be no blanket statement for anyone”; and “my gender identity is not something you can catalog.”

### **No Need To Categorize**

Another reason participants rejected collective group labeling is due to inability to fully encompass the diversity of experience among people whose gender identities, expressions, and journeys have differed from normative standards, some participants felt as though there was simply no need for the categorization in the first place. As one participant explained, “I think we're talking about open concepts. It doesn't need to be a package. It needs to be a discussion.” Other participants expressed the inhibiting nature of categorizing identities that aren't usually stagnant concepts, “We're talking about a global community - where what *gender* and *sex* changes all of the time. I feel like language is prohibiting the diversity that comes with this concept.” Some participants simply questioned why there was even a need for umbrella labels.

### **Need For Separation**

A third way participants' described their rejection of collective group labeling was in their advocacy for the distinct separation of individual identities, as exemplified in the following participant response: “in order for language to be a tool for liberation instead of oppression, boxes must be destroyed and all people must be able to claim the language that reflects their experience best.” Other participants felt that different terms used to self-identify “exist for a reason” and felt that umbrella labeling was sometimes just used as a dismissive tool for the cisgender community “to gloss over specific words (as in, ‘I know that's the word you use, but that really just means you're transgender).” Moreover, participants specifically addressed three dichotomies relevant to the need for

identity separation: (1) sex/gender, (2) gender nonconformity/gender identity, and (3) identity permanence/temporary expression.

**Sex vs. Gender.** Participants responses revealed their experience of a distinction between a binary conceptualization of sex and gender. Specifically, one participant commented, “Because transsex people (formerly known as transsexuals) have a medical condition based on sex development, as do intersex people. All the rest of the categories in the umbrella are based on gender and sex and gender are not the same thing.” Other participants also addressed the different needs of those who label their gender identity as a medical history and those who view their gender transgression as a continual process.

**Gender Nonconformity vs. Gender Identity.** Some participants elaborated more on the differences between “gender expression, gender identity, and gender performance” by explaining that they “are all very complex and separate pieces of our psychology and identity.” These participants articulated that while they do not necessarily take issue with queer individuals who deviate from the norm regarding overall gender expression, they did not feel that certain identities like butch lesbians, effeminate gay men, and sexually androgynous individuals should be placed in the same category as those with gender identity variations. One participant stated, “I think transgender issues and issues of gender-non-conformity should be more clearly separated.”

**Permanent Identity vs. Temporary Expression.** Furthermore, participants indicated that there should also be distinctions between those who don’t conform to gender norms on a regular basis, and those who only transgress gender norms for temporary expression purposes, whether it be in private for sexual desires (i.e., transvestites and crossdressers) or in public performance spaces (i.e., drag kings and



queens). These responses illuminate the notion that drag (or public cross-dressing) is a unique type of gender performance that is separate from one's daily gender performance; they are not mutually exclusive and certainly play on each other, but the individual explicitly decides to make it a short-term experience (C. Thomas, personal communication, December 8, 2015). For example, one participant said, "we are all different, i.e. transgender and crossdresser are two different groups"; yet another participant claimed, "our experiences and direction are far different than most; I have no issue with crossdressers, but being included with them dilutes the public image of a transgenders goal to be nothing more than a drag queen." And finally, one participant elaborated on common tropes within the trans community,

"Transgender is different than a drag queen. I do not feel that I am in the same category as a gay male who lives his life as a man and has none of the awkwardness (or idea of what it's like) of being trans in a straight world. Theirs is performance art. Mine is life. I feel the same way for cross dressers...albeit, I was one once. But I am not anymore. And I was not transgender when I was a crossdresser, I don't think they should be under the umbrella. Trans means to cross. In my opinion, that means permanently...Not just on Saturday night, for Pride, or to make dollar tips lip syncing Brittany Spears."

### **Critique of Collective Group Labeling**

Participants' responses largely centered on the second theme of various critiques of collective group labeling. Four main themes emerged related to these critiques: (1) Problems with Trans Terminology, (2) Problems with "Umbrella" Labels, (3) Agency & Subjective Experiences, and (4) Alternative Labeling Options.

#### **Problems with Trans Terminology**

An overarching theme that emerged related to not only the rejection of collective group labeling, but the critiques as well, had to do with the actual terminology used,

particularly in the Transgender Umbrella infographic (Hill & Mays, 2014) that was provided in the specific survey question. Three subthemes surfaced with regard to these problems with terminology: (1) the etymology of trans language, (2) the contemporary definitions and connotations associated with *transgender* and other trans terms, (3) the notion of in-group disparities (infighting) across definitions and applications of trans labels.

**Etymology.** Some participants acknowledged the evolutionary traits of identity labeling by providing historical contexts to further explain why the current transgender umbrella may not be the right choice of words,

I recognize that transsexual (modified first to transgender, then to trans or trans\*) was the first recognized group: those that couldn't stretch the truth and pretend to be their assigned gender because it was close enough, so that is my understanding of why the more specific *transgender* is used as the umbrella term for loosely related identities that I would describe as *genderqueer*.

Others expressed concern with the racial/sexist roots of modern trans language by suggesting that “the transgender umbrella is still coming mostly from a place of white people” and emphasizing the importance of recognizing the patriarchal origins of gendered language, as exemplified in the following response:

Men are deemed superior and women inferior, with other identities unrecognized and/or further held below; I see the purpose of having a trans umbrella [is] to introduce these previously unknown or looked down upon identities in a more educational, respectful sense.

**Contemporary Definitions & Connotations.** Many participants commented on specific definitions of *transgender*, the distinctions from other trans labels, and the connotations of those labels. One participant explains, “because the way we use language

invariably leads to any umbrella having specific connotations; just watch how folks use the term *transgender* and you'll quickly realize that 98% of the time it's just referencing those who transition socially, legally, and/or medically.” Others sought to define *transgender*: “transgenderism is defined by dysphoria and it doesn't represent people who cross-dress”; “literally transgender / transsexual should refer to people with dysphoria over their primary sex characteristics not someone who doesn't follow gender roles.” Whereas others noted the unique differences between identities, “the term transgender is too specialized of a word and therefor has become most closely associated with those who may have once been called transsexuals”; and “some people are not going to want to identify with the word *transgender* because of the association with binary medical transition.” One participant criticized that most people don't actually say both the words *transgender* and *umbrella* in their conversations when referring to the trans community, and further elaborated on the intentions of non-trans individuals through paralleling language disparities of other minority communities:

When hetero/cis people say the word *transgender*, it's just a more socially acceptable way for them to say *tranny* (with all of those negative connotations). Like calling a black person the n word, or rather, saying something else instead. I, as a white person, understand that there are words and terms I CANNOT use, even tho my black stepbrothers can. Simply because I am not them. I will never truly know the underlying horrific implications of having those same words and phrases yelled at me on the street. It's the same thing, to me.

**Infighting.** In additional to personal definitions of particular trans identity labels, participants noted that a lot of this disparity lies within the community itself. Some participants implied that infighting is the result of grouping together “several very different groups of people who are often at odds” over the specific characterizations of

identity labeling: “behaviours (costuming, cross dressing) and identities (transexual, genderqueer) do not fit under the same umbrella unless you desire to insult one or the other”, “the various forms of gender identity are far removed from each other and even sometimes at war with each other; lumping them all together can be problematic”, “for example, no umbrella term could be used to describe these two groups [drag queens and transwomen] because they are completely different and one often causes harm to the other.” Many participants made various references to the notion that in order to be *trans*, one could not be *cis*, which alludes to why drag and crossdressers were the most widely used example of infighting. One participant even mentioned that due to this kind of infighting, they have succumbed to using the popular umbrella term despite their personal detachment and rejection of the label: “I often end up settling for the word *transgender* out of convenience. I never wanted to identify myself as transgender in the first place, but I had so many (trans) people argue to me that if I wasn't cisgender, I had to be transgender, and finally I just gave up and accepted it.”

### **Problems with “Umbrella” Labels**

Another theme that emerged related to the problematic nature of collective group labeling had to do with the broader critique of umbrella-style labels and their inescapable boundaries. Most of the responses in this theme referenced the transgender umbrella as being a cisgender corollary construct, suggesting that “cis people have a tendency to do absurd things like put [cis gender-nonconforming identities] under the *umbrella*, which says to me that the very idea of an umbrella term is just asking for outsiders to shove everybody they don't understand in here with us.” Ultimately, these critiques resulted in

four subthemes of boundaries: (1) association and exclusion, (2) invisibility and identity erasure, (3) conflation, (4) limitations and confines of the umbrella.

**Boundaries: Association & Exclusion.** As mentioned before, many participants felt that not all of the identities under the current transgender umbrella should be grouped together. However, some participants specifically addressed which identities they either didn't want to be associated with or which identities should be explicitly excluded from the umbrella with which they identified. One participant response explained, "I feel strongly that (cis) feminine men, (cis) masculine women, (cis) drag queens, and some others who appear under this umbrella are not transgender and should not be grouped together with trans people in the same political movement, as it is detrimental to both groups." Another participant mirrored this sentiment by stating,

My problem with the *umbrella* is the inclusion of masculine women, feminine men, and androgynous persons, since they relate to gender presentation and/or expression. For example, a masculine woman can still identify as a woman, in other words be a cis woman. I see it as misgendering and honestly rather sexist that just because she wants to present in a masculine manner she is immediately considered transgender for it. This is also my beef with the inclusion of crossdressers and transvestites, they can just as easily be cisgender. The inclusion of intersex persons bothers me as well; many intersex people don't identify as transgender (and maybe not cisgender either) at all and think it's actually offensive that they are immediately classified as such. Then there's the exclusion of feminine women and masculine men from under the umbrella: can't a trans woman be feminine? A trans man masculine?

Additionally, other participants took issue with specific identities who reject the construct of gender, but still wanting to claim membership in the trans community, "being trans means that you are crossing from one gender (the gender you were assigned at birth) to another gender. That is what it means. You cannot

claim you have no gender (being agender), for example, and want to be a part of transgender spaces.”

**Boundaries: Invisibility & Erasure.** The feelings of invisibility and erasure of unique identities and their needs resonated across many participant responses. One participant explained that by equating the experiences of drag and cross-dressing to transgender people is “delegitimizing and undermining our experiences”, while another participant expressed “I also strongly believe that trying to adopt an *umbrella* term is counter-productive in that it obliterates the very real and meaningful differences between the diverse *trans* groups.” Still, another participant noted that the conception of an inclusive umbrella term actually “erase[s] the meaning of the trans identity.” Some responses suggested that the use of an umbrella causes “some people who do not fit into a particular spectrum of the gender continuum to disregard it”, and others to feel the collective label “excludes people or alienates them when they don't relate to the group as a whole.” Other participants took a more “us v. them” approach to their critique, as exemplified in the following response:

So much of this is exclusionary of the gender nonconformity that exists in the non-queer-identified world, and it cabins the gender non-conformity of self-id queer/trans folks into this "umbrella" of socially ostracized folks without bringing in folks who also buck gender stereotypes in less socially ostracizing ways.

And finally, there were some participants who simply felt that their needs and unique identity were not truly embodied by the umbrella: “I identify as a fully integrated transsexual and do not feel that I am always accurately represented or supported with the *transgender* umbrella term”, “I do not feel that I fit in the same category as someone

whom has undergone corrective surgery; I have moderate gender dysphoria and have learned to accept my given body, even though I often feel it is wrong; I do not identify myself as *Trans* or as part of the *Trans* community as a whole.”

**Boundaries: Conflation.** Despite the feelings of invisibility and erasure, there were many participants who criticized the tendency of umbrella labeling to conflate identities and their needs, with one participant claiming, ““experience would become homogenized; won't ever fully take account of intersections and difference in identity.” For many respondents, the conflation of gender non-conformity and any/all gender identities were considered to be the root of the problem, as exemplified in the following responses:

Gender-non-conforming cis people are already conflated with trans people by society. For cis people, this can result in feminine men being seen as *not real men*, etc. For trans people, this can result in people thinking that trans women are drag queens/male cross-dressers who are trying to trick people into thinking they are women.

Not everyone who is in some way, shape, or form not cisgender is transgender. You can't put a bunch of different gender identities under the term transgender. There are not subcategories of transgender. For example, if you are polygender, bigender, two spirit, agender, etc. those things all have their own names. They are not the same thing as being transgender.

**Boundaries: Limitations & Confines.** Various participant responses incorporated the critique of the nature of confinement of umbrella labeling and its' potentially strict limitations. One participant alleged, “I think that the key problem with this notional umbrella is that it ultimately manufactures a new binary, which is a move I thought trans folk would resist more aggressively.” This allusion to another problematic

binary construct was highlighted by a few participants, again with regard to the trans community through a cisgender lens:

Gender authenticity (in lieu of transition) is the process that one exerts, promotes, or communicates their true gender, without regard for binary stereotypes. Transgender, in its nature, from the perspective of cisgender communities, speaks to a binary. For individuals that choose to exist within binary models, the word transgender can be sufficient. It allows them more effective communication with cis communities than without having it. Yet for those who do not exist within a binary, Gender non-conforming can speak to the identity with the binary model or the non identity with or a binary model. One can be cisgender, yet gender non-conforming.

Other participants merely critiqued the rigid borders of umbrella labeling by stating, “an umbrella has limits of how far it can reach”; “while I think the *umbrella* is a nice idea in theory I see it as restricting instead of liberating. You are like X, therefore you belong in box Y. What if X doesn't want to belong in any box at all?” and “for me an umbrella term is something that is supposed to be abstract and a bit generalizing; therefore it is hard to have an accurate term for something that is abstract. I am not saying that the *transgender umbrella* is a bad name for it, but it is not accurate.”

### **Agency & Subjective Experiences**

In addition to the individual umbrella language barriers, a third theme related to the critiques of collective identity labeling emerged that focused on the way participants understood identity to be defined and experienced in a social context. Participants specifically described the social context with regard to (1) community, (2) identity, (3) social, institutional, and political practice, as well as (4) cultural differences in application.



**Community, Identity, & Practice (Social, Institutional, Political).** In some cases, participants discussed the disparities between personal identity labeling and how those identities can be supported across community contexts. For instance, as one participant simply said, “I do use *transgender* as an umbrella term, but depending on context I often add to it or modify it”, several other participants discussed the internal conflict they experience when they comply with community demarcations of gender identity in order to maintain the status quo, advance sociopolitical agendas, and/or obtain health and human services. The following responses exemplified this conflict,

Agency is important. The individual person should be able to identify that person for that person's self. While I acquiesce to umbrella terms of identity (getting along with others and receiving human services requires adopting shared language much of the time), umbrella terms are inherently inaccurate for me because they rarely isolate the breadth, depth, and specificity of my personhood and some terms included within the umbrella are actually COUNTER to my personhood.

I think that there is little useful accomplished by trying to create a great, sweeping categorization. This does not rule out political and social alliances, like the role of transgender people in the broader LGBT movement, but I think its better to define and create identities as new distinct categories.

Furthermore, additional responses elaborated on this notion of code

switching/modification within the LGBTQ community, such as this participant response:

I find myself having two simultaneous meanings of the term [transgender] where I can be promoting a trans event and encourage everyone under the umbrella to come, telling my non-transitioning non-binary friends "of course your trans enough" then in another moment I can be in a conversation about an event I went to where queer folks and non-binary folks said ignorant or judgmental things about surgery and without even thinking about it I'll say "and I was the only trans person there" despite the fact that many of them were non-binary or performed in drag, or something like that.

However, one participant took into account the need to distinguish the important differences in the validation of self-identification and the personal nature of identity labels for minorities, noting that subjective experiences will not always be universally shared across similarly labeled identities:

Now it seems that EVERYBODY is coming out of the woodwork as Trans\* just because they feel a bit out of the binary. I can honor that feeling in others, but it is definitely not the same experience that I have. Either those of us who identify with the original meaning of transgender need to find another word, or the umbrella term needs to find another term. This is really a concern of mine--partially because I spent so many decades in great emotional distress without knowing exactly why--and then when I finally found myself and the terminology to describe myself, all of a sudden everyone with any slight alteration of gender is using the term, and often in very playful ways that belie the depth of the emotional and psychological turmoil that many of us have felt all our lives.

Another participant also mentioned the problem of labeling a marginalized community within the context of greater society, as an unfair revealing of personal identifying information that many trans individuals never want to share about themselves to strangers: “the problematic part of *transgender* is, in its use in cis communities, it is a disclosure of transgender status which amounts to a disclosure of one's current or previous physical composition, a disclosure which one should never have to make.” Moreover some participants criticized the systematic ways in which people pigeonhole others they don’t fully understand, particularly with regard to the binary, either-or tendencies of in-grouping and out-grouping. A few participants even criticized the general assumption that if members of a marginalized community make a claim, then it must be accurate and acceptable to all members of that community, as shown in the following response:

Not all NB people identify as trans, but NB people can still be trans. There is a cis-trans spectrum; gender is beyond the binary. Even people we read as *cis* might belong under the *umbrella* and there's a lot of conflicting information because our white dominated culture does not have a space for people outside the gender spectrum in their language; so we have created multiple types of identities to account for personal variance. It would be wrong to force anyone to identify as any particular term in order for them to access *trans* support, lest we become as engrained and systematic as the gender system we're opposing. Also, no matter what term we choose, some of us won't feel safe being classified by anyone, not even our gay yet cis allies or otherwise.

**Cultural Differences In Application.** In other cases, the applicability of specific umbrella terms like *transgender* proved to be challenging across identities and cultures.

While many participants value the notion of outlining trans experiences in terms of identity, they acknowledged that overlapping characteristics don't always mean that membership in a particular community is suitable and/or desired. One participant explained that "gender is purely cultural, and gender roles and expression can be a reflection of identification; as much as we use labels to understand ourselves and others, it's the inclusion and acceptance that's most important." Another participant expanded on this problem of collective group label application on the individual by stating,

The experiences and position within oppressive social structures differ so much between the groups identified in the given infographic [transgender umbrella], and I don't think the term *transgender* even applies to all of them. The trans community has really settled into the most accurate definition of the *transgender* [as being] determined solely by a person's self-identification. I use this definition of *trans/transgender* and consider that an umbrella, as it includes many different trans communities and identities, which overlap to varying degrees. However, folks like feminine cis men and cis male drag queens who are extraordinarily gender non-conforming rarely identify as trans (though I would accept it if they did), and are generally not integrated into our communities.

Additional responses addressed more of the cross-cultural challenges, such as: "You cannot appropriate *hijra* and *two-spirit* into an umbrella [that] both groups are

outspokenly against being a part of”, and “I feel that the expression containing *umbrella* isn't easily translated to other languages (it really wouldn't mean anything in French, for example), and please let's not forget that there are trans\* people in every country and that to have a sense of worldwide community it's best to use similar terminology.”

### **Alternative Labeling**

The final theme that emerged from the critiques of collective group labeling derived mostly from the responses of participants who endorsed the notion of a collective label for the trans community, but offered an alternative term, phrase, or conceptualization of gender identity (see Table 6). These alternatives took the forms of three subthemes: (1) spectrums and diagrams in place of umbrella labels, (2) broader accommodations for variance as umbrella labels, and (3) acronyms as umbrella labels.

**Spectrums, Variance, & Acronyms.** Several of the participants who offered alternative options for labeling rejected the umbrella-style of collective labeling for specifically gender minorities, and suggested a larger spectrum, map or diagram inclusive of all gender identities. Importantly, these types of labels would include cisgender identities. Some of these alternative options included: gender spectrum, gender planet, and gender diagrams. The following responses are two the explanations provided by participants for the larger gender identity alternative label suggestions:

The term "umbrella" doesn't really work. Instead, I'd rather get behind the gender planet idea. The gender planet is far more inclusive and doesn't have the problem of lumping together a ton of disparate individuals under one unifying term, which can be problematic if some people don't feel they identify with that term. I also really don't like the imagery of "cisgender" raindrops falling on the umbrella. The Gender Planet idea encompasses all sorts of identities and has room for expansion, and cisgender people are also included. It shows how we are all human despite

our many different ways to identify. Umbrella feels too much like a divide.

I think we simply need an array of gender diagrams; the reality is, we need to connect much further than one diagram can do in terms of gender. I think to recognize how gender works differently with culture, cisgender identities as well can vary greatly and it'd be nice to have a kind of worksheet that can open those wider discussions.

An example of these options is shown in Figure 3 below.

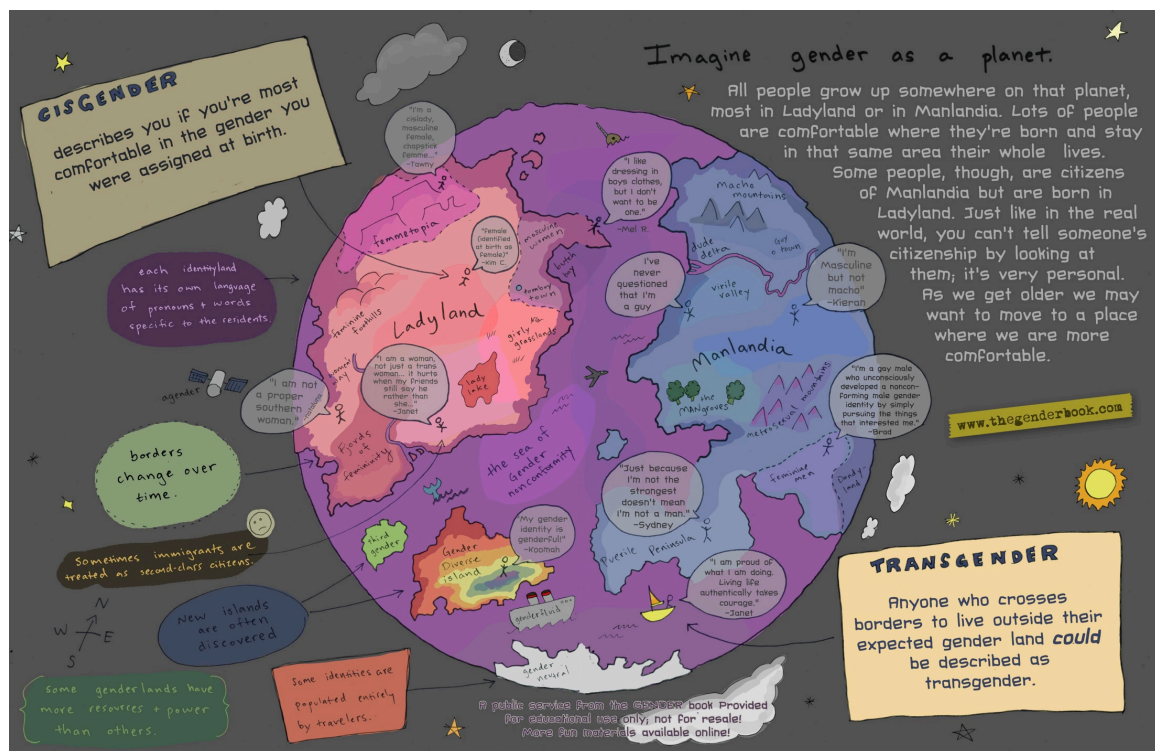


Figure 3. The Gender Planet from Hill & May's *The Gender Book* (2014).

Other participants suggested broader terms for the umbrella that could accommodate for more gender variance and nonconformity without the connotations and restrictions of *transgender*. Some of these alternative options included: gender-variant, gender nonconforming (GNC), gender minorities (GM), genderqueer (GQ), gender-different or gender diverse, gender challenging, gender-sex variant, alternate gender, non-binary,

binary variant, non-cis, or just simply trans\* or trans. The following responses are the explanations provided by participants for broader, more *gender*-inclusive alternative umbrella label suggestions:

I prefer the term "gender variant": a) It does not impose a prefix of "trans", which carries its own implications and others those who have no desire to transition (i.e. some genderfluid individuals). b) It is more descriptive of the condition. c) It does not require listeners to learn a new word. d) It does not carry the baggage that "transgender" carries, nor does it attempt to group incompatible identities into a single group. e) It does not create a false equivalency between transsexuals/cross dressers/drag kings/queens/bi-gendered/genderfluid people.

*Transgender*, in its nature, from the perspective of cisgender communities, speaks to a binary. For individuals that choose to exist within binary models, the word transgender can be sufficient. It allows them more effective communication with cis communities than without having it. Yet for those who do not exist within a binary, *Gender non-conforming* can speak to the identity with the binary model or the non identity with or a binary model. One can be cisgender, yet gender non-conforming.

GM short for gender minorities. Many non-binary people do not identify themselves as being trans\*. They are certainly closely linked, but they are not the same thing.

Gender diversity, like when we talk about sexual diversity. Because people can identify as not being cis but not really consider themselves "trans" anything. I would also prefer that to "gender minorities" because that feels like we'd be put in a special separate box, like we're so different from the majority, which isn't true.

I think genderqueer is a more inclusive umbrella term, as it implies anyone whose gender or gender expression do not line up with society's expectations of what the gender on their birth certificate means.

Gender-sex variant people or gender-sex minorities is the best term because by its nature it is very broad. "Transgender" only refers to gender and thus as an umbrella term it is confusing when issues arise which are more related to sex than gender.

The following responses are the explanations provided by participants for broader, more *non-gender-specific* alternative umbrella label suggestions:

Non-binary. It just means that the gender identity and expression do not match the "norm" and does not force the "trans" label on anyone such as third gender people who try to escape from the assumption that they must be "trans" in some way.

Trans people, or the trans community, or any variation thereof; purely for aesthetic reasons. I feel that some folks identify as trans but not necessarily transgender, as the latter term has more of a feeling of completeness that trans leaves more flexible.

Trans\* umbrella...the \* is a wildcard marker for including, this would branch to anyone in the spectrum so trans\* masculine, trans\* feminine, genderqueer, agender, gender non conforming etc.

Finally, some participants offered a variation of acronyms, such as MOGAI

(Marginalized Orientations, Gender Alignments, and Intersex), and MSGRI

(Marginalized Sexual Gender Romantic Individuals) as replacements for LGBTQ. The

following responses are the explanations provided by participants for collective acronym label suggestions:

MOGAI as a replacement for LGBT and all its variants has been popularized quite a bit this past year and there's beginning to be little excuse for avoiding its use.

MSGRI: I think the whole point of an umbrella term should be to refer to people who are specifically marginalized by heteronormative society. Exactly WHY they are marginalized can be left to more specific sub terms.

## **Chapter 4:**

### **Discussion**

The present research makes a significant contribution to the literature by providing a more nuanced understanding of collective group labeling of trans identities through considering the influence of gender identity and queer community involvement on umbrella label endorsements, as well as the individual themes of rejection and critiques of the transgender umbrella. Participants critiqued umbrella-style labeling of the trans community in ways that challenge traditional research frameworks for understanding trans experience.

The medical literature in particular has used “biological/anatomical” sex as a basis for classifying gender minorities (Krafft-Ebing, 1894; Havelock, 1927; Hirschfeld, 1910, 1923; Cauldwell, 1947, 1953; Benjamin, 1966; DSM-III, 1980). However, participants in this study did not use biological indicators of sex/gender as the sole basis for defining their gender identities, and in many cases it was not even a factor at all. Rather, personal stance on essentialist views of sex, gender, and sexuality as innate traits, the belief that individuals fit (or don’t fit) into society and how they convey that to others, and the tendency for those with shared similar traits and behaviors to differ in definitions of label embodiment, were all more likely to be central to participants’ self-identification. This finding was consistent with Serano’s 2013 research on trans identity inclusion and exclusion.

Also, participants described their endorsements of collective group labels in ways that highlighted the boundaries of the umbrella and the cultural differences in application across identity, community, and practice. Participants also provided alternative label



options for collective grouping. These findings speak to the need for conceptualizing gender identity more broadly and in a way that is consistent with recent models of gender identities that decenter definitions of sex, gender and sexuality from exclusively binary lens (see for example Hill & Mays 2014 Gender Planet).

### **Study Limitations & Directions for Future Research**

**Gender Identity Categories.** In interpreting these findings it is important to note that participants gender identities were analyzed using a set of four categories (transfeminine, transmasculine, gender variance, and agender) which were meant to encompass broad categories but still be a simple way to quantify gender identity. These categories still may not have accurately represented each unique identity definition. This was especially highlighted in the various self-identified gender identities provided in the qualitative responses. Additionally, participants were recruited who did not identify as transgender, as stated in the initial informed consent page at the beginning of the survey. This terminology, however, may have appealed to specific groups of people more than others and potential participants may have felt/been excluded if they did not identify with this terminology. Additional research is necessary to understand these findings in the context of research literature on non-binary, multi-gender, and agender identities which sometimes groups these identities with trans identities, sometimes as a self-identification outside of or in addition to the transgender umbrella, and sometimes is measured in terms of *not trans enough* (Galupo, Henise, & Davis, 2014).

**Online Convenience Samples.** Another limitation of this research is that the participants represent a convenience sample collected online. Online recruitment and sampling is particularly useful for sexual and gender minority research where participants may have heightened concern about privacy and may not otherwise have access to participate (Riggle, Rostosky, & Reedy, 2005; Galupo et al., 2014). Online sampling, however, has been shown to disproportionately represent educated, middle class, white individuals (Dillman, Smyth, & Christian, 2008; Galupo et al., 2014) and the sample demographics reflected this trend. Thus, the data should be interpreted in the context of these sample demographics. Because the recruitment strategy emphasized recruitment through trans community resources, individuals who see their trans experiences as more of a history or status may be underrepresented in this sample.

Despite the limitations of recruitment and terminology, the data encompassed a geographically diverse sample with a strong representation across gender identities. The present research extends the current trans identity language research by including individuals who endorse gender identity labels within both transmasculine and transfeminine spectrums, as well as individuals who identify as gender variant and agender.

## **Conclusion**

The present research focuses on the ways in which gender minority individuals discussed self-labeled identities in the context of critiquing the *transgender umbrella*. By centering on trans experiences, the present research allows a conceptualization of trans identity formation and collective group labeling outside of the traditional research

frameworks that are criticized for problematizing trans experiences, conflating gender identities, expressions, and performances, and inherently defining trans experiences in both cisnormative and heteronormative terms.

Participants rejected and critiqued umbrella-style labeling of the trans community in ways that challenge tradition research frameworks for understanding the unique subjective experience of trans individuals.

The present research expands our understanding of trans identities with regard to collective group labeling by removing standard research frameworks and making central the conceptualization of gender identity as it is experienced by trans individuals. These findings have important implications for sex, gender, and sexuality researchers, who should note the unique context in which trans individuals experience and define their gender identity. This may be particularly relevant when trans individuals are grouped based on assumed characteristics based on gender expression and gender nonconformity or for ease of explanation and attempted universal understanding for research purposes. The present findings also have important implications for transgender researchers, as they suggest a need to expand the understanding of trans identities, particularly within the context of active community membership, in ways that better reflect the lived experiences of all gender minorities.

Table 1.  
*Queer Terminology Definitions (alphabetical order)*

Term	Definition	Source(s)
<b>Agender</b> <sup>13</sup>	a term for people who do not identify with or conform to any gender	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Cisgender (Cis)</b> <sup>7</sup>	an individual whose gender identity matches the sex assigned to them at birth...and who have matching roles and behaviors considered by society to be appropriate to their particular sex.	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press  National Center for Transgender Equality. (2009). Transgender Terminology. Resources page: <a href="http://transequality.org/resources/NCTE_Transterminology.pdf">transequality.org/resources/NCTE_Transterminology.pdf</a>
<b>Gender Binary</b> <sup>5</sup>	the view of gender as a binary concept, with two rigidly fixed options: male or female, both grounded in a person's physical anatomy.	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Gender Expression</b> <sup>2</sup>	the way we show our gender to the world around us.	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Gender Identity</b> <sup>1</sup>	an individual's internal sense of being male, female, or something else. Since GI is internal, one's GI is not necessarily visible to others.	National Center for Transgender Equality. (2009). Transgender Terminology. Resources page: <a href="http://transequality.org/resources/NCTE_Transterminology.pdf">transequality.org/resources/NCTE_Transterminology.pdf</a>
<b>Gender Non-Conforming</b> <sup>14</sup>	a term for individuals whose gender expression is different from societal expectations related to gender;	National Center for Transgender Equality. (2009). Transgender Terminology. Resources page: <a href="http://transequality.org/resources/NCTE_Transterminology.pdf">transequality.org/resources/NCTE_Transterminology.pdf</a>
<b>Gender Variant</b> <sup>12</sup>	a person who does not conform to gender-based expectations of society; a synonym for 'gender diverse' and 'gender non-conforming'; 'gender diverse' and 'gender non-conforming' are preferred to 'gender variant' because variance implies a standard normativity of gender.	Gender Equity Resource Center at University of Berkeley. (2014). Definition of terms. retrieved from: <a href="http://geneq.berkeley.edu/lgbt_resources_definition_of_terms#top">http://geneq.berkeley.edu/lgbt_resources_definition_of_terms#top</a>
<b>Queer</b> <sup>8</sup>	a term used to refer to lesbian, gay, bisexual, and often also transgender people. Some use queer as an alternative to "gay" in an effort to be more inclusive, since the term does not convey a sense of gender. Depending on the user, the term either has a derogatory or affirming connotation	National Center for Transgender Equality. (2009). Transgender Terminology. Resources page: <a href="http://transequality.org/resources/NCTE_Transterminology.pdf">transequality.org/resources/NCTE_Transterminology.pdf</a>
<b>Sexual Orientation</b> <sup>9</sup>	an individual's romantic and/or sexual attractions to folks of a specific gender or genders.	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Trans / Trans</b> <sup>*4</sup>	trans (without the asterisk) is used as shorthand for transgender/transsexual, while the asterisk makes special note in an effort to include all non-cisgender gender identities, including transgender, transsexual, transvestite, genderqueer, genderfluid, non-binary, genderfuck, genderless, agender, non-gendered, third gender, two-spirit, bigender, and trans man and trans woman	Killerman, S. (2014). TRANS*. From <a href="http://ItsPronouncedMetroSexual.com">ItsPronouncedMetroSexual.com</a>
<b>Transfeminine</b> <sup>10</sup>	anyone with a feminine-of-center identity, usually those not assigned female at birth	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Transgender</b> <sup>3</sup>	an umbrella term for people whose gender identity, expression or behavior is different from those typically assigned at birth, including but not limited to transsexuals, cross-dressers, androgynous people, genderqueers, and gender-nonconforming people.  a system [read: transgenderism] embodied by transpeople [who] do not consider themselves limited to a choice of one of two genders, [and who] challenge and stretch the boundaries of the American bipolar system of sex/gender oppositions and renounce the American definition of gender as dependent on a consistency of genitals, body type, identity, role behaviors, and sexual orientation, unlike transsexuals of the 1970s and 1980s.	National Center for Transgender Equality. (2009). Transgender Terminology. Resources page: <a href="http://transequality.org/resources/NCTE_Transterminology.pdf">transequality.org/resources/NCTE_Transterminology.pdf</a>  Nanda, S. (2000). <i>Gender Diversity: Crosscultural Variations</i> . Long Grove, IL: Waveland Press, Inc.
<b>Transmasculine</b> <sup>11</sup>	anyone with a masculine-of-center identity, usually those not assigned male at birth	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press
<b>Transsexual</b> <sup>6</sup>	an individual whose gender identity exists primarily in contradiction to their sex assigned at birth. There are varying facets of transsexual experience which can include a social, hormonal, or surgical transition, or a combination of the above	Hill, M.R. & Mays, J. (2014). <i>The Gender Book</i> . Houston, TX: Marshall House Press

Table 2:  
*Endorsement of Umbrella Labels Across Gender Identities*

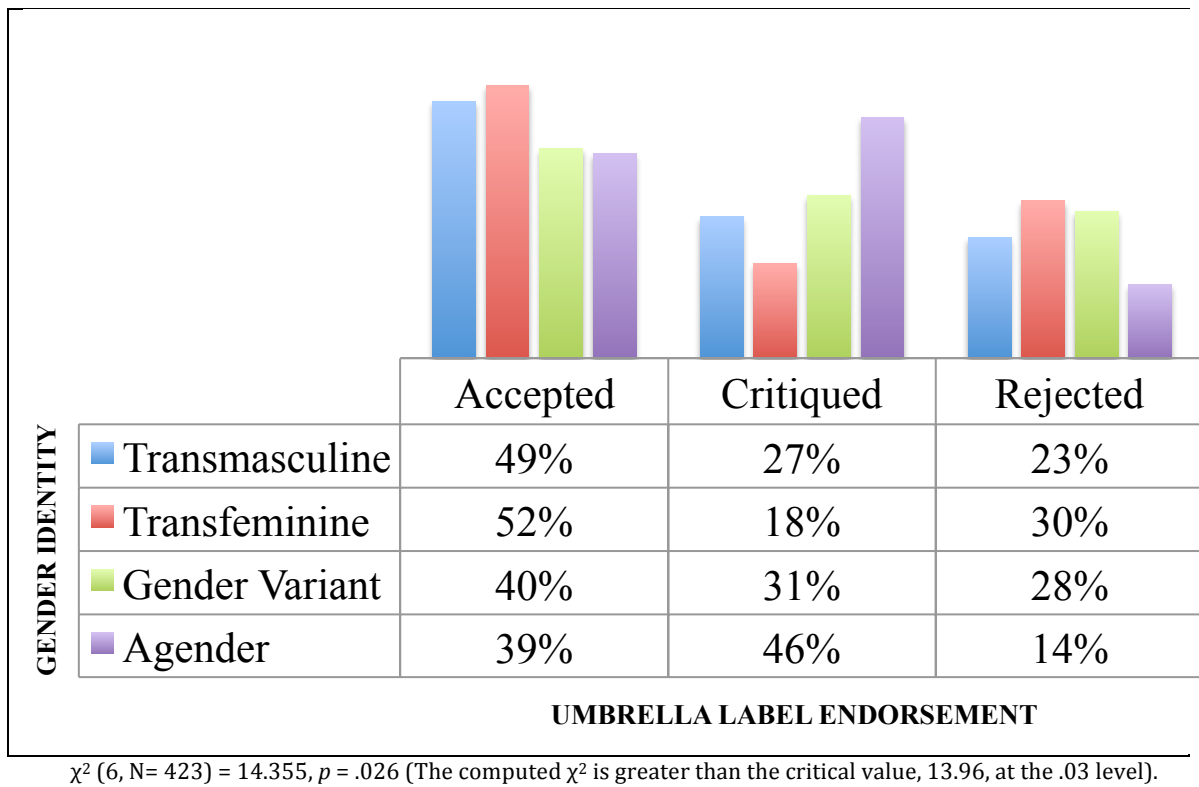


Table 3:  
*Endorsement of Umbrella Label related to Community Involvement*

COMMUNITY INVOLVEMENT TYPE		UMBRELLA ENDORSEMENT				
		Means			F Value	P Value
		Accepted	Critiqued	Rejected		
LGBQ	Social Organizations <sup>ab</sup>	<b>3.000</b>	<b>3.365</b>	2.541	9.560	.0001
	Advocacy/Political Groups <sup>ab</sup>	<b>3.071</b>	<b>3.247</b>	2.541	7.752	.001
	Events <sup>ab</sup>	<b>3.191</b>	<b>3.451</b>	2.729	7.747	.001
	Friendships <sup>ab</sup>	<b>3.825</b>	<b>4.096</b>	3.468	7.002	.001
TRANS	Advocacy/Political Groups <sup>ab</sup>	<b>3.202</b>	<b>3.344</b>	2.781	4.673	.010
	Social Organizations <sup>b</sup>	3.196	<b>3.516</b>	2.968	4.081	.018
	Events <sup>b</sup>	3.295	<b>3.430</b>	2.541	3.592	.029
	Friendships	3.934	4.064	3.770	1.394	.249

<sup>a</sup> Accepted vs. Rejected: significant differences between means

<sup>b</sup> Rejected vs. Critiqued: significant differences between means

Wilks  $\lambda = .063$ ,  $F(24, 1050.511) = 69.924$ ,  $p < .001$

Table 4:  
*Discriminant Analysis Correlation Structure Matrix*

COMMUNITY INVOLVEMENT TYPE		Correlation Coefficient (r value)	Correlation	Relationship
		Function 1 Eigenvalue= .063		
LGBQ	Social Organizations	.902	High, positive correlations	Strong, direct relationships
	Events	.812		
	Advocacy/Political Groups	.797		
	Friendships	.773		
TRANS	Advocacy/Political Groups	.619	Medium, positive correlations	Moderate, direct relationships
	Social Organizations	.572		
	Events	.545		
	Friendships	.345	Low, positive correlation	Little to no direct relationship.
Assumption of homogeneity of covariance across the groups not violated, Box's M (112.223) was not significant, $p(.004) > \alpha (.001)$ Wilks $\lambda = .928$ , Chi-square = 27.345, df = 16, Canonical correlation = .244, $p = .038$				

Table 5:  
*Themes of Participant Umbrella Label Endorsement*

CATEGORIES OF THEMES	THEMES	SUBTHEMES
Rejection of Collective Group Labeling	Not Possible to Capture	
	No Need to Categorize	
	Need For Separation	Sex vs Gender
		Gender Nonconformity vs Gender Identity
		Permanent Identity vs Temporary Expression
Critiques of Collective Group Labeling	Problems with Trans Terminology	Etymology
		Contemporary Definitions & Connotations
		Infighting
	Problems with “Umbrella” Labeling	Boundaries: Association & Exclusion
		Boundaries: Invisibility & Erasure
		Boundaries: Conflation
		Boundaries: Limitations & Confines
	Agency & Subjective Experiences	Community, Identity, & Practice (Social & Institutional/Political)
		Cultural Differences in Application
	Alternative Labeling	Spectrums, Variance & Acronyms



Table 6:  
*List of Alternative Labels*

<b>ALTERNATIVE UMBRELLA TERMS (in alphabetical order)</b>
Alternate Gender
Binary Variant
Gender Challenging
Gender Minorities (GM)
Gender Non-Binary
Gender Nonconforming (GNC)
Gender-Sex Variant/Minorities
Gender Spectrum <sup>o</sup>
Gender Umbrella
Gender Variant Community <sup>o</sup>
Gender-Different/Gender-Diverse
Genderqueer
Marginalized Gender Alignments (MOGAI)
Marginalized Sexual Gender Romantic Individuals (MSGRI)
Non-Cis <sup>o</sup>
Trans* or Trans
Trans/Gender Variant
Transgender Spectrum

<sup>o</sup> most commonly referred alternative terms

## Appendix A: IRB Approval Form

**EXEMPTION NUMBER: 14-X071**

To: Paz Galupo  
 From: Institutional Review Board for the Protection of Human  
 Subjects Beth Merryman, Member  
 Date: Thursday, January 16, 2014  
 RE: Application for Approval of Research Involving the Use of  
 Human Participants



Office of Sponsored Programs  
 & Research

Towson University  
 8000 York Road  
 Towson, MD 21252-0001  
 t. 410 704-2236  
 f. 410 704-4494

Thank you for submitting an application for approval of the research titled,  
*Trans\*language: Experiences Across Gender Identities*

to the Institutional Review Board for the Protection of Human Participants  
 (IRB) at Towson University.

Your research is exempt from general Human Participants requirements  
 according to 45 CFR 46.101(b)(2). No further review of this project is  
 required from year to year provided it does not deviate from the submitted  
 research design.

If you substantially change your research project or your survey  
 instrument, please notify the Board immediately.

We wish you every success in your research project.

CC: 3 Students  
 File

## Appendix B: Informed Consent Form



**TOWSON**  
UNIVERSITY

**Trans\* Language Survey**

**Trans\* Language**

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We are a group of researchers (including both trans and disgender individuals) from Towson University conducting research on trans\* language. If you choose to participate in this research, you will be asked to complete a brief online survey, which should take approximately 30-45 minutes to complete. During the survey, you will be asked to think about your interpersonal experiences with potentially offensive language, and the acceptability and frequency of use of trans\* labels.

Your participation is entirely voluntary. You are not obligated to respond to any questions that you are uncomfortable answering. The survey is designed so that you can indicate "no answer" for individual questions and remain in the study. You may also withdraw from the study at any time without incurring any penalties.

There are minimal risks associated with your participation. Risk may be more likely if you are uncomfortable thinking about negative and/or hurtful language related to your gender identity. There is the possibility that in some cases thinking about gender identity could cause distress. You may exit the survey at anytime. Should you feel that you need further assistance, please call the Fenway Health LGBT Helpline at 888.343.4528 (toll free) or the Peer Listening Line 800.369.PEER (toll free).

Completion of this survey signifies your voluntary consent to participate in this research and that you are at least 18 years of age. You may discontinue your participation in this study at any time by clicking "Exit this survey" in the upper-right-hand corner of the screen.

The Towson University Institutional Review Board has approved this study. If you have any questions regarding this research or its purposes, please contact the faculty advisor for this project, Dr. Paz Galupo, at [pgalupo@towson.edu](mailto:pgalupo@towson.edu). If you have any questions pertaining to your rights as a participant, please contact Dr. Debi Garland, Chairperson of the Institutional Review Board for the Protection of Human Participants, at (410)764-2256.

Thank you for your time.

Sincerely,

M. Paz Galupo  
J.F. Stuart  
D. Brienne Hagan  
Edward Lomash  
Alexandra M. Luxon  
Towson University

**\* By agreeing to participate in this study I acknowledge that:**

1. I am at least 18 years of age
2. I identify as transgender, transsexual, gender variant, and / or I have a transgender history

☐ I agree

Prev

Next

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## Jo Forrest-Stuart

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Washington, DC 20002

### **Education:**

May 2016 GPA: 3.35	M.A. in Experimental Psychology Thesis Advisor: Dr. M. Paz Galupo Master's Thesis: The Transgender Umbrella: Reigning Thoughts on Self-Identity and Collective Community Identification	Towson University	Towson, MD
May 2014 GPA: 3.48	Post-Baccalaureate Certificate in Women's & Gender Studies Academic Advisor: Dr. M. Paz Galupo	Towson University	Towson, MD
May 2010 GPA: 3.35	B.A. in Psychology Minor in Secondary Education Academic Advisor: Dr. Andreas Anastasiou Psychology Thesis: The Relationship Between Child Sexual Abuse and Adult Sexual Identity in Women	Mary Baldwin College	Staunton, VA

### **Research Interests:**

LGBTQ Studies, Gender identity language and collective group labeling, sexual abuse and sexual orientation, queer youth, coming out, gender nonconformity, and family resilience/resistance.

### **Research Experience:**

2013 – 2016	<i>Research Team Member</i> Trans Language Lab, Towson University Mentor: Dr. M. Paz Galupo Project: Trans Language Survey
2012 – 2014	<i>Research Assistant</i> Women's & Gender Studies Department, Towson University Mentor: Dr. Kate Wilkinson Project: manuscript editing for research on religion, gender and sexuality
2010	<i>Research Assistant</i> Psychology Department, Towson University Mentor: Dr. Andreas Anastasiou Project: assist with research of "Profiling the Peacemaker"

### **Teaching Assistantship Experience:**

2014	<i>Graduate Teaching Assistant</i> Psychology Department, Towson University Supervisor: Dr. M. Paz Galupo Course: PSYC 447 <i>Sex Difference in Psychology</i>
2012 – 2014	<i>Graduate Assistant</i> Women's & Gender Studies Department, Towson University Supervisor: Dr. Kate Wilkinson Duties: departmental assistantships for head of graduate department
2010	<i>Undergraduate Teaching Assistant</i> Theatre Department, Mary Baldwin College Supervisor: Dr. Virginia Francisco Course: THEA 360 <i>Intro to Drama</i> <ul style="list-style-type: none"> <li>Solo-taught Freshman Learning Lab for at-risk first year students</li> </ul>
2010	<i>Undergraduate Teaching Assistant</i> Education Department, Mary Baldwin College Supervisor: Sue Ann Marion Course: ART 125 <i>Intro to Art Education</i>
2010	<i>Undergraduate Teaching Assistant</i> Communications Department, Mary Baldwin College Supervisor: Dr. Alicia Araujo Course: COMM 275 <i>Women &amp; Film</i>

- 2008 – 2009      *Undergraduate Teaching Assistant*  
Sociology Department, Mary Baldwin College  
Supervisor: Dr. John Wells  
Duties: design, print, copy and grade all student exams
- 2008 – 2009      *Undergraduate Counseling Assistant*  
MBC Health & Counseling Services, Mary Baldwin College  
Supervisor: Donna Duff  
Duties: appointment management and patient records

### **Publications:**

- Forrest-Stuart, J. (2010). *The Relationship Between Childhood Sexual Abuse and Adult Sexual Orientation in Women*. A Data Collection Thesis presented and published at L. Sterling Reid Undergraduate Psychology Conference at the University of Virginia.
- Stuart, JF, Galupo, MP, Siegel, D. (2014). *Transgender, Transsexual, and Gender Variant Individuals*. In International Encyclopedia of the Social and Behavioral Sciences, 2<sup>nd</sup> Edition.

### **Statistical Software Skills:**

Proficient in SPSS, basic understanding of SAS and R coding.

### **Presentations:**

- 2016      *The Transgender Umbrella: Reigning Thoughts on Self-Identity and Collective Community Identification*  
**Jo Forrest-Stuart**  
Public Thesis Defense Presentation for Thesis Committee at Towson University
- 2015      *Trans\* Language: Queer Labeling Experiences Across Gender Identities*  
**Jo Forrest-Stuart**  
First-Year Data Collection Project presented at Towson University's Experimental Psychology Student Expo.
- 2010      *The Relationship Between Childhood Sexual Abuse and Adult Sexual Orientation in Women*  
**Jo Forrest-Stuart**  
Poster Presentation for the L. Sterling Reid Undergraduate Psychology Conference at the University of Virginia

### **Related Graduate Coursework:**

Advanced Social Psychology, Advanced Experimental Design (I, II), Data Analytics, Advanced Cognitive Psychology, Gender Identity in Transition, Gays & Lesbians in U.S. History, Diversity of Women, Advanced Feminist Theory, LGBT in Contemporary U.S. Society, Trans 101

### **Campus Activity & Leadership:**

- 2012 – 2016      *Women's Liaison & Actor*  
Vagina Monologues, Towson University
- 2009 – 2010      *Founder & President*  
Kibler's Changemakers: Global and Community Civic Engagement,  
Mary Baldwin College
- 2007 – 2008      *Big Sister*  
Harrisonburg Big Brothers/Big Sisters, Inc.
- 2006 – 2008      *Member & Events Coordinator*  
Madison Equality: Gay-Straight Alliance, James Madison University

