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Introduction

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Dr. Coltin receives the call early on a Monday morning: an offer to do a training series at a community mental health agency on “LGBTQ mental wellness” as part of the agency’s commitment to educating its clients and communities about their various diverse identities. Dr. Coltin, an early career African American psychologist who has been an adjunct professor and a practicing psychologist for almost five years, has some knowledge about diversity from his doctoral studies and continuing education seminars. Given some of his experiences in his graduate coursework (e.g., comments made by classmates in his learning experiences about LGBTQ people), he knows that teaching an entire 2-hour seminar about LGBTQ psychology may be more challenging than other types of teaching in which he has engaged previously. Specifically, how will he begin to structure content in his training seminar? What ethical issues should he cover in his training for consumers of mental health services, and why? Further, given that there may be a wide range of knowledge and attitudes about lesbian, gay, bisexual, transgender, queer, and questioning

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Teaching LGBTQ Psychology: Queering Innovative Pedagogy and Practice, T. R. Burnes and J. L. Stanley (Editors)

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people in the room, what are the ways that he might need to navigate difficult reactions, emotions, or learning processes in the room? Dr. Coltin begins to experience feelings of doubt.

The Movement Advancement Project of GLAAD (2016) notes that there is an increasing visibility of lesbian, gay, bisexual, transgender, and queer or questioning (LGBTQ) people in society, and that this discernibility has been greater than in previously documented periods of history. Such increased visibility brings with it the need for more education about LGBTQ psychology, including training for mental health providers (MHPs; including psychologists, professional counselors, social workers, marriage and family therapists, and other MHPs). As depicted in the vignette with Dr. Coltin, there is a corresponding need for more information about teaching LGBTQ psychology. Although scholars and practitioners in mental health services have long called for education in the area of LGBTQ psychology, there is still a dearth of information available (ALGBTIC LGBQQIA Competencies Taskforce, 2013; American Psychological Association, 2012; Vaughan et al., 2014) and a lack of systemic institutionalization of LGBTQ training and education in psychological practice (including graduate training programs, accreditation, predoctoral internship programs, licensure exams, etc.).

Historically, training for MHPs in LGBTQ issues has centered on theoretical models of LGBTQ identity development as part of overall cultural competence training (Sue & Sue, 2015). However, we contend that current sexuality and gender-focused education and training in psychology must expand to thoroughly address the clinical skills that are needed to practice competently with LGBTQ people. The term *queer* (Fassinger & Arseneau, 2007) often reflects a move away from traditional norms that may not allow for multiple realities and differing perspectives on gender and sexuality. The term also partially originated from activist contexts, having to do with practices and identities that subverted norms of patriarchy, gender dichotomy, sexual expression within heteronormative relationships, and traditional gender expression (Laing, Pilcher, & Smith, 2015). As the title of this book involves queering pedagogy and practice, we contend that the queering must occur not only with educational content but also with educational process. Specifically, the teaching of gender and sexuality in a contemporary context must include the ability to radically include multiple perspectives simultaneously in a classroom or other learning space, even when these views oppose each other. Further, queering classroom process also means transcending traditional methods (and questioning basic assumptions of education hierarchies) and modes of instruction to include the learner in the development of the learning space, learning goals, and methods of learning assessment.

Such a shift in pedagogy, education, and training is necessary to meet the evolving demands of mental health practice in diverse settings and communities. Further, theoretical and empirical writings about such a shift are in critical need given the necessity for competent teaching practice.

The literature (e.g., Prilleltensky & Nelson, 2002) has suggested that traditional models of sexuality and gender-focused education may not work in increasingly diverse settings and across a wide range of educational and professional environments. As there are increasing online educational environments across a range of settings (Braunsberger, McCuiston, Patterson, & Watkins, 2016), the need to include topics related to LGBTQ psychology has become increasingly critical. Online learning also occurs in a diversity of formats, from on-ground courses that use online supplemental platforms for discussion and reading (e.g., Blackboard, Moodle) to courses that are entirely online using applications such as GoToMeeting (Dabbagh et al., 2016). This diversity of online education formats and the plethora of settings in which online learning about LGBTQ mental health occurs necessitate the queering of both educational content and process. Further, how educators not only assess learning in online environments but also maintain student safety from oppression and marginalizing content in an online forum necessitate that MHPs teaching LGBTQ psychology learn how they adapt their teaching pedagogy and practice for use in online platforms.

Recognition of LGBTQ cultures and communities around the world necessitates the application of global perspectives to LGBTQ-focused instruction and pedagogy (Platt & Laszloffy, 2013). Although some have used the term *culture* to talk solely about race and ethnicity, scholars have broadened *culture* to address many sociocultural identities, including sexual orientation and gender identity (Sue & Sue, 2015). Moreover, the specific needs for professional care among LGBTQ individuals outside the United States are vastly different from those in the United States. Understanding the range of care needs people bring with them is imperative for training the next generation of providers in various disciplines (Daulaire, 2014). Similarly, training may also be different for MHPs in regard to various settings and global locations (e.g., how a social worker is trained in Bangkok is different from how a clinical psychologist is trained in London).

In addition to incorporating global perspectives, educators also have to make the understanding of how sexuality and gender may differ in various disciplines of mental health (e.g., psychology, social work, clinical counseling; Burnes, Rowan, & Paul, 2017) a priority. Such differences are a topic in need of further understanding, assessment, and evaluation. Such differences point to the necessity of understanding not only how constructs of sexual orientation and gender affect mental

health work but also how different disciplines have varying abilities and ideas about how to incorporate these various constructs—both pedagogically as well as politically (Tower, 2016).

Scholars (e.g., Adams, Bell, & Griffin, 2007; Nelson & Prilleltensky, 2010) have noted the importance of teaching about diversity and multiculturalism in settings outside the classroom. Examples of community settings in which mental health services are provided include clinical settings within universities (e.g., university counseling centers) and community spaces that are not traditionally viewed as education spaces but in which clinical education may often occur (e.g., a religious organization that hosts a psychoeducational workshop about mental health issues for diverse communities).

This expansion in the numbers of settings and in the inclusion of intersecting multicultural identities results in the need to incorporate social justice into the teaching of LGBTQ psychology. *Social justice*, or the application of multicultural knowledge, attitudes, and awareness to create systemic change with the goal of dismantling various types of cultural marginalization and cultural privilege, is both a process and a goal within educational settings (Burnes & Manese, 2008). Although social justice has been documented as a helpful tool in training trainees in psychology to learn about multicultural issues (Burnes & Singh, 2010) such as LGBTQ psychology, educational and psychology literatures still lack application-focused writings that help LGBTQ psychology educators to apply social justice-focused content to their work.

Although the American Psychological Association (APA) has constructed several sets of guidelines for culture-specific training in professional practice competencies (e.g., the *APA Guidelines on Multicultural Education, Training, Research, Practice and Organizational Change for Psychologists*, 2002; *Guidelines for Psychological Practice With Lesbian, Gay, and Bisexual Clients*, 2012; *Guidelines for Prevention in Psychology*, 2014; *Guidelines for Psychological Practice With Transgender and Gender Nonconforming People*, 2015), there is still a lack of resources regarding how educators in these settings may best teach about mental health and wellness for LGBTQ populations. Trainees within the various mental health disciplines are at differing professional developmental levels: practicum, pre- and post-doctoral internships, and professional continuing education. Within this range of knowledge, attitudes, and skills, information and training approaches that are scaffolded and graded in complexity are essential for educators to adequately teach and train about LGBTQ psychology.

Compounding the lack of resources is the lack of agreed-on competencies needed for educators and trainers who are teaching LGBTQ psychology. Our professional networks are filled with stories of MHPs who personally identify somewhere on the LGBTQ spectrum of identities and on the basis solely of their identity are asked to teach LGBTQ

psychology-focused courses, lectures, in-service training, and workshops. Identification within LGBTQ cultures and communities is not the same as competence for teaching and training in LGBTQ psychology. Further, an individual's competence in teaching LGBTQ psychology is not a direct reflection or result of the educator's identity. With strong training in teaching LGBTQ psychology, all MHPs can become competent in working with LGBTQ clients, and an increasing number of educators from across different sexual orientations and gender identities can foster such competence. The historical myths and stereotypes that link the content of one's teaching to one's identity necessitate a greater understanding of the unique theoretical frameworks, skills, awareness, and resource knowledge needed for the effective teaching of LGBTQ psychology and for professionals to learn such competence and in turn work with LGBTQ clients.

Not only is there a lack of awareness related to instructor competence, but literature (e.g., Obedin-Maliver et al., 2011) also consistently documents a lack of competence related to the integration of LGBTQ-related content in the classroom. Specifically, educators note that there is a consistent tension between the integration of LGBTQ psychology content into teaching and training and the lack of stand-alone courses, training modules, and fieldwork related to LGBTQ mental health in various mental health disciplines. As we have prepared this volume and shared our ideas about its content with multiple people, we have been consistently reminded of the need for mental health agency administrators, academic program chairs, and leaders in various community settings to create specific training modules that focus on LGBTQ psychology while also being mindful of including such content in a variety of different courses that may not be specific to LGBTQ individuals and communities.

Our purpose in creating this volume is that the content, processes, tips, and strategies presented here can be used in the creation of stand-alone courses and training modules while being intentionally and purposely integrated into courses and training modules in which LGBTQ psychology is not the sole focus. For example, the Gender Unicorn (see Chapter 7, Activity 7.1) is a one-page education tool that can be used in multiple educational settings, from classrooms to community training, as a quick reference to assist people in learning some of the foundational terminology in regard to sexual and gender identities. Another example is the spectrum model of sex, gender, and sexuality (see Chapter 8, Figure 8.1 and Activity 8.2). This activity can be synthesized with a wide variety of topics but can also be used to help individuals with various degrees of content knowledge about LGBTQ mental health to reflect on the identities of the people they serve from a place of curiosity and insight.

In this edited volume, we provide a theoretical and practical guide for instructors who are teaching about LGBTQ issues in a variety of contexts and settings. The book is a resource for those who teach and train MHPs. However, we believe that the content is also relevant and helpful for professionals in various disciplines who are teaching in academic settings, for MHPs who deliver community outreach and/or psychoeducational programs in various settings (including, but not limited to, religious organizations, youth-centered social services, and political organizations), and for MHPs who conduct research related to LGBTQ issues. This book is intended also as a resource for those who are designing, implementing, and evaluating continuing education programs for MHPs. The chapters include recommendations, teaching activities, and best practices to empower educators.

Our Goals in Writing This Book

The goal of this book is to expand instructors' pedagogy and teaching practice when educating about psychological intervention(s), sexual orientation, and gender identity. Presenting innovative strategies for teaching LGBTQ psychology is a critical part of this volume, but we also understand that such an emphasis is not enough to ensure a text that will assist in developing quality teaching practice. Specifically, we must be able to ensure also that students are learning in meaningful ways. Scholars have increasingly cited the need to have innovative instructional strategies that also consider how teaching practice contributes to student learning (Bain, 2004).

The literature on teaching has documented the importance of educators' engagement, personality, and teaching as part of the educational process. In one classic study, students were divided into two separate classrooms. In one classroom, an actor given the name of Dr. Fox gave a lecture in a monotone voice about game theory and physical education; in the other classroom, a scientist with expertise also gave the same lecture in a monotone voice. When students were tested on the information, they learned more from the scientist than from Dr. Fox. However, in the second half of the study, Dr. Fox gave the lecture in an engaged manner and the scientist again gave the lecture in a monotone voice. This time, students rated Dr. Fox higher than the scientist. Such lack of correlation between content coverage and ratings under conditions of connection to the instructor has become known as the *Dr. Fox effect* (Naftulin, Ware, & Donnelly, 1973). The literature rarely documents, however, to what extent such factors and corresponding teaching pro-

cesses affect actual student learning (Huang & Lin, 2014). We hope that this book will empower educators to engage learners and create socially just classrooms while implementing rigorous learning goals, corresponding classroom activities, and equally rigorous evaluation strategies. We also hope that this text will help to begin to create a body of knowledge about how students learn deeply and critically about sexual orientation and gender identity.

We have a related and equally important goal of reducing minority stress and cultural marginalization for LGBTQ people by heightening the awareness of individuals who train and teach MHPs and researchers to provide effective mental health services with them. To do this, we asked contributors to focus on informing readers about culturally competent training related to LGBTQ psychology and education. The chapters cover a variety of topics related to educating about LGBTQ issues, including training of clinical skills, designing psychoeducation programs related to LGBTQ issues, teaching about sexual orientation and gender identity in community settings, managing various classroom dynamics, and facilitating difficult dialogues related to LGBTQ issues.

We also asked our contributors to provide a foundation for further developing the theory, research, and evidence-based practice for teaching LGBTQ psychology by highlighting existing strategies, teaching activities, and theoretical writings about previously undocumented phenomena related to teaching. Therefore, experts in the areas of pedagogy and LGBTQ psychology have reviewed the extant literature and provided practical strategies for teaching about work with LGBTQ populations, emphasizing the importance of collaborative education to address medical, psychosocial, educational, ethical, and legislative matters. Critical to this text is the inclusion of empirical research that supports innovative pedagogy and practice. Thus, we address empirical research in each of the chapters and synthesize the empirical literature and related content in a separate final chapter.

MHPs using this edited volume will find current information on teaching about LGBTQ cultures and communities. In particular, they will be able to use this text to address issues related to, but not limited to, teaching foundational information regarding identity development; affirmative language and terminology; coming out issues for LGBTQ individuals; interventions and prevention efforts that are relevant to LGBTQ communities; LGBTQ history, culture, and community and how history, identity, culture, and community may affect various aspects of functioning for LGBTQ individuals; and intersections of identity development for individuals with various privileged and marginalized identities.

Thematic Framework

With these goals, we as editors of this text created a theoretical framework comprising six themes. We use these themes to organize the text and to create consistency in educators' learning.

THEME 1. INTERSECTING, MULTIPLE IDENTITIES

All chapters in this volume have highlighted the multiple cultural identities (e.g., race, ethnicity, class, gender, sexual orientation, religion, country of origin) of teachers and learners as well as the multiple professional identities (e.g., instructor/student, supervisor/supervisee, workshop facilitator/attendee) that are relevant when teaching LGBTQ issues in a variety of contexts. The book also addresses the importance of teaching about the intersection of sociocultural identities for LGBTQ people (Stanley, 2004). For example, religious and spiritual identities can be a source of positive perspectives for some LGBTQ people and, therefore, educators may want to address such multiple intersections as that of religions and LGBTQ identities.

THEME 2. STRENGTH-BASED, EMPOWERMENT-FOCUSED LEARNING

Because scholars are increasingly focusing on a shift away from a pathology-focused model of sexual orientation and gender identity (Vaughan & Rodriguez, 2014), the authors in this text explore ways that mental health educators and practitioners can consider and address professional development level, diverse learning styles, and existing strengths of those who are learning. Although it is important to discuss how educators include and facilitate learning about prejudice and discrimination (see the next section), the authors in this book also focus on teaching about LGBTQ people from a resilience, wellness-focused framework.

THEME 3. IDENTIFYING AND OUTLINING DIFFERENCES BETWEEN SEXUAL ORIENTATION AND GENDER IDENTITY

Several scholars (e.g., Alderson, 2013) have noted the absence of differentiation between sexual orientation and gender identity diversity in many LGBTQ training resources. However, we recognize the diversity and critical within-group differences when teaching about sexual orien-

tation, gender diversity, and LGBTQ psychology. In this book, we take into account the conceptual and practical differences between sexual orientation and gender identity in our explorations of empirical research, conceptual and pedagogical frameworks, and applied teaching strategies. The authors explore ways that educators who teach about working with LGBTQ clients may conceptualize or use teaching interventions that are different when addressing sexual orientation than when they teach about gender identity.

THEME 4. TEACHING PRACTICE

Although there is existing literature that has found that students in social science programs have an increased understanding of sexuality (Stombler, Baunach, Simonds, Windsor, & Burgess, 2013) and gender (Zosuls, Miller, Ruble, Martin, & Fabes, 2011), there is no literature that discusses the practice of teaching about LGBTQ issues and specifically not about LGBTQ issues in psychology. The authors in this text include a focus on the practice of teaching, including examples of classroom discourse, innovative teaching tools, and exercises. Each chapter includes Activities that educators can use in their classrooms. These activities are also available for download online (<http://pubs.apa.org/books/supp/burnes>).

THEME 5. MINORITY STRESS AND MARGINALIZATION

Meyer (2003) noted the importance of psychologists' understanding of minority stress: chronically high levels of stress faced by members of stigmatized minority groups. Meyer stated that such stress may be caused by a number of factors, but the most well-understood causes of minority stress are interpersonal prejudice and discrimination. It is critical that educators help trainees understand the impact of minority stress on the lived experiences of LGBTQ people. Therefore, within the context of their respective chapters, the authors identify innovative strategies that instructors can use to explain the concepts of marginalization and minority stress to trainees while accommodating various learning styles.

THEME 6. RESEARCH AND EMPIRICALLY INFORMED PEDAGOGY

Paramount to the creation of this book is the inclusion of empirical research that supports innovative teaching pedagogy and practice. Thus, the authors address empirical research in each of their chapters and a synthesis of the empirical literature in the final chapter.

In addition to these six themes, we want to explicitly note the use of terminology throughout the book. Authors will use the acronym *LGBTQ* for lesbian, gay, bisexual, transgender, questioning, and queer. Such language is meant to be inclusive given the current lexicon. Although various other letters may be added to the initials depending on community and context, no specific letter per se represents each individual person's multidimensional identities. We acknowledge that LGBTQ may feel representative of some people and not others. Further, we do not use the term *homosexual* in this volume because it is a medically constructed identity label with pathology-focused connotations embedded in its use. Because there is historical significance to this word, the word *homosexual* will only be used in the book when addressing its historical underpinnings or when referencing a respective author's terminology.

Similarly, an acronym that addresses all gender identities and expressions would fill this page and still not speak to every person. We have chosen to use the acronym GET, with the GE for gender expansive and the T for transgender. As language continues to evolve and change with regard to gender and sexual identity over time, environment, and culture (Fassinger & Arseneau, 2007), we recognize that these acronyms may not be inclusive of individuals of certain identities, generations, and geographic origins; we use it with the best of intentions for inclusivity.

The Chapters in This Book

Using these goals and themes, the chapters herein provide a wide range of information about the teaching of sexual orientation and gender identity from an LGBTQ-focused framework. The first section of the text, Chapters 2 to 5, provides theoretical and historical contexts to help the reader understand the current context in teaching LGBTQ psychology. In Chapter 2, Jeanne L. Stanley, Theodore R. Burnes, and Jacqueline S. Weinstock provide historical and contextual information about how teaching LGBTQ psychology has changed over time. Building on these historical foundations in Chapter 3, Courtney M. Dunne presents current theoretical perspectives related to pedagogy for those who are teaching about LGBTQ individuals, cultures, and communities. In Chapter 4, Jeanne L. Stanley addresses ethical and legislative issues to be aware of when teaching LGBTQ psychology in various contexts. Building on these first four chapters, Anneliese A. Singh and Kim Lee Hughes concretely present a social justice framework for teaching LGBTQ psychology in Chapter 5 and begin to identify ways that systemic change can be introduced. The authors outline a teaching pedagogy that includes active dismantling of intersecting privileges and

oppressions. They show how such dismantling can provide a strong foundation for effective teaching in LGBTQ psychology.

In the second section of the book, the authors of Chapters 6 to 10 discuss specific tools for teaching LGBTQ psychology using the increasing knowledge, skills, and awareness gained from previous chapters. In Chapter 6, Carlton W. Parks and Theodore R. Burnes describe effective strategies for classroom management and the facilitation of difficult dialogues when teaching about the psychological functioning of LGBTQ individuals, cultures, and communities. In Chapter 7, Theodore R. Burnes and Paul N. T. Hovanessian introduce the reader to psychoeducation groups as a way of teaching about LGBTQ psychology. In Chapter 8, three community practitioners, Cadyn Cathers, Caroline Carter, and Susan P. Landon, address how educators can teach about LGBTQ psychology in community-based settings using exercises that are geared toward broader audiences. Chapter 9, by Tiffany O'Shaughnessy and Nicholas Ladany, focuses on the importance of MHPs' educational roles when providing clinical supervision through the use of models, cultural self-awareness, and clinical strategies. Finally Chapter 10, by Tania Israel and Jay N. Bettergarcia, addresses evidence-based teaching of LGBTQ issues in psychology. The authors review current research that enables the reader to contextualize the teaching of LGBTQ psychology using a merging of science and teaching practice.

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