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A Question of Space: Surveying Student Usage of LGBTQ Resources in the LGBTQ Student Center Library and the Campus Library

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Abstract

This paper explores how self-identified LGBTQ students use the library located within a culture center on campus serving lesbian, gay, bisexual, transgender and queer students, compared to the ways those students use the main campus library. In particular, this study asks how LGBTQ students' needs of library collections may differ based on where those collections are located. While much has been written about pluralism, diversity, and multiculturalism in the library, there have been strikingly few studies by librarians attempting to work with minority student cultural centers on campus. Through an in-depth survey, this study directly asks LGBTQ students who frequent the LGBTQ Resource Center about their needs and usage habits in each library collection. By learning from the students directly, one can make claims about best practices for outreach, collection development, and information literacy practices specific to LGBTQ students who may have different needs for collections in different spaces.

A Note on Key Terms: descriptive terms for sexuality and gender-based identities have changed frequently throughout the past century in accordance with social and cultural norms. In an attempt to simplify terms and remain inclusive, this paper will use LGBTQ as the descriptive identity term throughout. However, when citing or referring to studies or organizations that use a slightly different identity term (for instance, GLBT), this paper reproduces the original language of the cited study.

Definitions of Key Terms:

      LGBTQ: lesbian, gay, bisexual, transgender, queer & questioning

      PWIs: Predominantly White Institutions

      CSI: College of Staten Island

      CUNY: City University of New York

Introduction

Minority student cultural centers have had a strong presence on university and college campuses since the 1960s. These cultural centers serve as central support systems that bridge the academic, cultural, and emotional needs of minority students on campus, and represent one of many diversity outreach efforts campuses have made toward pluralism. Librarian researchers have produced literature about pluralism, diversity, and multiculturalism in the library (as it affects reference, instruction, outreach, collection development, and more), but there have been strikingly few studies by librarians attempting to work with minority student cultural centers on campus. Barriers to librarian outreach to cultural centers are myriad and will be discussed in this paper, alongside a literature review of efforts librarians have made to work with minority student cultural centers. Central to this project are LGBTQ (lesbian, gay, bisexual, transgender, queer & questioning) students—in particular this paper explores how students use the library located within an LGBTQ student center, and how LGBTQ students' needs in that space may differ from their use of the main academic library on campus. To the extent that these findings are generalizable, this paper uses the LGBTQ Resource Center at the College of Staten Island (CSI), City University of New York (CUNY), and the main CSI Library as a case-study. Through an in-depth survey, this study directly asks LGBTQ students who frequent the LGTBQ Resource Center about their needs and usage habits regarding the Center and the Center's library compared to their usage habits at the main academic Library at the College of Staten Island. By learning from the students directly, one can make claims about best practices for outreach, collection development, and information literacy practices specific to LGBTQ students who may have different needs for collections in different spaces.

Literature Review

History of Multicultural Centers / Minority Student Culture Centers

Multicultural Student Centers, whose emergence in US higher learning institutions dates back to the 1960s, are arguably a direct reaction to exclusionary educational policies pre (and post) *Brown v Board of Education* ruling in 1954 (Kupo, 2011, pp. 14-28). While the *Brown* decision determined that separate was not equal, the actual experience of minority students attending Predominantly White Institutions (PWIs) did not immediately transform into one of welcoming inclusion. Patton observes that in the 60s and 70s, "Black students did not simply insist on the creation of culture centers. Rather, their desire for the centers grew out of an increasingly prominent feeling of isolation and marginalization at PWIs" (Patton, 2011, p. 64). Kupo usefully reminds us, in a chapter detailing the historical roots and framework underpinning multicultural student centers, that, "though laws had changed and campuses were desegregated and coeducational, the environment on college campuses was still hostile and unwelcoming. It is for these reasons, and many more, that multicultural student services were necessary and essential on college and university campuses" (Kupo, 2011, p. 25). Culture centers serving a variety of minority student groups routinely credit student retention as a major reason for their continued existence (Lozano, 2011; Shotton, Yellowfish & Cintron, 2011), though how to best retain minority students remains open to debate.

While there is very little historical concurrence of how and when cultural centers began, Shuford (2011) conducted surveys and in-depth interviews in 2001 with 39 multicultural centers across the country to determine when and for what reason their offices were created. She found that, historically, most of the multicultural offices were established to meet the needs of targeted racial and ethnic groups who arrived on newly desegregated campuses to find that they were expected to assimilate into mainstream white culture without any consideration into their cultural backgrounds or specific needs. Many, if not most, multicultural centers were created in response to student protests or court mandates through the 1970s and 80s, although new minority student centers continue to be established into the present. Through the 80's and 90's the groups served expanded to lesbian, gay, bisexual, and transgender groups; religious groups; women's groups; as well as multicultural groups serving people of color, and intersectional identities. These centers attempt to bridge a gap on campuses for underrepresented groups, and included (and continue to include) a range of activities like advising, mentoring, personal and social development, and academic support.

Despite shifts in cultural attitudes around diversity in recent years, minority cultural centers continue to fulfill a need on college campuses. In 2008, Stewart and Bridges (2011) conducted a similar study

following up on Shuford (2011), and found that 40.4% of their respondents had created their offices within the past decade. The types of services provided cover three main areas: 45% provide academic support (tutoring, credit bearing courses, seminars, academic advising), while 92.5% provide cultural programming (ally training, diversity awareness, facilitating speakers and events), and 91.9% provide social programming (parties, mixers, discussion groups, coffee hours). Most notably, more than 80% of respondents indicated that they do not have adequate resources to serve their students. None of these studies asked any questions about library resources, with the exception of Steward and Bridges, who combine "library" with "library/resource center/personal study space" and indicate that 53.8% of offices provide this non-specific set of services.

Given that student retention is one of the most cited reasons for creating and maintaining minority student culture centers, it is worth considering what those retention rates are. According to the 2017 National Center for Education Statistics report, current retention rates for students beginning a degree in 2010 and completing by 2016 are 40% for black students, 39% for American Indian students, 54% for Hispanic students, 73.6% for Asian students, and 64% for white students (NCES, 2017). Such retention reports do not currently exist for LGBTQ students; however, Campus Pride conducted a 2010 State of Higher Education For Lesbian, Gay, Bisexual & Transgender People study, which reports statistics regarding college experiences for LGBTQ students. 23% of LGBQ students reported experiencing harassment on campus, and that number raised to 33% when the individual identified as "queer." Those numbers raise yet further when the student is transmasculine (39%), transfeminine (38%), or gender non-conforming (31%). When deescalating the term "harassment" to "derogatory comments," 66% of respondents who identified as gay or similar reported receiving derogatory remarks on campus, while 55% of lesbians reported being ignored or deliberately excluded. 44% of queer students reported being stared at. These numbers raise significantly when the student is transgendered and when the students also a person of color. LGBQ respondents of color were 10 times as likely as white LGBQ students to experience harassment (Rankin *et al*, 2010). Given that cultural centers tend to address retention based on the idea that environmental fit (or lack thereof) is a predominant reason why students stay or leave campuses, one would have to conclude that high levels of harassment on college campuses affect retention rates. Hence, the importance of the LGBTQ Culture Center.

Library Outreach Efforts

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If minority cultural centers in general have been little studied, librarian outreach to minority centers has been studied less. Like articles published by non-librarians, these articles tend to address retention issues as a major focus of their efforts, and offer best-practices suggestions for offering diversity-specific library services to minority students by collaborating (through a variety of means) with their campus's cultural centers (Love, 2007; Love & Edwards, 2009; Aguilar & Keating, 2009; Walter, 2005). To find out how successful libraries tend to be in outreach efforts with Minority Cultural Centers, a 2000 study by Norlin & Morris communicated with 40 culture center directors and/or staff members to find out if librarians were collaborating to develop educational programs for minority students. 85% of those surveyed said they did not collaborate, while 15% said librarians occasionally helped with cataloging or collection development. Norlin & Morris then posed the same questions to librarians. Of the 20% who said they did work with Minority Cultural Centers, most reported negative results. The top reasons for this were: not knowing where to get started, not knowing what the Culture Center needs, time restraints, not knowing a Minority Culture Center existed on campus, financial restraints, and assuming they need a minority librarian to make the connection (2000). It is possible that librarians have made better outreach efforts in these areas over the past 17 years, but this study highlights a serious divide between the work Culture Centers do, and the Academic Library's ability to support it.

Of the librarian literature that addresses collaborations with culture centers, even fewer articles address LGBTQ collections specifically. This community has unique research needs from those of the dominant culture, but also unique needs from other minority groups, warranting specific focus. The information needs of LGBTQ students are restricted by numerous societal forces, such as the United States' prevailing heteronormative culture, which insists that non-heterosexual desires and non-binary gender representations are irregularities, and which may leave students seeking this information feeling vulnerable, shy, or even ashamed (Ewing, 2015; Mehra & Braquet, 2011). LGBTQ students face a range of privacy needs related to the "coming out" experience, which potentially affects both their use of the primary library collections and their use of a separate culture center. Additionally, LGBTQ student researchers might be studying queer history and theory (such as Foucoult, Halberstam, Ahmed, etc) but could also be trying to fill a gap in knowledge about basic sexuality practices absent from sexual education classes in primary school, or seeking basic facts about how transgender individuals come out or transition. After an initial coming out process (which is generally understood to be a fluid, ongoing lifelong process) students may have "recurring

information needs after reaching self-acceptance, possibly including information about workplace discrimination, healthcare, legal name-change processes, or other transgender-specific issues" (Ewing, 2015, p. 6). Mehra and Braquet conducted a study based on interviews with 21 LIS professionals, and produced a best-practices article connecting specific reference practices with specific phases of the coming out process. Their research did not include interviewing the students about their needs, nor did it focus on LGBTQ culture centers, but they do advise that "in order to expand the relevance of the academic library, its outreach services liaison services should become centralized in its core mission via building partnerships to nurture cross-campus collaboration with units such as student centers and student affairs offices…. especially for LGBTQ patrons" (2011, p. 404). Research about outreach with LGBTQ campus centers warrants specific focus on library issues unique to this population.

As Ewing comments in an as-yet unpublished 2015 dissertation, "On the subject of separately-held collections, library-related LGBTIQ research is still too new to have produced conclusive answers on whether housing queer materials in a separate, explicitly LGBTIQ space is helpful or harmful for students in the long run […]. At least currently, it appears students want a place to browse accessible resources without feeling like they have to ask for materials or help regarding identities" (p. 10). I concur with Ewing's assessment of the gap in literature, though one article on the topic is especially instructive. Elguindi et al published a 2011 study that focuses specifically on a partnership effort with the LGBTQ Resource Center on their campus, and rather than attempting to create a catch-all rubric for outreach to multiple types of minority culture centers, as is common (Love & Edwards, 2009; Walter, 2005; Aguilar & Keating, 2009), Elguindi's team recognized the specific needs of LGBTQ students particular to that community. Specifically, Elguindi's team recognized the importance of keeping the GLBTA Resource Center's library materials separate from the core library collection— which is an unusual stance in library literature on minority culture centers in general— stating that "the tremendous value of the GLBTA Resource Center itself and its staff's existing support of the collection would be lost" (p. 59). They note that only 300 of the GLBTA Resource Center's 1500 items were duplicated in the main library's collections, but do not comment on the reason for this disparity, an item that this paper seeks to address. After identifying these issues, Elguindi and team create a circulation system for the Center's book collection entirely separate from that of the main library's collection, while leaving the collection under the complete control of the Center's staff. They conclude that these books benefit from increased visibility by

being part of the Library's collection, but that the GLBTA Center's autonomy is crucial to the needs of the queer student community.

Elguindi's article critiques an oft-cited previous study done by Scott Walter (2005), which fails to discuss how one might work with a Culture Center's existing collections ("the next logical step to partner with regard to the units' existing resources is not even discussed") (Elguindi et al, 2011, p. 58). This is an accurate complaint, however, Walter's article does collect demographic information about Washington State University's four culture centers (none of which are LGBTQ-specific) and surveys those students about their use of their core library collections. While both of these studies are of value to librarians seeking effective outreach with minority culture centers on campus, both leave gaps that need further study. Walter's article addresses the research needs and habits of minority students without exploring how they use library collections within the culture centers themselves, while Elguindi's article provides a case study for building a circulation system within their campus's GLBTA Resource Center without addressing the students directly to find out about their research habits and needs.

There are many gaps in the existing literature regarding librarian outreach efforts to LGBTQ student centers on college campuses, and this study aims to address one of them. This study directly asks LGBTQ students, whose social, cultural, and emotional needs are particular to their community, about their research habits and needs both in the LGBTQ Resource Center compared to their use of LGBTQ research materials in the main library on campus. By gathering information about how students use each of these spaces, librarians attempting outreach efforts to this community can make decisions based on how students describe their own needs. Furthermore, this article asks students about a variety of possible future collaborations between our library and the LGBTQ Resource Center on campus to see what they think will be the most useful form of intervention. Finally, the survey itself is a ready-made instrument that others can use to assess their own outreach efforts with Culture Centers on their own campuses. The survey questions are attached as Appendix A.

Campus Demographics

College of Staten Island

The College of Staten Island (CSI) is one of 11 senior colleges of the City University of New York and is located on a 204-acre campus, the largest in New York City. As the only public college on

Staten Island, it serves as a community college, undergraduate college, and graduate school in one. CSI enrolls over 14,000 students and employs more than 2,000 faculty and staff, however, retention rates on the undergraduate level are lower than the national average for public institutions--the student class that entered in 2013 had a 79.9% retention after one year, a 59.2% retention after two years, and 52.5% are still enrolled after three years. Retention is a major concern of the CSI administration. (CUNY OIRA, 2018a) The demographic breakdown of the student body in terms of race/ethnicity is 53% White, 18% Hispanic, 15.6% Black, and 13% Asian/Pacific Islander. (CUNY OIRA, 2018b) CUNY does not collect statistics regarding sexuality or gender identity, so it is impossible to say what percentage of the student body is non-straight. It is worth noting that while New York City is known as a diverse, progressive city with protective laws governing LGBTQ issues, Staten Island has voted republican in most presidential races of the past century and is a more politically conservative borough than its neighbors.

The college supports the diversity of its student body, in terms of race/ethnicity, age, religion, gender, and sexuality through campus inclusivity efforts. The campus has a Pluralism & Diversity Program, which supports educational programming on campus around diversity issues. However, when perusing the campus's "student involvement"[1] website, one will note that the only groups with official pages are Pluralism & Diversity's general page, and the LGBTQ Resource Center. The LGBTQ Resource Center is arguably the most active student identity organization on campus, with an allocated staff member and an office in the student center.

LGBTQ Resource Center
College of Staten Island's LGBTQ Resource Center is part of the Office of Student Life; its mission statement declares that it is "dedicated to improving the educational environment for LGBTQ students, faculty, staff, administrators and alumnae by providing a safe space for LGBTQ community members and allies at the College of Staten Island." The Center conducts Safe Space training workshops with academic departments across campus, holds support group meetings for students to discuss issues that arise, and runs annual events such the Pride Kamp mini conference and the Lavender Graduation Ceremony. In addition, the Center is open for drop-in hours thrice per week, where students can simply hang out in the space, talk, network, and read materials from

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[1] https://www.csi.cuny.edu/campus-life/student-involvement

the Resource Center's "Drop-in Library," a collection of 199 books, movies, and uncounted magazines.[2]

The CSI Library

The College of Staten Island's Library "supports the educational and research needs" of the 14,000+ students and over 2,000 faculty and staff through its mission statement, "by collecting, preserving, and providing access to scholarly resources in a variety of formats. Consistent with the teaching mission of the College, the Library assists students in becoming information competent, critical thinkers, and life-long learners. Toward this end, the Library provides quality information resources, instructional services, and research facilities which foster curriculum-based student-centered teaching and learning" (CSI Library, 2018, para. 1). It's worth noting that, unlike the LGBTQ Resource Center's mission to create a safe educational environment for students with identity-based support needs, the Library's mission surrounding its teaching and collection policies are "curriculum-based" and academically driven. Both emphasize the educational needs of students, and both spaces offer books, videos, and magazine subscriptions for free to students, but the angle of focus impacting that delivery is slightly different. Still, it's worth asking: why do these two spaces both need library collections? And how might the collection decisions of each resource center differ to support student success?

Methodology

This study aims to answer the questions posed in the preceding sections by two methods: one, by a close analysis of the holdings of both library collections, and two, through a survey delivered to LGBTQ identifying students that asks questions related to the use of each space and their collections, as well as their comfort levels and desires for the use of each space.

Survey Design and Administration

The online survey was created and administered from November of 2017 through January of 2018. The survey was completely anonymous, and adhered to online confidentiality protocols to protect research participants and prevent the disclosure of personal information. The survey design was approved by College of Staten Island's Institutional Review Board in June of 2017. The survey was

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[2] http://www.librarything.com/catalog/CSI-LGBTQ-Center

then distributed online via a link distributed to faculty who teach any course in the Women, Gender, and Sexuality Studies program at CSI. Paper copies of the survey were distributed to the LGBTQ Resource Center's Director, Jeremiah Jurkiewicz, who offered the survey to any student who dropped in to the Center between November and the end of the semester in December. Zero identifying information was collected about these students, and students who elected to take the survey turned them in themselves by putting them in a sealed envelope. Because the survey was distributed anonymously through faculty teaching students who may or may not identify as LGBTQ, the author deleted all surveys where a student marked both the "straight" option and the cisgendered male or cisgendered female option. The survey generated 29 responses from queer-identified students during its implementation.

Survey Instruments and Measures

After a series of demographic questions designed to weed non-LGBTQ respondents, as well as make it possibly to identify any trends in responses based on gender, sexuality, and race/ethnicity characteristics, the main questions ask mirroring sets of usage-related criteria specifying how students use the LBGTQ Resource Center verses their use of the CSI Library (for LGBTQ related issues). The questions ask how often students use a variety of existing services in each location, their awareness of a series of existing resources each location offers, their reasons for seeking out LGBTQ materials (books, movies, magazines) in each location, and their overall comfort level with each location as a safe space. After this set of questions the author included an additional open response area asking students again about their reasons for seeking/using LGBTQ materials in each location to ensure that students didn't gloss over the initial multiple choice question, and also to give them a chance to be more specific in their own words. The final section of the survey invites students to select non-existing additional resources that the LGBTQ Resource Center and the Library could provide collaboratively. This last option allows the author and the director of the Center to better plan for future collaborative projects to build on the strengths (or gaps) of these currently separate collections.

Limitations

- *Sample size*: This study can be considered a convenience sample. It was distributed to students who wandered into the LGBTQ Resource Center, as well as through a student-wide

email blast sent through official college emails only. It is important to note that students were not approached through the library, for specific reasons: librarians cannot target LGBTQ students by appearance, nor can reference librarians working with students ask about their sexuality. Likewise, because the college does not collect student demographics around sexuality or gender identity (as opposed to "sex"), there is no way to know how many students identity as LGBTQ at CSI. To avoid the possibility of duplication, surveys were distributed for one semester only.

- *Absence of circulation records*: It should be noted that CSI Library adheres to a strict policy against collecting student circulation records on the basis of student privacy. This study cannot compare student comments about their usage of book and article materials against circulation records. However, this researcher believes the questions about student awareness of LGBTQ research materials address this question fairly well.

- *Lack of identity-based control group*: While this study does include a comparison group by asking the same students to compare their usage of two collections, this study does not address how (or whether) straight and/or cisgendered students use LGBTQ books, articles, and media at the CSI Library or LGBTQ Resource Center. Future research would need to be done to collect that data.

Discussion of Results

Demographic Trends

The demographic spread of students in different points in their career at CSI is fairly evenly spread; there are a nearly equal number of participants in each level from first year to graduate student. In terms of race/ethnicity, 40% of the participants are white, while another 20% are black and 17% are Hispanic (note that participants were free to select more than one identity category). In terms of gender identity, 52% selected female, 14% selected male, 10% transgender male, 3% transgender female, 3% genderqueer, 7% gender non-conforming, and 10% opted to write their answers in. This researcher recognizes but does not have an explanation for the demographic disparity regarding gender against the campus-wide male/female breakdown. (The high cisgender female response rate could either have to do with their openness to taking surveys, or to their use of the LGBTQ

Resource Center, but these possibilities go beyond the scope of this study.) In terms of sexuality, the highest percentage selected bisexual at 44%, while 12.5% selected gay, 12.5% selected lesbian, 12.5% selected the genderless term "queer," 9% selected asexual, 3% chose straight (but not cisgendered), and 6% opted to write their answers in. The researcher believes that these demographics speak less to how students within different identity categories use these spaces, but rather provide useful information for collection development librarians in terms of collecting works that address identity theory & history through an intersectional lens. (Additionally, these answers may give researchers who only provide two gender options on surveys a moment of pause.) Student culture centers exist to provide a safe haven for students who don't see themselves reflected in the structure and programming of the campus at large, and the same argument applies to library holdings.

Usage and Comfort Level Trends

When asked how often students use the two spaces, participants tended to report either high use or zero use of the LGBTQ Resource Center (48% visit every day or most days; 41% report never visiting), while participants tended to report medium-high use of the Library (68% visit 1-2 times per week). Participants reported higher comfort levels with the LGBTQ Resource Center as a "safe space" for LGBTQ students (66% completely comfortable; 6.5% moderately comfortable; 27.5% NA at the Resource Center, verses only 28.5 completely comfortable, 21% moderately so, 14% slightly so, 32% NA, and 3.5% slightly uncomfortable at the Library). From this we can deduce that LGBTQ students are either committed members of the Resource Center or they don't use it at all, while the Library brings in more users but can do a better job of promoting a "safe space" for LGBTQ students to do LGBTQ research.

LGBTQ Resource Center Usage

There are three questions which ask students to report how they use these two spaces: "Select the reasons you visit the LGBTQ Resource Center," "How aware are you that the following resources exist at the LGBTQ Resource Center," and "Which of the following describes your reasons for seeking this material (books, magazines, films) from the LGBTQ Resource Center." Patterns emerge in each of these questions, but the survey responses become most interesting when responses to these 3 questions are viewed in tandem. Given that 12 students reported never visiting the Center at all, there is truly only a bump in response when asked if they visit for academic support (an

additional 3 said they do not). Those who do use the space report visiting to hang out with other LGBTQ people and allies (59%), for entertainment/fun (55%), for emotional support (41%), and rarely for academic support (14%). The researcher predicted this result. Again, these responses correlate in the next question regarding awareness of resources at the Center: 45% of students report having never heard of the Center's book/magazine/film collection and 62% report having never heard of the Center's OPAC (hosted on LibraryThing). The highest awareness and usage appears in the Support Group (45% aware and attend it), Pride Kamp (41% aware and attend), and Lavender Graduation (27.5% aware and attend it). Still, the Resource Center needs to know that a reasonably high percentage of lgtbq students reported being aware of services and not using them: 48% are aware of but don't use the LGBTQ support group, 34.5% are aware of but don't attend Pride Kamp or the Lavender Graduation, 31% are aware of but don't use the book/magazine/film collection, 24% are aware of but don't use the OPAC/LibraryThing. The Center might reassess its services and/or marketing and outreach strategies in all of its services, with special consideration of its book/magazine/film collection. A startlingly high number report never using the collection for academic purposes (86%) while 0% report using this collection for work related to class "most of the time." Perhaps unsurprisingly, most students use the collection for entertainment/fun (34.5% sometimes; 24% most times), personal exploration or to learn more about LGBTQ identity 21% sometimes, 38% most times), and personal/emotional support (31% sometimes, 21% most times). While the numbers are less stark in the other areas, collectively it's clear that students tend to access the physical collection at the Center for personal, identity-based reasons rather than academic purposes.

To the extent that programming drives collection development (and in turn usage), these results are in line with the Center's stated mission. Given that the LGBTQ Resource Center's mission statement has more to do with identity-expression and exploration, and creating a "safe space" for queer students, it makes sense that students would seek out books, magazines, and films that align with these goals. Participant responses reinforce the notion that the Center should focus on collecting materials that help students with personal growth and development, identity expression, and learning about their sexual and gender identities.

Library Usage

While the LGBTQ Resource Center doesn't have an explicit collection development policy guiding the acquisition of library materials, the CSI Library certainly does. "The CSI Library is committed to providing a balanced collection of select materials that support the College's instructional, curricular, and research goals." (CSI Library, 2018) The Library's LGBTQ collection, therefore, intentionally aligns with coursework taught in the college's WGSS courses and—budget permitting—additional books, journals, and films that support student research interests connected to those classes.

The questions in this section directly mirror those asked of the Center: "Have you used the following library services?"; Which of the following best describes your reasons for seeking out (books/articles/films) these materials from the CSI Library?"; and "How aware are you that the following resources exist at the CSI Library?" Again, the responses say the most about student usage when analyzed together. At the Library most participants have attended the core services: 26.5% have attended a library instruction workshop, 33% have asked a reference question, 20% have attended a library tour. However, usage goes down starkly when asked how often students access the LGBTQ materials more specifically: 75% reported never accessing LGBTQ materials for personal/emotional support, 61% never access LGBTQ materials for personal exploration, 64% never access materials for entertainment/fun, and 61% never access LGBTQ materials for work directly relating to a class. It's worth repeating here that the Library's collection of LGBTQ materials exists primarily to assist student research for classwork. In that category, though, 18% of students said they access LGBTQ materials for class some of the time, while 21% said most of the time. Academic use of materials is still higher than the other three categories in the "most of the time" column; only 11% students access materials for entertainment, personal growth, or emotional support. When compared with student use of the Center's collection, students are more likely to use the Library's LGBTQ collection (21%) for academic reasons than they are the Center's collection (0%), but students are more likely to use the Center's collection of books, magazines, and films in all other categories. This is startling news, because while both spaces have collections of library materials, the collection of books and articles is arguably the Library's bread and butter.

Even more than the Center, the Library's programming is designed to introduce students to the collection of materials for academic use directly related to their classwork. The Library intends to support academic growth and development linked to "student success" but the Library is not tasked with counseling or emotional support. While the Center's programming serves a range of identity-

specific needs (counseling, identity exploration, a safe space to hang out), the Library's programming is instructional in nature: information literacy instruction, research assistance at the reference desk, tours highlighting the location of research materials. In other words, these services intend to connect students to the materials, so it is surprising to discover how few LGBTQ students can find LGBTQ materials in the CSI Library.

Likewise, participants noted shockingly low knowledge of Library resources that enable discovery of LGBTQ materials: the call number range for LGBTQ books on the shelves (39% never heard of it, 43% have heard but don't know how to find them, 18% know and have accessed books); subject terms that describe LGBTQ terms in the book and article databases (39% never heard of it, 43% have heard but don't know what they are, 18% know and have used these terms); the database LGBT Life with Full Text, a specific database holding academic and popular articles on LGBTQ issues, (53.5% have never heard of it, 36% have heard of it but don't know how to find it, while only 11% know about it and have used it); streaming video collections of videos that include LGBTQ films (46.5% have never heard of it, 32% have heard but don't know how to access, 21.5% have heard of it and have used it). These statistics would not be shocking of the general public—ie if this survey had been administered to all students and this few had heard of the LGBTQ materials—but all participants are in the LGBTQ community! The Library clearly needs to do more to market its LGBTQ related holdings to its LGBTQ students.

Future Outreach

The final question in the survey proposes a few collaborative services the Library and Center could provide that would connect the services and collections that the two disparate spaces provide. Student responses are encouraging in this area; most students responded positively to every activity "if around." Because CSI is primarily a commuter campus, the difference between finding an activity useful and participating if around versus going out of one's way to participate can be the difference between a successful event and a poorly attended one. The highest rated activities were pamphlets and handouts at the LBGTQ Resource Center describing how to find LGBTQ articles and books at the CSI Library (61.5% if around, 35% would go out of their way); a research instruction workshop once per semester targeting LGBTQ research at the Library (69% if around, 27% would go out of their way); and film screenings of LGBTQ movies screened at the Library Theater (65% if around, 35% would go out of their way). Intriguingly, the most popular suggestion was books and movies at the CSI Library that address LGBTQ issues that are NOT academic (fiction, memoirs) with 46%

participants saying they'd access them if around while over half (54%) said they'd go out of their way to access them. Currently, the CSI Library collection targets academic books and/or historical works directly related to classwork and research; the Library does not actively collect memoirs or fiction not assigned for class. This response shows that LGBTQ-identified students at CSI yearn to access books, articles, and films that address their growth and personal development needs in addition to academic support.

Conclusions

The survey results indicate that both the LGBTQ Resource Center and the Library at the [Longform Campus Name] can better connect LGBTQ-identified students with existing LGBTQ materials and programming. In terms of comfort and usage, the LGBTQ Resource Center sees a committed but small group of regular students who feel very safe in that environment, while the Library sees more moderate usage from most LGBTQ students, but can do a better job of creating a "safe space." Collectively, it's clear that students tend to access the book, magazine, and film collection at the Resource Center for personal, identity-based reasons rather than academic reasons. Survey responses reinforce the notion that the Resource Center should continue to collect resources and materials that align with its mission of fostering identity expression and personal development. When compared with student use of the Resource Center's collection, students are more likely to use the Library collection for academic reasons directly related to their classes, but students are more likely to use the LGBTQ Resource Center's library in all other areas (for entertainment, for personal exploration, or for emotional support). While these results are unsurprising given the differing mission statements of the two spaces, the CSI Library could benefit by working harder to market its LGBTQ research materials to the student body. This conclusion is further reinforced by the questions regarding students' awareness of WGSS (women's, gender, and sexuality studies) specific resources for locating LGBTQ materials in the Library. Student awareness is startlingly low, which may account for the reasons students report low usage of those very services. Students will not access what they're not aware of or can't find. Finally, the survey reveals positive responses in terms of outreach the CSI Library and the LGBTQ Resource Center can collaborate on in the future. Students responded positively to research instruction workshops, film screenings, instructional pamphlets describing Library resources, and non-academic fiction or memoir books at the CSI Library. It seems undeniably true that the LGBTQ Resource Center and the CSI Library will benefit

from increased collaboration, communication, and joint outreach when planning collection development and services for the LGBTQ student body.

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