The University of Oklahoma
Gender + Equality Center

LGBTQ Ally Program

Resource Guide
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Mission of the University of Oklahoma

The mission of the University of Oklahoma is to provide the best possible educational experience for our students through excellence in teaching, research and creative activity, and service to the state and society.

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Mission of the Gender + Equality Center

The mission of the OU Gender + Equality Center is to foster social justice by advocating for the rights of women and LGBTQ students, empowering those without a voice, and challenging inequality.
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LGBTQ Ally Overview

An Effective Ally...

- Respects confidentiality, and never disclose information about someone’s identity to anyone.
- Allows individuals to lead the direction of the conversation, lets them make their own choices, and listens, listens, listens.
- Talks to LGBTQ family, friends, and coworkers, and builds relationships with other allies.
- Avoids assumptions, generalizations, and stereotyping.
- Tries using gender-neutral terms when talking about significant others, spouses, and partners.
- Expects to make some mistakes, but doesn’t use them as an excuse for not acting. Despite fear, action is the only way to effect change in society as a whole.
- Acknowledges how homonegativity, transnegativity, monosexism, and heterosexism have operated their lives.
- Educates themselves about issues facing LGBTQ people and won’t be afraid to ask questions.
- Knows when and how to refer somebody to outside help and to get professional intervention when necessary.
- Remembers that LGBTQ issues are not always sad ones. A student may come to you just to share joy or a story. You may also have heterosexual identified students come to you for LGBTQ information.
- Is visibly supportive by displaying the LGBTQ Ally symbol.

An Effective Ally Doesn’t...

- Have all the answers. You’re not an expert on the issues and no one expects you to be one.
- Try to ‘fix’ problems.
- Think of people as “my gay student” or “my transgender friend”, and preface a statement on LGBTQ issues with “I’m straight, but…”
- Proceed with an interaction if boundaries or personal safety have been violated.
LGBTQ Terminology

**Ally** – an individual with the awareness, knowledge, and skills to confront injustice and advocate for equality, while supporting all persons, regardless of perceived or actual sexual orientation, gender identity, or gender expression, who are experiencing discrimination.

**Asexual** – someone who does not experience sexual attraction. An asexual person can find someone visually attractive (aesthetic attraction), have a romantic, emotional, intellectual, and/or spiritual attraction, and even fall in love, but these feelings do not have a sexual dimension.

**Bisexual** – a self-identification of some who are attracted sexually, romantically, intellectually, emotionally, and/or spiritually to two gender identities.

**Cisgender** – describes someone whose assigned sex at birth, as male or female, is congruent with the individual’s gender identity, as a man or woman.

**Coming Out** – the process of first recognizing and acknowledging a non-heterosexual identity, and then disclosing it to others. This usually occurs in stages and is a non-linear process. An individual may be out in some situations or to certain family members or associates and not others.

**Gay** – a self-identification of some men who are attracted sexually, romantically, intellectually, emotionally, and/or spiritually to some other men.

**Gender Binary** – the idea that there are only two genders, and that a person must be strictly gendered.

**Gender Dysphoria** – a psychological term used to describe the feelings of pain and anguish that arise from a transgender person’s conflict between gender identity (internal experience) and sex assigned at birth (external experience).
Gender Expression – the ways in which a person externally communicates gender identity in terms of clothing, hair, behavior, voice, interests, etc. A person’s gender expression may or may not be consistent with socially prescribed gender roles, and may or may not reflect gender identity. Gender expression is also not an indication of sexual identity.

Gender Identity – a person’s innate, deeply felt psychological identification as a man, woman, transgender, or somewhere on the spectrum, which may or may not correspond to their sex assigned at birth.

Gender Role – societies commonly have norms and expectations regarding how men and women should behave or present themselves based on biological sex.

Gender Queer – a person whose gender identity is neither man nor woman, is between or beyond genders, or is some combination of genders. This identity is usually related to or in reaction to the rejection of social construction of gender, gender stereotypes, and the gender binary system.

Heterosexism – the system of oppression that reinforces the belief in the inherent superiority of heterosexuality and heterosexual relationships, thereby negating the lives and relationships of those who do not identify as heterosexual. It is also an assumption that every person is heterosexual, therefore marginalizing those who do not identify as heterosexual.

Homonegativity – derived from homophobia, a term describing negative attitudes and feelings that devalue homosexuality or homosexual people, or those perceived to be homosexual. This can also be internalized in oneself, as self-loathing or hatred towards one’s own sexual identity.

In the Closet – refers to anyone, gay, lesbian, bisexual, trans*, or intersex, who will not or cannot disclose their sex assigned at birth, sexual identity, or gender identity to their friends, family, co-workers, or society. There are varying degrees of being “in the closet”; for example, a person can be out in their social life, but in the closet at work or with their family.
Intersex – formerly known as hermaphrodite, a term that is now considered antiquated and offensive, intersex is used to describe a person whose biological sex is ambiguous. A person, born intersex, whose combination of chromosomes, gonads, hormones, internal sex organs, and/or genitals differs from one of the two expected patterns. “Intersex” and “transgender” are not synonymous, as intersex refers to a person’s sex assigned at birth, while transgender refers to a person’s gender identity.

- Historically, parents and health care providers assign an intersex infant a sex at birth and perform operations in order to have the infant’s body align with that sex. However, the medical field is showing progress with its practice and process in this area, as it is becoming increasingly controversial and challenged.

Lesbian – a self-identification of some women who are attracted sexually, romantically, intellectually, emotionally, and/or spiritually to some other women.

Lifestyle – How a person chooses to live and behave. Being LGBTQ is not a choice, and therefore is not considered a lifestyle (some lifestyles include: vegan, knitting, sports, jet setter, scrapbooking, reading, rural/urban, etc.)

Monosexism – the belief that monosexual identities, such as gay, lesbian, and straight, are superior or more valid than non-monosexual identities, such as bisexual and pansexual. Monosexuals dismiss bisexuality as confusion, hedonism, sinful, promiscuous, and/or people who are closeted about their monosexual identity.

Othering – Language that refers to them or – others; typically used to identify a separation between and among groups. It has been used in social sciences to understand the processes by which societies and groups exclude ‘Others’ whom they want to subordinate or who do not fit into their society.

Outing – involuntary disclosure of one’s own sexual orientation, gender identity, or intersex status, or revealing someone else’s identity to others without the consent of the person.
**Pansexual** – a self-identification of some who are attracted sexually, romantically, intellectually, emotionally, and/or spiritually to all or many gender identities. Some will say that gender is a peripheral issue, as it is about the individual, not their gender.

**Privilege** – a systematic and cultural advantage of unearned benefits, rights, and immunities that are given to certain groups, but generally at the expense of another group in society.

**Queer** – historically pejorative, an umbrella term that has been reclaimed and used by some to refer to the LGBTQ community, as it embraces a matrix of sexual and gender identities. Queer can be used as a personal identifier for sexual or gender identity, or can be used politically which advocates breaking down the binary and to indicate solidarity with other members of the LGBTQ community (i.e. “queer-identified”)

**Questioning** – people who are in the process of figuring out their sexual orientation or gender identity.

**Same-gender loving** – a black culturally affirming description for LGB individuals, particularly in the African American community. It is an alternative to the Eurocentric LGB identities.

**Sex Assigned at Birth** – a scientific system of our biological status, typically categorized as male, female, or intersex, that has a number of indicators, including chromosomal structure, gonads, hormones, internal reproductive organs, and external genitalia.

**Sexual Identity** – a self-identification, such as lesbian, straight, bisexual, gay, etc., that refers to the gender(s) of those to whom we are sexually, romantically, emotionally, intellectually, and/or spiritually attracted.

**Transgender** – an umbrella term used for people who do not match society’s expectations regarding gender and/or biological sex. The word “transgender” may include people who are transsexual, gender queer, gender variant, cross dressers, and gender non-conforming. Transgender people may or may not have medically changed their bodies through hormones and/or surgery.
• **Stealth** - a term generally used within the trans* community to describe those who are accepted by others as their gender identity, and who do not reveal their sex assigned at birth.

**Transnegativity** – derived from transphobia, a term describing negative attitudes and feelings towards those who are gender variant and/or the inability to deal with gender ambiguity. It can be expressed as antipathy, contempt, prejudice, aversion, or hatred.

**Transsexual** – an antiquated term used to describe someone whose sense of themselves as a man or woman is different from their sex assigned at birth, and who will often hormonally and/or surgically change their bodies to match their gender identity. This term is grounded in medical and psychological communities. While some people still claim and use the word transsexual, many people prefer to use the term transgender rather than transsexual.

Language is vibrant; it grows, changes, and develops generationally, culturally, and demographically. Language also creates and expresses meaning. This is particularly true with the language of diversity and identifiers. Language must not demean, exclude, or offend. We must allow others to self-identity, for definitions and terms vary for everyone.
Multisexual Identities Umbrella

*Note: These terms are subject to redefinition, change, and changes in frequency of use. Individuals have the right to identify and define themselves; this diagram is educational, but should not be considered definitive.

Multisexual: The sexual attraction to more than one gender

Bisexual: Attracted to one's own gender and some other gender; can also mean being attracted to binary-identified men and women

Pansexual: Attracted to all or many gender expressions and biological sexes (see: omnisexual)

Omnisexual: Attracted to all or many gender expressions and biological sexes (see: pansexual)

Ambisexual: "Ambiguous" + sexual; useful for bisexuels who feel their attraction to each gender is equivalent

Anthrosexual: A sexual attraction to humans in general and does not refer to any sexual orientation or practice

Pomosexual: One who eschews all sexual orientation labels

Fluid: Rejects the notion that one can have a stable sexual orientation or that there are discrete genders to be attracted to
Myths & Realities of Bisexuality

Sexuality runs along a continuum. It is not a static “thing” but rather has the potential to change throughout one’s lifetime, and varies infinitely among people. We cannot fit our sexuality into nice neat categories, which determine who and what we are. Bisexuality exists at many points along the sexual continuum.

- **Myth**: Bisexuality doesn’t really exist. People who consider themselves bisexual are going through a phase, are confused, undecided or fence sitting. Ultimately, they’ll settle down and realize they’re actually homosexual or heterosexual.

  **Reality**: Some people go through a transitional period of bisexuality on their way to adopting a lesbian/gay or straight identity. For many others, a bisexual identity remains long-term. For some bisexual people, same-gender attractions were a transitional phase in their coming out as bisexual. Many people may well be confused, living in a society where their sexuality is denied by gays and straight people, alike. Fence sitting is a misnomer; there is no “fence” between same-gender or straight identities except in the minds of people who rigidly divide the two.

- **Myth**: Bisexual people are equally attracted to both sexes. Bisexual means having concurrent lovers of both sexes.

  **Reality**: Most bisexual people are primarily attracted to either men or women, but do not deny the lesser attraction, regardless of whether they act on it. Some bisexual people are never sexual with men, women or either. A bisexual orientation is about dreams, desires and capacities as much as it about acts. Bisexual people can have lovers of either sex, not must have lovers of both sexes. Promiscuity is no more prevalent in the bisexual population than in other groups.

- **Myth**: Bisexual people are promiscuous hypersexual swingers who are attracted to every woman and man they meet. They cannot be monogamous, nor can they marry or live in traditional committed relationships.

  **Reality**: Bisexual people have a range of sexual behaviors. Like lesbian, gay or straight people, some have multiple partners, some have one partner, and some go through periods without any partners. Promiscuity is no more prevalent in the bisexual population than in other groups.

- **Myth**: Politically, bisexual people are traitors to the gay/lesbian liberation. They pass as heterosexual to avoid trouble and maintain heterosexual privilege.

  **Reality**: Obviously, there are bisexual people who pass as straight to avoid trouble. There are also many lesbians and gay men who do this, too. To “pass” for straight and deny the part of you that loves people of the same gender is just as painful and damaging for a bisexual person as it is for a lesbian or gay person. Politicized bisexual people remain aware of straight privileges and are committed enough to lesbian, gay, bisexual and transgender rights to not abandon LGBTQ communities when in perceived straight relationships.

Adapted: Duke University’s “SAFE on Campus Manual”
The Transgender Umbrella

**The Basics**

**sex**: one's physical aspects (chromosomes, hormones, genitalia)

**gender**: one's psychological and sociological aspects

**gender identity**: one's psychological sense of self; one's identity; who someone is intrinsically

**gender presentation or gender expression**: how one presents oneself in society

**gender role**: the social role someone takes in society

**orientation**: who someone is attracted to; can be declared relative to one's gender (not sex),

- can be declared simply as the partner's gender, or can be completely unrelated to gender

- all of these attributes are independent of each other (there are straight transwomen, lesbian

- transmen, straight transmen, gay transmen, and everything in-between)

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**transsexual**: one whose sex at birth is "opposite" their gender identity; i.e. one who was

- born with male parts but is actually female (MTF or male-to-female; a transwoman)

- or one who was born with female parts but is actually male (FTM or female-to-male; a transman)

**crossdresser**: one who wears clothing intended for the "opposite" gender for personal comfort or relaxation

**transvestite**: usually an offensive term, especially when used incorrectly;

- one who wears clothing intended for the "opposite" gender for sexual satisfaction

**drag queen or drag king**: one who wears clothing intended for the "opposite" gender for the entertainment of others

**bigender**: one whose gender identity is both male and female at the same time; may exhibit aspects of both

**androgyne**: one whose gender identity is somewhere in-between male and female; may exhibit some aspects of one and some of the other

**agender**: one who has no gender at all

**genderqueer**: one whose gender identity is something completely different from male or female; may also include the other gender identities on this side of the umbrella

**third and fourth**: two genders that exist outside of "male" and "female"; like male and female, they cannot really be defined as anything other than themselves

**gender fluid**: one whose gender identity can change (for most people, including most transpeople, gender identity cannot be changed; however, some people can change their gender identity)

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**Standard Disclaimer**: This is one transperson's understanding of the meaning of these terms. Others may have a different understanding and define these terms slightly differently. Created by Rebecca G. Bittencourt; Cal Poly, San Luis Obispo; Jan 9, 2009. Format based on an adaptation from Arizona State University's SafeZone Gender Identity 101 curriculum.
The Transgender Umbrella

Transgender - an umbrella term used for people who do not match society’s expectations regarding gender and/or biological sex. The word “transgender” may include people who are transsexual, gender queer, gender variant, cross-dressers, and gender non-conforming. Transgender people may or may not have medically changed their bodies through hormones and/or surgery.

Cross-dressers - men and women, who are comfortable with their sex assigned at birth, but will occasionally dress and take on the mannerisms of the opposite gender. As it has nothing to do with sexual orientation, cross-dressers are often straight men.

Drag – the act of dressing in gendered clothing as part of a performance. Drag Queens perform in highly feminine attire and Drag Kings perform in highly masculine attire. Drag may be performed as a political comment on gender, as parody, or simply as entertainment. Drag performance does not indicate gender or sexual identity.

FTM – (female-to-male) – indicates an individual whose sex assigned at birth is female, but self-identifies gender as a man through pronoun preference, clothing, behaviors, and/or gender reassignment surgery (GRS).

Gender Queer - a person whose gender identity is neither man nor woman, is between or beyond genders, or is some combination of genders. This identity is usually related to or in reaction to the rejection of social construction of gender, gender stereotypes, and the gender binary system.

Intersex – formerly known as hermaphrodite, a term that is now considered antiquated and offensive, intersex is used to describe a person whose biological sex is ambiguous. A person, born intersex, whose combination of chromosomes, gonads, hormones, internal sex organs, and/or genitals differs from one of the two expected patterns. “Intersex” and “transgender” are not synonymous, as intersex refers to a person’s biological sex, while transgender refers to a person’s gender identity.
  - Historically, parents and medical care providers assign an intersex infant a sex at birth and perform operations in order to have the
infant’s body align with that sex. However, the medical field is showing progress with its practice and process in this area, as it is becoming increasingly controversial and challenged.

**MTF** – (male-to-female) – indicates an individual whose sex assigned at birth is male, but self-identifies gender as a woman through pronoun preference, clothing, behaviors, and/or gender reassignment surgery (GRS).

**Transgenderist** – a person who lives full-time, or most of the time, in a gender role different than the role associated with their sex assigned at birth, but who has not made any anatomical changes.

**Transsexual** – an antiquated term used to describe people who have medically transitioned from one gender to another. This term is grounded in medical and psychological communities. While some people still claim and use the word transsexual, many people prefer to use the term transgender rather than transsexual.

**Stealth** – this term refers to when a person chooses to be secretive in the public sphere about their gender history, either after transitioning or while successfully passing (also referred to as “going stealth” or “stealth mode”)

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**Gender Identity & Sexual Orientation: What’s the Difference?**

To put it simply, gender identity is self-identified, and is our internal sense of who we are in terms of being a man, woman, or somewhere on the gendered spectrum. Sexual orientation is also self-identified, and refers to whom we are attracted sexually, romantically, intellectually, emotionally, and/or spiritually, as we are attracted to people for different reasons. Some view them as two completely separate concepts. For others, the two are intricately entwined. Either way, what is most important is that a certain gender identity does not necessarily mean a certain sexual identity. A person who is transgender may be gay, lesbian, bisexual, or straight.
Working with Transgender Youth

No single group has gone more unnoticed by society, or abused and maltreated by institutional powers, than youth with transgender needs and feelings. With the exception of its attention to child labor and child abuse or neglect law, our society has relegated children to a class virtually without voice or rights in society.
- Center for AIDS Prevention Studies.

In recent years, many programs for LGBTQ youth have witnessed an increased presence of youth who self-identify as transgender. Youth who do not conform to prevalent gender norms, usually represented as feminine women and masculine men, often experience severe harassment, discrimination, ostracism, and violence. Transgender youth are increasingly claiming their right to define and express themselves in new ways. These new ways include, but are not limited to, hormone treatment, gender reassignment surgery, name change, and cross-living. Professionals who work with LGBTQ youth, in particular, increasingly observe the diverse ways in which these youth choose to identify, including making the choice not to identify.

Youth-serving professionals, parents, families, peers, and community members can play key roles in supporting the healthy development of transgender youth. Respecting transgender youth means taking responsibility for providing them with a safe and supportive environment. The following recommendations will not answer all your questions, but they can assist you.

- Don’t make assumptions! Do not assume that you know a youth’s gender, or that a youth has gender identity issues, just as you would not make assumptions about a young person’s sexual orientation. Exploring gender is a healthy expression of personal development. Self-identification or self-acknowledgement is a crucial first step in a youth’s identity development and self-expression.
- Create an open space for open discussion. Work towards creating an affirming environment that supports non-stereotypical gender expression and offers a space for open discussion. Use inclusive, affirming, non-presumptuous, nonjudgmental, and gender-neutral language. Create organizational norms on behavior and language with youth.
• Be informed and don’t be afraid to examine your own beliefs. Most of us are products of a society that holds to rigid gender roles, and we have been influenced by our cultural background. We’re taught what is feminine and masculine, female and male, and we expect that these bipolar categories do not change. Recognize your level of comfort with different types of gender expression and how this can affect your interactions with youth. Don’t be afraid to ask questions.

• Seek to fully understand gender identity. Each person’s gender identity is natural to that person. Gender identity and sexual orientation are a part of each of us and often develop uniquely. Across human experience, gender identity may be experienced as a continuum. That is, some people do not experience gender solely as female or male. It is important for youth-serving professionals to educate themselves on gender identity, sexual identity, adolescent development, and sexual and social stereotypes. Moreover, sexuality and gender expression are only two of the aspects integral to a whole person. It is important to maintain a balanced perspective in addressing the multifaceted issues of youth’s development.

• Respect confidentiality. When a young person shares personal information about gender identity, you have achieved the trust of that youth. A breach of this confidence can have dire consequences for the young person. If it truly becomes necessary to share the information, first get the young person’s permission.

• Know when and where to seek help. Be aware of appropriate referral agencies for crisis intervention, mental and physical health services, emergency assistance, etc. Transgender youth are often subject to abuse, homelessness.

These tips are from a resource manual on gender identity and transgender youth issues, written by Charlene Leach and published by the National Youth Advocacy Coalition. The tips first appeared in Transitions, volume 14, issue 4, © Advocates for Youth, 2002.

Transgender is an umbrella term for all whose self-identity is outside the boundaries of biological sex and/or culturally determined gender expression, including transsexual people, cross dressers, Two-Spirit people, drag performers, and people who do not self-identify with their biological sex.

Source www.advocatestoryouth.org/publications/satespace/
Gender Neutral Pronouns Chart

The following chart is a quick reference guide to traditional and gender neutral pronouns. Four versions of gender neutral pronouns are included. Many others exist, but this chart should help you conjugate any type of pronoun. When in doubt, ask.

<table>
<thead>
<tr>
<th>Subjective</th>
<th>She</th>
<th>He</th>
<th>Ze</th>
<th>Sie/Zie</th>
<th>Zie</th>
<th>Ey</th>
<th>Per</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective</td>
<td>Her</td>
<td>Him</td>
<td>Zim</td>
<td>Hir</td>
<td>Zir</td>
<td>Em</td>
<td>Per</td>
<td>Them</td>
</tr>
<tr>
<td>Possessive</td>
<td>Her</td>
<td>His</td>
<td>Zir</td>
<td>Hir</td>
<td>Zir</td>
<td>Eir</td>
<td>Pers</td>
<td>Their</td>
</tr>
<tr>
<td>Adjective</td>
<td>Hers</td>
<td>His</td>
<td>Zirs</td>
<td>Hirs</td>
<td>Zirs</td>
<td>Eirs</td>
<td>Pers</td>
<td>Theirs</td>
</tr>
<tr>
<td>Possessive</td>
<td>Herself</td>
<td>Himself</td>
<td>Zirself</td>
<td>Hirsself</td>
<td>Zirself</td>
<td>Eirself</td>
<td>Persself</td>
<td>Themself</td>
</tr>
<tr>
<td>Pronoun</td>
<td>as it looks</td>
<td>as it looks</td>
<td>as it looks</td>
<td>zee, here, heres, hereself</td>
<td>zee, zere, zeros, zeroself</td>
<td>a, m, ear, earself</td>
<td>as it looks</td>
<td>as it looks</td>
</tr>
</tbody>
</table>
## Unisex & Family Restrooms

According to the University Restroom Access Statement, the University supports the option of individuals to use the restroom that meets their individual needs or in which they feel safest.

<table>
<thead>
<tr>
<th>Building</th>
<th>Floor</th>
<th>Room</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bizzell Memorial Library</td>
<td>LL1</td>
<td>Collaborative Learning Center</td>
<td>Family</td>
</tr>
<tr>
<td>Burton Hall</td>
<td>Second</td>
<td>221A</td>
<td>Unisex</td>
</tr>
<tr>
<td>Carnegie Hall</td>
<td>Second</td>
<td>223</td>
<td>Unisex</td>
</tr>
<tr>
<td>Carpenter Hall</td>
<td>First</td>
<td>110</td>
<td>Unisex</td>
</tr>
<tr>
<td>Chemistry Building Annex</td>
<td>Second</td>
<td>221</td>
<td>Co-Ed</td>
</tr>
<tr>
<td>Collums Building</td>
<td>First</td>
<td>120A &amp; 141</td>
<td>Unisex</td>
</tr>
<tr>
<td>George Lyn Cross</td>
<td>First &amp; Eighth</td>
<td>155 &amp; 803A</td>
<td>Unisex</td>
</tr>
<tr>
<td>Gittinger Hall</td>
<td>First</td>
<td>133</td>
<td>Unisex</td>
</tr>
<tr>
<td>Goddard Health Center</td>
<td>First</td>
<td>113, 131, 146 &amp; 156</td>
<td>Unisex</td>
</tr>
<tr>
<td>Fred Jones, Jr. Museum of Art</td>
<td>Second</td>
<td>234</td>
<td>Family</td>
</tr>
<tr>
<td>Hester Hall</td>
<td>First</td>
<td>147</td>
<td>Family</td>
</tr>
<tr>
<td>Kaufman Hall</td>
<td>First</td>
<td>142</td>
<td>Unisex</td>
</tr>
<tr>
<td>Monnet Hall</td>
<td>Fifth</td>
<td>551</td>
<td>Unisex</td>
</tr>
<tr>
<td>Physical Sciences Center</td>
<td>Seventh</td>
<td>720</td>
<td>Unisex</td>
</tr>
<tr>
<td>Richards Hall</td>
<td>Fourth</td>
<td>403</td>
<td>Unisex</td>
</tr>
<tr>
<td>Robertson Hall</td>
<td>Third</td>
<td>304</td>
<td>Family</td>
</tr>
<tr>
<td>George Miksch Sutton Hall</td>
<td>First</td>
<td>102C</td>
<td>Co-Ed</td>
</tr>
<tr>
<td>Oklahoma Memorial Union</td>
<td>Fourth</td>
<td>425</td>
<td>Family</td>
</tr>
<tr>
<td>Sam Noble Oklahoma Museum of Natural History</td>
<td>First</td>
<td>119A &amp; 150</td>
<td>Unisex</td>
</tr>
<tr>
<td>Anne and Henry Zarrow Hall</td>
<td>First</td>
<td>134</td>
<td>Family</td>
</tr>
</tbody>
</table>

Updated: Spring 2016
D’Augelli’s Model of Lesbian, Gay, and Bisexual Identity Development

The coming out process isn’t something you do once. It’s a journey that one makes every single day of their life. Every coming out experience is unique and must be navigated in ways that is most comfortable for the individual.

D’Augelli identified six interactive and fluid processes (not stages) involved in lesbian, gay, and bisexual identity development. These are considered processes, as not every LGB individual will have the same experience, feel the need to go through a specific process, or do so in any fixed order.

Exiting heterosexual identity
A realization that one’s feelings and attractions are not heterosexual.

Developing a personal lesbian/gay/bisexual identity status
The process of internally coming out and identifying as either lesbian, gay, or bisexual. A “sense of personal socio-affective stability that effectively summarizes thoughts, feelings, and desires” (D’Augelli 1994). One must also challenge internalized myths about what it means to be gay, lesbian, or bisexual. Developing a personal identity status must be done in relationship with others who can confirm ideas about what it means to be non-heterosexual.

Developing a lesbian/gay/bisexual social identity
Creating a support network of people who know and accept one’s sexual orientation allows the individual to develop in a healthy social environment. Determining people’s true reactions can take time. Reactions may also change over time and with changing circumstances.
Becoming a lesbian/gay/bisexual offspring
Disclosing one’s identity to parents and redefining one’s relationship after such disclosure. D’Augelli noted that establishing a positive relationship with one’s parents can take time but is possible with education and patience. This developmental process is particularly troublesome for many college students who depend on their parents for financial as well as emotional support.

Developing a lesbian/gay/bisexual intimacy status
This is a more complex process than achieving an intimate heterosexual relationship because of the invisibility of lesbian and gay couples in our society. “The lack of cultural scripts directly applicable to lesbian/gay/bisexual people leads to ambiguity and uncertainty, but it also forces the emergence of personal, couple-specific, and community norms, which should be more personally adaptive” (D’Augelli, 1994).

Entering a lesbian/gay/bisexual community
Making varying degrees of commitment to social and political action. Some individuals never take this step; others do so only at great personal risk, such as losing their jobs or housing.


When Someone Comes Out to You...

Be a role model of acceptance. Someone who is coming out feels close enough to you and trusts you sufficiently to be honest and risk losing you as a friend or family member. It can be difficult to know what to say and what to do to be supportive to someone who has come out to you.

Appreciate the person’s courage and trust. Thank your friend or family member for having the courage to tell you. Choosing to tell you means that they have a great deal of respect for and trust in you.

It’s not about you. Don’t get upset at your friend of family member for waiting to come out to you. It is an individual’s journey.

Keep your judgments to yourself. If you have strong religious or other beliefs about LGBTIQ communities, keep them to yourself for now. There will be plenty of time in the future for you to think and talk about your beliefs in light of your friend’s identity.

Find appropriate humor. Sensitive worded humor may ease the tension you are both probably feeling.

Learn about the LGBTIQ community. This will allow you to better support your friend, and knowing about their world will help prevent you from drifting apart.

Offer support. Ask how you might be available as the person comes out to others.

Be prepared to give a referral. If there are questions you can’t answer, or if the person is feeling isolated, be prepared to refer them to a hotline, community center, LGBTQ group, or sympathetic counselor.

Listen, listen, listen. Coming out is a long process, and chances are you’ll be approached again to discuss this process and its challenges.

Assure confidentiality. Allow them the integrity to share what they want and when and how they want to come out to others.
Coming Out to Families

Coming out to family, particularly parents/guardians, can be a very difficult process. Coming out is about you; however, there are a lot of outside factors that impact your experience, such as financial and emotional support, redefining relationships, and processing time for loved ones. You are sharing a journey that is very personal with people you love, which could create a closer and more authentic relationship, but it also carries the risk of rejection and pain.

Coming out can be voluntary or involuntary. Below are some tips to consider that may help make the most out of your coming out experience, even if it’s not planned.

Pick a good time - Don’t Come Out in an argument, or at a time when you feel angry or resentful. The message will be delivered to family in a time of bad feelings and will convey those bad feelings, making the process more difficult for you and your family in the long run.

Give them time to get used to it before you introduce them to your boyfriend or girlfriend. They may be willing to accept your “friend” more readily and more easily if the sexual nature of your relationship is not so quickly and constantly apparent. Let them see that your “friend” cares about you, knows you well, treats you well, and wants you to be happy just like your parents do. That is what you ultimately want them to know about your partner.

It takes time – Understand that it takes time for them to grasp and accept this about you, just like it did for you. Your family will go through periods of rejection, acceptance, and then rejection again before they come to accept you for who you are and understand that it’s always been who you are. If you’re coming out to them, you’ve had more time to process than they have.

Encourage your parents to share – With your permission and only if you’re comfortable, suggest that they reach out to a supportive friend or family member; you needed to come out to others for support, and they will need the same.
Be prepared and patient – Be prepared for negative responses, religious fears, and suggestions for therapy. Often, when faced with some stressor we can’t handle easily, we wish that it would just change. This is something you may have gone through as well; you may have just “wished” to be straight. It is natural that when faced with the loss of the child they thought they had, the likelihood of grandchildren they dreamed of, and other fantasies your parents had for you, that they too will experience some shock and wish things would simply change and go back to “how they used to be.”

Consider how the “Worst Case Scenario” might go. Coming Out is hard enough as is; if you need your parents’ financial and emotional support and are really scared they would “cut you off” if you came out, then wait until you can tell them with less fear and anxiety. This may sound like “hiding,” but it’s not.

There’s no reason why you can’t build up a network of friends and other family who will be supportive of you and provide some “emotional backup” to get ready for and recover from a difficult Coming Out to family.

You don’t have to have concrete answers, but be prepared to hear some of the questions below from family.
Are you sure about your sexual identity?
What did I do wrong? Did I do something to make you this way?
Why did you wait so long to tell me? Who else have you told?
When did you decide you were LGBTQ?
Are you dating anyone?
Are you aware of what our religion says about LGBTQ?
Are you going to regret not having children?
Coming Out in Communities of Color

African Americans and Coming Out
Coming out can be one of the most challenging events in one’s life, but also one of the most rewarding. Being attracted to someone of the same gender or understanding that one’s gender identity is different from biological sex can be frightening. Within the African American community, some feel pressure to prioritize different identities and will not consider challenges regarding intersectionality.
For many in the African American community, coming out involves additional historical, cultural, social, and systematic factors that add layers to the complexity of coming out. Some of the challenges include criminal injustice, economic insecurity, religious intolerance, violence and harassment, health inequity, and even racism within the broader LGBTQ community. Thanks to brave African American Queer pioneers and activists and their allies effecting change in the community, there is more support and acceptance than ever before, but the fight is far from over.

Latin@ Americans and Coming Out
Although Latin@ Americans come from various cultural backgrounds, many who come out as lesbian, gay, bisexual, or transgender share similar experiences and challenges. Strict immigration policies and the number of individuals who are also living undocumented create additional social, systematic, and cultural challenges for LGBTQ Latin@s. Other concerns include language and access barriers when LGBTQ resources are not equipped to serve the Spanish and Portuguese speaking population, economic insecurity, violence and harassment, and health care inequity. Religion also plays an important role within the community. Some, who were raised Roman Catholic, must reconcile themselves with the church’s teachings that to act on one’s homosexuality is sinful.

Asian Pacific Americans and Coming Out
For many Asian Pacific Americans, coming out to family is an enormous challenge. Many fear rejection, disappointing their parents or being seen as sullying the family name. Even with Asian Pacific American support groups in some communities, it can be a challenge to get parents to attend. It is not unusual for an LGBTQ Asian Pacific American to be out in every aspect of life -
except to family. Some find it easier to be out to work colleagues, friends and neighbors than to be out at home. Each person’s coming out is a personal journey and not being out to family may work for you. It’s also possible that they already know, but the topic is never discussed. Still, when parents are aware of a child’s sexual orientation or gender identity, that information is often hidden from family friends. Some Asian Pacific Americans find it is helpful to come out to their families in their native language. The strong family ties that often dampen a child’s willingness to come out can also turn into support and advocacy once a LGBTQ Asian Pacific American has decided to be open and honest at home.

Many LGBTQ people of color report that after they come out, they are able to communicate better with their family and friends. Coming out at home, at work, in churches, and schools will also further the visibility of LGBTQ people and help ensure that those who are still in the closet know they are not alone.
Responding to Anti-LGBTQ Bias

Homonegativity, monosexism, transnegativity, and heterosexism manifest themselves in many different ways, from physical violence and verbal harassment to assumptions of heterosexuality and exclamations of “that’s so gay!” Different situations call for different responses, but all situations call for a calm, non-inflammatory response. Bullying back is never a good idea. Your role as an ally is to diffuse situations of anti-LGBTQ bias, educate others about why it’s harmful and unacceptable, and provide support to the person who has been targeted. Below are some ideas for dealing with anti-LGBTQ bias.

**Name it, Claim it, and Stop It!**
This technique is great in most situations where someone is being teased, name-called, or verbally bullied. It gives you the opportunity to spotlight the behavior, take a personal stand on it and attempt to keep it from happening again.

**Name it:** When you witness bias, call the offending party on it by saying, “That term is not good,” or “Using words like that is hurtful and offensive.”

**Claim it:** Make it YOUR issue. Say, “I have people I care about who are LGBTQ, and I don’t like to hear those words.”

**Stop it:** Make a request for the behavior to stop by saying, “Please don’t use those words”, or “Cut it out, please.”

**Get Help**
In situations where talking to the person hasn’t stopped the harassment, or where you have a feeling the trouble will continue to escalate despite your intervention, get help immediately. Trust your instincts. **Being an ally does not mean you should compromise your safety at any time.**

**Give Emotional First Aid**
Don’t get so caught up in addressing the bias that you forgot the person who was being picked on. If you’ve diffused a situation, always be sure to ask the person if they’re all right, if there’s anything you can do to help, and if they’d like to talk further or take a short walk to cool off. Remind them that the behavior was not their fault by saying something like, “That person was out of line. They obviously have a problem, and it’s not you. You’re all right just the way you are.”

Source GLSEN Safe Space.
Cisgender Privileges

If you are cisgender, listed below are benefits that result from your alignment of identity and perceived identity. If you identify as cisgender, there’s a good chance you’ve never thought about these things. Try and be more cognizant and you’ll start to realize how much work we have to do in order to make things better for the transgender folks who don’t have access to these privileges.

1. Use public restrooms without fear of verbal abuse, physical intimidation, or arrest
2. Use public facilities such as gym locker rooms and store changing rooms without stares, fear, or anxiety.
3. Strangers don’t assume they can ask you what your genitals look like and how you have sex.
4. Your validity as a man/woman/human is not based on how much surgery you’ve had or how well you “pass” as non-transgender.
5. You have the ability to walk through the world and generally blend-in, not being constantly stared or gawked at, whispered about, pointed at, or laughed at because of your gender expression.
6. Strangers call you by the name you provide, and don’t ask what your “real name” [birth name] is and then assume that they have a right to call you by that name.
7. You can reasonably assume that your ability to acquire a job, rent an apartment, or secure a loan will not be denied on the basis of your gender identity/expression.
8. You have the ability to flirt, engage in courtship, or form a relationship and not fear that your biological status may be cause for rejection or attack, nor will it cause your partner to question their sexual orientation.
9. If you end up in the emergency room, you do not have to worry that your gender will keep you from receiving appropriate treatment, or that all of your medical issues will be seen as a result of your gender.
10. You are not required to undergo an extensive psychological evaluation in order to receive basic medical care.
11. You can easily find role models and mentors to emulate who share your identity.
12. Being able to purchase clothes that match your gender identity without being refused service/mocked by staff or questioned on your genitals.
13. No stranger checking your identification or driver’s license will ever insult or glare at you because your name or sex does not match the sex they believed you to be based on your gender expression.
14. Having your gender as an option on a form.
15. You don’t have to remind your extended family over and over to use proper gender pronouns (e.g., after transitioning).
16. You don’t have to deal with old photographs that did not reflect who you truly are.
Straight Privileges

In spite of increasing acceptance and support for queer people, we still live in a society that affords straight individuals more rights, power, and freedom. Straight people might not consciously think about or acknowledge it, but straight privilege influences everything – from daily life to career goals. As a result, straight narratives vastly differ from queer ones. Let’s break down some of the ways straight privilege comes into play.

As a person who is straight

- Your orientation is naturalized from birth
  - Individuals are assumed straight unless perceived or proven otherwise. Children are raised with an expectation that they will be attracted to, date, fall in love with, and marry someone from a different gender than themselves.

- You don’t have to come out
  - In essence, everyone comes out in one way or another; however, since your identity as straight is naturalized from birth, you don’t have to announce it to the world. In any new situation, your identity is recognized when you put a wedding photo of you and your partner on your office desk or when your boss or colleague ask you what you did over the weekend, and you casually tell them about what you and your partner did. Very few people are going to be surprised or angry that their child, roommate, employee, or employer is straight.

- You don’t have to justify your identity or legitimacy of your identity
  - No one is going to insist that being straight is just a phase. You won’t be asked to prove your straightness by rattling off your romantic or sexual history or trace it back to a particular moment in your childhood.

- You cannot be fired for your job because of your sexual identity
  - Depending on the state, and Oklahoma being one of the many, you can be fired for identifying within the queer spectrum.

- You don’t have to fear violence because of your straight identity
  - Depending on the area, a queer person risks facing everything from street harassment to hate violence, and even the threat of
being murdered. Unfortunately, sexuality driven hate violence became so common that claiming “gay panic” was a readily used defense in criminal cases, although states are working to outlaw it. Straight couples can hold hands or kiss in public without fear of scrutiny, retaliation, or death.

- You don’t have to worry about losing your family, friends, or financial support as a result of revealing your sexuality.
  - Sometimes, when a queer person decides to come out, they risk disappointing their parents or losing a friend. In more extreme cases, parents will stop paying their child’s college tuition or kick them out of the house. 40% of homeless youth identify within the queer spectrum.

- You have ample, and fairly accurate, media representation
  - TV shows, magazines, advertisements, music, film – everywhere you look, straight people are visible and acknowledged and their sexuality is affirmed.

- You can talk about your partner and your love life without worrying about accidentally outing yourself
  - Whether it’s hastily changing pronouns in stories or creating fictional significant others or just avoiding the subject of dating at all costs, queer people often have to go to meticulous lengths to avoid outing themselves.
Straight Questionnaire

The following questions are reversals of questions frequently asked of Lesbians, Gays, and Bisexuals. If you are not LGB identified, how would you feel if these were asked of you?

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual? Was there something that happened to you?
3. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
4. Is it possible your heterosexuality is just a phase you may grow out of?
5. Isn't it possible that all you need is a good Lesbian or Gay lover? Have you ever had a positive Lesbian or Gay experience?
6. Heterosexuals have histories of failure in Lesbian and Gay relationships: Do you think you may have turned to heterosexuality out of fear of failing again?
7. If you've never slept with a person of the same sex, how do you know you wouldn't prefer that?
8. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
9. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
10. Why do you insist on being so obvious and making a public spectacle of your heterosexuality? Can't you just be what you are and keep it to yourself?
11. How could the human race survive if everyone were heterosexual, considering the menace of overpopulation?
12. Why are heterosexuals so promiscuous?
Straight Ally Development Model

Poynter (1999)

**Status 1: Pre-Contact (Non-identification)**
Heterosexual person in Status 1 and 2 begin to abandon heterosexism and homophobia. Some awareness of different sexual orientations and gender identities exist as movie, books, magazines, and newspapers (media) cover LGBTQ issues. This person will not have a close contact with a LGBTQ person(s). This person will believe that heterosexuals and heterosexual relationships are superior to LGBTQ people and their relationships. This person will also have a strong negative attitude toward LGBTQ people, and will not identify as an ally.

**Status 2: Contact and Retreat**
Heterosexual person has a personal contact with a LGBTQ person that is a family member, friend, or co-worker. Heterosexuals are still normal and superior to LGBTQ people. This personal contact leads to a discovery that LGBTQ people are human beings. Some heterosexuals may experience a hyper-vigilance or be focused on associations with LGBTQ people which leads to a close relationship with the LGBTQ community. Personal contact is a transition to status 3 that will lead to an increase in knowledge, awareness and reduction in negative attitudes. Retreat: Heterosexual person will be essentially closed to LGBTQ issues and understanding due to a variety of issues such as religious beliefs, cultural beliefs, conformity to masculine ideals (if male) and gender roles, and will possess a dualistic reasoning based on these previous issues. This person will retreat to a Status 1.

*Some heterosexual people may begin to identify as an ally (Status 3 and 4) without a personal contact due to less restrictive religious beliefs, liberal views, and moral development such as a desire to help others or to please an authority figure. Status 2 will be temporarily skipped. This person will eventually experience a Status 2 contact, but until then will have varied development as an ally.*

**Status 3: Internal Identification**
Heterosexuals in Status 3 and 4 begin to develop a positive identity as an ally to the LGBTQ community. Ally in Status 3 does not publicly identify as an ally yet, but further initial contact with the LGBTQ community will occur. Communication with other heterosexual people that publicly (Status 4) identify as allies will occur. The new ally will begin to realize the importance of being supportive of LGBTQ people and begins to practice these support and
advocacy skills in a limited fashion. This person will possess less negative attitudes toward LGBTQ people and a higher level of awareness and knowledge.

**Status 4: External Identification**
The heterosexual individual will have pride in being an ally to LGBTQ people. Realization of how much fuller their lives are since they know out LGBTQ people and include them within their lives. This person will respect and appreciation for the similarities and differences among people with different sexual orientations and gender identities. Ally will have low negative attitudes and a high level of awareness and knowledge. Ally will have some support and advocacy skills and will know other heterosexual allies among their friends, family, and colleagues. Feelings of alienation from other heterosexual people that are not allies will occur as a result of public identification as an ally. Various coping strategies will be used when dealing with negative responses and attitudes toward the ally.
Religious Views of LGBTQ

It may seem as if there is one religious view — a negative one — about LGBTQ because socially conservative political and religious organizations have dominated public discussion on this issue. There is no one religious stance on the issue. There are communities of faith who are quietly contemplating the challenges faced by the LGBTQ population and working within their communities to ensure the human integrity and spiritual dignity of LGBTQ people.

Following is a list of the major denominations in the United States and their current position. It should be noted that there are dissenting views within each religion and between leaders within the same denomination.

**Roman Catholic Church**
Permits openly queer people to join and participate fully in the church. The church does not consider LGBTQ orientation to be wrong because it is not a choice. Teaches that any sexual activity outside marriage is wrong — LGBTQ people are expected to remain celibate for life. Condemns prejudice and discrimination against gay LGBTQ people as sinful and supports the basic human rights of all LGBTQ people.

**Baptist**
Considers homosexuality a sin, but officially lets openly gay people join, although there are differing views between the American Baptists and Southern Baptists, and individual churches are autonomous. The Southern Baptist Convention (SBC) even goes so far as to express antipathy not only for gay and lesbian people but also for any individual or institution that acknowledges, accepts, or supports them. The SBC insists that gay and lesbian people remain celibate, or, more commonly, change their orientation through prayer and controversial reparative techniques (which have been judged unproven and potentially harmful by several professional associations).

**United Methodist Church**
Permits openly LGBTQ people to join and does not officially consider homosexuality a sin, but homosexual activity is considered incompatible with Christian teaching and therefore a sin. The church supports basic human rights and civil liberties for all LGBTQ people. Ministers are forbidden from blessing same-gender unions, although a group of Methodist ministers have declared that they will perform same gender unions. Non-celibate gay and lesbian people may not be ordained as ministers.

**Evangelical Lutheran Church in America (ECLA)**
Has no official judgment about the morality of gay and lesbian sexual activity. The church does not approve of ministers' blessing gay and lesbian unions as an official action of the church, but there is no policy for disciplining a minister who does so. Gays and lesbians may be ordained as clergy only if they remain celibate.
The Church of Jesus Christ of Latter-day Saints (Mormons)
Does not let openly LGBTQ people join and considers homosexuality a sin. The church recommends chastity for gays and lesbians, and argues that those who feel attracted to someone of the same sex are either misguided or willfully sinful. Members are taught to resist and repent of all feelings, thoughts and acts based on same-gender attraction and are urged to undergo controversial reparative therapy counseling.

Orthodox Judaism
Does not recognize a gay or lesbian orientation and rejects sexual relations between gay and lesbian people as sinful.

Conservative Judaism
Does not consider a gay or lesbian orientation sinful. Openly welcomes gay and lesbian members, and supports nondiscrimination policies against gay and lesbian people in civil society. Does not support the blessing of gay and lesbian unions, accept openly gay and lesbian seminary students, or condone the ordination of gay or lesbian rabbis.

Reform Judaism
The do not consider a gay or lesbian orientation sinful. Openly welcomes gay and lesbian members, and supports nondiscrimination policies against gay and lesbian people. They support the rights of gay and lesbian people to be married, and accepts openly gay and lesbian seminary students. They also permit rabbis to bless gay and lesbian couples.

Reconstructionist Judaism
Holds the same position as the Reform Movement except that it also officially sanctions the blessing of gay and lesbian unions and considers them the equivalent of heterosexual marriages.

Presbyterian Church
Welcomes gay and lesbian people and condemns those who would judge or mistreat them. The church expresses opposition to any federal, state, and local legislation that discriminates against persons on the basis of sexual orientation. Does not prohibit the blessing of gay and lesbian unions, and forbids the ordination of non-celibate gay and lesbian ministers.

Local Places of Worship – LGBTQ Friendly

Our allies have identified local places of worship that are LGBTQ friendly and affirming.

Cathedral of Hope OKC, 3901 NW 63rd St, OKC, www.cohokc.com
“LGBTQ friendly”

Central Spiritualist Church, 2348 NW 36th St, OKC,
“LGBTQ friendly, for sure!”

Church of the Open Arms, 3131 N. Pennsylvania, OKC, www.openarms.org
“LGBTQ friendly and open and affirming”

Epworth United Methodist Church, 1901 N. Douglas, OKC, www.epworth-okc.org
“LGBTQ friendly”

First Christian Church of Norman, 220 S. Webster, Norman, www.fccnorman.org
“The residing minister is very accepting of an inclusive community and stands with the denominations belief that there should be support of the gay, lesbian, and transgendered community”

First Unitarian Church, 600 Northwest 13th street, OKC, www.uuokc.org
“Is officially a welcoming congregation”

Hillel Jewish Center, 492 Elm, Norman, ouhillel.org

Memorial Presbyterian Church, 601 24th Ave. SW., Norman, www.memorialpres.org

Morning Star, 329 S. Peters, Norman, www.morningstarcenter.org

Norman Friends Meeting (Quakers), St. Anselm of Canterbury Episcopal University Center, 800 Elm Avenue. For more information about the meeting and related events, see http://normanquakers.org or contact Dorothy Foster at 405-321-7971 foster_dorothy@yahoo.com.
“As an affirming and welcoming community, we invite all to our meetings for worship and other gatherings. We treasure and support our LGBTQ members, and all who join us, in accordance with our long-standing Quaker tradition of Equality, that is, respect for all persons.”

St. Stephens United Methodist Church, 1801 West Brooks, Norman, www.ststephensnorman.org
“Welcome and affirm all persons without regard to any of the divisions which have been used to separate God's family such as ethnicity, race, color, ancestry, national origin, religion, age, gender identity, sexual orientation, physical or mental ability.”

West Wind Unitarian, 1309 W. Boyd St, Norman
LGBTQ Resource List

Campus Resources

Gender + Equality Center
Oklahoma Memorial Union, 247
405.325.4929 • gec@ou.edu
www.lgbtq.ou.edu

OU Advocates
405.615.0013
(24/7/365 Gender-based violence and harassment victim advocacy hotline)

Institutional Equity and Title IX Office
405.325.3549 • smo@ou.edu
www.ou.edu/eoo

Office of University Community
Evans Hall, room 201
405.325.7314
university.community@ou.edu
www.ou.edu/content/community

Norman Campus
University Counseling Center
Goddard, 2nd floor – 405.325.2911

Counseling Psychology Clinic
3200 Marshall Ave. • 405.325.2914

Queer Student Association (QSA)
glbtf@ou.edu
www.facebook.com/groups/glbtf

Tulsa Campus
OU Tulsa Counseling
Schusterman Center, Room 1C53
918.660.3109

Health Sciences Center Campus
OU Health Sciences Center Counseling Services
405.271.7336
counselors@ouhsc.edu
Community Resources

Cimarron Alliance Foundation – advocacy and education organization for LGBTQ Oklahomans.
5613 N. May Ave, Suite 400, Oklahoma City, Oklahoma 73112
405.495.9300
cimarronalliancedevelopment.org

TransOK – support group out of Cimarron Alliance for gender variant and trans identified young adults, ages 16-30.

DeQH– A helpline for South Asian lesbian, gay, bisexual, transgender, and queer people. (908) 367-3374 (Thursdays and Sundays from 7 – 9pm)

Peer listening line for LGBTQ Youth under 25
1-800-399-PEER (7337)

The Trevor Helpline (24/7 confidential hotline for gay and questioning teens)
1-866-488-7386
www.thetrevorproject.org

Planned Parenthood Central Oklahoma
Transgender medical care
528-2157

Planned Parenthood Tulsa
LGBT Services
(918) 587-1101

PFLAG Norman (Parents, Family and Friends of Lesbians and Gays)
www.pflagnorman.org
360-4497

PFLAG Tulsa
www.pflagtulsa.org
(918) 749-4901

National Gay/ Lesbian Helpline
www.glhn.org
1-888-843-4564 (Mon.-Fri. 5 – 9 pm, Sat. 11-4pm)

The Equality Network – political advocacy in Oklahoma
www.theequalitynetwork.org
(918) 671-3733

Updated: Spring 2016
Oklahomans for Equality  
Dennis R. Neill Equality Center  
621 E. 4th Street  
Tulsa, OK  
(918) 743-4297  
LGBT Community Center

**Web Resources - General**

**Colage**  
www.colage.org  
Web site for children of LGBTQ parents.

**Youth Resource**  
www.youthresource.com  
Web site for LGBTQ youth.

**Human Rights Watch**  
www.hrc.org  
Web site with resources for challenging homonegativity.

**Parents and Friends of Lesbians and Gays**  
www.pflag.org  
Many resources to help professionals support LGBTQ people.

**Gay, Lesbian & Straight Education Network**  
www.glsen.org  
Resources for educators and students. Source for “Tackling Gay Issues in School” curriculum, as well as others.

**Advocates for Youth**  
www.advocatesforyouth.org  
Lesson plans on diversity and sexuality, printable pamphlets by youth for youth on LGBTQ issues.

**It Gets Better Project**  
www.itgetsbetter.org  
A campaign to help inspire LGBTQ individuals and allies that change needs to happen to help those who struggle with their identity.

**Athlete Ally**  
www.athleteally.org

Updated: Spring 2016
Focuses on ending homonegativity and transnegativity in sports.

The Lambda 10 Project
www.campuspride.org/lambda10/
Targeted for LGBTQ fraternity/sorority students, great resource for gay and Greek issues.

National Campus Pride
www.campuspride.org
Online community for student leaders of LGBTQ organizations.

Delta Lambda Phi
www.dlp.org
National social fraternity for gay, bi and progressive men.

National Youth Advocacy Coalition
www.nyacyouth.org
Advocates to end discrimination

Gay, Lesbian Alliance Against Defamation
www.glaad.org

BiNetUSA
www.binetusa.org

National Center for Lesbian Rights
www.nclrights.org
Gay and Lesbian Medical Association
www.glma.org

US Library of Medicine: Gay and Lesbian Health

Deaf Queer
www.deafqueer.org

Service Members Legal Defense Network
www.sldn.org

Queer Resources Directory
www.qrd.org

Updated: Spring 2016
Web Resources - Career

National Gay and Lesbian Task Force
www.thetaskforce.org

Pride at Work
www.prideatwork.org

Web Resources - Race and Ethnicity

Blacklight – a site for African American lesbians and gay men
www.blacklightonline.com

Gay Asian Pacific Alliance
www.gapa.org

Gay Asian Pacific Support Network
www.gapsn.org

Gay and Lesbian Arabic Society
www.glas.org

LGBTQ South Asians
www.trikone.org

Zuna Institute – Advocacy for Black Lesbians
www.zunainstitute.org

Web Resources – Religion and Spirituality

Affirmation – United Methodists for LGBTQ Concerns
www.umaffirm.org

Affirmation – Gay and Lesbian Mormons
www.affirmation.org

Gay and Lesbian Vaishnava Association – Presenting the third gender as described in ancient Vedic (Hindu) texts
www.galva108.org

Integrity – A National Association of Lesbian and Gay Episcopalians and their Friends
www.integrityusa.org

Updated: Spring 2016
Dignity USA – LGBTQ Catholics  
www.dignityusa.org

Center for Lesbian and Gay Studies in Religion and Ministry  
www.clgs.org

Nazarene Ally  
http://nazareneally.com

Soul Force  

**Web Resources - Transgender**

Gender  
www.gender.org

GenderPAC  
www.truechild.org

TransgenderCare  
www.transgendercare.com

Transgender Law  
www.transgenderlaw.org

National Center for Transgender Equality  
www.transequality.org
Books & films for LGBTQ students, faculty, & allies
Compiled by Karen Aurell, Associate Professor, University of Oklahoma Libraries & Affiliate Associate Professor, Women’s & Gender Studies. August 2015

This list is a good starting place for finding information and resources of interest to LGBTQ students and their families, friends, and allies. However, it’s not necessarily an ending place. Many, many other excellent books and articles have been published on topics relating to LGBTQ issues. Some of the books listed below are held in the OU Libraries collections. Their call numbers are located below the book description. All of the documentary films (pages 7 & 8) are available for streaming through the library database Kanopy Streaming Video. For assistance in locating these books and films, or any other information, contact OU Libraries at librarian@ou.edu or 405-325-4142. Note: OU librarians treat all reference questions with respect and confidentiality.

Out on campus: LGBTQ college students

From the author: “We have made progress on men coming out to their brothers, but the new challenge is rushing openly gay.”
Bizzell call number: LJ 51 .B76 2005

From Library Journal: “28 first-person accounts from LGBTQ students across the country, tied together by the theme of coming out.”
Bizzell call number: LC 2574.6 .087 2000

Especially for families, friends, and allies

From Publishers Weekly: “Mom, Dad . . . I’m gay.” Some parents are prepared to hear this; others may feel shock or disappointment. This book will put families on the path toward positive relationships.”
Bizzell call number: HQ 76.25 .M5899 2006

My child is gay: how parents react when they hear the news. Bryce McDougall. Orion, 2007
From the publisher: “Written by parents who have a gay or lesbian child, this compilation of letters can help parents deal guilt and anger while showing how ordinary families have found love and normalcy again.”
Bizzell call number: HQ 76.25 .M899 2006

Queer girls in class: lesbian teachers and students tell their classroom stories. Lori Horvitz. Peter Lang, 2011.
From the publisher: “Personal essays by lesbian teachers and students who speak about sexual identity and its influence on the learning process.”

From Booklist: “Bernstein, father of a lesbian daughter, writes of parents’ confusion . . . and offers a survival guide for parents who have just learned they have a gay child.”
Bizzell call number: HQ 759.9146 .B47 2003

From School Library Journal: “Provides options for helping children and parents deal with the coming-out process. Readers will find important advice and information they might otherwise be reluctant to seek out.”

*From the publisher:* “Includes personal stories that let the voice of bisexuals be heard through interviews. Exposes the challenges, struggles, and triumphs of bisexuals in America. Bisexuals, especially those newly coming out, can use this book to help understand their identity.”

**Bizzell call number:** HQ 74.2 .US B87 2005


*From the publisher:* “Gay teens...are 190 percent more likely to use drugs or alcohol and four times more likely to attempt suicide. This book is for clergy, parents, educators, and politicians...and for teens navigating this difficult time.”

**Bizzell call number:** Q 76.3 .J6 C75 2008


*From the publisher:* “Chronicles the author’s experiences in a reparative therapy program, which attempts to convert gay or bisexual individuals into heterosexuals, and his journey to self-acceptance after leaving the program.”


*From Booklist:* “An indispensable guide for gay, lesbian, bisexual, transgender, and questioning teens, as well as for their straight peers and parents, covering every aspect of being GLBTQ – from coming out to homophobia, from religion and culture to sex and sexuality... One of the best one-volume sources of information available about being GLBTQ.”


*From Quill & Quire Magazine:* “The rigid expectation of what a ‘family’ should look like is something many of us find stifling as we move toward creating our own. Nowhere is this struggle more keenly felt than in the queer community. This book is about what is possible in the face of what you’re told is not.”

**Bizzell call number:** HQ 73.3 .A45 F35 2014

For colored boys who have considered suicide when the rainbow is still not enough: Coming of age, coming out, and coming home. Keith Boykin. Magnus Books, 2012.

*From Lambda Literary Review:* “Bears witness to the persecution of gay men and lets readers know that there are others who not only have shared their pain, but have found a way to survive and thrive.”


*From Booklist:* “An indispensable guide for gay, lesbian, bisexual, transgender, and questioning teens, as well as for their straight peers and parents, covering every aspect of being GLBTQ – from coming out to homophobia, from religion and culture to sex and sexuality... One of the best one-volume sources of information available about being GLBTQ.”

From Booklist (starred review): “In this lovely, often funny, and always heartfelt book, more than five dozen celebrated writers send letters to their teenage selves. Each note, in its own individual way, promises the author’s younger self hope that, in the future, life will get better.”

Bizzell call number: J306.76 MOO
(children’s area)


From the publisher: “This compassionate guide delves into some of the unique problems of self-esteem in the gay community, and how understanding your own self-worth can allow you to function better in this complex world.”

Bizzell call number: HQ 76.25 H366 2008


Robert H. Hapke, author of Jump, Jumpers, and Homosociality: “Kaminsky’s common-sense, comprehensive, good-humored advice for gay couples is invaluable. I’m going to make it required reading for everyone I work with in counseling.”


Martina Navratilova (from the book’s Foreword): “People have called me brave for living as an openly gay person. But why should it require bravery simply to be who you are? . . . Share this book with your family and friends. The stories it contains will encourage them to work with you to create lasting change.”


From Bay Area Reporter: “This collection of rainbow-hued recollections is a must-read for anyone curious about other people’s coming out experiences and the complex struggles that brought them to where they are today.”

Bizzell call number: HQ 75.2.G36 2010

Outing yourself: how to come out as lesbian or gay to your family, friends, and coworkers. Michelangelo Signorile. Fireside, 1996.


Bizzell call number: HQ 76.3 .U5 S54 1996

*From the publisher:* “When George Hodgman leaves Manhattan for his hometown of Paris, Missouri, he finds himself – an unlikely caretaker and near-lethal cook – in a head-on collision with his aging mother, Betty, a woman of wit and will who speaks her mind but has never quite accepted the fact that her son is gay.”

**Conversations and cosmopolitans: awkward moments, mixed drinks, and how a mother and son finally shared who they really are.** Robert Rave & Jane Rave. St. Martin’s Griffin, 2011.

*From The Advocate:* “Tells the story of a gay novelist’s unique, seemingly nothing-is-off-limits relationship with his mother – the funny, heartfelt inside story of a relationship that became stronger after a gay son and his mother let down their guards and opened up to each other.”


*From the publisher:* “It’s 1980. Ronald Reagan has been elected president, John Lennon has been shot, and a little girl in New Jersey has been hauled off to English classes. Her teachers and parents and tias are expecting her to become white – like the Italians. This is the memoir of one Colombian-Cuban daughter’s rebellions and negotiations with the women who raised her and the world that wanted to fit her into a cubbyhole.”

**If you knew then what I know now.** Ryan Van Meter. Sarabande Books, 2011.

*From the publisher:* “Fourteen linked essays with all-encompassing empathy – for bully and bullied alike. This deft collection maps the unremarkable landscapes of childhood with compassion and precision, allowing awkwardness its own beauty.”

**It gets better.** Dan Savage & Terry Miller. Dutton, 2011.

*From the Chicago Sun-Times:* “Handpicked and heartfelt essays from contributors famous and obscure, gay and straight.”


*From the publisher:* “Shows just how easy it can be for a young homosexual to fall headlong into fundamentalism, venturing into the very heart of enemy territory and the church’s false promises of altar calls and sexual cures. Barth particularly addresses the disconnect between the radical and very human Jesus of history and the church’s supernatural savior.”

*From Curve Magazine:* “Reads much like a conversation you have with someone who is telling you a captivating coming-out story over a couple of beers at a cozy little pub. It’s a heart-warming and heart-wrenching tale all at once.”


*Kirkus Review:* “A plainspoken and sometimes humorous memoir. . . . Background information about societal gender expectations and physical transition processes fit in easily among typical teenage concerns like love, heartbreak and prom. Friendly and informative.”


*From Lambda Literary Review:* “Not all LGBT’ coming-of-age tales are tales of coming out. Punk raconteur, musician and artist Cristy C. Road’s latest graphic memoir is instead a tale of the closet, and how the band Green Day saved her tween, queer soul. This is a very thorough tale of that small space, where as a young lesbian, Road struggled to find her queer identity.”


*From Kirkus Review:* “Thall tells the moving story of how she found self-acceptance as a lesbian mother of faith. A searingly honest memoir of faith, sexuality and motherhood.”


*From the publisher:* “Tells the true story of journalist Terry Mutchler’s secret five-year relationship with Penny Severns, an Illinois State Senator who mentored Barack Obama. The two women constantly fear discovery in their conservative town and face even greater hardships when Penny is diagnosed with cancer and begins undergoing treatment.”

Whatever . . . love is love. Maria Bello. Dey Street, 2015.

*From the publisher:* Maria Bello wondered how to tell her son, then 12 years old, that she had fallen in love with a woman. Jack’s response—simple and wise beyond his years—was “Whatever, Mom. Love is love.” Realizing that Jack didn’t see traditional labels of partership, Maria began to contemplate the labels she herself had worn during her life.”


*From Booklist:* “This impressive undertaking covers the struggles associated with coming out, sexual abuse, gay identity, and homophobia.”

*Bizzell call number: HQ 75.5 .B7596 2013*
LGBTQ health & safety


*From the publisher:* “This collection underscores the importance of two major health policy issues — gaps in access to insurance coverage for LGBT people and discrimination against transgender people in the health system — especially in the era of the opportunities for change offered by the Affordable Care Act.”

Bizzell call number: RA664.9.H65 H42 2014

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Social justice & legal issues


*From Kirkus Review:* “Cogent and heartfelt. A cautionary, timely gay rights manifesto with teeth.”

*From Gawker:* “An invaluable and idiot-proofed argument.”

Bizzell call number: HQ 76.3 .I55 S53 2015

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*From the publisher:* “Laws affecting LGBT couples are changing rapidly, and keeping up with the shifting legal landscape can be daunting. This practical guide will help you and your partner exercise your rights and make sound decisions.”

Bizzell call number: HQ 76.3 .I55 S53 2015

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*From the publisher:* “Family Pride is the first book for queer parents, families, and allies that emphasizes community safety and offers concrete strategies that LGBT families can use to intervene in and resolve difficult community issues, teach their children resiliency skills, and find safe and respectful programs for their children.”

Bizzell call number: RA664.9.H65 H42 2014

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*From Lesbian/Gay Law Notes:* “A vivid account of how the law in the United States has historically treated LGBT people as criminals.”

Bizzell call number: KF 4754.5 .M64 2011

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*From Booklist:* “Undergirding Rudacille’s report is the recurring question of male and female identity in general: Is it socially constructed or biologically determined?”

Bizzell call number: HQ 77.95 .J6 R83 2005
The Aggressives. 2012, 73 minutes.
Kanopy Synopsis: “A favorite of the film festival circuit, The Aggressives is an insightful look at the little explored, yet highly dramatic subculture of lesbian butches as well as their ‘femme’ counterparts. Features intimate and revealing interviews with six aggressives.”

Chely Wright: Wish Me Away. 2011, 97 minutes
Kanopy Synopsis: “Tells the story of Chely Wright, the first Nashville music star to come out as gay. The film reveals both the devastation of homophobia and the transformational power of living an authentic life.”

Fish Out of Water. 2009, 61 minutes.
Kanopy Synopsis: “Inspired by the experience of coming out as a lesbian to her sorority sisters during her senior year at Vanderbilt, filmmaker Ky Dickens explores the Biblical passages used to condemn homosexuality in this informative yet entertaining documentary.”

Gen Silent. 2011, 64 minutes
Kanopy Synopsis: “What would you do if you were old, disabled or ill – and the person feeding you put down the spoon and said that you are going to hell unless you change your sexual preference? Gen Silent asks six LGBT seniors if they will hide their friends, their spouses — their entire lives — in order to survive in the care system. Their surprising decisions are captured through intimate access to their day-to-day lives over the course of a year.”

God Loves Uganda. 2013, 84 minutes
Kanopy Synopsis: “Explores the role of the American Evangelical movement in fueling Uganda’s terrifying turn towards biblical law and the proposed death penalty for homosexuality. American religious leaders and their young missionaries explain their positions in their own words. Will leave you questioning how closely this brand of Christianity resembles the one you think you know.”

Intersexion. 2013, 28 minutes.
Kanopy Synopsis: “The first question any new parent asks is ‘Is it a boy or a girl?’ But what happens when doctors cannot answer that question? Intersex individuals reveal the secrets of their unconventional lives — and how they have navigated their way through this strictly male/female world, when they fit somewhere in between.”

Just Gender. 2013, 96 minutes
Kanopy Synopsis: “Just Gender is the most comprehensive film ever made on the topic of alternative gender identity and gender expression ... told through personal stories of dozens of transgender citizens ... from cross-dressers to those who undergo sex reassignment surgery, from childhood to adulthood, from family life to work, to marriage, to social life.”

Lady Valor: The Kristin Beck Story. 2014, 85 minutes
Kanopy Synopsis: “Former U.S. Navy SEAL. Christopher Beck embarks on a new mission as Kristin Beck. Kristin’s journey in search of the American ideals that she protected has a whole new meaning as she lives her life truly as a transgender woman.”
Kaputy Synopsis: “Discover a real life Will & Grace story – except in this romance, Will and Grace are married to one another and share a naturally conceived child. But can a gay man and a straight woman really make a marriage work? Is this just a passing fad or a lasting commitment?”

Kaputy Synopsis: “Imagine your husband of 25 years comes home one day and says he wants to change his gender and become a woman. Experience the remarkable story of Gayle, a small-town wife whose husband PJ did just that. Is love truly blind? Follow the pair to their high school reunion, when they have to break the news to surprised classmates.”

Kaputy Synopsis: “Tells the story of Charlotte Bunch, from idealistic young civil rights organizer to lesbian activist, to internationally-recognized leader of a campaign to put women’s rights on the global human rights agenda.”

Tales of the Waria. 2011, 57 minutes.
Kaputy Synopsis: “Indonesia is home to the world’s largest Muslim population. It is also home to the ‘warrias,’ a community of biological men who live openly as women. In this eye-opening documentary, four warrias search for romance and intimacy. . . . Provides an unprecedented look into topics rarely discussed in Western media: Indonesia, Islamic culture, and the daily life and struggles of transgender communities around the world.”

Thy Will Be Done: A Transsexual Woman’s Journey Through Family and Faith. 2010, 55 minutes
Kaputy Synopsis: “Follows male-to-female transsexual Sara Herwig in her journey to ordination in the Presbyterian Church . . . and explores the way in which alternative lifestyles and permanent choices of identity have the power to tear a family completely to pieces, only to bind it back together again, more closely but differently, than it has ever been before.”