

The University of Oklahoma Gender + Equality Center

LGBTQ Ally Program



Resource Guide

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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 discloses 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 affect change in society as a whole.
- Acknowledges how homonegativity, transnegativity, monosexism, and heterosexism have operated in their lives.
- Educates themselves about issues facing LGBTQ people and isn't 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 – an umbrella term for a spectrum where one might 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 might not have a sexual dimension.

Bisexual – a self-identification of some whose attractions sexually, romantically, intellectually, emotionally, and/or spiritually are not limited to one gender.

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, or somewhere on the spectrum, which may or may not correspond to their sex assigned at birth.

Gender Role – a society’s 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, and/or is blurring the gender lines. 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, which is marginalizing to those who do not identify as heterosexual.

Homonegativity – negative attitudes and feelings that devalue lesbian, gay, bisexual, etc. identities and people. This can also be internalized.

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 difficult to categorize as either male or female. 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, sinfulness, promiscuity, 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 or 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, Poly sexual, Omnisexual, Ambisexual – Identities that fall under the multisexual spectrum. Often times, those who identify within these identities do not use gender as a factor in their own sexuality or will only consider it 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, a self-identification & umbrella term that has been reclaimed, as it embraces a matrix of sexual and gender identities. Queer can be used as a personal identifier for sexual or gender identity.

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 – our biological packaging, 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. 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 at a glance as cisgender male or cisgender female and who do not reveal their sex assigned at birth.

Transnegativity –negative attitudes and feelings towards those who are gender variant and/or the inability to deal with gender ambiguity. This can also be internalized.

Transsexual – an antiquated term that is not commonly used and is considered offensive. It is 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-identify, for definitions and terms vary for everyone.

Myths & Realities of Bisexuality

Sexuality runs along a continuum. It is not a static “thing”; rather, it 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 or 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 is about acts. Bisexual people can have either male or female lovers; it is not necessarily true that they must have both male and female lovers. 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 not to abandon LGBTQ communities when in perceived straight relationships.

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

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.

FTM – (female-to-male) –an antiquated term that indicates an individual whose sex assigned at birth is female but self-identifies their 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 constructions of gender, gender stereotypes, and the gender binary system.

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

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")

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 or female and male, and we expect that these binary 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 a 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 and 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, Two-Spirit people, and people who do not self-identify with their biological sex.

Source www.advocatesforyouth.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.

Subjective	She	He	Ze	Sie/Zie	Zie	Ey	Per	They
Objective	Her	Him	Zim	Hir	Zir	Em	Per	Them
Possessive Adjective	Her	His	Zir	Hir	Zir	Eir	Pers	Their
Possessive Pronoun	Hers	His	Zirs	Hirs	Zirs	Eirs	Pers	Theirs
Reflexive	Herself	Himself	Zirself	Hirself	Zirself	Eirself	Persself	Themself
Pronunciation	as it looks	as it looks	as it looks	zee, here, here, heres, hereself	zee, zere, zere, zeres, zereself	a, m, ear, ears, earself	as it looks	as it looks

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.

Building	Floor	Room	Description
Bizzell Memorial Library	LL1	Collaborative Learning Center	Family
Burton Hall	Second	221A	Unisex
Carnegie Hall	Second	223	Unisex
Carpenter Hall	First	110	Unisex
Chemistry Building Annex	Second	221	Co-Ed
Collums Building	First	120A & 141	Unisex
George Lyn Cross	First & Eighth	155 & 803A	Unisex
Gaylord Hall	Third	Across from 3542	Family
Goddard Health Center	First	113, 131, 146 & 156	Unisex
Facilities Management (160 Felgar St.)	First	101B	Unisex
Fred Jones, Jr. Museum of Art	Second	234	Family
Kaufman Hall	First	142	Unisex
Monnet Hall	Fifth	551	Unisex
Physical Sciences Center	Seventh	720	Unisex
Richards Hall	Fourth	403	Unisex
Robertson Hall	Third	304	Family
George Miksch Sutton Hall	First	102C	Co-Ed
Oklahoma Memorial Union	Fourth	425	Family
Sam Noble Oklahoma Museum of Natural History	First	119A & 150	Unisex
Anne and Henry Zarrow Hall	First	134	Family

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 are 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-affectional 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.

D'Augelli, A. R. (1994). Identity development and sexual orientation: Toward a model of lesbian, gay, and bisexual development. In E. J. Trickett, R. J. Watts, & D. Birman (Eds.), *Human diversity: Perspectives on people in context* (pp. 312-333). San Francisco: Jossey-Bass.

Adapted from: Evans, N. J., Forney, D. S., & Guido-DiBrito, F. (1998). *Student development in college: Theory, research, and practice* (pp. 96-98). San Francisco: Jossey-Bass.

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 or 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 LGBTQ 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. Sensitively worded humor may ease the tension you are both probably feeling.

Learn about the LGBTQ 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 to decide 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 improve 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 during a time of negative feelings and will convey those 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, 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.

Latinx Americans and Coming Out

Although Latinx 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 Latinxs. Other concerns include language and access barriers when LGBTQ resources are not equipped to serve the Spanish- and Portuguese-speaking populations, 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 sullyng 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 that 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 in 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 forget 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. As you try to become more cognizant, 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 or 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. They 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 without fearing that your biological status may be cause for rejection or attack or that it will 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/mockered by staff or questioned about 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. Your gender is an option on forms.
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 do 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 you casually tell your boss or colleague about what you and your partner did over the weekend. 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 the 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 tracing it back to a particular moment in your childhood.
- You cannot be fired from your job because of your sexual identity.
 - Depending on the state, 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, 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, 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, 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 movies, 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, or 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, or 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 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, realizing how much fuller their lives are since knowing out LGBTQ people, and will include them within their lives. This person will respect and appreciate 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.

The following is a list of the major denominations in the United States and their current positions. It should be noted that there are dissenting views within each religion and among 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. There are differing views between the American Baptists and Southern Baptists though, 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 (ELCA)

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. Gay and lesbian people 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 gay and lesbian people 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

Does 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 accept 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. The denomination does not prohibit the blessing of gay and lesbian unions and forbids the ordination of non-celibate gay and lesbian ministers.

From "Mixed Blessings: Organized Religion and Gay and Lesbian Americans in 1998" by Lisa Bennett for the Human Rights Campaign Foundation and "Is it a Choice?" by Eric Marcus.

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”

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 denomination’s belief that there should be support of the gay, lesbian, and transgender community.”

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

Hillel Jewish Center, 492 Elm Ave., Norman, www.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 Ave., Norman. For more information about the meeting and related events, see www.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 W. 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, Room 247
405.325.4929 • gec@ou.edu
www.ou.edu/gec

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
David L. Boren Student Union, Suite 300 • 405.271.7336
counselors@ouhsc.edu

Community Resources

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
405.528.2157

Planned Parenthood Tulsa
LGBT Services
918.587.1101

PFLAG Norman (Parents, Family and Friends of Lesbians and Gays)
www.pflagnorman.org
405.360.4497

PFLAG Tulsa
www.pflagtulsa.org
918.749.4901

National Gay/ Lesbian Helpline
www.glnh.org
1.888.843.4564 (Mon.-Fri. 5 – 9 pm; Sat. 11 – 4pm)

Oklahomans for Equality
Dennis R. Neill Equality Center
621 E. 4th St.
Tulsa, OK
918.743.4297
LGBT Community Center

Web Resources - General

Colage

www.colage.org

Web site for children of LGBTQ parents.

Human Rights Campaign

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 to create and lead the changes needed to help those who struggle with their identity.

Athlete Ally

www.athleteally.org

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

www.nlm.nih.gov/medlineplus/gayandlesbianhealth.html

Deaf Queer

www.deafqueer.org

Service Members Legal Defense Network

www.outserve-sldn.org

Queer Resources Directory

www.qrd.org

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

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

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
<http://www.soulforce.org/>

Web Resources - Transgender

GenderPAC
www.truechild.org

TransgenderCare
www.transgencare.ucsf.edu

Transgender Law
www.transgenderlaw.org

National Center for Transgender Equality
www.transequality.org