

LGBTQ Terminology

The words we use, and how we use them, can be very powerful. Knowing and understanding the meaning of the words we use improves communication and helps prevent misunderstandings. The following terms are not absolutely-defined. Rather, they provide a starting point for conversations. As always, listening is the key understanding. New language and terms emerge as our understanding of these topics changes and evolves.

Ally: An individual whose attitudes and behavior are supportive and affirming of all genders and sexual orientations and who is active in combating homophobia, transphobia and heterosexism, both personally and institutionally.

Androgyny: Displaying physical and social characteristics identified in this culture as both female and male to the degree that the persons' outward appearance and mannerisms make it difficult to determine an androgynous person's biological sex.

Asexual – A person who is not sexually attracted to either men or women and does not have a desire to engage in sexual activity with a partner. Asexuality is a sexual orientation and differs from celibacy, which is a choice to abstain from sex. Some asexual people have a desire to form intimate but nonsexual romantic relationships, and will date and seek long-term partnerships.

Biological Sex: The dichotomous distinction between female and male, based on physiological characteristics, especially chromosomes and external genitalia.

Bisexual/Bi: A person who has sexual and emotional relationships with or feelings towards both women and men, although not necessarily at the same time

Butch/Femme or Lipstick Lesbian: A lesbian or gay woman, who prefers traditionally masculine (butch)/feminine dress, style, expression, or identity. These terms should be used with care as they can still be taken offensively, primarily because they are still often used offensively.

Closeted/In the Closet: The confining state of being secretive about one's true sexual identity and/or sexual orientation. A person may feel compelled to be closeted in order to keep a job, housing situation, family/friends, or for their safety. Many LGBTQ individuals are "out" in some situations and "closeted" in others.

Come-Out (Of the Closet): Also, "coming out of the closet" or "being out," refers to the process through which a person acknowledges, accepts, and learns to appreciate her or his lesbian, gay, bisexual, or transgender identity. Sharing this information with others is not a single event but instead a life-long process.

Crossdressing: Wearing clothing not usually associated with one's birth sex. People may cross dress for a variety of reasons including personal expression, sexual gratification, entertainment, or expressing ones' gender identity.

Drag: (also Drag King, Drag Queen, Female/Male Impersonator) - wearing the clothing of another gender, often with exaggerated cultural/stereotypical gender characteristics. Individuals may identify as Drag Kings (female in drag) or Drag Queens (male in drag). Drag often refers to

dressing for functional purposes such as entertainment/performance or social gatherings. Drag holds a significant place in LGBTQ history and community.

Dyke: Once known as a derogatory term for lesbian dyke was reclaimed by lesbians in the 1970s. Today, many lesbians refer to themselves as dykes and proudly use the word.

Effeminate: Used to identify a person (usually male) who expresses and/or presents culturally/stereotypically feminine characteristics. This is often viewed as a culturally negative term.

Faggot/Fag: A derogatory word frequently used to denote a gay male, origin uncertain.

Family of Choice: Persons forming an individual's social, emotional, and practical support network and often fulfilling the functions of blood relations. Many LGBTQ people are rejected when their families learn of their sexual orientation or gender identity, or they may remain "closeted" to their biological relatives. In such cases, it is their partner/significant other and close friends who will be called on in time of illness or personal crisis.

Family of Origin: The biological family, or the family in which one was raised. These individuals may or may not be part of a LGBTQ person's support system.

Femme: A person who identifies with being a woman, who understands the power and seduction of the feminine spirit and one who is willing to be powerful as a woman. Can be used to identify a person who expresses and/or presents culturally/stereotypically feminine characteristics. Can be used either as a positive or negative term.

FTM/F2M: Female to Male. A term that refers to male-identified people who were categorized as female at birth. (See also MTF and Transgender.)

Gay: A socio-political term used to describe homosexual men though the term can be used to refer to both male and female homosexuals and the homosexual community at large. Note that many homosexual women prefer to call themselves Lesbian.

Gender: A term used to describe the social status of people as men, women, boys, girls, or variously transgendered, including characteristics of masculinity and femininity that are learned or chosen. A person's assigned sex does not always match their gender (see Transgender), and many people display traits of more than one gender. Gender is different from sexuality.

Gender Bending: Blurring the binary gender roles.

Gender Binary: Recognizes only two genders and regulates behavior within narrowly male or female expectations... The idea is that all males should be male-identified and masculine, and all females should be female-identified and feminine.

Gender Dysphoria: An intense, continuous discomfort resulting from an individual's belief in the inappropriateness of their assigned gender at birth and resulting gender role expectations. Also, a clinical psychological diagnosis which is often required to receive hormones and surgery. Many in transgender communities are offended by this requirement.

Gender Expression: The external presentation or appearance of a person's gender (e.g. dress, mannerisms, hair style, speech, etc.). One's gender expression may differ from one's gender identity.

Gender Identity: How an individual views himself or herself in terms of characteristics traditionally identified in this culture as male or female. A person may self-identify as purely male, purely female, or as possessing characteristics of both.

Gender-neutral/Gender-free Pronouns: Pronouns which do not associate a gender with the person or creature being discussed. The English language has no truly gender-neutral third person pronoun available, and women especially have criticized this, as many writers use "he" when referring to a generic individual in the third person. In addition, the dichotomy of "he and she" in English does not leave room for other gender identities, a source of frustration to the transgender and gender-queer communities. People who are limited by languages which do not include gender neutral pronouns have attempted to create them, in the interest of greater equality. Some examples are hir for him/her and zie for he/she.

Gender Roles: The socially constructed and culturally specific behavior and appearance expectations imposed on women (femininity) and men (masculinity).

LGBTQ: Stands for Gay / Lesbian / Bisexual / Transgender. You may also see the letters Q and A added at times; these letters stand for Queer, Questioning Youth and/or Allies.

Heterosexism: A set of attitudes that is consistent with the belief that heterosexuality is a superior psychological, social and moral stance. This serves to create an invisibility or lack of validation and representation for other than an opposite sex, sexual orientation.

Heterosexuality: A sexual orientation in which a person feels physically and emotionally attracted to people of the opposite sex.

Heterosexual Privilege: The benefits and advantages heterosexuals receive in a heterosexist culture; for example, marriage. Also, the benefits lesbians, gay men, and bisexual people receive as a result of claiming or denying homosexual or bisexual identity.

Homo-negativity: General disregard and dislike toward LGBTQ people.

Homophobia: Fear or hatred of those assumed to be LGBTQ and anything connected to their culture. It is a fear of homosexuality, either in other people or within themselves. This term represents a most extreme set of negative attitudes and beliefs and can include overt threats or expressions of hostility/violence. It occurs on personal, institutional, and societal levels.

Homosexual: A sexual orientation in which a person feels physically and emotionally attracted to people of the same sex. This "clinical" term originated in the 1800s and is not used within the gay and lesbian community.

Hormone Therapy (also Hormone Replacement Therapy, HRT, Hormonal Sex Reassignment): Administration of hormones to affect the development of secondary sex characteristics. HRT is a

process, possibly lifelong, of using hormones to change the internal body chemistry. Androgens (testosterone) are used for female to males, and Estrogens are used for male to females.

Internalized Homophobia: The fear and self-hate of one's own homosexuality or bisexuality in individuals who have learned negative ideas about homosexuality throughout childhood. One form of internalized oppression is the acceptance of the myths and stereotypes applied to the oppressed group. It can result in depression, alienation, anxiety, and, in extreme cases, suicide.

Intersexed: A person born with "sex chromosomes", external genitalia, or an internal reproductive system that is not considered medically standard for either male or female. The gender identity and sexual orientation of these people may vary. The older term "hermaphrodite" is considered by many to be offensive. Although intersexuality is relatively common, intersexed infants often have their sex chosen for them shortly after birth. This is sometimes referred to as 'assigned sex.'

Kinsey Scale: The continuum model devised by Alfred Kinsey in 1948 that plotted sexuality from 0 to 6; 0 being exclusively heterosexual and 6 being exclusively homosexual. It was the first scale to account for bisexuality. According to a 1954 survey using the scale, 70% of people fell between 1 and 5. It's been criticized for being too linear and only accounting for behavior and not sexual identity.

Lesbian: Preferred term for a female homosexual. A common and generally acceptable word for female homosexuals only; a name taken from the island of Lesbos where Sappho, the great women-loving poet of 600 BC lived. Many women who love women adopt this name with pride.

LGBTQ: A socio-political acronym for the community comprised of Lesbian, Gay Men, Bisexuals and Transgender individuals. The recent addition of a "Q" at the end refers to individual who may affiliate with the community and are "questioning" some aspect of their gender or sexuality. Also used to include those who identify as Queer.

MTF/M2F: (Male to Female): Used to identify a person who was born male and identifies as female.

Men who have Sex with Men (MSM): This term is often used when discussing sexual behavior and sexual health. It is inclusive of all men who participate in this behavior regardless of how they identify their sexual orientation.

Metrosexual: A term popularized in the 1990s referring to a heterosexual male who assumes characteristics traditionally associated with gay male stereotypes. While the term seems to imply a shift in sexual orientation it more accurately reflects a loosening of restrictions around male gender role adherence and is not related to sexuality.

Openly Gay: Used in instances where the Sexual Orientation of the individual is relevant to the story and the individual has previously outed her/himself. As in: "The openly gay legislator voted against the measure denying civil rights to gays."

Outing: Publicly revealing the Sexual Orientation of an individual who has chosen to keep that orientation private. Some activists, political groups, and media believe outing is justified and/or

newsworthy when the person involved works against the interests of lesbians and gays. Others oppose it entirely as an invasion of privacy.

Partner or Significant Other: Primary domestic partner or spousal relationship(s). May also be referred to as *girlfriend/boyfriend, lover, roommate, life partner, wife/husband*, or other terms.

Passing: Being taken for a member of the majority--white, straight, non-transgendered, or temporarily abled, for example. LGBTQ people who *pass* can choose to conceal the stigma associated with being a member of a sexual minority.

Pink Triangle: An inverted triangle adopted by lesbian and gay culture starting in the 1970's in remembrance of homosexuals who were forced to wear pink triangles in Nazi concentration camps. Lesbians often wore the red and black triangles.

Pre-Op (also Pre-Operative): Transsexual individuals who have not attained gender reassignment surgery, but who desire to and are seeking that as an option. They may or may not "cross-live" full-time and may or may not take hormone therapy. They may also seek surgery to change secondary sex characteristics.

Post-Op (also Post-Operative): Transsexual individuals who have undergone sex reassignment surgery, and/or other surgeries to change secondary-sex characteristics such as breast, Adam's apple, or body contours.

Pride: A healthy safe respect, which, in the context of the gay community, promotes empowerment, education, safe living, and the sense that it is "okay to be gay."

Pride March: A public procession or parade of LGBTQ and then Allies to proclaim pride, solidarity, and unity.

Queer: Historically a pejorative term for gay. Reclaimed by some young gays, lesbians, bisexuals and transgender people. It is still considered a slur by some LGBTQ people and in some contexts. Sometimes used as an umbrella term for LGBTQ.

Questioning – A phase or period when an individual is re-assessing his or her sexual orientation and/or gender identity. A person who is "questioning" may be unsure of their sexual identity or still exploring their feelings.

Rainbow Flag: Designed in 1978 in San Francisco by artist Gilbert Baker signifying the diversity and unity of the LGBTQ movement. Originally, there were eight colors in the flag; pink for sexuality, red for light, orange for healing, yellow for the sun, green for natural serenity, turquoise for art, indigo for harmony, and violet for spirit. In 1979, the flag was modified to its current six-stripe format (pink was omitted; blue substituted for turquoise and indigo, and violet became rich purple).

Same Gender Loving (SGL): A term used often by gay and lesbian African-Americans as an alternative to 'gay' or 'lesbian.' It helps provide an identity not marginalized by racism within the gay community or heterosexism in society.

Sex: The biological (anatomical, hormonal, or genetic) traits used to categorize someone as either male or female.

Sexism: The societal/cultural, institutional, and individual beliefs and practices that privilege men, subordinate women, and denigrate women-identified values.

Sexuality: Sexuality is distinct from gender identity and sex. It refers to the labels we assign to sexual desires and practices: homosexual, heterosexual, bisexual, asexual, etc.

Sexual Identity: Sexual identity is identifying, claiming, and owning a part of the self, associated with one's gender identity, sexual orientation, or sexuality. Sexual Identity may mean identifying as a member of the LGBTQ community.

Sexual Minority: A group whose sexual identify, orientation or practices differ from the majority of the surrounding society.

Sexual Orientation: A person's emotional, physical, and sexual attraction and the expression of that attraction with other individuals. There is ongoing debate among medical and psychological experts as to whether sexual orientation has a biological basis (nature) or is the result of environmental factors and individual choice (nurture). Although the nature-versus-nurture debate continues, many believe that sexual orientation is probably one of the many characteristics with which people are born. The term "sexual orientation" is preferred over "sexual preference." The latter term implies a choice and sexual attraction is not generally considered a choice.

Sexual Preference: A misleading term that conveys the idea that sexual orientation is always a choice. Sexual Orientation is used more often and more accurate. Avoid using this term.

Sex Reassignment Surgery: Sex Reassignment Surgery (SRS) is permanent surgical body modification that seeks to attain congruence between one's body and one's gender identity. For example: chest reconstruction or genital reconstruction. Sometimes known as (Gender Reassignment Surgery).

Straight: A term originating in the gay community describing heterosexuals and meaning "to enter the mainstream," or "to go straight."

Stonewall: The site of several nights of violent protests following a police raid committed on June 28, 1969 in New York City for no other reason than it was a drag bar. Although not the nation's first gay-rights demonstration, Stonewall is regarded as the birth of the modern LGBTQ movement.

Transitioning: The process of a transgender individual publicly changing his or her gender presentation in society. Transitioning often includes changes in name, clothing, and appearance and may include anatomical changes. **Transitioning** is sometimes confused with sexual reassignment surgery (SRS) but is only one element of transitioning. Many people who transition choose not to have SRS. Whereas SRS is a surgical procedure, transitioning is more holistic and can encompass physical, psychological, social, and emotional changes. Some gender-queer and

intersex people have little or no desire to undergo surgery to change their body but will transition in other ways.

Transgender: An term for people who challenge society's view of gender as fixed, unmoving, dichotomous, and inextricably linked to one's biological sex. Gender is more accurately viewed as a spectrum, rather than a polarized, dichotomous construct. This is a broad term that encompasses cross-dressers, intersexed people, gender benders, transsexuals and those who defy what society tells them is appropriate for their gender. The sexual orientation of transgender persons varies just as it varies across society.

Transphobia: Hatred and/or discrimination against people who break or blur gender roles and sex characteristics. Like biphobia, it is prevalent in both straight and gay/lesbian communities.

Transsexual: Individuals whose assigned sex at birth does not match their gender identity and who, through sex reassignment surgery and hormone treatments may seek to change their physical body to match their gender identity. Transsexual individuals' sexual orientation can be heterosexual, homosexual, bisexual, or anywhere on the continuum.

Transvestite: Generally a derogatory term to refer to a person who dresses in clothes traditionally associated with persons of the opposite gender.

Two-Spirit/Twin Spirit: Native American concept present in some indigenous cultures across North America and parts of Central and South America. It is a term of reverence, traditionally referring to people who display both masculine and feminine sex or gender characteristics, as well as manly hearted women who have lived a het life and produced children and after the death of her husband take female-lovers and are accepted by the community in that role. Named "berdache" by European colonists, those who are Two-Spirited are and were traditionally respected and may be healers or leaders thought to possess a high spiritual development.

(Source: Safe Zones manuals from various programs, Martin Doucett, Ph.D., Carrie Sakai, Psy.D., Elle Van Dermark, MA, and Shewit Tekle.)

Ten Ways to be an Ally in your Library

1. Don't assume everyone is heterosexual.
2. Do not ever "out" someone.
3. Integrate LGBTQ issues into your library, such as LGBTQ brochures on display, LGBTQ books on display, written declaration of values of the library on display, safe space symbols present, LGBTQ leaders on posters around library, rainbow bracelets and buttons available, etc.
4. Use gender inclusive language (use "firefighter" instead of "fireman")
5. Actively self-educate, such as with trainings such as these.
6. Acknowledge your own prejudice and privilege.
7. Educate others – staff, library patrons, etc.
8. Take action against oppression.
9. Have a vision of a healthy, multicultural society.
10. Support those who identify as LGBTQ, such as fellow staff members or library patrons.

The Heterosexual Questionnaire

The following questions were oftentimes asked of people in the LGBTQ community. We reversed the audience and put the heterosexual community in question.

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may outgrow?
4. Is it possible your heterosexuality stems from a neurotic fear of others of the same sex?
5. Isn't it possible all you need is a good LGBTQ lover?
6. Heterosexuals have histories of failures in LGBTQ relationships. Do you think you may have turned to heterosexuality out of fear of rejection?
7. If you've never slept with a person of the same sex, how do you know you wouldn't prefer it?
8. If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
9. To whom have you disclosed your heterosexual tendencies? How did they react?
10. Your heterosexuality doesn't offend me as long as you don't try to force it on me. Why do you people feel compelled to seduce others into your sexual orientation?
11. If you choose to nurture children, would you want them to be heterosexual, knowing the problems they would face?
12. The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
13. 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 quiet?
14. How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusive heterosexual object choice and remain unwilling to explore and develop your normal, natural, healthy, God-given homosexual potential?
15. Heterosexuals are noted for assigning themselves and each other to narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy role-playing?
16. Why do heterosexuals place so much emphasis on sex?
17. With all the societal support marriage receives, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
18. How could the human race survive if everyone were heterosexual, considering the menace of overpopulation?
19. There seem to be very few happy heterosexuals. Techniques were developed to help you change if you really want to. Have you considered aversion therapy?
20. Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?

Developed by Martin Rochlin, Ph.D. A more in-depth version of this test can be found at <http://www.mun.ca/the/heterosexattitudes.htm>

LGBTQ Local Resources

Counseling:

- Seattle Counseling Service
www.seattlecounseling.org
- Navos
www.navos.org

Crisis:

- Crisis Line
www.crisisclinic.org
- King County Sexual Assault Resource Center (KCSARC)
www.kcsarc.org

Domestic Violence:

- The Northwest Network
www.nwnetwork.org

Gender:

- Gender Diversity
www.genderdiversity.org
- Gender Justice League
www.genderjusticeleague.org
- Gender Odyssey
www.genderodyssey.org
- Ingersoll Gender Center
www.ingersollgendercenter.org
- Trans Youth Family Allies
www.imatyfa.org
- Washington Gender Alliance
www.washingtongenderalliance.com

Health:

- Gay City Health Project
www.gaycity.org
- Lifelong AIDS Alliance
www.lifelongaidsalliance.org
- Qliance Health Care
www.qliance.com

Law:

- Transgender Law and Policy Institute
www.transgenderlaw.org
- QLaw
www.q-law.org

Media:

- The Advocate
www.advocate.com
- GLAAD (The Gay & Lesbian Alliance Against Defamation)
www.glaad.org
- Media Coverage of Transgendered and Transsexual People
www.gender.org/resources
- The National Lesbian and Gay Journalists Association (NLGJA)
www.nlgja.org
- Reteaching Gender and Sexuality
www.putsthisonthemap.org
- Seattle Gay News
www.sgn.org

Professional Development:

- GLSEN – Gay, Lesbian & Straight Educator Network
www.glsen.org
- Safe Schools Coalition
www.safeschoolscoalition.org

Spanish services:

- Entre Hermanos
www.entrehermanos.org

Youth (local):

- HEYO (Health Education Network) of Lifelong Aids Alliance (Seattle)
www.llaa.org
- Lambert House
www.lamberthouse.org
- PFLAG (Parents and Family of LGBTQ) – Seattle, Renton
www.seattle-pflag.org
- POW (Proud Out Wonderful) of Navos (Burien)
www.facebook.com/proudoutwonderful
- OASIS Youth Group (Tacoma)
www.oasisyouthcenter.org
- Odyssey Youth Center (Spokane)
www.odysseyyouth.org
- OutSpoken LGBT Youth Speakers Bureau
www.nwnetwork.org/what-we-do/youth-programs
- Queer Youth Space
www.queeryouthspace.org
- Youth Eastside Services
www.youtheastideservices.org
- Youth Suicide Prevention Program
www.yspp.org

LGBTQ Youth Books and Movies:
Courtesy of GSA Network

Non-Fiction:

- Bornstein, Kate. (1998). MY GENDER WORKBOOK. New York: Vintage Books, or (1995) GENDER OUTLAW, New York: Routledge.
- Chernin, Kim (1997). MY LIFE AS A BOY. Chapel Hill: Algonquin Books.
- Eugenides, Jeffrey (2002). MIDDLESEX: A NOVEL. New York: Farrar, Straus & Giroux.
- Hemphill, Essex (1991). BROTHER TO BROTHER: NEW WRITINGS BY BLACK GAY MEN. Boston: Alyson Publications.
- Huegel, Kelley (2003). GLBTQ: THE SURVIVAL GUIDE FOR QUEER AND QUESTIONING TEENS. Minneapolis: Free Spirit Publishing.
- Hutchins, Loraine and Lani Kaahumanu, eds (1990). BI ANY OTHER NAME: BISEXUAL PEOPLE SPEAK OUT. Boston: Alyson Pub.
- Kumashiro Kevin K. (2004). RESTORIED SELVES: AUTOBIOGRAPHIES OF QUEER ASIAN/PACIFIC AMERICAN ACTIVISTS. New York: Harrington Park Press.
- Lorde, Audre. (1984). SISTER OUTSIDER. New York: The Crossing Press.
- Namaste, Viviane (2000). INVISIBLE LIVES: THE ERASURE OF TRANSEXUAL AND TRANSGENDER PEOPLE. Chicago: University of Chicago Press.
- Nestle, Joan et al. (2002). GENDERQUEER: VOICES FROM BEYOND THE SEXUAL BINARY. Los Angeles: Alyson Press.
- Roscoe, Will (1988). LIVING THE SPIRIT: A GAY AMERICAN INDIAN ANTHOLOGY. New York: St. Martin's Press.
- Sonnie, Amy (2000) REVOLUTIONARY VOICES: A MULTICULTURAL QUEER YOUTH ANTHOLOGY. Boston, MA: Alyson Pub.
- Wilchins, Riki (2004). QUEER THEORY, GENDER THEORY: AN INSTANT PRIMER. Los Angeles: Alyson Books.

Fiction:

- Bauer, Marion Dane, ed. (1994). AM I BLUE? COMING OUT FROM THE SILENCE. New York: Harper Collins. A collection of short stories by young adult authors dealing with gay issues.
- Brown, Rita Mae (1988). RUBYFRUIT JUNGLE. New York: Bantam. A classic coming of age lesbian love story.
- Feinberg, Leslie (1993). STONE BUTCH BLUES. Ithaca, NY: Firebrand. A beautifully written and powerful narrative about the struggles faced by a transgender individual in the 1950's and 60's.
- Garden, Nancy (1996). GOOD MOON RISING. New York: Farrar, Straus, Giroux. A story about two young women who fall in love while working together on the school play.

- Hartinger, Brent (2002). *THE GEOGRAPHY CLUB*. New York: Harper Tempest. Closeted LGBT teens form a support group at their school but decide to call it a Geography Club, hoping to keep other students from joining.
- Howe, James (2003). *THE MISFITS*. New York: Aladdin Paperbacks. Four students who do not fit in at their small-town middle school decide to create a third party for the student council elections to represent all students who have ever been called names.
- Johnson, Maureen (2004). *THE BERMUDEZ TRIANGLE*. New York: Razorbill. Three best friends find their friendship put to the test when two of them fall in love with each other.
- Kerr, M.E. (1994). *DELIVER US FROM EVIE*. New York: Harper Trophy. Story of a young lesbian in a small Missouri town.
- Levithan, David (2003). *BOY MEETS BOY*. New York: Knopf Books for Young Readers. Set in an idealistically accepting high school, Paul's problems lie not with the fact that he's gay but with the entanglements of his past and current crushes.
- MacLean, Judy (2003). *ROSEMARY AND JULIET*. New York: Alice Street Editions. Lesbian retelling of Shakespeare's *Romeo and Juliet*, with two girls from very different communities—fundamentalist Christianity versus feminism—falling in love.
- Peters, Julie Anne (2003). *KEEPING YOU A SECRET*. New York: Little, Brown. Story about a young woman who finds herself intrigued by a new transfer student at her high school, who is an out and proud lesbian.
- Peters, Julie Anne (2004). *LUNA*. Boston: Little, Brown, and Co. A sister deals with the transition of her transgender sister, Luna.
- Reardon, Robert (2007). *A SECRET EDGE*. New York: Kensington. A senior who runs track for his high school's team finds himself falling in love with Raj, an athlete from a different background.
- Salat, Cristina (1993). *LIVING IN SECRET*. New York: Bantam. The story of a young girl who is taken away from her lesbian mother by the courts.
- Selvadurai, Shyam (2005). *SWIMMING IN THE MONSOON SEA*. New York: Tundra Books. Set in 1980s Sri Lanka, 14-year-old Amrith, orphaned and spending holiday with friends of his mothers', finds himself falling in love with his cousin, Niresh, from Canada.
- Sanchez, Alex (2001). *RAINBOW BOYS*. New York: Simon & Schuster. First in a trilogy about three boys coming out and finding love in high school.
- Silva, K.E. (2006). *A SIMPLE DISTANCE*. New York: Akashic Books. When Jean Sousa's uncle, a high-ranking politician on the fictional Caribbean island of Baobique, is diagnosed with brain cancer, Jean is forced to reconcile difficult family relationships and her place among them.
- Sinclair, April (1994). *COFFEE WILL MAKE YOU BLACK*. New York: Hyperion. A coming of age story of an African-American girl who is questioning her sexuality.
- Tea, Michelle (2006). *ROSES OF NO MAN'S LAND*. San Francisco: MacAdams/Cage Pub. A coming of age story of a teenage girl from a white trash family in a middle-of-nowhere town as she discovers her sexuality.
- Woodson, Jacqueline (1995). *FROM THE NOTEBOOKS OF MELANIN SUN*. New York: Scholastic. Fourteen-year-old Melanin Sun's comfortable, quiet life is shattered when his mother reveals she has fallen in love with a woman.

Movies:

Fun:

- BUT I'M A CHEERLEADER, Jamie Babbit, dir. (1999) R – A hilarious mockery of a gay “treatment” center.
- CAMP, Todd Graff, dir., (2003) PG-13 – A musical about a camp for young (usually queer) artists.
- CHUTNEY POPCORN, Nisha Ganatra, dir. (1999) PG-13 – A young Indian artist deals with her culture, family and lesbianism.
- THE EDGE OF SEVENTEEN, David Moreton, dir. (1998) R – The story of a young man coming out in Ohio in the early 80s.
- THE FAMILY STONE, Thomas Bezucha, dir. (2005) PG-13 – Hilarity breaks out when a man takes his uptight girlfriend home for Christmas to meet his family, which includes an interracial gay couple.
- HEDWIG AND THE ANGRY INCH, John Cameron Mitchell, dir. (2001) R – Cult classic about a transsexual punk rocker.
- THE INCREDIBLY TRUE ADVENTURE OF TWO GIRLS IN LOVE, Maria Maggenti, dir., (1995) R – The school dyke and the popular straight girl fall in love in this cute, romantic comedy.
- MANGO SOUFFLE, Mahesh Dattani, dir. (2003) Not Rated – A gay fashion designer in a queer Indian (South Asian) community invites a mixture of gay and straight friends to dinner as part of the grieving process for a recently ended relationship and he decides to make a special announcement.
- THE OBEJCT OF MY AFFECTION, Nicholas Hytner, dir. (1998) R – A romantic comedy about two best friends and their trials through love and dependence on one another
- RENT, Chris Columbus, dir. (2005) PG-13 – Musical about a group of bohemian artists in New York dealing with love, life, and AIDS during the height of the AIDS crisis in America.
- SAVED!, Brian Dannelly, dir. (2004) PG-13 – Comedy about a girl who gets pregnant trying to save her boyfriend from homosexuality and finds herself ostracized from her Christian private school.
- TO WONG FU THANKS FOR EVERYTHING, JULIE NEWMAR, Beeban Kidron, dir. (1995) PG-13 – Three drag kings travel cross- country and find themselves stranded in a small town when their car breaks down.
- VICTOR/VICTORIA, Blake Edwards, dir. (1982) PG – Julie Andrews stars in this comedy about a woman posing as a gay man who works as female impersonator.

Serious:

- ANGELS IN AMERICA, Mike Nichols, dir. (2003) Not Rated – Playwright Tony Kushner adapts his political epic about the AIDS crisis during the mid-eighties around a group of separate but connected individuals.
- BEAUTIFUL BOXER, Ekachai Uekrongtham, dir. (2003) Not Rated – Based on the real life story of Parinya Charoenphol, a Muaythai boxer who underwent a sex change procedure to become a woman. Follows her life from a young boy enamored with lipstick and flowers to her career as a kickboxer.

- BEAUTIFUL THING, Hettie MacDonald, dir. (1996) R – A pair of teenage boys in a working-class neighborhood, both vaguely aware they might be gay, become aware of their homosexuality, but once they realize that they're attracted to each other, neither is sure just what to do.
- BIG EDEN, Thomas Bezucha, dir. (2000) PG-13 – A New York artist returns to his home town in Montana to care for his ailing grand- father, and is also given the chance to confront his feelings about being gay in a small town and his passion for his high school best friend.
- BOUND, Andy and Larry Wachowski, dirs. (1996) R – A mafia-themed movie centered around a lesbian relationship. BOYS DON'T CRY, Kimberly Peirce, dir. (1999) R – Based on the life of Brandon Teena.
- BROKEBACK MOUNTAIN, Ang Lee, dir. (2005) R – Love story of two cowboys who fall for each other one summer and form a life- long bond that they struggle to maintain as they marry and go about their separate lives.
- THE CRYING GAME, Neil Jordan, dir. (1992) R – Story about a transgender woman and her relationship with a person who doesn't have any knowledge of transpeople.
- FAR FROM HEAVEN, Todd Hayes, dir. (2002) PG-13 – A fifties housewife struggles to deal with the reality of her husband's sexuality and seeks solace in her friendship with a black man despite the mounting racial tensions in her town.
- IF THESE WALLS COULD TALK 2, Jane Anderson, et al, dirs. (2000) R – Three part story about different groups of lesbians living in the same house over the decades – deals with rights of non-married couples, butch/femme issues, and lesbian pregnancy.
- IMAGINE ME & YOU, Ol Parker, dir. (2005) R – A bride finds herself attracted to the woman in charge of the floral arrangements at her wedding.
- THE LARAMIE PROJECT, Moises Kaufman, dir. (2002) Not Rated – Based off the play of the same name and compiled from interviews gathered from citizens of Laramie, WY, after the murder of Matthew Shepard.
- MA VIE EN ROSE, Alain Berliner, dir., (1997) R – Movie about young person who wants to be loved regardless of his gender expres- sion.
- MADAME BUTTERFLY, Frédéric Mitterrand, dir. (1995) Not Rated – Compelling tale of a diplomat who falls in love with a performer.
- NORMAL, Jane Anderson, dir. (2003) Not Rated – Reasonably realistic story of a man transitioning within marriage.
- PARIS IS BURNING, Jennie Livingston, dir. (1990) R – Film that reveals a subculture of the gay community called the ballroom.
- PHILADELPHIA, Jonathan Demme, dir. (1993) PG-13 – Tom Hanks won best actor for his performance opposite Denzel Washington as a gay man suing his law firm for AIDS discrimination.
- SAVING FACE, Alice Wu, dir. (2004) R – A Chinese-American lesbian is surprised to find her single mother on her doorstep, pregnant.
- A SOLDIER'S GIRL, Frank Pierson, dir. (2003) R – Story about a soldier who falls in love with a striking male-to-female lounge singer.
- SUMMER STORM, Marco Kreuzpaintner, dir. (2004) R – Two rowing teams—one composed of queer-identified boys—find themselves at a rowing campsite together,

straining the friendship between two boys on one of the teams as one of them comes to terms with his sexuality and his feelings for his best friend.

- WALK ON WATER, Eytan Fox, dir. (2004) R – An Israeli hitman is hired to kill an ageing Nazi and befriends the man's family in order to do so. However, when he discovers the grandson is gay, he is forced to confront his prejudices or abandon the mission.
- THE WEDDING BANQUET, Ang Lee, dir. (1993) R – A Taiwanese-American gay man convinces his parents he's getting married to a nice girl to get them off his back, but things get complicated when his parents decide to fly in to help plan the wedding and his partner starts to get irritated.

Documentary:

- THE AGGRESSIVES, Daniel Peddle, dir. (2005) Not Rated – Generally acclaimed as a piece profiling "stories from the NYC lesbian subculture," the Aggressives is a piece about LGBTQ-identified people of color (predominately Afro-Americans) in trans, masculine, butch, and other gender non-conforming spaces.
- BEAUTIFUL DAUGHTERS, Josh Aronson, dir. (2006) TV-14 – Four transgender women embark on the first all-transsexual production of Eve Ensler's "The Vagina Monologues," opening up about the unique experiences, trials, and hardships they have faced.
- THE BRANDON TEENA STORY, Susan Muska and Gréta Olafsdóttir, dirs. (1998) Not Rated – Real life account of Brandon Teena, a young transgender man who was murdered in Nebraska.
- BROTHER OUTSIDER: THE LIFE OF BAYARD RUSTIN, Nancy D. Kates and Bennett Singer, dirs. (2003) Not Rated – One of the first "freedom riders," an adviser to Dr. Martin Luther King, Jr., and organizer of the march on Washington, Bayard Rustin was a key organizer during the civil rights movement but never received public acknowledgement because he was an openly gay black man.
- FOR THE BIBLE TELLS ME SO, Daniel G. Karslake, dir. (2007) Not Rated – Focuses on five very different and diverse religious families and how they reacted to their children coming out.
- GOD AND GAYS: BRIDGING THE GAP, Luane Beck, dir. (2006) Not Rated – Examines the deep-rooted challenges facing gay men and women whose sexual orientation is in direct opposition to the laws and traditions of their faith. Uses candid testimonials to explore the culture of homophobia within the religious community and explore the possibility of a more inclusive future.
- JUST CALL ME KADE, Sam Zolten, dir. (2002) Not Rated – Story of a 16 year-old, female-to-male person and his journey dealing with transition and family.
- NO DUMB QUESTIONS, Melissa Regan, dir. (2001) Not Rated – Three little girls grapple with their uncle's transition.
- OUT OF THE PAST: THE STRUGGLE FOR GAY AND LESBIAN RIGHTS IN AMERICA, Jeffrey Dupre, dir. (1998) R – About one girl's struggle to form a Gay-Straight Alliance in Salt Lake City, Utah, paired with historical information about famous LGBT figures.

- SOUTHERN COMFORT, Kate Davis, dir. (2001) Not Rated – Documentary on transsexual lives and relationships featuring a beautiful relationship between an MTF person and a FTM person.
- TRANSGENERATION, Jeremy Simmons, dir. (2005) Not Rated – Follows four college students (two MTF, two FTM) in different places in their lives as they deal with various aspects of transitioning.