The Safe Zone program at the University of Kansas is an educational program that will help educate both the campus and greater Lawrence community in order to create a safer, more civil community for all individuals, particularly our lesbian, gay, bisexual, transgender, and queer (LGBTQ) members. The purpose of this program is to reduce homophobia, transphobia, and heterosexism on campus to make our campus a safer and freer environment for all members of our community, regardless of sexual orientation or gender identity.

By agreeing to become a Safe Zone ally, the participant agrees to undergo training and to serve as a resource for people seeking clarification on issues of sexual and gender diversity.

Our vision is to build and sustain an inclusive campus community that values and respects all members of the University community.

oma.ku.edu  SGD.ku.edu

Safe Zone Manual
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WORKSHOP TIMELINE

:20 Introduction

1:00 Knowledge
  - SGD Terminology
  - Gender & Sexuality
  - Pronouns
  - Identity Models

:05 Break

:30 Awareness
  - Privilege
  - Trans+ Issues

:15 Legal Information
  - National News (DOMA, Prop 8)
  - State Laws

:05 Break

:45 Action
  - What Would You Do?
  - Addressing Transphobia & Homophobia
  - How to be an Ally

:30 Closing
  - Referring a Student
  - Guidelines for Safe Zone Members
  - Statement of Intent
  - Resources
  - Evaluations
  - Presentation of Placards

Total: 3:30
INTRODUCTION

MISSION
The Safe Zone program at The University of Kansas is an educational program that will help educate both the campus and greater Lawrence community in order to create a safer, more civil community for all individuals, particularly those of sexuality and/or gender minorities (e.g., lesbian, gay, bisexual, transgender, queer, intersex, asexual, etc.).

The purpose of this program is to reduce homophobia, transphobia, and heterosexism on our campus to make KU a safer and freer environment for all members of our community, regardless of sexual orientation, gender identity, or gender expression. By agreeing to become a Safe Zone ally, the participant agrees to undergo training and to serve as a resource for people seeking clarification on issues of sexuality and gender diversity.

After the training, the ally will be equipped with resources and the official Safe Zone placard to hang in their space, sending a message to the campus community that they are understanding, supportive, and trustworthy individuals in regard to sexuality and gender diversity issues.

OBJECTIVES
- To identify a network of allies who are concerned, empathetic, and knowledgeable about sexuality and/or gender diversity (SGD) issues.
- To show support to the gender and sexuality minority (SGD) community and their allies within the KU community by posting the Safe Zone placard as tangible evidence of support.
- To reduce the fear of reprisal and discrimination of the SGD community and their allies within the KU community.
- To assist SGD and allied students in achieving their educational goals by creating an environment in which they can be themselves.

EXPECTATIONS
Your main goal as a Safe Zone member is visibility. You are expected to post your Safe Zone placard in a visible area, under your control. That is, if you share an office, you should not hang the placard on your office door, but rather on your own desk or personal space to avoid falsely including non-Safe Zone members who may not feel comfortable in that role.

You are expected to:
- Be supportive of and visible to the SGD community and their straight allies.
- Be open and affirming to the SGD community and their straight allies, and provide information and referrals as requested.
- Maintain confidentiality and requests for privacy.

You are NOT expected to
- Provide counseling for students.
- Be an expert on SGD issues. Know your limits and make referrals for needs you can’t address.
- Debate with individuals who are not supportive of the SGD community.
1. Listen actively -- respect others when they are talking.

2. Speak from your own experience instead of generalizing ("I" instead of "they," "we," and "you").

3. Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks -- focus on ideas.

4. Participate to the fullest of your ability -- community growth depends on the inclusion of every individual voice.

5. Share your own story and experience.

6. The goal is not to agree -- it is to gain a deeper understanding.

7. Be conscious of body language and nonverbal responses -- they can be as disrespectful as words.

8. Add your own!
SEXUALITY AND GENDER DIVERSITY TERMINOLOGY QUIZ

1. Gay ___
   - Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual, Pansexual, Ally, etc. Preferred and more inclusive term: Sexuality & Gender Diversity (SGD).

2. Lesbian ___
   - A medical or psychological term for a person who has changed, or is in the process of changing, their physical sex to conform to their internal sense of gender identity.

3. Bisexual ___
   - An act passed in 1996 by Congress and signed into law by President Bill Clinton. Recently, Section 3 was recently considered unconstitutional.

4. Queer ___
   - KU's official SGD (Sexuality and Gender Diversity) student organization.

5. Questioning ___
   - A person who is a member of a dominant or majority group who works to end oppression in their personal and professional life through support of and as an advocate for an oppressed population.

6. Transgender ___
   - A term or period during which an individual re-assesses the orientation/identity that they have asserted for themselves or in which they have been raised.

7. Transsexual ___
   - The largest LGBTQ organization in the world—its goal is to “end discrimination against LGBT citizens and realize a nation that achieves fundamental fairness and equality for all.”

8. Cross Dresser ___
   - A woman who is romantically, emotionally, and/or spiritually attracted to other women.

9. Intersex ___
   - An acronym commonly used to identify transsexuals who are transitioning from female to male.

10. FTM ___
    - A person who is attracted to both people of their own gender and another gender.

11. Ally ___
    - An umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth.

12. Spectrum KU ___
    - This organization works to ensure fair and accurate representation of the SGD community in media.

13. HRC ___
    - A person whose sexual anatomy or chromosomes do not fit with the traditional markers of "female" and "male." For example: people born with both "female" and "male" anatomy (penis, testicles, vagina, uterus); people born with XXY chromosomes.

14. GLAAD ___
    - People who wear clothing and/or accoutrement that is considered by society to correspond to the “opposite sex.”

15. Rainbow Flag ___
    - The adjective used to describe people who are primarily physically, romantically, emotionally, and/or spiritually attracted to people of the same sex and/or gender.

16. National Coming Out Day ___
    - An umbrella term sometimes used by LGBTQA people to refer to the entire LGBT community. It is important to note that this word is an in-group term, and a word that can be considered offensive to some people, depending on their generation, geographic location, and relationship with the word.

17. LGBTQIAPA+ ___
    - The annual drag show that is part of Pride Month (GAYpril) at KU.

18. Brown Bag Drag ___
    - The most recognizable symbol of LGBTQIAPA+ pride.

19. DOMA ___
    - An internationally-observed civil awareness day for coming out and discussion about GSD issues.
**SEXUALITY AND GENDER DIVERSITY TERMINOLOGY**

**Ally:** A person who is a member of a dominant or majority group who works to end oppression in their personal and professional life through support of and as an advocate for an oppressed population.

**Androgynous:** Person appearing and identifying as neither man nor woman, presenting a gender either mixed or neutral.

**Aromantic:** Person who experiences little or no romantic attraction to others and/or a lack of interest in forming romantic relationships.

**Asexual:** A person who does not experience, or experiences a very low level of, sexual attraction. Unlike celibacy, which people choose, asexuality is an intrinsic part of the individual.

**Bigender:** A person who fluctuates between traditional “woman” and “man” gender-based behavior and identities, identifying with both genders (and sometimes a third gender).

**Biological Sex:** A medical term used to refer to the chromosomal, hormonal and anatomical characteristics that are used to classify an individual as female or male or intersex (often abbreviated to simply “sex”).

**Bisexual:** A person who is attracted to both people of their own gender and another gender. Also called “bi.”

**Butch:** A masculine-appearing or identifying person. ‘Butch’ is sometimes used as a derogatory term for lesbians, but has also been claimed as an affirmative identity label.

**Cisgender:** A person who identifies as the sex they were assigned at birth. For example, your birth certificate says female, and you identify as a female.

**Cisnormativity:** The assumption that everyone is cisgender, and that cisgender identities are superior to trans* identities or people (Trans* - see pg. 10).

**Closeted:** An individual who is not open to themselves and/or others about their (queer) sexuality or gender identity (also known as being “in the closet”). When someone chooses to break this silence they “come out” of the closet (See “coming out”).

**Coming Out:** To “come out” is to publicly declare and affirm one’s personal sexual/gender identity; one can “come out” to a person in conversation or in a more public arena. It is not a single event but instead a life-long process. In each new situation (e.g. job, class, geographic location, etc.), SGD individuals must decide whether or not to come out.

**Drag King:** A woman who emulates a man, usually in a performance context.

**Drag Queen:** A man who emulates a woman, usually campy, and usually in a performance context.

**Dyke:** A term referring to a masculine presenting lesbian. While often used derogatorily, it can be adopted affirmatively by many lesbians (and not necessarily masculine ones) as a positive self-identity term.

**Fag(got):** A term originated in medieval times when a faggot was a bundle of sticks used to stoke a fire. The term came to refer to the burning of heretics, including gay and lesbian men and women. Usually a derogatory term referring to a gay person, or someone perceived as queer. Occasionally used as a self-identifying affirming term by some gay men, at times in the shortened form ‘fag’.
**Flamer and Flaming Faggot:** Also originated from medieval times when a faggot was a bundle of sticks used to stoke a fire. Usually a derogatory term referring to a gay person, or someone perceived as queer.

**Femme:** Feminine-appearing or identifying person, often used to refer to a feminine-presenting lesbian.

**Fluid(ity):** Generally with another term attached, like gender-fluid or fluid-sexuality, fluid(ity) describes an identity that is a fluctuating mix of the options available (e.g., man and woman, bi and straight)

**FTM / F2M:** Abbreviation for female-to-male transgender or transsexual person. A more progressive term is “FAAB” – Female assigned at birth.

**Gay:** A common and acceptable term used to describe individuals who are committed or attracted physically, romantically, spiritually, intellectually, and/or sexually to members of the same sex. More commonly used when referring to males, but can be applied to females as well.

**Gay Pride:** This is a common name for celebrations commemorating the June 1969 Stonewall riots. In most cities Gay Pride is held in June, although at KU, we celebrate during April (GAYpril).

**Gender Binary:** The idea that there are only two genders – male/female or man/woman and that a person must be strictly gendered as either/or.

**Gender Dysphoria:** A diagnosis in the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) used to diagnose people whose gender at birth is contrary to the one they identify with. This diagnosis is given to facilitate clinical care and access to insurance coverage that supports mental health. For a person to be diagnosed with gender dysphoria, there must be a marked difference between the individual’s expressed/experienced gender and the gender others would assign him or her, and it must continue for at least six months. In children, the desire to be of the other gender must be present and verbalized. This condition causes clinically significant distress or impairment in social, occupational, or other important areas of functioning.

**Gender Expression:** The external display of one's gender, through a combination of dress, demeanor, social behavior, and other factors, generally measured on scales of masculinity and femininity.

**Gender Identity:** The internal perception of one’s gender, and how they label themselves, based on how much they align or don’t align with what they understand their options for gender to be. Common identity terms include man, woman, genderqueer...

**Gender Normative / Gender Straight:** Someone whose gender presentation, whether by nature or by choice, aligns with society’s gender-based expectations.

**Gender Roles:** Culturally contextually norms regarding how individuals are supposed to act, dress, feel, think, and relate to others, etc., based on sex (what genitalia they have).

**Genderqueer / Gender Variant:** A catch-all term for gender identities other than man and woman, thus outside of the gender binary and cisnormativity. People who identify as genderqueer may think of themselves as one or more of the following:

- both man and woman (bigender, pangender);
- neither man nor woman (genderless, agender);
- moving between genders (genderfluid);
- third gender or other-gendered; includes those who do not place a name to their gender
- having an overlap of, or blurred lines between, gender identity and sexual and romantic orientation.
**Hermaphrodite:** An outdated medical term previously used to refer to someone who was born with both male and female biological characteristics; not used today as it is considered to be medically stigmatizing, and also misleading as it means a person is 100% male and female, a biological impossibility for humans (a more appropriate and preferred term is Intersex).

**Hate Crime:** Assault, rape, arson, and murder are crimes under any circumstance, but when the victim of such a crime is chosen simply because of their affiliation with a minority group, the FBI considers the crime a “hate crime”.

**Heteronormativity:** The assumption, in individuals or in institutions, that everyone is heterosexual, and that heterosexuality is superior to all other sexualities. Leads to invisibility and stigmatizing of other sexualities.

**Heterosexism:** Behavior that grants preferential treatment to heterosexual people, reinforces the idea that heterosexuality is somehow better or more “right” than queerness, or makes other sexualities invisible.

**Heterosexual:** A person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex (also see “straight”).

**Homophobia:** An umbrella term for a range of negative attitudes (e.g., fear, anger, intolerance, resentment, or discomfort) that one may have towards members of the SGD community. Homophobia enforces sexism as well as heterosexism.

**Homosexual:** A person primarily emotionally, physically, and/or sexually attracted to members of the same sex. Often a clinical term, so if used socially it can seem derogatory (preferred term is “gay”).

**Internalized Oppression:** The process by which a member of an oppressed group comes to accept and live out the inaccurate myths and stereotypes applied to the oppressed group.

**Intersex:** Someone whose combination of chromosomes, gonads, hormones, internal sex organs, and genitals differs from the two expected patterns of male or female. Individuals born intersex are often “assigned” a sex and gender at birth, which is gradually being regarded as a violation of a person’s well-being.

**Lesbian:** A common and acceptable term used to describe women committed and/or attracted physically, romantically, spiritually, intellectually, and/or sexually to other women.

**Metrosexual:** A straight-identifying man with a strong aesthetic sense who spends more time, energy, or money on his appearance and grooming than is considered gender normative.

**MTF/ M2F** – abbreviation for a male-to-female transgender or transsexual person. A more progressive term is “MAAB” – Male assigned at birth.

**Outing:** Involuntary or unwanted disclosure of another person’s sexual orientation, gender identity, or intersex status.

**Pansexual:** A person who experiences sexual, romantic, physical, and/or spiritual attraction for members of all gender identities/expressions, not just people who fit into the standard gender binary (i.e. men and women).
**TERMINOLOGY (CONTINUED)**

**Passing:** (1) a term for trans* people being accepted as, or able to “pass for,” a member of their self-identified gender/sex identity (regardless of birth sex). (2) An LGB/queer individual who is believed to be or perceived as straight.

**Polyamory:** Refers to having honest, usual non-possessive, relationships with multiple partners and can include: open relationships, polyfidelity (which involves multiple romantic relationships with sexual contact restricted to those), and sub-relationships (which denote distinguishing between a ‘primary’ relationship or relationships and various “secondary” relationships).

**Queer:** 1) An umbrella term sometimes used by LGBTQA people to refer to the entire LGBT community. 2) An alternative that some people use to “queer” the idea of the labels and categories such as lesbian, gay, bisexual, etc. Similar to the concept of genderqueer. It is important to note that the word queer is an in-group term, and a word that can be considered offensive to some people, depending on their generation, geographic location, and relationship with the word.

**Questioning:** An individual who is unsure about or is exploring their own sexual orientation or gender identity.

**Same Gender Loving / SGL:** a term sometimes used by members of the African-American / Black community to express an alternative sexual orientation without relying on terms and symbols of European descent.

**SGD:** Sexuality and Gender Diversity.

**Sexual Orientation:** The type of sexual, romantic, physical, and/or spiritual attraction one feels for others, often labeled based on the gender relationship between the person and the people they are attracted to (often mistakenly referred to as sexual preference).

**Sexual Preference:** The types of sexual intercourse, stimulation, and gratification one likes to receive and participate in. Generally when this term is used, it is being mistakenly interchanged with “sexual orientation,” creating an illusion that one has a choice (or “preference”) in who they are attracted to.

**Sex Reassignment Surgery / SRS:** A term used by some medical professionals to refer to a group of surgical options that alter a person’s biological sex to align with their identified gender. In most cases, one or multiple surgeries are required to achieve legal recognition of gender variance.

**Sexuality/Gender Minorities (SGM) or Gender/Sexuality Minorities SGD:** a more progressive and inclusive term becoming increasingly more popular, particularly in academia. SGM or SGD includes everyone who may be a minority in terms of sexuality, gender ID, or gender expression, whereas LGBT or LGBTQ leaves out many individuals (e.g., asexual, intersexual, bigender, pansexual etc.)

**SGD:** Sexuality and Gender Diversity

** Stonewall Uprising:** On June 28, 1969, New York City police attempted a routine raid on the Stonewall Inn, a working class gay and lesbian bar in Greenwich Village in New York. Unexpectedly, the patrons resisted, and the incident escalated into a riot that continued for several days. Most people look to this event as the beginning of the American Gay Liberation movement and all subsequent SGD movements.

**Straight:** A person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex. A more colloquial term for the word heterosexual.

**Stud:** An African-American and/or Latina masculine-presenting lesbian. Also known as ‘butch’ or ‘aggressive’.
TERMINOLOGY (CONTINUED)

**Top Surgery:** This term refers to surgery for the construction of a male-type chest or breast augmentation for a female-type chest.

**Trans*:** An alternate and more colloquial term for transgender. Trans* is an umbrella term for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. Trans* people may identify with a particular descriptive term (e.g., transgender, transsexual, genderqueer, FTM).

**Transgender:** This term has many definitions. It is frequently used as an umbrella term to refer to all people who do not identify with their assigned gender at birth or the binary gender system. This includes transsexuals, cross-dressers, genderqueer, drag kings, drag queens, two-spirit people, and others. Some transgender people feel they exist not within one of the two standard gender categories, but rather somewhere between, beyond, or outside of those two genders.

**Transition(ing):** This term is primarily used to refer to the process a trans* person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression. Transition includes some or all of the following: changing one’s name and/or sex on legal documents, hormone therapy, and possibly some form of chest and/or genital alteration.

**Transman:** An identity label sometimes adopted by female-to-male transgender people or transsexuals to signify that they are men while still affirming their history as females (sometimes referred to as transguy).

**Transphobia:** The fear of, discrimination against, or hatred of trans* people, the trans* community, or gender ambiguity. Transphobia can be seen within the queer community, as well as in general society.

**Transsexual:** A person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth. Transsexuals often wish to transform their bodies hormonally and/or surgically to match their inner sense of gender/sex. This term is usually only referred to in medical and physiological cases, thus may be considered offensive because of the pathologization of gender.

**Transvestite:** A person who dresses as the binary opposite gender expression (“cross-dresses”) for any one of many reasons, including relaxation, fun, and sexual gratification (often called a “cross-dresser,” and should not be confused with transsexual).

**Transwoman:** An identity label sometimes adopted by male-to-female transsexuals or transgender people to signify that they are women while still affirming their history as males.

**Two-Spirit:** An umbrella term traditionally used by Native American people to recognize individuals who possess qualities or fulfill roles of both genders.

**Ze / Hir** – alternate pronouns that are gender neutral and preferred by some trans* people. Pronounced /zee/ and /here/ they replace “he” and “she” and “his” and “hers” respectively. Alternatively some people who are not comfortable/do not embrace he/she use the plural pronoun “they/their” as a gender neutral singular pronoun.
GLAAD Media Reference Guide - Terms To Avoid

Offensive: "homosexual" (n. or adj.)
Preferred: "gay" (adj.); "gay man" or "lesbian" (n.); "gay person/people"
Please use gay or lesbian to describe people attracted to members of the same sex. Because of the clinical history of the word "homosexual," it is aggressively used by anti-gay extremists to suggest that gay people are somehow diseased or psychologically/emotionally disordered – notions discredited by the American Psychological Association and the American Psychiatric Association in the 1970s. Please avoid using "homosexual" except in direct quotes. Please also avoid using "homosexual" as a style variation simply to avoid repeated use of the word "gay.

Offensive: "homosexual relations/relationship," "homosexual couple," "homosexual sex," etc.
Preferred: "relationship," "couple" (or, if necessary, "gay couple"), "sex," etc.
Identifying a same-sex couple as "a homosexual couple," characterizing their relationship as "a homosexual relationship," or identifying their intimacy as "homosexual sex" is extremely offensive and should be avoided. These constructions are frequently used by anti-gay extremists to denigrate gay people, couples and relationships.

As a rule, try to avoid labeling an activity, emotion or relationship gay, lesbian, or bisexual unless you would call the same activity, emotion or relationship "straight" if engaged in by someone of another orientation. In most cases, your readers, viewers or listeners will be able to discern people's sexes and/or orientations through the names of the parties involved, your depictions of their relationships, and your use of pronouns.

Offensive: "sexual preference"
Preferred: "sexual orientation" or "orientation"
The term "sexual preference" is typically used to suggest that being lesbian, gay or bisexual is a choice and therefore can and should be "cured." Sexual orientation is the accurate description of an individual's enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex and is inclusive of lesbians, gay men, bisexuals, as well as straight men and women (see AP & New York Times Style).

Offensive: "gay lifestyle" or "homosexual lifestyle"
Preferred: "gay lives," "gay and lesbian lives"
There is no single lesbian, gay or bisexual lifestyle. Lesbians, gay men and bisexuals are diverse in the ways they lead their lives. The phrase "gay lifestyle" is used to denigrate lesbians, gay men, and bisexuals suggesting that their orientation is a choice and therefore can and should be "cured" (See AP & New York Times Style).

Offensive: "admitted homosexual" or "avowed homosexual"
Preferred: "openly lesbian," "openly gay," "openly bisexual," or simply "out"
Dated term used to describe those who self-identify as gay, lesbian or bisexual in their personal, public, and/or professional lives. The words "admitted" or "avowed" suggest that being gay is somehow shameful or inherently secretive. You may also simply describe the person as being out, for example: "Ricky Martin is an out pop star from Puerto Rico." Avoid the use of the word "homosexual" in any case (see AP & New York Times Style).
**GLAAD Media Reference Guide - Terms To Avoid**

Offensive: "gay agenda" or "homosexual agenda"
Preferred: Accurate descriptions of the issues (e.g., "inclusion in existing non-discrimination and hate crimes laws," "ending the ban on transgender service members")

Lesbian, gay, bisexual, and transgender people are motivated by the same hopes, concerns and desires as other everyday Americans. They seek to be able to earn a living, be safe in their communities, serve their country, and take care of the ones they love. Their commitment to equality is one they share with many allies and advocates who are not LGBT. Notions of a so-called "homosexual agenda" are rhetorical inventions of anti-gay extremists seeking to create a climate of fear by portraying the pursuit of equal opportunity for LGBT people as sinister (see [AP & New York Times Style](#)).

Offensive: "special rights"
Preferred: "equal rights" or "equal protection"

Anti-gay extremists frequently characterize equal protection of the law for lesbian, gay, bisexual and transgender people as "special rights" to incite opposition to such things as relationship recognition and inclusive non-discrimination laws (see [AP & New York Times Style](#)).

**DEFAMATORY LANGUAGE**

"fag," "faggot," "dyke," "homo," "sodomite," and similar epithets

The criteria for using these derogatory terms should be the same as those applied to vulgar epithets used to target other groups: they should not be used except in a direct quote that reveals the bias of the person quoted. So that such words are not given credibility in the media, it is preferred that reporters say, "The person used a derogatory word for a lesbian, gay, bisexual or transgender person."

"deviant," "disordered," "dysfunctional," "diseased," "perverted," "destructive" and similar descriptions

The notion that being gay, lesbian or bisexual is a psychological disorder was discredited by the American Psychological Association and the American Psychiatric Association in the 1970s. Today, words such as "deviant," "diseased" and "disordered" often are used to portray LGBT people as less than human, mentally ill, or as a danger to society. Words such as these should be avoided in stories about the gay community. If they must be used, they should be quoted directly in a way that clearly reveals the bias of the person being quoted.

Associating gay, lesbian, bisexual and transgender people with pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery and/or incest

Being gay, lesbian, bisexual or transgender is neither synonymous with, nor indicative of, any tendency toward pedophilia, child abuse, sexual abuse, bestiality, bigamy, polygamy, adultery and/or incest. Such claims, innuendoes and associations often are used to insinuate that LGBT people pose a threat to society, to families, and to children in particular. Such assertions and insinuations are defamatory and should be avoided, except in direct quotes that clearly reveal the bias of the person quoted.
**SYMBOLS**

**Pink Triangle** - A symbol homosexual men were forced to wear in the concentration camps of Nazi Germany. It was later a commonly used insignia throughout the early gay liberation movements. It appears in photographs and film footage of the early marches and demonstrations. The pink triangle was ubiquitous at the National March on Washington for Lesbian and Gay Rights in 1987. It is the reminder and the statement, “Never Again!”

**Inverted Black Triangle** - Just as homosexual men were forced to wear pink triangles in the concentration camps of Nazi Germany, many lesbians were forced to wear black triangles, which signified that they (like prostitutes and unmarried women of the street) did not live according to the Nazis’ ideas of correct female behavior.

**Rainbow Flag** - Adopted by the SGD community as its own symbol. It depicts not the shape of the rainbow but its horizontal colors. Created in 1978 for San Francisco’s Gay Freedom celebration by local artist Gilbert Baker (Kansas native), it was inspired by the “Flag of Races,” which had five stripes: one for each of the colors of humankind’s skin, and flown at the 1960 college campus demonstrations.

**Double-Headed Ax or Labrys** - Comes from the myth of the scepter of the goddess Demeter (Artemis). It may have originally been used in battle by female Scythian warriors. The labrys appears in ancient Cretan art and has become a symbol of lesbianism.

**The Human Rights Campaign** - The nation’s largest GSD organization. They work closely with lawmakers to protect the rights of all SGD people and their allies. Their symbol is a yellow equal sign inside of a blue square to represent equality for all people. This is not a common sign, but it is recognizable to people who are familiar with the Human Rights Campaign or GSD equality.

**Lambda** - Was chosen by the Gay Activist Alliance in 1970 as the symbol of the gay movement. The lambda is the Greek letter “L.” A battle flag with the lambda was carried by a regiment of ancient Greek warriors who were accompanied in battle by their young male lovers and noted for their fierceness and willingness to fight to the death.

**Transgender Symbol** - This is one of the most common of the transgender symbols. It consists of a modified biological symbol, originating from a drawing by Holly Boswell. The arrow projecting from the top right of the circle comprises the biological symbol for the male and the cross projecting from the bottom of the circle consists of the biological symbol for the female. The symbol incorporates both of these devices as well as a cross topped by an arrowhead (combining the male and the female motifs) which projects from the top left of the circle.
The Gender Unicorn

Gender Identity
- Female/Woman/Girl
- Male/Man/Boy
- Other Gender(s)

Gender Expression/Presentation
- Feminine
- Masculine
- Other

Sex Assigned at Birth
- Female
- Male
- Other/Intersex

Sexually Attracted To
- Women
- Men
- Other Gender(s)

Romantically/Emotionally Attracted To
- Women
- Men
- Other Gender(s)

To learn more go to: www.transstudent.org/gender
Design by Landyn Pan
### PRONOUNS

<table>
<thead>
<tr>
<th>Nominative (subject)</th>
<th>Objective (object)</th>
<th>Possessive determiner</th>
<th>Possessive Pronoun</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Traditional pronouns</strong></td>
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<tr>
<td>He</td>
<td>He laughed</td>
<td>I called him</td>
<td>His eyes gleam</td>
<td>That is his</td>
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<tr>
<td>She</td>
<td>She laughed</td>
<td>I called her</td>
<td>Her eyes gleam</td>
<td>That is hers</td>
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<tr>
<td>It</td>
<td>It laughed</td>
<td>I called it</td>
<td>Its eyes gleam</td>
<td>That is its</td>
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<tr>
<td>They</td>
<td>They laughed</td>
<td>I called them</td>
<td>Their eyes gleam</td>
<td>That is theirs</td>
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<tr>
<td><strong>Invented pronouns</strong></td>
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<tr>
<td>Ne</td>
<td>Ne laughed</td>
<td>I called nem</td>
<td>Nir eyes gleam</td>
<td>That is nirs</td>
</tr>
<tr>
<td>Ve</td>
<td>Ve laughed</td>
<td>I called ver</td>
<td>Vis eyes gleam</td>
<td>That is vis</td>
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<tr>
<td><strong>Spivak</strong></td>
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<tr>
<td>Ey</td>
<td>Ey laughed</td>
<td>I called em</td>
<td>Eir eyes gleam</td>
<td>That is eirs</td>
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<tr>
<td>Ze (or zie) and hir</td>
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<tr>
<td>Ze</td>
<td>Ze laughed</td>
<td>I called hir</td>
<td>Hir eyes gleam</td>
<td>That is hirs</td>
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<tr>
<td>Ze (or zie) and zir</td>
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<tr>
<td>Ze</td>
<td>Ze laughed</td>
<td>I called zir</td>
<td>Zir eyes gleam</td>
<td>That is zirs</td>
</tr>
<tr>
<td>Xe</td>
<td>Xe laughed</td>
<td>I called xem</td>
<td>Xyr eyes gleam</td>
<td>That is xyrs</td>
</tr>
</tbody>
</table>
PRONOUN ETIQUETTE

- If you make a mistake, correct yourself. Going on as if it did not happen is actually less respectful than making the correction. This also saves the person who was misidentified from having to correct an incorrect pronoun assumption that has now been planted in the minds of any other participants in the conversation who heard the mistake.

- If someone else makes a mistake, correct them. It is polite to provide a correction, whether or not the person whose pronoun was misused is present, in order to avoid future mistakes and in order to correct the mistaken assumption that might now have been planted in the minds of any other participants in the conversation who heard the mistake.

- If you aren’t sure of a person’s pronoun, ask. One way to do this is by sharing your own. “I use “he, him, his” pronouns. I want to make sure to address you correctly, how do you like to be addressed?” This may seem like a strange thing to do but a person who often experiences being addressed incorrectly may see it as a sign of respect that you are interested in getting it right.

- When facilitating a group discussion, ask people to identify their pronouns when they go around and do introductions. This will allow everyone in the room the chance to self-identify and to get each other’s’ pronouns right the first time. It will also reduce the burden on anyone whose pronoun is often misidentified and may help them access the discussion more easily because they do not have to fear an embarrassing mistake.
IDENTITY MODELS

D’Augelli LGB Identity Model

D’Augelli identified six interactive processes (not stages) involved in lesbian, gay, and bisexual identity development. This is an adaption of this model. Please note: This model does not reflect the experiences of all or most LGB people; it is merely a model used in some academic settings, including identity development curricula.

Exiting heterosexual identity
Recognition that one’s feelings and attractions are not heterosexual as well as telling others that one is lesbian, gay, or bisexual.

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

Developing a lesbian/gay/bisexual social identity
Creating a support network of people who know and accept one’s sexual orientation. Determining people’s true reactions can take time. Reactions may also change over time and with changing circumstances.

Becoming 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.

Sources:

Jones & McEwen Model of Multiple Dimensions of Identity

Jones & McEwen’s Conceptual Model of Multiple Dimensions of Identity depicts a core sense of self or one’s personal identity. Intersecting circles surrounding the core identity represent significant identity dimensions (e.g., race, sexual orientation, and religion) and contextual influences (e.g., family background and life experiences). The model evolved from a grounded theory study of a group of 10 women college students ranging in age from 20-24 and of diverse racial-ethnic backgrounds.

Source:
HETEROSEXUAL PRIVILEGE

If you are heterosexual (or, in some cases, simply perceived as heterosexual):

1. You can go wherever you want and know that you will not be harassed, beaten, or killed because of your sexuality (16 people were known to be murdered in 2000 because of being perceived as gay, 29 were killed in 1999, and 26 in 1998).

2. You do not have to worry about being mistreated by the police or victimized by the criminal justice system because of your sexuality.

3. You can express affection (kissing, hugging, and holding hands) in most social situations and not expect hostile or violent reactions from others.

4. You are more likely to see sexually-explicit images of people of your sexuality without these images provoking public consternation or censorship.

5. You can discuss your relationships and publicly acknowledge your partner (such as by having a picture of your partner on your desk) without fearing that people will automatically disapprove or think that you are being “blatant.”

6. You can legally marry the person whom you love in any state, and you can receive full federal benefits, including tax breaks, health and insurance coverage, and spousal legal rights through being in a long-term relationship.

7. You can express yourself sexually without the fear of being prosecuted for breaking the law (sodomy laws were enforceable in 16 states and were used to deny civil rights to lesbians, gay men, and bisexuals until 2003).

8. You can expect that your children will be given texts in school that implicitly support your kind of family unit and that they will not be taught that your sexuality is a “perversion.”

9. You can approach the legal system, social service organizations, and government agencies without fearing discrimination because of your sexuality.

10. You can raise, adopt, and teach children without people believing that you will molest them or force them to adopt your sexuality. Moreover, people generally will not try to take away your children because of your sexuality.

11. You can belong to the religious denomination of your choice and know that your sexuality will not be denounced by its religious leaders.

12. You can easily find a neighborhood in which residents will accept how you have constituted your household.

13. You know that you will not be fired from a job or denied a promotion because of your sexuality.

14. You can expect to see people of your sexuality positively presented on nearly every television show and in nearly every movie.
A natural first reaction to reading these questions is to laugh because it makes it clear how absurd the (original) questions about non-heterosexuality really are.

1. When did you first realize you were straight?
2. What do you think caused your heterosexuality?
3. Is it possible that your heterosexuality is just a phase that you may grow out of?
4. What made you decide to become straight?
5. Do you think your parents did something to you to make you become straight?
6. Did you have bad relationships with people of the same sex when you were young?
7. How do you think being a heterosexual has affected your work?
8. As a heterosexual, do you discriminate in who you will sleep with, or will you sleep with anyone else who is straight?
9. Are you straight because you can’t get anyone of the same sex to go out with you?
10. Should you be around kids as an “out” heterosexual?
11. Do your parents know you are straight? Do your friends and/or roommates know?
12. Why do you insist on flaunting your heterosexuality? Can’t you just be who you are and keep it quiet?
13. Why do heterosexuals put so much emphasis on sex?
14. Just what do men and women do in bed together?
15. Bearing in mind the current divorce rate, why are there so few stable relationships between heterosexuals?
16. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual?
17. Would you want your child to be heterosexual knowing the problems they would face?
18. Isn’t it possible that all you need is a good gay lover?
19. You’ve never slept with a person of the same sex. How do you know you wouldn’t prefer it?
20. If your heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
21. Your heterosexuality doesn’t offend me as long as you don’t try to force it on me. Why do people feel compelled to seduce others into your sexual orientation?
22. The great majority of child molesters are heterosexuals. Do you consider it safe to expose your children to heterosexual teachers?
23. Why do you make a point of attributing heterosexuality to famous people? Is it to justify your own heterosexuality?
24. Could you really trust a heterosexual therapist/counselor to be objective and unbiased? Don’t you fear that they might be inclined to influence you in the direction of their own leanings?
Encompasses any individual who crosses over or challenges their society’s traditional gender roles and/or expressions.
Trans' / Transgender
Someone who does not identify with their sex assigned at birth

Two Spirit
Someone who fills one of the many mixed-gender roles prevalent in Native American communities

Transfeminine/Transmasculine
Someone who identifies more female than male or more male than female

Multigender
Someone who identifies with more than one gender (e.g. bigender)

Trans Man/Trans Woman
Someone who was female at birth but identifies as male/someone who was male at birth but identifies as female

Gender Fluid
Someone whose gender changes

Genderqueer
Someone who does not identify within the gender binary

Agender
Someone who does not identify with a gender

Identities Not Under The Trans' Umbrella:

Cisgender
Someone who is not trans'

Drag Performer
Someone who wears flamboyant clothes for entertainment value (can be trans')

Crossdresser
Someone who wears clothes associated with the a different gender (can be trans')

Intersex
The presence of a less common combination of biological features that generally distinguish male and female (can be trans')

For more information, go to transstudent.org/graphics
1. Strangers don’t assume they can ask you what your genitals look like and how you have sex.

2. Your validity as a man/woman/human is not based upon how much surgery you’ve had or how well you “pass” as a “non-transperson”.

3. When initiating sex with someone, you don’t have to worry that they won’t be able to deal with your parts or that having sex with you will cause your partner to question their own sexual orientation.

4. You are not excluded from events that are either explicitly or de facto men-born-men or women-born-women only.

5. Your politics are not questioned based on the choices you make with regard to your body.

6. You don’t have to hear “So have you had THE surgery?” or “Oh, so you’re REALLY a [incorrect sex or gender]?” each time you come out to someone.

7. Strangers do not ask you what your “real name” (birth name) is and then assume that they have a right to call you by that name.

8. People do not disrespect you by using incorrect pronouns even after they’ve been corrected.

9. You do not have to worry about whether you will be able to find a bathroom to use or whether you will be safe changing in a locker room.

10. When engaging in political action, you do not have to worry about the “gendered” repercussions of being arrested. (i.e., What will happen to me if the cops find out that my genitals do not match my gendered appearance? Will I end up in a cell with people of my own gender?).

11. You do not have to defend your right to be a part of “Queer,” and gays and lesbians will not try to exclude you from “their” movement in order to gain political legitimacy for themselves.

12. Your experience of gender (or gendered spaces) is not viewed as “baggage” by others of the gender with which you identify.

13. You do not have to choose between either invisibility (“passing”) or being consistently “othered” and/or tokenized based on your gender.

14. People will not assume your preferences regarding sexual acts based on your anatomy.

15. You are not told that your sexual orientation and gender identity are mutually exclusive.

16. When you go to the gym or a public pool, you can use the showers.

17. Your health insurance provider (or public health system) does not specifically exclude you from receiving benefits or treatments available to others because of your gender.

18. You are not required to undergo extensive psychological evaluation in order to receive basic medical care.

19. The medical establishment does not serve as a “gatekeeper” that disallows self-determination of what happens to your body.
1. Do not call the roll or read the roster aloud until you have given students a chance to state what they prefer to be called, in case the roster represents a prior name.

2. Allow students to self-identify the name they go by, whether they prefer “Ms.” or “Mr.” and what pronouns they prefer. Don’t make assumptions based on what is on the class roster or the student’s appearance.

3. Set a tone of respect in the classroom. One part of respectful behavior is that everyone should be referred to by what they go by. This means it is important to pronounce people’s names correctly, to refer to them by the pronouns they prefer, etc.”

4. If you make a mistake about someone’s pronoun, correct yourself. Going on as if it did not happen is actually less respectful than making the correction.

5. Never ask personal questions of trans+ people that you would not ask of others.

6. Educate yourself about trans+ history, trans+ law, and trans+ resistance.

7. Include trans+ issues in your syllabi, and help your students learn how to talk about these issues respectfully and understand their importance.

8. Think about how gender norms, or ideas about what men and women should be like, might be being enforced in your classroom or in other parts of your life.

9. Respect the clothing choices students make, supporting them as they navigate how they want to express their gender.

10. Don’t shut down conversations about sexual orientation and gender identity, but make sure to facilitate the conversation down inclusive roads, while correcting misconceptions.

11. Don’t ask people to speak for an entire group. (i.e. “all trans+ people, all cross-dressers, etc).

12. Recognize that you’re not an expert. You will make mistakes and occasionally be insensitive. Humble yourself and apologize when necessary; learn from your mistakes, and always try to broaden your understanding of LGBTQ+ issues so you can best support all of your students.

13. Acknowledge that building an inclusive community is better for everyone and fight to make it an institution-wide priority.
DOMA
On June 26, 2013, the Supreme Court struck down part 3 of the 1996 Defense of Marriage Act (commonly referred to as “DOMA”), a law that denied federal benefits to same-sex couples. For legally married couples living outside of a marriage state or the District of Columbia, there are still many questions about when they will be equally able to share in federal protections, responsibilities, and programs. This is because the federal government typically defers to the states in determining whether a couple’s marriage is valid. There is no one rule across all federal agencies. Some agencies look to the law of the state where a couple married regardless of the law of the state where the couple now lives, while others look to the law of the state where the couple is living now. At this time, there are a number of important federal benefits that depend on whether your marriage is recognized where you live, so couples who live in states with bans on marriage by same-sex couples should proceed with caution before making the decision to marry.

DOMA FAQ’s

1. Does the Supreme Court decision striking down part of DOMA reverse state-level marriage bans?
   No, the decision doesn’t affect state recognition of your marriage.

2. Will married binational couples benefit from the DOMA rulings?
   Yes, the DOMA ruling means that non-citizens married to same-sex spouses are now eligible on the same terms as those married to different-sex spouses to apply for green cards to live and work in this country legally.

3. Are couples in civil unions or domestic partnerships eligible for federal benefits now available to married same-sex couples?
   Not in most cases. The federal government’s systems for granting couples many benefits are largely built on marriage. Exceptions may include Social Security benefits, because of a legal provision applicable to those who would inherit under their state’s law the same as a spouse—which may include those in civil unions and domestic partnerships.

4. What does this mean for legally married same-sex couples living in a state that respects their marriage?
   Couples should be eligible virtually right away for the same 1,138 protections, responsibilities, and access to federal programs afforded to all other married couples. These include Social Security survivors’ benefits; family medical leave to care for a spouse; the opportunity to sponsor a foreign-born spouse for citizenship; and access to veterans’ spousal benefits.

5. What about legally married same-sex couples living in a state that does not respect their marriages?
   Couples may right away have access to some federal rights and benefits, but not to many others, at least not immediately. Federal agencies have different approaches regarding which state’s laws they look to in order to determine if a marriage is valid for federal purposes. Some, including the IRS and Social Security, have looked to the laws of the state where a couple lives (place of domicile/residence). Others, including immigration agencies, look to where a couple got married (place of celebration). Other federal agencies and programs look to the state “with the most significant interest” in the marriage, and many have no explicit rule at all.

6. Is all of DOMA now completely repealed?
   No. The Windsor case challenged the constitutionality of Section 3 of DOMA, the part that discriminatorily excluded married same-sex couples from federal protections, responsibilities, and programs. Section 2 of DOMA, which says that states may discriminate against gay couples legally married in other states, still stands. Legislative action will be needed to remove it, although getting rid of Section 2 will not eliminate discriminatory state marriage laws.

Because the Supreme Court’s decision does not require states to recognize the marriage of same-sex couples and does not guarantee that married couples who live in states with marriage bans will receive all of the federal benefits based on marriage, couples who live in these states should proceed with caution before deciding to marry. Depending on your individual circumstances, getting married may be financially or legally detrimental, especially if you are receiving certain government benefits. Couples should seek out individualized legal advice from a knowledgeable attorney before traveling to another place to marry.
Check out these fact sheets covering employment, taxes, immigration, social security, military and veterans’ benefits, public assistance for low-income families and more: http://www.lambdalegal.org/publications/after-dom

PROP 8

Prop 8, the California constitutional amendment that stripped same-sex couples of the freedom to marry, is off the books!

On June 26, 2013, the U.S. Supreme Court ruled that the sponsors of Prop 8 had no legal right (or “standing”) to appeal the federal trial court’s decision that Prop 8 is unconstitutional because allowing same-sex couples to marry caused them no harm. This historic ruling restores the freedom to marry to same-sex couples in California.


Here’s a timeline of the history of Prop 8: http://www.huffingtonpost.com/2013/06/26/proposition-8-timeline_n_3503512.html

Don’t Ask Don’t Tell (DADT) Repealed

As of September 20, 2011, the military policy known as “Don’t Ask, Don’t Tell” was officially repealed. The law, dating back to 1993, prohibited “out” gay and lesbian citizens from serving in the armed forces. Service members previously discharged under this policy may now choose to re-enlist. Men and women who are currently serving have the freedom to come out. Those willing to enlist may be open about their sexual orientation.

This information is adapted from a series of fact sheets produced together by: American Civil Liberties Union | Center for American Progress | Family Equality Council | Freedom to Marry | Gay & Lesbian Advocates & Defenders | Human Rights Campaign | Immigration Equality | Lambda Legal | National Center for Lesbian Rights | National Gay and Lesbian Task Force | OutServe-SLDN.
Domestic Partner Registry
The City of Lawrence, KS, provides the opportunity for two individuals to register their domestic partnership. Domestic partners may not be married to another person, have another domestic partner, or be related by blood more closely than would bar marriage in Kansas.

Registration creates no legal rights other than the right to have the registered domestic partnership included in the City’s Domestic Partner Register.

The Domestic Partner registry is not confidential and will be listed as public record pursuant to the Kansas Open Records Act.


City of Lawrence Discrimination Clause
On Tuesday, September 27, 2011, with a 4-1 vote of approval, the Lawrence City Commission voted to add “gender identity” to the discrimination clause. This new language makes it illegal for employers and landlords to discriminate against those who are transgender or do not identify with the gender of their birth.

Lawrence Human Relations Division
1006 New Hampshire St.
Lawrence, Kansas 66044
Phone: (785) 832-3310
Email: humanrelations@lawrenceks.org

The Human Relations Commission is committed to eliminating and preventing discrimination in employment, public accommodations and housing and assuring equal opportunity for all persons within the City. Discrimination on the basis of: Age, Ancestry, Color, Disability, Familial Status, Gender Identity, National Origin, Race, Religion, Sex, and Sexual Orientation is illegal. Our agency receives, investigates, decides and attempts to conciliate complaints alleging unlawful discrimination, segregation, or separation. The Lawrence Human Relations Division is dedicated to promoting freedom from unlawful discrimination as defined by Chapter X, Article I of the Code of the City of Lawrence, Kansas, as amended.

If you are interested in joining the Human Relations Commission please apply:

http://www.lawrenceks.org/boards

To learn more about the complaint process:

http://www.lawrenceks.org/attorney/complaint_process
Nondiscrimination, Equal Opportunity and Affirmative Action
On October 22, 2009, the Chancellor approved to amend KU’s nondiscrimination policy to include gender identity and gender expression. The entire policy can be found online at https://documents.ku.edu/policies/IOA/Nondiscrimination.htm

Bereavement Leave Policy
On August 17, 2010, the Vice Chancellor approved to revise KU’s bereavement policy to allow bereavement leave for faculty and staff upon the death of a “close relative” or “qualified adult.” A “close relative” is defined as an individual related by blood, marriage, or adoption having a close relationship with a faculty or staff member. A “qualified adult” is defined as an individual (other than a close relative, employee, or tenant) who has a committed personal relationship with and shares a common domestic life with a faculty or staff member and has done so for the previous six continuous months.

Sexual Harassment Policy
It may not be commonly recognized that the Harassment Policy includes the SGD community. Behaviors included in definition of sexual harassment are not specific to gender. New guidelines provide more support for those experiencing this type of harassment. The entire policy can be found online at https://documents.ku.edu/policies/IOA/Sexual_Harassment.htm

Gender-Neutral Restrooms
Since 2009, the Center for Sexuality and Gender Diversity and the Gender Neutral Restroom Task Force has been working on assessing the number of gender-neutral, single-use restrooms on KU’s campus, and taking action to retrofit existing restrooms and implement additional gender-neutral, single-use restrooms. For gender-neutral, single-use restroom locations and information, visit http://silc.ku.edu/gender-neutral-restrooms

CARE Coordinator (KU)
Sarah Jane Russell, CARE Coordinator, supports all in the University of Kansas community who have experienced any form of sexual or domestic violence, which includes sexual harassment, sexual assault, stalking and dating violence. She helps students navigate campus and community systems for reporting incidents and receiving services, with the goal of maintaining personal safety and academic success. (CARE = Campus Assistance, Resource, Education and Engagement)
Phone: 785-864-9255 or email: sarahjanerussell@ku.edu

Sexuality and Gender Diversity Student Groups at KU
Spectrum KU – KU’s officially recognized student group for those who identify anywhere on the spectrum of sexuality and gender diversity. Thus, this is a group that is not only for the SGD community, but for cisgender and “straight” allies as well.
Email: sgd@ku.edu

Delta Lambda Phi – The purpose of Delta Lambda Phi is to promote dignified and purposeful social, service, and recreational activities for all men. Delta Lambda Phi aims to promote an environment where gay, bisexual, and progressive men can express their individuality, enjoy the benefits of Greek life, and support each other in a lifelong brotherhood. Email: betachi.chapter@dlp.org

OUTlaws and Allies – KU organization devoted to creating a welcoming environment for SGD students and faculty and their allies within the KU School of Law and to provide a forum for the exploration of and education in diverse legal issues. Email: outlaws@ku.edu

oSTEM at KU—Out in Science, Technology, Engineering, and Mathematics (oSTEM) is a national society dedicated to educating and fostering leadership for LGBTQA communities in the STEM fields. oSTEM’s mission is (a) To educate, empower, and engage a diverse community; (b) To identify, address, and advocate for the needs of LGBTQA students in the STEM fields; and (c) Fulfill these needs through mentorship connections, networking opportunities, strategic collaborations, and professional/leadership development. oSTEM envisions a world where all members of the STEM community can pursue their work in a safe and supportive environment that celebrates their contributions and differences. Email: oSTEMatKU@gmail.com
WHAT WOULD YOU DO?

1. Lucy, a female student at your college who identifies as genderqueer and often dresses in a traditionally masculine manner, is assaulted but not seriously injured by three unidentified men in an anti-transgender hate crime the previous evening. The attack occurs on campus and the perpetrators are thought to be other students. Seeing that you have a “Safe Space” placard on your office door, ze (Lucy’s preferred pronoun to “she”) comes to you first for support.
   - What steps might you take to help hir (Lucy’s preferred pronoun to “her”)?
   - How might Lucy’s needs be different from a nontransgender (cisgender) student who has been assaulted?

2. A student comes out to his parents, and his parents respond in a negative manner and threaten to cut him off financially.
   - How would you support this student?
   - What resources would you contact?

3. Charlie, a cross-dressing male student who lives in one of the residence halls at your small college, has experienced constant harassment ever since his roommate discovered him in traditionally female clothing and told others. Now it seems that everyone on campus knows that he cross-dresses in private. He has heard others in his building make negative comments about “that faggot” and, at one point, anti-gay epithets were scrawled on the dry erase board of his door. His roommate has been so hostile that Charlie does not feel safe in the room. Charlie would like to continue to live on campus, but cannot afford a single room.
   - How do you serve his needs?
   - How might you advocate on Charlie’s behalf if he asks for your support?

4. Your University’s health plan has a clause specifically excluding “transsexual surgery or any treatment leading to or in connection with transsexual surgery.” The campus health center is using this clause to deny hormones to transsexual students, some of whom are protesting the policy as an act of anti-transgender discrimination.
   - How would you address their complaint?
   - How would you make a case to administrators on behalf of the students?

5. You advise one of the Greek organizations on campus and they are planning their annual formal. You see on their advertisements, couples of only men and women, and their language suggests members should bring a date of the opposite-sex to the formal.
   - How might you challenge the group to be more inclusive?
   - How would you respond if the group just thought you were telling them what to do?
6. Linus, a male-presenting transsexual student, wants to change the female name and gender status on his records. However, he is told by the school’s registrar’s office that they won’t alter his records unless he receives a court-ordered name change and brings in a letter from his doctor indicating that he has completed gender reassignment surgery. Linus states that he cannot afford these procedures and hasn’t decided for sure that he even wants surgery. Thinking that you might be supportive, Linus comes to you.
   - How do you intervene in this situation?

7. A student is having difficulties with her roommate. Although her roommate is not harassing her, it has become obvious that she is uncomfortable with her being a lesbian.
   - How would you support the student?
   - How might you resolve this situation?

8. A professor is making homophobic comments in class. A student comes to you and tells you that they feel uncomfortable in the class.
   - What would you do?
   - How might you resolve this situation, and what resources would you contact?

9. A female staff member in Student Affairs is upset that a transsexual woman who also works in the department is using the women’s restrooms in their building. She complains to you about being made uncomfortable by “that man in the bathroom.”
   - How do you respond to her and address this conflict?

10. You receive a letter from an alumnus indicating they are not going to support the school financially unless you eliminate the Center for Sexuality and Gender Diversity at the school.
    - How do you respond?
    - What do you tell the alum?
    - Who else do you consult with?
1. **Make no assumption about sexuality or gender identity.** If a student/peer has not used a pronoun when discussing a relationship, don’t assume one. Use neutral language such as “Are you dating anyone” instead of “Do you have a boyfriend.” Labels are often too scary and sometimes not accurate. Let people label themselves.

2. **Have something LGBT-related visible in your office.** A sticker, a poster, a flyer, a brochure, a book, a button. This will identify you as a safe person to talk to and will hopefully allow a LGBTQIAP+ individual to break their silence.

3. **Support, normalize, and validate the person’s feelings about their gender identity and sexuality.** Let them know that you are there for them. If you cannot be supportive, please refer them to someone who can be. Then, work on your own biases by reading, learning, and talking to people comfortable with this issue.

4. **Do not advise people to come out to parents, family and friends.** They need to come out at their own safe pace. Studies show that as many as 26% of gay youth are forced to leave their home after they tell their parents. It is often very unsafe for Trans+ identified people to disclose their gender identity and/or expression. IT IS THEIR DECISION, and they have to live with the consequences.

5. **Challenge transphobia and homophobia.** As a role model for your students and /or fellow staff members, respond to transphobia and homophobia immediately and sincerely. Encourage in-service trainings for staff and students about LGBT people and social justice.

6. **Create an inclusive classroom.** Include visible LGBTQIA+ role models and examples in your curriculum and/or classroom.

7. **Learn about and refer to community organizations.** Familiarize yourself with resources and call them before you refer to make sure they are ongoing. Also, become aware of gay-themed bibliographies and refer to gay-positive books.

8. **Provide role models.** All students benefit from having out LGBT+ teachers, coaches, and administration. Straight students are given an alternative to the inaccurate stereotypes they have received, and LGBTQIAP+ students are provided with the opportunity to see healthy LGBTQIA+ adults.
HOW YOU CAN BE AN ALLY

Don’t assume everyone is cisgender and heterosexual. Recognize that gay, lesbian, bisexual, transgender, queer, etc. people are present in every walk of life, in every community. Almost everyone knows someone who is a member of the LGBTQIA+ community, but they may not know that their friends, family members, or co-workers identify with the community.

Recognize the diversity in our community. Our communities consist of people from all different backgrounds, different sexual orientations and gender identities, different racial and ethnic groups, and from all religious and spiritual paths. Create an atmosphere of acceptance and celebration of diversity in your surrounding area.

Avoid making assumptions based on stereotypes. Don’t assume an individual’s sexual orientation or gender identity because of the way they look, dress, or act. Assumptions based on stereotypes are often inaccurate and can be quite hurtful.

Come out as an ally. Let other people know that you are supportive of gay, lesbian, bisexual, transgender, and queer people.

Get involved with the fight for LGBTQIA+ civil rights. Stay up to date with SGD-relevant issues in your school, business, state, and nation. Consider donating to a LGBTQIA+ equality organization (i.e. HRC, Lambda Legal, ACLU).

Continue to educate yourself. If you don’t understand something, look to local or online resources, read an article or book, and participate in discussions related to LGBTQIA+ issues and individuals.

Try gender neutrality. Use gender-neutral terms when discussing significant others (e.g., “my partner and I...”, “my spouse...” etc.).

Discuss issues of importance to LGBTQIA+ individuals and communities. Do this in a positive, non-judgmental manner.

Provide information and referrals of resources for LGBTQIA+ individuals. Familiarize yourself with local and national resources on SGD-related issues. Refer people to offices, individuals, and other resources that have the information they need. Be willing to assist people in accessing support and information.

For Faculty and Staff:

• If you are a faculty member, facilitator, or instructor, include information in your syllabi or handouts to show that you are an ally to all students, regardless of sexual orientation, gender identity, or gender expression. This can be done for any underrepresented group and can coincide with university nondiscrimination policies.

• Incorporate SGD issues and LGBTQIA+ individuals into course curriculum. Many historical and contemporary figures are members of the LGBTQIAPA+ community. Use examples involving LGBTQIAPA+ people/situations in math and economics courses. Look at healthy same-sex/same-gender families, couples, and individuals in sociology, child development, psychology, etc. Talk about LGBTQIA+ individuals in education and leadership courses.

• Incorporate SGD issues and LGBTQIA+ individuals into staff development. Residence hall assistants, university police, health care providers, administrative assistants, and custodial/facilities staff will encounter LGBTQIA+ individuals in the course of their work. Their attitudes toward students and co-workers who are members of the LGBTQIA+ community will make a big difference in the university climate and culture.

• Review your department’s publications. Suggest changes ensuring documents are inclusive of all sexual orientations and gender identities. If appropriate, create publications specific to the needs of the LGBTQIA+ population (e.g., health services brochures, support materials, etc.). Doing this will convey that LGBTQIA+ students are valued.
WHEN TO REFER A STUDENT

Most of the students who will be talking with you will be seeking support, advice, or information. Occasionally, you may have a student in your office who is experiencing a good deal of psychological distress. This may be evident in several ways.

1. When a student states they are no longer able to function in their normal capacity in classes. For example, they may experience a drop in grades or academic performance.

2. When a student can no longer cope with their day-to-day activities and responsibilities. A student may state they are no longer going to classes, or has consistently been late for their job and are likely to be fired soon if this behavior continues.

3. When a student expresses major depressive symptoms such as sleep disturbance, sudden weight loss or weight gain, crying spells, fatigue, loss of interest or pleasure in previously enjoyable activities, and/or inability to concentrate or complete tasks.

4. When a student expresses anxiety symptoms such as panic, shortness of breath, headaches, sweaty palms, dry mouth, or racing thoughts.

5. When a student expresses suicidal thoughts or feelings.

6. When a student has no support. They have no friends or no one with whom they can talk about their sexual orientation. This person may not need counseling, but could benefit from a support group.

7. A good guideline to use if all else fails: If you are feeling overwhelmed or worried about a student, a referral to a mental health professional would be appropriate.

8. Please review the section on Resources for additional referral agencies.

- KU Counseling and Psychological Services (CAPS): (785) 864-2277
- KU Care Coordinator, Sarah Jane-Russell: 785-864-9255
- Bert Nash Community Health Center (Lawrence): (785) 843-9192
- Headquarters Counseling Center (Lawrence): (785) 841-2345
- Health Care Access (Lawrence): (785) 841-5760
- KU Psychological Clinic: (785) 864-4121
- Kansas City Anti-Violence Project (Kansas City): (816) 561-0500

*Please know when referring students, there may be a cost associated with some of these services.*
I BELIEVE
I believe success is the freedom to be yourself.
I believe nobody is wrong, they are only different.
I believe your circumstances don’t define you, rather they reveal you.
I believe without a sense of caring, there can be no sense of community.
I believe our minds are like parachutes. They only work if they are open.
I believe we only live life once, but if we live it right, one time is all we’ll need.
I believe we must first get along with ourselves before we can get along with others.

I WILL
I will seek to understand you.
I will label bottles, not people.
I will grow antennas not horns.
I will see the diversity of our commonality.
I will see the commonality of our diversity.
I will get to know who you are rather than what you are.
I will transcend political correctness and strive for human righteousness.

I CHALLENGE YOU
I challenge you to honor who you are.
I challenge you to enjoy your life rather than endure it.
I challenge you to create the status quo rather than accept it.
I challenge you to live in your imagination more than your memory.
I challenge you to live your life as a revolution and not just a process of evolution.
I challenge you to ignore other people’s ignorance so that you may discover your own wisdom.

I PROMISE YOU
I promise to do my part.
I promise to stand beside you.
I promise to interrupt the world when its thinking becomes ignorant.
I promise to believe in you, even when you have lost faith in yourself.
I am here for you.
Guidelines for Safe Zone Members

- The first step is to **READ THIS MANUAL.**

- Stay current with SGD issues; seek out other sources of knowledge, information online, books from the library, anything that will help you serve as a better Safe Zone ally so you are knowledgeable of the needs of these students needing to talk to you.

- Respect individual privacy. All contacts between a Safe Zone member and a student must be kept confidential. The only exception to this is the university’s policy on sexual harassment. However, confidentiality policies differ by department, so become familiar with your department’s policy.

- You may find yourself being an advocate, advisor, teacher, or mentor to students who seek your support. We strongly suggest prohibiting romantic or sexual relationships forming between you and a student who seeks you out as a support through the Safe Zone program. We are also strongly recommending that you connect students with social supports other than the ones with which you are currently involved. In order for this program to be successful, it is important that Safe Zone members keep clear, professional boundaries.

- Please feel free to consult with the SGD Coordinator at (785) 864-4861 or sgd@ku.edu whenever you have questions or would like consultation regarding how to support, advise, or refer a student.

- Refer students for counseling when appropriate. If a student is experiencing a good deal of psychological distress and is having difficulty coping, suggest that counseling may be helpful to them. A good guideline for you to use is, if you are feeling overwhelmed or worried about a student, a referral to Counseling and Psychological Services (CAPS) at KU would probably be appropriate.

- Please tape the Safe Zone placard to your door or in a visible place at your work station. If you are the only person occupying your office, please place one placard on the outside of your office and one on the inside. If you share an office with someone who is not a Safe Zone member, please do not place the placard on the outside of the office (suggesting the entire office is a Safe Space). In this case, only place the Safe Zone placard on or near your workstation. If someone tears it down or defaces it, contact the Safe Zone Project Coordinator (sgd@ku.edu) who will replace the placard. Contact the Safe Zone Coordinator if you are leaving the university, changing offices, or want to withdraw from the Safe Zone program.
STATEMENT OF INTENT

I, ______________________________, (print name) have attended the Safe Zone training program and will participate in the University of Kansas’s Safe Zone program by displaying the Safe Zone placard.

As a Safe Zone member, I agree to be non-judgmental, understanding, discreet, and confidential with respect to anyone who may approach me needing help, someone to talk to, etc., and convey a positive and accepting message to the gender and sexuality minority community.

I agree to be accepting of people as they are, with no hidden agenda to try to “save” or discourage them.

I will familiarize myself with on- and off-campus resources so that I can make appropriate referrals.

Furthermore, I will act in accordance with the University of Kansas nondiscrimination policy, which states: “The University of Kansas prohibits discrimination on the basis of race, color, ethnicity, religion, sex, national origin, age, ancestry, disability, status as a veteran, sexual orientation, marital status, parental status, gender identity, gender expression and genetic information in the University’s programs and activities. The following person has been designated to handle inquiries regarding the non-discrimination policies: Director of the Office of Institutional Opportunity and Access, IOA@ku.edu, 1246 W. Campus Road, Room 153A, Lawrence, KS, 66045, (785)864-6414, 711 TTY.

______________________________
Signature

______________________________
Date

Department/Unit AND Building Name/Room # where placard will be displayed

Phone Number: ______________________________

Email Address: ______________________________

Please Circle One: Student Faculty Staff

☐ Please list my name/location on the Safe Zone website as an ally.

☐ Please add me to the Safe Zone e-mail distribution list. By checking this box, you will receive biannual announcements about upcoming Safe Zone trainings and continuing education opportunities.

☐ Please add me to The Center for Sexuality and Gender Diversity e-mail distribution list. By checking this box, you will receive periodic articles of interest or relevance to SGD issues and upcoming event information.

☐ Please add me to The Center for Sexuality and Gender Diversity Research Participation listserv. By checking this box, you will receive occasional emails regarding SGD-related research participation requests from researches nationwide.
RESOURCES

In an effort to provide you with the most up to date and valuable resources, please navigate to The Center for Sexuality and Gender Diversity “Resources” page sgd.ku.edu/resources to get more information on the following topics:

- KU Resources
- Hotlines
- Lawrence Resources
- Kansas City Resources
- Topeka Area Resources
- Kansas Resources
- Missouri Resources
- Midwest Resources
- Understanding Gender/Sexuality
- Coming Out of the Closet
- Transgender Specific Resources
- Online News
- National/International Organizations
- Local Churches, Ministries, & Fellowships
- Religious Groups
- Students
- Academic Resources
- Greek Resources