

LAMBDA 10 PROJECT  
FRATERNITY & SORORITY  
**TRANSGENDER**  
RESOURCE GUIDE

"BEGINNING  
THE CONVERSATION..."  
BY **SARAH FIELDING & JESSICA PETTITT**



**The Lambda 10 Project**

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# ABOUT THE LAMBDA 10 PROJECT

The Lambda 10 Project National Clearinghouse for Lesbian, Gay, Bisexual, Transgender Fraternity & Sorority Issues works to heighten the visibility of lesbian, gay, bisexual and transgender members of the college fraternity/sorority by serving as a clearinghouse for educational resources and educational materials related to sexual orientation and gender identity/expression as it pertains to the fraternity/sorority experience.

The Lambda 10 Project was founded in the Fall of 1995 at Indiana University in Bloomington, Indiana and is an educational initiative of Campus Pride, the only national nonprofit organization 501(c)(3) for LGBT and Ally student leaders and campus groups. The Lambda 10 Project is also an associate member of the Association of Fraternity Advisors and serves as a resource for many inter/national fraternity/sorority leaders. The Project created the first educational resources solely dedicated to this topic titled *Out on Fraternity Row: Personal Accounts of Being Gay in a College Fraternity* released by Alyson Publications, Inc in 1998, *Secret Sisters: Stories of Being Lesbian & Bisexual in a College Sorority* released by Alyson Publications, Inc. in 2001 and most recently *Brotherhood: Gay Life in College Fraternities* released by Alyson Publications, Inc. in October 2005.

## **For more information about the Lambda 10 Project:**

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**The Lambda 10 Project**



## ABOUT CAMPUS PRIDE

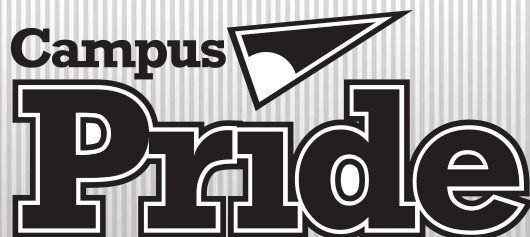
Campus Pride is the leading national nonprofit organization 501(c)(3) for student leaders and campus organizations working to create safer, more LGBT-friendly colleges and universities. It continues to grow in national prominence and exists to give “voice and action” in building future LGBT and ally leaders. The organization is a volunteer-driven organization “for” and “by” student leaders and is considered to be a trailblazer for its online resources, grassroots mobilizing efforts and programs for LGBT and ally student leaders/campus groups.

Campus Pride believes in empowering youth for social justice work and to be a catalyst for positive change in society. The primary objective of Campus Pride is to develop necessary resources, programs and services to support LGBT and ally students on college campuses across the United States. Signature programs include Campus Pride online ([www.campuspride.org](http://www.campuspride.org)), the LGBT-Friendly Campus Climate Index ([www.campusclimateindex.org](http://www.campusclimateindex.org)), LGBT & Ally Summer Leadership Camp, STOP THE HATE ([www.stophate.org](http://www.stophate.org)), and the landmark Lambda 10 Project ([www.lambda10.org](http://www.lambda10.org)).

Founded in the Fall of 2001 and launched a year later in October of 2002, Campus Pride started as an online community and resource clearinghouse under the name Campus PrideNet. In 2006, the organization broadened its outreach efforts and restructured as the current educational non-profit organization Campus Pride.

### **For more information about Campus Pride:**

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# LETTERS FROM THE AUTHORS

## SARAH FIELDING

First off, I want to thank you for picking up this guide. You are further ahead than I was just a short time ago. My first knowledge of a transgender identity came when I first stepped onto my college campus. If I hadn't started attending a "progressive" institution in Vermont, I'm not sure whether I ever would have heard the term transgender. At Marlboro College, there are a lot of people who like to push barriers, and my first assumption about the transgender students was that they were just trying to make a statement by mocking gender. I was fine with students who wanted to dress ambiguously-but, I was uncomfortable when they started changing their names, pronouns, or altering their bodies (through hormones). I didn't believe that transgender was "real." I thought all of the struggles these students were having they brought on themselves. When in private, my friends and I made fun of the transgender students or thought they were "fakin' it." We thought they were doing it for attention, but we barely knew anything. This was my first impression of transgender and it's an embarrassing, but extremely truthful admission.



So, I'm sure you're wondering how I went from being an unbeliever to devoting my entire summer to creating a guide based around Transgender education, acceptance and inclusion? During my sophomore and junior years of college, I was extremely close to someone who decided to transition. All of my assumptions about why people identify as transgender and the lived experience of being transgender had to be thrown out of the window when my assumptions didn't match how I witnessed his experience. Suddenly, transgender was real in a way it hadn't been before because I knew someone and couldn't easily write off his experience. I watched him transform into a happier and healthier human being, even in the face of doubt by everyone surrounding him. I knew that there had to be more to this transgender thing when I could witness how powerful and positive of an impact his transition had on him. This wasn't about him purposefully stepping on people's toes or being an obnoxious activist, it was about him embracing himself; how people react is an unfortunate side effect of any identity that pushes society's rigid understanding of "how the world is."

My personal complete 180 made me realize just how important trans education and conversations about transgender issues are. It is misinformation and false stereotypes about transgender people (even at my progressive, open-minded, "we're so forward thinking"



institution) that nurture the harsh climate for transgender people. I'm trying to do my small part to get rid of this ignorance and improve the lives of transgender people.

I began to work on this guide during my internship with Jessica Pettitt. It was created out of a combination of google searches, emails, and a lot of talks with transgender students, Greek student leaders, and Greek Life advisors. When I first began this project, I thought it was a hopeless effort. I believed sororities and fraternities wouldn't care about transgender students and likewise transgender students would never want to join a sorority or fraternity. I attend an institution without a single Greek organization, and most of my knowledge about sororities and fraternities comes from the ABC Family show Greek. In creating this guide, I have had to confront my own stereotypes of what Greek life is. In fact, after talking with tons of students in Greek organizations, I really admire these organizations and even wish I could rush this fall.

Before finding an LGBT fraternity, one of the students I spoke with believed: "They're [Fraternity members] the type of people who would beat me up. They would never accept me. Why embarrass myself when I know what they'll think of me?" Another said: "Overall, I didn't quite feel like this was a brotherhood that I could feel safe or supported in, and I felt like I had many questions that I wasn't quite comfortable asking anyone (such as how does the chapter define what a "man" is or how does the chapter feel about having a brother who is trans)."

As most sorority and fraternity policies are now, current transgender members often keep their gender identity secret. Many are paranoid they will be exiled from their sorority or fraternity if they are ever to be found out. Moises, a biological female who transitioned as male before entering college, says: "I decided to avoid disclosing any part of my life that had to do with being trans. It could get difficult trying to share certain parts of myself in that way, and I felt like I was being unfair to some of the guys who trusted me enough to share really sensitive information about their lives with me. It definitely wasn't an ideal situation, and although this would happen with relationships outside of the fraternity as well, there was the added risk of losing the time and investment in an organization, on top of losing friends." Transgender Alums who wish to stay involved, but in a way that does not compromise their transgender identity [i.e. They want to be open about the gender they identify], can also be left out. In a May 2007 article entitled "Transgenders try to navigate Greek system," Amanda Cohen reports: "Joanne Herman '75, a member of Sigma Phi Epsilon fraternity, transitioned almost 30 years after graduating. After receiving a request from Sig Ep to update her contact information, Herman—who as an undergrad went by Jeff—wrote a letter explaining her transition and gave them the option of taking her off their list if they wished. Herman said she has not received any mail from them since."

On campuses with a vibrant Greek population, transgender students are excluded from this large part of campus life. Even though the transgender population is small, there are a number of transgender students who do want to join Greek organizations or are currently stealth within Greek organizations. The needs of these students must be addressed. On the flip side, sororities and fraternities can also include, welcome, and affirm transgender members in a way that no other type of organization can. Brotherhood or Sisterhood can be extremely important to



transgender people. The transgender students who I have been in contact with cite a number of benefits of Greek membership. Steven, while in transitioning while in college, says: "It [A fraternity] gave me the support I never had. With my changing gender expression and the acceptance of my sexuality, there was never a Brother I met during those few days [Rush] who looked at me with judging eyes. They actually saw positive qualities within me. What I found unbelievable was that they let me know. In a way, a Greek organization provided me a shared experience that I would never have found elsewhere. I share bonds and memories with these men that no one else will ever know. We have grown closer and stronger because of it. It's the Brotherhood. The leadership. The service. Beyond that, because of who we are, this organization provides for many of us the first and only safe space to find ourselves and be whoever we want to be. These men are my family. As I slowly began to embrace my gender expression, I never had to explain who I was or why I was doing what I was doing."

Currently, a handful of sororities and fraternities with a trans inclusive membership policy exist. However, the vast majority are organizations that will not accept transgender members. A few national offices have even stated they would "publicly kick out transgender members if they were found out to have joined."

The only way transgender students can currently join a Greek organization is if they have legally changed genders, which requires a number of surgeries and hormone treatment, or if they find one of the few LGBT Greek organizations. Neither of these current solutions is perfect. Legally changing genders is both expensive and time consuming, and not necessarily a choice all transgender people wish to make. LGBT Greek organizations are not a perfect fit for all Transpeople either. Just because a person is trans does not mean that he, she, or zie wants to be a part of an organization with a queer focus. Of the students who enter college "post-op" (after physical surgeries or changes), many still find themselves in environments that are not trans-friendly. They often feel that they must hide parts of their life from before the transition, fearing they will be made uncomfortable by people's reactions.

Here is how Moises, a recent grad from a large public institution in the Western United States, describes his experience: "There were a few issues that prevented me from committing myself fully to the fraternity. Not knowing what would happen if the brothers knew about my trans history was a major component. A lot of my own internalized transphobia became a barrier in making closer connections with the members of the fraternity. What if they felt deceived if they did find out? What if they would lose all respect for me? What if they no longer saw me as a man and would, in one way or another, make me leave the chapter?"

One of the biggest things that I have learned in this internship is that change happens in small ways and communication is key. I learned that changes do happen. For example, Sasha Bright, a student at Dartmouth College and a biological male, was offered membership into Epsilon Kappa Theta sorority after one of Bright's friends and a sorority member initiated a house discussion about the topic. This guide wouldn't exist without people who were bold enough to share their stories, either directly for this guide or indirectly by sharing their story and changing



the contributors. This guide also wouldn't exist if it weren't for the work of trans-allies who believed the transgender persons who were bold enough to share their stories.

The majority of what you are looking at was compiled in living rooms, took place between email exchanges and phone calls, and is the work of normal people who also buy groceries, hang out with friends, and do laundry. We aren't super heroes, and you don't have to be to make a real difference. Most of my work has been to gather and guide others to "speak their truth", not to provide the answers myself. I am releasing all of this information out there knowing that what is powerful is not this booklet or download with facts and narratives, but the conversations that will result. It is YOU, not this guide, who has the power to make real change for the climate surrounding transgender people.

Sincerely,

**Sarah Fielding**

<sup>3</sup> Steven Tran

<sup>4</sup> Monica Bebie

<sup>5</sup> Amanda Cohen, "Transgenders try to navigate Greek system," The Dartmouth, 03 May 2007.





# LETTERS FROM THE AUTHORS

## JESSICA PETTITT

My ability to facilitate a conversation, albeit a difficult conversation, has brought me to a new adventure in my career where I am privileged to fly in and out (literally) of a great number of institutions around the country, stir things up, soothe things over, and provide a dialog space for inquiry and healing. My work with LGBT concerns, and Social Justice issues narrows yet again with this project. A few years ago, a colleague and I developed a Transgender Resource Packet and a training curriculum Facing Trans: Empowerment, Advocacy, and Inclusion to accompany gender neutral bathrooms and an inclusive non-discrimination policy at the American College Personnel Association (ACPA) national convention. While serving as the Gender Advocate for ACPA, I offered a number of educational programs, round table discussions, and professional panels to have dialogs around transgender inclusion on college campuses. Time and time again, I was asked to talk about residence halls, health care, bathrooms, programming, public records which I gladly did and continue to do. The glaring omission from these discussions was (and is today in some regards) religion/spirituality, athletics, and Greek life. Some research has been published in regards to the expression and perception of gender in different cultures, religions, regions, etc., over time, so this niche is being filled, so to speak. Athletics and professional sports have started the conversation around trans inclusion, though not equitable or empowering, these decisions have opened doors to trans athletes to compete in the Olympics, on college teams, and in intramural sports. Greek Life is the last frontier for the conversation to take hold.



### **Trends**

When asked to complete the task of developing a Trans Greek Resource Guide, I first approached this project as a sales pitch to persuade people to be inclusive. I wanted it to be as simple as open your doors. Be proactive and welcoming. Perhaps a drum circle could form... I quickly realized that this is not the correct approach to trans inclusion within Greek life. This project has brought me back to my roots of conversation. One of my favorite quotes from the movie *Transamerica*, is "We walk among you!" In this case, "we" are trans faculty, staff, students, and alumni. I would go further and include trans advocates, as well. "These" people already exist on your campus and in your organizations. Campuses and organizations of great history and traditional links to single gendered institutions see this, and rightly so, as a grave disconnect.



I would also like to add, that those reading through this guide, you are not behind or slow. Trans inclusion is a new concept for most campuses and even those that have gone as far as to add gender identity and expression into their non-discrimination policies haven't done much since then. Even the most progressive campuses still have acts of violence, bias, hate, etc. Much like racism isn't over, homophobia, heterosexism, sexism, etc., are alive and well. The conversation that needs to take place is how do these realities impact our campus climate and in the scope of this resource guide, the Greek Life experience.

### **Now what?**

This spring, I received an email from a student, Sarah Fielding, at Marlboro College in Vermont. She emailed saying that she had read some of my publications on trans inclusion and wanted to see if she could do an internship with me. After squaring away the details of the internship, I gave her a listing of the projects I had on my to do list and it is the Trans Greek Resource Guide that seemed to interest her the most. Much like me, Sarah doesn't have much experience with Greek Life. I am an alumni initiate while completing my master's when a chapter was recolonizing. I joined primarily to ensure that I in fact would hate Greek life. I had always imagined that I would work at a small liberal arts college like my undergraduate institution and wanted to confirm that a Greek life "hat" would not be of interest so I accepted the offer to serve as a sororities educational advisor. I fell in love with what Greek life had to offer in the sense of community building and a shared sense of purpose. Who knew? Sarah shared that she went as far as to only apply to colleges without a Greek system and though her work on this project has developed a deep sense of respect for the intentional communities that form on the chapter or campus level and nationally.

So two trans advocate Greek life converts walk into a bar... what do you get? I think I can speak for Sarah and myself, when I say, that you get to supportive realistic reporters that have a strong desire to hold a space where this conversation can actively take place. Sarah has gathered narratives from trans students that contemplated going through recruitment, joined national Pan-Hellenic, IFC, and NPHC organizations, and alumni that are still actively involved with their chapters and campuses. Please read these with the respect they deserve. Due to the climate, names, institutions, and Greek organizations have been changed to offer anonymity to the authors. The voices included in this resource guide are from lesbian, gay, bisexual, heterosexual, and queer, students of color, gender queer students, transmen, transwomen, advisors, faculty, staff, current undergraduate students, graduate students, active alumni, and de-pledged sisters and brothers from local and national fraternities and sororities on small, medium, and large research institutions within the United States. We have also pulled together a lot of resources to help support the trans advocates that are doing GREAT work within chapters, organizations, and on campus. Lastly, this guide is to be used as a conversation starter. There are not any direct answers here.

Dialog; that is really what I am looking for when I do the work I do. I have worked in higher education for ten years at mostly large research institutions where getting grant money, retention of student of color, stretching programming dollars, and other such quantitative demands pulled





me away from the original reason I got into this profession. Using Sanford's theory of identity development, it is through the both and of support and challenge that we grow. I am hard pressed to find a way to document in my end of the year report the growth of my students, colleagues, and self so I default to the quantitative measures. What I love about my chosen career path is the conversations, listening to other's lived experiences, and hearing my own inner voices stretch and grow.

As I moved from Residence Life to Lesbian, Gay, Bisexual, and Transgender (LGBT) Affairs to Social Justice Leadership, I found myself holding spaces of dialog where participants could speak their truth with care. To "speak" didn't always mean verbally, but an engagement with each other. "Their truth" refers to the individual's perspective and not representing groups or research, just the self. "With care" implies that one's truth may be hard to hear for a listener and that this is ok if not expected. With this simplistic guideline, I believe meaningful dialog can take place. I bring into these dialog spaces the dynamics of privilege, entitlement, seniority, subordinated groups, dominant identities, group memberships, etc. As I address LGBT exclusion, I noticed patterns of exclusion within the LGBT community of the B and the T. I also tracked the exclusion of people of color, elders, and the voices of youth. Then citizenship, immigration, language, ability, size, class, education, etc., entered my framework. To this day, I do not know an answer that would make inclusion de facto and exclusion obsolete. I don't have these answers. I have witnessed, however, the power of conversation that leads to understanding, informed policies, and best practices. This is why I have stayed in this profession for a decade.

I can tell you that trans students, faculty, and staff may transition before you even meet them and you may never know about it. There are trans students, faculty, and staff that currently don't feel comfortable living in the gender they are expressing and long for a comfortable space to be themselves. Moreover, there are alumni supporting your organization, campus, and chapter that value their brothers and sisters and the Greek life experience.

Thank you for your work and in advance for starting this conversation.

Sincerely,

**Jessica Pettitt**



# WHAT IS TRANS?

Before we start talking about transgender concerns, advocacy, and inclusion, we need to first establish a common language and understanding. This section covers basic questions regarding sex, gender, sexual identity as well as basic information regarding the experience of some trans individuals.

The following includes definitions, different aspects of the lived experiences of some trans folks, who trans students are, the trouble of “coming out” or not, and a model of transgender identity development.

Remember, every individual should have the right to express his/her/hir/their genders however they feel most comfortable (this extends to gender conforming folks and to gender non-conforming folks).

## ADDITIONAL RESOURCES

### **GO ONLINE TO: [www.lambda10.org/transgender](http://www.lambda10.org/transgender)**

I'm so confused: What is the difference between sex, gender, and sexual identity?

Suggested Steps to Make Campuses More Trans-Inclusive

Current Inclusive Policies for Education and Employers

Issues Facing Trans Individuals Wanting to Compete in Intercollegiate Athletics

Boise State University 2006 “Transgender Issue Reexamined” proposal

Suggestions for How to Have “Gender Identity or Expression” Included in Non-Discrimination Policies

Gender Normative Privilege

Case Studies on Campus Transgender Issues

Fraternity & Sorority LGBT Climate Individual Self Test

Transgender Educational and Support Resources

LGBT Assessment Tool

Meet Alyn Lybman (interview with a transman on campus)

I'm a Woman on the Move (transwoman athlete perspective)

Where do you stand right now (trans inclusion assessment)

General Case Studies for College Campuses



# THE TRANS UMBRELLA

## DEFINITIONS

**Important Note:** These words are social constructs developed over time. New language is constantly formed to unite community members as well as divide groups by experience, politics, and other group memberships. I use the word “Trans” to serve the purpose of inclusion for all listed below, allies, partners, and families.

### **Transgender**

An “umbrella term” for someone whose self-identification, anatomy, appearance, manner, expression, behavior and/or other’s perceptions of challenges traditional societal expectations of congruent gender expression and designated birth sex.

### **Transexual**

Individuals whose designated sex at birth does not match their personal sex/body identity and who, through sex reassignment surgery and hormone treatments, may seek to change their physical body to match their gender identity. Transexuals can be male-to-female (MTF) or female-to-male (FTM). Transexuals’ sexual identification can be heterosexual, gay, lesbian, bisexual, etc. Transexuals’ sexual identification can be heterosexual, gay, lesbian, bisexual, etc.

### **Crossdressers**

People, often heterosexual men, who are comfortable with their birth assigned gender and will privately dress or take on the mannerisms of the “opposite” gender for personal gratification.

### **Drag Performers**

People who dress and theatrically perform like the “opposite” gender for entertainment, play, expression, or eroticism. Males are referred to as Drag Queens and females are referred to as Drag Kings. Some identify as trans and others do not.

### **Intersex Condition**

“Intersex is a socially constructed category that reflects real biological variation in reproductive, sexual, or hormonal anatomy. Though usually thought of as an inborn condition, intersex anatomy doesn’t always show up at birth.

### **Gender Variant/Queer**

People who find other gender categories constraining. Their gender identities and/or expression is consciously not consistent with conventional standards for masculine or feminine behavior or appearance. Some identify as a blend, as androgynous, or as neither gender.



## THE TRANS UMBRELLA

### DEFINITIONS (CONTINUED)

- Gender:** The social construction of masculinity or femininity as it aligns with designated sex at birth in a specific culture and time period. Gender identity claims individuality that may or may not be expressed outwardly, and may or may not correspond to one's sexual anatomy.
- Sex:** The medical assignment of 'male' or 'female' based upon the external genitalia that an individual possesses at birth. The biological sexes are commonly seen as mutually exclusive, and it is often believed that a person's assigned sex dictates their gender expression, chromosomal, and hormonal make-up (those born with "male" genitalia should behave in a masculine way and those born with "female" genitalia should behave in a feminine way).
- Sexual Identity:** A person's self description of the romantic, sexual, and/or emotional relationships with another or others such as heterosexual, gay, lesbian, bisexual, asexual, etc. Much like gender identifications, sexual identity labels are constantly being created to both unite communities and divide members from others.

Adapted from Arizona State University's SafeZone Gender Identity 101 curriculum. Edited by J. Pettitt 2007. Edited by Hadley Smith, Co-founder, Trainer & Collective Member, TRANSLATE GENDER, 121 Fifth Avenue, PMB 131, Brooklyn, NY 11217  
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# WHAT IS TRANS? **A CHART**

## JESSICA PETTITT

### INTRODUCTION

I am frequently asked myriad of questions from a wide range of “categories” concerning the details and lived experiences of trans people. It seems important to have a base line of understanding before one can move into a conversation regarding trans inclusion. Below is my attempt to review the answers to the most common questions I get asked during my educational trainings. These questions, I feel are asked innocently out of ignorance and act as road blocks to the conversation of inclusion.

### TRANSITION

Harry Benjamin Standards of Care have been developed within the medical community to provide “steps” of transition. Not all doctors know about these standards and not all doctors' can treat trans patients or perform necessary tests, surgeries, etc.

Counseling or Therapy is recommended prior to transition. Patient may be diagnosed with Gender Identity Disphoria (GID). GID can assist with insurance coverage, but is a psychological disorder and could limit employment.

Real Life Test (RLT) or Full-Time Test (FTT) is when a trans person must “successfully live” as their gender identity for an extended period of time. This may be requested as a pre-requisite to surgeries and can be very difficult for trans people that don't naturally pass or live in small communities.

#### **Hormones**

Estrogen supplements may be paired with Testosterone blockers for transwomen. Transmen make take testosterone shots or use creams. Hormone Therapy assists the body's chemical make up to align with that of the gender identity.

Sexual/Gender Reassignment Surgery (SRS/GRS) comprises of three parts, 1) facial reconstruction - trachea shave, electrolysis/laser hair removal, facial feminization, 2) top surgery - removal of breast tissue or breast augmentation, and 3) bottom surgery - there is a wide range of genital reconstruction surgeries available for both transmen and trans women, all of which are very expensive and not covered by insurance. Most trans people do not have bottom surgery. This consists of removal of the penis, testicles, labia, vagina, ovaries, hysterectomy, etc., as well as cosmetically releasing cartilage, extended the urethra, creating a vaginal canal, testicle implants, and using skin grafts to attach a phallus.



## ROLES/ IDENTITIES

It is important to mention that a person's gender transition also impacts Partners, Spouses, Family members, Friends, Children, etc. The trans person works through the decision and begins the transition process hopefully with support, but the others impacted by the transition usually don't have a lot of support. If supportive, they have to navigate new names, pronouns, and roles of someone significant in their life. The language used when talking about their loved one may or may not flow easily and can lead to challenges in the public arena and with other friends and family members.

Lastly, the trans person's Sexual Identity as well as Gender Expression may continue to evolve as they get more comfortable with their own bodies. Excitement and frustration may ebb and flow as all players involved grow, develop, and change.

## "STAGES"

### **Questioning**

A trans person may have felt that they were in the wrong gender since birth, childhood, or may discover that being trans is possible post puberty, as a young adult, in adulthood, or as they get older. They may experiment with clothing, make up, or costume facial hair. They may seek information, others like them, and community members. This may be a very private period of time to a very public display of gender expressions.

### **Coming Out**

To transition is a very big decision and should not be taken lightly or for granted. Much like coming out as non-heterosexual, a trans person is coming out against gendered expectations placed upon them at birth. This is a euphoric and scary time for trans people.

### **Passing**

A trans person may strive to conform to the current gender binary. A biological male may want to be a woman and a biological female may want to be a man. When a transperson is consistently perceived or "read" by others as the gender they wish to express - this is called passing. Gender Variant people may not want to conform to a gender binary and reject the very notion of "passing" as either gender. Transwomen typically, have a more difficult time passing due to the irreversible effects of testosterone. Transmen benefit from the broader definitions of how men can express themselves. Sometimes it only takes the appearance of facial hair (a result of taking testosterone) for a transman to pass.





## "STAGES" (CONTINUED)

### **Stealth**

Once a transperson passes, they can opt to not tell anyone of their birth gender. This is living "stealth." For some, distancing themselves from their former gender, name, history, roles, etc., is a sign of freedom of expression of their gender identity, while others may feel that this is lying, being deceitful, or living in the closet.

### **Being Out**

The other option is for a transperson to "be out." By being out, a transperson identifies as a transman, transwoman, or gender variant. They are more open about their pasts and see themselves as educators, activists, or people with a broader lived experience than a cissexual/cisgendered (gender conforming person aligned with birth gender assignment) person.

## DISCRIMINATION

Hate crimes, Violence, and Bias are a reality for trans people and their partners, families, and children. With little legal protection and more dangerous treatments within custody, prisons, and legal systems, Transpeople face a lot of adversity. It has actually been stated that acts of violence in regards to gender are more likely to result in death than any other form of bias. The Employment Non-Discrimination Amendment (ENDA) was first introduced to Congress in the 1970's in hopes to eradicate discrimination in the workplace as well as in housing, health care, employment, etc., on the basis of sexual identity or gender identity/expression. In 2007, a draft of ENDA left the house without any mention of gender identity or expression and only applied to employment.

## DOCUMENTATION

### **Name change**

Whether in action or on documentation, a person may change, alter, or adopt a new name. Each state and institution has different processes in which to make a name change. Along with name change, a transperson may also ask for others to use different pronouns when referencing them (switching from female to male pronouns - or vice versa - he/his/him, to she/her) or gender neutral pronouns (ze/sie or hir).

### **Driver's license, State, Campus, Work, Military Identification have a gender marker (M/F) as a photograph.**

This can become problematic as a person begins to express themselves differently, hormonal effects begin to take place, and they no longer resemble ID photos or the provided gender marker. Each locality and institution has different processes in which to alter the gender marker or get updated photos, names, etc.



## DOCUMENTATION (CONTINUED)

Social security cards link employment and other federally tracked information to an individual through a social security number. This needs to be updated when a name changes as well as when gender markers change. Though not visible, the social security card does have a gender marker on the file. How to go about doing this varies by locality as far as what documentation is needed to make these changes.

Birth certificates are a very challenging document to get updated. Some states have laws that prohibit any changes while others are more reasonable. How these changes are reflected in the new document range from a new issue with a new gender label while others draw a line through the birth gender assignment and type in the new gender assignment in a similar space. The latter is not helpful if a person is aiming to pass as their gender identity without connection to birth assignment. These changes can only be made in the state a person was born.

Passports are the last step of documentation and depend heavily on all of the above documents being updated.

With the Real ID Act and Homeland Security looking for documentation inconsistencies in the name of fighting terror and protecting our work force from undocumented workers, trans people get caught in the crossfire.

## EMPLOYMENT

Transcripts, Diplomas, Affiliations and Memberships, Publications, Past work experience, References, are all potential hurdles to jump when looking for employment, returning to school, as they are usually in a different name and gender expression. A transperson has a few options here all of which can be very challenging; 1) make all necessary changes from the past and navigate different systems to make these changes, 2) omit, delete, or hide past experiences so as to not have to bring up a trans experience, 3) come out to references, try and navigate the different systems to get things updated, and include a truthful current listing though confusing to employers, search committees, etc., and 4) be completely open and transparent and out as a trans person and ready to face transphobia directly. Most trans people are under employed or unemployed due to the fact that they cannot pull from their past experiences without facing transphobia.

Transitioning on the job or on campus has its equal challenges. There are more resources available on how to make this process easier for someone that is transitioning than for the co-workers and colleagues. Some campuses and places of employment offer gender identity and expression in their non-discrimination policies and this doesn't guarantee a supportive transition.



## EMPLOYMENT (CONTINUED)

People's fears, misunderstandings, biases, and insecurities will hinder a smooth transition. This is part of transition unfortunately.

## INSURANCE

It is important to remember that insurance is a privilege in the United States. This privilege is not equally accessible to all. Regardless of whether a person has insurance, there are usually specific clauses that any treatment, therapy, or surgeries related to gender identity and expression, transition, or trans health will not be covered. Costs of these services are the greatest barrier on top of the more common fear of hospitals, mortality, doctors, needles. Costs can range from \$4000 to \$85,000 depending on the surgery and this is in addition to \$100 average therapy sessions and \$75-\$200 a month in hormone therapy treatments.

Though GID is a mental disorder that can be treated, it will not be covered. Moreover, these treatments are covered in cases where the patient doesn't identify as trans. Lastly, medical treatments like transmen getting pap smears, mammograms, and trans women getting prostate exams are not usually covered as these are seen as gendered services that are not applicable to a trans person who is insured as the "wrong" gender for the service. In 2008, the American Medical Association issued a statement that insurance companies denying these services, treatment, surgeries, and therapies, were discriminating against a group of people. This is a maverick statement from the AMA as it took them 20 years to respond to homosexuality being removed from the DSM.



# WHO ARE TRANSGENDER STUDENTS?

Excerpt from Beemyn, B., Curtis, B., Davis, M., & Tubbs, N. J. (in press). transgender issues on college campuses. In R. Sanlo, K. Renn, B. Zemsky, S. Collingsworth, & G. Hermelin (Eds.), *New directions in student services: LGBT issues in student affairs*. San Francisco: Jossey-Bass.

Anecdotal evidence suggests that more and more transgender students are coming out on campuses across the country. The term “transgender” encompasses a wide range of identities, appearances, and/or behaviors that blur or cross gender lines. Within this transgender umbrella are: transsexuals, who live some or all of the time in a gender different from their biological gender; cross dressers (formerly transvestites), who wear clothes typically associated with the “opposite” gender; drag kings and drag queens, who cross dress within a performance context; and gender queers, who identify outside of a binary gender system.

Transgender students may be of any age, ethnicity, race, class, or sexual orientation. Some enter higher education open about being transgender, while others “come out” during college or graduate school. Still others may never use the term “transgender,” but will strongly identify themselves as a man, woman, transsexual, or another (or no) gender. Some students may choose to transition; that is, to live as a gender different from the one assigned to them at birth. Transitioning is a complex, individual process that often includes changing one's name, appearance, and body.

Identity development is a dynamic process for many transgender college students. For example, Sky entered college as a lesbian. During her sophomore year, she realized she felt like neither a woman nor a man and began identifying as gender queer. Over time, Sky identified as an effeminate gay man, but found it difficult to find male partners as a gender-different student. During Sky's senior year, he initiated hormone treatment and lived as a man.

Many transgender students experience isolation and rejection from family and friends. Curt, an 18-year-old heterosexual male, had been placed into foster care after being rejected by his family when he came out as a female-to-male transsexual two years earlier. Now in his first year of college, Curt is legally changing his name and gender. He is frustrated that professors keep calling him by his female name even though he presents as male and has asked to be called Curt. He feels isolated and is considering leaving school.

Transgender students confront a number of challenges within campus environments, including a lack of access to health care and difficulties with sex-segregated facilities. Maria, a Latina student, was assigned male at birth. Although Maria would prefer that no one know that she is a transsexual woman, she must negotiate with student health to ensure access to hormones and other services. Maria works extra hours so she can afford genital surgery some day.



Other students live gender queer lives by refusing to limit themselves to any single gender. Ron, a 19-year-old African American male, proudly wears a dress around campus, weathering chronic harassment from other students. Chris, a graduate student, wants to be gender-free and prefers gender-neutral pronouns.

These composite portraits represent but a fraction of the diverse identities of and challenges faced by transgender students. Transgender students offer unique contributions to the campus community. With the assistance of student service professionals, who can help them navigate campus resources and sex-segregated facilities, transgender students can fully realize their potentials.





## INTEGRITY, FELLOWSHIP, AUTHENTICITY: A TRANS STUDENT IN THE GREEK SYSTEM

**Loren L. Cannon. Ph.D. Humboldt State University**

When I first went to college in 1982 I knew the word “gay” and I kind of understood the word “lesbian,” but I often got it confused with the word “thespian” which seemed to have a very different meaning. I can remember being shocked when attending high school dramatic productions with my Mom and finding that certain members of the cast outed themselves as thespian (lesbian?) right there on the program! I thought that those cast members must be “really radical” and wondered why my mother didn't express her disapproval. I certainly didn't know the word “transgender” or that, some twenty years later I'd be asking the members of my dissertation committee, and my university academic department head where I taught philosophy, to accept my gender transition. Now, as a faculty member and out transman, I can see how, in 1982, the challenges that I had as a gender-nonconforming person and pre-transman effected my participation in the university community, especially my feelings about the Greek system.

I was not a member of a fraternity or sorority during my undergraduate experience, but I did, on only one occasion, sit in the living room of a sorority for about twenty minutes one morning. I was only there to drop something off for someone I really didn't know, but as I waited downstairs, I had to fend off a growing sense of fear and dread. This feeling started even before I walked into the sorority house, it took me two or three passes before I was even ready to knock on the door.

The fear I had was both puzzling and familiar. I was born a female bodied person, and I could be confident that the women in the sorority saw me as such. As a female bodied person, however, I felt like an imposter or a poser when I entered female-only spaces. The heavily gendered concepts of sorority house and sisterhood served as a tangible wedge between me and these sorority women. This highlighted the discordance between my female physicality and the gender identity of woman; the identity that the sorority members seemed to embrace with such ease. They eyed me with suspicion, they knew I was female, but I looked and acted much like a 16 year old boy who was caught in one of those middle-school lectures for girls about menstruation. I didn't smile or look anyone in the eyes. I sat on the couch looking at the rug until I could complete my errand, after which I (literally) ran furiously back to my own residence hall.

Some of the most vital characteristics of leadership: integrity, genuineness, and fellowship are nearly impossible to develop in isolation. Being genuine with another, being honest about your strengths and weaknesses, about your privileges and challenges, showing others that you have the integrity and strength to live in a way that is consistent with your thoughtfully held principles, all require others. Others which will engage with you in difficult conversations, participate with you in the formation and realization of shared goals, trust that you are the person that you claim to be. For many trans-identified students, the costs of misinformation about





transpersons, transphobia and its effects, and damaging stereotypes serve as barriers to genuine fellowship. To simply say that it is challenging to be trans, while true, is not helpful to those who are committed to trans-inclusion. While the trans-experience is not singular but varied, there are unique challenges for the transperson who wishes to take part in social organizations like fraternities and sororities.

The word “stealth” is often used for post-transition transpersons who choose not to discuss their gender-past with others. For instance, I am at the place in my life that others will assume that my birth certificate has always identified me with an “M,” that I was raised as a boy who then became a man as I matured. I need not tell them that my visible manhood is a relatively new phenomenon for me and I was raised as a girl. I believe though, that the word “stealth” can be meaningfully used in a way to describe my experience before I decided to physically transition. The sorority sisters that morning saw what they assumed to be a woman, and knowing this only added to my anxiety. The problem was, they couldn't see what I could feel. Given that joining a fraternity was not an option for me some might suggest that a sorority might offer similar experiences in terms of fellowship, service, or leadership development, but this suggestion fails to consider how integrity and genuineness are key to these other goals. For myself and many others, having this kind of should-be-meaningful-friendship based on a lie, a performance of gender that is coerced and unnatural, undermines the legitimacy of the fellowship all together. One aspect of integrity is having the courage to live one's life as the individual that one knows oneself to be. This is a challenge for all of us, but for those of us who identify as trans it may mean that participation in the Greek system as one's birth gender is either difficult or maybe simply out of the question.

While living according to one's birth gender can seem inauthentic to a trans-identified person, telling others about one's trans-status is not without its own problems. Much of the challenges of coming out (and staying out) as a transperson can be traced to common misconceptions regarding the nature of maleness and masculinity, and femaleness and femininity. In a essay called, *“Evil Deceivers and Make-Believers: On Transphobic Violence and the Politics of Illusion”* philosopher Talia Mae Bettcher describes the double bind that transpersons find themselves in if they decide to tell others of their past. On the one hand, especially if the individual has waited to divulge this information, the individual might be seen as one who has been actively deceiving others. “Wow I would have never guessed, you're really a chick/(dude)?!?” Of course, actively deceiving another is not the basis for a meaningful friendship; the very idea of a “deceiver” involves the negative connotations such as being one whom others can't trust, or one who is not upfront or honest with others. On the other hand, the individual might be seen as one who is “pretending” to be something she/he is not. In my case, coming out as a transman may be interpreted by others as an invitation to “play along in my little game” that I am “really” a man. This response, again, means that my integrity and my desire to be genuine with another result in that very integrity and genuineness being questioned. For most transpersons, it is life as a person of their birth-gender that feels like “playing a game” and it is their physical and/or social transition that allows them to be true to themselves and to those with which they interact.



To Bettcher's duo of reactions, that a transperson is seen as either an "evil deceiver" or a "make-believer" I'd add a third type of reaction; that one is seen as an "exotic phenomenon." This type of reaction does not have the effect of questioning one's integrity, but it has the effect of reducing the transperson's life to a single factor, that of being trans, and having that single factor be exotic, exciting, or even "hip." Sometimes this type of reaction is meant to be supportive and welcoming and affirming, but can end up being trivializing or even dehumanizing. I know from experience, that disclosing my gendered-past with others can bring me a tremendous amount of attention. If I am having a discussion with others about a slightly different topic, I cannot off handedly mention my female childhood without high-jacking the conversation into being totally about me. If I do mention being trans, I almost can feel the wheels of their mind turning as they try to casually catch yet another glimpse of my crouch to see if there are bulges there, another glance at my chest to see if bulges have been removed. Often a series of questions will follow about my childhood, my relationship with my family, and whether or not I've had "the surgery." In some cases the individuals will critique my degree of femininity or masculinity and whether my trans-identity shows. Even when well meaning, these reactions can make one feel like a subject of a social or scientific experiment. Usual norms regarding privacy of information seem to be curtailed in favor of information gathering. Many transpersons are long-suffering about such questions, but it is important to know that any transperson's life involves more than just an identification of these details and that if a clarification of such minutiae would be too personal to ask a non-transperson, in a given social setting, they probably are too personal to ask a transperson as well.

I once heard a psychologist describe a certain kind of social anxiety in this way: Imagine that you are led to a room that holds a circle of identical looking chairs and are told that you must choose one to sit in. You choose a chair, sit in it, and receive a painful electric shock. The next day you are returned to the room and given the same instructions. This time you choose a different chair than the one chosen the previous day. You sit in it, and receive yet another electric shock. The anxiety that might develop by the third day of this experience should be obvious. How are you to choose where to sit if all the chairs look identical and you've already been shocked twice? In some ways, a transperson deals with a very similar situation when she/he decides to share her/his story with another. It is difficult to know whether the reaction will be one of distaste, obsessive curiosity, violence, or understanding. Unfortunately, most of these reactions serve to undercut the individual's desire to be understood as one of the guys or as the woman that she knows herself to be.

As a faculty member and out transman on my campus I regularly talk to trans-students. I know that things are very different for them than they were for me in 1982. I also know that some of these individuals, like me, have had to come out to university employees, bosses, professors; have had days in which they have to strategically plan to be near a restroom that they can use without anxiety or violence; that they struggle with how much to tell others about their personal stories. On the other hand, due to educational efforts like this one, more students are able to participate in campus life like never before, and to participate in a way that is



genuine, authentic, and supports their integrity. Fraternities and Sororities have much to offer in terms of leadership training, fellowship, and service. Likewise, trans-students have much to offer as well, not just from their experience of being trans but their individual talents, insights and abilities. Being trans-inclusive means recognizing that for some, being genuine may involve prioritizing one's chosen gender rather than one's birth gender and that assumptions regarding the nature of brotherhood and sisterhood will be examined. Being trans-inclusive may mean that all Greek brothers and sisters take a closer look at themselves and their priorities; and this, in the end, is the point of participation in the first place.



# A MODEL OF TRANSGENDER IDENTITY DEVELOPMENT

Based on Anthony D'Augelli's Model of Lesbian, Gay, Bisexual Identity Development  
From: Bilodeau, B. Beyond the gender binary: New perspectives on transgender student identity development. *Journal of Gay and Lesbian Issues in Education*, 3 (2).

- Process 1: Exiting a Traditionally Gendered Identity**  
Involves recognizing that one is gender variant, attaching a label to this identity, and affirming oneself as gender variant through coming out to others.
- Process 2: Developing a Personal Transgender Identity**  
Entails achieving the stability that comes from knowing oneself in relations to other transgender people and challenging internalized transphobia
- Process 3: Developing a Transgender Social Identity**  
Focuses on creating a support network of people who know and accept that one is gender variant
- Process 4: Becoming a Transgender Offspring**  
Consist of coming out as transgender to family members and reevaluating relationships that may be disrupted by the disclosure.
- Process 5: Developing a Transgender Intimacy Status**  
Involves the creation of intimate physical and emotional relationships.
- Process 6: Entering a Transgender Community**  
Involves making a commitment to political and social action and understanding through challenging transphobia.

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



# TRANS ON CAMPUS

Okay, so now that we have a basic understanding of who we are talking about, lets bring the issue of being transgender to a campus perspective. This section explains what is currently being discussed about trans inclusion and where Greek Life can step into the conversation.

Think of this section like a state of the union address for trans concerns. Included are current policies, touchy situations regarding sexual identity and gender identity in Greek life, and a comparative look at athletics as another single gendered institution on campus.

## ADDITIONAL RESOURCES

**GO ONLINE TO: [www.lambda10.org/transgender](http://www.lambda10.org/transgender)**

I'm so confused: What is the difference between sex, gender, and sexual identity?

Suggested Steps to Make Campuses More Trans-Inclusive

Current Inclusive Policies for Education and Employers

Issues Facing Trans Individuals Wanting to Compete in Intercollegiate Athletics

Boise State University 2006 "Transgender Issue Reexamined" proposal

Suggestions for How to Have "Gender Identity or Expression" Included in Non-Discrimination Policies

Gender Normative Privilege

Case Studies on Campus Transgender Issues

Fraternity & Sorority LGBT Climate Individual Self Test

Transgender Educational and Support Resources

LGBT Assessment Tool

Meet Alyn Lybman (interview with a transman on campus)

I'm a Woman on the Move (transwoman athlete perspective)

Where do you stand right now (trans inclusion assessment)

General Case Studies for College Campuses





# WHEN ROOMMATES ARE MORE THAN JUST ROOMMATES

## SARAH FIELDING

Jason Bosch, M.Ed. Assistant Director of Student Involvement - Greek Life, Emporia State University, recently posted a question concerning two lesbian women that were potentially going to be rooming together in their sorority house. He posted the situation to the Association of Fraternity Advisors (AFA) listserv in regards to being consistent with housing policies against significant others being able to stay over night in a Greek House. Though, not specifically a trans related situation, this is relevant to the larger discussion about equity and housing policies for Greek members.

When asked for follow up information, Jason stated that, "prior to posing the question on the AFA Online Community, I had advised the president [of the sorority] to sit down with the two members and talk about what would be best for them and for the chapter - being respectful of their relationship but also holding all members accountable to the same policies regarding significant others. She talked with the two members and decided it would be best not to have them room together (which both members were okay with)."

Below are the two replies Jason received from his post.

### **Reply 1:**

"That has the likelihood of a being a big mess. What happens if/when they break up? Will they still want to room together? What happens if it's just a severe argument? Does the chapter even allow opposite gender partners to stay overnight (many sororities do not)? The chapter and sisters need to be supportive of the relationship but the couple needs to respect the house rules and also think in 'devil's advocate/what if' terms. I would STRONGLY counsel against allowing them to room together...."

### **Reply 2:**

"I see tremendous harm by not letting them be roommates - including likely voluntary disaffiliation of the two members and hard feelings and division throughout the chapter."

These are two very different opinions that weigh the experiences of the two women, the other chapter members, and the other Greek members within the campus community.

I bring this point out to clarify, that this is how we lean on our other colleagues for support and guidance in tough or new situations. In this case, we are talking about the realities of the diversity of sexual identities in a single gendered organization. Similar lines of thought, support, and guidance can be utilized when looking to develop policies and procedures in regards to Transpeople as Greek Members, Advisors, Alumni, etc.





# AN ADVISOR'S TALE

## SARAH FIELDING

Monica Bebie, Greek Life Coordinator at Carnegie Mellon University, has had the difficult task of advising two transgender students (not at the same time), both of which identify as female, but are biologically male, who wanted to rush a sorority. Ms. Bebie sought out her campus's LGBT professional and other Greek Life professionals to find out how to approach these students. She posted the following message to the Association of Fraternity Advisor (AFA) listserv and received few helpful suggestions and little support.

*Dear Colleagues,*

*I am seeking out some insight and input regarding the following situation: I currently have a student who is trans (biologically a male, with the intent of becoming female, and lives day to day as a female) who is interested in affiliating with a sorority at Carnegie Mellon and would like to go through the formalized recruitment process in the fall. Do any of you have any experience with a situation similar to this? And if so, any insight would be greatly appreciated.*

Unlike Jason Bosch, when seeking support for a lesbian couple in the same sorority and housing options, Monica's in-box filled with hate mail. Undaunted, she continued to advocate for students that were excited about joining Greek Life. Transgender education workshops took place. She spoke with the Greek student leadership about these issues. There were trainings on safe space and inclusive language. Monica did everything that could be advised and more.

In each case, when rush came around, they were interested in joining a sorority, the campus climate was supportive of them, Greek student leaders wanted to allow them into their organizations, but at the end of the day neither student was able to join a sorority. What was the problem?

The hurdle faced by both students lay in the policies of the national organizations. Just as Monica must report grades to national organizations to verify that the students in these organizations are upholding their academic standards, she must also report on gender. Since both students are still legally male and in the school's system as such, Monica would be responsible for reporting this to national organizations, which as single-sex organizations do not allow male members.

After having many conversations with national organizations, the end conclusion was that if either of these students were found out to have joined a sorority or to be living in a sorority house, the national organization would forcibly and publicly kick them out. Even though the individual chapters wanted these students as members, the national organizations refused to



allow them into the chapters or even consider a revised definition of “woman.”

This was the bad news Monica had to report to the students she advised. Given the potential trauma that could result from being publicly outed as transgender and the pain of being kicked out of an organization that the students were sure to invest strong relationships and ties in, both students independently decided not to pursue sorority membership. Now, the Fall of 2008, one of the students has fully transitioned and will return to Carnegie Mellon as a legal female. Should she wish, she will be able to rush and join a sorority without a problem.

If a national organization is unwilling to budge, the only options for a transgender student who wants to join a sorority or fraternity is to fully transition and become legally recognized, join one of the few trans-inclusive organizations, most of which are new, have few chapters, and often a strong LGBT focus (which may or may not be what the student wants), or to found a new Greek organization.

These options are largely time and resource dependent, even if on-the-ground sororities and fraternities want to be open to these students. If these sororities and fraternities didn't have to report to a national office that is unwilling to budge on a gender policy, the amount of time and resources needed on the part of a transgender student seeking membership would be drastically reduced. When transgender students are able to gain membership in a Greek organization, either by joining the few LGBT-inclusive organizations or by joining post-op, they report the experience of “brotherhood” or “sisterhood” to be extremely rewarding and helpful in their development.



## REAL LIFE EXPERIENCES

It was after interviewing a transwoman that remains an active alumni member of her fraternity that I really realized what this project is about. Eileen's story is an important one. She went to the University of Pennsylvania, "rushed" as a freshman and got a bid from, at the time, the most popular fraternity on campus. She graduated President of her fraternity chapter in the 1950's. Eileen contributes the skills she learned from brotherhood to her success in navigating her transition and finding the support she needs. She continues to be an advocate for Greek Life even though, she doesn't use her preferred name or pronouns with the national office that she is in close contact with today. Eileen believes that she can serve her brothers and continues to financially support and contribute in whatever way she can. Unfortunately, she isn't comfortable supporting her brothers in person anymore and has to keep a safe distance and she feels that losing her brothers and her sense of belonging to that chapter family would be devastating.

*T. Michael Trimm wrote, "I have always wanted to be a part of a Fraternity. Many members of my family have praised their Fraternities and the life-long friendships and Brotherhood they have gained from joining. I never thought that I would be able to be a part of a Fraternity until I found Delta Lambda Phi (DLP). A Fraternity for and by gay, bisexual, and progressive men, DLP welcomed me with open arms from the first rush event up to my initiation. I have found a Brotherhood of men who see me for who I am, a man. My being trans has no bearing on my Fraternity membership and I wouldn't have it any other way. I have made some Brothers my friends and some friends my Brothers. I love Delta Lambda Phi and I will be a Lambda Man forever."*

In the following pages are voices of potential, current, and former students longing for a Greek Affiliation that accepts them for all that they are. Some are successful, some are scared, some are not longer affiliated. All are brave in sharing their voices with you. There were a number of transwomen that we contacted, but were too fearful to contribute their narratives. Please know that we did everything we could to assemble a broad perspective for your review. Several articles are included as well to round out the voices included, as well as Sigma Phi Beta's press release and actual policy on gender.



## WHY IS BEING IN A GREEK ORGANIZATION IMPORTANT TO ME?

BY STEVEN TRAN,  
ARIZONA STATE UNIVERSITY

I never thought of myself as a Fraternity man. The overplayed stereotypes of hyper-masculine men and airhead, blonde women weren't something that appealed to me. The Fraternities and Sororities were there for each other - not me. I had no interest in cars, that next "chick," or the sports play of the century. The rampaging parties from the movies scared me. I liked girls because they made better conversation than boys, not because I found them in any way attractive. I wanted to be pretty rather than big, buff, and disrespectful. The benefits of a Greek organization seemed to be far and few. My work ethic proved to me that popularity could take you distances that I could walk myself. I wanted to better myself and grow into an individual who would find a career after graduation. Fraternities and Sororities appeared to be nothing more than an elitist popularity club with goals far different from mine.

In high school, I was involved in the National Honor Society and was completely enveloped in Key Club. I went to two National conventions, won awards for my speeches, and attended more leadership retreats than I could count. These were the opportunities that allowed me let down my walls and truly enjoy the company of other people. I met outgoing individuals who accepted me for who I was. Key Club was my outlet to be myself, express myself, and discover myself through leadership and service.

This involvement made it natural to want to continue similar work on the college campus. I wanted to commit myself to an organization - something bigger than myself - and make an impact through leadership and service. Originally, that organization was Circle K, Key Club's collegiate counterpart.

The fact that I had finally accepted I wasn't heterosexual right before graduation drew me further away from Fraternities. They're the type of people who would beat me up. They would never accept me. Why embarrass myself when I know what they'll think of me? I really don't want to pay for friends. I had made my judgment about going Greek. At least I had thought so. A friend happened to mention the "gay fraternity" at ASU in a conversation, spoken of in an "and then there are those guys" way. I researched Sigma Phi Beta's website, attended the first rush event out of curiosity, and, in many ways, it's been history ever since. I can honestly say that I would be nothing without Sigma Phi Beta.

I am a transgender Asian American individual: a minority within a minority within a minority. I grew in an extremely conservative, Roman Catholic family. My parents escaped Vietnam after the war, and ever since I was young, remained cautious about their relationships with others. The societal stereotypes were total truths to them, and it was always something they



wanted to pass on to my siblings and me. They looked at racial minorities with judgmental eyes and treated educationally inferior individuals with no respect. To be different was to be exposed to the cruelty of society.

As far back as my memory could reach, I knew I was “different.” No one had to tell me. No one had to admonish me. I was not like the other boys I knew. I played with the girls. I cried. I never told anyone. That was how it was for as long as I could remember. I had peers, but I never had friends outside of class. I never held a conversation beyond the academic. School. Home. School. Home. I was a shell of an individual. I was that kid others noticed enough only to avoid in the crowded hallways. People thought I was really sweet, nice, smart, and, of course, quiet. All of that slowly began to change when I came out to my friends my final semester senior year. With senioritis and a longing to spread my wings, life beyond high school was within my grasp. Sigma Phi Beta found me at the most opportune time. It gave me support I never had. With my changing gender expression and the acceptance of my sexuality, there was never a Brother I met during those few days who looked at me with judging eyes. They actually saw positive qualities within me. What I found unbelievable was that they let me know.

“Your jeans look good:” something I will never forget. To many, it could have been a meaningless and shallow comment. For me, it was so much more. Those words came out so naturally and were beyond the typical homework and papers conversation. I never felt comfortable with myself. I was awkward and out of place. It was the fear of rejection; it was also a feeling that even among these individuals, I was still different. I barely knew who I was, but for him to be able to casually compliment me, I found an immediate attraction to an organization I never would have given a second glance. I remember walking across an unfamiliar campus, through unfamiliar buildings, after having just moved into my dorm, only to find myself welcomed by a group of men who didn't and wouldn't judge me. They understood me without any explanations.

Their support exists even now. These are the men who have seen me grow into who I am. They can tell stories from the first day I showed up and the transformation that continues up to this day. From the first time I wore a dress and attempted the art of makeup to a slowly building confidence, they were behind me the entire way. My hair slowly grew longer. My clothes quickly grew tighter. Every new thing I tried was always a step toward the future; my Brothers never questioned me. I always had their acceptance and their support, and to me that was what allowed me to know I was okay.

As an individual whose gender identity and expression are nothing close to the binary expectations of society - or even those of a traditionally conservative White Greek community - I have been able to find myself. The journey I traveled in these past three years has only been possible because of my Greek experience. Like with Key Club, the Greek leadership opportunities were more than abundant. I am going into my fourth year as Greek Week Director; I will plan the philanthropic tradition benefiting the American Cancer Society and Relay for Life. I have built relationships with leaders across campus and realized that even





within Fraternities and Sororities, the vast majority respect me for who I am and see what I can bring to the table. And in many ways, I have been lucky to receive only infrequent verbal ignorance from my Greek peers. The acceptance from my Greek peers and the support from my Brothers are why I have been able to grow in the ways that I have.

In a way, a Greek organization provided me a shared experience that I would never have found elsewhere. I share bonds and memories with these men that no one else will ever know. We have grown closer and stronger because of it. It's the Brotherhood. The leadership. The service. Beyond that, because of who we are, this organization provides - for many of us the first and only - safe space to find ourselves and be whoever we want to be. These men are my family. As I slowly began to embrace my gender expression, I never had to explain who I was or why I was doing what I was doing. I just did it. We all accepted it and moved on.

Sigma Phi Beta has provided me with hands-on, leadership experience that no book or lecture could have ever taught me. After crossing over, I immediately became Membership Chair, moving through the positions to Community Relations Chair, President, Vice President, and Pledge Educator. Moving into my fourth and final year, I dedicated those years myself, my Brothers, and to the Fraternity. The skills, the self-discipline, and the character that have resulted because of it will be invaluable to my future.

Our creed: Believe...and none shall hinder thee, speaks volumes to the reason why Sigma Phi Beta and the Greek experience are important to me. I know who I am. I am confident and proud of myself. I know that many of my Brothers can say the same. For young men of an oppressed community who face hate, ignorance, and violence, it is an empowering feeling to be able to rise above the barriers, jump over the hurdles, and know that as an individual, you will be able to do whatever you strive to achieve.



# MY EXPERIENCE AS A BROTHER WITH UNANSWERED QUESTIONS

BY MOISES

First off, a little bit of background information: I started attending a 4-year university a little older than most freshman. During the time I took off between high school and college, I had started taking testosterone, and by the time I began attending and living in the dorms of the 30,000 undergraduate student population institution I was attending, I was legally and perceptually male (for most intents and purposes). I also was 3 months into recovering from top surgery, and had no distinctly visible chest scars. There were only a few people at my school who *know* about my medical history, and for the most part I was able to live my college life without other students, faculty and staff knowing that I am transgender. I should probably clarify what I mean by “transgender,” as that term on its own is not exactly an accurate description of how I identify. I see myself as male, and expect other people to see me as male. My only relationship to the term “transgender” is that I am a male that was not born with “typical” male equipment. As well as I had to take certain medical interventions to improve my quality of living, or even my ability to live, which involved hormone replacement therapy and a mastectomy. I don't actually identify as transgender, or see myself as gender variant (although there were times during my medical transition where I did have a more gender-ambiguous external representation, but that was an inevitable stage in my transition). Rather, my gender identity is strictly “male-identified.” I will sometimes refer to myself as a “transguy” or as “transgender” as a simple way to relate to other people with similar (as much as possible) histories or experiences, but I generally view those terms as inadequate.

On to the main point of this essay, my experiences of being a brother in a Greek fraternity. When I first started school, I dabbled with different student organizations, mostly groups that were either related to being GLBT, being Jewish, or both. One group I never imagined becoming involved in was any kind of fraternity. My parents were never involved in Greek life when they were in college, I didn't have any friends at the time who were, and my perspectives on what fraternities did and represented were pretty skewed by popular culture. What came up for me when I thought about fraternities were images of elitist, white, heterosexual, misogynist, homoerotic, drunken “bros,” that were most likely not queer-friendly, and definitely not educated about trans issues. Oh, yeah, besides not having a typical male penis, I identify my sexual orientation as queer, and am attracted to and have sex with people of all sorts of gender identities (men, genderqueers, women, gender variant people, etc.). I'm usually more open about my sexual orientation than I am about what's in my pants, and I really appreciate social spaces that allow me to express my sexuality (of course).

Being a new (male, Jewish) student involved in Jewish organizations made me an immediate target for the various Jewish-based fraternities at my university. When I was first approached by a brother of one of these Jewish fraternities I decided to open my mind to the idea, and



came over to Shabbat dinner at their fraternity house. Unfortunately, my experience that night reinforced many of the pre-existing notions I had about fraternities. After dinner, the fraters sat around consuming different intoxicating substances while the president bragged about his exaggerated sexual adventures in Europe. At one point I asked the brother who invited me to dinner if there were any gay or bisexual men in the fraternity, and I told him that I myself am bisexual (just to simplify things) as a way to get a feeling for his attitudes around non-heterosexual identities. He mentioned that there was one guy who identified as bi, but he was leaving the fraternity soon. He then asked me a lot of typical (ignorant) questions about bisexuality. Overall, I didn't quite feel like this was a brotherhood that I could feel safe or supported in, and I felt like I had many questions that I wasn't quite comfortable asking anyone (such as how does the chapter define what a "man" is, or how does the chapter feel about having a brother who is transgender). At this point in my life, I was still navigating how, when and if to disclose to new people that I was meeting that I am a transguy (new friends, classmates, people in the dorms, etc.), and I wasn't sure if I would ever feel safe disclosing to any of these fraternity guys. Granted, I didn't know any of them very well, but I had a hard time feeling connected to any of them off the bat. I also wasn't sure how comfortable I was being part of a group that was exclusively Jewish, and if that was really something I wanted or needed in my life.

Later on in the night, the president had a little one-on-one with me, he explain to me several technicalities regarding the fraternity, and offered me a pledge bid. He also asked me if I had any questions on the whole process, and one of the questions I asked him was if there are any conditions under which a brother could get kicked out and those his status as a member. He said he couldn't think of anything specific, besides if a brother were to seriously cause harm to someone else, or something along those lines. What I really wanted to ask him was if this organization would be cool with a brother who was a transguy, but I didn't feel like I had the space to ask him that question. Nonetheless, I told him I would think about the bid offer for, and get back to him. After a few days, and a few more invites for different pledge week events from the brother who initially approached me, I decided to decline the offer to become a pledge. Besides not feeling a great connection with the fraternity, I also couldn't come up with a reason to justify investing that amount of money in dues in an organization that I wasn't sure promoted the values and ideals that I held. On the other hand, there was a component of joining a fraternity that did appeal to me. I had never quite Scouts, gender-segregated sport teams, etc.), or got to be "one of the guys" while growing up. The idea of having such an experience really intrigued me, but to some extent also terrified me. What if these men discovered my history, and felt betrayed that I didn't ever tell them? What if at some point I did decide to disclose this information, and they weren't accepting, and they would kick me out of the fraternity, or had an even worse reaction?

I pretty much stopped thinking about the whole issue until the following Fall semester. A few friends of mine started a new colony of another jewish-based fraternity. The president of this colony approached me one night at Shabbat dinner that one of the Jewish organizations on



campus hosted, and he got me thinking about the fraternity question again. This time I knew the guys in this fraternity on a more personal level, and had fun experiences with them outside the context of a fraternity. As well as I felt that since the chapter had just started, there was a unique opportunity to mold some of my own ideas into the structure and focus of the chapter. I still had many of the same doubts, since I wasn't out as trans to any of these friends, and didn't have a solid idea of how accepting they would be if I was outed somehow. I decided to take the risk anyway, since I enjoyed the company of these people in general, and I didn't want the fact that I was trans to hold me back from experiencing something different.

Even after I joined, my ambivalence around being in a fraternity persisted, as well as my fear of being rejected if my trans history were ever to surface. I tried to search for some hint or clues from my fellow brothers on how safe would an out trans guy be in this environment. Most of the chapter knew I had relationships with men and had labeled me as either gay or bisexual, but they never made me feel uncomfortable for it. I felt that the fraters respected me and what I had to say, and I even served on the executive board for over a year. Regarding social justice issues in general, none of the guys were particularly progressive, but I usually felt comfortable questioning some of the oppressive language occasionally used by some, and could carry meaningful conversations about different issues with most of the brothers. Sometimes random things around gender would come up during casual conversations, or while watching a movie or television show that brought up any transgender stuff. Transphobic comments, and just general ignorance, were pretty consistent when the topic ever came up. Nothing extremely hostile or unforgiving, but statements that indicated that these people weren't knowledgeable and understanding about the topic.

There were a few issues that prevented me from committing myself fully to the fraternity. Not knowing what would happen if the brothers knew about my trans history was a major component. A lot of my own internalized transphobia became a barrier in making closer connections with the members of the fraternity. What if they felt deceived if they did find out? What if they would lose all respect for me? What if they no longer saw me as a man and would, in one way or another, make me leave the chapter? Not having any reassurance otherwise, it took me a long time to feel that investing myself in the fraternity wasn't too risky. I eventually did try to take a more straightforward approach in seeking some reassurance that being trans wouldn't mean being exiled.

Towards the end of my first year in the fraternity, I approached the president at the time, who was about to graduate and move back to his home state. He was one of the brothers that I trusted the most, and who had supported me in the past with different issues I've had in my personal life. I started a conversation with him by asking what policies does the fraternity have, if at all, around recruiting transgender men, and I eventually disclosed to him that I was trans. He was taken a back a little bit when I disclosed to him, but generally, he didn't say or ask anything inappropriate. I asked him to respect my privacy around this topic, and not tell anyone else. As far as I know, he hasn't told any of the brothers, or



anyone else. He didn't know of any policies around that issue, and said he'd look into it (which he never actually did, or he never got back to me about it if he did). Though he did try to reassure me that all the guys really like me, and that he doesn't think this should be a problem. All in all, I didn't feel like anything extremely constructive came out of that conversation, but it did give me a slight sense of relief.

I eventually did start building stronger, more personal relationships with some of the brothers. I decided though to avoid disclosing any part of my life that had to do with being trans. It could get difficult trying to share certain parts of myself in that way, and I felt like I was being unfair to some of the guys who trusted me enough to share really sensitive information about their lives with me. It definitely wasn't an ideal situation, and although this would happen with relationships outside of the fraternity as well, there was the added risk of losing the time and investment in an organization, on top of losing friends.

I actually just finished with undergrad school, and will no longer be an active member of the fraternity. I do appreciate the many opportunities that being an fraternity provided me with: gaining experience in a leadership position, going to conferences in different parts of the country and meeting all sorts of men, bonding with other men that I would normally never get the chance to, being able to provide support and help to my brothers, a being able to question some of their sexist and racist attitudes, being exposed to intriguing rituals and traditions, experiencing fraternalism, learning new ways to have fun. I normally don't hang out with straight college men, nonetheless get a chance to connect with them and share ideas in a respectful manner. When I spent time with my fraternity, I spent time in a place that was somewhat unknown, and even uncomfortable, but also enlightening and engaging. I do find it unfortunate that I didn't feel like I had the space to express myself fully. On the other hand, this struggle isn't unique to my fraternity experience, but to living in a patriarchal, heteronormative society in general. All in all, I'm still not sure how possible it is to construct a brotherhood within current society that doesn't support certain forms of privilege and oppressive notions of elitism.





## TWO GREEK EXPERIENCES

BY EDWARD J. SANFILIPPO

Before I tell the story of my Greek experience, I need to properly introduce myself. I'm a female-to-male transsexual, about a year into my transition. Prior to transitioning, but while I already knew I was transgender, I joined a sorority. My reasons were varied, but in one way or another I was hoping that being transgender was a phase that could be resolved with intense female interaction. I was very, very wrong.

The sorority was known for being progressive and lesbian-dominated. I was welcomed into the space as a female-bodied, male-identified individual. Minor issues rose up along the way, like one sister saying she couldn't share a tent with me on a camping trip, but overall, everyone was accepting and even curious. Unfortunately, things ended quite badly.

My wife, also a sorority member, realized she could no longer be with me because I needed to transition, and as a lesbian, she couldn't be with a man. Our breakup was painful (we'd been together a little over six years) and all our friends at the time were sorority members so it made things very awkward. I realized I had to quit, for a man doesn't belong in a sorority, in my opinion, after all, but suddenly I found myself ostracized from the group. At the end of the day, the bonds of sisterhood were stronger than the desire to treat an individual, a friend even, with dignity and respect.

A month later, I started testosterone and actively began my transition. I realized that no one around me had any idea what I was about to go through, so I created a PowerPoint presentation for my university's student government, of which I was a member. One of my co-members was so impressed with it that he convinced his fraternity to invite me to speak to their current pledge class. I found myself in front of almost fifty strangers, thinking of every terrible stereotype I'd ever heard, certain I'd be chased home by belligerent frat boys.

Instead, I spent almost two hours speaking with some of the most inquisitive young men I'd ever met. They not only treated me with respect, they also let me know that genitals don't make the man, something I'd never heard a guy say. I answered questions I had never even considered and was impressed by their depth and sincerity. The response was so overwhelming that this presentation became the basis of a more formal training and eventually a documentary. Several months later, I was stopped on campus by a seemingly random guy who said he'd been there that night, that I looked and sounded fantastic, and that he'd been totally impressed by me.

The two experiences taught me important lessons. From the sorority, I learned that it's easy to lose sight of people as human beings when a group becomes more important than an individual. I have since reconciled with most of the sisters so I believe they understand where they went wrong. From the fraternity, I learned that it's easy to lost sight of people as human



beings when a group becomes the basis of understanding an individual. Since that night, I have come to realize how open-minded most people can be if you approach them with honesty and sincerity. In the end, I've probably learned as much from the Greek community as they have learned from me.



# TRANS INCLUSIVE GREEK ORGANIZATIONS

COMPILED BY SARAH FIELDING AND UPDATED BY DOUG CASE

**Theta (Epsilon Kappa Theta)**, Dartmouth College Sorority <http://www.dartmouth.edu/~ekt/>

**Gamma Rho Lambda**, Arizona State University (chapter), University of Missouri and San Diego State (colonies-expected to become full-fledged chapters 2008) "Gamma Rho Lambda National Sorority is often referred to as a lesbian sorority, however we strive to be inclusive of all of our members, whether they identify as lesbian, bisexual, transgender, questioning, straight, or with no label. We are the first all-inclusive, college-based sorority with chapters throughout the United States." Contact [gammarho@gammarholambda.org](mailto:gammarho@gammarholambda.org) for more information.

**Lambda Delta Lambda/Lambda Delta Omego**, U.C. Davis and California State University, Northridge had chapters (now closed) "The national progressive sorority open to lesbian, bisexual, allies, female-identified trans people, and progressive women of all kinds."

**Phi Tau Mu (FTM)**, Michigan State University, Trans-fraternity (not official or associated w/ Greek life) "Mother Jones: Tell me a little bit about the trans fraternity that you started." <https://www.msu.edu/~phitaumu/index.htm>

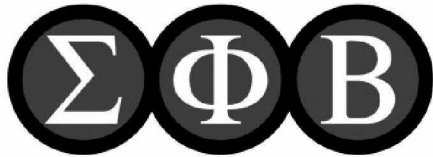
**Alpha Lambda Tau**, University of Nevada, Las Vegas and University of Texas, San Antonio Fraternity (chapters are unrecognized and are closed). "The Alternative Mission of Alpha Lambda Tau is to provide social, educational, financial, career, and character building opportunities for gay, bisexual, transgender, and alternative lifestyle friendly male college students through motivational, recreational, scholastic, and community service programs."

**Delta Lambda Phi**, 26 Fraternity Chapters, "For gay, bisexual and progressive men" <http://www.dlp.org/national/contact.php> Delta Lambda Phi welcomes FTM students in their organization, but limits membership to men. If an initiated member transitions (MTF) the member becomes an Honorary Member. Their policy states that any person describing himself as a male is sufficient and taken at face value but if the sex of a member is placed in doubt some objective proof of male sex must be provided. This policy is much less inclusive than Sigma Phi Beta and Gamma Rho Lambda. A couple of years ago, Delta Lambda Phi, established a task force to look at the issue of transgender membership, which drafted the policy. The direction they took was based on advice from their General Counsel who opined that (1) admitting women as members would threaten the fraternity's tax-exempt status under IRS rules and regulations, and (2) conferring rights and privileges of membership on women would expose the fraternity to a threat of a sex discrimination lawsuit, since doing so would remove the fraternity from certain exemptions to federal laws prohibiting sex discrimination. The IRS tax exemption issue is that a tax-exempt organization must operate in conformance with their purpose statement. DLP's statement indicates that it exists to provide certain opportunities for college-aged males. The purpose statement could, potentially, be amended to be more inclusive of transgender people.

**Sigma Phi Beta**, Arizona State University, Fraternity, Sigma Phi Beta Fraternity was founded at Arizona State University (ASU) on September 28th, 2003 by a group of young men committed to creating a safe and fun fraternity experience for other gay, straight, bisexual and transgender students." Contact: General Inquiries: [info@sigmaphibeta.org](mailto:info@sigmaphibeta.org) for more information.



# TRANS-INCLUSIVE POLICY



sigma phi beta

## POLICY ON GENDER

### **Mission Statement:**

In furthering the purpose of Sigma Phi Beta Fraternity, the Council of Sigma Phi Beta has adopted this policy to provide clarification regarding membership requirements relating to gender, gender identity and gender expression.

### **Values Statement:**

Sigma Phi Beta Fraternity values brotherhood, diversity, leadership, education, scholarship, Greek Life, member rights, community service, tradition, and the overall Queer experience in a hetero-normative society. Sigma Phi Beta Fraternity strives to maintain its male gender identity in accordance with tradition and the desire to develop fraternal bonds.

### **Membership Details:**

- Definition of male: In an effort to clarify our identity, male is defined as any individual who self-identifies as male, regardless of his assigned sex at birth or his expression or the perceived expression of his gender.
- In order for an individual to be considered for or allowed membership in the Fraternity, he must be a college student who identifies as male, as previously defined.
- Sigma Phi Beta Fraternity strives to uphold its gender identity, but first and foremost values brotherhood; therefore, no member of Sigma Phi Beta Fraternity can lose his membership rights due to a change in gender, gender expression or gender identity.
- Any circumstance that does not fall within this policy will be considered at the discretion of the Council in accordance with the Constitution and Bylaws of Sigma Phi Beta Fraternity.
- In any case where an individual Chapter wishes to induct or initiate an individual who does not identify as male, the decision to proceed would be at the discretion of the Council.



# BEGINNING THE CONVERSATION

Getting the conversation moving on campus may seem like an uphill battle, but I'm here to tell you that you aren't that far behind and our goal is to give you the resources to help you begin the conversation within your Greek Life and on campus.

Included in this section are tips for students wanting to "go Greek" as well as advisors who may feel a little lost when asked trans-related questions. Also, you will find Gamma Rho Lambda's actual process in reaching their trans-inclusive policy decision, suggestions on how to be a trans ally and several campus-wide resources for trans-inclusion efforts and strategies. Lastly, the guide provides case studies, so you can begin answering the questions that need to be asked.

## ADDITIONAL RESOURCES

### **GO ONLINE TO: [www.lambda10.org/transgender](http://www.lambda10.org/transgender)**

I'm so confused: What is the difference between sex, gender, and sexual identity?

Suggested Steps to Make Campuses More Trans-Inclusive

Current Inclusive Policies for Education and Employers

Issues Facing Trans Individuals Wanting to Compete in Intercollegiate Athletics

Boise State University 2006 "Transgender Issue Reexamined" proposal

Suggestions for How to Have "Gender Identity or Expression" Included in Non-Discrimination Policies

Gender Normative Privilege

Case Studies on Campus Transgender Issues

Fraternity & Sorority LGBT Climate Individual Self Test

Transgender Educational and Support Resources

LGBT Assessment Tool

Meet Alyn Lybman (interview with a transman on campus)

I'm a Woman on the Move (transwoman athlete perspective)

Where do you stand right now (trans inclusion assessment)

General Case Studies for College Campuses





# TIPS ABOUT TRANSPeOPLE GOING GREEK

BY T. MICHAEL TRIMM,  
PLEDGE MASTER, DELTA LAMBDA PHI NATIONAL SOCIAL FRATERNITY  
ALPHA PSI CHAPTER, KENT STATE UNIVERSITY

## FOR TRANS STUDENTS

**Tip #1:** Research the fraternity/sorority that you are interested in. Fraternities and sororities are more than just a party hook-up; there are guiding principles and ideals that are paramount to being a part of the organization. Find an organization that fits with your morals and ideals. Research organizations that are gay friendly. These groups are generally more accepting to trans applicants. You may want to start your search here.

**Tip #2:** Get to know the current members of the organizations you are interested in. These members can give you more information and will most likely let you know if their chapter is trans-friendly.

**Tip #3:** If invited to join or begin the membership intake process, remember that you are no different than any other person in your position. If you feel uncomfortable in any way, let a member of the organization know.

**Tip #4:** Understand that most fraternities and sororities are selective organizations. An organization is not required to grant you admission. Your being trans is not always a factor in being denied, so think before you jump to conclusions.

## FOR GREEK ADVISORS

**Tip #1:** Be a resource for trans students looking to “Go Greek.” Know the fraternities and sororities at your school who are trans-friendly.

**Tip #2:** Educate the Greek student leaders about trans-issues (which pronouns to use, what being trans is, etc.). Let them know that they may encounter a trans pledge/associate member and that while they are not required to grant them membership, they are required to give them the same respect and courtesy as everyone else.

**Tip #3:** Encourage trans students to form an interest group/colony for an organization that is accepting of them if none of the groups currently at the school are accepting trans applicants.



# HOW WE REACHED OUR DECISION ON TRANS INCLUSION

BY LINDSEY SMITH,  
PRESIDENT, GAMMA RHO LAMBDA (GRL) NATIONAL SORORITY

## QUESTION POSED:

We were inspired by a group of college students who came to us wanting to start a chapter of GRL on their campus. After a few weeks of working very hard to establish a cohesive vision, they came together as a group and decided that they wanted their chapter of GRL to have no membership restrictions on sex or gender. Our leadership, consisting of the voting members of the convention, convened to discuss this request. While we respect their goal and wish them all the success in the world, we knew that our members would not be supportive of making GRL or any individual chapter of GRL co-ed. This group citing trans-inclusion as a reason for their desire to become a co-ed chapter of GRL, made us realize that saying GRL is trans-inclusive is not as important (policy wise) as saying how we are trans-inclusive.

## RESEARCH:

So, we went out on a mission to find the “standard trans-inclusive policy for Greek life organizations.” If that policy was out there, we couldn't find it. We did however, have the great fortune of locating “Transgender Equality: A Handbook for Activists and Policymakers” by Paisley Currah and Shannon Minter. This manual did a great job of both educating us on the details of the broader issue and helping us to understand the magnitude of our challenge. Still needing more advice with respect to our own specific situation, we turned to two individuals who have, with great success, dedicated their careers to fighting for equality. Both Jessica Pettitt and Lydia Sausa patiently and generously broke the overwhelming task into a few very simple and easy steps. They also addressed our specific concerns about being torn between two goals: being trans-inclusive and supportive vs. being a part of the Greek system which has such a deep connection to binary sex and gender. Instead of trying to fit in and trying not to leave anyone behind, they transformed our mission into one of having integrity and providing 100% support for our current and future members.

## DECISIONS:

The same leadership group reconvened and went over the advice we'd received. We discussed and accepted two key nuggets of wisdom that Jessica and Lydia had shared. These two understandings helped us to eliminate the concern over being trans-inclusive vs. being Greek.

**#1:** It doesn't matter if we are trans-inclusive or not. What matters is our integrity. We need to be clear, upfront, and consistent in every aspect of our organization, including training, education, related policies, and member discipline.



**#2:** Binary sex and gender are the standard constructs in our governments, universities, and especially within Greek life. Nurturing different policies on sex and gender does not exclude us from being successful within these communities, but it does necessitate that we communicate effectively and work a little bit harder to coordinate this success.

Answering the set of questions given to us by Jessica and Lydia, we were able to develop a policy that we felt our entire membership could stand behind 100%. We decided that maximum clarity could be achieved for ourselves and others if we used biological distinctions (male, female, or neither) and self-identifying gender distinctions (men, women, or neither). Then, we compiled a list of the 9 combinations of these sexes and genders. We asked our leadership to go down the list and decide which of the 9 combinations we knew our membership could make a 100% commitment to support. Of course, this was the hard part. The following questions kept popping into our heads and in discussion. Ultimately, the two principles we'd already established seemed to answer these residual concerns.

- 1.** Why would someone of this particular combination of sex and gender want to be a part of GRL? - We are not mind readers and we can't be expected to imagine every possible aspect of a potential new member's motives for wanting to join. That specific question is always addressed in the recruitment process. What we want to know is if our membership will welcome a person of this sex and gender.
- 2.** How do we accommodate individuals who are transitioning? - At the time that the individual initially seeks membership, the individual must meet the criterion for sex and gender. After they are initiated into the sorority, their sex and/or gender are not subject to a policy.
- 3.** What about university and Greek life sex and gender policies? - We must write our own policy with the understanding that when there is a conflict, the government, university, and Greek Life policies trump ours.
- 4.** Does our policy change depending on whether or not there is a trans-inclusive fraternity for men on the campus? - No. We need to be consistent and realize that local groups are part of a bigger whole. They cannot be separated on this fundamental issue.
- 5.** How do we know someone's sex and/or gender? - They are both disclosed by the individual. There is no physical examination, driver's license check, etc.

Finally, we compiled our lists and found that we would include six of the nine combinations of sex and gender as we had defined them. The policy, unfortunately, reads most clearly in chart form, but seems more professional when put into words.

### POLICY:

The opportunity to earn membership in Gamma Rho Lambda shall be open to all women who are biologically female and/or identify as women as well as all women who are,



simultaneously, not biologically male and do not identify as men. This includes individuals who are biologically female and identify as women, individuals who are biologically female and identify as men, individuals who are biologically female and do not identify as women or men, individuals who are not biologically female or male who identify as women, individuals who are not biologically female or male who do not identify as women or men, and individuals who are biologically male who identify as women.

Fortunately, we already had a few very talented members revamp the sex and gender portion of our New Member Education Manual. So, we didn't need to modify that at all.

### END RESULT & CONTINUED EFFORTS:

The Arizona State University (ASU) Panhellenic Council has gone above and beyond in their efforts to support all of our diversity policies. We are currently working with our other chapters to smooth over our conflicting policies with potentially other campuses. We are only in the beginning stages of this discussion, but university and state laws do not allow us to be as inclusive as we would like. We are still trying to find the official answers to the right questions from the proper authorities. Once we have those answers, we can determine our next steps on various campuses.

Sigma Phi Beta (SPB) was instrumental in helping GRL in the initial stages of founding our sorority. Observing their success at ASU was a daily reminder of the fact that our goal was achievable, and they continue to serve as advisors to us in many respects. When they first drafted and implemented their policy on membership sex and gender, we were anxious to have one of our sit downs with SPB president, Sam Holdren. As always, the discussion was comforting, educational, and full of mutual respect and support. We concluded that our policies should be written for each organization without consideration of the other. We don't need to consider if there is overlap or if there would possibly be an individual who is left out of both organizations. Again, we fall back to the question of who our memberships would welcome.



# MAKING CHANGE UNIVERSITY-WIDE

BY MIKE ESPOSITO,  
DIRECTOR, STUDENT ACTIVITIES & GREEK LIFE,  
MOREHEAD STATE UNIVERSITY

The proposal I drafted to change the policies of Boise State University (BSU) to be transgender inclusive began my first year at that institution. We had two transgender students on campus in 2000 that I befriended. One of the students was a female-to-male (FTM) pre-operative trans person, the other was a self described “full time drag queen”-a male living as a woman with no intention of having an any gender reassignment surgery.

The institution's response to these students' unique needs was not intentionally insensitive or discriminatory. Indeed, many of the key players involved with decisions regarding accommodation were major advocates for minority rights. But never having faced a situation where a biologically male student, who appeared female, wanted to live in a female residence hall room (and the reverse), university authorities defaulted to following policy, which forbid such. By following policy, the needs of two students were not addressed and both dropped out of school.

I was perplexed. How could very open minded individuals make decisions so clearly against the best interest of two students? What I came to realize was that the decisions were not “clear” to those administrators. They had never been educated on how institutional policies can make a college experience excruciating for transgender people. As an out gay man, I felt it my duty to be an advocate for transgender individuals and began a quest to change policies at BSU.

The first step was educating myself. I am not a transgender person. What are the needs of trans people? I did extensive research on the Internet from reputable sources. Next I spoke with transgender individuals in the community to get first hand accounts of their experiences. With this information, I approached key administrators sounding out their openness to policy change. As noted, they had not had any experience with transgender people so I had to be an educator for them. They asked great questions, which necessitated me doing more research to get answers. A key question I sought to answer was “Is a policy change necessary?” Some perceived that current policy language already protected transgender people. While that was a positive way to read university guidelines, two students had first hand proof the policies did not protect the trans population.

Initially, my only goal was to add “gender identity/expression” into the policy statement of the university. But, as I spoke with more and more staff members, and they had more and more procedural questions, I perceived a “plan” was required so we would all know how to effectively respond to requests for accommodation. Using the research I gathered, I identified every area of campus that would need to alter any regular procedure to accommodate a





transgender person's needs. Some areas obviously needed to be in the plan (housing) others were not so obvious (career center). I met with the heads of these departments and with them came up with a plan for transgender accommodation in their respective area. Sometimes exterior decision makers limited our ability to accommodate (i.e. federal policies, state-provided insurance policies). We would try to find ways to navigate around these barriers, but sometimes it wasn't possible and the finalized plan was not as accommodating as I would have liked it to be.

With an implementation plan written, I sought endorsements from campus policy boards. That became an education process as well. The four senates on campus—student, faculty, professional staff and classified staff, all endorsed the measure. The campus climate committee, which devised ways to make the university more welcoming to minorities, recommended “gender identity and expression” be added to policy.

From this work, many positive results occurred. Student government amended its constitution to include “gender identity and expression.” The university added similar language to the student code of conduct. Unfortunately, I left Boise State in 2007, before the policy change received a final “blessing” from the president's cabinet, which, I'm told, never took up the measure. Though the policy proposal was not finalized before I left, Boise State is a more aware of the needs of transgender individuals and will, hopefully, not put any one else through the experience the two students in 2000 endured.

### MORE INFORMATION:

You can download a complete copy of the Boise State University 2006 “Transgender Issue Reexamined” proposal online at [www.lambda10.org/transgender](http://www.lambda10.org/transgender).



## HOW HAVE TRANS-INCLUSIVE NON-DISCRIMINATION POLICIES CHANGED INSTITUTIONS?

BY BRETT-GENNY JANICZEK BEEMYN, PH.D.  
AND JESSICA PETTITT

When Harvard University amended its non-discrimination policy to include “gender identity” last month, the change called attention to a growing movement. Since 1996, more than 55 colleges and college systems have enacted transgender-inclusive non-discrimination policies, from large institutions like the University of California, the University of Wisconsin, and Ohio State University, to smaller schools like Central College, the College of Santa Fe, and Kalamazoo Valley Community College. More than half of the colleges and universities that have added “gender identity/expression” to their non-discrimination policies have done so since 2005 (Transgender Law and Policy Institute, 2006).

But what does it mean for a campus not to discriminate on the basis of gender identity or expression? With more and more students coming out publicly as transgender and reporting experiences of institutional discrimination when they seek to have their needs met (Beemyn, 2005; McKinney, 2005), how have these colleges and universities sought to create a more trans-supportive climate?

To address these questions, we surveyed many of the institutions that have amended their non-discrimination policies to include “gender identity/expression” to determine the extent to which the policy change has begun a process of institutional change. We were particularly interested in examining areas of campus life in which transgender students often report experiencing discrimination: having access to safe and appropriate bathrooms and locker rooms; being housed in keeping with their gender identity/expression; having access to appropriate medical care, including hormones for transitioning students; being able to change the gender designation on campus records; having trans-inclusive gender categories on institutional forms; and offering trans-related programming.

The study involved 19 colleges and university systems that adopted a trans-inclusive non-discrimination policy prior to mid-2005. The institutions in one of these college systems, the University of California, were surveyed individually because of their size, and 7 participated. Thus we had 25 total survey responses. Six of the campuses added “gender identity/expression” to their nondiscrimination policies in 2002 or earlier, five did so in 2003, nine in 2004, and five in 2005. The institutions ranged from small liberal arts colleges like Kalamazoo College, Middlebury College, and Wesleyan University, to large state universities like Arizona State University, Ohio State University, and the University of Wisconsin.



## SURVEY RESULTS:

The participating colleges and universities were asked how the inclusion of “gender identity/expression” in their non-discrimination statements led to changes in different campus practices and policies. Most indicated that few changes had occurred as a result of the non-discrimination policy. For example, nearly half of the institutions had made no effort to establish gender-neutral bathrooms. Three of the campuses were in the process of “degendering” single-gender bathrooms and three had agreed to include gender-neutral bathrooms in new and renovated buildings. Nine colleges had some or many gender-neutral bathrooms, but in most cases, these facilities existed prior to the non-discrimination statement change. Given the amount of time required to construct new restrooms and the brief time that most of the campuses have had a trans-inclusive policy, this finding is not surprising.

Similarly, few of the institutions considered or had an opportunity to create private showers and locker rooms in recreational centers to enable many transgender students to use the facilities. Only seven of the 25 colleges and universities offered these privacy options. Another campus' recreational center had private showers, but not lockers; and one had private lockers, but not showers.

The establishment of a gender-neutral housing option does not require a physical change to a facility, but a change in how facilities are used. On campuses that have policies against people of different genders sharing a room, this change can be even more difficult to make. Only two of the institutions surveyed—Wesleyan University and the University of California, Riverside—offered a gender-neutral housing opportunity (since the study was conducted, a third participating college, the University of Pennsylvania, has created a gender-neutral option for returning students). These findings are indicative of campuses in general. Regardless of their nondiscrimination policy, only about a dozen colleges and universities in the U.S. offer a gender-neutral housing opportunity (Beemyn, 2006).

The overall lack of access to hormones through campus health centers was also reflected in the survey results. Only a handful of institutions nationwide and just one college that participated in the study—the University of California, Santa Barbara—cover the cost of hormones for transitioning students. Few colleges and universities in the country even dispense hormones for transitioning students, and only four of the institutions in the survey did so (Beemyn, 2006). Some small colleges do not have campus health centers, but instead rely on their local communities, where trans-supportive medical services may not be any more available.

Few colleges and universities also have trans-inclusive policies regarding records and forms. Transitioning students need to be able to change the gender designation on their college records to avoid being “outed” on class rosters, identification cards, email addresses, mailings, prescription labels, transcripts, diplomas, etc. Yet only six of the 25 campuses surveyed had a process for students to change the “M/F” box on their documents without having gender reassignment surgery. It is important for colleges and universities not to require complete transition, as few students can afford surgery, are in a position to have it, or even desire it.



Some students identify and want to be recognized as transgender, but none of the colleges and universities in the study offered the option for students to self-identify beyond “male” and “female” on all institutional forms. Seven of the campuses did have housing, admissions, or health care forms that used a non-binary gender question (typically “gender: male, female, self-identify: \_\_\_\_\_” or simply “gender: \_\_\_\_\_”).

The one area where most of the institutions surveyed were trans-inclusive was in providing transgender-related programming. Twenty of the 25 institutions offered some or frequent events that address transgender issues. That this would be the main “bright spot” is not surprising, as providing programming does not require changes to facilities or institutional policies. Most of the colleges and universities also provided at least some transgender-specific programming prior to the addition of “gender identity/expression” to their nondiscrimination statements.

### **IMPLICATIONS: WHAT DOES THIS MEAN FOR YOUR CAMPUS?**

At first glance, the responses seem disappointing, if not dismal. However, the general lack of progress on transgender inclusion sends an important message: all colleges and universities have work to do on transgender issues and no campus is so far behind other institutions that it cannot catch up. Colleges and universities seem to fall into one of three camps. The majority do not recognize or serve the needs of the transgender students on their campuses. Some are developing trans-supportive services, policies, and practices. Relatively few have created trans-inclusive non-discrimination statements and implemented other trans-supportive policies.

No college or university is overwhelmingly out front on transgender inclusion, perhaps because there is still too much risk and controversy associated with being a pioneer on transgender issues. Even such a progressive institution as Wesleyan University may have experienced the pressure of being a frontrunner when it received extensive national media coverage in 2003 for beginning a gender-neutral residence hall floor. The following year, Wesleyan took a step back, disbanding the floor and at least temporarily excluding first-year students from gender-inclusive housing.

The lack of a real trailblazer is disappointing, as it can be easier to follow another college or university and learn from its mistakes. However, in the absence of a completely trans-inclusive campus, institutions do not need to feel that they are too far behind and progressing too slowly. Instead, they can see their common situation as an opportunity to support each other, share resources, and learn from the institutions that have taken further steps toward trans-inclusion. It is our hope that these findings can help colleges and universities assess their progress in meeting the needs of transgender students and begin dialogues that can lead to further trans-supportive changes.



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## HOW MIGHT THE NEEDS OF TRANSGENDER PEOPLE DIFFER FROM THE NEEDS OF NON-TRANSGENDER LGB PEOPLE?

BY BRETT-GENNY JANICZEK BEEMYN, PH.D.,  
DIRECTOR, THE STONEWALL CENTER, UNIVERSITY OF MASSACHUSETTS, AMHERST

- They may identify as heterosexual, so may not be dealing with sexual identity issues (they will likely be seen by society as lesbian or gay, though, because of the common stereotype or because of appearances. Take, for example, someone who identifies as female but who looks male and who is dating a biological man. She will see this as a heterosexual relationship or maybe a transsexual relationship, but most people will see two men together and perceive it as a gay relationship). It is important to note that a person may have identified as heterosexual prior to transition as well, and may need to explore their sexuality to embrace an LGB identity while transitioning.
- They may experience more verbal and physical attacks than most LGB people if they are crossdressed or otherwise visibly gender variant. After all, most LGB harassment stems from the perceived violation of gender norms.
- They are generally less accepted in society than LGB people, in large part because of ignorance. There is little understanding of transgender lives; they are not visible in popular culture (beyond the stereotypical images of drag queens) and almost no research has been conducted on their experiences.
- They also often experience a lack of acceptance from the LGB community, which uses transgender people as entertainers, but frequently does not want to see them otherwise.
- As a result of the lack of acceptance in the dominant culture and LGB society, they often lack a community and do not have role models or many positive images. Consequently, transgender people, especially trans youth, may feel more isolated and more marginalized than non-trans LGB people.
- Transgender students may want to remain closeted because of the legitimate fear of how they will be treated by their professors, employers, and in their field.
- If transitioning, they will need access to medical care and mental health care. But the medical profession often fails to support them because of ignorance and a traditional, psychoanalytical understanding of transsexuality.
- If transitioning, they will need to change their identification and all records and documents which vary widely by institution, county, and state. These documents may provide access to marriage, international travel, etc., that otherwise may be denied.
- While butch lesbians and other masculine-appearing women are harassed in women's restrooms, transsexual women are especially vulnerable to attack and embarrassment when they try to use the public bathroom appropriate for their gender.



- Transwomen may be more visible (thus receive more attention and violence) than transmen due to a number of factors. Transwomen may have been socialized with male privilege and may not “blend” or “pass” because of a knowledge of social rules that accompany this privilege. Also, “passing” may be difficult as gender conforming women due to height or size (ramifications of testosterone during puberty). Transmen are less likely to have been socialized with male privilege, but has less social guidelines for “blending” or “passing” as men have a broader variety of socially acceptable physical appearances than women. Transmen may be more likely to successfully navigate the gender binary system creating less visibility, community, and misperceptions of others leading to violence.



# THE LEGAL AND POLITICAL RIGHTS OF TRANSGENDER PEOPLE

BY BRETT-GENNY JANICZEK BEEMYN, PH.D.,  
DIRECTOR, THE STONEWALL CENTER, UNIVERSITY OF MASSACHUSETTS, AMHERST

## HATE CRIMES AND HATE CRIME LAWS

- Over the last decade and a half, more than one person a month on average has been reported to have been killed in the U.S. because of their perceived gender identity. Many more murders are not reported or are not classified as anti-transgender hate crimes.
- While 46 states have hate crimes laws, only 11 states (California, Colorado, Connecticut, Hawaii, Maryland, Minnesota, Missouri, New Mexico, Oregon, Pennsylvania, and Vermont) and the District of Columbia include the category of gender identity or expression.
- Only Minnesota, California, Iowa, New Jersey, and Washington currently have laws that ban harassment against students in public schools based on their gender identity or expression.

## ANTI-DISCRIMINATION LAWS

- Twelve states-California, Colorado, Illinois, Iowa, Minnesota, New Jersey, New Mexico, Maine, Oregon, Rhode Island, Vermont, and Washington-and the District of Columbia ban discrimination based on gender identity and expression in housing, public accommodation, and employment (a 13th state, Hawai'i, covers housing discrimination and public accommodations only).
- More than 85 municipalities protect the rights of gender-diverse people, from large metropolises (including New York City, Los Angeles, Chicago, Houston, Dallas, San Diego, Denver, Seattle, San Francisco, Atlanta, New Orleans, Philadelphia, and Pittsburgh) to small cities (including New Hope, PA [population 2,252] and Huntington Woods, MI [population 6,151]).
- Ohio, Idaho, and Tennessee deny transsexuals the right to change the "sex" designation on their birth certificates, while courts in Texas and Kansas have refused to recognize the new birth certificates of transsexuals.

## ANTI-DISCRIMINATION POLICIES

- Since 1996, more than 90 colleges and college systems have added "gender identity/expression" to their nondiscrimination policies, including the Ohio State University, the University of Wisconsin, the University of California, Harvard University, Princeton University, the University of Washington, the University of New Hampshire, Knox College, Kalamazoo College, and DePauw College.



- More than 125 Fortune 500 corporations have added “gender identity/expression” to their nondiscrimination policies, including Aetna, American Airlines, Apple Computers, AT&T, Citigroup, Ford, General Motors, Google, IBM, Eastman Kodak, Lucent Technologies, JP Morgan Chase, NCR, Nationwide, Nike, PepsiCo, S.C. Johnson and Sons, and Xerox.

## MEDICAL CARE

- Most private medical plans, the Medicaid statutes of 26 states, and federal Medicare explicitly exclude coverage for transsexual surgeries and related treatments, including the cost of hormones, based on the misguided belief that such procedures are cosmetic and therefore unnecessary. Increasingly, though, transgender advocates are successfully challenging the denial of basic health care services to transsexuals by using claim appeal processes and by filing suits against insurers and state Medicaid agencies.



# HOW TO BE AN ALLY TO TRANSGENDER AND PEOPLE WITH AN INTERSEX CONDITION

BY BRETT-GENNY JANICZEK BEEMYN, PH.D.,  
DIRECTOR, THE STONEWALL CENTER, UNIVERSITY OF MASSACHUSETTS, AMHERST

- Validate people's gender expression. It is important to refer to a transgender person by the pronoun appropriate to their gender identity. In other words, if someone identifies as female, then refer to the person as she; if they identify as male, refer to the person as he. If you are not sure, ask them. Never use the word "it" when referring to someone who is trans. To do so is incredibly insulting and disrespectful. Some transgender people prefer to use gender-neutral pronouns: "hir" instead of "her" and "his," and "sie" or "ze" instead of "she" and "he."
- Use non-gender specific language. Ask "Are you seeing someone?" or "Are you in a committed relationship?" instead of "Do you have a boyfriend/girlfriend?" or "Are you married?" Use the word "partner" or "significant other" instead of "boyfriend/girlfriend" or "husband/wife."
- Challenge your own conceptions about gender-appropriate roles and behaviors. Do not expect people to conform to society's beliefs about "women" and "men."
- Do not assume that a trans person is lesbian, gay, or bisexual, or that the person will seek to transition to become heterosexual.
- Do not automatically include people with an intersex condition in "transgender" and "queer" categories. Many members of the intersex community do not feel included or represented by the trans and queer movements.
- Use the words "crossdresser" and "intersex" instead of "transvestite" and "hermaphrodite," respectively. Some people may use the latter terms as their identification labels which should be respected and not used outside of that context as they are often considered pejorative.
- Never ask someone who is trans or intersex about how they have sex or what their genitals look like. This is inappropriate in every situation.
- Do not share the gender identity of individuals without their permission. Do not assume that everyone knows. The decision to tell someone about their gender should be left to the person.
- When you learn about someone's transgender identity, do not assume that it is a fad or trend. While public discussions about trans issues are a relatively recent phenomenon, most transgender people have dealt with their gender identity for many years, often at great personal and professional costs. It is important to trust that someone's decision to present themselves as gender variant is not made lightly or without due consideration.
- Educate yourself and others about transgender and intersex histories and concerns. Introduce trainings, readings, and other resources to your colleagues to continue educational efforts to deconstruct social norms around gender, sex, and sexual orientation.





- Work to change campus policies in areas such as housing, employment, student records and forms, and health care that discriminate against transgender people and seek to include gender identity/expression in your school's non-discrimination policy.
- When asking for sex or gender on surveys or other forms of demographic information forms, foster a conversation as to why this information is relevant and how it can be confirmed. When reporting survey results, be careful not to lump non-binary responses into a binary coding system.



## NEXT STEPS

**So, now what?** Think about your first step. You have the ability to introduce the conversation of transgender issues probably for the first time within Greek Life and potentially even on your campus.

Consider the questions pertained in the assessment of Greek Life and where you stand right now. These questions are important as you begin and get the conversation going. Plus, we have provided a listing of resources for more education and support from this point on. And, don't forget, for ongoing support and updated information, go online to the Lambda 10 Project and specifically our "Transgender" link at [www.lambda10.org/transgender](http://www.lambda10.org/transgender).

Remember, you are not that far behind or that far ahead of anyone in regards to trans inclusion. It is important to start the conversation within your organization so that you know what and how you are going to handle different types of situations.

Here's to the start of a conversation, its continual progress towards inclusion, and a shared brotherhood and sisterhood in our community.

## ADDITIONAL RESOURCES

### **GO ONLINE TO: [www.lambda10.org/transgender](http://www.lambda10.org/transgender)**

I'm so confused: What is the difference between sex, gender, and sexual identity?

Suggested Steps to Make Campuses More Trans-Inclusive

Current Inclusive Policies for Education and Employers

Issues Facing Trans Individuals Wanting to Compete in Intercollegiate Athletics

Boise State University 2006 "Transgender Issue Reexamined" proposal

Suggestions for How to Have "Gender Identity or Expression" Included in Non-Discrimination Policies

Gender Normative Privilege

Case Studies on Campus Transgender Issues

Fraternity & Sorority LGBT Climate Individual Self Test

Transgender Educational and Support Resources

LGBT Assessment Tool

Meet Alyn Lybman (interview with a transman on campus)

I'm a Woman on the Move (transwoman athlete perspective)

Where do you stand right now (trans inclusion assessment)

General Case Studies for College Campuses



# WHERE DO YOU STAND RIGHT NOW? A GREEK LIFE ASSESSMENT

JESSICA PETTITT

With all of this information - I thought it might be helpful to “boil it down” into a few key questions for you to ask yourself, your students, your colleagues, administration, national leaders. Remember this is all about beginning the conversation.

## PROSPECTIVE STUDENTS

A prospective student is interested in participating in recruitment on your campus.

### **What do you do if?**

- This person is living as a gender that is documented in school records, personal documents, etc., and is different than how they were assigned at birth based on external genitalia, hormones, or chromosomal make up?
- This person is living as a gender that is not documented in school records, personal documents, etc., and is different than how they were assigned at birth based on external genitalia, hormones, or chromosomal make up?
- Do you have genitalia, hormone, chromosome, or documentation requirements in order to be a part of a particular organization? If so, how are you currently checking this information for all of your members? If you were to implement something, how would you include alumni, current members, staff?

## CURRENT MEMBERS

A current member in your organization is active, has taken on leadership roles, has a solid GPA, and is a picture perfect member meeting your standards completely.

### **What do you do if?**

- This person transitioned prior to joining your organization and has successfully passed or is living stealth and is outed as trans?
- This person begins to question their gender identity and leans of their Greek family for support?
- This person begins the transition process by going to a therapist? Beginning hormone therapy? Scheduling surgery or cosmetic services?



## ACTIVE ALUMNI MEMBERS

An active Alumni member of your organization makes large financial donations, mentors undergraduates, writes articles for your publications, serves on the national board, support colonization and recruitment efforts, etc.

### **What do you do if?**

- This person is “outed” as trans? They transitioned prior to joining? They transitioned while an active member years ago? They transitioned shortly after college? They have recently begun the transition process?
- This person is a visible alumni graduating from a prestigious university or a founding member of a chapter. They graduated more than 50 years ago and serve an active role in the organizations leadership and want to continue being involved.
- All of these scenarios are taken directly from interviews conducted as a result of this resource. These people are waiting for you to respond, act, listen, and set a precedent. Let us think openly about the experience of sisterhood or brotherhood and continue to grow.



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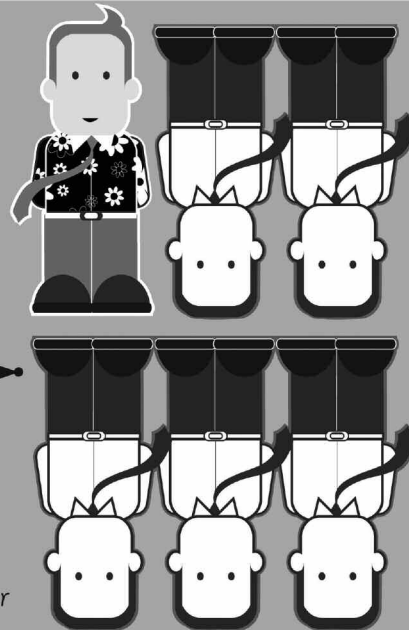
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**Download a full copy of this guide online at [www.lambda10.org/transgender](http://www.lambda10.org/transgender)**





*Jessica Pettitt*  
Not Your Ordinary Diversity Trainer



## tough subjects • progressive ideas

“ In challenging the audience to think about social justice and diversity, Jessica pushed some buttons—in a good way! She asked them to use tracking to figure out triggers and make observations, which were simple things to do that ended up being referred to in many sessions after her keynote. And egads, is she funny!”

Lisa Currie, Director of Health Education  
Wesleyan University/BACCHUS Area 10 Conferences

From the moment you meet **JESSICA PETTITT**, you know you're in for something that will challenge your mind, inspire your conscience and invigorate you to pursue change in your campus community. Nominated for Best Diversity Speaker by Campus Activities Magazine, Jessica's programs are direct, customized and interactive. When diversity isn't enough, **Facing Trans: Inclusion, Advocacy and Empowerment** is a workshop designed to help college administrators and human resources personnel strategically plan to provide a safe and supportive campus climate for all. Jessica encourages participants to be a leader in

benchmarking how departments and campuses can identify needs, include invisible populations, advocate effectively for trans people, and empower campus community members to take action.

### Additional programs by Jessica:

Be The Change You Want To Be • Social Justice: When Diversity Isn't Enough • Just Rescue • The Day Everything Changed...

*Jessica's programs are perfect for community building, diversity, lgbt, orientation, social justice and transgender advocacy programming.*

**CAMPUSPEAK**

To book Jessica for keynote speaking events, contact CAMPUSPEAK at (303) 745-5545, e-mail [info@campuspeak.com](mailto:info@campuspeak.com) or visit [www.campuspeak.com](http://www.campuspeak.com). For more information on Jessica, visit [www.jessicapettitt.com](http://www.jessicapettitt.com)



# OUT on Campus

for LGBT & Ally Student Leaders  
& Campus Groups



Finally the Camp  
You Have Been Waiting For...  
**National LGBT & Ally  
Summer Camp**


**LGBT-Friendly  
Campus Climate  
Index**

**Lambda 10 Project  
for LGBT Fraternity  
& Sorority Issues**

**queer.  
Undergraduate  
Journal**

**OUT for Work  
Career Conference  
& Fair**

**Campus  
Q Tools  
& Resources**

Campus   
**Pride**

Campus Pride is the leading national nonprofit 501 (c)(3) organization for LGBT & Ally leaders and campus groups. It exists to develop, support and give "voice and action" in building future LGBT & Ally leaders and safer, more LGBT-Friendly colleges and universities.

[www.campuspride.org](http://www.campuspride.org)  
[info@campuspride.org](mailto:info@campuspride.org)



Do you want to measure your LGBT campus climate?  
Do you want to highlight your positive LGBT efforts?  
Do you want to recruit prospective LGBT & Ally students?

# Now you can...

LGBT-FRIENDLY  
**campusclimateindex**<sup>™</sup>

## National Online Assessment Tool

[www.campusclimateindex.org](http://www.campusclimateindex.org)

Together we can change the way higher education views LGBT students. The LGBT-Friendly Campus Climate Index is the most comprehensive national benchmarking tool for colleges and universities to measure campus climate and to become more LGBT-friendly.

Designed by Campus Pride with a team of national LGBT experts, the self-assessment tool scores campuses along eight different LGBT-friendly factors for inclusive policies, programs and practices. The eight factors are:

- LGBT Policy Inclusion**
- LGBT Support & Institutional Commitment**
- LGBT Student Life**
- LGBT Academic Life**
- LGBT Housing**
- LGBT Campus Safety**
- LGBT Counseling & Health**
- LGBT Recruitment and Retention Efforts**

### The LGBT-Friendly Campus Benefits

Each campus receives a free confidential report of their scores and a customized set of recommendations. Annually campuses will be invited to update their index with their progressive LGBT efforts. Most importantly, prospective college students and their families can search the national online database to find LGBT-Friendly campuses across the United States. Notifications will be sent automatically to campuses from prospective LGBT and ally students. What better way to come out as LGBT-friendly?



## **The Lambda 10 Project**

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"Beginning the conversation". Charlotte, N.C.: Lambda 10 Project. [www.lambda10.org](http://www.lambda10.org)

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LAMBDA 10 PROJECT  
FRATERNITY & SORORITY  
**TRANSGENDER**  
RESOURCE GUIDE



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