

May 2021

Fostering Jesuit Queer Inclusivity in a Charged Political Environment: One Campus's Journey

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Recommended Citation

Knorr, Alyse and Winterrowd, Erin (2021) "Fostering Jesuit Queer Inclusivity in a Charged Political Environment: One Campus's Journey," *Jesuit Higher Education: A Journal*: Vol. 10: No. 1, Article 11. Available at: <https://epublications.regis.edu/jhe/vol10/iss1/11>

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Cover Page Footnote

Acknowledgments: We are deeply grateful for the support of the entire Queer Resource Alliance, both current and former members. We would like to particularly thank Dr. Geoffrey Bateman, Rose Bonfoey, Dr. Lindsay Edwards, Dr. Amy Ginsberg, Dr. Bobbi Miller, and Violet Mitchell, who helped draft the original Brave Space training curriculum. We would also like to extend our heartfelt gratitude to President John Fitzgibbons, Provost Janet Houser, Vice President Dr. Nicki Gonzales, Dr. Kari Kloos, Regis's University Mission office, and Regis's Office of Diversity, Equity, and Inclusive Excellence. Your leadership has made all of our work possible.

Fostering Jesuit Queer Inclusivity in a Charged Political Environment: One Campus's Journey

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Abstract

This paper identifies three specific strategies used to promote queer inclusivity at a small Jesuit Catholic university in a politically charged environment: educating the community via intentionally designed inclusivity trainings; cultivating deep roots through coalition-building and strategic organizing; and foregrounding Catholic social teachings in the conversation. We use a local controversy to contextualize and demonstrate the importance of these strategies when fostering queer inclusivity on Jesuit campuses. We frame our discussion within a larger conversation about LGBTQIA+ issues on college campuses (including Catholic campuses) and the role that Jesuit values in higher education have to play in building inclusive communities.

Introduction

Last summer, the Supreme Court ruled 6-3 that Title VII of the 1964 Civil Rights Act extends protections to employees based on sexual orientation and gender identity.¹ This historic and critical decision arrives amidst civil unrest and outcry over the disproportionate deaths of Black people at the hands of police, poverty, and COVID-19—an important piece of context considering all liberations are intersectionally connected. All three of the Supreme Court dissenters in this case are Roman Catholic, and two of the justices writing in favor of the decision are also Roman Catholic—Chief Justice John Roberts and Justice Sonia Sotomayor. The conservative justice who wrote the decision, Justice Neil Gorsuch, is Episcopalian but was also raised Catholic. This seeming split among Catholic justices on the issue of LGBTQIA+ rights feels representative of the split experienced in the Church as a whole and on Catholic campuses today. The chasm is evident in our classrooms, our conversations with faculty and staff, and our inclusion and equity trainings, and in the fact that the Supreme Court's decision does not protect the thousands of LGBTQ employees at religiously-affiliated institutions like ours. Perhaps these

justices would argue that their faith is unrelated to their politics and judicial decisions, but as feminists, we know that the political is always very personal.

Background

LGBTQIA+ Issues on College Campuses, Including Jesuit Catholic Campuses

Although queer students are more visible on college campuses than ever before, they still remain targets of discrimination and oppression due to heterosexism, cisnormativity, homophobia, and transphobia. The most pressing issue facing LGBTQIA+ college students is campus climate: an individual's feeling of safety and belonging on campus. Queer students are more likely to experience harassment, discrimination, and a generally chilly campus climate, largely due to heterosexist attitudes, which causes harm to their physical and mental health.² They are more likely to drop out of school due to these issues, and generally face much higher risks of mental illness and suicide.³ A 2015 survey by the National Center for Transgender Equality found that nearly a quarter of out trans students (or students perceived as trans) were physically, verbally, or

sexually harassed, and 16% of the students surveyed had to drop out of college due to the severity of the harassment; 244 students were forced to leave their university.⁴ Given the Trump administration's recent moves to remove transgender people as a protected class from Title IX, more transgender students have been feeling uncomfortable in colleges and universities than before.⁵ Queer students at Jesuit schools are not immune from these problems: a recent study of student attitudes toward LGBTQIA+ peers at a Jesuit university revealed that only about a quarter held positive feelings toward the community and believed that the campus should welcome them.⁶ Specific policy and practice issues on college campuses related to the LGBTQIA+ community include, among many others: housing, athletics, all-gender bathroom and locker room access, medical care including mental health resources, systems for changing names or pronouns, and queer-inclusive curricula.

Although there is still significant work to be done in terms of making campuses more queer-friendly, most LGBTQIA+ college students still report a better climate in their institutions of higher learning than in high school,⁷ and research suggests that college campuses can provide a liberating environment for identity formation in young people.⁸ O'Brien notes that colleges often provide "a raft of safety for LGBTQ youth"—places to seek refuge and healing as well as a chance to cultivate one's own identity.⁹ The opportunity to learn about LGBTQIA+ history can be empowering, and faculty and staff mentors and role models can act as lifelines for some students.

Since the 1970s, campus women's centers have served as a formalized space for community and a system of support for female-identified students.¹⁰ In recent years, many campuses have expanded the work of these women's centers to include LGBTQIA+ advocacy, particularly for transwomen and genderqueer students. In addition, more than 250 colleges in the United States host LGBTQIA+ resource centers to specifically address the needs of their queer student body.¹¹ The majority of Jesuit schools (18 of 27 total) have some kind of women's or LGBTQIA+ center; Regis University does not. In its place, we have organized a Queer Resource

Alliance, explained in more detail below, guided by Jesuit Catholic principles.

Jesuit Values in Higher Education

What sets Jesuit institutions of higher education apart from other universities, including other Catholic, non-Jesuit universities, is Ignatian spirituality and a set of core Jesuit values dating back to the formation of the Order in 1540. The key Jesuit values that Regis University draws upon in its mission include *magis*, *cura personalis*, unity of mind and heart, contemplatives in action, finding God in all things, and persons for and with others.¹² "Magis," Latin for "more," inspires us to strive for excellence, and for the greater good, in all that we do. "Unity of mind and heart" reminds us to approach our vocations with both intellect and passion. "Contemplatives in action" invites us to be thoughtful about social problems but to also take practical steps to address them. "Finding God in all things" is a goal to discern God, or goodness, in all that surrounds us. "Persons for and with others" articulates our Catholic preference for the poor and the marginalized, and sums up our goal to seek justice on others' behalf. The phrasing of this last value, "persons for and with others," represents an ongoing evolution of more inclusive language from the original "men for others" to "men and women for others" to "*persons* for *and with* others," which challenges cisnormative, binary-based language while also emphasizing a non-paternalistic sense of solidarity.

All of these Jesuit values inform our approaches to queer advocacy work. However, the Jesuit notion of *cura personalis*, or "care for the whole person," provides a particularly critical lens through which to consider how to best support our LGBTQIA+ students. *Cura personalis* indicates a type of education that considers a student's moral and spiritual education in addition to their intellectual education, and it also refers to an education that considers the unique individual needs of each student on a physical and emotional level.¹³ In a 1972 homily, Father Laurence J. McGinley, S.J., called *cura personalis* "the concern, care, attention, even love of the teacher for each student—in an [atmosphere] of deep personal trust."¹⁴

Queer inclusivity advocates at Jesuit institutions often consider *cura personalis* from a perspective that traces directly back to Jesus himself.¹⁵ Father James Martin, S.J., has advocated for building a mutual, two-way bridge between the Catholic Church and the LGBTQIA+ community by promoting what the *Catechism* calls for already: “respect, compassion, and sensitivity.”¹⁶ “In this, as in all things, Jesus is our model,” Martin writes. “When Jesus encountered people on the margins, he saw not a category but a person.” He goes on to articulate that “sensitivity is based on encounter, accompaniment and friendship.”¹⁷

Father Greg Boyle, S.J., a Jesuit priest working out of Los Angeles, calls this kind of approach “radical kinship.”¹⁸ While working with a community that traditionally does not intersect with his own—gang members—Boyle adopted a model of unconditional love, acceptance, and radically inclusive compassion that he says is inspired directly by Jesus, for whom the Jesuit order itself is named.¹⁹ “For Jesus, it wasn’t about taking the right stand on issues. It was about standing in the right place,” Boyle said in a 2019 speech. “The place to stand is with the marginalized. You go to the margins, and you brace yourself because people will accuse you of wasting your time. You don’t go to the margins to make a difference. You go to the margins because you want those voices to be heard.”²⁰

For hundreds of years, churches have provided physical sanctuary for such marginalized people, including fugitives, the homeless, the ill, and, as of late, for those targeted by governmental policies and action such as immigrants. It is no wonder to us that now a religious institution like our own might come to feel like a place of sanctuary for some queer students. Many of them find comfort not just in the social justice orientation of our campus community but in the Catholic faith itself—we have many queer Catholic students building bridges within themselves between their gender/sexual identities and the faith traditions they hold dear. To take an active role in our students’ formation, as our Ignatian pedagogical principles call us to do, means to live in solidarity with them and their struggles. These are the very foundations on which Jesuit education is based.²¹ The notion of *cura personalis* derives from St. Ignatius’s *Spiritual Exercises*, which intend to help

an individual achieve inner freedom.²² At a Jesuit institution, in other words, to serve others is not to save them but to meet them in kinship and work together to promote justice and equity. This paper outlines how we have attempted to do just that for the last four years.

Our Story

In November 2018, we received an email from the provost at the time: “FYI, national Catholic news groups have picked up a story about the letter we sent to faculty regarding ways to support LGBTQIA+ students. A faculty member forwarded the letter to the archbishop. The local newspaper will be covering the story too.”

I, Dr. Erin Winterrowd, am the director of the Women’s and Gender Studies Program on campus. I also co-founded and, at that time, co-chaired the Queer Resource Alliance, a cross-campus coalition aimed at LGBTQIA+ education and activism. When we received the e-mail, I was a pre-tenure associate professor in psychology and neuroscience, having moved from a tenured position at a public state institution a handful of years prior. I am a cisgender, straight, white woman whose clinical expertise includes mental health issues in the queer community.

I, Professor Alyse Knorr, co-founded and still co-chair the Queer Resource Alliance. When we received the email, I was a pre-tenure assistant professor in English—my first tenure-track position after teaching contingently at public state institutions for four years. I am a feminist poet, I teach classes in the women’s and gender studies department, and I am one of the only out lesbian faculty on campus.

We both took a deep breath. It was finally happening. This is what our friends and previous colleagues were worried about when we said we were taking jobs at a Catholic institution.

Institutional Background and Culture



Figure 1. Regis University, Denver, CO (Photograph courtesy of Regis University)

The main campus of Regis University is located in the northwest neighborhoods of Denver, on Arapaho tribal land that was seized by white colonizers and converted into white settler farmland. Italian immigrants then relocated into the area throughout the 1920s to 1950s. Mexican-American and Chicana families put down roots during the 1970s, and the last decade or so has seen a return of previous white-flight families in now-gentrifying neighborhoods. Regis University was founded in the late 1800's as Sacred Heart College and renamed in the 1920's after St. John Francis Regis, the patron saint of lace-workers, who worked with at-risk youth and women.²³ Our campus is an arboretum, so not only are our views of the Rocky Mountains beautiful, but so is the campus itself (fig. 1). Regis is a mid-size university, with 8,000 students across three colleges, including online and professional schools.²⁴ The college in which we both work, Regis College, is a small liberal arts and mostly undergraduate and residential college, enrolling approximately 2,500 traditional students, with classes taking place on our main campus.²⁵ The university feels small and collegial, with numerous networking opportunities and an atmosphere in which everyone seems to know everyone. Particularly within Regis College, our culture is student-focused, with an emphasis on *cura personalis*, so it's fairly easy to convince faculty, staff, and administration to support any initiative designed to help improve students' lives.

Four years ago, the two of us, along with a small contingent of colleagues and students across campus, established the Queer Resource Alliance, or QRA. The QRA is housed under the Office of

Diversity, Equity, and Inclusive Excellence (i.e., our chief diversity officer and staff), which is housed under the Provost's Office. We also have a very active LGBTQIA+ student affinity group called the Queer Student Alliance, or QSA, that hosts educational programs and social events. We do not have an LGBTQIA+ resource center or other dedicated space for queer students and faculty/staff. Regis College includes a women's and gender studies program, which does not formally include "sexuality" in its name but does include a number of courses that infuse sexuality content as well as some courses that explicitly focus on queer identities. It is therefore possible for a student to earn a women's and gender studies minor with a queer studies focus in practice if not in name.

During our four years working at Regis, our campus has existed—like all campuses in this time period—in the middle of a nationally charged political environment. But all politics are local, as the saying goes, so for the purposes of this paper, we will focus on local politics rather than national. Colorado is a left-leaning purple state whose governor, Jared Polis, is the first openly gay man elected governor in U.S. history (though not the first LGBTQIA+ person to serve in a governor role).²⁶ There is much support for queer activism in the state, including a recent ban on conversion therapy for LGBTQIA+ minors.²⁷ Regis students are also largely "purple" politically. They come from a variety of backgrounds, including public and private schools (many of which are parochial) in rural Colorado, metro Denver, the southwestern U.S., and California. A little over 40% of our students identify as Roman Catholic and this year, our incoming first-year class was 38% Latinx. According to our Office of Diversity, Equity, and Inclusive Excellence and our University Common Data Set 33% of our students are first-generation and 77% receive some kind of need-based financial aid.²⁸ We don't collect demographic information on student gender identity or sexual orientation, but national statistics from the American College Health Association's annual National College Health Assessment seem to be fairly reflected on campus, with about 15% or more of undergraduate students identifying as queer in some way.²⁹ Our sense is that many of the non-Catholic queer students are out to all of their communities, some

are out everywhere but at home, and very few of the queer Catholic students openly share their gender or sexual identity with anyone.

As a Jesuit university, we operate within state and regional contexts but also within the local and broader culture of the Catholic Church. Since 2012, our university president has been Father John Fitzgibbons, S.J., a Jesuit who in his role as a priest and also the president of a Jesuit Catholic university has frequent contact with our local Archdiocese and Archbishop of Denver. Although the archdiocese does not have decision-making power beyond K-12 Catholic education in the city of Denver, Regis University works together with the archdiocese on many important programs and issues. Where they often find themselves at odds is around issues of queer inclusivity.

The Controversy

The situation in November of 2018 began with a letter to Regis faculty penned and signed by the provost and the Queer Resource Alliance. That month had seen national and local outcries from the LGBTQIA+ community and its allies after the Trump administration announced plans to roll back Obama-era federal Title IX protections for transgender people. Shortly thereafter, the administration asked the U.S. Supreme Court to review lower court rulings that blocked a ban on transgender military members, signaling the administration's desire to ban transgender Americans from service.³⁰ That same month, Regis released a social media announcement that Chick-fil-A would become a primary sponsor of campus athletics. Chick-fil-A has a controversial past when it comes to financial donations to national anti-LGBTQIA+ efforts.³¹ The announcement set off an immediate social media response from students, faculty/staff, and community members similar to responses from other Jesuit university communities such as Fordham University after a similar announcement.³² The responses seemed to mirror the chasm within the Catholic Church on LGBTQIA+ rights as a whole. Some people were outraged and disappointed, others supported the university's decision, and most misread the university's decision to sign the contract as being more intentionally symbolic than it actually was.

In other words, we believe the university worked in good faith to identify a food source that would be enjoyed by students but did so without regard to the political history of that company. Some campus stakeholders were of course also upset that the decision makers didn't consult with the campus community about the decision ahead of time, a step that would have at least given the university a heads-up that this response might occur.

Here is a sampling of some of the public social media responses to the Chick-fil-A announcement:

- "As a current graduate student, I will have to rethink where I spend the spring semester. I understand and welcome inclusivity and diversity, but this company actively finances anti-gay endeavors [...] allowing them on campus has the equivalency of supporting a white nationalist hate group."³³
- "Seriously, Regis University! Maybe I need to rethink sending my kids there."³⁴
- "Please do!! There's other kids that actually want to go there [...]"³⁵
- "My disgust in the decision to support this entity operating on campus cannot be overstated. As an alum of the university and a consistent donor, I am appalled. I would counsel the administration to rectify this immediately or risk a significant donor fall out. This company is notorious for marginalizing the GLBTQ population, and has no safe haven on a Jesuit campus."³⁶
- "Stop complaining, all we want is actual food at Regis [...]"³⁷
- "As a (queer) member of the class of 2004, I am happy to buy a copy of *[Building a Bridge: How the Catholic*

Church and the LGBT Community Can Enter Into a Relationship of Respect, Compassion, and Sensitivity] by Fr. James Martin, S.J. for any current Regis student who would rather read than eat this hate chicken. Knowledge is way more delicious.”³⁸

- “I was happy to participate in a panel about how to better serve GLBTQ patients for one of your physical therapist classes recently. I took that as a sign that Regis cares about its queer students and eventual queer patients. Apparently, I was wrong. I will have to reconsider participating in anything Regis has to offer again and spread the word to any queer folks thinking about attending [...]”³⁹

Given the unfortunate timing between the federal announcements around transgender identities and the campus announcement about Chick-fil-A, our LGBTQIA+ students, faculty, and staff were angry, afraid, and unsure how to proceed.

The letter penned by the provost and Queer Resource Alliance was sent internally to Regis faculty (not students or staff) and included a few bulleted suggestions about how to support queer students in this troubled context. It affirmed the difficulty of that week for the LGBTQIA+ community at Regis and called upon “our Jesuit values to respect the human dignity of all individuals, to care for the whole person, and to serve the most marginalized members of our society.” The letter included a number of concrete suggestions for how faculty could support students, such as checking in with queer students, assigning readings by queer authors, and attending one of our queer inclusivity trainings offered by the Office of Diversity, Equity, and Inclusive Excellence. But one bullet point in particular would end up becoming the controversial highlight of national and local news. This bullet point suggested that faculty show queer students their support by attending upcoming student-led programming around Transgender Day of Remembrance, including a memorial reading on the steps of the library and a drag show featuring student performers.

Once the Catholic media received a copy of the letter (from an unknown source), their stories generally summarized and characterized the letter sent to faculty accurately and mostly verbatim. While the Catholic-focused media sites targeted the drag show bullet point more heavily than the other pieces of the letter, with provocative headlines like “Regis University provost encourages faculty to attend campus ‘drag show’” (fig. 2), we didn’t see any false quotes in any of the major articles. The university marketing and communications office responded immediately and publicly in support of the letter and affirmed the importance of queer inclusivity efforts on campus. An unnamed faculty source also forwarded the letter to the local archbishop which in combination with the national Catholic news coverage, resulted in a few Denver local news sources picking up the story as well (fig. 3). Once the local news sources received a formal response from the university, they dropped the story. It was a nonstory at that point.



Figure 2. National headlines of the controversy, Catholic News Agency, Nov 2nd, 2018



Figure 3. Local headlines of the controversy, ABC Local TV, Nov 16th, 2018

But a broader conversation continued within Catholic circles and internally on campus. The main critique was the perceived “push” for faculty to support the student drag show. Some community members were upset that the university had taken a stance affirming LGBTQIA+ rights, particularly trans rights, since they perceived such a stance to be in opposition to Catholic teachings. Within a few days, a letter written by the local archbishop was copied and distributed across campus by an unknown community member. Stacks of the letter showed up in public spaces of busy academic buildings. Queer students tearfully showed us copies of the letter, their hands shaking in fear. The letter stated that Regis University did not consult with the archdiocese about the drag show, and generally expressed the archbishop’s displeasure with the explicit suggestions of support made by the provost and Queer Resource Alliance. It also claimed that having a drag show “encouraged deviant” gender identities. Students who picked up the letter were confused about its source, given that they knew Regis University was a Catholic institution but the letter did not appear to be written by the university president. Queer students, faculty, and staff in particular were afraid and worried about their future at the university.

In response, the provost sent another letter, this time to the entire campus community, restating her commitment to care for all students, and particularly those most marginalized. Our president, Fr. Fitzgibbons, also wrote a response to the archdiocese in which he clearly stated why he sees queer inclusivity efforts as *consistent with*, rather than contrary to, Catholic social teaching (see similar content in figure 4). A Regis

University spokesperson told the Catholic News Agency:

Our Jesuit values call on us to respect the human dignity of all individuals, to care for the whole person, and to serve the most marginalized members of our society. Our faculty and staff strive to care for all our students with the respect, sensitivity, and compassion they deserve, and to celebrate everyone’s gifts. We will continue to do so in manner that fulfills our mission and upholds our Catholic, Christian conviction that all lives are sacred.⁴⁰

Amidst all this, faculty from across the university wrote to the president, provost, and diversity office to express their positions on the controversy. To the best of our knowledge, aside from one response related to “academic freedom” and the right to use derogatory language and mispronoun students in the classroom, the vast majority of faculty, staff, and broader community wrote in support and praise of the initial provost’s letter, the president’s follow-up statement, and the university’s response to the controversy as a whole.



Figure 4. University response, Catholic News Agency (Nov, 2018). “A university spokesperson told CAN that ‘young LGBTQIA people are among the most vulnerable in our society – these youth seriously contemplate suicide at three times the rate of heterosexual youth; almost half of all transgender people have attempted suicide – thus compassion and welcoming arms to provide a safe, warm environment is an imperative for all educators.’”

The Show Must Go On...

In the middle of all of these conversations, the Queer Student Alliance's fall drag show went on as planned. The room was filled to its 150+ capacity, with students, faculty, and staff demonstrating their support, including the provost and her husband. It was the biggest attendance at the annual drag show in history (fig. 5). The event included educational information about the history and importance of drag, in the form of a document written by the Queer Resource Alliance and left on every audience chair, and ended with an open forum for community responses. Students in the audience told touching stories about campus life and what it felt like to be out (or not) on campus. They responded emotionally to the archbishop's letter and Fr. Fitzgibbon's response, and the conversation helped us to move forward as a community.

That year, the provost won the Queer Resource Alliance's Ally of the Year award. The next year, the student-run drag show again broke records as the most well-attended event on campus in four years; the student body also voted it "Event of the Year," and audience members began a tradition of attending in drag themselves as a sign of solidarity. The 2019-2020 school year also saw the student body elect an openly queer student president, and Regis University was awarded its student-led bid to host the 7th annual student-run and student-focused LGBTQIA+ IgnatianQ Conference (postponed from spring 2020 due to COVID). This is not to say that there hasn't been additional blowback and difficulty with various constituents, but from the faculty, staff, and students' perspective, the controversy of November 2018 was over.



Figure 5. The Regis University 2018 student drag show

Laying the Groundwork for Confronting a Politically Charged Environment: Brave Space, Coalition-Building, and Catholic Social Teaching

As we consider the Supreme Court of the United States decision on Title VII of the Civil Rights Act, we are reminded that two of the three plaintiffs in the case are no longer alive. The long overdue decision came after decades of tireless advocacy, hard-fought court battles, and a rapidly shifting media landscape, as well as generations of queer people and allies loudly crying out for justice and equality. That is, a tree fighting against the wind can only withstand with strong roots buried deep in the soil. Jesuit roots are buried deep and, as demonstrated by our university president, provide us with a rich tradition of social justice theory and practice on which to rely. Similarly, the well-established roots of queer feminist activism offer us, as Audre Lorde suggests in *Sister Outsider*,⁴¹ tools with which we can dismantle patriarchal systems of oppression. In other words, Regis did not arrive at a place where we could confront and withstand such a test out of the blue. Grassroots efforts prepared students, faculty/staff, and administration to tackle the difficult question of LGBTQIA+ rights and queer activism on a Catholic campus. We worked to give people language around inclusion, show the history of difficulties facing those with queer identities, and collaborate on tangible ideas for moving forward productively. Here, we will highlight some of the ways we believe queer activism on campus cultivated those roots and set the stage for the drag show controversy.

First, the Queer Resource Alliance created a 3-hour queer inclusivity workshop that trained more than 400 students, faculty, and staff in its first two years (and another 100 in the next two years), amongst them the president's cabinet and the provost's office. Most importantly, the trainings created a network of people across campus who were practiced in queer inclusivity language and initiating their own efforts in their own spaces. Second, we institutionalized the Queer Resource Alliance with a budget, charge, and mission. This allowed us to speak more loudly and collaboratively with groups across campus. Lastly, throughout it all, we have highlighted rather than hid from our campus's Jesuit mission, paying close

attention to the connections between Catholic social teaching and queer activism and thus preempting efforts to suggest that the two are mutually exclusive. Each of these three steps is explored in detail below.

Educating the Campus via Intentionally Designed Inclusivity Trainings

A Recent History of Queer Inclusivity Education at Regis

Although the Loretto Heights School of Nursing opened its doors in 1891, women were not accepted at Regis University until 1968, which meant we were about 20 years behind the 1960s and 70s nationwide push for women's centers and, later, LGBTQIA+ centers.⁴² When the two of us started at Regis in 2016, we observed a culture of not silence, but rather discretion around LGBTQIA+ issues, which some queer faculty and allies felt were too subversive to discuss. We also heard lore and unconfirmed whisperings about people not getting tenure because of LGBTQIA+ activism. Students at that time said that living in the first-year dorms as a queer person was stressful. "You were aware that hateful things were being said about all kinds of folks all the time," one student said, adding that "for queer people especially I'd say it felt like what you see as high school homophobia on television."⁴³ Finally, we heard that there had been a Safe Zone LGBTQIA+ inclusivity training on campus in the early 2000s (and we saw a few old stickers from that training on office doors around campus), but the Safe Zone program was now defunct, with no one hosting trainings anymore.

The Inception of Brave Space

During our new faculty orientation in August of 2016, we learned that institutionalized diversity work was still in its infancy at Regis. There were two faculty fellows attempting to lead most of the inclusivity efforts on campus with very little structural support. Our Office of Diversity, Equity, and Inclusive Excellence was brand-new, with plans to grow in the next few years. In October of our first year, we attended a campus training on diversity and inclusive excellence and heard colleagues asking 101-level questions about gender and sexuality (e.g., "what does it mean to

be transgender?"). Because of our own identities and areas of expertise, we therefore saw an opportunity to help educate the community. In November, President Trump was elected and our campus looked like many other campuses across



Figure 6. Social media endorsement of Brave Space

the country—bias incidents increased, particularly against students and faculty/staff of color. People began to show renewed interest in liberation movements like #BlackLivesMatter, #metoo, and Defend DACA. Our broader institutional culture reflected an eagerness for diversity-related trainings—people wanted to act and do something concrete, like attend a workshop where they could learn tangible practices.

We started the process of creating a queer inclusivity workshop by meeting with faculty who had engaged in LGBTQIA+ advocacy work on campus in the past and discussing priorities. We realized we could aim "simple" and that a very basic, introductory LGBTQIA+ training would be impactful, particularly if we could leverage queer inclusivity to further campus conversations about integrated identities and connected oppressions. Research has shown that student attitudes toward the queer community can be improved with education and participation in inclusivity-focused events.⁴⁴ We developed our training, which we called "Brave Space," throughout the fall of 2016 and spring of 2017. We aimed to create a training that was fun and interesting, and geared at a 101 level. We primarily relied on the Safe Zone open-source curriculum (TheSafeZoneProject.com) and the American Association of University Women's Diversity and Inclusion Toolkit to help us formulate our materials. We attempted to be welcoming and invitational about the working group that was creating the training curriculum. We understood that we were new on campus and wished to collaborate with people who knew the institutional context better than us. Our team

contained well-respected queer faculty/staff; administrators in the Office of Diversity, Equity, and Inclusive Excellence; co-presidents of the Queer Student Alliance; LGBTQIA+ clinical experts in our master's in family therapy program; and a counselor who ran the LGBTQIA+ support group at our campus counseling center. Because our group contained a number of therapists, we spent a lot of time working through the emotional pacing of the workshop activities, debating trigger warnings, and ensuring that mental health resources were sprinkled throughout. Many of us were already using pieces of the Diversity Toolkit in our current classes or had been participants in a Safe Zone style training in graduate school or on other campuses, and some of us had run Safe Zone trainings ourselves at other institutions.



Figure 7. The badge earned by all participants who complete a Brave Space training

We examined all of the activity options and decided which were most important for our campus, keeping the training limited to three hours and at an introductory level. We researched other Jesuit schools with Safe Zone trainings (e.g., Santa Clara University) and foregrounded the Jesuit mission into the first few minutes of the training. Infusing mission language into campus initiatives like ours is common at Regis and often anticipated by participants and expected by constituents. Ultimately, we decided to call the program “Brave Space” instead of “Safe Zone,” because it was consistent with language being used by our diversity office to talk about inclusion as a courageous action, not a “place” or “destination” to arrive at. We completed our first external pilot of the program in the spring of 2017 in a 400-level clinical psychology class, a friendly and low-stakes audience who could help us work out the problems. Piloting the training in a classroom also helped us develop a shorter, two-day 150-minute

training that could be used by faculty. We would eventually find that such classroom trainings were in high demand.

Our full list of activities and training materials are available upon request. From our perspective, the most important pieces of the training are the coming out stars and the panel activities. The coming out stars activity is an experiential exercise that aims to help participants understand the emotional experience of someone coming out, the diversity of coming out experiences, and the importance of allyship in the coming out process. The panel includes 3-4 queer volunteers from across campus. They are recruited from our classes, the queer student affinity group, and previous Brave Space participants. We aim to represent a multitude of identities on the panel including gender and sexual identities, race/ethnicity, academic major, year in school, and position on campus. The panel provides leadership opportunities for queer students who sit on them (e.g., resume lines and public speaking experience) as well as personal empowerment and an opportunity to disrupt institutional power structures. For example, the English department's Brave Space training was co-led by a genderqueer person of color who had just graduated with an English degree and included a genderqueer white English major on the panel.

In terms of facilitating the training, many of us are women's and gender studies educators. We relied on all of our pedagogical training and active learning classroom techniques in the training formation, and we signpost this in the training itself (i.e., we explain why the training is formatted the way it is). We also attempted to make the training as intersectional, interfaith, collaborative, and individually empowering as possible, throughout all the activities. From the beginning, we wanted the training to be sustainable across time. We therefore aimed to make the workshop user-friendly for new facilitators and created a full “leader packet” for trained facilitators to use. We recruit facilitators from previous Brave Space workshops and run “train-the-trainer workshops” every semester. This means that any one person in our bullpen leads around 1-2 trainings a year, which keeps facilitator interest and commitment without overwhelming anyone's schedule. We currently have more than 50 faculty/staff and



Figure 8. Staff of the Outdoor Adventure Program show off their newly earned Brave Space badges

students across the university who serve by sitting on a panel or co-leading a training.

When choosing from our bullpen of co-leaders, we pay attention to power, identities, and lived experience. We encourage faculty/staff to co-lead with a student facilitator since position on campus is another axis of identity, power, and privilege. We also find that students have different expertise to lend, particularly around the use of various identity terms and labels. We commit to at least one queer person facilitating every training (our conversations about the benefits and drawbacks of ally co-leaders are ongoing). This means that one person will always be speaking from versus for the queer community. It also means that at a minimum, participants in the training will meet four or sometimes five or six people from across campus who are out.

In terms of funding, we are supported by the Office of Diversity, Equity, and Inclusive Excellence. All of our costs are allocated to copies of training materials for participants and catering for two trainings per semester. In-kind costs include co-leader and panel time, administrative assistant help with room reservations and other minor tasks, work-studies to prepare training materials, and research assistants to complete data entry and annual reports. We've facilitated a large number of trainings on a humble budget, which also ensures our sustainability on campus (i.e., it's difficult to cut a low- or no-cost initiative). Some additional tips about advertising, recruitment, and facilitation of trainings are as follows:

- Make the training fun and interesting: Doing so creates its own buzz as people recommend it by word of mouth or even online (fig. 6)
- Provide food or catering: Participants feel appreciated when they walk into a room with coffee, tea, and a few goodies.
- Integrate badging: At the end of the training, all participants receive a triangle "badge" indicating that they completed the training, which can be posted on their laptop or office door (fig. 7). The triangle created its own buzz because of how visible it is. People asked each other, "Where'd you get that?"
- Offer plugs in meetings: We mention the training any chance we get. This includes in our own departments, offices, and committees, but also when invited to others' meetings.
- Host open-call trainings: We typically conduct one "open-call" staff training and one "open-call" faculty training per semester, as opposed to our other trainings that are typically scheduled for individual departments or offices. We send each College/Dean and the full Human Resources listserv an ad to disseminate. This has been an excellent way to recruit new allies and

activists as the respondents are often people we've never met on campus.

- Keep a waitlist: Inevitably, people are interested in attending the training but have schedule conflicts. We keep a list of people who want to do the training but haven't been able to attend yet, and then directly invite them when we have new opportunities. This also serves as a low-pressure reminder to the person that they expressed interest in queer inclusivity in the past.
- Offer "teaser" trainings: We are often asked for a shorter version of the training. We have a one-hour abbreviated training that we can give as a "teaser," but have held to our rule that no one earns the Brave Space triangle unless they complete the full three-hour training.
- Prepare an elevator speech: We have a one-paragraph description of our training ready to share at any time.
- Show off the data: We show evaluation data to deans and administration any chance we get. We create an annual report including this data and send it unsolicited to the provost and Office of Diversity, Equity, and Inclusive Excellence. Such data help advertise the training and its effectiveness as well as justify to administrators the continued support of the program.

Demonstrating Success with Brave Space

Since the roll-out of Brave Space in the fall of 2017, we've trained more than 500 students, faculty, and staff on campus, including the president's cabinet (and the president himself), the university provost's office, the Regis College dean's office, the library, the Office of Counseling and Professional Development, Student Disability

Services, several academic departments, and many diversity-focused classes. We have also trained employees at new faculty orientation, new resident assistants prior to student orientation, and rotations of interns at various offices. Our participants mostly, though not exclusively, represent a self-selected group with more women than men participating (71% vs. 28%). About 19% of our participants describe themselves as lesbian, gay, bisexual, questioning, or otherwise "self-identified" (fig. 9). Our evaluations have been quite positive from the very beginning, and ratings do not vary substantially across co-leaders, panelists, or participant group including required vs. optional attendees, which suggests that the training curriculum and materials are the most effective component (fig. 10).

Brave Space has resulted in a number of other successes as well. Queer faculty and staff note that they feel more emboldened to be their authentic selves. More people include pronouns in their email signatures and report having done so because of Brave Space trainings. Prospective students and employees indicate the importance of seeing pronouns in emails and rainbow triangles on campus when they visit for interviews. This seems to be particularly important to their perceived sense of future belonging at Regis. As one young administrative assistant said, "When I walked into the Regis College dean's office for an interview, I saw triangles on people's doors and a rainbow flag on the front desk. I let out a huge sigh of relief. Even though I knew students who had graduated from Regis, I wasn't sure that a Catholic campus would be for me. I really can't overstate how much those visual signals meant to me."⁴⁵ Similarly, the word "queer" is now searchable on the Regis website, a not insignificant search result at a Catholic institution. Perhaps most importantly, individual offices and departments began their own initiatives after completing Brave Space. For example, the provost's office started a conversation amongst themselves about gender-related language on their student forms, the alumni office began talk about an LGBTQIA+ alumni networking event, and the career services office added a number of resources for LGBTQIA+ job-seeking students (fig. 11).

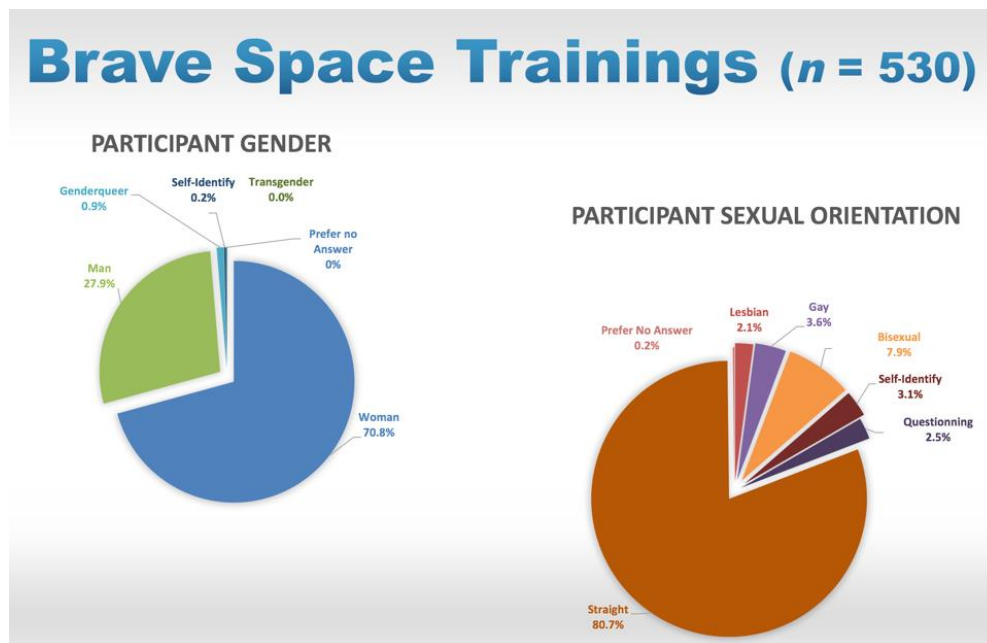


Figure 9. Demographics of Brave Space participants (2017-2019)

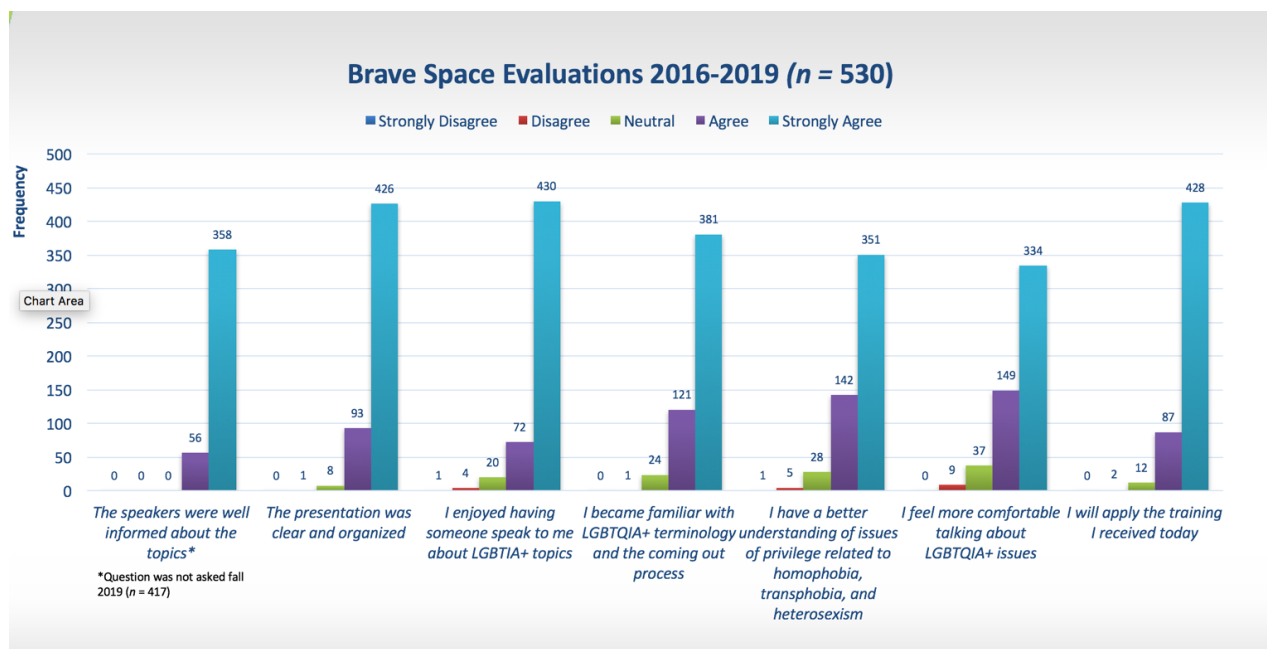


Figure 10. Evaluations of Brave Space Trainings



Figure 11. Career Services new webpage

Our outgoing student vice president of diversity, a genderqueer black student, observed that in the last few semesters, students who are not LGBTQIA+ have begun speaking up for queer students in classrooms, whether those queer students are present or not. When planning for the IgnatianQ bid, this student stated, “Knowing that the staff will support us, there’s almost a sense of maybe we can do more? We are running into new issues and problems, but they are because queer students are comfortably being able to think about hosting activities that put them in the center of the conversation.”⁴⁶ This empowering of student activists is perhaps our greatest accomplishment.

We are, of course, not free from challenges with regard to Brave Space. These include ongoing changes in terminology (and resulting opportunities for academic discussions about identity labels), continued efforts to avoid over-taxing trainers and panelists from marginalized groups, attempts to refine training examples and scenarios so that they fit a diversity of positions across campus (e.g., coaches, supervisory residence hall staff, human resources employees, online-only instructors, graduate faculty, etc.) and

more recently, considering a diversity of formats (e.g., virtually). We also routinely discuss the advantages and disadvantages of “required” vs. opt-in trainings though rarely see a difference in reported satisfaction or learning between the two groups. Ultimately, it is our goal to train at least 50% of faculty/staff across all colleges. We believe this represents a critical mass. We have almost completed this task for one college and are making significant progress in the others. We also hope to continue to train new faculty and staff as they arrive on campus. Lastly, our goal is to offer a “Brave Space 2.0” training with more advanced content within the next year. Campus constituents have been asking for this type of training and a working group is already set.

Cultivating Deep Roots through Coalition-Building and Strategic Organizing

The momentum created by the Brave Space trainings presented us with opportunities to both deepen and broaden our advocacy efforts for LGBTQIA+ community members on campus. We were able to utilize the almost instant success of the Brave Space program to build cross-campus coalitions and financial support to tackle larger issues related to queer inclusivity. This was completed by formalizing the Queer Resource Alliance and leveraging the newly created Brave Space network.

Formalizing the Queer Resource Alliance

Our initial priority was to formalize and institutionalize the Queer Resource Alliance, thereby increasing recognition, visibility, and financial support of queer inclusivity efforts. We did so in the 2017-2018 academic year after meeting with the provost and submitting a formal proposal for a name, mission, goals, outcomes, and timeline (see appendix). The proposal also included narratives and data related to LGBTQIA+ issues on campuses nationwide as well as recent struggles our campus faced locally. It was our goal to have an Alliance representative of as many campus constituencies as possible, including various social identities as well as locations on campus. Currently, we have a coalition that includes faculty and staff representation from all colleges, Residence Life,



Figure 12. Annual QRA Awards call for nominations

counseling services, victim advocacy, diversity and equity, and University Mission. Our coalition also includes undergraduate and graduate student representatives. We are the only campus committee with a membership this inclusive and extensive.

It is our opinion that having a formal, named, and institutionalized committee is essential for campus queer activism. Organizationally, it creates opportunities for subcommittees to focus on projects or efforts specific to one member's interest or to current campus motivation/momentum. It is also efficient in that it centralizes conversations about queer-related issues in one room. Similar to consciousness-raising groups, by providing a space for queer members of the community and allies to let down their guard and talk honestly about issues, we illuminate process barriers and begin to paint a broader picture of life on campus. Gathering together campus activists working on queer issues to share our knowledge and lived experiences helps us organize our efforts in a more informed and strategic way. As one example of this latter point, when the queer student affinity group approached the Queer Resource Alliance with a desire to submit a bid for IgnatianQ, the student organizers were able to ask detailed questions of

relevant constituents right there in the room (e.g., guest housing with Residence Life, financial support through University Mission, etc.). An institutionalized Queer Resource Alliance also allows faculty and staff members, many of whom are of marginalized identities, to receive service "credit," in the form of formal committee membership, for their typically unpaid work. Similarly, student members receive important professional development and the resume line that comes with a title; we have found that students appreciate having a seat at the table and a voice in campus initiatives. A formalized group also provides opportunities for fellowship and celebration. We host happy hour networking events for LGBTQIA+ faculty and staff as well as annual awards (e.g., Faculty/Staff Ally of the Year, Queer Student of the Year; fig. 12.). These awards make individual efforts more visible and, through the nominating process, provide the Queer Resource Alliance with a list of potentially unknown faculty, staff, and students who are already engaged in queer inclusivity work with whom we can collaborate in the future.

Leveraging the Brave Space Network

Once the Queer Resource Alliance was established and work on our list of goals and outcomes began, we were able to return to the Brave Space network to build larger coalitions. At the end of the Brave Space training, we challenge our participants to reflect on what they believe a good ally or accomplice does—in other words, we encourage them to think about next steps for structural change that move beyond simply individual support for individual people. For the most part, this happens naturally on its own. In our experience, Regis community members are committed to justice and improving the lives of students and colleagues, and often initiate structural change on their own. When individual participants or entire offices would ask us at the end of a training for "tangible ideas" for structural change, we already had a set of prioritized goals to pull from. For example, we had been working with a task force to propose a gender and sexuality center on campus. We were also interested in creating a Rainbow Fund for donations to LGBTQIA+ related activism on campus. Both of these were topics that our Brave Space panelists would mention, if appropriate, during trainings—

i.e., the importance of a designated on-campus space for queer students, and a place for donors to contribute. And, of course, individual offices and departments also worked on their own initiatives after completing the training. The Office of the First-Year Experience, for instance, works with the QRA during Orientation to disseminate to all incoming first-year students pronoun pins and bookmarks with the locations of our campus's all-gender restrooms (Appendix 2). At the end of the Brave Space training, participants are asked whether they'd like to be on our list of allies (of all gender and sexuality identities). We gather their contact information, creating a university-wide network of champions made up of hundreds of trained allies working on both individual and collaborative queer inclusivity efforts.

Coalition-building and collaboration have led to other successes, like both of us serving on the university and college diversity committees and Professor Knorr being chosen as a campus diversity fellow with additional support from the provost's office for a queer pedagogy learning community. Along with other efforts through our teaching and learning-focused partners, the learning community led to the infusion of queer inclusivity into university-wide curricular and pedagogical training (e.g., workshops on building inclusive syllabi for new faculty—see Appendix 2 for an example of one resource from these workshops). We've also created additional student leadership opportunities through support for conference travel and presentations at local conferences. Perhaps most importantly, we've publicly celebrated our queer community through campus-wide announcements of the QRA award winners, helping to host and plan Lavender graduation (part of our larger Unity Graduation), and, of course, more drag shows!

Finally, other offices and groups on campus have used Brave Space as a model for their own diversity and inclusion trainings. Student Disability Services, for instance, plans to model a workshop on disability inclusivity after Brave Space, and an anti-bias inclusivity training for faculty and staff was piloted last spring that also uses the Brave Space method. Programs like these have effectively harnessed current national protest momentum into tangible progress on campus, and have built upon Brave Space's success in that

Brave Space "alums" know what to expect in terms of difficult conversations in these types of workshops.

Foregrounding Catholic Social Teaching in the Conversation

Although the charged conversations we witnessed after the provost's letter seemed rooted in differing perspectives on Catholic social teachings, we have found those very teachings to be not only in line with our work, but a powerful lens through which to view and carry out that work. The two of us, and the entire Queer Resource Alliance, believe strongly in including, inviting, and welcoming Jesuit values and Catholic social teachings into this conversation. We have found through this work that the official Catholic doctrine from Rome does not always match exactly the beliefs and values of Catholics in our community, a fact that is often brought up by workshop participants and other constituents. Although we are certainly challenged by the Catholic doctrine against same-sex behavior and transgender identities, our university affiliation also grants us many opportunities for LGBTQIA+ advocacy *because* of our Catholic mission, not in spite of it.⁴⁷

Regis's Jesuit identity is embedded throughout our rationale for queer inclusivity. Ideals like *cura personalis*, or care for the whole person, guide our approach to queer advocacy by reminding us to stay student-centered. Principles of Ignatian pedagogy challenge the learner to lean into discomfort and change, much as we ask our Brave Space participants to do. And, in fact, we begin all Brave Space trainings with an explicit call on Catholic social teaching read by the facilitator [emphasis added by authors]:

Regis University has a faith-inspired commitment to build an inclusive community that values the dignity and contributions of all our members. In this community, human differences thrive in a learning environment characterized by the Jesuit traditions of mutual respect and the pursuit of justice. Age, gender, race/ethnicity, class, disability, sexual orientation, religion, and other human differences contribute to the richness and

vitality of our living community. As a Jesuit Catholic institution, we are committed to finding God in all things and in each other. **Consistent with the Catholic emphasis on the dignity of the human person, we are standing against discrimination and for compassion, acceptance, and respect of all marginalized people.**

Because of this faith commitment, many Jesuit universities have Safe Zone types of programs, including: Georgetown University, Marquette University, Santa Clara University, University of San Francisco, Boston College, and John Carroll University.

We include a number of Catholic and other religious resources in our Resources section at the end of the Brave Space participant packet and invite participants to use the training as one of our many spaces for community dialogue, according to Ignatian tradition, about pressing issues facing marginalized and oppressed communities. We also work closely with our Office of Mission, the Institute on the Common Good, and several priests on campus as resources for community members who wish to further discern the relationship between Catholic social teachings and queer inclusivity. At the end of each Brave Space training, we encourage participants to only take a triangle if they feel ready to—the entire conversation around a visible display of allyship is invitational, and we put no pressure on participants.

Furthermore, the QRA's queer inclusivity efforts also rely on direct connections with Church teachings through Jesuits like Father James Martin, whose first chapters from the book *Building a Bridge* were added to our First-Year Experience reading list starting fall 2019. Because of the rich diversity of thought on these issues within the Catholic Church and the Society of Jesus, providing more resources authored by Catholic clergy and philosophers allows us to address points of theological tension. There are also a number of parallels between feminist and Ignatian pedagogy. In fact, the book *Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-first Century*, edited by Jocelyn

M. Boryczka and Elizabeth A. Petrino, was chosen for a women's and gender studies book club during the 2017-2018 year.

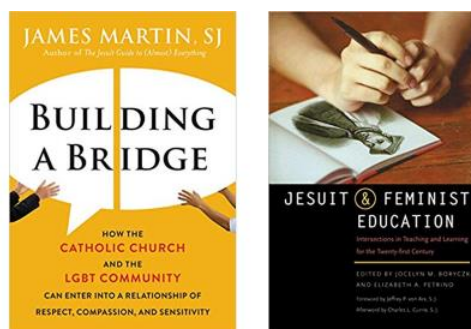


Figure 13. Community Reads at Regis University


Finally, the Queer Resource Alliance has become a resource for the many offices on campus—including the Office of the Provost, University Mission, and the Office of the President—who routinely find themselves navigating public and private conversations around queer inclusivity and Catholicism. In addition, our members act as leaders in engaged internal campus discernment on the topic, as we help constituents identify explicit links between mission, Catholic social teaching, and LGBTQIA+ activism. These are roles we believe to be essential and important.

Conclusions

In the end, we attempt to be honest about tensions with Catholic social teaching. But we believe that we can be Catholic in this work, and that foregrounding Catholic preference for the marginalized and oppressed guides us in our efforts in powerful ways. As we state in our Brave Space training, we believe that these faith-inspired commitments unite all of us in our efforts to build an inclusive community that values the dignity and contributions of all our members (fig. 14).

We have learned that a politically charged environment can create opportunities for powerful work and meaningful conversations. Given that our efforts originally arose out of momentum around the 2016 election, we see the same opportunity for further rich campus equity work in response to last summer's Black Lives Matter protests—in fact, we have already received e-mails requesting anti-bias trainings from colleagues who haven't voiced such requests

before. Leveraging our queer inclusivity efforts for broader systemic change on-campus is an ongoing effort, and we will continue our faith-based work in the charged political context in which we live.

Returning full circle to where we started, we are proud and excited to work on a Catholic campus. Our friends at other institutions know this and are even starting to trust us. We truly believe that our Catholic institutional identity opens up more opportunities than it closes in terms of social justice work that is meaningful both in and outside the classroom. 

Questions for the reader:

- *Where else do you see links between university mission, Catholic social teaching, and LGBTQIA+ activism?*
- *How can you formalize or institutionalize existing queer inclusivity efforts on your campus to make them sustainable in the long-term?*
- *How can you leverage existing LGBTQIA+ coalitions into larger inclusivity and equity efforts at your campus?*

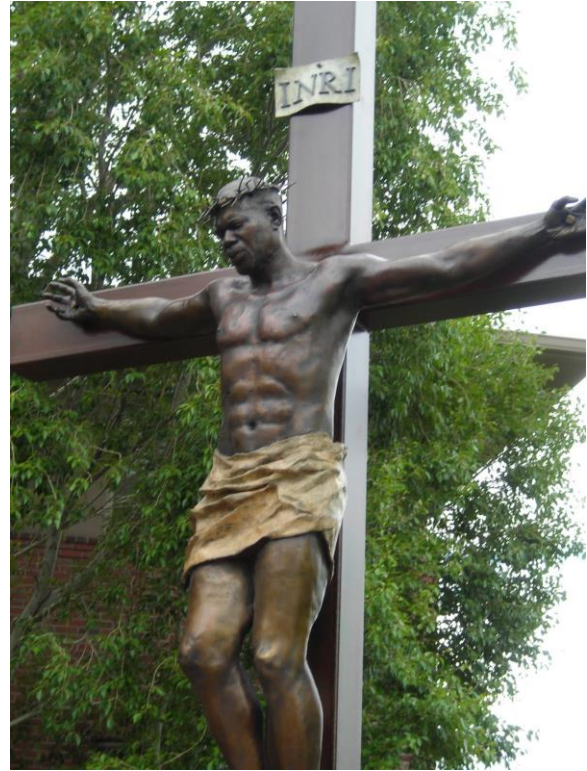


Figure 14. “Crucifixion,” Regis Chapel Meditation Garden. Jan Van Ek (Christ) and Ray Fedde (bronze cross and installation)

Appendix I: Queer Resource Alliance Mission and Charge

MISSION

The Queer Resource Alliance aims to create an inclusive, equitable, and supportive environment for community members of all orientations and gender identities by providing leadership, education, and advocacy related to challenges and issues faced by Regis LGBTQIA+ faculty, staff, and students.

CHARGE

It is our belief that people thrive in a learning and working environment characterized by the Jesuit traditions of mutual respect and the pursuit of justice. Consistent with the Jesuit faith-inspired commitment to build an inclusive community that values the dignity and contributions of all of our members, the Queer Resource Alliance aims to:

- Affirm the lived experiences of LGBTQIA+ faculty, staff, and students at Regis University;
- Work toward a holistic, intersectional understanding of LGBTQIA+ communities at Regis as they relate to race, religion, ethnicity, nationality, ability, socioeconomic status, and culture;
- Provide a space for discussion of LGBTQIA+ issues at Regis University;
- Help faculty, staff, and administration across Regis University understand sexual orientation, gender identity, and diversity inclusivity through educational programming and outreach;
- Advocate for an environment of safety, equity, and respect for Regis community members of all orientations and gender identities;
- Evaluate ongoing efforts by assessing the effectiveness, impact, and outcomes of QRA activities.

Appendix II: QRA Resources

Here are two of the many resources created by the QRA to help educate faculty and staff and support queer community students. The all-gender restrooms bookmark was distributed to all incoming first-year students in 2019 and 2020.

WHO ARE OUR QUEER STUDENTS?

What matters to them, and what issues do they face?



THEY CARE ABOUT LANGUAGE

and find power in the ability to name themselves and their identities, which often means re-appropriating previously offensive terms like "queer" or inventing new identity labels like "non-binary," "gray ace," etc. They want you to ask them their pronouns on the first day of class.

THEY EMBRACE FLUIDITY

and resist static identity "boxes." Their identity terms, names, and pronouns might change often, and they might prefer terms like "queer" over "gay" or "lesbian." Their terminology evolves much faster than any institution--even queer studies!





THEY CRAVE COMMUNITY

and feel empowered when they can find LGBT role models and examples of queer people in course materials, assigned readings, guest speakers, etc.

THEY FACE SIGNIFICANT CHALLENGES

such as higher rates of mental health issues, abuse, and suicide. For some of them, Regis is a safer place than their family home, and therefore they might dread leaving campus for summer and for breaks. They may fear the worst and fear coming out on-campus.





THEY ARE PART OF A PROUD CULTURE

and folklore, with a long, resilient history and a hopeful future, which we celebrate each June during Pride month--and every day in between!

Regis University Queer Resource Alliance



ALL-GENDER RESTROOMS

on campus

Carroll Hall: 3rd floor

Clarke Hall: 3rd floor

Coors Life Directions Center:
Fitness Center (including shower)

Dayton Memorial Library: one on 1st floor; two on 4th floor

Main Hall: two each on 1st, 2nd, and 3rd floors

Notes

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⁷ Kristen Renn, "LGBTQ Students on Campus: Issues and Opportunities for Higher Education Leaders," *Higher Ed Today*, April 10, 2017,

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⁸ Vasti Torres, Susan R. Jones, and Kristen A. Renn, "Identity Development Theories in Student Affairs: Origins, Current Status, and New Approaches," *Journal of College Student Development* 50, no. 6 (2009): 577-596, <https://doi.org/10.1353/csd.0.0102>

⁹ O'Brien, "LGBTQ Mental Health."

¹⁰ Susan B. Marine, Gina Helfrich, and Liam Randhawa, "Gender-Inclusive Practices in Campus Women's and Gender Centers: Benefits, Challenges, and Future Prospects," *NASPA Journal About Women in Higher Education*, 10, no. 1 (2017): 45-63, <https://doi.org/10.1080/19407882.2017.1280054>.

¹¹ Gabriel Sandoval, "To Reassure Nervous Students, Colleges Lean on LGBT Centers," *The Chronicle of Higher Education*, June 15, 2016, <https://www.chronicle.com/article/to-reassure-nervous-students-colleges-lean-on-lgbt-centers/>.

¹² "Key Jesuit Values." Regis University, www.regis.edu/about/jesuit-education/key-jesuit-values.

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¹⁵ Anthony Garrison-Engbrecht, "Amare et Amari (To Love and Be Loved): Supporting LGBTQ Students," *Conversations on Jesuit Higher Education*, February 8, 2017, <http://www.conversationsmagazine.org/web-features/2017/2/8/amare-et-amari-to-love-and-be-loved-supporting-lgbtq-students>.

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²⁰ Long-García, "Father Greg Boyle's Solution."

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