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**Developing Best Practices to Support Equity for LGBT*Q+ Identified Faculty and Staff
at the University of Dayton**

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DEVELOPING BEST PRACTICES TO SUPPORT EQUITY FOR LGBT*Q+

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Abstract

This report presents the results of a year-long qualitative study, grounded in queer and feminist theories, undertaken between August 2019 and May 2020, during which time I examined policies, practices, and perceptions of equity for lesbian, gay, bisexual, transgender, queer (LGBT*Q+) faculty and staff on the University of Dayton campus. Faculty and staff participants from the University community participated in one-on-one interviews or focus groups. Senior administrators were also interviewed. The data was analyzed in emergent and interpretivist manners to bring together the participants voices to portray, as much as possible, the multi-faceted experiences of being LGBT*Q+ on a Catholic campus. Findings indicate that there have been changes to policies, especially over the last five years, to advance equity. Results also indicate that while the University prides itself on being welcoming and fostering community through the Marianist charism, practices that create spaces of exclusion, invisibility, and marginalization continue. These include an acknowledgment that diversity efforts are not diverse enough; that LGBTQ+ faculty and staff seek action as well as statements of support; and that the fatigue of microaggressions and overt aggressions are taking a toll. Embedded through the report are recommendations, grounded in the voices and lived experiences of the participants, that will support the University of Dayton in achieving greater equity for LGBT*Q+ people as it strives to be a University for the Common Good.

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Best Practices for LGBT*Q+ Faculty and Staff at the University of Dayton

The relationship and visibility of lesbian, gay, bisexual, trans*¹, and queer (LGBT*Q+) faculty and staff on faith-based academic campuses has increased in the last 10 years, yet there is evidence to suggest that while our visibility and presence have increased, both in higher education and in mainstream culture, our experiences in academia have not necessarily been more positive (Pitcher, 2017). Much of the research into LGBT*Q+ experiences in higher education focuses on students; the few studies examining faculty and staff experiences demonstrate and support the claim that campus climates for LGBT*Q+ faculty and staff are “hostile” (Pitcher, 2017) and challenging to navigate (Johnson, 2013; Rankin, 2003, 2005; Rankin, Weber, Blumenfeld, & Frazer, 2010).

Culturally, and in academia especially, beyond a greater presence of LGBT*Q+ identified persons, there is also an increased awareness of microaggressions. Originally conceptualized in terms of race (Pierce, 1974), microaggressions are not limited; other systems of oppression manifest in overt and covert bias, including sexual orientation and gender identity. Microaggressions occur on the individual level yet represent the presence and continuation of systemic ideologies (Pitcher, 2017). Kevin Nadal, whose research centers in microaggressions notes, “Microaggressions are defined as the everyday, subtle, intentional – and oftentimes unintentional – interactions or behaviors that communicate some sort of bias toward historically marginalized groups” (Limborg, 2020). One major distinction between microaggressions and overt discrimination is that those committing the microaggression may not even be aware they are doing so. And if they are confronted, may refrain from seeing their behavior as harmful. And we all, as humans, may unintentionally commit microaggressions toward another person.

¹ I use trans* in this report and within the acronym LGBTQ+ to signal a broad and inclusive array of identities including trans, FTM, MTF, genderqueer, agender, bigender, gender non-conforming, and other terms individuals use to describe their gender identities. The asterisk serves as a symbol to open up the term trans* or transgender (Tompkins, 2014).

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However, more pertinent to this report and study, is the awareness that the impact of sustained and repeated microaggressions can be harmful to one's health (Nadal, et al, 2017).

A Word About Identities

It is important in any research not to lump the identities of marginalized participants into a pluralistic lens. This is especially so when addressing the basis of sexual orientation with marginalization that occurs based on gender identity. Lesbian, gay, bisexual, trans* and queer people report different levels of harassment and discrimination, tied to their identities. In one study, while a majority of the participants reported negative experiences, it was unmistakable that transgender educators were more likely to experience discrimination or harassment, with cisgender lesbians and gay men reporting lower levels of harassment. This means that trans* individuals report more negative views of campus climate and higher harassment rates than cisgender individuals (Rankin et al, 2010). Furthermore, other aspects of an individual's identity, such as race, ethnicity, able-bodied-ness, class, etc. also inform one's experience.

Within this report I attempt, through the narrative, to draw conclusions from the lived experiences and voices of the participants. The University of Dayton (UD) community contains people with various identities, and, therefore, various experiences that differ from one another. Trans* faculty and staff have a distinct lived experience from those who are cisgender, and it is crucial their concerns are heard. There is no intention to conflate the experiences of one participant to all, nor is there a desire to suggest the experiences of lesbian, gay and bisexual individuals are the same as trans* and queer participants.

Research Goal

The focus of this research was three-fold. The primary aim was to bring forth and share voices of the LGBT*Q+ community and in so doing, offer insight into their unique lived experiences. By hearing from voices that are often silenced we acknowledge that they matter and have value; we also gain a broader perspective of the campus climate for LGBT*Q+ persons and in so doing, gain a more complete picture of how current policies and practices

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support or undermine equity for LGBT*Q+ employees on a Catholic, Marianist campus – fostering an accountability (Mayo, 2007) for the institution toward its LGBT*Q+ members.

The second goal of this research was to assess the perceptions held by senior administrators of policies and practices at UD that support and/or serve as barriers to equity for LGBT*Q+ employees. Many factors have been instrumental in shifting the landscape for policies and practices that foster equity including new federal and state legislation regarding health care benefits for same-sex couples, a return to focusing on the common good under Dr. Eric Spina's leadership over the last four years, and the development and new leadership of the University Office of Diversity and Inclusion. Given those movements toward a more equitable campus, in what other ways might we need to shift our practices and policies to better align with our renewed vision of being a University for the Common Good?

Finally, the third goal of the research was to provide a comparative analysis examining where UD falls among its peer institutions in terms of policies and practices that support equity for LGBT*Q+ employees.

The questions that underlie the research include:

1. How might an examination of the lived experience of LGBT*Q+ employees and their perceptions of current practices and policies on campus that support equity or serve as barriers to inequity potentially offer insight and solutions for how to better achieve the goal of an equitable campus climate?
2. Where does the University of Dayton fall in comparison to our 25 peer institutions in terms of best practices for supporting equity for LGBT*Q+ faculty and staff?
3. What are the perceptions, beliefs, and awareness levels of those in positions of power, on the University of Dayton's campus, as they pertain to policies and practices that support equity for LGBT*Q+ employees?

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Methodology

Over the course of the academic year 2019-2020, under the sponsorship of the Women's Center and the Women's and Gender Studies Program and with the support of the Provost's office, I undertook a qualitative narrative analysis based in queer theory and feminist theory (Butler, 2010). The major foundation of queer theory is that heterosexuality cannot exist without homosexuality (Foucault, 1972), and, in fact, homosexuality defines heterosexuality creating a dialectic of the binary – of one being normal, the other abnormal. A goal of queer theory, therefore, is to challenge and alter the normative discourse – and indeed the language used – around sexuality and gender, and through that challenge, alter existing power relations (Butler, 2010). Queer theory disrupts the long-held belief that homosexuality is deviant and transforms the concept of homosexuality as a social and cultural concept (Denizen and Lincoln, 2000) and signifier (Ladson-Billings, 1998). Like feminist theory, queer theory asks us to move away from seeing static identities, and to examine instead the ways in which our identities and social roles are constructed (Shelton, 2018) and intersect (Crenshaw, 1991). These constructs and intersections include race and class, and gender and sexuality, creating a space in which researchers can work toward equity and justice by examining the forces that engender, perpetuate, and reinforce inequality and oppression. These forces include structural inequality and discrimination or exclusion on the basis of sex and gender, and allow for the examination of the intersecting web of oppression that includes racism, classism, and other isms (hooks, 1984). Within this study, queer feminist theory is herein applied as a lens through which we see the impact of gender and sexual orientation on higher education practices, discourse, and structures.

Narrative inquiry allows for participants to fully voice their experience through the process of telling their unique stories. Beyond acknowledging that each voice has merit, narrative inquiry invites the valuing and recording of the signs, symbols, and expression of feeling language as the storyteller constructs meaning through the telling of their own story. This

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is a common methodology used in feminist theory (Marshall & Rossman, 1999) which acknowledges the ways personal, social, and cultural experiences are constructed through the sharing of our stories. Furthermore, this researcher feels it is a methodology that is well supported by the Marianist value of collaboration; it acknowledges the communal dimension of research (Characteristics ... ,2014, p. 22).

This study, granted IRB approval on August 26, 2019, was conducted on the University of Dayton campus with voluntary, non-compensated faculty and staff participants between August 26, 2019 and May 1, 2020, using individual interview and focus group sessions.

Study Participants

Faculty and staff from across the University community were notified of and offered an opportunity to participate in the study through Porches announcements in August 2019. In the hopes of reaching the widest possible audience for participation, a follow-up campus-wide email announcement was also disseminated from the Provost's office on September 9, 2019. Individuals who wished to participate in the study filled out a survey link indicating they self-identified as a member of the LGBT*Q+ population. They also noted their desired participation level in focus groups, individual interviews, or both. From the initial survey responses, contact was made with participants via their UD email address. Senior administrators were selected based on their position within the University and the relationship of their role to equity. Every participant signed a consent form. After consent was granted, audio recordings were made of interviews and focus group sessions. Three participants opted not to have their interview audio recorded. In all cases, field notes were taken. Data collection from focus group sessions also included written participant responses to entrance and exit questions. The question schedule for the interviews and the focus group protocol can be found in Appendix A.

The University of Dayton is a relatively small institution. 56 employees who self-identified as LGBT*Q+ signaled an interest in study participation. That is 2 percent of the total employee

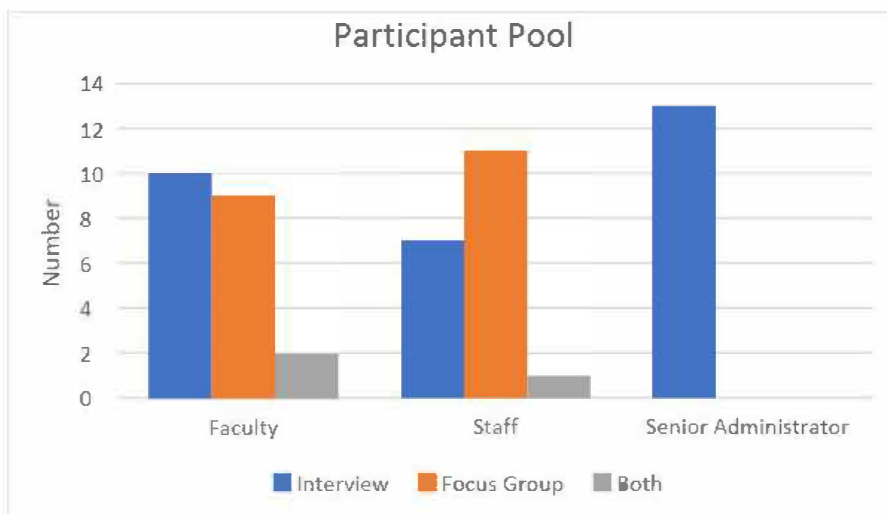
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population. However, only 35 employees who self-identified as LGBT*Q+ actually participated in the study, creating a sample size of 1.25 percent given the then total employee population of 2,798 persons². It is from those 35 employees and the 13 senior administrators interviewed that the data presented here was collected and analyzed.

Standards set forth by the Institutional Review Board (IRB) were upheld throughout the study. Due to the sensitive nature of the study content and the possibility of identifying participants, all participant data has been de-identified as much as possible to ensure confidentiality and to maintain anonymity while also ensuring integrity and accuracy. In the narrative that follows, I use the pronouns *they* and *them* for all participants, including senior administrators, because to do otherwise might make it possible to identify participants. Confidentiality was preserved through assigning each participant an id acronym (FS for faculty/staff members and SA for senior administrator) and a number, through anonymizing the interview transcripts to remove identifying information, and by keeping all electronic data in password protected computer files. Physical data was stored in a locked cabinet in the primary researcher's office. Following the study completion and presentation to the University community, all anonymized interview transcripts will be stored in a locked cabinet in the Women's Center and Women's and Gender Studies Program accessible only to Dr. Lisa Borello, Director of the Women's Center and Dr. Denise James, Director of the Women's and Gender Studies Program. To further protect the identity and confidentiality of participants, prior to the transfer of the data for storage, all original audio recordings were destroyed and only the written anonymous transcripts remain. Furthermore, all written responses from the focus group sessions were collated into typed transcripts and the original handwritten documents were shredded.

² This figure comes directly from the 2019 UD Factbook.

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***Individual Interviews***

Between September 23, 2019 and February 2, 2020, 17 employees who self-identified as LGBT*Q+ participated in one-on-one interviews. Of the interview participants, eight identified as female, eight identified as male, and one identified as gender-fluid/androgynous. Four identified as lesbian, five identified as gay, three as bisexual, two as trans*, and three as queer. Of those participating in the one-on-one interviews, 10 are faculty members and seven are staff members. The participants' length of time at the institution varied. Four participants had less than one year of service at the time of the interview; six participants had been an employee between one and five years; four participants had worked at UD between six to 10 years; one participant had been employed between 11-20 years; and two participants had been employed at UD between 20 and 30 years. Interviews were audio-recorded, held in a campus location of the interviewee's choice or via phone, and lasted anywhere from 20 minutes to 75 minutes, with the average interview lasting 35 minutes.

Focus Groups

Three focus group (FG) sessions were offered during fall semester 2019 on the University of Dayton campus. 39 people expressed interest in the focus group sessions. Of these 39, 34 signed up to participate in one of the three sessions. The remaining five employees

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indicated that they had a conflict with the focus group session times offered but would like to participate in a future session or an individual interview. To protect participants' privacy, the date and time of the focus group sessions were announced in advance and each registered participant was sent an email notification 24 hours prior to the session with the campus location of the focus group for which they had registered.

Of the 39 employees who registered to attend a focus group session, 18 attended and consented to study participation. Those individuals who had registered but were unable to attend were contacted via email to invite them to join another focus group session or to participate in a one-on-one interview. Sexual orientation identity of the focus group participants was not collected as each focus group participant had self-identified as LGBT*Q+ in the process of selecting a focus group time that fit their schedule. Eleven of the 18 participants identified as staff members, and nine as faculty members. Data on length of service for the focus group participants was not collected, however, based on comments made within the sessions, I can deduce that participants' employment status ranged from new employees with less than a semester on campus to having been a member of the UD community for over 35 years.

Each FG session followed the same format and lasted 50 minutes. Participants were invited to individually, and in writing, rate and quantify their perception of UD's commitment to equity for LGBT*Q employees and to indicate their likelihood to recommend UD to a prospective employee. After time to answer the first two questions in writing, participants were invited to share their responses and discuss them amongst those present in the focus group. Following this, the bulk of the time in each focus group session centered around three main questions in which participants: 1) characterized their experience as an LGBT*Q identified faculty or staff on a Catholic Marianist campus; 2) discussed barriers to equity they perceived or had experienced; and 3) noted priorities they wished to communicate to the institution for policies and practices that would support equity for LGBT*Q+ faculty and staff. Each focus group session concluded with an opportunity for participants, in writing, to note anything else they wanted to share about

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their perspectives of the relationship of being LGBT*Q+ faculty and staff as it pertains to equity at UD. Focus group session data was compiled via field notes taken by the principal investigator cross-checked against audio transcripts, and the written, anonymous answers to the entrance and exit questions.

Administrator Interviews

Between October 1, 2019 and January 23, 2020, individual interviews were held with 13 administrators from varying areas across campus and who were selected based upon their positional leadership, area of expertise, and connection to diversity, equity and inclusion work. These interviews took place in the individual's office, and interviews ranged in length from 20 minutes to 50 minutes, with the average interview lasting 34 minutes. All administrators in this study are referred to in the narrative as Senior Administrator (SA) with no distinctions made that might identify them or their office.

Survey

A campus-wide survey was initially planned to be deployed during Spring 2020 semester to allow LGBT*Q+ members of the University community who did not feel comfortable participating in a focus group or interview to participate in the study. This was a potentially large group of LGBT*Q+ identified persons, considering that almost half of LGBT*Q+ workers in the United States are closeted in the workplace (Fidas & Cooper, 2019). Such a campus-wide survey would also have allowed those individuals who do not identify as LGBT*Q+ but wish to share their experiences as allies to do so or, for those in opposition to the LGBT*Q+ community, to be heard. However, in late January I decided not to deploy such a survey. I held a concern that the voices of those on the margins of the marginalized would be drowned out by others. This would be counter to the intended goal of the study. Also, there was a concern, given the amount of data already generated through interviews and the focus group sessions, that adding to that data pool would mean an inability to fully analyze the data within the granted time-frame for the study.

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Data Analysis

Data analysis was emergent and interpretivist. Because narratives are “co-constructed between the participant and researcher in a particular social, cultural, and historical context” (Hunter, 2010, p. 44), data were analyzed for moments and instances in which personal experiences demonstrated policies and practices that either supported or counteracted equity. In the narrative that follows, using thick description (Denzin, 1989), I bring together the participants’ voices in an effort to portray the multi-faceted experience(s) of being lesbian, gay, bisexual, transgender or queer at a Catholic institution. I embed recommendations for changes that will foster a more equitable campus climate and offer them again in summary lists.

I am grateful to have had the assistance of three undergraduate research assistants during this research. Katie Gross began data collection on policies at UD’s 25 peer institutions during fall 2019. This work was amended by the Women’s Center undergraduate research staff and was concluded by Katelyn Barnes (Spring 2020) who provided the depth of analysis of these policies. Katelyn verified a portion of interview transcripts and offered an interpretation on them and she created the glossary for this report. Undergraduate research assistant Kate Jones (Spring 2020) verified a portion of interview transcripts and offered an interpretation of them. The report narrative incorporates both Katelyn and Kate’s interpretations throughout.

Reflexivity

As the investigator in this study, and the author of this report, I offer two points for the reader’s consideration. First, I acknowledge my subject position as a white, queer, Catholic, female faculty member. My governing gaze and lived experience inform the study. Having worked at the University of Dayton for seven years my initial proposal to undertake this study as a part of the Gender Equity Research Fellowship was prompted first by my own experiences as a member of this University community – one in which I daily experienced tensions because of the intersectional nature of my identities (Bradshaw, 2019). These experiences included, among other things, concerns surrounding the tenure and promotion process, how vocal I could or

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should be in my research and work, and the additional effort and fatigue caused by layers of cultural taxation – as both a female and a member of the LGBT*Q+ community. Most especially, I am aware of my deep conflicting love for the Catholic Marianist charism which, while it aligns with my social justice heart, also continually – in subtle and not so subtle ways – reminds me I am perceived as less than others because of who and how I love. The second impetus for the research stems from my desire to support a climate that would be more fully reflective of the valuing of the whole person – an aspect of the institution’s mission in which I believe. Therefore, it is out of a desire to transform moments in which I had been marginalized into experiences that could support and transform the university climate for current and future fellow LGBT*Q+ community members, that this study arose.

Secondly, the reader will undoubtedly notice a distinct difference in the tone of this report. Many academic reports are distilled down, using language that is, dare I say, sanitized. In those reports research findings are presented in a distanced and passive manner using third person voice. To do so in this report would not only be inauthentic to who I am as an author and researcher, but would, I believe, undermine the very intention of the research; it would devalue and dishonor the courage and integrity with which each participant shared their experiences in a desire to transform the lived experience of their peers and future colleagues. Embedded heavily in the narrative that follows are the participants’ voices, quotes, and ideas for ways we can create a more equitable campus that reflects more the Marianist charism. I encourage the institution to hear the voices of the employees included in this study and to act purposefully.

Findings

Themes that presented themselves in the data analysis include: 1) we do not all define equity in the same terms. This impacts perceptions of how equity manifests on campus; 2) regardless of one’s definition of equity, the lived experience of LGBTQ+ persons on a Catholic Marianist campus can be characterized as filled with tension, invisibility, and persistent marginalization; 3) the invisibility and marginalization is greater for those individuals who identify

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as trans* or bisexual and is facilitated by the acceptance of a heteronormative cisgender lens; 4) out of our Marianist charism and Catholic foundation, spaces designed to foster inclusion are experienced as not fully welcoming; 5) there have been significant and welcome changes in the last four years, but we have far to go to achieve equity; 6) while policies are designed to foster equity and changes to those policies have occurred to increase equity it is practices, the policies are often applied across the campus in inequitable ways, creating the greatest disparity; 7) language used needs to change to create more active, affirming advocacy for LGBT*Q+ issues; 8) our conceptions of diversity need to be diversified and expanded; 9) the lack of all gender inclusive restroom facilities, diverse curriculum, and equitable employee evaluation measures reinforce systemic oppression; 10) advancement and promotion access is not perceived as equitable for those within this community; 11) to hire for diversity requires more concerted, intentional efforts targeted at bringing and retaining LGBT*Q+ people; 12) the employee affinity group Q*Dayton is an undervalued or unknown resource; 13) LGBT*Q+ people need to speak out, and the institution needs to find ways to listen to them.

Each one-on-one interview began with me trying to get a sense for what factors brought LGBT*Q+ persons to work at a Catholic Marianist institution. For the majority of those interviewed, the job itself was the greatest influence. Factors like “time for research” (FS1, interview, September 23, 2019³), the academic atmosphere (FS3, interview, October 14, 2019), or another reason connected to the type of work in which they would be engaged were noted. Listed as considerations included “the challenge of the job” and/or “the fit to a particular research expertise,” the “interdisciplinary nature of the University,” “the intersection of faith and justice,” and a “supportive community that valued family and work-life balance” (FS7, interview,

³ Each participant was given a numerical code. FS indicates a faculty or staff participant. SA indicates a Senior Administrator. And FG indicates a focus group participant. Each focus group is given a number that corresponds to the focus group session and a letter designation indicates individual participants from that particular focus group session. While it is standard in APA format to include the date of the interview or personal communication immediately following the participant name or identifying number, to do so in this report would be excessive and repetitive. Therefore, the date of the interview is noted only in the first instance in which the participant’s interview or personal communication is included in the report.

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October 17, 2019; FS8, interview, October 21, 2019; FS9, interview, October 22, 2019; FS10, interview, October 23, 2019; FS11, interview, October 28, 2019; FS12, interview, October 29, 2019; FS14, interview, December 2, 2019; FS15, interview, December 2, 2019; FS16, interview December 4, 2019; FS17, interview, February 10, 2020). For four others, the geographic location was a factor (FS2, interview, September 26, 2019; FS5, interview, October 16, 2019; FS11, interview, October 28, 2019; FS13, interview, December 2, 2019), and for two people, the Marianist identity was a big draw (FS4, interview, October 15, 2019 and FS6, interview, October 16, 2019). Six of the 17 participants interviewed also indicated that their experiences at UD, as a student, were a factor in their decision to pursue employment here.

How We Define Equity Matters

Instrumental in gauging whether participants perceived policies and practices as equitable was first understanding their definition of equity. Definitions varied slightly, with a few people using the oft-cited visual example of a fence behind which stand different persons on varying height boxes, thereby ensuring all persons can see over the fence (FS3; SA9, interview, November 19, 2019). Most participants offered definitions of equity that highlighted fair treatment in policies and practices that are “even,” (FS1; FS5; SA1, interview, October 1, 2019; SA9) where people have “equal access” (FS6; FS8; SA9) and “equal levels of support” (SA9) with “not just a seat at the table, but a voice at the table” (FS2) including “equal representation and the inherent power that comes with that [equal representation]” (FS15) to support “equal decision making” (FS9). Of those who offered the above noted definitions, the majority are white and cisgender. This suggests a need for future research that considers the way(s) a person’s race, ethnicity, and/or gender inform their definition of equity, despite having experienced marginalization and oppression for their sexual identity or gender identity.

Other participants, perhaps because of their gender, gender identity, gender expression, or race/ethnicity, or by virtue of their role at the institution, extended the definition of equity to specify that “equity is distinct from equality” (FS7) and is a “hope ... a vision for having

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conditions, policies, practices and an environment where everyone has the ability to thrive (SA5, interview, October 10, 2019). It is “compensating needs that are unique to a person or group” (SA8, interview, November 1, 2019) and getting “folks to the same starting point” (SA7, interview, October 22, 2019). Moving equity beyond “the starting point,” other participants noted, is “not just making sure everyone has equal access to resources, but rather making sure access is afforded based on different identities and experiences” (SA2, interview, October 7, 2019; SA5; SA6, interview, October 11, 2019; FS7) thereby creating “a level playing field” (SA2; SA10, interview, December 17, 2019) so a person is “not intentionally or unintentionally disadvantaged by the context of their identity” (SA3, interview, October 7, 2019; SA4, interview, October 9, 2019; SA10).

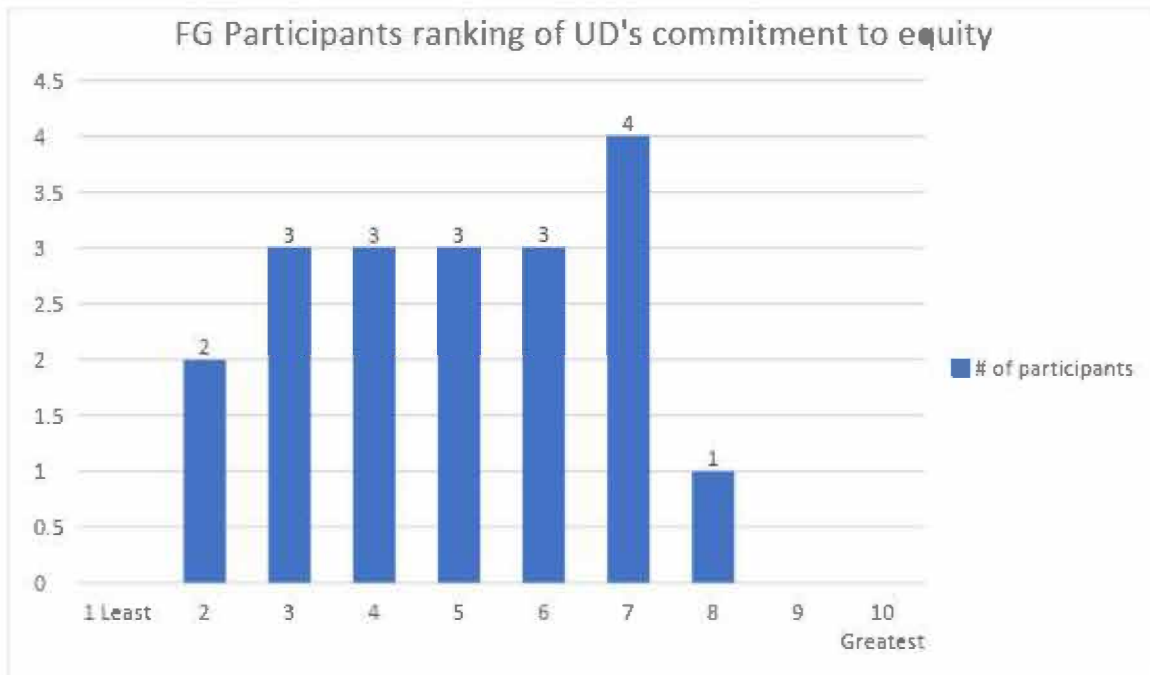
Equity is a complex process of recognizing that policies “that may look fair on their face because they appear to apply to everyone in the same way, [need to be examined] in relationship to the specific context and circumstances in which people are working and living” (SA6) “because we come with identities that are or have been marginalized” (SA5) and therefore, require “tools that mitigate having to use extra bandwidth” (SA11, interview, January 21, 2020) because of marginalization or oppression. Equity invites us to celebrate that “our individual-ness matters” (FS12) while ensuring “institutional culture does not create situations where people are organized into different hierarchies or inequalities” (FS12) thereby reinforcing and re-inscribing inequity. And, ultimately, by valuing, acclaiming and respecting individual experiences, equity is best supported when we “realize that being LGBTQ means you see the world in a slightly different way. You have a unique perspective and viewpoint that is worthy of being acknowledged” (FS16) precisely *because* it is different.

Perceptions on UD’s Commitment to Equity

Focus group (FG) participants were invited to rate UD’s commitment to equity for LGBT*Q+ faculty and staff on a scale of 1-10 with 1 being least and 10 being greatest. Any researcher will agree that inviting people to give their response on a Likert scale leaves much

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room for interpretation. Therefore, each participant was also asked to explain their rating with written text. These explanation comments provide insight into the FG participants' ranking and initial thoughts as they entered the discussion.



Two people rated UD's commitment to equity for LGBT*Q+ persons the lowest of all - at a 2. In explanation, one noted, "For the most part, the LGBTQ+ community is invisible, except among ourselves. We are not excluded nor fully accepted. This limits people on many levels." (FG2/B) and another participant wrote:

While I think we have become a place where LGBTQ people can be more open at UD, I am not aware of specific efforts to support faculty and staff. Our non-discrimination practice is better but reactive. We can and should do better. The case of [name removed]⁴ I believe, did damage to the community (FG3/D).

Two persons rated UD a 3, noting: "I see stirring since the arrival of President Spina but historically, UD's inclusivity has been a talking point, more than a reality" (FG2/H). Three people

⁴ This participant is referencing a situation that occurred several years ago, when a former employee was removed from their position at the University after announcing their engagement to their same-gender partner. The employee was relocated to a different unit on campus. They eventually chose to leave the institution.

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gave a 4 rating, noting: “At its core the silence speaks volumes. We hear too little and there is clear messaging about being ‘careful’(FG2/E) and “UD tries to acknowledge diversity but there is a lack of formalized process. There is more focus on allyship and less on support.” (FG1/B).

Three people gave UD a 5 with their comments including: “I feel like my position is precarious. After (an employee) was let go due to religious reasons, my fear escalated. I simply don’t discuss my private life.” (FG2/D) and “there is little overt advocacy through response to incidents and hiring of personnel. LGBTQ+ is part of the non-discrimination clause but there is little visibility and awareness.” (FG2/F). Of the three participants who rated UD’s commitment to equity for LGBTQ+ faculty and staff a 6, they noted: “I am not out because a colleague advised me against it. I have seen the campus climate has changed and become more accepting than in previous years” (FG3/B) and:

While there are public statements of affirmation, in general, a lot is left to supervisors who question staff participation in LGBTQ+ support. I see low visibility for trans support and I see positions out of reach to the LGBTQ+ community (FG2/C).

Four persons rated UD a 7, noting: “UD seems more open and accepting. Previously I was at a more conservative Christian school, and UD seems to be taking more active steps to create positive change. (FG1/C) and “the Marianists are generally supportive” (FG3/A). Finally, one person gave the highest rating for UD’s commitment to LGBT*Q+ equity – a score of 8 noting, “UD puts effort into recognizing equity with ally training and Spectrum programs” (FG1/A). I think it is of note that this last comment refers to support of LGBT*Q+ equity for students, not for faculty and staff. Across the board, there was a unanimous response that the University has made great strides in terms of the support for LGBT*Q+ identifying students. That is important and valuable. However, this study examines equity for LGBT*Q+ faculty and staff. It presents a different picture – and one that not only impacts the current employee population but also the potential for greater diversity in future members of our campus community.

Impact of Perceived Equity on Future Employees

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I encourage the University leadership to consider the consequences when definitions of equity are not in alignment with the lived experience of employees. When asked, given the commitment they saw to equity for LGBT*Q+ faculty and staff, how likely focus group participants would be to encourage an LGBT*Q+ identified person to join UD through employment, most respondents landed in the “maybe” category. Here comments included, “Depends if they were applying for [the] academic side or staff side” (FG1/D); “It depends on other intersectional identities, professional level and expectations.” (FG2/G); “If they need the job, certainly, but I’d caution them, since UD’s commitment to us is tissue-paper thin” (FG2/H); “I would recommend with reservations. I’d acknowledge the warm Marianist welcome I’ve experienced while citing the inevitable tension and latent homo/transphobia. We’re not Liberty University, I’d say. But ... it’s not a big, public, liberal school either.” (FG2/J). These comments reflect the mixed feelings that LGBT*Q+ participants have about UD. Perhaps in the following section some of the reasoning behind such mixed feelings may become apparent.

The Lived Experience of LGBTQ+ Persons at the University of Dayton

All participants were invited to characterize the experience of LGBT*Q+ faculty and staff on the University of Dayton campus. It goes without saying that one’s lived experience varies with length of time on campus, relationship within one’s unit or department, and how much one presents as ‘straight’ or gender conforming, but there are things we can learn from the respondents’ answers, especially in considering recommendations for changes to support greater equity on the University of Dayton campus.

Some LGBT*Q+ faculty and staff, especially those newer to the University, have had a “positive experience” (FS2) and acknowledged, “granted it is a short experience, but so far, I haven’t found any obstacles” (FS13). Another participant characterized their experience at UD as one in which they’ve been “pleasantly surprised,” despite having “some reservations about the Catholic affiliation and the Catholic [Church’s] historical negativity towards LGBTQ people, I have found [it to be] very welcoming” (FS16). Other participants indicated this is a space where

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they feel “lucky to work in an environment where people are supportive” (FS15); one participant characterized their experience as “comfortable” (FS17), while another identified their experience as commonplace, in which they’ve had an experience they feel is “no different than any other faculty, I presume” (FS8). One participant noted, “I was really afraid for a small period of time, and then, that stopped and went away. It never came back. I’ve felt very included” (FS5). Still another participant disclosed, “I live authentically and out. I feel safe socially doing that on this campus.” They continued, “I have never had an experience in which I feel uncomfortable or judged. But I believe a part of that is because my other social experiences give me a lot of privilege” (FS12). Of the eight participants who noted the above experiences, five have been at the institution for less than two years, while the other three have been at the institution longer.

However, for the nine other LGBT*Q+ faculty and staff interviewed, and the majority of the focus group participants, their experiences are far less positive. In this group, participants’ experience has ranged from “mixed” (FS14), in which they have been both marginalized and supported because of their LGBT*Q+ identity, to one that is “full of dichotomy [where] public high-level discourse is affirming and expressing the idea of welcome ... but, go down a few levels and it becomes something that – either by habit or culture – is less than welcoming” (FS9). For another participant, the experience of being an LGBT*Q+ identified employee is “fraught” in part because segments of their professional experience are tinged with fear (FS1). Focus group participants indicated their experiences, naturally, varied, but one’s unit or department was a considerable influencing factor (FG2), and many participants feel “undervalued and unseen” (FG1) within their units. Others acknowledged their experience as one of feeling “marginalized” (FS4; FS6), with a sense of “mistrust and disillusion” (FS10), in which LGBT*Q+ folks either felt they had to be “silent for decades,” (FS11) requiring faculty and staff to be “less visibly myself,” (FS7) or be “completely invisible” (FS3).

Senior administrators were also asked, given their roles and their positions within the institution, to characterize their perceptions of the experience of LGBT*Q+ persons. Two senior

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administrators indicated that they were not comfortable characterizing the experience of LGBT*Q+ employees (SA1, SA4). One administrator, in response to this question referenced the 2015 Supreme Court of the United States (SCOTUS) decision granting health care benefits to same-sex married couples and said that “it’s fair to say that before that time they would have felt that maybe they were treated differently ...” (SA2). An administrator did acknowledge that they perceived our presence as one in which “the pain and suffering is apparent” (SA4). Another was hesitant admitting, “I don’t think I probably know enough” (SA5). But they continued on and said:

I think ...the experiences are mixed, and that folks love the Marianist identity of the University, and have affirming relationships for the most part within their departments and with people. But the experience of the institution itself, is that they [LGBTQ+ persons] are marginalized and need to be invisible because of our Catholic identity (SA5).

This awareness of the challenge of the Catholic identity of the institution and the way Catholic doctrine impacts LGBT*Q+ people was echoed by SA6 who noted:

I think it’s a very, very challenging experience ... much of that just has to do with the fact that we’re a Catholic institution. There is no question about it. So, from someone looking at UD for a potential position through their whole experience here, that is something that I think, for the average person would weigh really heavily on them. And that includes LGBTQ+ identified people who themselves might be Catholic ... the broader context of Catholicism, however one thinks about it, is just a background condition that, for lack of a better word, is huge ... just huge (SA6).

Most of the administrators interviewed characterized their perceptions of LGBT*Q+ employees’ experience as less than positive. “I think I can say, with some level of certainty, that the experience would be one of marginalization, less than fully welcoming, non-inclusive” (SA7). Another senior administrator went beyond such characterizations to state their belief that the

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experience of LGBT*Q+ employees is “one of vulnerability, marginality ... of navigating an environment that’s not safe. These are persons who bring gifts of various types to the community but are not often embraced by the institution. I characterize their presence as one of courage” (SA3). SA11 echoes the powerful interplay that practices and people have on one’s daily working culture by suggesting the experience is:

mixed. I think there are some LGBTQ faculty and staff who have really wonderful experiences here, who feel – if not completely – even very, welcome, very much a part, and a valuable member of the UD community. And I think there are faculty and staff who don’t feel that, who feel excluded, who feel less than or a kind of [demonstrates with hand] pat on the head, yes, of course, you’re accepted but that only goes so far and when push comes to shove, they [LGBT*Q+ persons] are not sure that the institution will have their back. And I think everything in between. Micro-climates are absolutely a thing. Depending on who your supervisor is, the content you’re dealing with on a regular basis can have a huge impact on whether our faculty and staff are experiencing positive, negative, or a mix of experiences, particularly around inclusion.”

Thinking beyond one’s localized work environment, SA9 attempted to place themselves in our lived experience within the institution and noted,

I can imagine as someone who identifies as LGBTQ+, moments of [questioning] is this really my institution? ... “I’m not visible” ... my sense is that it is probably, too frequently, a challenge. But I also see the vast majority of faculty, staff and students being very progressive and not allowing the church’s restrictions and so on to affect their views and interactions and support of someone (SA9).

This assessment was echoed by SA10 who noted the experience of LGBT*Q+ employees as being:

easier than it is for students [because the] employee base and faculty are more mature, open and understanding. I wouldn’t say it’s great at times ... we need to continue to work

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to get better. But as a Catholic university, some of the viewpoints of the Catholic Church regarding members of the LGBTQ+ community ... creates some challenges (SA10). Given the data collected through this study, I would suggest that these latter perceptions – of people being progressive and not acting in ways that are harmful – are not as accurate as one might desire. We are “further along that we’ve been historically as a Catholic institution, because we have support services for students ... I [would] characterize the experience as progressing” (SA12, interview, January 21, 2020), we are not, as the reader will undoubtedly experience from the quotes shared throughout this report, at a place of full inclusion. Rather, there are structural systems that perpetuate “a marginalized [experience], particularly because of our Catholic Marianist identity. There are, one person noted, “few spaces where they [LGBT*Q+ persons] are embraced – maybe tolerated, maybe recognized, but not necessarily embraced” (SA8). The experience of LGBT*Q+ persons at UD is “underrepresented – not just in the phrase of a lack of, but an invisibility of ... in our assumptions, our language, our structures” (SA8). It is these assumptions, language, and structures that create the deepest rifts of tension for LGBT*Q+ employees – and are primarily expressed through policies and practices manifesting in a pervasive strain, a sensation of invisibility, and a lack of inclusion.

A Climate of Tension

The greatest source of tension for LGBT*Q+ employees centers around the University’s Catholic nature and most especially the way Catholic doctrine about LGBT*Q+ persons is lived out through a policy referred to as the “ministerial exception.” The ministerial exception is a colloquial term used to refer to a 1972 decision in which the Fifth Circuit court recognized a First Amendment right for religious institutions to select their own religious ministers. This decision, framed as an exception to Title VII of the Civil Rights Act of 1964, bars ministers from suing churches and other religious institutions for employment discrimination (Harvard Law Review, 2019). In May of 2020, the Supreme Court heard arguments in two cases in which a federal appeals court allowed discrimination lawsuits by teachers against two Catholic schools to

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proceed. In July 2020, the Supreme Court, in a 7-2 decision, ruled in favor of religious employers, giving them a broad berth in terms of hiring and firing employees whose duties include religious instruction. A major reason this tension is felt so deeply at the University of Dayton is that an employee of the University was subjected to this policy since the Supreme Court's landmark decision to legalize same-sex marriage..

It is a complex situation. And each person who spoke about it did so with a sense of trepidation, conflict, weight, and for some, deep remorse.⁵ As articulated to me, while employed at the University, this individual decided to announce their engagement and their subsequent plan to legally marry a person of the same gender. Due to the specifics of their position and the question as to whether the change in their marital status impacted their standing as a “Catholic in good standing,” the employee was placed on paid administrative leave before beginning a new position in a different unit. This new position, the individual at the heart of this situation noted, was one where their “skills were valued,” but they felt that their trust and connection to the institution’s Marianist mission had been irreparably damaged by the way in which the situation was handled. And, eventually the employee made what, I believe, must have been a difficult choice – to leave the institution they loved, in part because they could not do the job they felt called to do while living their life truthfully.

At the time of this study, several years had passed since the employee was removed from their position; still, it is clear the misgivings voiced by many participants in this study have strong ties to this situation. One participant plainly stated, “just because I fell in love with who I did means I can be here” (FS10) but because [name removed] fell in love with who [they] did, means [name removed] is not welcome here? Another participant inquired:

I think the other really big [policy or practice concern] is employment non-discrimination.

Can I be fired for being out? Yes or no? I have no idea. It is not clear to me whether the

⁵ The information included herein comes from statements made by faculty, staff, and senior administrators during the course of this study; from my own personal interaction with the former employee prior to this study’s inception.

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Church's position on firing Catholic teachers in high schools can happen here at the University level? I would like to know. But the process of asking whether that is possible also exposes me to risk, so it is a double bind (FS12).

As is clear from this statement, anxiety seems to coalesce around 1) the language used to prompt the removal of the former employee – that of “Catholic in good standing” and definitions of “ministering”, and 2) the way in which the institution handled the situation.

Define “Ministry”. First, those within the study who addressed this situation are unclear about the meaning and way language supports or makes clear the ministerial exception. The information shared by those within senior administration is that anyone working in a ministerial role must be a “Catholic in good standing” (SA4, SA5, SA6, SA9). This is where it gets complex. As I understand it, a person who identifies as LGBT*Q+ but has not signaled, in an outward manner that they are acting on that identity can be a Catholic in good standing. But when/if an individual signals they intend to marry, or in fact does so in a state-sanctioned same-sex marriage, the Catholic church presumes that sexual activity is occurring within the bounds of marriage and therefore, an LGBT*Q+ identified person cannot be married in a same-sex marriage *and* a Catholic in good standing.

As a result, a clear desire was expressed for language that articulates “who is a representative of the Church?” (FG1). When a participant brought up the ministerial exception in their effort to parse out distinctions between pastoral care and the role of faculty and staff in caring for and working with students (which they believe is a form of ministry), they asked for clarification about the differences between “ministering to one’s students” as a member of the UD community and having a position that includes the label “minister” (FG2). Still another participant asked for clarification on the definition of “ministering” and noted that they feel the language is “not specific, nor does it say who can and cannot be implicated in this practice” (FS10). Specifically, what does it mean for an employee, who is not an avowed Father or Sister, to minister within a Catholic institution (FG1, FG2, FG3)? And “how elastic is that conception of

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what is pastoral and who gets to decide that and how far can that be stretched?” (FG2). It is also difficult to parse out the meaning of the word *ministry* in relationship to the recent 2020 Supreme Court decision.

As a result of the issue in which an employee was moved to another position, I was informed jobs are being reclassified or specifically named to indicate which positions are responsible for Catholic formation and/or have a requirement of needing to follow the teachings of the Church in public and private life. I recommend that the institution go even further and make clear the expectations of positions while also refining and clarifying the language surrounding the ministerial exception. This is not only necessary to avoid future instances in which people might be harmed, but overt definitions and transparency about the use of the ministerial exception would go far in allaying the concerns of the LGBT*Q+ employees and could potentially begin to repair the damage caused by the decision to remove an employee from their position.

One of the reasons this clarification of language is necessary is that in our current climate we see different interpretations of the term *ministry*. In a recent high-profile case in Indianapolis, two male teachers, working at two different schools and married to one another, came under scrutiny. When the Archdiocese ordered the schools to fire them, one institution complied (Herron, 2019). The other school refused to fire the teacher, thereby risking its affiliation as Catholic, and appealed the decision (Burke, 2019). The decision is currently under consideration by the Vatican’s Congregation for Catholic Education. At the University of Dayton, despite some reassurances that the ministerial exception is limited to those working in campus ministry or specifically designated positions, participants are wary of the institution’s stance, precisely because the designation “ministerial exception” is situation specific. One employee asked, “What would happen if what happened at that high school would happen here [at UD]?” (FS10).

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To further add to the complexity of the situation, the fact that one's social location may not be fixed adds to the anxiety for some members of this community. In this case, the employee was a Catholic in good standing and LGBT*Q+ but their standing changed. As we live our lives, things change in them – it is a part of the human condition. Yet, what happens, a few participants wondered, if a person in a married, heterosexual relationship were to work in a ministerial position and then later, divorce their spouse [and receive an annulment] and eventually marry or become involved in a same-sex relationship? Would that person also risk unemployment (FG1; FG3; FS10)? And this sentiment reverberated in the study:

I am not really worried about my job or myself really. It's that tension of like, knowing it is a part of my identity. And if someone else [were] like me, or if the situation was a tiny bit different, they would not be allowed to do what I do. And my sexuality has nothing to do with the quality of my work (FG1; FG2; FG3; FS10; FS12).

How Marianist Are We? More than the concern voiced by current LGBT*Q+ employees to have clear definitions of what is considered *ministry* and what is not, there was a common thread running through all the interviews that the way this employee was treated is not reflective of the Marianist charism. One participant spoke to this when they said, "I would love to see UD take a position that they are not going to do that to anybody, no matter their position on campus. That would be brave. That would be principled. That would be right" (FG2). This sentiment was not just communicated by LGBT*Q+ employees, but also within the senior administrator interviews. Many administrators acknowledged the situation with remorse; they implied a tension – of varying degrees between the University identity, their roles, and their own beliefs in the matter (SA1; SA2; SA3; SA4; SA5; SA6; SA7; SA9; SA10). In reference to that tension, one administrator said:

we have to be honest, about who we are and what we support and why or why not. I think we vacillate, and we hide behind certain terms ... we don't draw a line and [say] here is where, as an institution, here is the limit to where we can go and here is how far

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we will go ... we have to figure out a way to talk, to engage those conflicts, and be honest about it (SA3).

Another administrator acknowledged this conflict by stating:

no one is going to call me to the office and say that I no longer have a job because [of my social location, gender, race, ethnicity] but it has happened in the last year to tell someone because of their sexual orientation, they no longer have the position they thought they had two minutes ago. I think about the fact that this was out front and there was not an uprising. There was not a collective response on behalf of that population in ways that it would have been for those of other underrepresented identities. (SA8).

Perhaps, given the recent inclusion of sexual orientation and gender identity as integral to the 1964 Civil Rights Act, the above noted fears might be somewhat allayed, but, as the current makeup of the Court is in flux, and long as the ministerial exception is allowed to be used as a battering ram toward LGBT*Q+ people, I suspect not.

Spaces of (In)Visibility

The lack of a collective response to removing a LGBT*Q+ employee from their position could be seen as a harbinger of the way LGBT*Q+ persons are mostly invisible at the University of Dayton. That is a marker of our external visibility. And for LGBT*Q+ identifying persons, there are many factors that impact one's willingness and desire to be visible: fear of repercussions from being *too out*, an assumption of straightness on campus, gender performance dichotomies, and the hiding of the fullness of ourselves, all commingle to create spaces where LGBT*Q+ employees either feel invisible at the hands of the institution, or make themselves invisible. For some, the desire to not be seen stems from fear, caution, and a need to protect themselves and those within the LGBT*Q+ community.

Decentering Heteronormativity. Assumptions create spaces in which LGBT*Q+ persons are invisible. The most prevalent of these is the assumption of heteronormativity which

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leads to microaggressions and statements that malign LGBT*Q folks. Referencing these a participant divulged:

I have heard other comments recently ... I think they are more covered up – the way some of the sentiments emerge has its own layer of complication ... As a person who is married, there are a lot of assumptions that come with that ... and invalidates my identity as a queer person ... people assume I am straight and therefore they feel comfortable making certain types of comments around me. And ... they know I'm Catholic, so there are also assumptions that come with that ... because you're Catholic, you automatically agree with certain things (FS4).

Also, because of a presumption of heteronormativity, it is possible for some individuals to perceive they 'pass' as straight on campus. The term "passing" refers to a person's ability to be accepted or regarded as a member of the sex or gender with which they identify or with which they physically present. One participant, who identifies as bisexual, characterized their experience at UD as "a mixture of caution;" they acknowledged the interpersonal strain that results from being invisible and their own resistance to that. Recognizing that they are assumed to be straight, they confessed the challenge of this by stating:

the act of concealment is a tension in and of itself. The act of concealment is a harm in and of itself, right? It can be done in a positive way, where you're doing so [concealing] as sort of protecting both yourself and others, but also in a sense of, you know, they don't have to rock the boat. I can be safe ... You can be gender conforming or gender nonconforming. You can be behavior conforming or nonconforming. And generally, people are fine with this until you push a little too hard. Right? Like, don't be so [in your face]. And you know, I think this also happens within the LGBTQ+ community as well. There is a worry ... don't be too loud. You're going to put the rest of us at risk. I am always careful as that is the thing that really concerns me. I don't want to risk anybody else as well (FS9).

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Another participant acknowledged the way assumptions can also form a protection. “I am protected in a strange way ... maybe because I pass. I feel if I were a different type of gay person, maybe I wouldn’t have the job I have” (FS5). When invited to clarify what they meant, this person noted, “I pass as straight most of the time. I am not culturally seen as [LGBT*Q+]. I think if I were different, if I looked more [masculine/feminine] maybe that wouldn’t be the case” (FS5).

This need to hide aspects of one’s identity – indicative of both a historical and cultural need for LGBT*Q persons to remain invisible out of self-preservation – was a theme throughout the study. For instance, one participant started at UD on a temporary 1-year appointment. They noted:

When the tenure line position opened, [their direct supervisor] really advocated for me. And I don’t think that I would have had that advocacy if he had known my identity. [The direct supervisor made disparaging remarks about homosexuals outside the participant’s office during their first week of employment]. For me, I haven’t felt [overtly] marginalized because a lot of my colleagues do not know how I identify. And if I hadn’t had the assumption of straightness [it may have been more difficult]. (FS4)

An aspect of our perceived and actual invisibility stems from the expectation of heteronormative life that resides within much of UD’s institutional culture, and within mainstream culture, too. The assumption of straightness is particularly damaging to building a climate where employees feel included and safe and can live their lives fully. Another assumption that became clear in the study is the assumption that a person’s gender identity and gender presentation have always been the same. For transgender and gender non-conforming employees this is especially true. One participant said, “I think it [assumptions of gender] lead to some awkward moments where people assume I have been one gender my whole life and therefore share the experiences of a [cisgender] person” (FS7).

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Catholic and LGBT*Q+? The assumptions that one cannot be Catholic and LGBT*Q+ or support LGBT*Q+ Catholics was also noted as a space in which we are invisible. Being LGBT*Q Catholic “carries with it some contradictions ... But I’ve been able to navigate that” (FS8). Another participant acknowledged “it has been interesting to work for a school like UD, which is a bit more traditional in the teachings and beliefs and also, within my personal life, see a [LGBTQ] Catholic faith leader who shows a different perspective” (FS14). It is valuable to recognize that Catholic and LGBT*Q+ are not exclusive, and in fact that intersectionality brings richness to the University community. One participant said:

I feel comfortable at UD to be courageous and take risks – like in my signature line I include that I am a member of the LGBTQ community. But I am also Christian and it is not accidental that I always pair those two things together at UD (FS6).

Multiple Impacts of Invisibility. For some, the invisibility of LGBT*Q+ employees manifest as a feeling of being stuck. This includes statements like the one made by a focus group participant who indicated they couldn’t distinguish if their sense that they were not secure at the institution stemmed from their identity as LGBT*Q+ or their role as contingent faculty. Both are undervalued and often unseen (FG2). This was echoed within the interviews (FS9; FS12). One participant noted:

I would suspect that there is a sufficient contingent of LGBT*Q+ contingent faculty who don’t feel able to go elsewhere, and also might feel precarious about coming out that are very, very quiet. Perhaps, if they weren’t contingent, they would feel more secure; they would be able to be out and participate fully in the University community (FS9).

Additionally, within a culture where there is an assumption of straightness, there is clear evidence of choices made to suppress, hide, and even alter the trajectory of work to demonstrate to others that one is not a threat because we are LGBT*Q+. Or, one could speculate that these choices are made to not provide ammunition that could eventually lead to a person losing their position. Such decision making, for faculty, impacts their scholarly work:

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turning down a book or conference opportunity, concern about writing a paper that might be perceived as controversial, making a choice that could in some manner “out one-self,” not proposing a CAP course because of departmental pushback, or not including particular affiliations on one’s CV for fear of recrimination or losing one’s assumption of straightness (FS1; FS2; FS4; FS12; FS16). For staff, the layers of oppression and suppression might not necessarily be informed by their positions. Staff did indicate, however, that they carefully consider their actions and decisions – including if and how much to participate in the affinity group (FG1; FG2; FG3).

These factors impact personal lives as well. Because the assumption of straightness is embedded within many policies and practices, folks who identify as LGBT*Q+ cannot take a policy at face value. For example, LGBT*Q+ folks generally plan for a family – which requires investigating which policies and practices will support our efforts and which will thwart them. While planning might also be true for some heterosexual persons, it is the norm within the LGBT*Q+ community. That toll is discussed more fully in the health care policies section below along with recommendations stemming from the study data.

Community is Not the Same as Inclusion

After a very short presence on campus, visiting our website, meeting people and learning about the institution, most people will use the word *community* to reference a culture of inclusion at UD, originating from the Marianist charism. Community is important at UD. In fact, it has almost become synonymous with the institution to mean inclusion. And, as one participant stated:

Yes, we’re all about inclusion, but if you’re female or you’re LGBTQ, you’re really not included. And you won’t hear our leaders say that – in those words – but there is always the sense to me ... on this campus that we say we’re inclusive but what is not said is that we are inclusive to a point (FS11).

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This statement was echoed in the focus groups as well: LGBT*Q+ persons add to the dimensionality of the institution but only at the service of communicating an outward message of our Marianist inclusivity, not a truly lived experience of inclusion and being in community. Inclusion is expressed through more than our messages about community. It extends beyond flyers and newsletters, beyond the way “we market really well [that we are an inclusive place]” (FS15). One participant disclosed, “for such a long time I’ve not engaged in issues of even advocating for myself, and certainly not advocating for LGBT*Q+ faculty and staff on this campus. Almost, like in a survivalist sort of mode” (FS1). Admittedly, there is a layer of self-censoring that is apparent in many of the interviews (FS1; FS4; FS9), but this can be seen as symptomatic of a larger issue – that the people and practices of the institution have made it clear, for most of us, that LGBT*Q+ faculty and staff are welcome, but only to a point.

You can do it yourself [e.g. make yourself invisible] but also, I think the institution asks us to be a little bit invisible except when it is convenient. When they need somebody to show up, then ... ‘oh, where are all the gay people? We need them to tell us how to handle this.’ And then, those gay people [are encouraged] to go back into the quiet place afterwards (FS9).

Inclusion must be at the heart of the policies we create and the practices we employ. Inclusion is evidenced through our actions. I encourage the institution to seek out ways to challenge the culture of heteronormativity that fosters personal and communal invisibility – both in language use, customs, and actions – including statements made in regards to a person’s perceived gender identity, their role on campus, and the relationship of their personal and professional lives. The University could make greater strides toward equity through intentionally building and fostering inclusive spaces that reflect the diversity of the campus community, counteracting the tension and invisibility currently experienced by LGBT*Q+ faculty and staff.

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Policies

All study participants were asked to address which policies and practices they believed supported equity for LGBT*Q+ persons and to offer suggestions for changes that will contribute toward a more equitable university. In the section below, for the sake of readability, these have been separated into *policies* – often legal, institutional decisions that can be codified and are usually written down, and to which everyone is expected to adhere – and *practices*, which include individualized responses, behaviors, patterns, and actions that might or might not be institutionally agreed upon.

First and foremost, there was a marked assent that both policies and practices have undergone a significant transformation, especially since the arrival of President Spina. When asked to address policies, participants spoke about the Equal Employment Opportunity policy, the Non Discrimination Anti-Harassment policy, the Statement of Dignity, the Chosen Name policy, health care benefits policies, adoption support, and family leave policies. Each is addressed separately below.

Equal Employment Opportunity Policy

The University's Equal Employment Opportunity Policy (EEOP) (effective August 12, 1992, approved as amended May 5, 2015 and accessible at <https://udayton.edu/policies/hr/equal-employment-opportunity-policypage.php>) stands as a policy that is aimed at ensuring equity. It includes language addressing sexual orientation and gender identity. Senior administrators (SA2; SA3) noted this policy as one that supports all employees. And one senior administrator pointed out “we’ve been at the forefront in terms of going beyond the minimum of federal and state requirements regarding the language that we have regarding who is a protected class and who is not, within the institution” (SA10). Not one of the faculty and staff participating in the study mentioned this policy as one that supports equity. I can only speculate here and suggest that despite supportive language used in the EEOP, the fact that the ministerial exception was recently employed by the institution would perhaps make

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the EEOC feel less binding to LGBT*Q+ people than it does to those in senior administration. This might account for some of the concerns raised by study participants in regard to being fired for being LGBT*Q+. However, on June 15, 2020, the Supreme Court, in its decision handed down on *Bostock vs. Clayton County, GA*, upheld that employees cannot be fired for their sexual orientation or gender identity, a protection afforded by Title VII of the Civil Rights Act of 1964. While it only took the United States 56 years to include LGBT*Q folks as a protected class in terms of employment, I am emboldened and heartened to know, given the current political climate, that this basic of human protections is finally one we are legally afforded.⁶

Nondiscrimination and Anti-Harassment Policy

Without exception, every senior administrator noted the University's Nondiscrimination and Anti-Harassment Policy (NDAH) (effective December 10, 2013 and amended as of October 1, 2019), as a policy that supports equity. This policy, accessible at

<https://udayton.edu/policies/finance/nondiscrimination-policypage.php#statement>

was "revised in 2015 to add gender identity and in 2017 to include gender expression." (SA2).

One senior administrator addressed those revisions and acknowledged:

the work that was done to establish a more robust and substantive nondiscrimination and anti-harassment policy and procedures, many of which are embedded in the Equity Compliance Office (ECO), are significant advances relative to the University's situation prior to that (SA6).

Participants noted it as a policy that supported equity (FS10; FG1; FG2; FG3), in part because it "expands [beyond the legal parameters] to include gender identity, sexual orientation, and gender expression" (FG2; FS17). A challenge I heard with the NDAH policy is that employees want the policy to combat homophobia, sexism, racism, and other instances in which people are oppressed. While understandable, that is not a realistic expectation because, as

⁶ However, such legal protections, designed to ensure equal employment does not negate the ability of a religious based institution to remove someone from their position due to the ministerial exception. Nor does it mean that this protection will continue should the issue come before the U.S. Supreme Court again.

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several participants noted, policies are made within systems (SA2; SA13; FS17). Here the participants are referring to the reality that many of the situations brought to the attention of the ECO may not rise to the very narrow legal definitions of nondiscrimination and anti-harassment, and therefore are resolved in a variety of ways that are not, due to privacy, discussed (SA2; SA13; FS12; FS17). People might hear about the occurrence of an incident but have no knowledge of how it was resolved, thereby perceiving that nothing was done. This policy is important and valuable. And, it is likely that some of the perceived limitations regarding the policy could be rectified through increased attention to ensure equitable practices (discussed below).

Statement of Dignity and the Chosen Name Policy

Other policies mentioned as supporting equity are the Statement of Dignity and the Chosen Name policy. The Statement of Dignity has been in existence “since the 1990’s” (SA2) and is an embedded part of the Commitment to Community (C2C) document (SA2; SA5; SA6) found at https://udayton.edu/studev/about/commitment_to_community/statement_dignity.php.

The Statement of Dignity is derived from UD’s Catholic and Marianist origins and states:

discrimination, harassment, or any other conduct that diminishes the worth of a person are incompatible with our fundamental commitment as a Catholic university conducted in the Marianist tradition ... all members of the University community are called to be vigilant to root out every occurrence of bias and discrimination, whether explicit or implicit that keeps our brothers and sisters ... from full participation and advancement in our community. (University of Dayton, 1999, n.p.).

This C2C document notes that “while certain expectations are more fully elaborated in specific policies, overall guidance should be respect for the dignity of each person,” (University of Dayton, n.p.) and it is meant to guide behaviors of all employees on campus. The Statement of Dignity was updated in 2015 when the text that included a quote from Genesis noting “God created men divine” was changed to “be more inclusive for transgender individuals ... and

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non-binary” (SA2) persons. The University’s decision to make the language more inclusive is valued. And while it is important to know that the Statement of Dignity underlies and is referenced in many of the policies highlighted in this report, and has been prominent in formal statements like the President’s Statement on Diversity and Inclusion, found here <https://udayton.edu/diversity/about/presidential-statement.php>, much of the data collected from the study and the narrative below highlight moments in which people are treated in conflict with the intentions of the Statement on Dignity. Perhaps this is because a Statement exists on paper. It is, like many of the University policies, centered on ideal intentions but lived out by people.

The Chosen Name policy, effective June 3, 2019 and accessible here:

<https://udayton.edu/policies/studentdevelopment/chosen-name/chosennamepolicy.php>, ensures that all students, faculty, staff, and alumni at the University of Dayton may be referred to in documents, class rosters, and written and verbal communication, by their chosen name and not their legal name. The policy also makes clear that deliberate and repeated refusal to utilize an individual’s chosen name is a violation of University policy and counteracts the Statement on Dignity. In focus groups, the majority of faculty and staff were unfamiliar with this policy (FG1, FG2, and FG3) unless they specifically worked in a unit where student information is entered into the system.

Health Care Benefits

When employees addressed policies, health care benefits were the most frequently discussed. Overall, while health care benefits have changed, especially as a result of the 2015 Supreme Court of the United States decision in the *Obergefell v. Hodges* case, which ensured same sex couples could legally wed, one senior administrator noted, “our benefits policies in general could be improved substantially, and it would make a real difference to people’s lived experience – as well as just their day to day survivability or sustainability.” (SA6). This statement

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is affirmed in the responses from LGBT*Q+ identified participants and is echoed by the Halualani & Associates Diversity report.⁷

A Commitment to LGBT*Q+ Health Care?

For employees who have been here long enough to see the transition in health care benefits, they acknowledged the positive decision to extend health care benefits for same-sex couples noting:

the email from HR, in 2015, as a response to striking down the Defense of Marriage Act (DOMA) ... was the most direct statement from Human Resources to say that the university would acknowledge same-sex marriage of employees for the purposes of benefits (FS1; FG3/C).

For others, the fact that the institution only offered this benefit when the Federal law required it suggests they were “doing what they needed to do to keep receiving federal funds” (FG3) and not because it was inherently equitable. This policy is valuable to those who currently insure their spouses; others, even if not married, noted how comforting they find the assurance of a policy affording “Health benefits for my spouse if I were married, or needed to use it” (FS5; FS7; FS8; FS11; FS12; FS14; FS15).

However, while most participants recognized this policy as one that is supportive of equity for LGBT*Q+ identifying employees, there were also number of participants who voiced a concern about the University’s long-term commitment to ensuring health care for same-sex married couples. The focus group sessions took place during the fall of 2019, coinciding with the SCOTUS hearing of arguments to overturn *Obergefell v. Hodges*. Participants noted, if the decision is made “to overturn this” what might that mean at UD? “Would they commit to [honoring our current policy]? I mean, I’d like to see some reassurance in a policy that, regardless of changes in public policy, we would commit and say, yeah, LGBT*Q+ [employees]

⁷ This report summarizes a diversity mapping project undertaken by Halualani & Associates between December 2017 and Summer 2018 that analyzed the University of Dayton’s record of action in relation to diversity, equity and inclusion. The final report can be accessed at <https://udayton.edu/diversity/initiatives/taskforce.php>

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are supported” (FG2). In light of the September 19, 2020 passing of Associate Justice Ruth Bader Ginsberg, and the then subsequent petitions in early October by Associate Justices Thomas and Alito, claiming that *Obergefell v. Hodges* was an attack on religious freedom, this is a real and present concern.

The desire to see an overt institutional commitment in benefits policies highlights the way policies that marginalize LGBT*Q+ persons manifest in unseen ways, often carrying added emotional and financial burdens. One of these is in reference to a sense of safety in caring for family that, while not necessarily unique to LGBT*Q+ faculty, I believe it is rarely acknowledged or given consideration.

Years ago [prior to *Obergefell v. Hodges*] I was very nervous, not nervous. Nervous is the wrong word. If [spouse] lost [their] job and [child] needed health insurance, I felt it was very important that I had joint custody of [said child]. And I don't think that is something that any straight person who is in a long-term committed relationship with [the parent of] their child worries about, because they have the protection that it is both of their child, no matter what. And when [child] was born, I worried about what we would do if [spouse] lost [their] job because [referring to same-sex spouse] couldn't get on my health insurance. And it became such a bigger deal to me then because there was a child in the picture. I was on [spouse's] insurance at their place of employment but we were being taxed in addition. We were paying an additional tax that straight couples did not have to pay, so that made me feel marginalized here at UD, since I couldn't even put [spouse] on mine [insurance] (FS5).

Clearer Language, Please. Beyond a desired overt statement and commitment of continued support for LGBT*Q+ employees regardless of the federal and state law, there is also an indication for a need for clearer language used within HR policies and documents. Such practice could contribute to alleviating concerns and allaying fears. The policies “aren't explicitly inclusive. I feel they should be explicitly inclusive and open – that way people don't have to

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wonder if they are covered” (FS3). This awareness, that one “needs to search” to see whether or not a policy applied to a situation, was not an uncommon response. For openly out LGBT*Q+ faculty members, asking if a policy covers them might not be an issue. But many persons are not comfortable exposing themselves to unintended consequences by virtue of asking about health care or benefits for their loved ones. This is especially true if they are just beginning to get familiar with the institution, their position, and the people with whom they work. One focus group participant stated that upon beginning their position at UD, they “had to discover” that UD does not cover domestic partners, a common practice in most institutions and businesses today, by “outing themselves to a new supervisor.” They recall how “uncomfortable and awkward it was.” More importantly, they rightly noted, as a person who for various personal, political, and ethical reasons has chosen not to enter into the heteronormative practice of marriage, they “shouldn’t have to explain to a new supervisor why they were not married” (FG1/D). And such clear communication is echoed when examining UD’s 25 peer institutions, where 48% of these include definitions of both “spouse” and “domestic partner” as eligible dependents within policy language. Six of the 12 specifically highlight that these dependents can be same- or opposite-sex partners. If policies were clearly delineated, perhaps some of these moments in which LGBT*Q+ faculty and staff are put in unnecessarily vulnerable positions would be lessened.

Transition Related Health Care

Coverage and support for transition-related health care is included in our benefits package. This represents an intentional choice on the part of the institution’s administration (SA2; SA6; SA7; SA9) when working with our benefits provider to not exclude coverage for transition-related services. In this decision, we are in concert with six of UD’s 25 peer institutions that explicitly include sections referencing transgender care in their health-care policies. One institution, St. Louis University, details specific care transgender individuals might need, such as

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psychotherapy for gender dysphoria, cross-sex hormone therapy, and laboratory testing to monitor hormone therapy's continuous efficacy.

Concerns regarding health-care policy for trans* faculty and staff differ tremendously than for those who are cisgender. While one participant expressed that there seemed to be “no pushback on transition-related care” (FS13), another highlighted that it was difficult to find providers to help them in the Dayton area, and that there was no explicit information detailing what accommodations would be provided by the institution when receiving this care (FS7). Specifically, how might time taken off for transition-related care affect those on the tenure track? Would accommodations be made for faculty or staff upon their return, especially if their care required surgery, or otherwise limited their physical ability to do certain parts of their job temporarily (FS7, FS13)?

For some LGBT*Q+ employees, the University decision to not cover hormone therapy, which according to a senior administrator is because the provider itself does not include it as a part of the benefits package, could be misconstrued as connected to a larger agenda; statements made by the insurance company could be perceived as tied to the University of Dayton's Catholic viewpoints, even when they are not. For example, one participant went to Planned Parenthood for hormone medication. After the visit, they received a letter in the mail noting that:

my employer for religious reasons, did not cover that [treatment]. And then the insurance company went on to say they support my right to choose. And I thought to myself, what the hell am I choosing? You know? The medical need to regulate my hormones? ... I would not say this marginalized my identity but I think it's a microaggression, because it still got paid. They still chose to pay the provider, but they had to put in a dig-like sentence (FS6).

This and the above noted concerns about transition related care indicate that while policies have been changing to support greater equity, there are still areas within our policies that need

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shoring up. Clearer communication in regard to the specific ways benefits support diverse employee populations, as well as a statement that benefits will be upheld – conveyed to employees as a manifestation of the institution’s acknowledgement of one’s human rights – is highly recommended.

Adoption Support and Family Leave

The lack of clarity as to if and how a policy applies to LGBT*Q+ employees was especially pertinent around the university adoption reimbursement and family leave policies.

Participants noted:

There is an adoption benefit, where adoption fees [can be reimbursed]. It is hard for same-sex couples to adopt in the state of Ohio, anyway, but even if we were to, would UD reimburse a same-sex couple that benefit? I have no idea. And how would I figure that out without jeopardizing myself in the first place? (FS12).

This question of whether the reimbursement policy is also available to LGBT*Q+ faculty and staff was echoed in FG2 by three participants. Another participant shared that, as they began discussions about family planning with their spouse, they:

heard whispers that UD’s parental leave policy is not great and it’s not a great adoption policy. So, right now, I feel like I have what I need to be successful professionally, but as things change in my personal life, will institutional policies be in place that support those changes? (FS2).

In discussing the parental leave policy one participant noted, “it is hard to welcome a child into my home in three days” (FG2) and another stated, “it seems to be out of synch with the industry at large where paternity [or family] leave is a more common perk of employment” (FS8). Recalling how little leave time they had upon the birth of their child, a participant noted, the period of time for leave “was the same that a secondary parent would get. It is terrible. We need to fight for better family leave, for everybody” (FS5). For many LGBT*Q+ folks, where family planning becomes a complex and challenging undertaking, knowing that the University

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provides an equitable family leave policy is paramount; it has the potential to alleviate some of the stressors in an already stressful situation. This would be “huge. To know we have the same opportunity to be with our child and the University is thinking about families as a whole, not the specific, traditional [heteronormative] way” (FS15). In the process of engaging in this study, I discovered that UD does, in fact, offer adoption reimbursement to same sex couples and in March 2020, the university updated parental leave policies (SA2; SA7; SA9) to ensure equitable access and support for all families.

A Summary of Recommendations Pertinent to Policies

The greatest finding related to equity for LGBT*Q+ employees as it pertains to University policies was a desire for the institution to uphold the Statement of Dignity through those policies. Recognize and acknowledge that LGBT*Q+ identified employees have not had the same employment- and benefits-related protections afforded others for years, and are therefore anxious that such rights and protections be continued. If the institution truly wishes to demonstrate “respect for the dignity of all,” then employees should not have to worry about employment protections or health-care benefits for their families because of their sexual orientation and/or gender identity. Make a commitment to LGBT*Q+ identified faculty and staff that, regardless of decisions made in the political arena or by the U.S. Supreme Court, the University will ensure equal employment protections and health-care benefits for same-gender married persons. Use clearer language within policies so that employees do not have to out themselves to determine if the policies are applicable to their situation, or not pursue benefits and care, especially as it relates to transition-related services. And finally, when policies are altered to be more inclusive, as in the development of the Chosen Name policy or as in the recent changes to the Family Leave policy, make them widely known.

Practices

Policies are the foundation on which an inclusive and equitable environment is built. However, it is the practices – the daily behaviors, actions, and interactions, that appear to have

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the most significant impact on an employee's experiences of equity. These practices need to be inclusive across all areas of the institution. Certainly, the current University leadership has overtly demonstrated a commitment to LGBT*Q+ equity in "the things that [President Spina] says" (FS14). One senior administrator noted:

especially over the last five years, [the University] has tried to make more significant, strategic advances in diversity, equity and inclusion. A number of the formal statements that have been made by President Spina or the Office of Diversity and Inclusion, while not policies, say that the University is paying attention and we know we have to improve. And in terms of tone and climate, while ... by no means some kind of absolute panacea ... they are positive steps in helping everyone on campus realize there is some seriousness of intent and directionality that could be really fruitful (SA6).

As an institution of higher learning, with a focus on students, the University of Dayton has made great strides in extending resources and support to LGBT*Q+ identified students, through Spectrum,⁸ the University of Dayton's LGBT*Q+ Student organization and through the LGBT*Q+ Services office. This fact was acknowledged and celebrated by each and every single participant. The LGBT*Q+ Services office, created in 2014, information on which can be found here: https://udayton.edu/studev/health_wellness/brook/lgbtq/index.php "connects students with resources and support in an effort to foster a campus environment where all students, including those who identify as lesbian, gay, bi, trans*, queer, questioning, or otherwise (LGBTQ+), feel welcomed, respected, safe, and valued as full members of the University of Dayton community." The commitment made by the institution to have an office of LGBT*Q+ Services for students, and to staff it, on a Catholic university campus, is significant. The person leading that office has "immersed herself in the work to represent it well" (SA8) and is "a dedicated advocate for LGBTQ+ students" (FG2; FS12; FS15; SA5).

⁸ Spectrum is UD's Gender and Sexual Alliance group. This student run organization, through the creation of safe space while promoting awareness and education, focuses on advocating for the acceptance and respect of all LGBTQ+ students in the community.

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During Fall 2019, in the midst of the timeframe in which this research was taking place, a series of bias-related incidents occurred on campus. On at least three separate occasions, LGBT*Q+ Pride flags and Transgender Unity flags were torn down or destroyed at the Spectrum affiliated houses. In discussing these offensive behaviors perpetrated by someone in the community toward LGBT*Q+ students, participants noted the University leadership was “swift and immediate” (FS8) showing a commitment in “written statements of support” (FS9). The presence of President Spina and other college administrators at a potluck event at a Spectrum student house was a clear indication of “the campus community visibly showing up for LGBT*Q+ people, especially students” (FS12). These actions are ones in which the University “shows themselves willing to stand up and signal, perhaps to those that are more antagonistic” that the institution will not tolerate such behavior (FS16). And, while the institution is doing a better job supporting LGBT*Q+ students, support and equity for LGBT*Q+ faculty and staff is not felt to the same degree. In the following sections of this report, I discuss themes that emerged connected to practices occurring at the University of Dayton. Following each theme, I enumerate recommendations based on my analysis of the data collected in this study.

Language Matters

Language has the power to be both inclusive and divisive. When and where we use it is also important. We need to condemn, across the board, the practice of having discriminatory conversations. They undermine an already marginalized individual’s sense of safety and self, inciting fear of retaliation or other aggressions. One participant noted the impact of a prejudicial statement, made in the common areas of the workplace, about homosexuals by someone who had “some control and influence over the future” of their position. This action gave this participant a clear awareness that “I could not expose things about my personal life” (FS4). Before this incident, this person acknowledged that while they had a familiarity with the Catholic Church’s perspective on LGBT*Q persons, they “felt UD was different because there was a lot of language in terms of social justice and inclusivity” (FS4) both within their on-campus interview

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experience and what they had read. The chilling effect of such statements have immediate bearing on our ability to do the work for which we are hired and, moreover, they contradict what is written in policy statements and publicly disseminated materials. This individual said:

it had a lot of impact on me because I felt like I had to be very closed. Ultimately, I couldn't feel comfortable supporting students because I was so insecure. Even though I went to ally training and want, in general, to support any LGBT*Q identified students, I did not really feel like I could do that (FS4).

Inclusive Language is a Basic Form of Respect

Beyond signaling that intolerance and violence are not a part of the Marianist character of the University of Dayton, using the correct language is important across all forms of communication as a method of respecting and validating people. Many of us within the LGBT*Q+ community do not wish to be labeled – we are much more than this one aspect of our identity and also, generally speaking, labels are insufficient. We do, however, want to be spoken to, referred to, and communicated with respectfully and from an inclusive standpoint. This means language use has to change. Certainly, the Chosen Name policy is a much overdue but excellent policy that aligns with the institution's Marianist charism to honor the dignity of all people. But all manner of communication needs to be examined for how it signals and affirms inclusivity. For example, one participant recounted the heteronormative language used in a welcome dinner invitation:

If I am invited, as a brand-new employee, to the orientation dinner, just using different words in the invite would make people feel more comfortable. I think language is the number one practice people could change to make us feel more included (FS5).

This means a need for greater education on campus, across all units and departments, about language use – both in speaking and in writing. For some members of campus this may mean attending educational sessions that teach basic distinctions between cisgender, gender identity, and gender expression. One participant stated:

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I suspect there are a lot of folks that don't know what cisgender is. And I think there is the potential for so many microaggressions [to occur], especially across communities and with assumptions; that just doesn't feel very Marianist to me (FS6).

Pronouns. Education needs to include pronoun usage. I did not discover any current official practices or policies in regards to pronoun usage. Having a policy, or at the very least an institutional practice, would create a more equitable campus climate. While pronoun usage may be encouraged by some, many people are unaware of the power that such an easy practice offers to individuals whose gender identity or gender expression might not be outwardly apparent. Creating spaces where we educate faculty and staff to share their pronouns, and in so doing, invite others to share theirs should be a common, and institutionally supported practice (FS3; FS9; FS11; FG1; FG2; FG3). Efforts to support this are not always validated, and in some instances are thwarted. For example, one participant asked their supervisor if they could put pronouns on their office door as “a visible signal of inclusion for all students, but especially so that a trans student could [feel comfortable] ask[ing] for their pronouns to be used” (FG1). Rather than simply agreeing, the supervisor “sent a unit-wide email asking if anyone would be offended by this practice” (FG1). Putting one's pronouns on our office doors or using them when we meet someone is not offensive. It is considerate. It is affirming. It is very Marianist.

How Does UD Ally? We need to carefully consider how we use the word *ally* on campus. For participants within this study, the use of that word can be problematic. “It is an important word and the ally program is meaningful. The ally trainings are a great tool. But I think sometimes the word is used to silence more overt expressions of queer or LGBTQ+ identities” (FG1). An example of this would be when one participant came to campus to move into their office. Seeing many Ally stickers, they had two reactions. First, they thought:

it is a very affirming environment. And second, wow ... I am in a space where there is no one else like me. I am in a space where everyone might support me, but also no one

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wants to openly identify as sharing identities with me. So ... I was both affirmed and marginalized at the same time (FS12).

For some, the use of “ally” as a verb silences the opportunity to openly identify as queer or LGBT*Q+. And for this person, became another reason to not participate in the University offered ally training. “I’ve taught similar trainings in the past and do not feel a need to be educated about my own identity. But also, I wanted to signal something other than I am an ally. I am not an ally – I am queer.” (FS12). During a focus group, a participant noted:

I’ve said, UD loves its allies. Like, we LOVE allies [emphasis by speaker]. We love people from majority communities that want to help minority communities. And yet, in the process we end up silencing and overlooking the actual minority communities we say we are moved to ally for. (FG2).

Specifically, this was apparent to this participant when members of the campus community expressed their surprise and displeasure about the UD employee who was put on administrative leave and relocated to a different unit. They noted, “these same individuals did not respond in any form of action. THIS [emphasis by speaker] is when you need to be an ally!” (FG2). Being an ally means more than using the word or having a sticker on your door. Being an ally means standing in the gap, fighting for equity – especially when you are not the affected party. It means using your privilege, whatever that might be, at the service of one with less privilege. This feeling, that allyship at UD is more about lip-service than action, was echoed by every single LGBT*Q+ identified participant. Even those who characterized their personal experience on campus as positive stated that they believed the institution tolerates discrimination against LGBT*Q+ folks. I heard statements such as the language used in the non-discrimination statement is “plastered everywhere, but it does not equate to equitable actions” (FG2, FG3). This finding impacts many layers within the workplace.

One such overt challenge in the name of allyship came for a participant at a new faculty breakfast. Upper administrators were describing services on campus available to students so

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faculty would know how and where to refer students. After describing the Counseling Center, Equity Compliance Office, and reporting procedures for the Nondiscrimination Anti-Harassment policy the speaker:

concluded with 'also as a Catholic Marianist institution we are required to be inclusive of everyone. The others are among us.' And then [the speaker] mentioned LGBTQ+ Services. So that communicated several things to me. One, it made me feel [it is unsafe] and I would never send a queer student to that person [referring to the speaker]'s office. And it signaled to me, that from [the speaker's] perspective, there were no LGBTQ+ people in the room. There were probably a hundred new faculty in the room ... this communicated that the speaker saw [LGBT*Q+ issues] as something from the outside and a concern for a new generation of students, but clearly wouldn't be relevant to any of our experiences in that room. Having talked with many other new faculty [members] I know that at least eight of us in the room share LGBTQ+ identities. That was a bad message that immediately made me distrustful of the way this administration views LGBTQ+ people and our needs. I think it was a really good example of someone trying to use inclusive language but failing on the equity front in terms of valuing all identities equally and recognizing the diversity of experience that may be in that room or on campus. (FS12).

While such actions may be unintentional and not motivated from a position of malice, they nevertheless have significant consequences on both the perception of equity and the lived experience of the University of Dayton as a campus that values diversity.

Expansive Diversity Fosters Equity

The Office for Diversity and Inclusion (ODI) is one of the primary locations in which diversity and inclusion efforts are concentrated on campus. Participants noted, "It has been heartening to see the Office of Diversity and Inclusion verbally and in writing mentioning LGBTQ+ issues," (FS12) demonstrating a tangible expression of efforts to change the climate

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and culture of the University of Dayton. This programming, including the new Inclusive Excellence Academy (IEA) demonstrates UD's commitment to justice and a move away from words to acts of inclusivity. One participant noted that:

While those [sessions] are not necessarily focused on LGBTQ they focus on how we talk about inclusion and provide an open space for faculty and staff to explore these things. [It] is really helpful. I would like to see a greater diversity in these session topics. If you're talking about inclusion and excellence and equity, then race is not the only aspect we can focus upon (FS13).

An administrator echoed this stating:

I fear that many people tend to think about social identities connected with race and ethnicity, some degree with class, certainly with gender, but not so much sexual orientation, gender identities, sexual expression and so forth. And I think we need, even though our policies say it, we need – in practice – to be clearer about that fact. We really do mean across all these dimensions (SA6).

Including "LGBT*Q+ related questions in future diversity and inclusion surveys" was also noted as a place for growth. This participant acknowledged, "I was discouraged when I completed the last one and it only asked about my experiences as a white man" (FG3/J). This was echoed by Halualani & Associates, who saw challenges with the current way we diversify diversity efforts, noting that only 3% of the efforts included in the report were directed specifically at LGBT*Q+ folks.

Expanding Diversity Requires Welcoming Discomfort

Another senior administrator, in discussing the institution's diversity efforts, said that while it is not ideal to juxtapose identity against identity, for the sake of the study they would do so.

For under-represented identities that are race-based, we are much more ready – and prepared as an institution – to recognize when policies and procedures have been

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violated, although we don't always know what to do, and we're still feeling our way in what is an appropriate response. I think we use the Marianist identity to allow those moments to be teachable moments, moments of development, but we also tolerate a lot more because of it. It is not that clear with sexual orientation [and gender identity]. It's muddy ... we have to make a clear stance in light of our Catholic, Marianist identity. Not in spite of it (SA8).

The experience recounted previously from the new faculty orientation meeting is an example of how shifting our use of language can, and should, signal that the University's commitment to diversity includes celebrating efforts, like LGBT*Q+ Services, that are reflections of living out the Marianist charism.

To be clear, the data collected from the participants in this study does not suggest lessening diversity efforts directed at marginalized groups, but rather, indicates a need to assert and make concerted strides that increase purposeful and strategic programming targeted at diversity efforts around LGBT*Q+ issues. Study participants advocated for "more programming that elevates the identities of queer and LGBTQ+ people with all their diversity" (FS12) and more "conversations with students about how UD reconciles and understands itself" (FS16) – its Catholic identity – as a place that wants to be inclusive. This would support "students in seeing why LGBTQ inclusion is important for Catholicism" (FS16). If the University of Dayton wants to expand how diversity is explored there is a clear need to also shift how we invite LGBT*Q+ employee participation in internal discourse, to intentionally and purposefully create strategic educational programming that both challenges the normative practices of the institution and our larger culture, while also highlighting and celebrating the diversity of LGBT*Q+ scholarship occurring on campus and off.

Out of a Desire to Support Diversity Comes Marginalization. The institution and leadership need to be aware of how requests for educational support can alienate the person of whom the request is being made. A finding that emerged from the data repeatedly was a need

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to respectfully ask each member of the University community to engage in their own education; stop asking LGBT*Q+ people to tell you what it means to be LGBT*Q+. First, we each have a unique experience so what it means to me may not be what it means to someone else who also identifies as LGBT*Q+. For example, living as a queer, white woman is very different than what it means to live and work as a Black transgender Woman. Our experiences are not the same and cannot, nor should they be, conflated. Therefore, asking people to “become the information source on LGBTQ+ topics and questions for [the] department” (FG1) has to cease. One participant acknowledged that a supervisor asked an LGBT*Q+ identified staff member for, “statistics on the number of out LGBTQ people at UD! Really? As if I would have this information off the top of my head.” (FG1). While it can be surmised that requests like this are made from a sincere desire by non-LGBT*Q+ identifying coworkers to create dialogue and find resources or ways they can support their LGBT*Q+ colleagues and students, it is not appropriate. And these types of inquiries unwittingly force LGBT*Q+ co workers to act as spokespersons for the LGBTQ+ community (FG1), a community in which experiences are not universal; even more important and contrary to creating an inclusive work environment, they become moments that feel like microaggressions. I experienced such a microaggression during this study. Perhaps it can illustrate the reality that one’s intentions do not matter when microaggressions occur. After signing up for an interview, a white, cisgendered male employee indicated, at the start of our interview, that they were heterosexual. I thanked him for his interest but reiterated that for this particular study, only those faculty and staff who self-identified as LGBT*Q+ were being interviewed. He expressed that he wanted to be a better ally and would I just have a conversation. I agreed. Near the end of our discussion he wondered aloud about long term relationships in the LGBT*Q+ community. Indicating a family photograph in my office in which my spouse, myself and our Black daughter posed for a portrait, I noted that I had, at that time we were speaking, been in a same-gender relationship with the same woman for 24 years. He expressed deep surprise and stated, “You mean, they ... you people ... are

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monogamous?” Indeed, I said. LGBT*Q+ people, like our heterosexual siblings, have been both monogamous and non-monogamous since the beginning of time. To be fair, I do not believe this individual meant to be offensive. Yet it was. Deeply. This instance, like others noted in the data derived from this study, indicates the potential of unchallenged prejudice and ignorance to marginalize LGBT*Q+ people.

Strategic and Supported Diversity Education. Being more strategic in diversity education can support UD in its larger diversity initiatives and begin to challenge or shift the ways in which stereotype, misinformation, and broad generalizations are used to conflate people’s identities. For example, during Spring 2020, two Inclusive Excellence Academy sessions on Gender Identity were held. While a positive step in the right direction, and one in which I had the ability to be involved, the focus of these sessions remained in what Halualani & Associates term Delta Levels 1-3. For these efforts to be of greatest benefit, we need to move education and programming toward level 4: advanced analysis, level 5: evaluation-critique, and level 6: social agency and action. To support the institution’s desire to be a more equitable place, I recommend leadership explore increased programming which makes it a common practice to include LGBT*Q+ scholarship, both that being undertaken on campus and that which impacts and informs our diversity efforts. Furthermore, to be effective and potentially engage all facets of campus, I suggest that diversifying programming should not be the sole responsibility of the Office of Diversity and Inclusion.

The University of Dayton often explores diversity and inclusion issues through the University Speaker series. I strongly recommend that the institution bring a series of prominent LGBT*Q+ speakers or researchers whose work addresses LGBT*Q+ issues to campus. Additionally, highlight the scholarship of UD faculty and staff, as well as course-related projects that examine LGBT*Q+ diversity issues through internal and externally facing platforms. This could include forums or colloquy, such as those supported by the Women’s Center and Women’s and Gender Studies Program, highlighting the research of faculty and staff focused on

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LGBT*Q+ issues. The Office of Mission and Rector, in conjunction with the Office of Diversity and Inclusion, could sponsor and facilitate really frank, hard, messy, but valuable conversations about the tensions between Catholicism, our Marianist values, and those who are marginalized – for all campus members. The inclusion of articles and essays in *UD Magazine* that move the needle by sharing expanded visions of diversity would be another way to expand the diversity conversation. Each of these actions would move us closer to social agency and action. And, it goes without saying but I will say it here: these types of actions need to be repeated, and repeated over a sustained period of time.

Faculty learning communities have proven to be a factor in shaping more inclusive organizations, because they create a third space where individuals can “face and transgress the most damaging aspects of organizational culture and dwell, at least for some time, in a space of different possibilities” (O’Meara, Nyunt, Templeton, and Kuvaeva, 2019, p. 286). I recommend the Learning Teaching Center work to create learning communities and book discussion groups – for faculty and staff – that foster such transgression and discourse.

An LGBT*Q+ Equity and Diversity Position Within ODI. Crucially, when considering increasing programming about LGBT*Q issues and content, it must be enacted in timely, appropriate, and accurate ways. For example, while FS7 appreciated the diversity sessions offered on campus and the efforts being made, they also expressed some concerns.

There was the opportunity to disclose whether you were transgender or not. And the way it was worded was not what I would have preferred. You could select male, female or transgender. I was like, well ... I am kind of two of those things. And other [transgender] folks might identify differently. (FS7).

When discussing bias related incidents like the recent vandalism at the Trans Day of Remembrance a participant noted, “Yes, statements of solidarity are made. There is an outpouring of support, which is great. But we need action. I don’t think the University is prepared or aware of what action needs to be done” (FS15). It is evident that the institution has a desire

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to be inclusive and to be allies to those marginalized. But a stumbling block is that people do not have the education or awareness of *how* to go about it. Therefore, I am also recommending that a position be funded within the Office of Diversity and Inclusion, whose focus is on ensuring coordinated and diverse educational programming for LGBT*Q+ issues across campus. This work cannot be left to LGBT*Q+ Services, whose focus on students is already at capacity, but needs to be enlarged for the entire campus community. Nor can it be the responsibility of those of us at the institution who identify as LGBT*Q+; we are committed to building a stronger, more inclusive community and many of us wish to engage as much as we can, but we are also tasked with executing our job-specific duties. Furthermore, it is imperative that such a person identify as LGBT*Q+. While people who do not identify as LGBT*Q+ can cognitively and empathetically understand much of what we experience, and might work toward justice for us, such an individual cannot fully understand the lived experience of an LGBT*Q+ person in much the same way a white person can be anti-racist but never fully understand the lived experience of a person who is Black, Indigenous, or a Person of Color (BIPOC) (FS12; FS15; FS17).

Inclusive Places and Spaces

Inclusion requires us to do more than change the way we speak and act, and the types and frequency of educational programming offered. Inclusion means physically and structurally creating spaces where people are comfortable and see themselves reflected, valued and celebrated. Two specific barriers to physical and structural inclusion that were addressed by study participants are restroom facilities and the curriculum.

Restroom Facilities

The lack of all gender bathrooms across campus was raised as a barrier to equity (FS6; FS7; FS12; FS17; SA8; FG1; FG2; FG3). Participants stated the fact that this most basic of all accommodations to ensure the daily health and wellbeing of LGBT*Q+ people has not been achieved sends a clear message. In 2019, the American Medical Association (AMA) noted the harmful effects that are a byproduct of transgender individuals not gaining access to single-use

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facilities that align with their gender identity, including exposure to stigma and discrimination and harm to their physical wellbeing caused by avoiding restrooms. Their research makes clear that everyone needs access to restroom facilities.

Increase the Number of Gender-Neutral Bathrooms. The university policy is that a person may use the restroom with which they identify, regardless of their outward presentation. While senior administrators indicated that efforts are underway to ensure at least one single-use gender neutral facility is present in each campus building, that is not sufficient. People should not have to risk microaggressions and/or overt aggressions that occur when a person, whose gender presentation does not align with another person's expectations or beliefs, uses a gender-specific restroom. As perhaps the easiest and least costly change that could occur on campus, an increased number of these facilities would overtly signal a commitment to inclusive spaces. "While it does not affect me because I am cisgender, I think we need much better labeling and access to gender neutral bathrooms on campus" (FS12). There are a "ton of single stall ADA accessible bathrooms that are labeled, for example, men's accessible restroom, women's accessible restroom. All you have to do is change the signs. It does not even really cost [much] money" (FS12). This was echoed by another participant, "It's a single stall. There is only going to be one person in there at a time" (FS13). And those participants who identified as transgender noted that they avoid using restrooms in particular parts of campus because they are not single use, non-gender [specific] facilities (FS7; FS13). Having single use non-gender facilities available impacts everyone. Still another participant, who identifies as gender-fluid, was directed to a gender specific restroom during their on-campus interview. They said, "This individual [referencing the person who showed them where the facilities were located] represented multiple marginalized identities but did not think anything of it. Whereas, I would've felt more comfortable with the all-gender inclusive single restroom" (FS6).

Signage and Maps. Furthermore, it can be difficult to locate the single-use, non-gender specific facilities that have been created, especially if one is new to campus or is a visitor.

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Accessible, gender-neutral facilities signage should be placed on all single-stall facilities on campus. Maps (both digital and analog) should be created for employees, students, and visitors to locate and access single-use, non-gender-specific restroom facilities. We are lagging well behind our peer institutions in this area. Fifteen out of twenty-five of UD's peer institutions (60%) have some online resource available that displays the campus's gender-neutral bathrooms. Five of these are interactive maps; one is a non-interactive map; seven have listed locations; two have both a non-interactive map and a list.

Curriculum

Moving beyond the physical space, the findings in this study indicate a need to continue to work toward equity in the liminal spaces of our curricula. We teach as we've been taught (Eisner, 2002). And unless we make a concerted effort to do otherwise, our curricular choices reinforce and re-inscribe the normative voices of white, generally male, cisgendered, ableist, and classist privilege. I encourage the University to intentionally and with vigor expand curriculum and course material to increase diversity related courses specific to LGBT*Q+ and queer theory on campus. "We either implicitly or explicitly tell people they have to live closeted lives. We tell people their voices and their stories don't matter. And we do that [through] curricula" (SA3). As a University for the Common Good, we need to educate faculty and students that a critical component of a University of Dayton education includes understanding and valuing *all* diversity – not just that with which we are comfortable. One participant discussed the challenge of LGBT*Q+ content in a course and suggested that increased focus on diverse curriculum might impact the perception of the value of these topics and further inclusion. They noted, "if the institution facilitated conversations that included, 'hey, we're not LGBTQ but this is how I understand LGBTQ equity as a part of the Marianist tradition, perhaps that could begin to" (FS16) elevate and extend our diversity efforts.

As an institution of learning, and especially as one classified as a Predominantly White Institution (PWI), we have a duty to stop reproducing and reinforcing the traditional positions of

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power and the meta-narrative that justifies that power. This cannot be relegated solely to courses within the Humanities, but should be expected across all disciplines. This finding was also echoed in the Halualani & Associates report where it noted the need for UD to build a more culture-specific curriculum. This curriculum should be informed by and supported by faculty and staff whose research expertise falls squarely in the discipline and social location. Not only would this diversify courses, but it would also celebrate and highlight the resources of faculty that the institution has worked so hard to attract. Additionally, Halualani & Associates found that, while there are “somewhat varied and complex constructions of diversity and culture embedded through UD’s diversity-related undergraduate courses, ... more curricular treatment of Disabilities, Sexual Orientation, and Political Ideology should be engaged” (p. 27) and included across CAP courses (p. 34). I recommend the Provost’s office undertake an assessment to determine which course offerings focus on, highlight, educate, or challenge considerations of LGBT*Q+ content, persons, history and/or gender identity, gender presentation, and sexual orientation, and where the gaps might be. The results of such an investigation could facilitate intentionally enlarging and expanding the course offerings. I also suggest the Common Academic Program (CAP) support faculty and staff, through a University-wide call to propose and develop new courses that would address the gaps, focusing specifically on the three areas outlined by the Halualani & Associates diversity report. This can be achieved in the same way support has been extended to develop other CAP course offerings.

Employee Evaluation Measures

While employee evaluation measures are inevitably different for faculty and staff, many participants in the study indicated they do not have a sense of security that they are evaluated in an equitable fashion regardless of their role.

Tenure and Promotion

Those participants who are employed as faculty members commented on the relationship of their LGBT*Q+ identity to the tenure and promotion process. One participant

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noted, “I was afraid. I am a member of a national organization and did not want to list on my resume the involvement I had with that particular organization’s LGBTQ group. I didn’t want to disclose that” (FS4) for fear of the implications it might have on the committee’s decision-making process. Another participant relates how, after presenting in a department colloquium the preliminary work on a LGBT*Q+ related study they were undertaking, there was no response from colleagues. “It was not negative or positive, not lukewarm – but NO response at all” (FS1). This silence spoke volumes and, whether intended by those in the room or not, made the individual, who was in their third year on the tenure track rethink that particular focus in their research; they made a conscious choice to select a different, less potentially “problematic” line of inquiry for the remainder of their pre-tenure work (FS1). These comments highlight that there can be additional labor for those of us with this identity.

The already heavy load of the T&P process might be further encumbered when those with marginalized and minoritized identities doubt and question acts that others might simply take for granted. Increased education for those involved in the tenure and promotion process – including departmental and unit committees on implicit bias and the impact of cultural taxation (Padilla, 1994) is necessary. Additionally, I recommend the institution develop a mentoring program that allows tenured LGBT*Q+ faculty to opt-in and support tenure-track LGBT*Q+ faculty on their tenure journey. Moreover, UD should consider ways to create such a program that is compensated or does not become another burden of service that perpetuates the inequities already problematic for female faculty and BIPOC faculty.

Student Evaluation of Teaching. Student Evaluation of Teaching (SET) scores are one metric used to evaluate faculty. For those participants who either include LGBT*Q+ content in their courses and ask students to consider equity in ways that includes LGBT*Q+ issues (FS1; FS12; FS15; FS16) or those that present as LGBT*Q+ (FS1; FG2; FG3; FS16), they found pushback. “One student wanted to know why we are talking about these things at the University of Dayton, a Catholic university. The implication seems to be because I [referring to the student]

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am at UD, and UD is Catholic, that UD courses and content are not in sync” (FS15) and this content is unfounded. Another participant acknowledged their discomfort around SET noting:

I think most of them [students] probably clocked me as being LGBTQ, so sometimes people don't hear me when I talk about these things [referring to LGBTQ+ content in courses]. I'm sure I'll get a little bit of “I'm getting indoctrinated into LGBTQ+ issues” on the SET results (FS16).

This statement echoes concerns the LGBTQ+ faculty represented in this study have of the way they are perceived, and how those perceptions can be potentially harmful to their professional development. The SET instrument is used widely as an evaluation measure for faculty, and carries more weight in some units than others. There have been University-generated reports which look at the relationship of gender to SET, but none specific to the relationship of a faculty member's sexual orientation or gender identity. I recommend an analysis of the relationship of sexual orientation and gender identity to SET results be undertaken to determine the impact of the relationship to a faculty member's identity or identities or content to students' evaluation of their teaching.

Staff Annual Performance Evaluations

Concerns about equitable evaluation measures, especially the way identities are or can be used negatively against a staff person were raised by study participants as concerns pertinent to equity. Some staff expressed that keeping their identity a secret is necessary because the current evaluation system does not negate implicit bias or eliminate issues that can arise when a supervisor's personal and religious beliefs are brought into the workplace (FG1, FG3). In February 2020, after the study data had been collected, all the staff performance measures were revised. There appear to now be three options for supervisors to choose in terms of how they will evaluate their employees: a narrative based option, a competency-based option, and a mission-based option. However, I recommend the Office of Human Resources 1) give consideration to educational measures used to support supervisors and employees in

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selecting from the options for evaluation measures and 2) provide education on counteracting implicit bias within the evaluation system, focused specifically on LGBT*Q+ identities. Finally, the College of Arts and Sciences, in 2017, appointed two Faculty Equity Advisors to provide training and support to promote equity and inclusion in hiring, promotion and tenure. The findings in this study support a need for a commensurate position that focuses on staff.

Highlight and Increase Visible Diversity Across the Institution

Ensuring consistently equitable evaluation of employees is among the factors in retaining and empowering professional development and advancement within the institution. Another key piece of this puzzle is increasing visible diversity. Our current institutional makeup, while changing, still reflects a relatively unidimensional image. The data collected in this study demonstrates that upward mobility within the institution is perceived to be blocked or impeded for individuals who openly identify as LGBT*Q+. Barriers include not seeing ourselves reflected on committees or in upper and senior administration, the Catholic identity of the institution, overt dissuasion, or self-censoring stemming from a desire to preserve one's position. Each theme is addressed separately below.

Committees

Participants expressed concerns regarding equitable representation of LGBT*Q+ persons on committees and in service positions at the institution. The University Nominating and Recruitment Committee (UNRC) calls for nominations and self-nominations, but participants wondered how the institution is working to ensure equitable representation from all social locations in terms of makeup of committees? Participants called for more transparency in the nomination and selection processes. In addition, there was a stated need to include clarity about how considerations for diverse makeup extends beyond categorization of gender, race, and ethnicity to include LGBT*Q+ as part of the identities we want to ensure are represented and reflected (FS11, FG3). While this has an inherent difficulty, especially when some LGBT*Q+ people may feel less inclined or safe to acknowledge their identities, it is a necessary step to

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ensure those tasked with committee work are reflective of the greater makeup and concerns of the institution. This recommendation can also be seen as complicated by the earlier recommendation to consider how members of marginalized communities, who are generally fewer in number, can feel overburdened through committee and service commitments.

Advancement

Some participants see advancement opportunities as diminished due to the lack of representation of LGBT*Q+ persons in positions of power and authority on campus. One participant noted:

If you look at the higher up leadership being male, and I'll maybe assume, cis-male, white male or at least white-male passing, that eliminates not just women but women in the LGBTQ community and women of color. That is worrisome. It creates a 'stained glass' ceiling (FS11).

Another participant said:

If I, as a previous student, cannot see myself embodied in certain leadership roles, how do I rise to that occasion? I don't see examples for our marginalized students, where the goal is to help them feel more included and [if] that is not shown visibly at all levels of an institution, what does that mean? (FS6).

One participant acknowledged:

it's never been explicitly stated, but I am unclear about whether and how LGBTQ+ faculty or staff advance into leadership positions at this University. There may be LGBTQ folks who are in administrative positions, but I have not encountered that. There seems to be an institutional history, and perhaps an unstated rule, that out – visibly out, vocally queer people – are not in positions of leadership on this campus. So, if there are queer people in positions of administration and leadership, they are not outwardly or openly queer, which suggests to me, that one has to make a choice: to be openly queer or to advance professionally into leadership. (FS1).

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Still another participant expressed a belief that the barrier to advancement is the institution's Catholic nature. They stated:

The Catholic church does not support LGBTQ rights. And I know that. So, if we were to apply for certain jobs, we could be denied for that [position]. I feel like this limits what we can do [on campus] and what opportunities [for advancement] are available to me (FS15).

When I asked this participant if they had pursued other employment opportunities on campus and felt there were barriers or limitations, they replied:

I've had friends who worked in other areas of campus. In discussions with them, they noted they couldn't be out in that [department or unit] and then, seeing them leave the University [due to a perceived lack of ability to be fully themselves] is difficult. I mean, [name removed] loved UD. And [their] passion for this place, what it can do – what it did for us ... it [the employee's removal from their position] also reinforced some of the ideas about the university not being welcoming in their actions [despite its words] (FS15).

For others within the study, it is not an unspoken perception of leadership being out of reach, but rather they have experienced people telling them they cannot advance. "I was actually told ... by someone I trust, that there were certain positions not open to me because I had been open about being gay" (FS3). Whether there was merit in the statement or not, the act of it being made created a deterrent; the individual did not pursue avenues to move up within the organization. These subtle and not so-subtle messages – both through what is seen or not seen, and what one is told or not told – can also lead to moments in which openly LGBT*Q+ folks themselves choose not to pursue leadership. One faculty participant noted that worries about unforeseen consequences were uppermost in their mind when considering putting their own name forward for consideration of a department chair position. The impact of not seeing oneself represented creates a ripple effect, regardless of the reasons behind that lack of representation. Fewer openly LGBT*Q+ persons in positions of leadership at UD leads to fewer

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people feeling they too can advance. “So ... could my career trajectory take me to a vice president position? Where is the ceiling, what does it look like? Does it depend on which unit you’re in?” (FG2)

When asked about advancement, one senior administrator stated:

I think there is certainly a challenge. Could an openly LGBT*Q+ person become president, or a dean, or a vice-president? There is nothing written down that would preclude that.⁹ I’d like to think that certainly people who would be responsible for making decisions around these appointments would welcome those opportunities. Yeah, there’s always a question of if you’re LGBTQ+ would you come here as a dean or a VP given some of the inequity challenges? Some may relish that fight ... and others may say I’d rather be at a place where these barriers do not exist (SA9).

Inherent in this comment lies the recognition that there are obstacles to advancement for open LGBT*Q+ persons at the institution. And while the speaker continued by noting, “I think that is an important form of diverse representation for the institution – to have leaders around the table [who are diverse]” (SA9) as the researcher within this study, I am left questioning what active measures are being taken to diversify leadership, both through internal advancement and external attraction? How is the institution working in a more-concerted manner to find and highlight the ways in which we can actively attract, and keep, LGBT*Q+ faculty and staff as we work toward our commitment of diversifying the institution? In what ways are we compensating for the historical and contextually based perceptions that favor leadership which is white, male, heterosexual, and able-bodied? (Acker, 1990; Ford, 2006; Kenny & Bell, 2011). How are we queering leadership practices and blurring images of leadership to counteract the limitations to the way we have historically and culturally perceived leadership *should* be?

Given the findings in this study, where participants see barriers to advancement because of their identities, the institution must recognize that in our acceptance of the heterosexual norm,

⁹ With the exception of the position of University President who must be a Catholic in Good Standing.

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we also accept particular performances of leadership based on “certain scripts set by the expectations generated by gendered bodies” (Muhr & Sullivan, 2013, p. 418). This means we have a tendency to naturally accept leadership that is white, male, heterosexual, cisgendered, and able-bodied more readily than we accept leadership that deviates from those identities. And moreover, the research suggests leaders, regardless of their gender identity, perform leadership in ways that continue to reinforce the normative paradigm. Muhr and Sullivan (2013) note that tolerance is “often the pesky ‘nicety’ ” that goes far enough to create an inclusive work environment, but does little to critically question concepts such as inclusion and exclusion (Ashcraft et al., 2012). Instead, tolerance reaffirms boundaries around what is “normal,” on the one hand, and what is “different, yet tolerable” on the other (p. 430). I recommend the institution consider ways to challenge its current practices around advancement. That is, the University should work to cultivate and foster leadership that transgresses the heteronormative; to think, and act, in new ways about gender categories and, in the process queer leadership so that it is possible for new constructions of leadership to emerge. This might assist the institution in reflecting a more diverse conception, and reality, of diversity.

Hiring and Retaining for Diversity

Participants within the study noted there have been “tremendous increases in efforts to hire more women and persons of color. Why are we not actively seeking queer faculty” (FS2) and staff (FG1; FG2)? “Beyond actively seeking qualified queer employees, if the institution wishes to challenge the current equity climate, then I recommend more attention be given to hiring practices. Extend and enlarge what it means to ‘hire for mission’ by ensuring that everybody is following an equitable way to advertise, to hire, to talk to people at interviews, to correspond via email, everything. I think we are missing the boat” (FS11) when we are not ensuring equitable hiring practices for all, including LGBT*Q+ persons. I recommend the University enhance mandated training for hiring committees and extend discourse and training

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in implicit bias to extend to sexual orientation and gender identity. Speaking to this, a focus group participant stated:

I was saddened when an openly gay man made it to the last round of interviews for the Dean of the School of Business but lost out to a straight, white, cisgender male. There was a chance to truly embrace diversity in hiring, especially for a very “bro-culture” school, and UD did not take it (FG3/J).

The financial investment for hiring faculty and staff is high. Once they're here, the University's interest would be well-served by doing a better job of retaining those we draw to the institution who find that the practices and lived experience of being LGBT*Q+ are less than welcoming. Ten percent of LGBT*Q+ participants in a 2019 nationwide study on workplace climate, conducted for the Human Rights Campaign, indicate they have left a job because the work environment did not accept LGBT*Q people (Fidas & Cooper, 2019). A senior administrator noted we continue to lose faculty and staff each year as a result of concerns or experiences that feel inequitable (SA9). Within this study, five of the 35 LGBT*Q+ participants left the institution at the conclusion of the 2019-2020 academic year. Three of these individuals had only been at UD one year or less. Both the senior administrator's statement and the departure of persons within this study could be seen to echo current research that shows LGBT*Q+ faculty and staff are leaving institutions because of overt oppression, hostility from peers, students and other persons in the academy, microaggressions that include tokenism, stereotyping, increased scrutiny, isolation, and limitations on scholarship (Bilimoria & Stewart, 2009; Garvey & Rankin, 2018; Rankin, 2003; Sears, 2002). Yet research is also clear that a diverse faculty improves the quality and outcome of education for all students, not just underrepresented ones (Turner, 2000), and it is the stated goal to increase the number of underserved and underrepresented students at the University of Dayton. Additionally, the diversity plan calls for strengthening the diversity of our faculty and staff, particularly in terms of underrepresented identities. In order for curriculum and student experiences to be diversified for

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our students, the institution must recruit and, more importantly, retain, faculty and staff that can support such diversification.

Another recommendation to diversify hiring would be to sign onto Ohio Business Competes. One participant noted this as a site where we can better signal that:

we want Ohio to be open and accessible to LGBTQ+ persons. The fact that Ohio does not have comprehensive, non-discrimination legislation puts Ohio at a disadvantage. We can't attract – and we find it more difficult to attract the best and the brightest because we don't have these protections in our state. This is an area [UD] can step forward and [help Ohio] move the bar (FS13).

I recommend the University of Dayton consider funding and implementing a sustained strategic approach aimed at actively attracting, and retaining, LGBT*Q+ faculty and staff as we continue to work toward our commitment of a diverse UD.

QDayton

For both faculty/staff and administrators, the recent development of the LGBT*Q+ Affinity group, QDayton, has been an important step toward equity¹⁰ (FS1; FS2; FS3; FS8; FS12; FS13; FS15; FS16; FS17; SA3; SA6; SA7; SA8; SA9; SA12; SA13). The QDayton Affinity group defined itself in a document sent to leadership in Spring 2019:

The faculty and staff composition of the University of Dayton is reflective of greater society; employees identifying as Lesbian, Gay, Bisexual, Transgender, Queer, + (LGBTQ+) are a rich part of the campus community and have historically played a role in shaping the university's culture. Through our visible, vocal presence on campus, the LGBTQ+ Affinity Group aims to provide a supportive, affirming, and safe environment for LGBTQ+ employees at UD through collegial gatherings, campus dialogue, and community advocacy. The Group is open to LGBTQ+ university employees interested in promoting equality for the LGBTQ+ community and supporting informed dialogue about

¹⁰ N.B. at the time of this writing, the author of this report is also the Faculty Co-Chair for QDayton.

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LGBTQ+ issues on campus. In doing so, we support the mission of the University of Dayton in “honoring the dignity of all” and being a welcoming, inclusive community that reflects the full, rich diversity of our campus community. This group honors diverse identities and varying levels of visibility; we invite LGBTQ+ employees to participate in whatever manner is most comfortable for them.

The LGBTQ+ Affinity Group has a mission to:

- Build a supportive and affirming atmosphere for LGBTQ+ employees,
- Foster a social community for LGBTQ+ employees,
- Promote education and dialogue about LGBTQ+ issues on campus,
- Celebrate the teaching, research, and service of those engaged in LGBTQ+ scholarship,
- Assist the UD community in creating strategies for inclusion of gender identity, gender expression, and sexual orientation as they pertain to fostering productive work environments for LGBTQ+ employees,
- Serve as mentors for new LGBTQ+ employees, and
- Support LGBTQ+ initiatives on campus.

It is clear from many study participants’ comments that the organization of this group stemmed from a desire within the LGBT*Q+ employee community to build a space for dialogue and support, while also counteracting the invisibility and silence of LGBT*Q+ folks on campus. And University leadership, specifically the Office of Diversity and Inclusion, has worked to support the development of the group. For some participants, the fact that QDayton exists is welcome and affirming, and something they “really appreciate” (FS17). This “attempt at creating community is welcome” (FS13) and even when “I haven’t participated much, just the fact that it exists makes me feel better. Knowing that resources are there, even if I don’t use them, helps sometimes.” (FS16). The affinity group serves as a tangible space to find community and be

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with those who have shared experience(s). This participant noted, “I have an inbuilt network of people who I can reach out to and ask, how have you dealt with this?” (FS16).

However, lack of awareness about QDayton is a barrier to equity, to retention, and to attraction of potential new employees. The group developed and formed during the 2019 calendar year. However, as occurs in many grassroots organizations, people have predominantly found out about its existence via word of mouth or happenstance. Of the 17 persons interviewed, six had no prior knowledge of the affinity group. And of the focus group participants, eight of the 18 were unaware of its existence. Institutional acknowledgement would support access to the affinity group and promote awareness. One participant stated:

The university hasn't necessarily provided a good venue or a place for people who are LGBT*Q+ to gather, to be, and to promote faculty and staff. It was a largely self-organizing impetus so it doesn't feel like there's an empowered group of people who can be an affinity group and a stakeholder group (FS15).

Ensuring the affinity group is visible, and openly acknowledged by administration (FS2; FS3), not just allowed to form (FS1; FG1), would signal a commitment to equity for LGBT*Q+ employees. “Having this group acknowledged so there was some institutional commitment around having folks with a shared identity get together and have some form of community” (FS2) would signal support and be a positive step toward counteracting the pervasive invisibility many participants feel at UD.

Institutional support is necessary as well, because we are not always identifiable by outward appearance. Nor do we check an L, G, B, T*, or Q box on our new hire paperwork when we join the faculty or staff, as one might signify their race, ethnicity or religion. This means that, currently, it has been the responsibility of those leading the affinity group to reach out to employees. As the leaders of the affinity group do not know all employees on campus, people get overlooked and the affinity group organizers are unaware of possible participants. I recommend that all affinity groups be offered an affinity group webpage. In addition, I

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recommend links to the affinity groups pages be accessible on the Diversity and Inclusion Office and the Human Resources websites. Both would assist current employees in finding support.

The visibility and inclusion of affinity groups would also signal to potential employees' significant information about the institution's commitment to diversity. Additionally, the inclusion of the affinity group in university wide emails and statements about diversity might also foster access and awareness. Furthermore, as one participant noted:

from a transparency standpoint, it would be helpful for HR to work with [the affinity group] to be supportive and inclusive, to figure out how we can be more available if someone is applying to the University and wants to reach out to people who identify as LGBT*Q on campus (FS15).

Information about QDayton, and all affinity groups, should be included in paperwork shared with prospective employees. In Hiring for Diversity training and search committee training, members should be apprised of QDayton, as well as other affinity groups. Once a candidate is hired, Human Resources – through new employee orientation – and the Provost's office – through the new faculty orientation – should “ensure new employees are made aware of the affinity group” (FS8). This kind of proactive information campaign would indicate that the Marianist charism of the University of Dayton is lived out in practice, that UD, truly, welcomes all. It creates safer avenues through which all interested parties can join the affinity group, while alleviating the potential for people to feel excluded from an organization designed to support and welcome them. It also ensures that someone does not have to be “in a position of outing themselves,” (FS9) before they are comfortable doing so, to seek resources and find community.

Acknowledge the Fatigue *and* Speak Out

Being invisible for so long has taken a toll on those who identify as LGBT*Q+. “I think there is a sense – there can be a sense – of fatigue for people with this identity” (FS4) or for any marginalized identity. The fatigue comes in various ways – from extra labor of serving on

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diverse initiatives to ensure representation, the unaccounted labor of supporting students and colleagues who recognize and seek support from those who share aspects of their identities, and the need to voice a perspective that might be overlooked or unacknowledged, etc. It also comes from hiding oneself, and concealing one's sexual orientation or gender identity (Fidas & Cooper, 2019), but the fatigue seems to come, in large measure as evidenced by the data within this study, from being silenced. As one participant, when discussing their own fatigue, said:

More, I think what is often the case is a kind of silencing of LGBTQ+ faculty and staff through a lack of recognition and acknowledgement. And I think the real injustice there is that silencing – the lack of recognition that we are here – forces you to hesitate, to second guess everything about whether you belong and what kind of contribution you can make to the campus, because that is not said. Even unofficial statements that affirm the value of LGBTQ+ faculty and staff never go as far as saying: this is precisely why we need LGBTQ+ people on our campus; here is the contribution that LGBTQ+ faculty and staff make on a Catholic campus and this is why it matters. (FS1).

This fatigue has a flip side that is also shown within the study data. Senior administrators recognized the added burden of emotional and actual labor that is required to work toward equity (SA3; SA6; SA8; SA9), but at the same time, when they ask people to talk about LGBT*Q+ issues, they “can be met with silence” (SA9). This could come from a fear of outing oneself, a fear of being further marginalized, or other self-protection measures. And administrators say they do not push, because they do not wish to further marginalize anyone (SA6; SA7; SA9; SA10). Unless we, the LGBT*Q+ community, find safe, effective ways to voice our concerns and challenges where we do not feel marginalized or in professional danger, progress toward equity cannot move forward at the pace it should. And, unwittingly perhaps, we, the LGBT*Q+ community, contribute to the perception on campus that administrators say the right things but do not follow through with actions. This report is, I hope, a step toward sharing our voices.

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There is also a reality that upper administration, despite their desires to be aware, may “not always [be] in tune to everything that is happening ...” (SA7); leadership can only see parts of the picture, especially if it is not a crisis, or the parties work to resolve it at the department and unit level, or it just does not rise to the attention of leadership. Institutionally, we need to find ways to break down the barriers between employees and those who make decisions that impact our lived experience of equity (SA1; SA6; SA7; SA8; SA9).

Listening Sessions

Create more open channels of communication so that issues and concerns that might not rise to the level of the Equity Compliance Office or the attention of Human Resources is seen, heard, and understood. I suggest the institution hold listening sessions for LGBT*Q+ employees, such as were a part of this study. Listening sessions can serve as foundational supports for sustainable individual and organizational relationships (Smith, Schuch, & de Hernandez, 2016). There would need to be diverse offerings – with administration, for faculty and staff, for staff alone, for faculty alone, etc. Listening sessions should be offered just for those members of this affinity to hear one another. One of the most common statements made in the focus group sessions was about the value participants found in just being together, hearing one another, and knowing that for that 50 minutes, they could let their guard down and share. It is also evident from this study that listening *and hearing* the LGBT*Q+ employees at UD is a necessary aspect of creating the conditions for equity to occur, for the institution to gain a clearer picture of what our lived experiences are, and to foster awareness of potential actions that can be taken.

A Summary of Recommendations Pertinent to Practices

Recommendations pertinent to practices based on the findings include:

- o Create educational opportunities and demand practices that ensure all people affiliated with UD experience a university in which language use is inclusive and

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- does not marginalize or “other” people; where pronouns are encouraged, and being an ally does not equate to silencing.
- o Expand definitions and conceptions of diversity; provide regular and sustained educational programming that intentionally targets LGBT*Q+ identities and celebrates and brings forward LGBT*Q+ scholarship. This should include internally and externally facing opportunities for all campus and community members that fosters and encourages difficult conversations and dialogue, not in spite of but because of the Marianist charism and Catholic doctrine as it pertains to LGBT*Q+ people.
 - o Develop and dedicate resources to the development of an LGBT*Q+ Equity and Diversity position with the Office of Diversity and Inclusion.
 - o Dedicate financial resources to ensuring the physical plant is inclusive, that gender-neutral restroom facilities are increased, along with signage and maps (both analog and digital) for easy access.
 - o Undertake an examination of and subsequent adaptation of curriculum to represent all.
 - o Provide greater training about implicit bias in regard to sexual orientation and gender identity for Tenure and Promotion processes. Develop mentoring programs for new tenure-track faculty. Develop, as well, measures in which implicit bias is considered when using Student Evaluation of Teaching (SET) scores for tenure and promotion decisions.
 - o Ensure measures for employee evaluation are equitable and reflective of diversity; develop and offer increased training in implicit bias with regard to sexual orientation and gender identity, for supervisors and staff engaged in assessing staff positions. Create and fund an equity advisor position for staff members.

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- o Undertake measures to ensure the diversity of the employee body is fully reflected, from those in the highest positions of power to the makeup of committees, thereby making advancement opportunities accessible for all. Commit to and ensure there is visibility of LGBT*Q+ persons across campus both for prospective and current employees.
- o Support affinity groups through web presence, inclusion in discussion within new employee/new faculty orientations, and in other communications.
- o Acknowledge the manner in which oppression takes a toll on LGBT*Q+ persons, and shift the burden of the work to facilitate equity for LGBT*Q+ people, ensuring it does not fall solely on the shoulders of those with that marginalized identity. Offer listening sessions that promote discourse among those with this identity and the institution, as well as just for those who share this affinity.

Limitations

There are numerous limitations to this study and to this report. These include the sample size, specific concerns given an employee's designation, intersectional identity, and the governing gaze of the researcher. Primarily, the study is limited by the number of participant voices included – only 35 LGBT*Q+ employees participated in the study. There were, at the time of this study, 2,798 employees at the University of Dayton. Reasons for the small sample number could be interpreted as informed by access, awareness, and comfort-level. There are persons who, while initially interested, could not participate in the focus group sessions due to work or life commitments. Additionally, it is my belief that the voices of those on the margins of the marginalized were not included because there was not an anonymous mode of participation. I reiterate my earlier recommendation that an anonymous campus-wide survey be deployed to seek input from the full employee base, thereby ensuring all voices are included and heard.

Beyond the number of participants, another limitation is that concerns pertinent to staff positions need to be explored further. Fewer staff participated in one-on-one interviews. Despite

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more staff participating in the focus groups, because they involved a greater number of voices speaking at once, it is likely specific interests and issues unique to being a staff member were not gathered. Moreover, staff generally indicated they have much less leeway to guide their work than do faculty members. The implications of this require further study. A follow-up study that focuses only on LGBT*Q+ staff may potentially shed more light on the specific concerns and challenges to equity for staff members than has been demonstrated here.

Additionally, the fact the data collection and analysis were undertaken by myself, a single researcher, over the course of an academic year while teaching, advising, and engaging in my University position was a limitation and impacted the number of focus groups I could offer. Furthermore, the data does not present a complete picture and cannot be considered holistic, because race and ethnicity, religion, and ability status information were not collected. Therefore, the study does not demonstrate the intersectional nature of identities accurately and a follow up study would provide valuable information.

Conclusion

This findings in this study indicate that despite advances, there is much work to be done to achieve a more equitable campus climate for LGBT*Q+ persons at the University of Dayton. It is clear from the data that a “general condition of a culture of invisibility, of reluctance to speak about multiple identities, and ... America’s particular conflict around race and ethnicity has created a pecking order among oppressions” (SA6) that is present at UD and has become a stumbling block to diversifying diversity efforts, specifically in regards to LGBT*Q+ persons. Additionally, the desire to be nice, to demonstrate “support,” is also a barrier to equity. As one focus group participant said:

some barriers are overt ... colleagues not understanding, being uncomfortable with us, knowing how to relate or talk to us and ask about our families, etc., [but] the “Midwest nice” thing is operational at UD too. With respect to LGBTQ folks, it impacts relationship building, opportunities, and sense of belonging in subtle ways (FG3/G).

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We must engage in difficult dialogue. We must embrace the messiness and strain that exists between the Catholic doctrine, which is not going to change, and LGBT*Q+ people, who are present. We must see that Catholic “means everyone. It does not mean this denomination – it means including everybody. I think that gets lost.” (FS6). The institution must demonstrate, through consistent actions as well as words, that in fighting for LGBT*Q+ rights you affirm the importance of our story, our narrative, our humanity (SA3) while creating equitable working environments. Perhaps we can transform our view of Catholicism and LGBT*Q+ people as in conflict to what one participant termed:

a fantastic opportunity. My spirituality has grown working here – precisely because it has been a place that has given me the space to explore. And in the truest sense, that is what education should do (FS14).

And, while undoubtedly movement and positive changes have occurred (SA2; SA3; SA4; SA5; SA6; SA7; SA8; SA9; SA10; SA12; SA13) at UD, more must be done now as “... it’s pretty late in the day, and it weighs heavily on people in their day to day life. People aren’t, for good reason, willing to say, “well, I’ll wait another hundred years for you all to work this out” (SA6). The University of Dayton prides itself on leading the way, but as is made clear in this study, the institution is falling behind our 25 peer institutions in terms of equity measures for LGBT*Q+ persons. I do not have accurate data indicating how many LGBT*Q+ employees have left the University because of experiences of inequity, although I know that I myself have considered such an action. Regardless, it must be acknowledged that every LGBT*Q+ person who leaves UD is a significant loss – to the campus community, to our mission, and the ability to achieve that mission.

UD has taken on the mantle of being a University for the Common Good. We have an expressed commitment to justice. For many participants in this study, this can feel hypocritical (FG2; FS3; FS10) when words and actions are not in alignment. When we think of justice, a participant said:

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... that word has a different connotation in terms of real change, real actions and real commitment that I don't think the institution has yet achieved. True action and commitment would look like pushing the envelope [through] a radical way of understanding queer identities and having those conversations front and center (FS2).

To live up to this lofty aspiration we need to have “the courage of our convictions and create an environment where we are willing to celebrate everyone’s way of thinking about their life and who they are as people” (SA6). We need to adapt, change, and become more than a welcoming institution – we need to become a resoundingly equitably diverse one in a world that is struggling mightily.

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Glossary

Affinity Group: a group of employees in an institution that share a similar identity and/or interest. They often hold meetings, send out newsletters to members, and serve as a place to receive resources and network with other employees.

Bisexual: a person who experiences physical and/or romantic attraction to more than one gender

Cisgender: An identity label used to refer to someone whose gender identity or expression matches the sex they were assigned at birth.

(from: <https://udayton.edu/womenscenter/education/info/gender/index.php>)

Domestic Partner: a term often used in health-care plans to describe an employee's significant other/spousal equivalent. They are unrelated, not married, but are in a committed relationship in which the couple lives together.

Equity: names a process of modifying structures and practices that have intentionally or unintentionally advantaged or disadvantaged groups of people; it is a process that responds to unjust structural outcomes to create laws, policies, practices and traditions that support just outcomes for all.

(from) <https://udayton.edu/diversity/about/core-terms.php>

Gay: can refer to men who experience physical and/or romantic attraction to other men, but is often more broadly used to reference people who experience same-sex attraction

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Gender Expression: A term which refers to the ways in which we each manifest masculinity or femininity. It is usually an extension of our gender identity, our innate sense of being male, female, etc. Each of us expresses a particular gender every day by the way we style our hair, select our clothing, or even the way we stand. Our appearance, speech, behavior, movement, and other factors signal that we feel and wish to be understood as masculine or feminine, or as a man or a woman.

Gender Identity: The sense of being male, female, genderqueer, agender, etc. For some people, gender identity is in accord with physical anatomy. For transgender people, gender identity may differ from physical anatomy or expected social roles. It is important to note that gender identity, biological sex, and sexual orientation are separate and that you cannot assume how someone identifies in one category based on how they identify in another category.

(from: <https://udayton.edu/womenscenter/education/info/gender/index.php>)

Lesbian: a woman who experiences physical and/or romantic attraction to other women

Mis-gendering: to refer to someone's gender in a way that is different from the gender that person identifies with. This most commonly happens when using pronouns such as he, she, his, and hers, or any phrases that denote one's gender.

Queer: describes someone who does not identify as heterosexual, and often does not identify with other terms (like lesbian, gay, or bisexual) for a host of reasons, including that they do not feel as if those other identities accurately describe their sexual orientation, or that those terms hold a lot of cultural connotations that they do not feel fit them

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Transgender: An umbrella term used to describe people whose gender expression is nonconforming and/or whose gender identity is different from their assigned gender at birth.

(from: <https://udayton.edu/womenscenter/education/info/gender/index.php>)

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Appendix A

Best Practices to Support LGBTQ+ Identified Faculty & Staff at the University of Dayton INTERVIEW SCHEDULE

Background on Study:

I am a researcher from the University of Dayton conducting a study to identify the ways in which the lived experience of faculty and staff, who self-identify as LGBTQ+, may be informed by experiences, perceptions of equity, and/or policies and practices at the University of Dayton. I have asked you to participate in the study based on your affiliation with the UD LGBTQ+ Affinity group, participation in a focus group, or recommendation from another participant. I'm going to ask you a few questions about your perspectives on equity and diversity at the University of Dayton as it pertains to LGBTQ+ people.

Informed Consent:

Everything you say is off the record. Your name and any sort of identifying information will not be used in connection with the interview.

Information Sheet: The Invitation to Participate sheet reviews all of the information about this study. It states that your responses to the interview and survey will be recorded anonymously and that your identifying information will not be shared. It also lists my contact information and the contact information of the University of Dayton Institutional Review Board if you have any questions.

Recording:

Is it okay with you if I record our conversation today?

[IF YES – TURN ON RECORDER- Now that I am recording, can you state that you consent to our conversation being recorded?]

Interview Questions:

1. If you had to tell someone what drew you to working at the University of Dayton, what would that be?
2. How do you define equity?
3. How might you characterize your experience, specifically as an LGBTQ+ identified faculty or staff member, on the University of Dayton campus?
4. In your view, what policies or practices occurring on the UD campus support equity for LGBTQ+ faculty and staff? Please be specific, if you can.
5. Are there moments in your experience on campus where you have felt policies or practices marginalized your access to equity or undermined your person by virtue of your identity as LGBTQ+? If so, please explain.
6. What practices or policy changes, if any, do you envision might better support equity for LGBTQ+ faculty and staff on UD's campus? Why?
7. As a *University for the Common Good*, with a commitment to justice, can you discuss where and how you have either seen or not seen this commitment demonstrated in terms of LGBTQ+ identity?
8. Please discuss the relationship for you, between the Catholic Marianist mission of the University of Dayton and your experience of equity/inequity as it pertains to LGBTQ+ faculty and staff?
9. Can you think of anything else I should know about your perspectives on the topics we discussed today?

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DEVELOPING BEST PRACTICES TO SUPPORT EQUITY FOR LGBT*Q+

Appendix B

Best Practices to Support LGBTQ+ Identified Faculty & Staff at the University of Dayton
 INTERVIEW SCHEDULE (SR ADMINISTRATORS)

Background on Study:

I am a researcher from the University of Dayton conducting a study to identify the ways in which the lived experience of faculty and staff, who self-identify as LGBTQ+, may be informed by experiences, perceptions of equity, and/or policies and practices at the University of Dayton. I have asked you to participate in the study based on your affiliation with the UD LGBTQ+ Affinity group, participation in a focus group, or recommendation from another participant. I'm going to ask you a few questions about your perspectives on equity and diversity at the University of Dayton as it pertains to LGBTQ+ people.

Informed Consent:

Everything you say is off the record. Your name and any sort of identifying information will not be used in connection with the interview. You will be referred to only as 'Senior Administrator' unless you specify otherwise.

Information Sheet: The Invitation to Participate sheet reviews all of the information about this study. It states that your responses to the interview and survey will be recorded anonymously and that your identifying information will not be shared. It also lists my contact information and the contact information of the University of Dayton Institutional Review Board if you have any questions.

Recording:

Is it okay with you if I record our conversation today?

[IF YES – TURN ON RECORDER- Now that I am recording, can you state that you consent to our conversation being recorded?]

Interview Questions:

1. How do you define equity?
2. Can you discuss the ways in which your role at the University of Dayton is focused on ensuring equity for faculty and staff?
3. How might you characterize the experience, specifically of LGBTQ+ identified faculty or staff, on the University of Dayton campus?
4. From your perspective, what policies or practices occurring on the UD campus support equity for LGBTQ+ faculty and staff? Please be specific, if you can.
5. As an individual in a position of authority on campus, have there been instances where you have seen the University of Dayton's policies or practices marginalize access to equity by virtue of faculty and staff identity as LGBTQ+? (health benefits that support infertility, adoption support to LGBTQ+ families, etc.)
6. What practices or policy changes, if any, do you envision might better support equity for LGBTQ+ faculty and staff on UD's campus? What, in your view, are the barrier to these being implemented?
7. As a *University for the Common Good*, with a commitment to justice and the dignity of all human beings, can you discuss where and how you have either seen or not seen this commitment demonstrated in terms of LGBTQ+ identity?
8. Can you think of anything else I should know about your perspectives on the topics we discussed today?
9. Is there anyone else whom you'd recommend I speak to for this research?