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*Counsel for Defendant-Intervenor
Council for Christian Colleges &
Universities*

IN THE UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF OREGON
Eugene Division

ELIZABETH HUNTER, et al.,

Plaintiffs,

v.

U.S. DEPARTMENT OF EDUCATION,
et al.,

Defendants,

v.

COUNCIL FOR CHRISTIAN
COLLEGES & UNIVERSITIES,
WESTERN BAPTIST COLLEGE d/b/a
CORBAN UNIVERSITY, WILLIAM
JESSUP UNIVERSITY AND PHOENIX
SEMINARY,

Defendants-Intervenors.

No. 6:21-CV-00474-AA

DEFENDANTS-INTERVENOR
COUNCIL FOR CHRISTIAN
COLLEGES & UNIVERSITIES'S
MOTION FOR LEAVE TO FILE
SUPPLEMENTAL BRIEF

LR 7-1(A) CERTIFICATION

Defendant-Intervenor Council for Christian Colleges & Universities (CCCU) certifies that, as required by LR 7-1(A), it has made a good faith effort to confer with counsel for the parties. Neither Plaintiffs nor the Western Baptist College, William Jessup University, and Phoenix Seminary oppose the relief sought by this motion. The Government Defendants expressed a need to review the proposed filing before determining their position.

MOTION

CCCU respectfully moves for leave to file a brief of supplemental facts responsive to the facts alleged in Plaintiffs' supplemental brief, ECF No. 178. CCCU continues to believe that any supplementation of the record is unnecessary and improper given the fact that the record related to the preliminary-injunction motion has been closed for over a year. *See* ECF No. 182 (explaining substantive and procedural concerns with Plaintiffs' filing). But because this Court has not yet stricken that filing from the record, CCCU seeks the Court's leave to submit a response to Plaintiffs' claims on the merits before this Court's ruling on the pending motions moots its request to strike.

ARGUMENT

For the following reasons, the motion should be granted if this Court decides to consider the facts contained in Plaintiffs' supplemental brief.

First, the only reason that CCCU did not submit this information on its own is because it considered the record closed. If this Court were to accept Plaintiffs'

supplemental brief and the factual attachments that came with it, it would mean that the assumption on which CCCU has operated for more than a year was incorrect.

Second, if this Court does accept Plaintiffs' supplemental brief, then fairness and due process requires an opportunity for the other parties to respond. *United States v. Raya-Vaca*, 771 F.3d 1195, 1204 (9th Cir. 2014), *abrogated on other grounds* by *Dep't of Homeland Sec. v. Thuraissigiam*, 140 S. Ct. 1959 (2020) ("Due process always requires, at a minimum, notice and an opportunity to respond."). The brief CCCU seeks to file with this motion provides CCCU with that opportunity.

Third, allowing CCCU to supplement the record if the Court allows Plaintiffs to do so will not prejudice the other parties in this case or the Court. The Court has already indicated that it intends to rule on the pending motions by year's end, and the short supplemental filing CCCU includes here should not affect that timeline.

For these reasons, CCCU's motion for leave to file should be granted and CCCU should be allowed to file the attached supplemental brief to respond on the merits to Plaintiffs' latest claims.

Respectfully submitted,

December 9, 2022

/s/ Gene C. Schaerr

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*Counsel for Defendant-Intervenor
Council for Christian Colleges &
Universities*

CERTIFICATE OF COMPLIANCE

This document complies with the length limit requirements of Local Rule 7-2 because it contains 422 words excluding the signature block, exhibits, and any certificates of counsel.

December 9, 2022

/s/ Gene C. Schaerr
Gene C. Schaerr
*Counsel for Defendant-Intervenor
Council for Christian Colleges &
Universities*

CERTIFICATE OF SERVICE

I hereby certify that on December 9, 2022, I served this document on all counsel of record by ECF and by email.

/s/ Gene C. Schaerr
Gene C. Schaerr
*Counsel for Defendant-Intervenor
Council for Christian Colleges &
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Defendants-Intervenors.

No. 6:21-CV-00474-AA

DEFENDANTS-INTERVENOR
COUNCIL FOR CHRISTIAN
COLLEGES & UNIVERSITIES'S
RESPONSE TO PLAINTIFFS'
SUPPLEMENTAL BRIEF OF NEW
FACTS

The record already before the Court contains enough information to deny Plaintiffs’ motion for a preliminary injunction and dismiss the First Amended Complaint. Because the Court has not yet rejected Plaintiffs’ latest attempt to supplement the record further, however, intervenor Council for Christian Colleges and Universities (CCCU) responds here to some of the substantive claims made in Plaintiffs’ latest brief—the filing of which CCCU has contested (ECF No. 182)—about the alleged treatment and experience of LGBTQ+ students at Christian schools. If this Court allows Plaintiffs to supplement the record, it should also accept the following additional evidence supplementing CCCU’s showing that, for a substantial number of LGBTQ+ students, there is value in “attend[ing] a school where they can integrate their personal religious beliefs and identities into the larger Christian learning community, and benefit[ing] from the comfort and support [those students] receive there.” Defs.-Intervenors’ Joint Post-Hearing Br. 16–17, ECF No. 152. Indeed, in the year since the hearing, new research has further confirmed CCCU’s showing about the benefits of religious education for some LGBTQ+ students.

1. Recent studies conducted by consulting and testifying experts retained by CCCU speak to the very questions of counseling services for LGBTQ+ students on Christian college and university campuses. But, unlike the studies cited by Plaintiffs, these new studies are actually based on data regarding religious schools. In her attached declaration, psychologist and counselor Dr. Janet Dean uses this data to refute the invalid assumptions underlying Plaintiffs’ supplemental brief. Dean Decl. ¶¶ 3-5.

2. One such assumption is the idea that the Trevor Project, a report that does not actually break out or report statistics specifically from religious schools, has anything relevant to say about the effects of what Plaintiffs call “non-affirming” counseling at religious schools. As Dr. Dean explains, the Trevor Project instead “appears to have drawn mostly from public/state universities.” Dean Decl. ¶ 4. Thus, Plaintiffs’ attempt to draw negative conclusions about the experience of LGBTQ+ students in relation to counseling services at Christian schools lacks factual support from the Trevor Project or from anywhere else in the record.

3. Moreover, despite purporting to rely on the Trevor Project, Plaintiffs ignore its key findings. ECF No. 178 at 3–4. For example, the Trevor Project shows that, for LGBTQ+ students, the most helpful service a school can offer is counseling, not LGBTQ+-specific student services. The Project found that, if LGBTQ+ students had access to counseling, then they “had 84% lower odds of attempting suicide in the past year.” Trevor Study 4, ECF No. 179–1. By contrast, if an LGBTQ+ youth had access only to LGBTQ+ student services, their likelihood of attempting suicide in the past year was only 44% lower than the baseline—a far lower reduction than the reduction associated with counseling. *Id.* at 5 Thus, while specific LGBTQ+ Student Services appeared to be of some value to the students who were surveyed, it was nowhere near as important as counseling services generally.

4. And, as Dr. Dean notes, depending on what LGBTQ+ student services are actually offered, they could be value discordant for the conventionally religious LGBTQ+ students that are more likely to be found at Christian schools. Dean Rep. ¶

8. Plaintiffs wholly ignore—as they have throughout this case—the importance of value alignment for some LGBTQ+ youth at religious colleges.

5. Yet another assumption in Plaintiffs’ supplemental brief is that religious schools that are not “affirming” cannot provide adequate mental-health options for LGBTQ+ students. Plaintiffs suggest, for example, that Christian colleges fail to provide equal access to mental-health care for LGBTQ+ students.

But Dr. Dean has conducted a study on Christian campuses that directly refutes that baseless suggestion. In her study, she determined that more than 90% of LGBTQ+ students surveyed on these campuses are aware of counseling services available to them. Further, more than 90% of the counselors at those centers report that, although the counselors obviously approach their counseling in a way that is consistent with the religious views of their institution, they also provide counseling “that is reflective of the concerns, values, and goals *of the student.*” Dean Decl. ¶ 6 (emphasis added). Plaintiffs’ supplemental brief ignores this kind of data, opting instead to provide evidence grounded not in data, but on the anecdotes of a carefully selected handful of news articles. ECF No. 178 at 5–6.¹

¹ One of those articles addresses Brigham Young University’s religious decision to remove information about off-campus LGBTQ+ resources from new student bags. This is the only included article that even arguably bears on the question of the availability of counseling services for LGBTQ+ students. Yet Plaintiffs fail to explain (or even to suggest) that the failure to include a pamphlet about off-campus resources means that there are no on-campus resources for LGBTQ+ youth at BYU. Nor does that article suggest that BYU is preventing students from accessing those off-campus resources. At worst, Plaintiffs’ complaint is that BYU is not itself providing LGBTQ+ students certain information that they would have BYU provide, a not-too-subtle suggestion that the government should be in the business of compelling speech.

In short, considering the actual findings of the Trevor Project together with Dr. Dean’s finding that 90% of LGBTQ+ students at religious colleges had access to counseling, it is not surprising that suicidality is likely to be lower for the overwhelming majority of LGBTQ+ students at religious colleges than at other institutions.

6. Finally, Dr. Dean discusses a 2021 study that directly compared the mental-health issues of LGBTQ+ students at Christian colleges with a “nationally normed sample by the Center for Collegiate Mental Health.” Dean Rep. ¶ 9. In that study, on Christian college campuses, LGBTQ+ students had “lower rates of distress compared with the national sample.” *Id.* Indeed, in her study, she found that only 9% of LGBTQ+ students at religious colleges reported “marked” distress, compared with 25% in the national study—more than 2.5 times as high as those attending religious colleges. This data too refutes the claims in Plaintiffs’ supplemental brief (and the testimony Plaintiffs presented in the preliminary-injunction hearing) about the impact of attending religious colleges. And though the data was available for Plaintiffs to review, they ignored it like they have ignored other research that does not advance their litigating position.

For all these reasons, the Court should discount and disregard the purported factual claims and conclusions made by the Plaintiffs regarding the experience of LGBTQ+ students at Christian schools, especially those that have a strong religious commitment themselves.

Respectfully submitted,

/s/ Gene C. Schaerr

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Counsel for Defendant-Intervenor

Council for Christian Colleges &

Universities

December 9, 2022

CERTIFICATE OF SERVICE

I hereby certify that on December 9, 2022, I served this document on all counsel of record by ECF and by email.

/s/ Gene C. Schaerr
Gene C. Schaerr
*Counsel for Defendant-Intervenor
Council for Christian Colleges &
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No. 6:21-CV-00474-AA

DECLARATION OF DR. JANET
DEAN IN SUPPORT OF
DEFENDANTS-INTERVENORS'
RESPONSE TO PLAINTIFFS'
SUPPLEMENTAL BRIEF OF NEW
FACTS

1. I, Dr. Janet Dean, am a licensed psychologist (Kentucky) and Professor of Pastoral Counseling Education at Asbury Theological Seminary. I have worked in Christian higher education as both a full-time therapist and psychology professor, serving 18 years at Asbury University prior to transferring to the seminary. During this time, my ongoing research has been focused on sexual minorities on faith-based campuses, with multiple peer-reviewed articles, a book, and many presentations at professional conferences and training events. I have served on the Taskforce on LGBT Issues of Division 36 Society for the Psychology of Religion and Spirituality, American Psychological Association, for the past eight years, and I was recently named the Chair-Elect of the Board of Directors of Equip, a non-profit organization that assists faith-based institutions to better care for their gay members. My master's degree and doctorate in Clinical Psychology are from The Ohio State University; I also have a master's degree in Counseling and a Master of Divinity degree from Asbury Theological Seminary. My CV is incorporated here as Exhibit 1.

2. In preparation for this declaration, I reviewed Plaintiffs' Supplemental Brief as well as the attached academic studies dealing with LGBTQ+ health and well-being, most notably a research brief published by The Trevor Project on September 28, 2022, entitled *Suicide Risk and Access to Care Among LGBTQ College Students*, as well as a report by the Trevor Project entitled *2022 National Survey on LGBTQ Youth Mental Health*. I have also reviewed the materials and studies discussed below, and those attached to this Declaration as Exhibits.

3. In reviewing Plaintiff's Supplemental brief, I note that they claim that the Trevor Project study showed that "where the religious educational institutions at issue do not provide affirming and/or equal access to mental health services . . . LGBTQ+ students . . . were nearly four times more likely to attempt suicide" than such students who do have

access to mental health services. Pls.' Supp. Br. 4, ECF No. 178. There are a couple of major problems with this claim.

4. First, the Trevor study did not break out religious schools in its data set, and indeed appears to have drawn mostly from public/state universities for their data on LGBTQ+ health risks. Attempts to extrapolate from that study design to conventionally religious campuses, with no data on the availability of mental health services to students generally or LGBTQ+ at these campuses, lacks validity.

5. Second, plaintiffs conflate the categories of "affirming" and "equal access" to mental health services, as though these are the same thing, thereby suggesting that conservative Christian schools by definition cannot provide such services. But this conclusion is simply not true. Plaintiffs assume that Christian schools that do not have an "affirming" philosophy overall (as in embracing and endorsing LGBTQ+ lifestyle decisions) cannot provide adequate mental health services that would be equally available to and supportive of LGBTQ+ students. But again, this is an invalid assumption.

6. Data from a recent study that I and some of my colleagues are conducting on conservative Christian university and college campuses show that, at the vast majority of such campuses, counseling services are widely made available to all students, including LGBTQ+ students. This recent study also reveals that the vast majority of counselors on these campuses, something like 90%+, operate on a student-centered value philosophy. In other words, while the university or college itself may not have an "affirming" philosophy, the counselors that work at the schools are in almost all instances going to provide a

counseling experience that is reflective of the concerns, values, and goals of the student, while also striving to be consistent with the religious views of the institution.

7. We have made an initial report of some of this data in a popular article, *Counseling and Sexuality on Christian Campuses*, which I have attached as Exhibit A. This article shows that Plaintiffs' claim that LGBTQ+ students lack equal access to supportive, caring, and even "affirming" counseling services at Christian campuses, is not supported by the actual practices at these schools. Indeed, an earlier 2017 study called *A Survey of Sexual Minorities Who Attend Faith-Based Institutions of Higher Education*, which I have attached as Exhibit B, revealed that nearly 90% of sexual minority students on Christian campuses were aware of counseling services on their campuses. In addition, more than 1/3 of LGBTQ+ students surveyed at CCCU schools already had used these counseling center for assistance, and another 15% would do so if they thought they needed support.

8. It would seem that access to counseling services generally is what is truly important for LGBTQ+ student health, and not necessarily access to LGBTQ+ specific services. The Trevor Study document (page 4) declares that the more important consideration is whether LGBTQ+ students had access to mental health services at the campus ("had 84% lower odds of attempting suicide in the past year"). The LGBTQ+ Student Services on the next page reflected a 42% lower odds – so, while specific LGBTQ+ Student Services appeared to be of some value to the students who were surveyed, it was nowhere near as important as counseling services generally. And, depending on what LGBTQ+ Student Services actually offered, they could be value discordant for some

conventionally religious LGBTQ students who are more likely to be found at Christian schools.

9. Further, just last year, we published a study called *The Mediating Role of Self-Acceptance in the Psychological Distress of Sexual Minority Students on Christian College Campuses*, attached here as Exhibit C, that explored the rates of psychological distress in sexual minority students on Christian campuses. In our study, we did not find higher rates of psychological distress in sexual minority students on Christian campuses compared to a nationally normed sample by the Center for Collegiate Mental Health. Indeed, we discovered that sexual minority students at Christian campuses had lower rates of distress compared with the national sample. In that national group, 25% of LGB students reported “marked” distress, the highest level, but only 9% of such students at Christian campuses reported this level of distress. Fully 50% of sexual minority students at Christian campuses reported low distress, compared with only 36% that reported low distress in the national sample.

I swear and or affirm that the above is true to the best of my knowledge and recollection, and I am an adult competent to make this declaration.

 12/9/2022
Dr. Janet Dean Date

EXHIBIT 1: CURRICULUM VITAE OF DR. JANET DEAN

JANET B. DEAN

Professor of Pastoral Counseling Education

Asbury Theological Seminary

204 N. Lexington Ave.

Wilmore, Kentucky 40390

Cell: 859.351.7568

janet.dean@asburyseminary.edu

CREDENTIALS

Psychologist License, Health Service Provider, Approved Supervisor, Kentucky #129393, 2004 – 2025
(National Provider Number: 1811181480)

Elder, The Church of the Nazarene, June 2021 (Ordination) - present

EDUCATION

Ph.D. in Clinical Psychology, 2003, The Ohio State University, Columbus, OH
Personality Emphasis, Minor - Quantitative Psychology, Certificate - Teaching of Psychology

M.A. in Clinical Psychology, 2001, The Ohio State University, Columbus, OH

M.Div. in Divinity Studies, 1997, Asbury Theological Seminary, Wilmore, KY

M.A. in Counseling, 1994, Asbury Theological Seminary, Wilmore, KY

B.A. in Psychology, 1992, *summa cum laude*, The University of Akron, Akron, OH

ACADEMIC APPOINTMENTS

2022-Present **Professor of Pastoral Counseling Education**, Asbury Theological Seminary, Wilmore, KY
Courses include Pastoral Ethics, Care of Persons, Pastoral Diagnosis, Research Methods.

2008-2022 **Professor (Associate, 2013; Tenure, 2014; Full, 2021)**, Department of Psychology, Asbury University, Wilmore, KY
Courses include Ethics, Experimental Psychology, Forensic Psychology, Psychology of Personality, Physiological Psychology, Abnormal Psychology, Psychology of Personhood (regular and honors courses), Liberal Arts Seminar, Research Practicum, Psychology & Everyday Life, Developmental Psychology, Adolescence & Emerging Adulthood, Statistics, Learning & Motivation, Child & School Psychology, Counseling & Psychotherapy II.

2004-Present **Adjunct Faculty**, Asbury University, Wilmore, KY

2002-2022 **Affiliate Faculty**, Counseling & Pastoral Care, Asbury Theological Seminary
Courses include Research Methods, Development, Lifespan Development, Cognitive Behavioral Counseling, Counseling Skills, and Group Counseling.

1998-2002 **Graduate Teaching Assistant (Teaching Fellow)**, Department of Psychology,
The Ohio State University, Columbus, OH

1997-2002 **Research Assistant in Personality Studies**, Department of Psychology, The Ohio State University

1994-1996 **Interviewer** (30 hours total), Counseling and Pastoral Care, Asbury Theological Seminary

1994; 1996 **Teaching Assistant**, Counseling and Pastoral Care, Asbury Theological Seminary

CLINICAL POSITIONS

- 2008-present **Psychologist, Pastoral Counselor, & Owner**, Grace Psychological and Pastoral Counseling Services (part-time), Wilmore, KY
- 2020-present **Psychologist**, BetterHelp (part-time, online), Wilmore, KY
- 2010-2017 **Clinical Supervisor**, Ed Necco & Associates, Inc., Lexington, KY
- 2004-2008 **Director for Clinical Services (2006-2008) / Psychologist**, Center for Counseling, Asbury College, Wilmore, KY
- 2003-2004 **Clinical Psychologist 1** (Adult Outpatient Mental Health), Jessamine Counseling Center, Bluegrass Regional Mental Health Mental Retardation Board, Inc., Nicholasville, KY
- 2002-2003 **Psychology Intern** (Clinical/Forensic Psychology), Federal Medical Center, Federal Bureau of Prisons, Lexington, KY
- 1999-2001 **Psychometrician** (part-time), Ohio Rehabilitation Services Commission, Bureau of Disability Determination, Toledo, Springfield, & Chillicothe, OH
- 1998-2002 **Psychology Assistant** (part-time practica)
 Timothy Moritz Forensic Unit, Twin Valley Behavioral Healthcare, Ohio Department of Mental Health, Columbus, OH, 2001-2002
 Rehabilitation Medicine, Traumatic Brain Injury Unit, Dodd Hall, The Ohio State University, Columbus, OH, 2000-2001
 Crittenton Family Services, Columbus, OH, 2000
 Counseling & Consultation Service, The Ohio State University, Columbus, OH, 1999-2000
 Psychological Services Center, The Ohio State University, Columbus, OH, 1998-1999
- 1993-1994 **Practicum Counselor** (part-time practicum), Student Counseling & Career Service, Asbury College, Wilmore, KY

MINISTRY POSITIONS

- 2022- Associate Pastor, Pastoral Counseling, Beth Arukah, Lafayette Church of the Nazarene, Lexington, KY
- 2022 Delegate, Nazarene Missions International, to the Kentucky District Assembly of the Church of the Nazarene (Bowling Green, KY), representing Lafayette Church of the Nazarene, Lexington, KY
- 2014-2021 Secretary of the Church Board (2014- 2021), Treasurer (2016-2021), Trustee (2014-2021), Counter (2013-2016), and other various committee assignments, Grace Community Church of the Nazarene, Nicholasville, KY
- 2021 Lay Nazarene Missions International Delegate to the Kentucky District Assembly of the Church of the Nazarene (Bowling Green, KY), representing Grace Community Church of the Nazarene, Nicholasville, KY
- 2017-2021 Women's Ministries Leader, Grace Community Church of the Nazarene, Nicholasville, KY
- 2002-2021 Member, Church of the Nazarene
- 2017-2020 Lay Member, District Advisory Board, Kentucky District of the Church of the Nazarene
- 2017-2018 Leader, Sexual Minority Support Group, Grace Community Church of the Nazarene, Nicholasville, KY

- 2016-2019 Lay Delegate to the Kentucky District Assembly of the Church of the Nazarene (Bowling Green, KY), representing Grace Community Church of the Nazarene, Nicholasville, KY
- 2014-2017 Grace Group Leader, Grace Community Church of the Nazarene, Nicholasville, KY
- 2014, June Member, Missions Team to Cancun, Mexico, Grace Community Church of the Nazarene, Nicholasville, KY, and the Jesus Film Project
- 2007-2012 Professional Counselor, Altar Ministries, Ichthus Festival
- 2003-2005 Treasurer, Member of Launch Team / Management Team; LifeBridge Church of the Nazarene; Lexington, KY
- 1999-2000 Assistant Pastor of Prayer Ministries (volunteer); Lighthouse Free Methodist Church; Pickerington, OH
- 1996-1997 Newsletter Editor, Wilmore Free Methodist Church; Wilmore, KY
- 1994-1997 Premarital Counseling Group Leader, Wilmore Free Methodist Church; Wilmore, KY
- 1993-1994 Director of Preschool Ministries; Wilmore Free Methodist Church; Wilmore, KY
- 1991-1992 Young Adult Small Group Leader; Cornerstone Free Methodist Church; Akron, OH
- 1989-1992 Kindergarten Sunday School Teacher; Cornerstone Free Methodist Church; Akron, OH
- 1988-2002 Free Methodist Church of America, Member

PROFESSIONAL AFFILIATIONS

- 2022-present Association for Clinical Pastoral Education, Inc.
- 2019-present Sexual & Gender Identity Institute, Wheaton College, Wheaton, IL, Fellow
- 2004-present American Psychological Association, Member
- 2012-present APA Division 36 – Society for the Psychology of Religion & Spirituality, Member
- 2003-present Kentucky Psychological Association, Member
- 2003-present Christian Association of Psychological Studies, Member
- 2015-present Kentucky Counseling Association, Member
- 2018-present Kentucky Chapter, Association for Spiritual, Ethical, & Religious Values in Counseling, Member
- 2021-present Network of Professors with a Biblical Perspective
- 1991-present Psi Chi National Psychology Honor Society, Member, Advisor (2008-2022)
- 2010-2015 Institute for the Study of Sexual Identity, Regent University, Virginia Beach, VA, Associate
- 2010-2015 Society for Personality and Social Psychology, Member
- 2009-2016 Kentucky Academy of Science, Member

CERTIFICATIONS

- 2021-2023 Certified Clinical Telemental Health Provider, #861432, Evergreen Certifications
- 2014 Certified Organization Advisor, Leadership Excellence and Advisor Development (LEAD), Mortar Board National College Senior Honor Society
- 2014 Certificate of Achievement, Academic Leadership Academy, Bluegrass Higher Education Consortium
- 2011 Certificate in Strengths Approaches to Higher Education Leadership and Student Success

2007 Qualified Administrator of the Myers-Briggs Type Indicator

GRANTS, HONORS, AND DISTINCTIONS

2021-2024 Research Grant: *The Gender Identity and Faith Project* (\$30,000), Networking Grant for Christian Scholars, Council for Christian Colleges and Universities, Associate Researcher with Mark Yarhouse, Steve Stratton, and Jeffrey Reed

2020-2021 Planning Grant: *The Gender Identity and Faith Project* (\$5,000), Networking Grant for Christian Scholars, Council for Christian Colleges and Universities, Associate Researcher with Mark Yarhouse, and Steve Stratton

2020 Faculty Development Grant for Research (\$500), Asbury University

2018-2021 Research Grant: *The Gender Identity Project (A Longitudinal Study)* (\$29,000), Louisville Institute, Associate Researcher with Mark Yarhouse, Steve Stratton, Mike Lastoria

2018 Faculty-Scholar Award, Asbury University

2015 Research Grant: *Citizens' Attitudes Regarding Smoking in Public Places* (\$11,811), Green River District Health Department, Primary Investigator with Paul Nesselroade

2015 Research Grant: *Citizens' Attitudes Regarding Smoking in Public Places* (\$14,340), Bullitt County Health Department, Primary Investigator with Paul Nesselroade

2014 Outstanding Undergraduate Mentor, Kentucky Psychological Foundation

2013 Research Grant: *Citizens' Attitudes Regarding Smoking in Public Places* (\$14,000), Jessamine County Health Department, Primary Investigator with Paul Nesselroade

2011 Certificate of Appreciation, United States Navy Reserves, Commanding Officer, Navy Region Midwest Reserve Component Command

2011-2013 Research Grant: *Forgiveness in 16 Christian Colleges: Effects on the College Community* (\$500 to Asbury University), Virginia Commonwealth University, Associate Researcher with Everett Worthington (Primary Investigator) and Steve Stratton (Co-Researcher)

2009-2010 Research Grant: *Workforce Opportunity Project for 23 southeastern Kentucky counties* (\$108,000), Eastern Kentucky Concentrated Employment Program, Associate Researcher with Carla Ockerman-Hunter (Primary Investigator) and Steve Stratton (Co-Researcher)

2008-2010 Research Grant: *Forgiveness, Differentiation of Self and Spirituality* (\$2,000), Western Kentucky University, Associate Researcher with Jill Duba (Primary Investigator), Virginia Holeman and Lise DeShea (Co-Researchers)

2007 Alumni Achievement Award, Coventry High School, Akron, Ohio

2006 Letter of Commendation, United States Navy Reserves, Commanding Officer, Naval Mobile Construction Battalion 24

2005 Research Grant: *Service-Learning Mini-Grant for Developmental Psychology course* (\$400), Lily Foundation

2005 Plaque of Appreciation for Ombudsmanship, United States Navy Reserves, Sailors, Naval Mobile Construction Battalion 24

2002 Nominee (one of 80 from 3000 teaching associates), Graduate Teaching Associate Annual Award, The Ohio State University

2001 Honorable Mention, Poster Presentation, Ohio Psychological Association

1999 Promoting Excellence in Teaching Fellowship, The Ohio State University

1998-2001 Psychology Department Teaching Fellow, The Ohio State University

1997-1998	University Graduate Fellow, The Ohio State University
1997	Outstanding Young Women of America
1994-1995	Robert A. Traina English Bible Scholarship, Asbury Theological Seminary
1994-1995	Myron C. Boyd Free Methodist Scholarship, Asbury Theological Seminary
1994	International Society of Theta Phi
1992-1994	Academic Excellence Scholarship, Asbury Theological Seminary
1992	Phi Sigma Alpha Honor Society
1989-1992	Presidential Scholar, The University of Akron
1991	Golden Key / Peat Marwick Award, The University of Akron
1990	Golden Key National Honor Society

PROFESSIONAL SERVICE POSITIONS

2022-present	Chair Elect, Board of Directors, Equip, https://equipyourcommunity.org/
2022-present	Vice President, Board of Directors, Dayton Community Impact Center, https://daytoncic.com/
2021-2022	Consultant, Council of Christian Colleges and Universities
2021	Hospitality Coordinator, 2021 Annual International Convention (Louisville, KY), Christian Association for Psychological Studies
2013-present	Member, Taskforce on LGBT Issues, American Psychological Association, Division 36 – Society for the Psychology of Religion and Spirituality
2013-2021	Member, Spring Academic Conference Planning Committee, Kentucky Psychological Foundation
2019-2020	Public Education Chair, Board of Directors, Kentucky Psychological Foundation
2018	Student Poster Judge, Annual Convention, Christian Association for Psychological Studies
2017-2018	Science and Research Interest Section Representative (Elected), Board of Directors, Kentucky Psychological Association
2015-2016	Coordinator & Moderator, 2016 Spring Webinar Continuing Education Series, Kentucky Psychological Association
2015-2016	Member, Continuing Education Committee, Kentucky Psychological Association
2014-2015	Co-Coordinator & Co-Moderator, 2015 Spring Webinar Continuing Education Series, Kentucky Psychological Association
2009-2021	Judge, Kentucky Psychological Association Foundation, Spring Academic Conference
2008-2018	Ambassador, Kentucky Psychological Association
2013	Co-Chair, 2013 Annual Convention Planning Committee, Kentucky Psychological Association
2010-2011	Member, 2011 Annual Convention Planning Committee, Kentucky Psychological Association
2010-2011	Mentor, Early Career Psychologists' Mentorship Program, Kentucky Psychological Association
2009-2010	Mentee, Early Career Psychologists' Mentorship Program, Kentucky Psychological Association
2005-2007	Member, Committee of Early Career Psychologists, Kentucky Psychological Association
2005-2007	Assistant Ombudsman, Lexington/Louisville (KY) Navy Reserve Center, Naval Mobile Construction Battalion 24, United States Navy Reserve
2001-2002	Student Representative to the Ohio Women in Psychology Association
1998-2001	Class Representative to Clinical Psychology Faculty Meeting, The Ohio State University

2 - DECLARATION OF DR. JANET DEAN IN SUPPORT OF DEFENDANTS-INTERVENOR
CCCU'S RESPONSE TO PLAINTIFFS' SUPPLEMENTAL BRIEF OF NEW FACTS

- 1998-2001 Delegate of Psychology Department, Council of Graduate Students, The Ohio State University
- 1994-1995 President, Theta Phi Honor Society; Chapter at Asbury Theological Seminary
- 1992-1995 President, Secretary, and Representative to the John Wesley Seminary Foundation; Asbury Theological Seminary
- 1994-1997 Technical Services Assistant, Cataloguing (Full-time employment); B.L. Fisher Library; Asbury Theological Seminary
- 1993 Summer Assistant Chaplain, Chandler Medical Center, University of Kentucky, Lexington, KY

PROFESSIONAL SERVICE POSITIONS at ASBURY UNIVERSITY

- 2021-2022 Member, Tenure and Promotion Committee, Provost’s Office
- 2021-2022 Member, SEARCH Advisory Committee, Provost’s Office
- 2020-2022 Member, Task Force on Care & Compassion for Sexual & Gender Minority Students, Student Development
- 2015-2021 Program Director, SEARCH Student Scholarship
- 2012-2022 Member, Institutional Review Board
- 2008-2022 Faculty Advisor, Psi Chi International Honor Society in Psychology & the Psychology Club
- 2020 Member, Bible/Theology Faculty Search Committee (3 faculty positions)
- 2018-2019 Member, Faculty Development Committee
- 2017-2018 Member & Facilitator, Faculty Interview Group for the Provost’s Selection Process, President’s Office
- 2015-2020 Chair, Presidential Appeals Committee, President’s Office
- 2011-2016 Member, Faculty Development Committee
- 2017 Chair, Subcommittee on Administration and Organization for Reaffirmation of Accreditation, SACS, President’s Office
- 2016, 20, 21 Co-Organizer, Wesleyan Heritage Conference
- 2016 Member, Ad Hoc Committee on Human Sexuality, Student Development
- 2016 Member, Online Advisory Committee, School of Graduate and Professional Studies
- 2012, 2014 Member, Wesleyan Heritage Conference Committee
- 2014-2015 Member, Ad Hoc Committee on Sexuality Statement, Provost’s Office
- 2013-2014 Member, Sociology Faculty Search Committee
- 2013 Member, Task Force on Pornography, Student Development
- 2013 Member, Committee for Quantitative Literacy Course
- 2012-2015 Member, Cornerstone Committee
- 2009-2012 Member, Institutional Effectiveness Committee
- 2005-2011 Member, Women in Leadership and Ministry Advisory Council
- 2007-2009 Committee Chair, Southern Association of Colleges and Schools Reaccreditation – Student Affairs and Services Subcommittee

PUBLICATIONS: BOOKS & BOOK CHAPTERS

Yarhouse, M.A., Stratton, S. P., & Dean, J. B. (in press). Stewarding diverse sexual and gender identities. In P. L. Glanzer (Ed.), *Stewardship of your body: Christ enlivening our selves*. Abilene Christian University Press.

Yarhouse, M. A., Dean, J. B., Stratton, S. P., & Lastoria, M. (2018). *Listening to Sexual Minorities: A Study of Faith and Sexual Identity on Christian College Campuses*. Intervarsity Press.

Dean, J. B., Stratton, S. P., Yarhouse, M.A., & Lastoria, M. D. (2011). Same-sex attraction. In M. D. Lastoria (Ed.), *Sexuality, religiosity, behaviors, attitudes: A look at religiosity, sexual attitudes, and sexual behaviors of Christian college students* (pp. 56-69). Association for Christians in Student Development.

PUBLICATIONS: PEER-REVIEWED JOURNAL ARTICLES

Yarhouse, M. A., Dean, J. B., Stratton, S. P., Keefe, H., & Lastoria, M. (2021). Listening to transgender and gender diverse students on Christian college campuses. *Journal of Religion and Health*, 60(6), 4480-4499. <https://doi.org/10.1007/s10943-021-01425-0>

Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2021). The mediating role of self-acceptance in the psychological distress of sexual minority students on Christian college campuses. *Spirituality in Clinical Practice*, 8(2), 132-148. <https://doi.org/10.1037/scp0000253>

Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2021). Becoming an intentional church community: Relationships, security, and discipleship in sexual identity and faith development. *Christian Education Journal: Research on Educational Ministry*, 18(2), 232-251. <https://doi.org/10.1177/0739891320948882>

Reed, J., Stratton, S. P., Koprowski, G., Dillon, C., Dean, J. B., Yarhouse, M. A., Lastoria, M., & Bucher, E. (2020). "Coming out" to parents in a Christian context: A consensual qualitative analysis of LGB student experiences. *Counseling and Values*, 65, 38-56. <http://doi.org/d3r5>

Yarhouse, M. A., Dean, J. B., Stratton, S. P., Lastoria, M., & Bucher, E. (2017). A survey of sexual minorities who attend faith-based institutions of higher education. *Growth Journal*, 16, 20-38. Retrieved from https://pillars.taylor.edu/acsd_growth/vol16/iss16/3

Sauerheber, J. D., Holeman, V. T., Dean, J. B., & Haynes, J. (2014). Perception of counselor educators about spiritual competencies. *Journal of Psychology and Christianity*, 33(1), 70-83.

Stratton, S. P., Dean, J. B., Yarhouse, M. A., & Lastoria, M. (2013). Sexual minorities in faith-based higher education: A national survey of attitudes, milestones, identity, and religiosity. *Journal of Psychology and Theology*, 41, 3-23. <http://doi.org/dx2d>

Holeman, V. T., Dean, J. B., DeShea, L. A., & Duba, J. D. (2011). Forgiveness, sacred loss/desecration, and differentiation of self. *Journal of Psychology and Theology*, 39(1), 31-43. Erratum published due to error in title at original publication. <http://doi.org/gdm83q>

Yarhouse, M. A., Stratton, S. P., Dean, J. B., & Brooke, H. (2009). Listening to Christian sexual minorities on Christian college campuses. *Journal of Psychology and Theology*, 37 (2), 96-113. <http://doi.org/dx2g>

Stratton, S. P., Dean, J. B., Nonneman, A. J., Bode, R. A., & Worthington, E. L., Jr. (2008). Forgiveness interventions as spiritual development strategies: Comparing forgiveness workshop training, expressive writing about forgiveness, and retested controls. *Journal of Psychology and Christianity*, 27 (4), 347-357.

Mirels, H. L., & Dean, J. B. (2006). Right-wing authoritarianism, attitude salience, and beliefs about matters of fact. *Political Psychology*, 27 (6), 839-866. <http://doi.org/cbzybc>

Mirels, H. L., Greblo, P., & Dean, J. B. (2002). Judgmental self-doubt: Beliefs about one's judgmental prowess. *Personality and Individual Differences*, 33, 741-758. <http://doi.org/c29crs>

PUBLICATIONS: ACADEMIC WORKS

Dean, J. B. (2004). Cognitive dysorganization, prospective memory, and planning [ProQuest Information & Learning]. In *Dissertation Abstracts International: Section B: The Sciences and Engineering* (Vol. 65, Issue 2-B, p. 1025).

Dean, J. (2002). *Examination of the relationships among cognitive dysorganization, prospective memory performance, & the presence or absence of memory cues* (Thesis). The Ohio State University.

Dean, J. B. (1994). *The relationship of Maslow's theory of self-actualization to Biblical theology and Christian counseling* (Thesis). Asbury Theological Seminary.

Dean, J. B. (1992). *Effects of religious orientation on counselors' perceptions of clients* (Honors Thesis). The University of Akron.

PUBLICATIONS: MAGAZINE & NEWSPAPER ARTICLES, ENDORSEMENTS, REPORTS, OTHERS

Yarhouse, M. A., Dean, J. B., & Stratton, S. P. (2022, Fall). Counseling services for sexual and gender minority students at Christian colleges and universities. *Advance Magazine* (Council for Christian Colleges and Universities). <https://www.cccu.org/magazine/counseling-sexuality-christian-campuses/>

Dean, J. B. (2021, Sep 9). Are women cleaned and called? *Mutuality* [blog+magazine] (Christians for Biblical Equality International).

Dean, J. B. (2020, May/June). Surrendered to the Word of God. *Holiness Today* (The Church of the Nazarene), 22(3), 20-23.

Dean, J. B. (2019). Endorsement of M. Yarhouse book, *Sexual identity and faith: Helping clients find congruence*. Templeton Press.

Dean, J. B. (2019). Endorsement of M. Yarhouse & O. Zaporozhets book. *Costly obedience: Listening to and learning from celibate gay Christians*. Zondervan Publishers.

Dean, J. B. (2019, Nov/Dec). Reflecting His image. *Holiness Today* (The Church of the Nazarene), 21(6), 8-13.

Dean, J. B. (2019). Updates from the KPF 2019 presentation with the Kentucky Governor's Scholars Program. *The Kentucky Psychologist* (Kentucky Psychological Association), 2019.

Dean, J. B. (2019, Jun). No compromise. *The Discipleship Place* (The Church of the Nazarene). E-journal.

Dean, J. B., & Nesselroade, K. P. (2015). *Webster County Citizens' Attitudes Regarding Smoking in Public Places*. Green River (KY) District Health Department.

Dean, J. B., & Nesselroade, K. P. (2015). *Bullitt County Citizens' Attitudes Regarding Smoking in Public Places*. Bullitt County (KY) Health Department.

Dean, J. B., & Nesselroade, K. P. (2013). *Jessamine County Citizens' Attitudes Regarding Smoking in Public Places*. Jessamine County (KY) Health Department.

Ockerman-Hunter, C., Borkosky, B. T., Swanberg, J. E., Stratton, S. P., & Dean, J. B. (2011). The Workforce Opportunity Project. *Eastern Kentucky Concentrated Employment Program, Inc.*

Dean, J. B. (2010, Aug 11). WJMS did all it could to protect orchestra program [Letter to the editor]. *Jessamine Journal* (KY).

Dean, J. B. (2010). *West Jessamine Middle School Parent Handbook*. Jessamine County Schools.

Dean, J. B., & Holcomb, G. (2010). *APA Style Checklist – 6th Edition: Asbury University*. Asbury University Behavioral Sciences Department.

Dean, J. B. (2009, Oct 7). Standing 'O' for WJMS's 'No Child' performance [Guest commentary]. *Jessamine Journal*.

Dean, J. B. (2002). [Review of book *Fits, Trances, and Visions: Experiencing religion and explaining experience from Wesley to James* by A. Taves.] *The Wesleyan/Holiness Studies Center Bulletin*, 10, 3-4.

PRESENTATIONS: NATIONAL & INTERNATIONAL CONFERENCES

- Price, M., Dean, J. B., & Watterson, E. (2022, Mar). *The college experience as perceived by students of color on Christian campuses: A survey on campus climate* [Poster Session]. Christian Association for Psychological Studies International Conference [Online].
- Carter, M., Dean, J. B., & Miller-Eshleman, M. (2022, Mar). *A path from spiritual abuse to attachment to God: Adult attachment as a mediator* [Poster Session]. Christian Association for Psychological Studies International Conference [Online].
- Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2021, Mar). *Self-acceptance: A pathway to minimizing psychological distress in Christian sexual minority students* [Workshop]. Christian Association for Psychological Studies International Conference [Online].
- Stratton, S. P., Dean, J. B., & Yarhouse, M. A. (2021, Mar). *The intersection of gender identity and faith in Christian higher education: A consensual qualitative research analysis* [Workshop]. Christian Association for Psychological Studies International Conference [Online].
- Dean, J. B., & Russell, M. (2021, Mar). *Who is God? How different views of God affect attitudes towards same-sex attraction* [Poster session]. Christian Association for Psychological Studies International Conference [Online].
- Dean, J. B., & Hamilton, B. (2021, Mar). *Family dynamics relating to college students' mental health* [Poster session]. Christian Association for Psychological Studies International Conference [Online].
- Yarhouse, M. A., Dean, J. B., Stratton, S. P., Keefe, H., Reed, J., & Koprowski, G. (2020, Aug). *The experiences of transgender and gender diverse students at Christian college campuses* [Poster session]. American Psychological Association Convention, Washington, DC [Online].
- Rosenkrantz, D. E., Stratton, S. P., & Dean, J. B. (2020, Aug). The complex relationship between religious/spiritual and sexual identities: A literature review. In J. A. Paulez and E. B. Davis (Chairs), *Prismatic faith: Diverse perspectives on the complex religious/spiritual lives of sexual minorities* [Symposium]. American Psychological Association Convention, Washington, DC [Online].
- Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2020, Mar). *The intersection of faith and gender identity at faith-based schools: Attitudes, beliefs, climate, and milestones*. [Conference session]. Christian Association for Psychological Studies International Conference, Atlanta, GA.
- Dean, J. B., & Stratton, S. P. (2019, Mar). *Holding faith and sexual identity together: Sexual minority students' patterns of holding and their related self-perceptions, mental health, and college experiences* [Conference session]. Christian Association for Psychological Studies International Convention, Dallas, TX.
- Dean, J. B., McKain, S., & Goodrum, C. (2019, Mar). *Understanding the mediation effect of attachment to God between perfectionism and scrupulosity and religiosity* [Poster session]. Christian Association for Psychological Studies International Convention, Dallas, TX.
- Reed, J. L., Stratton, S. P., Dean, J. B., Dillon, C., Yarhouse, M. A., Lastoria, M., & Koprowski, G. (2018, Nov). *"Coming out": Disclosures to parents by LGB Christians* [Conference session]. American Association of Marriage and Family Therapy Convention, Louisville, KY.
- Dean, J. B., Stratton, S. P., Yarhouse, M. A., & Lastoria, M. (2018, Apr). *Living in the tension: Mental health and psychological well-being among sexual minorities at faith-based colleges and universities* [Conference session]. Christian Association of Psychological Studies International Convention, Norfolk, VA.
- Stratton, S. P., Dean, J. B., Yarhouse, M. A., Lastoria, M., Reed, J., Koprowski, G., Halford, S., & Zimmerman, T. (2018, Apr). *"Holding on": How faith-based college students negotiate intersecting sexual and religious/spiritual identities* [Conference session]. Christian Association of Psychological Studies International Convention, Norfolk, VA.

- Dean, J. B., Yarhouse, M. A., Stratton, S. P., Lastoria, M., Sadusky, J., & Summay, W. (2017, Aug). *Listening to sexual minorities at faith-based colleges & universities* [Conference session]. American Psychological Association Convention, Washington, DC.
- Dean, J. B., Stratton, S. P., Yarhouse, M. A., Lastoria, M., Butcher, E., & Sadusky, J. (2017, Mar). *Listening to sexual minority Christians across time and place: A survey of students* [Conference session]. Christian Association for Psychological Studies International Convention, Chicago, IL.
- Holeman, V. T., & Dean, J. B. (2017, Mar). *Let forgiveness flow: A Christian-based yoga intervention for forgiveness* [Poster session]. Christian Association for Psychological Studies International Convention, Chicago, IL.
- Yarhouse, M. A., Dean, J. B., Stratton, S. P., Lastoria, M., & Butcher, E. (2016, Aug). *A survey of sexual minorities who attend faith-based institutions of higher education* [Poster session]. American Psychological Association Convention, Denver, CO.
- Dean, J. B., Stratton, S. P., Yarhouse, M. A., Lastoria, M., & Butcher, E. (2016, Mar). *Listening to sexual minority Christians across time and place: A survey of students attending sixteen CCCU-member institutions* [Conference session]. Christian Association for Psychological Studies International Conference, San Diego, CA.
- Stratton, S. P., & Dean, J. B. (2016, Mar). *Counselor, tend thyself: Trauma and self-care among counselors* [Conference session]. Christian Association for Psychological Studies International Conference, San Diego, CA.
- Stratton, S. P., Dean, J. B., & Nesselroade, K. P. (2015, Apr). *Physician, tend thyself: Self-care among CAPS members* [Conference session]. Christian Association for Psychological Studies International Conference, Denver, CO.
- Stratton, S. P., & Dean, J. B. (2014, Aug). Identity formation in context: The intersection of sexual identity and religious/spiritual identity. In J.R. Wolff & M. A. Yarhouse (moderators), *Integrating Identities-Spirituality, Religion, and Sexuality* [Symposium]. American Psychological Association Convention, Washington, DC.
- Yarhouse, M. A., Dean, J. B., Stratton, S. P., Colpitts, D., & McRay, B. (2014, Apr). *Multiple considerations among sexual minority Christians* [Conference session]. Christian Association for Psychological Studies International Conference, Atlanta, GA.
- Stratton, S. P., Dean, J. B., Nesselroade, K. P., Davis, E. B., & Cuthbert, A. (2014, Apr). *Counselor self-care and lovingkindness meditations: Review of research and opportunity to practice* [Conference session]. Christian Association for Psychological Studies International Conference, Atlanta, GA.
- Holeman, V. T., Dean, J. B., & Sauerheber, J. D. (2013, Mar). *Religious training in counselor education programs: Faculty perceptions of needed competencies in graduates* [Poster session]. American Counseling Association Conference, Cincinnati, OH.
- Dean, J. B., Sauerheber, J. D., & Holeman, V. T. (2012, Mar). *Religious training in counselor education programs: Competencies of graduates* [Conference session]. Christian Association for Psychological Studies International Conference, Washington, DC.
- Stratton, S. P., Dean, J. B., Nesselroade, K. P., Hamilton, A., Jordan, R., Stratton, J., & Shaw, F. (2011, Apr). *The importance of prayer-based contemplative forms for Christian samples: Differentiating prayer and secular meditation* [Conference session]. Christian Association for Psychological Studies International Conference, Indianapolis, IN.
- Stratton, S. P., Dean, J. B., Nesselroade, K. P., Hamilton, A., Jordan, R., Stratton, J., & Shaw, F. (2011). *Effects of spiritual and secular mindfulness for Christians* [Poster session]. Christian Association for Psychological Studies International Conference, Indianapolis, IN.

- Holeman, V. T, Dean, J., DeShea, L., & Duba, J. D. (2010, Apr). *Forgiveness, spiritual perception, and differentiation of self* [Poster session]. Christian Association for Psychological Studies International Conference, Kansas City, MO.
- Yarhouse, M. A., Stratton, S. P., Dean, J. B., & Brooke, H. (2007, Aug). *Sexual minorities: Christian college students and their sexual experiences* [Poster session]. American Psychological Association Conference, San Francisco, CA.
- Yarhouse, M. A., Stratton, S. P., Dean, J. B., & Brooke, H. (2007, Mar). *Listening to Christians who experience same-sex attraction: A climate survey of students attending three CCCU-member institutions* [Conference session]. Christian Association for Psychological Studies International Conference, Valley Forge, PA.
- Dean, J. B., & Mirels, H. L. (2001, Jun). *Cognitive dysorganization impairs prospective memory* [Poster session]. American Psychological Society Conference, Toronto, Ontario.
- Mirels, H. L., & Dean, J. B. (1999, Aug). *Right-wing authoritarianism and informational assumptions* [Poster session]. American Psychological Association, Division 9 – Society for the Psychological Study of Social Issues, Conference, Washington, DC.

PRESENTATIONS: STATE CONFERENCES

- Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2022, Nov). *Making decisions about treatment goals with sexual and gender minority students at Christian colleges and universities* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Reed, J., Dean, J. B., Yarhouse, M., Bledsoe, K., Sipe, A., Hardyman, M., Price, D., & Keefe, H. (2022, Nov). *Early life chapters for a sample of Christian gender minorities: A consensual qualitative research analysis of childhood, middle school, and high school experiences* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Reed, J., Dean, J. B., Yarhouse, M., Bledsoe, K., Sipe, A., Hardyman, M., Price, D., & Keefe, H. (2022, Nov). *Later life chapters for Christian gender minorities: A consensual qualitative research analysis of college, current, and anticipated future experiences* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2021, Nov). *Facilitating self-acceptance in Christian sexual minorities* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Reed, J., Dean, J. B., Yarhouse, M.A., Bledsoe, K., Sipe, A., Hardyman, M., Price, D., & Keefe, H. (2021, Nov). *The experiences of a small sample of students navigating gender identity development at faith-based institutions: A consensual qualitative analysis* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Clements, N., Koprowski, G., Dean, J. B., Yarhouse, M. A. Anderson-Fiddler, C., Chang, S., Dodson, M., & Keefe, H. (2021, Nov). *Gender identity development and spiritual/religious identity development in an undergraduate sample in faith-based higher education* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Reed, J. L., Dean, J. B., Yarhouse, M. A., Bledsoe, K., Dillon, C., Price, D., Sipe, A., & Sadusky, J. (2019, Nov). *The impact of micro-affirmations on a sample of sexual minority students in faith-based higher education* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Stratton, S. P., Dean, J. B., Koprowski, G., Yarhouse, M. A., Anderson-Fiddler, C., Clements, N., Monroe, Z., & Sadusky, J. (2019, Nov). *Updated "holding patterns": The intersection of sexual identity and religious/spiritual identity* [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.
- Dean, J. B., Stratton, S. P., Yarhouse, M. A., & Keefe, H. (2019, Nov). *Gender identity and religious/spiritual*

identity in faith-based higher education [Conference session]. Kentucky Counseling Association Conference, Louisville, KY.

Dean, J. B., Stratton, S. P., Yoder, M., Matthews, C., & Raymond, J. (2019, Mar). *Why psychology? Why my sub-discipline?* [Panel discussion]. Kentucky Psychological Foundation Spring Academic Conference, Wilmore, KY.

Dean, J. B., Stratton, S. P., & Yarhouse, M. A. (2018, Nov). *Living in the tension: Mental health and psychological well-being among sexual minorities at faith-based colleges and universities* [Conference session]. Kentucky Counseling Association Convention, Louisville, KY.

Stratton, S. P., & Dean, J. B. (2018, Nov). *"Holding on": How faith-based college students negotiate intersecting sexual and religious/spiritual identities* [Round table discussion]. ASERVIC, Kentucky Counseling Association Convention, Louisville, KY.

Dean, J. B., & Nesselroade, Jr., K. P. (2018, Apr). *Psyched about science... within reason* [Invited workshop]. Kentucky Psychological Foundation Spring Academic Conference, Richmond, KY.

Reed, J., Dillon, C., Stratton, S. P., Dean, J. B., Yarhouse, M. A., Lastoria, M., & Koprowski, G. (2017, Nov). *"Coming out": A qualitative study of disclosure to parents by Christian sexual minorities during the college years* [Conference session]. Kentucky Counseling Association Convention, Louisville, KY.

Stratton, S. P., Dean, J. B., Yarhouse, M. A., Lastoria, M., Reed, J., Koprowski, G., Halford, S., & Zimmerman, T. (2017, Nov). *Holding sexual and religious/spiritual identity in faith-based higher education* [Conference session]. Kentucky Counseling Association Convention, Louisville, KY.

Dean, J. B., Stratton, S. P., Yarhouse, M. A., Lastoria, M., Sadusky, J., & Bucher, E. (2017, Nov). *Listening to sexual minorities at faith-based colleges & universities* [Three-hour Conference session]. Kentucky Psychological Association Convention, Lexington, KY.

Stratton, S. P., Dean, J. B., Yarhouse, M. A., Lastoria, M., & Butcher, E. (2016, Nov). *Listening to sexual minority Christians across time and place: A survey of students* [Conference session]. Kentucky Counseling Association Convention, Louisville, KY.

Dean, J. B. (coordinator/moderator) (2016). *Treatment updates for clinical practice: Bringing home lessons from the front lines* [Five one-hour webinars]. Kentucky Psychological Association, Louisville, KY. (online)

Stratton, S. P., & Dean, J. B. (2015, Nov). *Counselor, tend thyself: Self-care among KCA members* [Conference session]. Kentucky Counseling Association Convention, Louisville, KY.

Dean, J. B., & Stratton, S. P. (coordinators/moderators) [2015]. *Integrating psychology and primary health care: psychologists and physicians as collaborators* [Five one-hour webinars]. Kentucky Psychological Association, Louisville, KY. (online)

Dean, J. B., Duncan, A., & Shechet, A. (2013, Nov). *Learning in the trenches: Understanding the psychological needs of military families through firsthand perspectives* [Conference session]. Kentucky Psychological Association Convention, Lexington, KY.

Dean, J. B., Nonneman, A. J., Stratton, S. P., Bode, R. A., & Worthington, E. L., Jr. (2008, Mar). *Forgiveness interventions as spiritual development strategies: Comparing forgiveness workshop training, expressive writing about forgiveness, and retested controls* [Poster session]. Kentucky Psychological Association Spring Academic Conference, Louisville, KY.

Dean, J. B., & Mirels, H. L. (2001, Oct). *Cognitive dysorganization and film recall* [Poster session]. Ohio Psychological Association Conference, Mt. Sterling, OH.

PRESENTATIONS: INVITED CONFERENCES

Dean, J. B. (2022, Oct). *Sexual identity in today's world & church* [Conference session]. Flourish Conference,

National Association of Evangelicals, Nashville, TN.

- Dean, J. B. (2022, May). *Being intentional in ministry with sexual/gender diverse young people* [Workshop]. NazaZoom, Equip to Engage, Church of the Nazarene (denomination), [online].
- Dean, J. B. (2022, May). *The way of love: Listening* [Conference session]. Loved to Love Resourcing Conference, Love Wins: LGBT a ministry of Trinity Family Midtown Church of the Nazarene, Kansas City, MO.
- Dean, J. B. (2022, May). *Sexual & gender identity: A pastoral approach* [Conference session]. The Gathering: For Such a Time as This, The Holiness Partnership, Church of the Nazarene, Kansas City, MO.
- Dean, J. B. (2022, Feb). *Intentional ministry with sexual/gender diverse young people* [Workshop]. SPARK:MidSouth, Equip to Engage, Church of the Nazarene (denomination), Dickson, TN.
- Dean, J. B. (2022, Feb). *Discipling young people into their identity in Christ* [Workshop]. SPARK:MidSouth, Equip to Engage, Church of the Nazarene (denomination), Dickson, TN.
- Dean, J. B. (2021, Nov). *Growing into our identity in Christ* [Conference session; delivered twice]. SDMI Leadership Conference 2021 (LC2021), Church of the Nazarene (denomination), Asheville, NC.
- Dean, J. B. (2019, Jun). *A dozen myths about sexual identity: Ministry to teens who experience same-sex sexual attraction* [Conference session]. Nazarene Youth International (NYI) Convention, Church of the Nazarene (denomination), Denver, CO.
- Dean, J. B. (2019, Jun). *Understanding sexual and gender diversity for ministry* [Conference session]. Colorado District Assembly, Church of the Nazarene (denomination), Denver, CO.
<https://www.youtube.com/watch?v=6TDgQc9lsgw>
- Dean, J. B. (2019, Jun). *Ministry to sexual and gender diverse individuals* [Conference session]. Colorado District Assembly, Church of the Nazarene (denomination), Denver, CO.
- Dean, J. B. (2019, Feb). *Understanding and reaching those navigating sexual identity questions* [Conference session]. M19, the Church of the Nazarene (denomination), Kansas City, MO.
- Dean, J. B., & Hopkins, D. J. (2019, Feb). *Discipleship and self-care in recovery* [Conference session]. Asbury University and the Salvation Army, Growing Saints Conference, Wilmore, KY.
- Dean, J. B. (2018, Dec). *Faith and sexual identity on Christian college campuses* [Webinar]. Association for Christians in Student Development.
- Dean, J. B. (2018, Nov). *Walking with sexual and gender diverse people in faith* [Conference session]. Nazarene Camping Association Conference, Colorado Springs, CO.
- Yarhouse, M. A., White, G. (Moderator), Dean, J. B. (Discussant), Benton, B. (Discussant), & Dwiwardani, C. (Discussant). (2018, Apr). *Religion and spirituality in LGBTQ+ studies* [Conference session]. Christian Association of Psychological Studies International Conference Distinguished Scholar Lecture, Norfolk, VA.
- Dean, J. B. (2017, Apr). *Fitting In: Christian sexual minorities on faith-based campuses* [Invited conference session]. In workshop, *Where Research Will Take You*. Kentucky Psychological Foundation Spring Academic Conference, Louisville, KY.
- Dean, J. B. (2015, Mar). *Learning compassion in the most unlikely places* [Keynote address]. Kentucky Psychological Association Spring Academic Conference, Midway, KY.
- Schuster, S. A., & Dean, J. B. (2014, Mar). *Advocacy: Every voice counts* [Conference session]. Kentucky Psychological Association Spring Academic Conference, Wilmore, KY.
- Dean, J. B. (2011, Apr). *Negotiating gay and lesbian issues in your church with grace* [Conference session]. Come to the Water International Conference for Wesleyan/Holiness Women Clergy, St. Louis, MO.
- Dean, J. B. (2004, Feb). *Loosening the ties that bind: Pastoral responses to addictive behaviors* [Conference

session], Asbury Theological Seminary Ministry Conference, Wilmore, KY.

PRESENTATIONS: INVITED PUBLIC SCHOLARSHIP

- Dean, J. B. (2022, Oct). *Helping parents and pastors respond to gender identity concerns in children and teens* [Podcast]. In A. Miller III (Producer/Moderator), *More to the Story*. <https://andymilleriii.com/articles/gender-dysphoria-a-pastoral-response-with-dr-janet-dean>
- Dean, J. B. (2022, Nov). *Human sexuality: A pastoral perspective* [Three workshops]. Leadership Development Initiative, Kansas City District, Church of the Nazarene, Kansas City, MO.
- Dean, J. B., Sadusky, J., Coles, G., Gilson, R., & Burchfiel, N. (Moderator) (2022, Oct). *Talking about sexual and gender identity* [Panel discussion]. Kerusso College, Pinkston, Falls Church, VA.
- Dean, J. B. (2022, Oct). *Identity crisis* [Lecture]. Board Meeting, Francis Asbury Society, Wilmore, KY.
- Dean, J. B. (2022, Aug). *Understanding sexuality and gender* [Four 30-minute dialogs]. Youth Retreat, Summersville Church of the Nazarene, Summersville, KY.
- Dean, J. B. (2022, May). *Transgender issues in children's ministries* [60-minute dialog]. Children's Ministry Directors (US and Canada), The Church of the Nazarene, [online].
- Dean, J. B. (2022, May). *Addressing gender identity concerns in children's ministries* [120-minute dialog]. Pastors, Eastern Virginia District, The Church of the Nazarene, [online].
- Dean, J. B. (2022, Apr). *Self-care in ministry: 1) What was I thinking? Disillusionment and burnout, 2) What am I doing? Burdens and boundaries, and 3) Where am I going? Resting and abiding* [4.5 hours of training workshops]. USA Eastern Territorial Headquarters of the Salvation Army, Renewal & Enrichment Convocation, Waymart, PA.
- Dean, J. B. (2022, Apr 20). *Gender and sexual identity and faith* [60-minute dialog]. In J. Garlow, R. Garlow-Schindler, M. Bramnick, & A. W. Schindler (Producers/Moderators), The World Prayer Network, [online].
- Dean, J. B. (2022, Apr). *Understanding Gen Z* [Classroom lecture and discussion]. EDU204 Cultural Responsiveness (dual credit course), West Jessamine High School, Nicholasville, KY.
- Dean, J. B. (2022, Mar). *Trauma-informed ministry: 1) The story of trauma, and 2) Rewriting trauma's story* [3 hours of training workshops]. Empire State Division Officers' Retreat, The Salvation Army, Long Point Camp, Penn Yan, NY.
- Dean, J. B. (2022, Mar). *Anxiety and the Christian faith* [90-minute webinar]. In J. Comstock (Producer/Moderator), *The Discipleship Place*, The Church of the Nazarene.
- Dean, J. B. (2022, Jan). *Intentionality in Christian community: Ministry and support for sexual minorities* [1.25 hour presentation]. Joint Student Symposium, Departments of Psychology and School of Theology and Ministry, Indiana Wesleyan University, Marion, IN.
- Dean, J. B. (2022, Jan). *Predicting psychological well-being in sexual minority students on Christian college campuses: The role of faith, social support, and self-acceptance* [1 hour presentation]. Psychology Majors and Faculty, Department of Psychology, Indiana Wesleyan University, Marion, IN.
- Dean, J. B. (2021, Nov). *Current issues regarding sexuality and holiness* [30-minute presentation]. The Holiness Partnership, Mackey, IN.
- Dean, J. B. (2021, Oct). *Exchanging mental health myths with sound Christian care* [90-minute webinar]. In J. Comstock (Producer/Moderator), *The Discipleship Place*, The Church of the Nazarene. <https://vimeo.com/639308936>
- Dean, J. B. (2021, Oct). *A biblical perspective of serving LGBTQ+ students in faith-based universities* [30-minute workshop, webinar]. First meeting, Network of Professors with Biblical Perspective (NPBP), Point Loma University, San Diego, CA.

- Yarhouse, M. A., Dean, J. B., & Stratton, S. P. (2021, Oct). *Equipping pastors in the LGBTQ+ conversation: Sexual identity intermediate training* [Webinar]. Sexual & Gender Identity Institute, Wheaton College, Chicago, IL.
- Yarhouse, M. A., Dean, J. B., & Stratton, S. P. (2021, Sep). *Equipping pastors in the LGBTQ+ conversation: Sexual identity introduction* [Webinar]. Sexual & Gender Identity Institute, Wheaton College, Chicago, IL.
- Dean, J. B. (2021, Aug). *Providing a welcoming environment for all students* [90-minute workshop]. Faculty and staff, Milligan University, Milligan College, TN.
- Dean, J. B. (2021, Aug). *How to respond if a student comes out to you (and other ways to be welcoming)* [90-minute workshop]. Student leaders and Student Development, Milligan University, Milligan College, TN.
- Yarhouse, M. A., & Dean, J. B., (2021, Apr). *The mental health and well-being of students navigating sexual or gender identity on Christian college campuses* [Multi-academic webinar]. Council for Christian College and Universities, Washington, D.C. <https://www.youtube.com/watch?v=kjXkvSVm6fM>
- Dean, J. B. (2021, Apr). *Self-care in ministry: 1) What was I thinking? Disillusionment and burnout, 2) What am I doing? Burdens and boundaries, and 3) Where am I going? Resting and abiding* [4.5 hours of training workshops]. USA Eastern Territorial Headquarters of the Salvation Army, Renewal & Enrichment Convocation, Waymart, PA [online].
- Dean, J. B. (2021, Mar; 2020, Mar, cancelled; 2019, Mar). *Youth culture* [Classroom discussion]. West Jessamine High School, Nicholasville, KY.
- Dean, J. B. (2021, Mar). *Becoming an intentional church community: Relationships, security, and discipleship in sexual identity and faith development* [Podcast]. In A. Miller III (Producer/Moderator), Captain's Corner Podcast, Tampa Salvation Army Church. <http://bit.ly/3rMCd8z>
- Dean, J. B. (2021, Feb). *Trauma-informed ministry: 1) Understanding trauma, 2) The marks of trauma, and 3) Trauma-informed pastoral care* [4.5 hours of training workshops]. Empire State Officers' Retreat, The Salvation Army. NY [Online].
- Dean, J. B. (2020, Aug). *Love one another: Navigating sexual and gender diversity* [Workshop]. Morgantown Church of the Nazarene, Morgantown, KY.
- Dean, J. B. (2020, Apr, cancelled). *Self-care in ministry: 1) What was I thinking? Disillusionment and burnout, 2) What am I doing? Burdens and boundaries, and 3) Where am I going? Resting and abiding* [4.5 hours of training workshops]. USA Eastern Territorial Headquarters of the Salvation Army, Renewal & Enrichment Convocation, Waymart, PA.
- Dean, J. B. (2021, Mar; 2020, Mar, cancelled; 2019, Mar). *Youth culture* [Classroom discussion]. West Jessamine High School, Nicholasville, KY.
- Dean, J. B. (2020, Mar). *Thinking pastorally about forgiveness* [Lecture and discussion]. Center for Pastor Theologians, Wilmore, KY.
- Yarhouse, M. A., Stratton, S. P., & Dean, J. B. (2020, Feb). *Lessons from listening to sexual minorities* [60-minute podcast]. In H. Wilcox (Producer/Moderator), *Thrive*, Asbury Theological Seminary. <https://thrive.asburyseminary.edu/listeningtosexualminorities/>
- Dean, J. B. (2019, Jul). *Resiliency and mental health* [Lecture]. Kentucky Psychological Foundation, Governor's Scholars Program, Morehead State University, Morehead, KY.
- Dean, J. B. (2019, Jul). *Living in the tension: Sexual identity and faith* [90-minute podcast]. In J. Comstock (Producer/Moderator), *The Discipleship Place*, The Church of the Nazarene. <http://bit.ly/3tgz9lh>
- Dean, J. B. (2019, Jul). *Listening to sexual minorities on Christian college campuses* [Workshop]. Board of Regents, Baylor University, Summer Meeting, Dallas, TX.
- Dean, J. B. (2019, Jul). *Building an intentional community* [Workshop]. Board of Regents, Baylor University,

Summer Meeting, Dallas, TX.

- Dean, J. B. (2019, Jul). *Being a military chaplain* [5-hour workshop]. Kentucky Division of the United States Naval Sea Cadet Corps, Summer Training, Wilmore, KY.
- Dean, J. B. (2019, Jun). *Resiliency and mental health* [Lecture]. Kentucky Psychological Foundation, Governor's Scholars Program, Bellarmine University, Louisville, KY.
- Dean, J. B. (2019, Jun). *Ministry to teens who experience same-sex sexual attraction* [Presentation]. Lakewood Church of the Nazarene, Lakewood, CO.
- Dean, J. B. (2019, Jun). *Parenting children who are gay* [Presentation], Lakewood Church of the Nazarene, Lakewood, CO.
- Dean, J. B. (2019, May). *Understanding the Myers-Briggs Type Indicator and Personal context/Myers-Briggs* [Three-hour professional training workshop]. Citizens Union Bank, Shelbyville, KY.
- Dean, J. B. (2019, Apr). *Self-care in ministry: 1) What was I thinking? Disillusionment and burnout, 2) What am I doing? Burdens and boundaries, and 3) Where am I going? Resting and abiding* [4.5 hours of training workshops]. USA Eastern Territorial Headquarters of the Salvation Army, Renewal & Enrichment Convocation, Waymart, PA.
- Dean, J. B. (2019, Feb). *Listening to sexual minorities at faith-based colleges & universities* [Three-Hour Workshop]. Eastern Nazarene College Faculty and Staff Training, Boston, MA.
- Dean, J. B. (2019, Feb). *Listening to sexual minorities at faith-based colleges & universities* [Three-hour Workshop]. Baylor University Student Life Staff, Waco, TX.
- Stratton, S. P., Dean, J. B., & Yarhouse, M. A. (2019, Jan). *Pastoral care and LGBTQ+ issues: Passionate truth and amazing love* [15-hour workshop]. Professional Leadership and Continuing Education (PLACE), Church at Powai, Mumbai, India.
- Dean, J. B., & Lastoria, M. (2018, Oct). Listening to sexual minorities on Christian college campuses [One hour podcast]. In C. Mason & T. Hixenbaugh (Producers/Moderators), *The Learner's Corner*. <https://thelearnerscornerpodcast.simplecast.fm/>
- Dean, J. B. (2018, Aug). *Understanding the Myers-Briggs Type Indicator* [Workshop]. Leadership Shelby Retreat, Bagdad, KY.
- Dean, J. B. (2018, Aug). *Personal context/ Myers-Briggs* [Workshop]. Leadership Shelby Retreat, Bagdad, KY.
- Dean, J. B., & Lastoria, M. (2018, Aug 8). Listening to sexual minorities on Christian college campuses [Thirty minute radio broadcast on WUMZ, Detroit, MI]. In B. Dutko's (Host), *The Bob Dutko Show: Fearlessly Defending the Faith*. <http://www.bobdutko.com/>
- Dean, J. B. (2018, May). *Challenging worldly myths about same-sex sexuality* [Workshop]. LaFayette Church of the Nazarene, Lexington, KY.
- Dean, J. B. (2016, Jan). *Why not true spiritual friendships?* [Sermon]. Toccoa Falls College, Toccoa Falls, GA. <https://www.youtube.com/watch?v=2IXLUQNsc8A>
- Dean, J. B. (2016, Jan). *Seeking a true friend; being a true friend* [Sermon]. Toccoa Falls College, Toccoa Falls, GA. <https://www.youtube.com/watch?v=wPWZwBatwiM>
- Dean, J. B. (2016, Jan). *Women in ministry* [Class presentation]. Toccoa Falls College, Toccoa Falls, GA.
- Zimmerman, T., Stratton, S. P., & Dean, J. B. (2015, Oct). *Celibacy and spiritual friendship among gay Christians* [Panel discussion]. Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2014, Oct). *Overcoming obstacles in parent-educator communication* [Workshop]. Jessamine County Schools School Leadership training, Nicholasville, KY.

- Dean, J. B. (2014, May 4). PTSD in our veterans [Radio broadcast episode]. In K. Chawansky (Producer), *Let's Talk: The Dr. Stan Frager Show*. Louisville, KY: 970AM WGTK.
- Dean, J. B. (2013, May). *Inter-netted: Pastoral and church responses to being caught up in the web* [Presentation]. Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2011, Feb). *Ministering to homosexuality* [Chapel presentation]. Asbury Theological Seminary, Theta Phi Lecture Series, Wilmore, KY. <https://vimeo.com/311688851>
- Dean, J. B. (2006, Mar; 2005, Mar; 2003, Mar, Apr). *Working with offenders and their families* [Workshop]. Salvation Army Pastoral Care Training, Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2004, Oct). *Homosexuality: Are theology and science in conflict?* [Lecture]. Asbury Theological Seminary, Theta Phi Honor Society Lecture Series, Wilmore, KY.
- Dean, J. B. (2004, Mar; 2003, Mar). *Working with addicted populations* [Workshop]. Salvation Army Pastoral Care Training, Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2002, May). *Cognitive dysorganization and remembering to do things* [Presentation]. The Ohio State University Undergraduate Brown Bag Series, Columbus, OH.
- Dean, J. B. (2005, Sep). *Preparing for homecoming* [Workshop]. Naval Marine Construction Battalion 24 (NMBC-24), Ombudsman program, United States Navy Reserves, Lexington, KY.
- Dean, J. B. (2002, Jun). *Depression and the elderly* [Workshop]. Shepherd Church of the Nazarene, Seniors' Group, Gahanna, OH.

PRESENTATIONS: INVITED ADDRESSES & SERMONS

- Dean, J. B. (2022, Dec). *Sitting in the wait* [Sermon]. Daily Eucharist, Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2022, Sept). *Deeper still* [Sermon]. Chapel, Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2022, Sept). *Who's throwing the stones?* [Sermon]. Beloved Women's Ministry, Asbury Theological Seminary, Wilmore, KY.
- Dean, J. B. (2022, Apr). *"Better vision and Easter hope"* [Sermon]. Lafayette Church of the Nazarene, Lexington, KY.
- Dean, J. B. (2022, Feb). *"Most beautiful gifts: Sexuality and gender"* [Sermon]. Lafayette Church of the Nazarene, Lexington, KY.
- Dean, J. B. (2021, Oct). *"Liberty within the limits of love"* [Lecture/Sermon]. Faith & Culture Series, Student Life, Asbury University, Wilmore, KY.
- Dean, J. B. (2021, Aug). *"Why do you call Me good?"* [Sermon]. Cottage Grove Evangelical Congregational Church, Akron, OH.
- Dean, J. B. (2021, May). *Waiting* [Sermon]. Salvation Army Officers, USA Eastern Territorial Educational Department, Spring Continuing Education, Wilmore, KY.
- Dean, J. B. (2021, May). *It's about the Vine* [Sermon]. Kentucky District Women's Retreat, The Church of the Nazarene, Franklin, KY.
- Dean, J. B. (2021, Apr). *Death of perfectionism; perfection of resurrection* [Sermon]. Anticipating Resurrection 2021, Facebook. https://www.facebook.com/groups/ladypreachers/learning_content
- Dean, J. B. (2021, Mar). *The Lord directs our steps* [Chapel address]. Asbury University, Wilmore, KY. <https://www.asbury.edu/podcasts/81196/>

- Dean, J. B. (2021, Jan). *That other bad word: Submit* [Sermon]. Be Still, Be Holy! Renewal Fire Event, Facebook. <http://bit.ly/3rXOK8Y>
- Dean, J. B. (2020, Nov). *Heroes of the Faith: Christopher Yuan* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B. (2020, Mar, cancelled). *God is good* [Sermon]. Cottage Grove Evangelical Congregational Church, Akron, OH.
- Dean, J. B. (2020, Jan). *Deeper and deeper to submitted* [Sermon]. Salvation Army Officers, USA Eastern Territorial Educational Department, Winter Continuing Education, West Nyack, NY.
- Dean, J. B. (2019, Jun). *Parenting prodigals* [Sermon]. Lakewood Church of the Nazarene, Lakewood, CO.
- Dean, J. B. (2019, Jan). *Seeing God in the mountain* [Sermon]. Salvation Army Officers, USA Eastern Territorial Educational Department, Winter Continuing Education, West Nyack, NY.
- Dean, J. B. (2018, Jul). *The God Who sees us* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B. (2017, Nov). *So much more: God's plan for human sexuality* [Chapel address]. Asbury University, Wilmore, KY.
- Dean, J. B. (2017, Feb). *Seasons change* [Keynote address]. Trinity Hill United Methodist Church Women's Celebration, Lexington, KY.
- Dean, J. B. (2017, Feb). *Yet, He remains* [Keynote address]. Trinity Hill United Methodist Church Women's Celebration, Lexington, KY.
- Dean, J. B. (2017, Feb). *Seasons of sadness: Understanding depression* [Workshop]. Trinity Hill United Methodist Church Women's Celebration, Lexington, KY.
- Dean, J. B. (2017, Feb). *Because you say so, I will* [Sermon, given twice]. Trinity Hill United Methodist Church, Lexington, KY.
- Dean, J. B. (2016, Jun). *Because you say so, I will* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B. (2016, Feb). *Surviving ch-ch-changes* [Workshop]. Trinity Hill United Methodist Church Women's Celebration, Lexington, KY.
- Dean, J. B. (2015, Jan). *Fearfully and wonderfully made* [Workshop]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B. (2015, Jan). *Help wanted: A best friend* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B., & Dean, K. L. (2013, Nov). *Train up: The coaching team (parents)* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B. (2013, Aug). *Weird: Real love for sexual minorities* [Sermon]. Grace Community Church of the Nazarene, Nicholasville, KY.
- Dean, J. B., Faupel, C., Elliot, N., & Head, N. (2011, Jun). *Social networking in the youth culture* [Panel discussion]. Ichthus Music Festival, Youth Worker Tent, Wilmore, KY.
- Dean, J. B. (2010, Jun). *Helping youth find their way in a crazy world* [Workshop]. Ichthus Music Festival, Youth Worker Tent, Wilmore, KY.
- Dean, J. B. (2009, Oct). *Perfectionist?* [Sermon]. Asbury University Chapel, Wilmore, KY.

PRESENTATIONS: INVITED at ASBURY UNIVERSITY (WILMORE, KY)

- Dean, J. B. (2022, Apr). *A blessing prayer* [Devotional]. Faculty Prayer.
- Dean, J. B. (2022, Jan) *Connecting faith, relationships, and self-acceptance in Christian sexual minorities* [Presentation]. Faculty Brown Bag.
- Dean, J. B. (2021, Nov). *Holding sexual identity and religious/spiritual identity together* [Class session, presented twice]. TH250 Christian Theology course.
- Dean, J. B. (2021, Nov). *Holy love and boundaries* [Devotional]. Faculty Prayer.
- Dean, J. B., Shafer, W., Gaffney, S., & Sneed, T. [Moderator] (2021, Nov). *Curious minds: Research in today's world* [Panel Discussion]. SEARCH, Provost's Office.
- Dean, J. B. (2021, Sept). *My career journey as a Christian psychologist* [Presentation]. Careers in Psychology Sophomore Seminar.
- Dean, J. B. (2021, Apr). *Stressed? Healthy ways to manage stress* [Workshop]. Student Development, Student Government Association.
- Dean, J. B. (2021, Mar). *Motivated through prayer* [Devotional]. Faculty Prayer.
- Dean, J. B., Banter, J., Aiken, M. I., Moran, K., & Lopez, R. (2020, Nov). *Women's human sexuality* [Panel discussion]. Student Development.
- Dean, J. B. (2020-2008, yearly). *Psychologists in government agencies* [Presentation]. Careers in Psychology Sophomore Seminar.
- Dean, J. B., Covington, D., & Hull, B. (2020, Jan). *Biblical gender equality panel* [Panel discussion]. Biblical Gender Equality Club.
- Dean, J. B. (2019, Nov). *Supporting transgender and gender diverse students on a Christian college campus* [Workshop]. Student Development Staff.
- Dean, J. B., Banter, J., Bounds, T., & Weaver, H. (2019, Nov). *Women's human sexuality* [Panel discussion]. Student Development.
- Dean, J. B. (2019, Oct). *Ministering to sexual minorities in the local church*. [Presentation]. Christian Ministries and Mission, Senior Seminar.
- Dean, J. B. (2019, Oct). *The promise of the abundant life* [Devotional]. Faculty Prayer.
- Dean, J. B. (2019, Sep). *Moving from sex to gender: Transgender and gender diverse students on Christian college campuses* [Presentation]. Faculty Brown Bag.
- Baldwin, S., Dean, J. B., & Zimmerman, T. (2019, Aug). *Christian sexual ethic policy* [Panel discussion]. Student Development, Student Leadership.
- Dean, J. B. (2019, Feb). *Social justice out of God in us*. [Devotional]. Faculty Prayer.
- Dean, J. B., Banter, J., Bounds, T., Locke, H., & Willhite, R. (2018, Oct). *Women's human sexuality* [Panel discussion]. Student Development.
- Budd, C., Ury, W., Dean, J. B., Sutlive, V., & Anderson, K. (2018, Aug). *Asbury's Wesleyan Holiness heritage* [Panel discussion]. Faculty Development Committee.
- Brown, K., Dean, J. B., Swartz, D., Bounds, C., & Baldwin, S. (2018, Mar). *Diversity dialogue: Hidden dimensions of our faith* [Panel discussion]. Office of Intercultural Affairs.
- Dean, J. B., & Nesselroade, K. P. (2018, Mar). *Faith and learning at Asbury* [Presentation]. Office of the Academic Dean, New Faculty Training.
- Dean, J. B. (2017, Nov). *Be bold*. [Devotional]. Faculty Prayer.

- Dean, J. B. (2017, Nov). *Residence life strategies for working with sexual minorities on Christian college campuses* [Workshop]. Residence Directors and Dean of Residence Life.
- Dean, J. B. (2019, Mar; 2017, Sep; 2015, Jan; 2013, Oct; 2013, Mar). *Identity therapy for Christian sexual minorities* [Workshop]. Center for Counseling, Staff Training.
- Dean, J. B. (2017, Sep). *Listening to sexual minorities at faith-based colleges & universities* [Presentation]. Faculty Brown Bag.
- Dean, J. B., Baldwin, S. T., & Haseloff, G. (2017, Aug). *Sexuality at Asbury* [Panel discussion]. Student Development.
- Dean, J. B. (2017-2010, every semester). *Experimental psychology review* [Presentation]. Psychology Department, Senior Seminar.
- Dean, J. B. (2016, Feb; 2015, Feb; 2014, Feb; 2012, Nov). *Counseling clients with personality disorders* [Workshop]. Center for Counseling, Staff Training.
- Dean, J. B., Sallee, W., & Woods, C. (2017, Apr). *Reintegration: Maintaining relationships at home during and after college* [Panel discussion]. Leadership Development Steering Committee.
- Dean, J. B., Shores, J., Anderson, C., & Shockley, B. (2017, Feb). *Unhealthy Relationships* [Panel discussion]. Issues Awareness Committee.
- Dean, J. B., Banter, J., Bounds, T., & Sallee, L., & Moran, K. (2016, Nov). *Women's human sexuality* [Panel discussion]. Student Development.
- Dean, J. B., Strait, D., Brown, K., Bounds, C., Hull, B., & Swartz, D. (Moderator) (2016, Oct). *The moral self: Wesleyan perspectives on grace, truth, and morality* [Panel discussion]. Wesleyan Heritage Conference, Provost's Office.
- Dean, J. B. (2016, Oct). *Treating Borderline Personality Disorder* [Presentation]. Center for Counseling, Staff Training.
- Dean, J. B. (2016, Apr). *Boom talk: Managing anxiety* [Presentation]. Campus Ministries.
- Dean, J. B. (2016, Apr). *The IRB... Not as Stressful as the IRS... Usually* [Presentation]. Faculty Development Committee.
- Dean, J. B., & Swartz, D. (2016, Mar). *Developing as an effective scholar* [Presentation]. Office of the Academic Dean, New Faculty Training.
- Dean, J. B. (2016, Mar). *Sexual identity development in Christian college students* [Presentation]. Center for Counseling, Staff Training.
- Dean, J. B. (2016, Feb). *Sexual identity development in Christian college students*. [Presentation]. Student Development staff.
- Dean, J. B. (2016, Jan). *Uncovering our lost (contemplative) heritage through the self-care practices of Christian mental health clinicians* [Presentation]. Faculty Brown Bag.
- Dean, J. B. (2015, Nov). *Managing anxiety as student leaders* [Presentation]. Campus Ministries.
- Dean, J. B., Baldwin, S. T., Kratzer, M., Sallee, L., Hurlow, J., Campbell, J. T., & Moran, K. (2015, Nov). *Talking about sexuality* [Panel discussion]. Student Development.
- Dean, J. B. (2015, Oct). *Just as I am... and what I will be* [Devotional]. Faculty Prayer.
- Dean, J. B. (2015, Aug). *Living between two cultures* [TED Talk]. Faculty Development Committee, Faculty Retreat.
- Dean, J. B., Bellew, K., Thompson, S., & Jones, A. (2015, Apr). *Breaking the silence on pornography* [Panel discussion]. Issues Awareness Committee.

- Dean, J. B., Duncan, J., Allen, D., & Choate, S. (2015, Feb). *Depression & suicide*. [Panel discussion]. Issues Awareness Committee.
- Dean, J. B., Strait, D., Strait, S., Hysten, M., Hysten, K., Wyatt-Ross, J., & Horn, C. (2015, Feb). *Parent-teacher communications* [Panel discussion]. TELL Cabinet, School of Education.
- Dean, J. B. (2014, Nov). *Be successful: Use your EQ (emotional intelligence)* [Workshop]. Lead-On! Program.
- Dean, J. B., Brown, K., Segre-Lewis, C., & Dickens, O. (2014, Nov). *Talking to students about same-sex attraction and faith* [Panel discussion]. Faculty Forum, Provost's Office.
- Dean, J. B. (2014, Nov). *Be successful: Use your EQ (emotional intelligence)* [Workshop]. Lead-On! Program.
- Dean, J. B. (moderator; 2014, Feb). *Modern relationships: The old, the new, the different. Inter-racial and multicultural relationships in today's society* [Panel discussion]. Allelon Student Leadership Council.
- Dean, J. B. (2014, Apr). *The God who died* [Devotional]. Faculty Prayer.
- Dean, J. B. (2013, Nov). *A pastoral response to sexual minorities* [Presentation]. Christian Ministries Senior Seminar.
- Dean, J. B. (2013, Nov). *Gratitude – not entitlement* [Devotional]. Faculty Prayer.
- Lee, D., Gobin, C., & Dean, J. B. (2013, Aug). *Academic life at Asbury University* [Panel discussion]. Intercultural New Student Orientation.
- Dean, J. B. (2013, Aug; 2012, Aug; 2011, Aug; 2010, Aug; 2009, Aug; 2008, Aug; 2007, Aug; 2006, Aug). *Making real connections as a peer professional* [Workshop]. TAG Training Program, Student Development.
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- Dean, J. B. (2011, Oct). *Forgiving the Church* [Devotional]. Faculty Prayer.
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- Hayslett, L., Dean, J. B., Ellis, L., & Bryson, S. (2011, Mar). *Sexual assault awareness* [Panel discussion]. Master's in Social Work Student Association.

- Dean, J. B. (2011, Feb). *Overwaiting or stepping out in faith* [Devotional]. Faculty Prayer.
- Dean, J. B. (2011, Feb). *Maintaining healthy boundaries* [Presentation]. Psi Chi Honor Society and Psychology Club.
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- Dean, J. B. (2009, Sept). *Listening and responding to Christian sexual minorities* [Presentation]. Faculty Brown Bag Series.

REVIEWER WORK

- Two articles for *Psychology of Religion and Spirituality* (2020-2021).
- Promotional team member, Book by Mark Yarhouse & Julie Sadusky (2020). *Emerging gender identities: Understanding the diverse experiences of today's youth*. Brazos. [Team Page](#)
- Two articles for *Spirituality in Clinical Practice* (2020-2021).
- Book by J. Balswick & J. Balswick (2019). *Authentic Human Sexuality: An Integrated Christian Approach (3rd Ed.)*. Intervarsity Press.
- Book by Brian Powell (2018, unpublished). *Transformissional: Creating Missional Momentum in Consumer Church Culture*.
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- Seven articles for *Journal of Psychology and Theology* (2012-present).
- Four chapters of Twenge & Campbell (2013). *Personality: Understanding Yourself and Others*. Pearson.
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- Book by Mark Yarhouse (2010). *Homosexuality and the Christian*. Bethany House Publishers.
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DISSERTATION ASSISTANCE/STATISTICAL CONSULTING

Dissertation Coach for Greg McElyea, Asbury Theological Seminary, 2020-current.

Dissertation Coach for David Janvier, Asbury Theological Seminary, 2020-current.

First Reader for Doug Hopkins, Doctor of Ministry, Nazarene Theological Seminary, 2017-2019. *Corporate prayer and Paul's epistle to the Ephesians as catalyst for ecclesial renewal at Grace Community Church of the Nazarene.*

Outside Reader, Dissertation Committee for Ronald Hitchcock, Doctor of Ministry in Preaching and Leadership, Asbury Theological Seminary, 2013. *Shared identity: A study of friendship and shared values in premarital and married relationships.*

Dissertation Advisory Committee Member for Reid Thomas, Doctor of Ministry in Preaching and Leadership, Asbury Theological Seminary, 2005. *Evidence of the Gospel in preaching to postmoderns: A study of the sermons of leading preachers.*

Dissertation Statistical & Research Design Consultant, Doctor of Ministry, Asbury Theological Seminary

- Tami Brown, Completed 2022.
- Cindy Brewer, Completed 2020.
- Lian Nu, Completed 2020.
- David Nam, Completed 2019.
- John Freeland, 2019 tentative.
- Craig Stephans, Completed 2018.
- Jeff French, Completed 2017.
- Iosmar Alvarez, Completed 2017.
- Eliseo Mejia, Completed 2017.
- Steve Suttles, Completed 2015.
- John Mark Black, Completed 2015.
- Mark Arni, Completed 2014.
- Brian Sixbey, Completed 2014.
- Jasmin Brown, Completed 2014.
- Lois Soto, Completed 2014.
- Craig Taylor, Completed 2014.
- Greg Rosser, Completed 2013.
- Habila Saidu, Completed 2013.
- Rodney Curpanen, Completed 2013.
- Alice Wolfe, Completed 2012.
- Mark LaBode, Completed 2013.
- Chris Howlett, Completed 2012.
- David Bradley, Completed 2012.
- Sunil Samuel, Completed 2012.
- Sorin Ignat, Completed 2012-2015.
- Jane Riecke, Completed 2011.
- Babatunde Oladimeji, Completed 2012.
- Ron Hitchcock Completed 2011-2013.
- Andrew Tan, Completed 2011.
- Robbie Phillips, Completed 2011.
- Brian Bradford, Completed 2011.
- Jeff Harper, Completed 2011.
- Tom Sparrow, not completed, 2009.

Statistical & Research Design Consultant, Other Projects

- Youth Becoming Leaders Program, Asbury University, 2016-2020.
- Nicole Lowery, Dissertation, Doctor of Psychology in Clinical Psychology, Argosy University, 2012.
- Asbury Theological Seminary, Spiritual Formation Project, 2011.
- Steve Stratton, Asbury Theological Seminary, Formational Study, 2009.
- Deb Vetter, doctoral studies, Azusa Pacific University, 2008-2009.
- Melanie Noble, Dissertation, Doctor of Philosophy in Counseling Psychology, University of Kansas, 2008.
- James Hampton, Dissertation, Doctor of Philosophy in Educational Philosophy, University of Kansas, 2006.

UPDATED 12/4/2022

23 - DECLARATION OF DR. JANET DEAN IN SUPPORT OF DEFENDANTS-
INTERVENOR CCCU'S RESPONSE TO PLAINTIFFS' SUPPLEMENTAL BRIEF OF
NEW FACTS

Counseling and Sexuality on Christian Campuses



In recent years, there have been several surveys conducted at religious institutions of higher education seeking to learn more about the experiences of sexual and gender minority students seeking and/or being referred for counseling services.

One such survey was published in 2021 by College Pulse on behalf of the Religious Exemption Accountability Project (REAP) and discussed in an *Inside Higher Ed* article ("[Being LGBTQ+ on a Christian Campus](#)"). One person quoted in the article claimed the survey showed some students "face mandatory counseling, reparative therapy, and loss of campus privileges when their identities are brought to the attention of campus administration." The context of that quote made it seem as though this was common, but findings of the survey itself showed that it was a very small percentage — less than 10% of students indicated they were "suggested counseling" or other efforts to change their sexual orientation or gender identity.

While every student story is important and worthy of consideration, the *Inside Higher Ed* article and others like it make it seem that sexual orientation change efforts (SOCE) or gender identity change efforts (GICE) are widely accepted and commonly practiced in Christian college counseling centers. We (the authors) have each worked in, trained in, provided training to, or directed a counseling center at a Christian college or university. We are uniquely familiar with those settings. The declaration that SOCE or GICE are widely accepted and commonly practiced in Christian college counseling centers has often been confusing to us, as we have not seen it practiced, nor have we seen it as a part of any training or equipping of counselors in such settings. Even the REAP data does not show it as a common practice — yet the perception persists.

At the same time, we know that sexual and gender minority students do indeed seek out mental health services at their college or university. In the research done for *Listening to Sexual Minorities: A Study of Faith and Sexual Identity on Christian College Campuses*, 34% of participants reported that they had already gone to the counseling center for assistance, and another 15% indicated that they would go. This makes sense given the concerns raised in various studies about potential health and mental health disparities for sexual and gender minority students both at private religious institutions and at public universities (see, e.g., “Queer-Spectrum and Trans-Spectrum Student Experiences in American Higher Education,” Greathouse et. al., 2018).

Thus, the REAP research and subsequent discussions made us wonder: How do counselors at Christian colleges and university counseling centers actually respond to sexual minority and gender minority students who seek mental health services?

The Approach We Took

To answer that question, we developed a study with a goal of better understanding the counseling and referrals provided at CCCU member

institutions when students seek services for concerns related to sexual or gender identity. Counseling staff in these settings have a unique role when one looks across college mental health centers in higher education.

Counselors, like those in CCCU schools, navigate the counseling needs of the students, the mission of the college/university, and the ethics of their particular professional associations. We sought to gain a better understanding of how staff think through different goals in treatment, particularly in light of recent claims that students who seek services at counseling centers at CCCU institutions may have negative experiences.

Staff in these settings learned about the study via email invitation from the counseling center director. Staff who were interested in participating in the study were then directed to a secure, anonymous questionnaire.

A sample of 81 staff members reviewed six different clinical vignettes that presented variations on sexual or gender minority students seeking services at their college counseling center. We presented scenarios related to faith and sexuality or gender: how being gay fits with their Christian faith; dating the same gender; feeling troubled by same-sex attractions and requesting help to not act on feelings in relationships; feeling troubled by their same-sex attractions and requesting SOCE; responding to teasing and harassment; and identifying as transgender.

We asked counselors at CCCU schools to rank how they would respond to the various requests for services by providing options that represented ways to respond that align with traditional religious teaching, align with institutional policies, align with student values and goals, align with an "affirmational approach" (that is, emphasis on the student as a gay person regardless of policy), and align with sexual or gender change goals. Participants could also indicate on a five-point Likert-like scale from *Definitely Not Discuss* (1) to *Definitely Discuss* (5) how likely they were to discuss any of these considerations if the student did not object. We also asked them to rank on a five-point Likert-like scale from *Extremely Unlikely*

(1) to *Extremely Likely* (5) that they would refer a case out based on the information obtained.

What We Found

There was great consistency in how staff indicated they would approach these clinical concerns about sexuality and gender. Across the board, therapists prioritized treatments that focused on students and adapted to how students best engaged and processed the questions they were struggling with. In fact, 9 out of 10 counselors ranked a student-focused intervention as among their top two preferred options, and 95% would likely or definitely discuss students' own processing, questioning, and values.

This emphasis on shaping therapy around students may explain how staff ordered the other treatment options. For example, in addition to first using a student-focused approach, counseling staff tended to next emphasize an affirmational approach to the student as a gay person regardless of institutional policies. (The phrase "affirmational approach" may have meant different things to different respondents, as it could convey just acknowledging the reality of the student being gay, or it could have been taken to mean walking with a student who may be stepping into or reflecting an identity or affiliation with the mainstream LGBTQ community, or something along those lines.)

The two exceptions to this were when the vignette specifically presented a student wanting to steward their sexuality within the bounds of their faith or a student sharing they are transgender. In both cases, staff tended to prioritize a traditionally religious approach to help students respond to their questions regarding sexuality and behavior second to the student-focused approach. Across all scenarios, the likelihood of discussing various approaches was largely dependent upon students' presenting concerns.

When it comes to addressing institutional policies with a student and helping them align with policies, staff generally ranked that fourth. The exception

was with the scenario in which the student presents with concerns about the school's policies — even then, however, it was still ranked as less important than having a student focus and an affirmational approach. About half of the clinicians would be likely or very likely to include some discussion of institutional policies in their work with the students. In light of the community context for Christian higher education, it is presumed that understanding the influences of the unique environment at CCCU schools might be important, even in the more common student-centered approach.

Regardless of student concerns, and even when the student presented with wanting to change attractions, clinicians ranked the approach of shifting sexual attractions as the least prioritized treatment option for all vignettes. Shifting sexual attractions would be the closest to what is referred to as sexual orientation change efforts (SOCE) or the equivalent with gender identity change efforts (GICE). Across all scenarios, 80-90% of the clinicians indicated they most likely would *not* include this approach in their conversations with students unless students specifically asked for this topic to be included.

For our sample, the pattern of rankings seems to suggest that the majority of counseling staff at these CCCU institutions tailor their treatment approaches to the presenting concerns and personal values of the students seeking help, with apparently some awareness of the appropriateness of the various treatment approaches.

Interestingly, staff were not likely to refer students to outside treatment providers. Only about 10% indicated some likelihood of doing so in each of the vignettes. The counseling scenarios in our study seemed to be managed first and foremost by campus services, not outside religious or counseling agencies.

The one exception to these low referral rates occurred when the student presented with a desire to change their sexual orientation. Here, just over 30% reported being likely or very likely to refer such students to counseling

services external to the campus. In commenting on reasons for referral, clinicians most often cited clients' goals, ethical and clinical concerns about conversion therapy, and lack of competency in this area. Several clinicians indicated that they would discuss their concerns, including research findings, with clients seeking this kind of treatment.

Concluding Thoughts

While research continues to survey the experience of sexual and gender minority students seeking counseling at Christian colleges and universities, there has been less research sharing the perspective of the counselors themselves. Since the discussions shape public perceptions of Christian college counseling services, having this information is helpful in correcting the narrative.

Our findings showed counselors respond primarily in a student-focused manner because they want to help the students clarify for themselves how they process and respond to their counseling questions. This came as no surprise to us, given our own experience; it also is in line with the training that counselors receive for professional practice.

But it might come as a surprise to those who assume counseling services on CCCU campuses must be dominated by an institutional agenda or a values-based approach that focuses exclusively on conventional religiosity. Yet the responses from these 81 professionals show a more balanced, nuanced approach that seems very much in keeping with what might be expected from all mental health professionals, including those caring for students at a Christian college or university.

It is important to hear from those professionals who provide counseling services at CCCU institutions. Besides speaking to misperceptions of others outside of these settings, such information can inform future counselor center training related to care for sexual and gender minorities. This approach can also be incorporated into an overall campus response to

students navigating sexual or gender identity and faith, so that students are seen, heard, and respected in ways that serve their mental health needs as they navigate sexual, gender, and faith development in the college years.

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Association for Christians
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A Survey of Sexual Minorities Who Attend Faith-Based Institutions of Higher Education

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Abstract

This research considers the intersection of sexual identity and religious/spiritual identity in the context of faith-based institutions of higher education. One hundred and sixty students identifying as sexual minorities from fifteen Christian colleges and universities with Association for Christians in Student Development affiliations provided information on their experiences in these unique settings. The findings suggest sexual minorities on faith-based campuses are navigating religious/spiritual aspects of their identity as well as same-sex sexuality and sexual identity development. Both sexuality and religiosity/spirituality are two salient, interacting and multi-level variables for these students, particularly as they relate to doctrinal matters and policies at faith-based institutions of higher education. Campus climate was found to be a complicating factor for those students living at the intersection of these variables, but improving relational conditions, particularly with faculty and staff, were noteworthy in light of past research. Impact on developmental milestones and psychological health were also examined.

Introduction

In 2009, Cole launched a pivotal discussion about the complexity of living at the convergence of multiple identities related to gender, race, class and sexuality. She used the term “intersectionality” to highlight how awareness, experiences, and opportunities are impacted by living in more than one of these social and cultural categories. More than “either/or,” Cole (2009) noted how the “both/and” of intersectionality contributed to greater complexity for researchers and presumably a more complicated identity development process for those living in these overlapping social worlds.

This current research considers the intersection of sexual identity and religious/spiritual identity in the context of faith-based colleges and universities around the United States. Wentz and Wessel (2011) reported from their qualitative interviews with students from Christian colleges and universities on the identity conflict that exists at this intersection, particularly related to enrollment information, institutional values/culture, and codes of conduct. However, other research with Christian college and university students (Yarhouse, Stratton, Dean & Brooke, 2009) suggested positive aspects exist alongside the conflictual elements of identity and context at the intersection of sexuality and religion/spirituality. Indeed, in a larger sample in the general population, Rosenkrantz, Rostosky, Riggle, and Cook (2016) found qualitative evidence for a positive synergy associated with intersecting religious/spiritual and LGBTQ identities. It seems reasonable to conclude Christian colleges and universities may be unique contexts that can enhance and/or hinder development at the intersection of sexual identity and religious/spiritual identity. Moreover, the timing of this investigation may represent an opportune cultural moment to engage the unique way that these identities overlap and entwine, and faith-based institutions may be ground zero for this pivotal example of intersectionality.

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Sexuality and Sexual Identity

An emerging body of research suggests sexual identity development or the act of labeling oneself based upon one’s sexual preferences among sexual minorities (e.g., lesbian, gay) is actually a developmental process. Identifiable milestone events in sexual identity formation include first awareness of same-sex attraction, first sexual behavior to orgasm, first labeling of oneself as lesbian, gay, or bisexual (LGB), first ongoing same-sex relationship, and so on.

Previous reports on the experiences of sexual minorities on Christian college campuses suggest lower rates of meeting some milestone events, particularly those that are volitional (Yarhouse, Stratton, Dean, & Brooke, 2009). It has been suggested these lower rates may be influenced by a student’s

religious beliefs and values informing them whether or not to pursue specific behaviors identified as milestones (e.g., ongoing same-sex relationship). It may also be possible that other factors (e.g., environmental) are at play, or that students are otherwise delayed in achieving specific milestone events.

Climate and Support

Whatever the case, sexual minority students do not navigate sexual identity milestones in a vacuum. Rather, they do so in the context of a campus community. Previous research of sexual minorities on Christian college campuses suggest the climate is difficult for navigating sexual identity questions (Watson, Campbell, Yarhouse, & Doolin, 2012; Stratton, Dean, Yarhouse, & Lastoria, 2013; Yarhouse et al., 2009). Much of what appears to set the climate are micro-aggressions among fellow students, such as derogatory language about the LGB community or indirect insults (e.g., the use of “that’s so gay” to convey how “stupid” something is) (Watson et al., 2012). When present in ample amounts within a community, it is reasonable to predict an adverse effect upon the psychological health and emotional well-being of sexual minorities in general, and particularly in religiously-affiliated institutions. Health and well-being are also presumably related to campus climate and support.

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This study will examine the general climate in which sexual minority students navigate sexual identity pathways by examining four variables in the process: 1) milestone events in sexual identity development, 2) general impressions of the perception of campus climate, 3) student’s religious attitudes and beliefs regarding sexual orientation and behavior, and 4) self-report of student’s emotional well-being.

Method

After receiving support from the Association for Christians in Student Development (ACSD) to conduct a study of the experiences of sexual minorities at Christian colleges and universities, student development officers affiliated with the ACSD were approached about functioning as gatekeepers to the study. Over 40 schools initially showed some interest in participating in the study, and of these, 15 schools (representing 10 states) elected to participate. There was broad geographic representation with two participating schools in the Northeast, six in the Midwest, two in the South, three in the Central region, and two in the West. Likewise, participants live broadly across the United States, with 30 from the East (18.8%), 43 from the Midwest (26.9%), 36 from the Central region (22.5%), 32 from the South (20.0%), and 16 from the West (10.0%), with 1 from outside the U.S. and 2 unknown.

Schools first announced the study to their students in their chapel services by a brief verbal announcement and/or a short video presentation. Following the announcement, invitations to participate, along with confirmation the study had been approved by their institution and a link to the online survey, were emailed to all students. Participants in the study required online interaction with a survey¹; no contact with any campus personnel was required. Due to the longitudinal design of the study, participants provided their names and contact information for follow-up. An initial combined sample of 807 students from these institutions responded to campus-wide requests for students who experience same-sex attraction to complete the online survey.

For the purposes of this study, “sexual minorities” were those “individuals with same-sex attractions or behavior, regardless of self-identification” (Diamond, 2007, p. 142). Of the initial 807 respondents, 24.7% ($n = 199$) refused to participate in the study by directly indicating their refusal, closing out of the survey before providing their names, or not answering any of the qualifying questions. Another 49.9% ($n = 403$) were disqualified from participating because they indicated that they did not experience same-sex attraction ($n = 374$), they did not identify as a Christian ($n = 13$), they did not attend a Christian college or university ($n = 6$), or they gave nonsensical identifying information ($n = 10$). Of those who participated to some degree, 3.1% ($n = 25$) gave their contact information but did not respond to any other item on the survey, and 2.3% ($n = 20$) stopped answering at various points of the survey, completing on average a quarter of the items. The final sample of 160 participants (19.8% of initial responders) completed the entire survey (35 pages in length, electronic format).

The final sample looked similar to the typical population across Christian colleges and universities, except with regard to gender. The gender distribution included 45% female respondents ($n = 72$), 51% male respondents ($n = 81$), and 4% respondents indicating “other” ($n = 7$). Their average reported age was 21.4 years ($SD = 4.58$). Respondents tended to identify as single, never-married (94%). Among the four student classifications, junior and seniors were over-represented (freshmen, 16%, sophomores, 20%, juniors, 22%, seniors, 33%, fifth-year seniors, 2%, and graduate students, 6%). The ethnic/racial make-up of the sample was primarily Caucasian/White (81%) with African-American (7%), Hispanic/Latino (4%), and Asian/Pacific Islander (3%) making up the remainder of the participants.

All participants identified as Christian to be included in the study. When asked about how spiritual and religious they are, participants rated themselves as more spiritual ($M = 8.46$, $SD = 1.94$) than religious ($M = 6.74$, $SD = 2.22$), $t(158) = 10.33$, $p < .001$.

¹SurveyMonkey™ with encryption was used to collect the data.

Survey

The online survey was created by the authors for the purposes of the current study. The survey was based on a previously-published survey used in two national studies of sexual minorities at Christian colleges and universities (Stratton et al., 2013; Yarhouse et al., 2009). The constructed survey included a number of previously published measures.

Yarhouse Sexual Orientation Thermometers (Jones & Yarhouse, 2007; Doolin, High, Holt, Atkinson, & Yarhouse, 2011). These two items asked participants to independently rate the degree of other-sex attraction (OSA) and same-sex attraction (SSA) they experience. Using a 10-point Likert scale, the ratings of OSA and SSA vary from 1 = *no attraction* to 10 = *strong attraction*.

Attitudes about SSA (Stratton et al., 2013). These 9 attitudinal statements were created to measure attitudes about theological, biological, and sociological belief statements regarding SSA, based on perceived controversial discussions on Christian college and university campuses. Approximately half of the items were written to reflect a perspective intended to be consistent with the worldview of conservative Christian colleges and universities. The remaining items were crafted to reflect a perspective at variance with that worldview to some degree. Participants indicate their degree of agreement with each attitudinal statement on a 5-point Likert scale, where 1 = *strongly disagree* and 5 = *strongly agree*.

Duke University Religiosity Index (DUREL; Koenig, Parkerson, & Meador, 1997). This modified seven-item scale measures frequency of church attendance (one item; organizational religiosity, OR), frequency of three personal religious practices (one item; non-organizational religiosity, NOR), and personally motivated spirituality (three items; intrinsic religiosity, IR). Participants indicate the frequency of their religious practices on the first two items using a 6-point Likert scale, ranging from 0 = *never* to 5 = *more than once a week*. Participants also rated their agreement with three attitudinal statements on a 5-point Likert scale, ranging from 1 = *definitely not true* to 5 = *definitely true of me*. The intrinsic religiosity (IR) score was created by averaging ratings across these three items: “In my life, I experience the presence of the Divine (i.e., God),” “My religious beliefs are what really lie behind my whole approach to life,” and “I try hard to carry my religion over into all other dealings in life.”

Participants were divided into groups based on their reported degree of IR. Those scoring between 12 and 15 were assigned to the *High IR* group ($n = 181$, 73.3 percent), those scoring 7 to 11 to the *Moderate IR* group ($n = 52$, 21.1 percent), and those scoring 6 or less to the *Low IR* group ($n = 13$, 5.3 percent).

In the current study, the DUREL items had a Cronbach's alpha of 0.76, and

the three IR items, which are more similar to one another, had a Cronbach's alpha of .79. IR was moderately correlated to OR with a Pearson product moment correlation coefficient of $r = 0.38$, $n = 160$, $p < .001$, and to NOR, $r = 0.47$, $n = 160$, $p < .001$. OR and NOR were fairly correlated, $r = 0.29$, $n = 160$, $p < .001$. The original DUREL has good test-retest reliability (Storch, Strawser, & Storch, 2004) with good internal reliability, factor structure, and convergent validity (Plante, Vallaeys, Sherman, & Wallston, 2002; Storch et al., 2004). It is not assumed separating the one NOR item into three will make a substantial difference, but no empirical testing has confirmed this assumption.

Counseling Center Assessment of Psychological Symptoms (CCAPS-34; Center for Collegiate Mental Health, 2012; Locke et al., 2011; Locke et al., 2012). This abbreviated form of the original CCAPS has 34 items that measure psychological symptoms or distress in college students. Participants indicate the degree to which each item describes them on a 5-point Likert scale, ranging from 0 = *not at all like me* to 4 = *extremely like me*. In addition to a Distress Index, its seven subscales include: 1) Depression, 2) Generalized Anxiety, 3) Social Anxiety, 4) Academic Distress, 5) Eating Concerns, 6) Alcohol Use, and 7) Hostility. The subscales of the CCAPS-34 are highly correlated with the full CCAPS-62 (Locke et al., 2011), with correlation coefficients ranging from 0.92 to 0.98 (Center for Collegiate Mental Health, 2012). In addition, initial validation research found the CCAPS-34 to have strong convergent validity, good discrimination power, and fair test-retest stability over 1-week and 2-week intervals (Locke et al., 2012).

Ryff Scales of Psychological Well-Being (Ryff-54; Ryff, 1989; Ryff & Keyes, 1995). The Ryff-54, a shortened form of the original Ryff Scales, assesses six theory-guided dimensions of psychological well-being by asking participants to rate their agreement with each of its 54 items on a 6-point Likert scale, ranging from 1 = *strongly disagree* to 6 = *strongly agree*. Each subscale consists of 9 items; only 3 subscales were utilized in the current study: 1) Personal Growth, 2) Purpose in Life, and 3) Self-Acceptance.

In the current study, the Ryff-54 subscales had Cronbach's alphas of 0.72 (Personal Growth), 0.80 (Purpose in Life), and 0.89 (Self-Acceptance). Personal Growth was moderately correlated to Self-Acceptance with a Pearson product moment correlation coefficient of $r = 0.46$, $n = 160$, $p < .001$, and to Purpose in Life, $r = 0.30$, $n = 160$, $p < .001$. Purpose in Life and Self-Acceptance were moderately correlated, $r = 0.49$, $n = 160$, $p < .001$. The original Ryff Scales had good test-retest reliability with good internal reliability, factor structure, and convergent validity (Ryff & Keyes, 1995). The Ryff-54 was highly correlated to the original Ryff Scales with correlation coefficients ranging from 0.97 to 0.99 (Ryff & Keyes).

Milestones of sexual identity development. The remainder of the interview focused on milestones of sexual identity development, from earliest memories of same-sex attractions to current feelings about one's sexual identity (for review, see Savin-Williams, 1998; Savin-Williams & Diamond, 2000). For purposes of this project, only data concerning the transitions of first same-sex attractions, first same-sex sexual contact, first self-labeling, and first disclosure were analyzed.

Results

Sexual Attraction

Current levels of sexual attraction varied among participants, who rated their degree of OSA and SSA on the 10-point Yarhouse Sexual Orientation Thermometers (Jones & Yarhouse, 2007; Doolin et al., 2011). The mean rating of OSA was 4.68 ($SD = 3.25$), indicating moderate attraction to the opposite sex. Only 15.0% of the sample ($n = 24$) reported 1 = *strong OSA*; whereas, 26 participants (16.3%) denied experiencing any OSA. Students also were grouped according to their reported level of OSA. Those who responded 1 to 6 on the scale were categorized as *low OSA* ($n = 108$, 67.5%), and those indicating 7 to 10 were placed into the *high OSA* group ($n = 52$, 32.5%).

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The mean rating for SSA was 8.09 ($SD = 2.23$), suggesting a fairly strong degree of attraction to the same sex. *No SSA* was indicated by 1.3% of the students ($n = 2$), and *strong SSA* was reported by 40% of the sample ($n = 64$). Participants again were divided into two groups based on their self-reported current degree of SSA. For those who responded 1 to 6 on the scale, they were categorized as *little SSA* ($n = 34$; 21.3%), and those responding with a 7 through 10 were placed in the *high SSA* group ($n = 126$; 78.8%).

Sexual Milestones

Participants were asked to report the age at which they experienced, if they did so, several milestones of sexual development (e.g., Yarhouse et al., 2009; Dubé & Savin-Williams, 1999). While most participants recalled making an initial attribution they were same-sex attracted (98.8%; $n = 158$), experiencing same-sex feelings (99.4%; $n = 159$), and feeling confused about this attraction (95.0%; $n = 152$) around the average age of 13, other sexual milestones were less common and tended to happen later. See Table 1 for the numbers of students experiencing each milestone, mean ages for each milestone, and the corresponding standard deviations.

Table 1. *Number and Mean Age for Sexual Milestones.*

Sexual Milestones	Mean Age (SD)	<i>n</i>	Percent of Sample
<i>Same-Sex Milestones</i>			
Awareness of same-sex feelings	12.92 (3.91)	159	99.4%
Initial attribution that I am same-sex attracted	13.08 (4.39)	158	98.8%
Confusion about same-sex feelings	13.26 (3.54)	152	95.0%
Been fondled (breasts or genitals) by someone of the same sex (without orgasm)	16.18 (4.55)	97	60.6%
Fondled (breasts or genitals) someone of the same sex (without orgasm)	16.22 (4.37)	93	58.1%
Intimately/romantically kissed by someone of the same sex	16.79 (3.99)	94	58.8%
First disclosure of same-sex attraction	17.20 (2.83)	130	81.3%
Initial attribution that I am gay/lesbian/bisexual	17.34 (2.35)	135	84.4%
Took on the label of gay privately	17.89 (2.40)	118	73.8%
Same-sex sexual behavior (to orgasm)	18.09 (3.31)	68	42.5%
First same-sex relationship	18.22 (2.68)	64	40.0%
Took on the label of gay publically	19.47 (1.89)	64	40.0%
<i>Opposite-Sex Milestones</i>			
Intimately/romantically kissed by someone of the opposite sex	15.53 (3.18)	99	61.9%
First opposite-sex relationship	15.74 (3.07)	106	66.3%
Been fondled (breasts or genitals) by someone of the opposite sex (without orgasm)	15.77 (4.06)	74	46.3%
Fondled (breasts or genitals) someone of the opposite sex (without orgasm)	15.97 (3.85)	69	43.1%
Opposite-sex sexual behavior (to orgasm)	17.51 (3.09)	51	31.9%

When divided into two groups by sexual attraction, only three milestones varied by the level of attraction. The *high SSA group* ($n = 124; M = 12.71, SD = 4.44$) reported an earlier age at which they made an initial attribution of being SSA as compared to the *low SSA group* ($n = 34; M = 14.41, SD = 3.96$), $t(156) = 2.03, p = 0.045$; however, the *high SSA* students ($n = 77; M = 17.22, SD = 3.70$) tended to intimately kiss someone of the same sex at a later age than the *low SSA* students ($n = 17; M = 14.82, SD = 4.76$), $t(92) = -2.29, p = 0.024$. These groups also varied in when they first disclosed their SSA, with the *low SSA* students ($n = 25; M = 16.20, SD = 3.07$) typically sharing this attraction earlier than the *high SSA* students ($n = 105; M = 17.44, SD = 2.73$), $t(128) = -1.99, p = 0.049$.

Private and Public Sexual Identity

When asked about their sexual identity labels ($n = 160$), participants showed significant differences in how they identify publically and privately, $X^2(9) = 70.2, p < 0.001$. Half of the students reported having a public identity as heterosexual ($n = 80, 50.0%$), yet only 5.6% ($n = 9$) identify as such privately. Conversely, only 20% ($n = 32$) publically claim to be lesbian or gay, whereas, 46.9% ($n = 75$) hold this identity privately. Even so, more students than statistically expected held a consistent identity of lesbian/gay ($n = 32; 20.0%$) or bisexual ($n = 11; 6.9%$) in both public and private spheres². See Table 2 for frequencies and percentages.

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Table 2. *Frequencies of Public and Private Sexual Identity Labels (n = 160).*

R Private Sexual Identity	Public Sexual Identity								
	Heterosexual		Bisexual		Lesbian/ Gay		Other/ Questioning		Total n
	n	%	n	%	n	%	n	%	
Heterosexual	8	5.0%	0	0.0%	0	0.0%	1	0.6%	9
Bisexual	28	17.5%	11	6.9% ^a	0	0.0% ^b	7	4.4%	46
Lesbian / Gay	23	14.4% ^b	1	0.6% ^b	32	20.0% ^a	19	11.9%	75
Other/Questioning	21	13.1%	1	0.6%	0	0.0% ^b	8	5.0%	30
Total n	80		13		32		35		

^aHigher frequency than expected, ^bLower frequency than expected

²While the aggregate rows are clearly significantly different, cell differences identify if the difference between rows is due to one cell value in particular. Non-significance suggests that no cell was more different than what would have been expected by the difference in the rows.

Same-Sex Sexual Attitudes

Students were asked to rate their degree of agreement with several attitudes about same-sex attraction and behavior on a Likert scale ranging from 1 to 5 (with 1 being *Strongly Disagree* and 5 being *Strongly Agree*). See Table 3 for means and standard deviations. When the last three items were reversed scored so high scores across all items would represent a more gay-affirming mindset, the average attitudes score was 3.18 ($SD = 0.72$), suggesting more of a neutral to very slight agreement to this perspective.

Students' degree of intrinsic religiosity was related to their sexual attitudes, with 8 of the 9 statements showing a significant difference between students low in IR and those high in IR. As follows, the overall attitudinal score differed between these two groups, $t(152) = 4.72, p < .001$, with students low in IR ($M = 3.55, SD = 0.51$) being slightly more gay-affirming and nontraditional in their views than students high in IR ($M = 3.00, SD = 0.74$), but still very close to a neutral position.

Table 3. Means and Standard Deviations for SSA Attitudes by Level of Intrinsic Religiosity ($n = 160$). * $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$

Sexual Attitudes	Total Sample $M (SD)$	Low IR $M (SD)$ ($n = 51$)	High IR $M (SD)$ ($n = 109$)	$t (df)$
Persons can choose who they are sexually attracted to.	1.83 (1.07)	1.59 (0.78)	1.95 (1.16)	-1.99 (158)*
Sexual behavior between members of the same gender is morally acceptable.	3.29 (1.49)	3.94 (1.27)	2.98 (1.49)	3.98 (157)***
Being attracted sexually to members of the same gender is morally acceptable.	4.15 (1.05)	4.51 (0.81)	3.98 (1.11)	3.41 (130)***
Monogamous sexual relationships between members of the same gender can be blessed [or receive God's grace and love].	3.50 (1.51)	4.12 (1.78)	3.21 (1.56)	4.07 (127)***
Same-sex experimentation among adolescents to try out this form of sexual expression is morally acceptable.	2.67(1.31)	3.35 (1.23)	2.35 (0.92)	4.82 (158)***
Persons who experience same-sex attraction could have been born with this predisposition.	4.10 (1.17)	4.47 (0.73)	3.92 (1.30)	3.38 (153)***
Experience [environment] plays a greater role in the development of same-sex attraction than does biology.	2.74 (1.12)	3.35 (1.23)	2.35 (1.23)	-2.17 (157)*
Persons who experience same-sex attraction can change this aspect of their attractions to the opposite sex.	1.88 (1.07)	1.53 (0.86)	2.05 (1.12)	-3.20 (125)**
Persons can live a sexually chaste life (abstinent [celibate life] while they have same-sex attraction.	4.18 (1.06)	4.04 (1.08)	4.25 (1.05)	-1.19 (156)

Campus Climate

When asked how they would describe their campuses' view of same-sex attraction, behavior, and the person who experiences same-sex attraction (on a scale from 1 to 5 in which 1 was *unacceptable* and 5 was *acceptable*), respondents reported a mean score of 1.5 ($SD = 0.81$) for same-sex sexual behavior, suggesting little to no acceptability of such behavior. While participants viewed their campuses as not being particularly accepting of same-sex behavior, same-sex attraction ($M = 2.5$, $SD = 1.81$), and individuals who identify as having same-sex attraction ($M = 2.5$, $SD = 1.11$), they viewed their campuses as being significantly less accepting of same-sex sexual behavior than of the attraction and the persons with that attraction, $F(2, 318) = 125.23$, $p < .001$.

When asked about the frequencies of negative remarks, jokes that “put down” sexual minorities, or use of the term “gay” inappropriately heard on campus, 60% of participants indicated they have never heard course instructors make negative comments and 66.9% indicated they never heard staff members make such comments. However, the reverse was true in the case for peers making negative comments: 64.4% of participants indicated they had heard other students make negative comments four or more times during the previous year. The Chi square analysis, $X^2(4) = 11.60$, $p = 0.021$, found an overall difference in distribution, but there were no significant cell differences (see Table 4).

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Table 4. *Frequencies of Negative Comments Heard on Campus.*

	0 Instances <i>n</i> (%)	1 Instance <i>n</i> (%)	2 Instances <i>n</i> (%)	3 Instances <i>n</i> (%)	4+ Instances <i>n</i> (%)
Course Instructors	96 (60.0%)	32 (20.0%)	14 (8.8%)	7 (4.4%)	11 (6.9%)
Staff Members	107 (66.9%)	23 (14.4%)	13 (8.1%)	10 (6.3%)	7 (4.4%)
Students	12 (7.5%)	12 (7.5%)	17 (10.6%)	16 (10.0%)	103 (64.4%)

When asked about what typically happened if a student made a derogatory remark or told a joke that “put down” people who experience same-sex attraction, 81% of participants indicated they have never heard negative remarks made in the presence of course instructors and 66.9% indicated they never heard negative remarks made in the presence of staff members. When such comments were made in the presence of other students, 47.5% said the other student typically did not challenge the statement. The Chi square analysis, $X^2(3) = 14.65$, $p = 0.002$, again found overall differences in frequencies, but there were no significant cell differences (see Table 5).

Table 5. *Frequencies of Responses Witnessed to Negative Comments Heard on Campus (n = 160).*

	Statements were not made in their presence. <i>n</i> (%)	They typically agreed. <i>n</i> (%)	They typically did not challenge. <i>n</i> (%)	They typically did challenge. <i>n</i> (%)
Course Instructors	81 (50.1%)	12 (7.5%)	46 (28.8%)	21 (13.1%)
Staff Members	107 (66.9%)	10 (6.3%)	32 (28.8%)	11 (6.9%)
Students	11 (6.9%)	60 (37.5%)	76 (47.5%)	12 (7.5%)

When asked about the participants' awareness of potential campus resources for sexual identity, same-sex attraction, and related issues ($n = 160$), about a third of the sample indicated they were aware of various resources on campus. See Table 6 for more specifics. While some participants reported they were aware of resources, much fewer indicated they would actually utilize the resources. More students have used the counseling center (33.8%, $n = 54$) or have spoken to a faculty or staff person (28.7%, $n = 46$) than have used residence life (9.4%, $n = 15$), campus ministries (10%, $n = 16$), or student development (3.8%, $n = 6$). The department least known as a possible resource to students was student development (54.4%, $n = 87$), although many participants were also unaware of the other resources. The fewest number of participants were unaware of the counseling center (12.9%, $n = 20$).

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Table 6. *Frequencies of Awareness of Campus Resources for SSA (n = 160).*

	Counseling Center <i>n</i> (%)	Residence Life <i>n</i> (%)	Campus Ministries <i>n</i> (%)	Faculty or Staff (%)	Student Development <i>n</i> (%)
Not aware of this area as a resource	20 (12.9)	66 (41.3)	60 (37.7)	34 (21.3)	87 (54.4)
Aware of this area as a resource	62 (38.8)	66 (41.3)	63 (39.4)	51 (31.9)	56 (35.0)
Aware of this area as a resource & would use it	24 (15.0)	13 (8.1)	21 (13.1)	29 (18.1)	11 (6.9)
Have used this as a resource	54 (33.8)	15 (9.4)	16 (10.0)	46 (28.7)	6 (3.8)

The students ($n = 160$) were asked how satisfied they were with the social support they received both in general and, more specifically, in regard to their same-sex attraction. They ranked their social support on a Likert scale ranging from 1 = *Strongly Disagree* to 6 = *Strongly Agree*. Participants reported feeling more general support as compared to support regarding same-sex attraction across all social relationships, except for their LGB-identified friends who supported them similarly whether it be in general issues ($M = 5.08$, $SD = 1.24$) or in issues related to their SSA ($M = 4.99$, $SD = 1.29$), $t(53) = 1.12$, $p = 0.267$ (see Table 7).

Table 7. Mean Ratings and Standard Deviations of General Social Support Versus Support Regarding Same-Sex Attraction ($n = 160$).

	General Social Support M (SD)	SSA Support M (SD)	t (df)
Family	4.61 (1.56)	3.06 (1.81)	10.53 (156)***
Church	3.93 (1.66)	2.68 (1.61)	9.75 (156)***
Faculty or Staff	4.51 (1.43)	3.22 (1.43)	10.25 (156)***
Heterosexual Friends	5.18 (1.24)	4.38 (1.57)	6.58 (155)***
LGB-Identified Friends	5.08 (1.24)	4.99 (1.29)	1.12 (153)

*** $p \leq .001$

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When asked to describe their relationship to campus policies regarding sexuality and sexual behavior, 38.5% ($n = 60$) indicated they came to a Christian university but quietly disagree with the policies, 30.8% ($n = 48$) indicated they came to a Christian university because they agreed with the existing campus policies, 16.7% ($n = 26$) indicated they came to a Christian university but vocally disagree with the policies, and 8.3% ($n = 13$) indicated they came to a Christian university but were unaware of what the policies were. These responses were compared to the participants' levels of intrinsic religiosity, and IR was found to be correlated with opinions about campus policies, $F(3, 156) = 9.71$, $p < .001$. Those who indicated they came to a Christian university but vocally disagree with the policies had the lowest average levels of intrinsic religiosity ($M = 3.60$, $SD = 1.01$), whereas those who indicated they came to a Christian university because they agreed with the existing campus policies had the highest average levels of intrinsic religiosity ($M = 4.54$, $SD = 0.47$). Those who indicated they came to a Christian university but quietly disagreed with the policies had an average intrinsic religiosity score of 3.97 ($SD = 0.89$), and those who indicated they came to a Christian university but were unaware of the policies had an average intrinsic

religiosity score of 4.04 ($SD = 0.75$). Bonferroni post-hoc analyses showed those who indicated they came to a Christian university because they agreed with the existing campus policies reported significantly higher levels of intrinsic religiosity those who vocally disagreed with the policies, $p = .001$, and those who quietly disagreed with the policies, $p < .001$. The participants' relationship to campus policy was also compared to the participant's level of sexual attraction (see Table 8).

Table 8. Mean Sexual Attraction Scores and Campus Policies Regarding Sexuality and Sexual Behavior ($n = 160$).

	Opposite-Sex Attraction M (SD)	Same-Sex Attraction M (SD)
Agree with policies	5.08 (2.96)	7.28 (2.12)*
Unaware of policies	4.33 (3.75)	8.07 (2.87)
Quietly disagree with policies	4.33 (3.19)	8.58 (1.87)*
Vocally disagree with policies	4.94 (3.61)	8.42 (2.36)

*OSA and SSA significantly different at $p < 0.05$.

Psychological Health

There were no significant differences by level of SSA (high and low SSA) on any subscale of psychological symptoms (depression, anxiety, academic distress, etc.) (see Table 9). In addition, while about half of the subscale scores fell in the Mild range, none fell in the Elevated Score range as determined by the Center for Collegiate Mental Health (2012).

Table 9. Mean Scale Scores of Psychological Symptoms by Same-Sex Sexual Attraction (SSA) ($n = 160$).

	Low SSA ($n = 34$) M(SD)	High SSA ($n = 126$) M(SD)
Depression	1.22 (0.97) ^a	1.36 (1.03) ^a
Generalized Anxiety	1.37 (1.02) ^a	1.36 (1.03) ^a
Social Anxiety	1.72 (1.06) ^a	1.85 (0.96) ^a
Academic Distress	1.19 (1.09)	1.42 (1.08)
Eating Concerns	0.87 (1.01)	0.97 (1.21)
Hostility	0.55 (0.62)	0.76 (0.92) ^a
Alcohol Use	0.25 (0.39)	0.58 (1.03)

^a Scores fell in the Mild range.

Further analysis investigated the relationship between intrinsic religiosity and psychological symptoms in this sample. Those students with lower intrinsic religiosity reported significantly higher levels of depression, generalized anxiety, social anxiety, academic distress, eating concerns, and alcohol use than did those with higher intrinsic religiosity (see Table 10). Again, while many of the subscale scores fell in the Mild range, only one, depression in those with low intrinsic religiosity, fell in the Elevated Score range as determined by the Center for Collegiate Mental Health (2012).

Table 10. Mean Scale Scores of Psychological Symptoms by Intrinsic Religiosity (IR) ($n = 160$).

	Low IR ($n = 51$) <i>M(SD)</i>	High IR ($n = 109$) <i>M(SD)</i>
Depression **	1.85 (1.07) ^b	1.23 (0.98) ^a
Generalized Anxiety *	1.97 (1.00) ^a	1.48 (1.02) ^a
Social Anxiety *	2.20 (1.04) ^a	1.74 (0.96) ^a
Academic Distress **	1.88 (0.97) ^a	1.27 (1.07)
Eating Concerns *	1.37 (1.23) ^a	0.87 (1.15)
Hostility	0.97 (1.04) ^a	0.67 (0.82)
Alcohol Use **	0.96 (1.16) ^a	0.42 (0.87)

^a Scores fell in the Mild range. ^b Scores fell in the Elevated range.

National average 1.58 for depression

* $p \leq .05$, ** $p \leq .01$, *** $p \leq .001$ for differences between IR groups.

Discussion

The findings from the present study may be best understood in the context of a few other surveys that have previously been conducted with sexual minority students who attend faith-based institutions of higher education (Stratton et al., 2013; Yarhouse et al., 2009). These include findings suggesting sexual minorities on faith-based campuses may value the religious/spiritual aspects of their identity and may hold these values more centrally than those who attend other institutions. However, even from this point of commonality, diversity can still be found. We organize our discussion around the three areas of sexuality and sexual identity, climate/support, and psychological health.

Sexuality and Sexual Identity

The majority of participants reported experiencing strong levels of same-sex attraction with some also experiencing varying levels of opposite-sex attraction.

For example, over two-thirds of the participants reported strong levels of same-sex attraction, while a quarter of participants indicated they experience strong levels of opposite-sex attraction. These findings indicate sexual feelings for the opposite sex vary amongst those who experience same-sex attraction, which may stand in contradiction to cultural pulls labeling people in distinct sexual categories without nuance. Further, participants tended to identify as spiritual rather than religious, which is in concert with previous literature (Dahl, 2011). Participants may tend to engage in individual spiritual practices rather than the traditional religious services that have been historically condemning of their sexual identity.

Participants in this study appear to be navigating sexual identity development that is in some ways similar to what is seen in the broader literature, but there appear to be differences in milestones that require choice or volition. For example, most respondents did not report adopting a public gay identity, engaging in same-sex behavior to orgasm, or entering into an ongoing same-sex relationship. This is similar in some ways to previous reports of milestone events among sexual minorities on Christian college campuses (Stratton et al., 2013; Yarhouse et al., 2009).

There is quite a lot of diversity in public and private labels associated with a sexual minority identity as LGB. This is likely related to the milestone events noted above and may reflect difficulties in feeling “safe” to be known by a sexual identity label in a public way at a Christian college. The matching or non-matching of an individual’s public and private identities is an aspect of the developmental nature of the sexual identity process and may be an indicator of the surrounding climate as well (i.e., one being less likely to “match” LGB identities if environment is perceived as non-affirming).

In terms of attitudes toward same-sex attraction and behavior, our sample was remarkably diverse in their views. In terms of mean scores, however, they appear to reflect more permissive or gay affirming positions with, again, a significant amount of diversity of attitudes reflected.

Climate and Support

In terms of campus climate, our sample did not, on average, view their campus as a place in which students who experience same-sex attraction are viewed positively or supported. Same-sex attraction, behavior, and the person were all, on average, on the “unacceptable” side of a 1 to 5 scale, with a difference between the person/attraction and the behavior. Of potential further interest is the fact that not even the person was viewed as acceptable.

How is climate established? We can consider others who are on campus as well as campus policies. When it comes to faculty, staff, and other students, it appears as though negative comments that likely set campus climate are heard primarily

from other students (rather than faculty or staff). In terms of policy, we see great variability in attitudes toward existing campus policies, suggesting this sample is not a monolithic group when it comes to policies at a Christian college.

Participants reported they received the most general support from their heterosexual friends and the most support regarding same-sex attraction from their LGB-identified friends, which seems logical. Unfortunately, they received the least amount of support, both in general and in regard to their attraction, from their churches. Additionally, participants received more general support from all social groups in comparison to support regarding their same-sex attraction. This indicates that all social groups, including LGB-identified friends, need assistance providing empathy and compassion toward those investigating their sexual identity. The church, in particular, appears to provide limited support to sexual minorities, as participants listed this group as lowest both in providing general support and in providing support regarding same-sex attraction.

Psychological Health

Participants in our study reported mild psychological symptoms, including depression, anxiety, and social anxiety. These scores were not in the Elevated range (with the exception of depression among those who also scored low in intrinsic religiosity). This is an interesting finding in light of concerns for the psychological well-being of sexual minorities nationwide and especially in religiously-affiliated institutions.

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Limitations

Limitations to this study include the convenience nature of the sample. Also, a significant difference between this study and previous studies of sexual minorities as Christian college campuses was the lack of anonymity to participate in this study. It is unclear whether respondents would be representative of students who did not wish to share their identity or of sexual minority students more broadly.

Conclusions

The findings from the present study suggest sexual minorities on faith-based campuses are navigating religious/spiritual aspects of their identity as well as same-sex sexuality and sexual identity development. Our findings suggest sexual minorities on Christian campuses are a unique blend of persons for whom sexuality and religiosity/spirituality are two very prominent interacting and multi-level variables, particularly as they relate to doctrinal matters and policies at faith-based institutions of higher education.

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The Mediating Role of Self-Acceptance in the Psychological Distress of Sexual Minority Students on Christian College Campuses

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Sexual minorities who also identify as religious face unique challenges while being a part of faith-based college campus communities in which specific behavior proscriptions are present. One hundred and sixty sexual minority students from 15 Christian colleges and universities in which a staff member was affiliated with the Association for Christians in Student Development participated in the online survey. Results suggest that these campus settings are experienced differently by sexual minority students in terms of how they approach the relationship between their religious/spiritual identity and their sexual identity. Perhaps surprisingly, about half of this sample reported no or only mild psychological distress, and only 9.4% reported elevated distress. Intrinsic religiosity, organizational religiosity, and social support from heterosexual friends were found to be predictors of psychological distress in sexual minority students at Christian colleges. Further, the predictive relationships of intrinsic religiosity and general social support to psychological distress was mediated by self-acceptance.

Keywords: sexual identity, intrinsic religiosity, social support, self-acceptance, psychological distress, college students

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The transition to college and one's years in college encompass a significant developmental period for those emerging adults who pursue higher education. While the various events of this developmental stage have differential effects on psychological adjustment (Luhmann et al., 2013), some events are particularly pivotal, having influence on students' mental health well beyond their college years (Azmitia et al., 2013). The most critical and impactful events are those that intersect with the developmental tasks of emerging adults: the exploration of identity, the formation of a strong sense of self, and the cultivation of intimate relationships (Arnett,

2000; Kroger & Marcia, 2011; Pascarella & Terenzini, 2005). How students form narratives about the self within these life events, particularly within romantic relationships and academics, significantly predicts life satisfaction (Lilgendahl & McLean, 2019). These narratives, and the context within which these narratives are formed, may challenge or support one's sense of self and way of being in the world (Lilgendahl & McLean, 2019; McLean et al., 2007).

For sexual minorities (SMs), that is, people who experience same-sex attraction (SSA) independent of sexual behaviors or use of specific identity labels (Diamond, 2007), the sexual identity development literature points to common milestone events in the formation of identity. Common milestones include first experiences and awareness of same-sex sexuality, initial attributions of what same-sex sexuality means in terms of SM status, first experience of sexual behavior, first disclosure of SM status to another, first use of private or public sexual identity labels (e.g., gay, lesbian, bisexual), and first same-sex

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romantic relationship (see Katz-Wise et al., 2017; Savin-Williams & Cohen, 2004; Savin-Williams & Diamond, 2000; Yarhouse, 2001). Not all developmental milestones are experienced by all SMs, but many milestones are, and milestones are navigated in the sociocultural context in which SMs are located, including family, peer group, ethnic, cultural and religious communities, educational environment, and so on (Katz-Wise et al., 2017; Yarhouse, 2001).

While the campus environment creates a rich context for this kind of identity and relationship development, this context may be problematic when it is not supportive of students' particular developmental journeys as SM students often experience. Despite increased visibility on U.S. university and college campuses over the past 10 years, with greater access to campus resources, more inclusive campus policies, and improved campus climate (Rankin et al., 2019), SM students continue to face many difficulties across multiple aspects of campus life, including housing policies, classroom environments, and the presence of microaggressions, that is, subtle, unintentional, or indirect derogatory comments about the LGB community (e.g., the use of "that's so gay" to convey "stupidity") (Craig et al., 2017; Rankin et al., 2010, 2019; Sue, 2010; Watson et al., 2012; cf., Coley, 2018). These difficulties can create a problematic, and even hostile, campus climate for SM students even in the absence of overt victimization (Woodford et al., 2014). SM students, in fact, do report greater levels of psychological distress, including social anxiety, depression, and eating concerns, than heterosexual students [Center for Collegiate Mental Health (CCMH), 2015; Meyer, 1995; Woodford et al., 2014]. When it comes to faith-based higher education, regular and frequent perceptions of one's poor fit within a religious community with heterosexual expectations (Meyer, 1995, 2003; Meyer et al., 2011) may create an environment with the potential to negatively affect students' self-evaluations, impairing their constructions of relational and academic narratives key to identity exploration and psychological adjustment (Meyer, 2003; Nadal et al., 2011).

Self-Acceptance as Mediating Factor

SM students who have a sense of being accepted and supported on their campuses

seem to fare better than their peers. Both perceived social support and inclusiveness for SM students seem to lessen the frequency of microaggressions, verbal threats, and avoidance behavior, attenuating the effects of subtle heterosexism on college campuses (Hong et al., 2016).

Given that studies have found family support contributes to increased self-esteem and better mental health in SM youth (Hershberger & D'Augelli, 1995; van Bergen & Spiegel, 2014), external acceptance by one's campus community (i.e., support groups, resources, antidiscrimination policies, etc.) is likely to promote self-acceptance, an important factor in resilience, and thereby lessen the impact of subtle heterosexism and microaggressions. Woodford et al. (2014) found SM students' self-acceptance, measured as self-esteem and LGBTQ+ pride, mitigated the effects of discrimination, reducing any ensuing psychological distress (see also, Díaz et al., 2001; Szymanski, 2009; Waldo et al., 1998).

Exploration of the impact of self-acceptance on identity formation in religious or faith-based communities is relatively new even though the significance of self-acceptance for resilience among SMs has been increasingly noted in the research literature. In one of the few studies of sexuality and religious/spiritual (R/S) with self-acceptance as a variable, Joseph and Cranney (2017) noted that active members of the Church of Jesus Christ of Latter-Day Saints reported lower gay identity acceptance than former members. However, both active and former members reported the same level of self-esteem on average. Finding esteem and self-acceptance appear to be more complex in terms of the assimilating effects that are implicitly and explicitly promoted within faith-based higher education.

The Intersection of Sexual Identity and Traditional Christian Faith

Cole (2009) highlighted the complexity of living at the convergence of multiple identities. This kind of "intersectionality," in which awareness, experiences, and opportunities are impacted by living in more than one of these social and cultural categories, contributes to a presumably more complicated identity development process for those living in these overlapping social worlds. SM students at Christian colleges and universities, which espouse a traditional orthodox

Christian sexual ethos (which we will refer to as traditional Christian colleges and universities or TCCUs), live within the intersectionality of sexual identity and R/S identity. Students themselves experience varying levels of both SSA and faith (Yarhouse et al., 2018), and they find themselves at faith-based institutions which hold theological perspectives and related behavioral expectations that limit sexual behaviors outside of marriage between a man and a woman, thereby putting limits on sexual exploration.

Sexual Identity and Personal Faith

Given the incompatibility often perceived between a more traditional Christian faith and sexual identity for SMs, a great deal of research has explored the potential negative mental health consequences. In general, adolescent and young adult SMs are likely to show poorer psychological well-being (Meanley et al., 2016) and elevated levels of psychological distress (Lefevor et al., 2017; Wilkinson & Pearson, 2009), and tend to present at counseling centers with greater distress than their heterosexual peers (Lefevor et al., 2017). More specifically, they tend to experience greater levels of depression (D'Augelli, 2002; Foster et al., 2011; Marshal et al., 2011; Ream & Savin-Williams, 2005; Silenzio et al., 2007), lower self-esteem (Foster et al., 2011; Ream & Savin-Williams, 2005), and increased risk of suicidal ideation and behaviors (D'Augelli, 2002; Marshal et al., 2011; McDermott et al., 2018; O'Donnell et al., 2004; Ryan et al., 2009; Silenzio et al., 2007).

These potential negative outcomes are often attributed to the conflict between faith and same-sex sexuality. Schuck and Liddle (2001) found that two-thirds of their 66 SM adults experienced conflict between religion and sexual orientation; this conflict stemmed from denominational teachings, scriptural passages, and congregational prejudice. By condemning same-sex sexual behavior (SSB), these religious beliefs and the associated practices may lead to SMs experiencing discrimination and rejection within the church (Altman et al., 2012; Foster et al., 2011; Meyer, 2003; Quinn et al., 2016; Ream, 2001; Schuck & Liddle, 2001; Yip, 2004). This climate may lead SMs to view themselves in the same negative light (Barnes & Meyer, 2012; Page et al., 2013; Ream & Savin-Williams, 2005; Yip, 1998),

particularly if they report high levels of religiosity (Szymanski & Carretta, 2019).

Sexual Identity and the Christian College Campus

The typical TCCU climate is taxing for SM students navigating sexual identity questions (Stratton et al., 2013; Watson et al., 2012; Yarhouse et al., 2009). These identity conflicts may be related to information given at the time of enrollment, institutional culture and associated values, and policies that include institutional codes of conduct (Wentz & Wessel, 2011). Even so, as is also found on secular campuses, micro-aggressions among fellow students (less so among faculty or staff) seem to set the tone of the negative climate of these faith-based institutions (Watson et al., 2012; Yarhouse et al., 2009). This subtle heterosexism is likely to affect psychological health and emotional well-being of SMs adversely at TCCUs just as it does on other campuses, if not to a greater degree (Rankin et al., 2010, 2019).

Mental health concerns were explored by Wolff et al. (2016) in a large nationwide anonymous survey of SMs attending faith-based universities with a traditional orthodox Christian sexual ethos. This nonrandom, purposive sample of SM students reported moderate psychological distress across most symptom categories, including substance abuse, generalized anxiety, academic distress, and hostility, as the authors expected. These students also reported moderate elevations in depression, social anxiety, and eating concerns, which was lower than what these researchers anticipated. Moderate distress, according to the primary outcome measure of the study [Counseling Center Assessment of Psychological Symptoms (CCAPS), 2015] suggests that students have noteworthy symptoms related to the identified categories but are probably not indicative of a clinical diagnosis. While the predictions of Wolff et al. were partially supported, it remains unclear based on the presented average scores as to what percentage of students fall in each of the three distress levels. Most importantly, for purposes of the current study, the large standard deviations present a picture in which there is significant variability in distress across students, with some functioning with low distress, while others show marked and high distress.

A mean score alone does not provide enough information to describe this diverse sample.

Given the more restrictive policies and behavioral expectations regarding sexuality at Evangelical and Latter-Day Saints' colleges and universities, and the threat of potential punishment for violating these standards of behavior (Wolff & Himes, 2010), Wolff et al. (2016) also predicted that SM students attending less affirming institutions would exhibit even higher levels of psychological distress than those attending other faith-based institutions in the sample. However, this hypothesis was not supported, even though these students did report more difficulty in sexual identity processes.

One area related to sexual identity development that did not show significant differences was found in students' outness about their sexual orientation (Wolff et al., 2016). Students at Evangelical and Latter-Day Saints' schools were as equally open as their peers at other faith-based institutions. More than half had come out to a peer, and more than two-thirds had come out to a roommate. As Wolff et al. noted, this openness suggests some degree of comfort and perceived support amid distress within their campus communities and speaks to the tangled dynamics that appear to be present in faith-based institutions. SM students do not seem to be monolithic in their beliefs and values, nor in their experiences.

Other research explicitly affirms this coexistence of negative and positive experiences, as well as differential impact on students, in TCCUs (Yarhouse et al., 2009, 2018). For example, Yarhouse et al. (2018) found students go through periods of settledness and unsettledness regarding faith and sexuality across their collegiate experience. Perhaps TCCUs are unique settings that can both hinder and foster development for students navigating sexual and R/S identities. It seems reasonable that these unique educational environments can be evaluated by SM students, depending on the degree of settledness with faith, sexuality, or both, as a hindrance when less settled or a help when more settled. What appears to be true about this complicated environment is that the intersection of sexual and R/S identities creates a positive synergy (Rosenkrantz et al., 2016) that can be formative when engaged strategically. This formative process may allow students to create richer, more complex personal narratives.

A More Complex Understanding of Faith and Sexual Identity

The discussion above suggests the relationship between R/S and sexual identities is more complex than initially anticipated for SM students at TCCUs. Some are doing very poorly with psychological distress warranting clinical concern; others show moderate levels of distress, and still others are doing quite well (Wolff et al., 2016; Yarhouse et al., 2018). Religion may be experienced in a wide variety of ways: protective and helpful to some, and challenging and harmful to others. There is a great deal of diversity among these students (Effrig et al., 2014); there is no simple narrative that can account for the variance. To understand any one student's experience, multiple interacting factors must be considered, including their own sexual identity development, the campus climate, and students' own faith journeys.

SMs of faith are likely to have better outcomes when they are given opportunities to integrate their faith and sexual identities together. Meanley et al. (2016) suggested SMs would psychologically benefit from more attention given to their religious and spiritual needs, particularly through assisting them to navigate these conflicting identities. Most Christian SM college students prefer to find a way to hold their R/S and their sexual identities together, rather than rejecting either of them (Yarhouse et al., 2018), and they do this in a variety of ways, sometimes with sexual identity dictating faith, faith dictating sexual identity, or an equally reciprocal interdependence between the two (Yarhouse et al., 2018) [see also Chestna (2016), who explored how Catholic lesbians navigate these conflicting identities through a variety of coping styles, both positive and negative, until they are able to form a personal narrative that accepts and integrates both of these identities].

The Current Study

The current study therefore further explored the complex relationship between faith and sexual identity and its implications for psychological health within the Christian college environment. First, given the findings of Wolff et al. (2016), the SM students in this study were expected to report moderately high levels of psychological distress; however, students were anticipated to show quite

a range of distress, with some doing poorly and some doing well. The second hypothesis anticipated differences in psychological distress would be related to students' levels of religiosity, perceptions of campus climate and social support, personal views of the acceptability of SSB, and degree of SSA. Finally, similar to the findings of Woodford et al. (2014), self-acceptance was expected to mediate the relationships between each of the predicting variables and students' psychological outcomes. This included the relationship between intrinsic religiosity (IR), that is, the degree to which they live their lives according to their faith, and psychological distress, which Yarhouse et al. (2018) found to be negatively correlated in a sample of SM college students.

Method

Participants were recruited through student development officers affiliated with the Association for Christians in Student Development (ACSD). While 40 schools initially showed interest, only 15 institutions, broadly distributed across the U.S., participated. All of the participating TCCUs hold restrictions on SSB. Campus personnel only assisted in initially announcing the study to students in their chapel services; they had no other contact with students. After the announcement, all students received an email inviting their participation.

An initial combined sample of 807 students from these institutions responded by going to the online survey. Of these, 24.7% ($n = 199$) closed out of the survey before answering any questions. Another 49.9% ($n = 403$) were disqualified from participating because they indicated they did not meet the inclusion criteria: (a) the experience SSA ($n = 374$), (b) identifying as a Christian ($n = 13$), or (c) attending a Christian college or university ($n = 6$). This degree of initial attrition was expected given the high level of interest in sexual identity issues among college students, most of whom were not SMs.

Another 10 students (1.2%) were disqualified due to nonsensical contact information, which was required due to the longitudinal nature of this study and may indicate some hesitation to share identifying information. Of those who participated to some degree, 5.4% ($n = 45$) completed less than a majority of the items likely due to the length of the survey.

The final sample of 160 students (19.8% of initial responders) looked similar to the typical population across TCCUs, except with regard to gender. The gender distribution included 45% female respondents ($n = 72$), 51% male respondents ($n = 81$), and 4% respondents indicating "other" (i.e., transgender, $n = 2$, genderfluid, $n = 2$, genderqueer, $n = 1$, agender, $n = 1$, unknown, $n = 1$). Their average reported age was 21.4 years ($SD = 4.58$). Respondents tended to identify as single, never married (94%). Junior and seniors were over-represented (freshmen, 16%, sophomores, 20%, juniors, 22%, seniors, 33%, fifth-year seniors, 2%, and graduate students, 6%). The ethnic/racial make-up of the sample was primarily Caucasian/White (81%) with 7% being African-American, 4% Hispanic/Latinx, and 3% Asian/Pacific Islander. Likewise, participants lived broadly across the U.S., with 30 from the East (18.8%), 43 from the Midwest (26.9%), 36 from the Central (22.5%), 32 from the South (20.0%), and 16 from the West (10.0%), with one from outside the U.S. and two unknown.

While all experienced some SSA, participants varied in their use of sexual identity labels. Half of the students reported having a public identity as heterosexual ($n = 80$, 50.0%), yet only 5.6% ($n = 9$) identified as such privately. Conversely, 46.9% ($n = 75$) privately held a gay, lesbian, or bisexual identity.

Research Design

The current study is based on data from the first year of a 4-year longitudinal study. Due to the longitudinal nature, participants were required to provide their names and contact information. This was explained in the informed consent to students, and participating institutions were informed they would not receive any specific information about their participating students, not even the number participating. This study was approved by the Institutional Review Boards at all three of the authors' primary institutions.

Survey

The 35-page (i.e., screen) online survey was administered through SurveyMonkey™ with encryption for data collection. Based upon a previously published survey used in two national studies of SMs as TCCUs (Stratton et al., 2013;

Yarhouse et al., 2009), this survey focused on participants' sexual identity development, campus climate, and social support from family, church, professors and college staff, heterosexual friends, and SM friends. As part of the on-line assessment experience, the survey contained specific original items in corresponding sections as well as established measures from previous research. The established measures are described below.

Yarhouse Sexual Orientation Thermometer (Jones & Yarhouse, 2007)

Participants were asked to rate separately the degree of other-sex attraction (OSA) and the degree of SSA they currently experience. Using 10-point Likert scales, the ratings vary from 1 = *no attraction* to 10 = *strong attraction*. Participants' mean rating for SSA was 8.09 ($SD = 2.23$), suggesting a fairly strong degree of attraction to the same sex. *No SSA* was indicated by 1.3% of the students ($n = 2$), and *strong SSA* was reported by 40% of the sample ($n = 64$). There is no reliability data for this measure.

Counseling Center Assessment of Psychological Symptoms (CCAPS-34; CCMH, 2015)

This abbreviated form of the original CCAPS has 34 items that measure psychological symptoms or distress in college students. Participants indicate the degree to which each item describes them on a 5-point Likert scale, ranging from *not at all like me* (0) to *extremely like me* (4). The current study primarily uses the CCAPS Distress Index, which is an average score across items from multiple symptom categories including Depression, Generalized Anxiety, Social Anxiety, Academic Distress, and Hostility. The Distress Index serves as an omnibus measure of general distress; however, evaluation of subscales facilitates understanding of clients' particular distress in clinical settings. Initial validation research found the CCAPS-34 to have strong convergent validity, good discrimination power, and fair test-retest stability with coefficients ranging from $r = .79$ to $.87$ for 1-week intervals and ranging from $r = .74$ to $.86$ for 2-week intervals (Locke et al., 2012). The Cronbach's alpha for the Distress Index was $.92$, indicating strong internal reliability (CCMH, 2015).

Duke University Religiosity Index (Koenig et al., 1997)

This modified seven-item scale measures frequency of church attendance (one item; organizational religiosity, OR), frequency of three personal religious practices (one item; nonorganizational religiosity, NOR), and personally motivated spirituality (three items; IR). For the OR and NOR scores, participants indicate the frequency of their religious practices using a 6-point Likert scale, ranging from 0 = *never* to 5 = *more than once a week*. For the IR score, participants rated their agreement with three attitudinal statements on a 5-point Likert scale, ranging from *definitely not true* (1) to *definitely true of me* (5). The original Duke University Religiosity Index (DUREL) has good test-retest reliability, internal reliability, factor structure, and convergent validity (Plante et al., 2002; Storch et al., 2004). In the current study, the three IR items had a Cronbach's alpha of $.79$. Participants were divided into groups based on their reported degree of IR. Those scoring between 12 and 15 were assigned to the *High IR* group ($n = 181, 73.3\%$), those scoring 7–11 to the *Moderate IR* group ($n = 52, 21.1\%$), and those scoring 6 or less to the *Low IR* group ($n = 13, 5.3\%$).

Scales of Psychological Well-Being (Ryff & Keyes, 1995)

The Scales of Psychological Well-Being (SPWB) is a self-report scale that measures six dimensions of psychological well-being, although only an abbreviated nine-item self-acceptance subscale was used in the current study. The original scale, with 20 items per subscale, showed strong reliability and validity (Ryff, 1989; Ryff & Keyes, 1995). Participants responded using a 6-point Likert scale, ranging from *strongly disagree* (1) to *strongly agree* (6). This subscale of self-acceptance showed strong internal reliability in the current study (Cronbach's alpha of $.88$).

Results

Overall Psychological Distress

Psychological distress scores were computed from the CCAPS (CCMH, 2015). While the mean distress index score of 1.29 ($SD = .65$; 40.5th

percentile) was in the moderate distress range, nearly half the sample ($n = 79$, 49.4%) fell into the low distress range (below the 37th percentile), indicating minimal to no distress. Another 41.3% ($n = 66$) were in the moderate distress range (37th to 75th percentiles), which suggests the need for further assessment; these scores were consistent with college students seeking mental health treatment (CCMH, 2015). The final 9.4% ($n = 15$) were in the high distress range (75th percentile and above), which suggests elevated distress with increased potential for a mental health diagnosis.

A one-way analysis of variance did not find differences in psychological distress among different SM groups, $F(3, 156) = 1.09$, $p = .35$, as expected given previous research (Effrig et al., 2014; McAleavey et al., 2011). Heterosexual students ($n = 9$; $M = 1.04$, $SD = .56$) reported a similar level of psychological distress as did their bisexual ($n = 46$; $M = 1.39$, $SD = .70$), gay and lesbian ($n = 75$; $M = 1.31$, $SD = .63$), and questioning/other ($n = 30$; $M = 1.18$, $SD = .62$) peers.

Given concern that students who maintain a discrepancy between their private and public sexual identities may have more difficulties on these TCCU campuses, students were categorized as having matched or unmatched private and public identities if they identified as a heterosexual for one of these and as an SM for the other. An independent-samples t test found students with unmatched public and private sexual identities ($n = 73$; $M = 1.26$, $SD = .66$) reported distress levels similar to those reported by students with matched public and private sexual identities

($n = 87$; $M = 1.32$, $SD = .64$), $t(158) = -.13$, $p = .89$.

Psychological Symptom Categories

The distributions for each of the symptom categories on the CCAPS-34 (CCMH, 2015) were computed. Using a series of One-Sample Chi-Square Goodness of Fit Tests, only the subscales of Academic Distress, $\chi^2(2) = 10.67$, $p = .005$, and Hostility, $\chi^2(2) = 8.08$, $p = .02$, varied significantly from the CCMH (2015) standardized distribution of distress ranges. Specifically, more students ($n = 89$) were in the low distress range than expected ($n_{exp} = 64$, residual = 2.47) on the academic distress subscale. While the overall Hostility subscale differed significantly from expectations, no particular distress category evidenced that difference (Table 1).

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Psychological Distress and IR

Further analysis investigated the relationship between IR (Koenig et al., 1997) and psychological distress (CCMH, 2015). Students with high levels of IR ($M = 1.16$, $SD = .62$) reported a much lower level of overall distress than did those with low levels of IR, ($M = 1.58$, $SD = .61$), $t(158) = 4.03$, $p < .001$; in fact, the mean score of those in the low IR group fell at the moderate distress level. The distress levels for the IR groups also were compared to the standardization sample (CCMH, 2015) using a One-Sample Chi-Square Goodness of Fit test against the CCMH percentiles. The overall distress levels (i.e., Distress Index) for both the low IR group

Table 1

Means, Standard Deviations, and Levels of Distress Across Symptom Categories (n = 160)

	<i>M (SD)</i>	Low distress percent	Moderate distress percent	High distress percent	$\chi^2 (df)$
Depression	1.33 (1.02)	44.4	21.9	33.8	3.71 (2)
Generalized anxiety	1.56 (1.03)	41.9	16.3	41.9	.43 (2)
Social anxiety	1.82 (.98)	46.3	27.5	26.3	.95 (2)
Academic distress	1.37 (1.08)	55.6	23.1	21.3	10.67 (2)**
Eating concerns	.95 (1.17)	64.4	13.8	21.9	1.86 (2)
Hostility	.72 (.86)	63.8	19.4	16.9	8.08 (2)*
Alcohol use	.51 (.94)	73.1	14.4	11.3	5.65 (2)
Psychological distress	1.29 (.65)	49.4	41.3	9.4	22.69 (2)***

* $p \leq .05$. ** $p \leq .01$. *** $p \leq .001$.

($n = 51$), $\chi^2(2) = 15.6, p < .001$, and the high IR group ($n = 109$), $\chi^2(2) = 31.81, p < .001$, were found to differ from the comparison sample ($n = 233,615$). Specifically, 56.9% of the low IR group fell into the moderate distress category, which was significantly more than expected compared to the 38.0% of the CCMH sample (residual = 3.07). Also, 60.0% of the high IR group fell into the low distress category, which was significantly more than expected given that 36.0% of the comparison sample was in low distress range (residual = 4). As seen in Figure 1, smaller percentages of both the low IR group (15.7%, residual = -2.02) and the high IR group (6%, residual = -3.92) were in the high distress category than expected given that 26% of the CCMH sample was in this range.

Predicting Psychological Distress

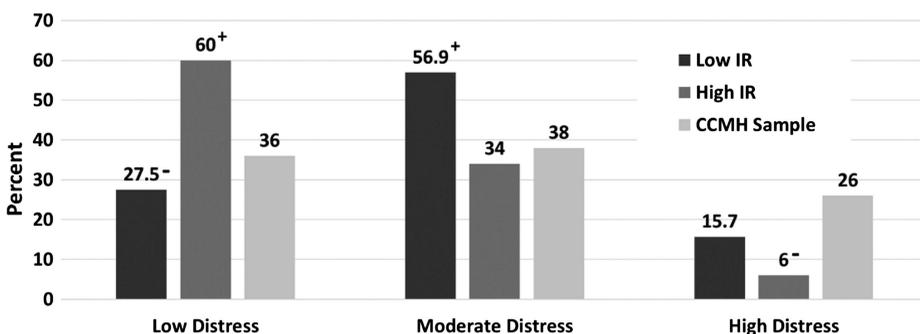
A multiple regression analysis was conducted to determine the best linear combination for predicting psychological distress. The potential predictors included campus view of SSB, OR, IR, NOR, level of SSA, views of the acceptability of SSB, private sexual identity, general social support from various groups, and gender identity. Assumptions of linearity, uncorrelated errors, and normally distributed errors were met. This combination of variables significantly predicted psychological distress, $F(13, 142) = 4.58, p < .001$, adjusted $R^2 = .30$, indicating that 29.5% of the variance in psychological distress was accounted for by this model, which is a small

effect (Cohen, 1988). Only four of the variables significantly contributed to the predictive model. As seen in Table 2, the beta weights suggest gender identity, which was dummy coded as cisgender or transgender, contributes the most psychological distress, with OR, IR, and general social support from heterosexual friends also contributing to the prediction.

Further exploration of two of these predictor variables was done through the computation of a series of Pearson product-moment correlation coefficients. IR was positively correlated with OR ($r = .38, p < .001$), self-acceptance ($r = .25, p = .002$), and perceptions of campus as accepting toward SSB ($r = .16, p = .039$); however, as IR increased, students were less likely to view SSB as acceptable ($r = -.31, p < .001$).

Perceived social support from heterosexual friends was positively correlated with self-acceptance ($r = .19, p = .018$) and perceptions of campus as accepting toward SSB ($r = .19, p = .016$). However, only perceptions of support by family ($r = -.40, p = .002$), church ($r = -.31, p < .001$), faculty and staff ($r = -.31, p < .002$), and heterosexual friends ($r = -.26, p = .001$) were correlated to distress. Perceived support from SM friends was not correlated to psychological distress ($r = .00, p = .997$). Thus, an overall social support measure was averaged across perceived social support of family, church, college faculty and staff, heterosexual friends, and SM friends, and used in later analyses. Perceived social support across all of these supports was positively correlated with self-acceptance

Figure 1
Percentages of Intrinsic Religiosity Groups and CCMH (2015) Sample Across Distress Levels



⁻ Residual < 2.0, score is lower than expected compared to CCMH sample

⁺ Residual > 2.0, score is higher than expected compared to CCMH sample

Table 2*Simultaneous Multiple Regression Analysis Summary Predicting Psychological Distress (n = 160)*

	<i>B</i>	<i>SEB</i>	β	<i>t</i>
(Constant)	3.39	.50		6.77***
Gender identity	1.07	.25	.32	4.31***
Social support from heterosexual friends	-.15	.05	-.29	-2.92**
Intrinsic religiosity	-.16	.07	-.22	-2.49**
Organizational religiosity	-.10	.05	-.17	-2.05*
Social support from family	-.05	.03	-.11	-1.32
Acceptability of same-sex sexual behavior	-.07	.06	-.10	-1.07
Nonorganizational religiosity	-.03	.04	-.05	-.62
Same-sex sexual attraction	.01	.02	.05	.61
Social support from sexual minority friends	.02	.05	.04	.42
Social support from church	.01	.04	.03	.33
Private sexual identity	.04	.22	.02	.20
Social support from TCCU faculty/staff	.01	.04	.02	.17
Campus view of same-sex sexual behavior	.01	.06	.01	.02

Note. TCCU: traditional Christian colleges and universities.

* $p \leq .05$. ** $p \leq .01$. *** $p \leq .001$.

($r = .25, p < .01$), perceptions of campus as accepting toward SSB ($r = .28, p < .01$), and psychological distress ($r = -.20, p = .013$).

Mediating Role of Self-Acceptance

Self-acceptance was only correlated to psychological distress ($r = -.60, p < .001$) and two of its predictors, IR ($r = .25, p < .01$) and general social support ($r = .25, p < .01$). More specifically, family support ($r = .30, p < .001$), church support ($r = .22, p = .005$), and support of heterosexual friends ($r = .195, p = .02$) were positively correlated to self-acceptance. Self-acceptance was not correlated to the other measures, including SSA ($r = -.07, p = .39$), OSA ($r = .01, p = .86$), OR ($r = .09, p = .25$), campus view of SSB ($r = -.00, p = .96$), and personal views regarding the acceptability of SSB ($r = -.02, p = .77$).

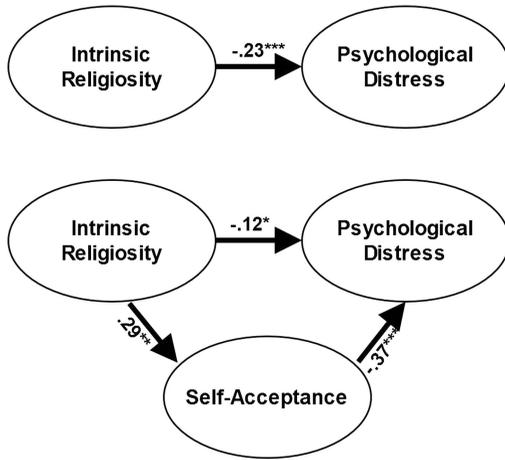
To further explore how self-acceptance may mediate the relationship between psychological distress and its predictors, IR, social support, and OR, in SM students, three simple mediation analyses were performed using PROCESS 2.16.3 (Hayes, 2012). This analysis was not done on gender identity because it was a dichotomous variable.

The first mediation analysis used the predictor of IR. In Step 1, the regression of IR on the psychological distress, ignoring the mediator, was significant, $b = -.23, t(158) = -4.01, p < .001$. Step 2 showed the regression of IR on the mediator,

self-acceptance (Ryff & Keyes, 1995), was also significant, $b = .29, t(105) = 3.22, p = .002$. Step 3 of the mediation process showed the mediator of self-acceptance, controlling for IR, was significant, $b = -.37, t(157) = -8.7, p < .001$. Step 4 of the analyses revealed a significant prediction model for psychological distress, $F(2, 157) = 49.70, p < .001, R^2 = .39$. In this model, while controlling for self-acceptance, IR remained a significant predictor of psychological distress, $b = -.12, t(157) = -2.56, p = .012$. There was a significant indirect effect of IR on psychological distress through self-acceptance, $ab = -.11, CI [-.19, -.04]$. The mediator of self-acceptance could account for about half of the total effect, $P_M = .46$ (Preacher & Kelley, 2011). A Sobel test found partial mediation ($z = -3.05, p = .003$). See Figure 2.

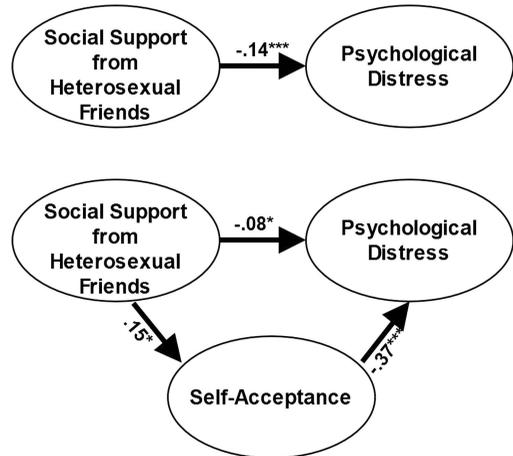
Also, given that social support was another significant predictor of psychological distress, another mediation analysis was performed to determine if self-acceptance also mediated this relationship. Using the general social support of heterosexual friends, Step 1 found the regression of social support on the psychological distress, ignoring the mediator, was significant, $b = -.14, t(153) = -3.39, p < .001$. Step 2 showed the regression of social support on the mediator, self-acceptance, was also significant, $b = .15, t(153) = 2.39, p = .018$. Step 3 of the mediation process showed the mediator of self-acceptance, controlling for social support, was significant, $b = -.37, t(153) = -9.00, p < .001$. Step 4 of

Figure 2
Mediation Analysis Predicting Psychological Distress by Intrinsic Religiosity as Mediated by Self-Acceptance



* $p \leq .05$. ** $p \leq .01$. *** $p \leq .001$.

Figure 3
Mediation Analysis Predicting Psychological Distress by Social Support of Heterosexual Friends as Mediated by Self-Acceptance



* $p \leq .05$. ** $p \leq .01$. *** $p \leq .001$.

the analyses revealed another significant prediction model for psychological distress, $F(2, 151) = 49.12, p < .001, R^2 = .38$. After controlling for self-acceptance, social support was still a significant predictor of psychological distress, $b = -.08, t(153) = -2.41, p = .017$, to a lesser degree. There was a significant indirect effect of social support on psychological distress through self-acceptance, $ab = -.06, CI[-.11, -.01]$. The mediator of self-acceptance could account for most of the total effect, $P_M = .41$ (Preacher & Kelley, 2011). A Sobel test found full mediation in the model ($z = -2.30, p = .022$). See Figure 3.

A similar analysis was done with OR, another significant predictor of psychological distress. In Step 1, the regression of OR on the psychological distress, ignoring the mediator, was significant, $b = -.15, t(153) = -3.32, p = .001$. Step 2 showed the regression of OR on the mediator, self-acceptance, was not significant, $b = .08, t(153) = 1.15, p = .25$, ruling out the possibility of a true mediational model. Step 3 of the mediation process showed the mediator of self-acceptance, controlling for OR, was significant, $b = -.38, t(153) = -9.42, p < .001$. Step 4 of the analyses revealed another significant prediction model for psychological distress, $F(2, 157) = 52.91, p < .001, R^2 = .40$. After controlling for

self-acceptance, OR remained a significant predictor of psychological distress, $b = -.12, t(153) = -3.26, p = .001$. A Sobel test found no mediation in this model ($z = -1.14, p = .255$).

Discussion

Research suggests that secular higher education can be a complicated environment for SM students who are navigating identity development in a largely heteronormative academic culture (Rankin et al., 2010, 2019; Woodford et al., 2014). When R/S are intentionally added to the cultural mix, especially at postsecondary faith-based institutions, the level of complexity understandably increases. This study considered the intersection of Christian R/S identity and sexual identity in explicitly faith-based institutions, anticipating that SM students were likely to experience largely negative psychological consequences at the intersection of R/S and sexual identity. Thus, finding that about half of this sample (49.4%) reported mild, or no, psychological distress was surprising, especially given that a greater proportion of these students fell into this low distress range than we find across all college campuses nationwide (CCMH, 2015).

However, this evidence does not mean that all students are doing well as might be expected

given that previous research has consistently found diversity among SM students in faith-based higher education (Stratton et al., 2013; Yarhouse et al., 2009). Like Wolff et al. (2016), the current study did find a mean of moderate distress across the entire sample, which appears to suggest most students are struggling to some extent. However, the categorical analysis further illuminates the distribution and shows only about half of the sample had moderate to high distress. In the current study, 41.3% of SMs reported moderate distress and likely would benefit from community-based support, and the final 9.4% were struggling significantly with distress and likely with diagnosable mental health concerns. Though noteworthy, both groups with moderate and high distress were smaller than is typically seen, on average, on college campuses (CCMH, 2015).

Looking more closely at levels of psychological distress, this study demonstrated that IR is a major factor for SMs at faith-based colleges and universities. IR speaks to the level of personal religious commitment or life motivation for these students. As opposed to an extrinsic faith that might be seen as a means to an end, IR assessed how central faith might be to students' worldview and even identity, and for this sample of Christian SMs, the more central the IR, or the higher the IR score, the lower the psychological distress. TCCUs will likely embrace this evidence as being supportive of their overall institutional mission—to invite all students to build their identity around an orthodox view of R/S. The hope might be to decrease psychological distress at the intersection of sexuality and faith by concentrating exclusively on R/S, even to the exception of sexuality. This simple approach to student learning and development, however, does not take into account the complexity of identity formation for sexuality in a R/S communal milieu.

The context for student formation in faith-based environments must engage the interpersonal and intrapersonal experience of students, as referenced in this study by social support and self-acceptance, respectively. When it comes to the goal of diminishing psychological distress in faith-based higher education, IR is operationalized in residential life and curricular settings with an awareness of the intrapersonal impact. As Hall et al. (2016) found in their longitudinal research with emerging adults, spiritual growth is facilitated through engaging in relationships, developing biblical and theological perspectives, and coming to terms with suffering.

These findings are helpful for offices of college student development which seek to provide optimal contexts for personal growth and identity development for all students. Moreover, they emphasize the importance of social context and relational engagement for the faith-based goals of SM students and TCCUs.

The influence of social support and self-acceptance on psychological distress among SMs at TCCUs are pivotal findings when it comes to practical application in higher education. These two features appear to provide a context for developing mature identity at the intersection of sexuality and R/S. More specifically, interpersonal support (positive relations with others), and even more powerfully, intrapersonal acceptance (positive relations with self) seem to play significant roles in the way distress is experienced and managed in the undergraduate years for these students (see also Stallman et al., 2018). Indeed, a Consensus Report of the National Academies of Sciences, Engineering, and Medicine (Herman & Hilton, 2017) emphasizes the need for higher education in the U.S. to focus on intra- and interpersonal “competencies” for college success in all students, but especially for marginalized groups. Counseling services, both on and off campuses, should consider treatment goals for psychological distress that incorporate these interpersonal and intrapersonal relational competencies.

Although a smaller overall effect than self-acceptance, the positive impact of social support with regard to psychological distress is not surprising since this interpersonal resource has proven across time in psychological research to be primary for positive coping with stressful conditions. The social support categories in previous research that carried the most weight were friendships—both relations with straight and SM peers (Yarhouse et al., 2017). Interestingly, in the current study, for these SMs at faith-based institutions, friendships with SM peers did not seem to make a significant difference in their experience of psychological distress. Engagement with SM friends was helpful, but this interpersonal support demonstrated little impact on distress management. Relations with straight peers influenced psychological distress more. Positive engagements with those who were seen as congruent with a faith-influenced, heteronormative culture helped with management of stress.

Creating a campus culture that intentionally teaches and promotes friendships for all students

during this developmental era, but particularly for those exploring identity at the intersection of sexuality and R/S, should be a strategic and tactical goal for all TCCUs (see [Austin, 2020](#); [Hill, 2015](#) for expanded discussion of friendship and SMs in Christian community). Eliminating microaggressions in college and universities, though a worthy goal, may not be sufficient for addressing the context for psychological distress of SMs. Developing a “friendship culture” to enhance and increase microaffirmational exchanges for all students may be a significant advance for SMs and their learning and developmental goals ([Stratton et al., 2019](#)). [Rowe \(2008\)](#) described microaffirmations as “small acts which are often ephemeral and hard-to-see, events that are public and private, often unconscious but very effective, which occur wherever people wish to help others to succeed. Micro-affirmations are tiny acts of opening doors to opportunity, gestures of inclusion and caring, and graceful acts of listening” (p. 46). For those who counsel SM students at TCCUs, increased awareness is needed about the significance of secure friendship networks that strategically include straight and SM peers.

As important as social support was for SM student distress in this study, even more significant for the experience and management of psychological distress was intrapersonal acceptance (see also [Vincke & Bolton, 1994](#)). In fact, self-acceptance was a full mediator of the social support experience for Christian SMs. It was the impact of self-acceptance on the student’s intrapersonal experience that appears to determine how effective interpersonal support will be in the higher educational community. Learning how to be self-accepting, while living in an acknowledged assimilating culture, turned out to be essential to managing the identity developmental stress load for these undergraduates.

This study demonstrated that more research is essential to explore the complex experience of self-acceptance with diverse religious and/or spiritual SMs. For all persons, self-acceptance in R/S is a negotiated intrapersonal (as well as interpersonal) experience, as devotees negotiate the dual reality of being a person of esteemed worth or value who often does not measure up to high R/S ideals for attitude and behavior. Self-acceptance at the intersection of sexuality and faith for these Christian students appeared to involve more negotiation than simply the avoidance of internalized

homonegativity, active integration into LGBTQ+ culture, or courageously “coming out” ([Berg et al., 2015](#); [Woodford et al., 2014](#)). For some Christian SMs, growth toward proscribed outcomes, such as these, can provide a foundation for internal congruence and self-acceptance. For other diverse students who hold R/S values as core to their self-image (higher IR), they may want to grow toward an even more complex integration that affirms a high value of self, while acknowledging aspects of self that are undeveloped or are not acceptable to their faith. For this sample of SMs, the results suggested that, without question, relationships matter in negotiating a self-accepting identity, but in this sample, gay-affirming beliefs were not required for, or even correlated with, self-acceptance in all students.

Self-acceptance is integral to management of psychological distress as a partial mediator of IR. This finding indicates that IR does contribute more than its influence on self-acceptance alone, and future research using more robust measures of R/S is warranted, especially given the significance of IR’s impact on the intrapersonal experience of SM students in faith-based settings. Higher levels of IR predict better psychological health in general, but this study showed that self-acceptance remained one of the major mechanisms by which this happens. In other words, as a student’s faith contributes to their self-acceptance, students will likely experience better psychological health. For clinicians working with SM students in TCCUs, a vision of psychological health requires a developmental approach that accepts the complexity of this intersection and avoids the temptation of settling for affirmation of one over the other. There may be multiple paths for Christian SMs to develop self-acceptance, while maintaining a healthy hold on their religion and spirituality and their sexuality ([Stratton et al., 2019](#)).

Limitations

Limitations to this study include the size, diversity, and convenience nature of the sample. While the invitation to participate was shared with entire campus communities, which is more inclusive sampling than typically found in such research (e.g., [Efrigg et al., 2014](#); [Wolff et al., 2016](#)), only some colleges and universities agreed to participate, and only some of their students decided to participate themselves. Most nonparticipating TCCUS merely failed to

respond; others indicated varied reasons for non-participation, including poor timing due to other campus assessments, concern about how findings would be utilized, the extra time required to work with their own institutional review boards, the lack of someone willing to pursue this, and others.

Regarding students, previous research with SM students at TCCUs depended on these students' connections with particular entities on campus. For example, in the Wolff et al. (2016) study, students were recruited through SM and religious organizations, professional colleagues, SM student groups, and social media and newspapers. And, in the Effrig et al. (2014) and the McAleavey et al. (2011) studies, students were recruited through clinical samples only. In the current study, all students at the participating TCCUs were contacted via email with a clear statement indicating their participation would be confidential and never shared with their institutions. However, students still would have had to check their emails, which many college students report not doing regularly, and then they would have to have both desire and time to complete the survey without any incentives being given. Thus, participating students likely were highly motivated to participate in this particular study.

Also, the obtained sample was largely Caucasian and may not represent the additional complexity that exists when race or ethnicity is added to the intersection of sexuality and R/S. Even so, the current sample was larger and more nationally diverse than found in most research with Christian SMs. In addition, the mix of classifications showed that a higher percentage were classified as undergraduate junior and seniors (mean age = 21.4), suggesting that we have a more mature group and potentially ones who have persisted at their institution.

A significant difference between this study and previous studies of SMs at Christian college campuses was the lack of anonymity to participate in this study. It is unclear whether respondents would be representative of students who did not wish to share their identity or of SM students more broadly. Even so, results were largely similar to those in previous studies in which participants were completely anonymous (Effrig et al., 2014; McAleavey et al., 2011; Stratton et al., 2013; Wolff et al., 2016; Yarhouse et al., 2009); however, some of that earlier research did not measure psychological distress.

Conclusion

The findings from the present study suggest that SM students who also identify as religious face unique challenges while being a part of faith-based college campus communities. SM students are navigating R/S aspects of their identity as well as same-sex sexuality in a campus setting in which specific behavior proscriptions are present. These conditions for identity development appear to be experienced differently by SM students who are not monolithic but diverse in the way they approach R/S and sexuality. Our findings that about half of this sample reported no or only mild psychological distress was unexpected given the prevailing view that such campuses must be difficult settings for SMs. IR and social support remain important to SM students at Christian colleges, while self-acceptance is seen to play a prominent role in the way psychological distress is experienced and managed. Future research could further examine the apparent gap between private identity and public identity among SM at TCCUs, as there may be multiple and diverging motivations for identity presentations and resolutions of religious and sexual identities. More research also is needed to understand the complexities of self-acceptance for SMs in R/S communities, which according to their faith traditions often call persons to traditional forms of self-denial as well as self-discovery.

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