

## ATTACHMENT A

# Colleges and Evangelicals Collide on Bias Policy

By [MICHAEL PAULSON](#) JUNE 9, 2014



Esther Nunoo, a freshman, and Robert Gregory, a volunteer, at a Bible study at the Bowdoin Christian Fellowship, which the college will no longer recognize. Credit Katherine Taylor for The New York Times

BRUNSWICK, Me. — For 40 years, evangelicals at Bowdoin College have gathered periodically to study the Bible together, to pray and to worship. They are a tiny minority on the liberal arts college campus, but they have been a part of the school's community, gathering in the chapel, the dining center, the dorms.

After this summer, the Bowdoin Christian Fellowship will no longer be recognized by the college. Already, the college has disabled the electronic key cards of the group's longtime volunteer advisers.

In a collision between religious freedom and antidiscrimination policies, the student group, and its advisers, have refused to agree to the college's demand that any student, regardless of his or her religious beliefs, should be able to run for election as a leader of any group, including the Christian association.

Similar conflicts are playing out on a handful of campuses around the country, driven by the universities' desire to rid their campuses of bias, particularly against gay men and lesbians, but also, in the eyes of evangelicals, fueled by [a discomfort in academia with conservative forms of Christianity](#). The universities have been emboldened to regulate religious groups by a [Supreme Court ruling in 2010](#) that found it was constitutional for a public law school in California to deny recognition to a Christian student group that excluded gays.

Photo



Reid Wilson, left, and Zackary Suhr, who have graduated, were part of the group. Credit Katherine Taylor for The New York Times

At Cal State, the nation's largest university system with nearly 450,000 students on 23 campuses, the chancellor is preparing this summer to withdraw official recognition from evangelical groups that are refusing to pledge not to discriminate on the basis of religion in the selection of their leaders. And at Vanderbilt, more than a dozen groups, most of them evangelical but [one of them Catholic](#), have already lost their official standing over the same issue; one Christian group balked after a university official asked the students to cut the words "personal commitment to Jesus Christ" from their list of qualifications for leadership.

At most universities that have begun requiring religious groups to sign nondiscrimination policies, Jewish, Muslim, Catholic and mainline Protestant groups have agreed, saying they do not discriminate and do not anticipate that the new policies will cause problems. Hillel, the largest Jewish student organization, says some chapters have even elected non-Jews to student boards.

The evangelical groups say they, too, welcome anyone to participate in their activities, including gay men and lesbians, as well as nonbelievers, seekers and adherents of other faiths. But they insist that, in choosing leaders, who often oversee Bible study and prayer services, it is only reasonable that they be allowed to require some basic Christian faith — in most cases, an explicit agreement that Jesus was divine and rose from the dead, and often an implicit expectation that unmarried student leaders, gay or straight, will abstain from sex.

“It would compromise our ability to be who we are as Christians if we can’t hold our leaders to some sort of doctrinal standard,” said Zackary Suhr, 23, who has just graduated from Bowdoin, where he was a leader of the Bowdoin Christian Fellowship.

The consequences for evangelical groups that refuse to agree to the nondiscrimination policies, and therefore lose their official standing, vary by campus. The students can still meet informally on campus, but in most cases their groups lose access to student activity fee money as well as first claim to low-cost or free university spaces for meetings and worship; they also lose access to standard on-campus recruiting tools, such as activities fairs and bulletin boards, and may lose the right to use the universities’ names.

“It’s absurd,” said Alec Hill, the president of [InterVarsity](#), a national association of evangelical student groups, including the Bowdoin Christian Fellowship. “The genius of American culture is that we allow voluntary, self-identified organizations to form, and that’s what our student groups are.”

Some institutions, including the University of Florida, the University of Houston, the University of Minnesota and the University of Texas, have opted to exempt religious groups from nondiscrimination policies, according to the [Christian Legal Society](#). But evangelical groups have lost official status at Tufts University, the State University of New York at Buffalo and Rollins College in Florida, among others, and their advocates are worried that Cal State could be a tipping point.

The Bowdoin group has about 45 people on its mailing list, including 25 regular participants, on a campus of 1,800 students. The group notes that its participants, young people still figuring out where they stand on many subjects, have varying views on issues like same-sex marriage.



Around the country, a number of colleges and universities are asking all student groups to agree they won't discriminate, on any basis, in the selection of their members or leaders. Evangelical groups are balking, saying they have to be able to demand Christian faith of their leaders. Credit Katherine Taylor for The New York Times

A few weeks ago, the Bowdoin group gathered for a final dinner at the Center for Multicultural and Spiritual Life at the college, thanking not only the graduating seniors, but also Robert and Sim Gregory, who volunteered with Bowdoin for a decade but are no longer recognized as advisers.

The students, who plan to meet informally in the fall and may seek an off-campus site for worship, are bewildered by the turn of events. "We can't discriminate on religion, and we're a religious group!" exclaimed Olivia Cannon, 18, a Bowdoin student.

Reid Wilson, 23, a leader of the group who has since graduated, rued the turn of events. "It's hard socially to find people on this campus who make faith a strong part of their identity — people who really understand me and who I can really be open with," he said. "This group has been a tremendous resource for me."

Bowdoin officials say they, too, are disappointed.

"I want them on campus, because it's a sanctuary for many of our conservative evangelical students — Bowdoin has accepted these students, and they need a place, and they need to have their faith challenged," said the Rev. Robert Ives, a United Church of Christ minister who is the director of [religious and spiritual life at Bowdoin](#). "But every organization has to be open to

every student, and every position of leadership has to be open to any individual, without discrimination.”

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[Continue reading the main story](#)

At Cal State, evangelicals are facing a similar conundrum. “We’re not willing to water down our beliefs in order to be accepted,” said Austin Weatherby, 20, a Cal State Chico student. He sometimes leads Bible study, and said he had to agree that he believes in the Holy Trinity and the Resurrection to do so. “Anyone can join, but if you want to lead a Bible study, you need to believe these things,” he said.

Cal State officials insist that they welcome evangelicals, but want them to agree to the same policies as everyone else. “Lots of evangelical groups are thriving on our campuses,” said Susan Westover, a lawyer for the California State University System. However, she said, there will be no exceptions from the [antidiscrimination requirements](#). “Our mission is education, not exclusivity,” she said.

At Vanderbilt, the decision to push groups to sign antidiscrimination policies was prompted by a Christian fraternity’s expulsion of a member who came out as gay. About one-third of the 35 religious groups on campus have refused to sign and are no longer recognized by the school; they can still meet and recruit informally, and the campus Hillel has even opened its building for meetings of one of the Christian groups.

“I am hopeful for a better future, but I’m not naïve, there are some issues that are irresolvable,” said the Vanderbilt chaplain, the Rev. Mark Forrester, who is a United Methodist minister. “This is a larger social and ethical struggle that we as a society are engaged in.”

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## ATTACHMENT B





# New Student Organization Registration Application

Submit completed forms to Student Activities, along with required \$10 non-refundable fee.

A student organization that wishes to use university facilities must be registered with Student Activities. A group of three (3) or more enrolled students is eligible under the university's *Institutional Rules*, Section 6-202, if:

- 1) its membership is limited to enrolled students, staff and faculty of The University of Texas at Austin;
- 2) it does not deny membership on the basis of race, color, religion, national origin, gender, age, disability, citizenship, veteran status, sexual orientation, gender identity or gender expression, except that a) an organization created primarily for religious purposes may restrict the right to vote or hold office to persons who subscribe to the organization's statement of faith; and b) an organization may restrict membership based on the provisions of Title IX of the Education Amendments of 1972;
- 3) it is not under disciplinary penalty prohibiting registration; and
- 4) it conducts its affairs in accordance with the Regents' *Rules and Regulations*, university regulations and administrative rules.

Please Note: If the registered student organization is approved, the following information (1–6) will be posted on the Student Activities Web site.

1. Name of proposed registered student organization \_\_\_\_\_

2. Type of organization:  Political  Educational/Departmental  Honorary  
 (Check one only)  Student Governance  Professional  Social  
 Recreational  Religious  Service  
 International/Cultural  Special Interest

3. State the registered student organization's official purpose \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

4. Indicate any membership requirements\* beyond those stated in the *Institutional Rules* above \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

\* Does your registered student organization intend to limit membership to a single gender?  Yes  No

For Office Use Only

Receipt Number \_\_\_\_\_

Staff Signature \_\_\_\_\_ Date \_\_\_\_\_



## ORGANIZATIONS POLICY

### 1. General Statement of Purpose

The University recognizes:

1. the importance of organized student activities as an integral part of the total educational program of the University;
2. that college learning experiences are enriched by student organizational activity; and
3. that organizations provide a framework for students within which they may develop their own special talents and interests.

Inherent in the relationship between the University and organized student groups is the understanding that the purposes and activities of such groups should be consistent with the main objectives of the University.

All student organizations must register annually with the Department of Campus Activities and must then comply with the procedures and policies regarding registration as set forth.

The Dean of Students Office recognizes the role of Greek Coordinating Councils in establishing and upholding policies for member groups. However, membership in said councils does not exempt fraternities and sororities from judicial referrals to the Dean of Students Office for violations of Student Life Policies, including Organizations Policies.

The University Hearing Board, with the approval of the Dean of Students, delegates to Greek coordinating councils general supervision over those chapters of social sororities and fraternities which choose to be members of these councils.

The term "general supervision" shall include all the duties, powers and responsibilities exercised by the Greek coordinating council prior to the adoption of this policy, with the provision that membership in the Greek coordinating councils is optional with the local chapter.

It is understood that the Greek coordinating councils and their member groups will operate under the provisions of the Student Life Policies, including the Organizations Policy.

### 2. Procedure for Registration of New Organizations

#### 2.1 Permanent Organizations

- a. The group will file its name, statement of purpose, constitution or statement regarding its method of operation, faculty/staff advisor (if applicable), and the names of its officers or contact persons with the Department of Campus Activities.
- b. In cases where a potential faculty/staff advisor is unknown to the group, the Campus Activities staff will assist in identifying a university faculty or staff member who may wish to serve as an advisor. Organizations are encouraged to have a faculty/staff advisor.
- c. Should the group not have elected its officers or completed other work connected with its formation at the time they initially see the Campus Activities staff, the Campus Activities staff shall make arrangements for them to use university facilities for organizational purposes on a meeting-to-meeting basis until the organizational process is completed and the required information can be filed.
- d. At the time of filing, three officers or contact persons for the organization will sign a statement indicating that they are familiar with and will abide by the aforementioned responsibilities of student organizations. They will also sign the standard hazing and discrimination

disclaimer required of all student organizations.

- e. Having ascertained that the group's purpose is law-ful and within university regulations and that the group has filed the required forms and disclaimers, the Director of Campus Activities, or designate, will sign the application. Appropriate university personnel are notified by Campus Activities that the group is then eligible for all of the rights of student organizations.
- f. Should the staff feel that the organization does not meet the requirements for registration, a written copy of the decision and reasons will be furnished to the applying organization. The group may appeal the decision to the Dean of Students.
- g. The Campus Activities staff shall make arrangements for the group to use university facilities on a meeting-to-meeting basis until the appeals process is completed.
- h. Decisions of the University Hearing Board may be appealed to the Dean of Students.

2.2 Registration for a Limited Purpose: Temporary Status In some cases, groups will organize with some short-term (one which can be accomplished in less than one academic year) goal in mind such as the passage of some particular piece of legislation or the holding of some particular event. The organization's structure will expire on the date indicated on the registration form. Requests for extension of Temporary Status may be made to the Director of Campus Activities.

#### 2.3 Membership Regulations

- a. Registered student organizations have freedom of choice in the selection of members, provided that there is no discrimination on the basis of race, color, religion, national origin, sex, age, disability, veteran status, or sexual orientation.
- b. Membership in registered student organizations is restricted to currently enrolled University of Houston students, faculty, staff and alumni.
- c. Hazing-type activities of any kind are prohibited.

#### 2.4 Officers Regulations

- a. Student organizations are free to set qualifications and procedures for election and holding office, with the following provisions:
  1. All officers must be regular members of the organization.
  2. There is no discrimination on the basis of race, color, religion, national origin, sex, age, disability, veteran status, or sexual orientation except where such discrimination is allowed by law.
  3. Religious student organizations may limit officers to those members who subscribe to the religious tenets of the organization where the organization's activities center on a set of core beliefs.
- b. Persons not currently enrolled at the University of Houston may not hold office or direct organizational activities.

#### 2.5 Records

All registered student organizations must maintain the following records in the Campus Activities Office:

- a. An organizational information form listing the current officers and faculty/staff advisor (if applicable) is due at the beginning of each school year. Any changes during the year, other than membership, are to be recorded within 10 days with the Department of Campus Activities.

## **University of Florida's Policy (<https://www.union.ufl.edu/involvement/index.asp>)**

### **Student Organization Registration Policy Update**

The University of Florida has modified its policies relating to the registration of religious student groups as Registered Student Organizations (RSOs). The modification was made to accommodate any student group whose religious mission requires its membership to share the organization's religious beliefs, while at the same time continuing to protect the University's nondiscriminatory educational program.

More than 760 student organizations covering a wide variety of interests are registered at the University. UF has always welcomed registration of religious organizations. More than 60 religious student organizations, of which about 48 are Christian, are registered as RSOs at UF.

The University considers participation in registered student organizations to be an important educational opportunity for all of our students. The University applies its nondiscrimination in membership policy to registered student organizations to ensure that these important learning opportunities are not denied to any student due to discrimination based on race, sex, religion or certain other prohibited bases.

A small number of religious student groups have expressed a religious need to ensure that all of their members share the religious beliefs of the organization.

To the greatest extent possible-while fulfilling our nondiscriminatory educational mission and complying with the law-the University wants to be sure that a full range of religious student organizations feel just as free to register as any other type of student organization. This ensures that all of our students will find meaningful educational opportunities to participate in registered student organizations.

As we are committed to serving all of our students well, the University has carefully considered how to address the concerns expressed by some religious student groups and individuals without compromising our educational program. After doing so, the University has made the decision to modify its nondiscrimination policy as follows:

"Student organizations that wish to register with the Center for Student Activities and Involvement (CSAI) must agree that they will not discriminate on the basis of race, creed, color, religion, age, disability, sex, sexual orientation, marital status, national origin, political opinions or affiliations, or veteran status as protected under the Vietnam Era Veterans' Readjustment Assistance Act.

**A student organization whose primary purpose is religious will not be denied registration as a Registered Student Organization on the ground that it limits membership or**

**leadership positions to students who share the religious beliefs of the organization. The University has determined that this accommodation of religious belief does not violate its nondiscrimination policy."**

This modification of the University's registration policy recognizes a meaningful distinction between sincerely held current religious beliefs (which may be considered in selecting members or leaders of religious RSOs)-and religious or other status (e.g., religion of birth or historical affiliation). The modification takes effect immediately and is now reflected in the CSAI's Handbook of Student Activities as well as its registration and constitution guidelines and Web site. A letter has been sent to each religious student group that has recently sought and not received registration to ensure that it is aware of the modification and to invite its registration.

University of Minnesota's "Constitution and By-Laws Instructions" in *Student Groups Official Handbook*, available at <http://sua.umn.edu/groups/handbook/constitution.php> (last visited December 7, 2012)

**3. University of Minnesota Policy:** Student groups must comply with all University policies and procedures, as well as local, state, and federal laws and regulations. This includes, but is not limited to, the Board of Regents Policy on Diversity, Equal Opportunity and Affirmative Action as they relate to group membership and access to programs. Religious student groups may require their voting membership and officers to adhere to the group's statement of faith and its rules of conduct. Your constitution needs to include a statement about your group's responsibility to operate in accordance with these policies.

## ATTACHMENT C

Organization Name	Compliant (YES, NO, REVIEW STOPPED, PENDING LITIGATION)
5050 in 2020 @ Iowa	YES
AAUW at Iowa	YES
Acacia Fraternity	YES
Academy of Managed Care Pharmacy (AMCP) Student Chapter at the University of Iowa (UI)	YES
Active Minds at The University of Iowa	YES
Actuarial Science Club	YES
Advocates for Cross Cultural Experiences (ACCE)	YES
African Student Association	YES
Agape Chinese Student Fellowship	STOPPED, PENDING LITIGATION
ALMA (Association of Latinos Moving Ahead)	YES
Alpha Chi Omega	YES
Alpha Delta Pi	YES
Alpha Epsilon Phi	YES
Alpha Epsilon Pi	YES
Alpha Kappa Alpha Sorority, Inc.	YES
alpha Kappa Delta Phi	YES
Alpha Kappa Psi Professional Business Fraternity	YES
Alpha Phi	YES
Alpha Phi Alpha	YES
Alpha Phi Omega-Omicron (APO)	YES
Alpha Sigma Phi	YES
Alpha Tau Omega	YES
Alpha Xi Delta	YES
Amateur Radio Club (University of Iowa)	YES
American Academy of Pediatric Dentistry	YES
American Advertising Federation (formerly known as Students in Advertising)	YES
American Association of Petroleum Geologists	YES
American Association of Public Health Dentistry University of Iowa Student Chapter	YES
American Association of Women Dentists	YES
American Chemical Society Student Chapter (U of I)	YES
American College of Clinical Pharmacy Student Chapter (University of Iowa)	YES
American College of Veterinary Pharmacists	YES
American Constitutional Society for Law and Policy, University of Iowa College of Law Chapter	YES
American Institute of Aeronautics and Astronautics	YES
American Institute of Chemical Engineers - University of Iowa Student Chapter	YES
American Marketing Association (U of I chapter)	YES
American Medical Women's Assoc - UI Std Branch (AMWA)	YES
American Pharmacists Association - Academy of Student Pharmacists	YES
American Rehabilitation Counseling Association (UI)	YES
American Sign Language Club (ASL Club)	YES
American Society of Civil Engineers (ASCE)	YES

American Society of Mechanical Engineers	YES
American Wind Energy Association (Student Chapter)	YES
Amnesty International (U of I)	YES
Anime and Manga Club	YES
Anime, Comics & Games Association	YES
Anthropology Club (University of Iowa)	YES
Anthropomorphic Furry Friends	YES
Arab Students Association	YES
Art Hawks	YES
Artineers	YES
Asian Pacific American Medical Student Association	YES
Asian Pacific American Student Association (U of I)	YES
Associated Residence Halls (ARH)	YES
Association for Computing Machinery Student Chapter	YES
Association for India's Development-IOWA	YES
Association for Multicultural Scientists	YES
Association of Graduate Nursing Students	YES
Association of Graduate Students in English (AGSE)	YES
Association of Nursing Students (UIANS)	YES
Association of Pre-Physician Assistant Students	YES
Astronomy Club	YES
<b>Athletes in Action</b>	STOPPED, PENDING LITIGATION
Auto Club	YES
B Sides	YES
Backpack Project	YES
Badminton Club (U of I)	YES
Ballet Club at Iowa	YES
Baseball Club (Iowa Hawkeye)	YES
Bass Fishing Team (Iowa)	YES
Be The Match on Campus-UI	YES
Bertrand Russell Society - Iowa Chapter	YES
Best Buddies	YES
Beta Theta Pi	YES
Big Brothers Big Sisters at Iowa	YES
Bijou Theater	YES
Bike Friends (University of Iowa) (Formerly Recreational Bicycling Club - UI)	YES
Biochemistry Majors Club (University of Iowa)	YES
Biological Interests Organization (University of Iowa)	YES
Biomedical Engineering Student Society	YES
Biostatistics Student Organization	YES
Black Law Student Association, Alexander G. Clark Sr. & Jr. Chapter (University of Iowa College of Law)	YES
Black Student Union	YES
Board Game Club	YES



Body Image and Eating Disorder Awareness	YES
Book of the Month Club	YES
Bowling Club (U of I)	YES
Brandyou Fashion Channel	YES
Brazilian Jiu-Jitsu Club (Hawkeye)	YES
Breakers (U of I)	YES
Bridges International (UI Chapter)	STOPPED, PENDING LITIGATION
Bruce Gronbeck Rhetoric Society	YES
Business Leaders in Christ	STOPPED, PENDING LITIGATION
Camp Adventure Youth Services	YES
Camp Kesem	YES
Campus Activities Board (CAB)	YES
Campus Bible Fellowship	STOPPED, PENDING LITIGATION
Campus Christian Fellowship	STOPPED, PENDING LITIGATION
Caribbean Student Association	YES
Carver College of Medicine Student Government	YES
Carver College of Medicine-Medicus Mentorship Program	YES
CHAARG at Iowa	YES
Chabad Jewish Student Association	STOPPED, PENDING LITIGATION
Chess Club	YES
Chi Alpha Christian Fellowship	STOPPED, PENDING LITIGATION
Chi Epsilon	YES
Chi Omega	YES
Chi Sigma Iota Counseling Academic & Prof. Honor Society Int'l; Rho Upsilon Chapter	YES
Child Life Student Association (UI)	YES
Children of the Clay - The (formerly Ceramics Society)	YES
Chinese Dance Club	YES
Chinese in Iowa City	YES
Chinese Music Club	YES
Chinese Student Christian Fellowship	STOPPED, PENDING LITIGATION
Chinese Students and Scholars Association (CSSA)	YES
Christian Legal Society	STOPPED, PENDING LITIGATION
Christian Medical Association	STOPPED, PENDING LITIGATION
Christian Pharmacy Fellowship	STOPPED, PENDING LITIGATION
Chronic Illness Alliance	YES
Circle K International	YES
Clothing Closet at Iowa	YES
Club Cheerleading	YES
College Diabetes Network at Iowa	YES
College of Education Graduate Student Executive Committee	YES
College of Law Federalist Society	YES
College of Medicine Emergency Medicine Interest Group (University of Iowa)	YES
College of Pharmacy Student Leadership Council	YES

College Republicans	YES
Colleges Against Cancer (U of I)	YES
Collegiate 4-H (The University of Iowa)	YES
Communication Studies Graduate Student Association	YES
Communication Studies Student Association	YES
Competitive Club Golf Team (Iowa)	YES
Computer Comfort	YES
Continental Crossings	YES
Cosplay Club at Iowa	YES
Craft, Critique, Culture Conference Planning Committee	YES
Cricket Club	YES
Crisis Center	YES
Cru	STOPPED, PENDING LITIGATION
Dance Club (University of Iowa)	YES
Dance Marathon	YES
Dean's Student Advisory Committee	YES
Debate Club (U of I)	YES
DeGowin Blood Center Student Organization (University of Iowa)	YES
Delta Chi	NO LONGER REGISTERED AT UI
Delta Delta Delta	YES
Delta Gamma	YES
Delta Lambda Phi	YES
Delta Phi Lambda	YES
Delta Sigma Phi	YES
Delta Sigma Pi (Professional Business Fraternity)	YES
Delta Sigma Theta	YES
Delta Tau Delta	YES
Delta Upsilon	YES
Delta Zeta	YES
Disc Golf Club	YES
Earthwords	YES
Eats And Treats	YES
Ed on Campus	YES
Electrochemical Society Student Chapter at Iowa	YES
Emergency Medical Services Student Interest Organization (University of Iowa)	YES
Enactus at Iowa	YES
Engineering Student Council	YES
English Society (University of Iowa)	YES
Environmental Coalition (U of I)	YES
Environmental Law Society	YES
Epidemiology Student Association	YES
EPX Studio	YES
EQUAL Meds (formerly Med Iowa's Queer Students (MEDIQS))	YES

eSports Club at Iowa	YES
Eta Sigma Phi National Classics Honor Society	YES
Euchre Club at Iowa	YES
Exchanges	YES
Fair Trade at Iowa	YES
Family Medicine Interest Group	YES
Federal Reserve Challenge at Iowa	YES
Female Alliance of Civil Engineers	YES
Fencing Club (U of I)	YES
Fight Inclined Student Thespians	YES
Figure Skating Club (Black and Gold)	YES
Financial Management Association	YES
Fine Arts Council	YES
FIRST Alumni Club	YES
First Generation Iowa	YES
FLARES (Foreign Language Acquisition Research and Education Students)	YES
Food Pantry at Iowa	YES
Fools Magazine	YES
Fraternal Values Society	NO LONGER REGISTERED AT UI
From Cover To Cover	YES
Futures Trading Challenge	YES
Gamma Iota Sigma	YES
Gamma Phi Beta	YES
Gamma Rho Lambda	YES
Gardeners (University of Iowa)	YES
Geneva Campus Ministry	STOPPED, PENDING LITIGATION
Global Health Club	YES
Golden Key International Honour Society	YES
Graduate & Professional Student Government	YES
Graduate Association of Political Science	YES
Graduate History Society (GHS)	YES
Graduate Organization of Higher Education and Student Affairs (GOHESA)	YES
Graduate Philosophical Society (U of I)	YES
Graduate Social Work Student Association	YES
Graduate Student Anthropology Association (U of I)	YES
Graduate Student Senate	YES
Graduate Women in Science - Iowa City Chapter (previously GWIS - Iota Chi"	YES
Greater China Business Association	YES
Guitar Club at Iowa	YES
Habitat for Humanity Campus Chapter (U of I)	YES
HackIowa	YES
Hallyu@Iowa	YES
Hawkapellas - Iowa	YES

Hawkeye Athletic Training Association (HATA)	YES
Hawkeye Ballroom Dance Company	YES
Hawkeye Caucus	YES
Hawkeye Flying Club	YES
Hawkeye History Corps	YES
Hawkeye Model UN delegation	YES
Hawkeye Optimist Chapter	YES
Hawkeye Sparkles (University of Iowa)	YES
Hawkeye Water for Change! (Formerly: Hawkeye Water to Thrive)	YES
Hawkeyes Fighting Alzheimer's	YES
Hawkeyes for Humanity	YES
Hawkeyes for Israel	YES
HawkeYes Plan Events - HYPE (formerly Student Event Planners Association - UI)	YES
Hawks for Choice	YES
Hawks for McGuire	YES
Hawks Nest	YES
HawkTrade	YES
Heart Workshop	YES
HFES Student Chapter at Iowa	YES
Hillel (University of Iowa)	STOPPED, PENDING LITIGATION
Hispanic Dental Association (Iowa Chapter)	YES
Hispanic/Latino Law Student Association	YES
Homecoming Council	YES
Hong Kong Student Association	YES
House of Lorde: a space for Black Queer Individuals	YES
Human Rights Student Collective	YES
Human Trafficking Initiative	YES
IC RED	YES
I-Envision Entrepreneurship	YES
Imam Mahdi Organization	STOPPED, PENDING LITIGATION
Immunity Campaign	YES
Indian Student Alliance (ISA)	YES
INFORMS Iowa Student Chapter	YES
Institute of Industrial and Systems Engineers (IISE)	YES
Integrative Medicine Interest Group	YES
Intellectual Property Law Society	YES
Interfraternity Council (IFC)	YES
International Genetically Engineered Machine	YES
International Law Society	YES
International Law Student Association (formerly International Law-school Student Association)	YES
International Neighbors at Iowa	STOPPED, PENDING LITIGATION
International Student Outdoor Recreation Association	YES
Intersection	YES

<b>InterVarsity Graduate Christian Fellowship</b>	STOPPED, PENDING LITIGATION
InvestHer	YES
Iowa Agni	YES
Iowa American Student Dental Association (IASDA)	YES
Iowa Andhi	YES
Iowa Comic Book Club	YES
Iowa Edge Student Organization - The	YES
Iowa Formula	YES
Iowa Forum for Graduate Medievalists	YES
Iowa Health Administration Club	YES
Iowa Improv Club	YES
Iowa Journal of Cultural Studies	YES
Iowa Kendo Kumdo Club	YES
Iowa Marine Autonomous Racing Club	YES
Iowa Men's Hockey	YES
Iowa National Lawyers Guild	YES
Iowa Neuroscience Club	YES
Iowa Print Group	YES
Iowa Quiz Bowl	YES
Iowa Student Association of Healthcare Leaders	YES
Iowa Student Athlete Advisory Committee	YES
Iowa Student Bar Association	YES
Iowa Student Chapter of the American String Teachers Association	YES
Iowa Student Medical Research Club	YES
Iowa Student Psychology Association (ISPA)	YES
Iowa Students for Refugees	YES
Iowa Surgical Interest Group	YES
Iowa Young Americans for Freedom Chapter	YES
Iowa-Illinois Industrial Hygiene Student Association (I3HSA)	YES
<b>J. Reuben Clark Law Society</b>	STOPPED, PENDING LITIGATION
Japan Karate-Do Organization of University of Iowa	YES
Jazz Club	YES
Journal of Corporation Law	YES
Journal of Gender, Race & Justice	YES
Journalism and Mass Communication Graduate Student Association	YES
Judo Club (University of Iowa)	YES
Juggalos (U of I)	YES
Kappa Alpha Psi	no (has been unregistered)
Kappa Alpha Theta	YES
Kappa Kappa Gamma	YES
Kappa Psi Pharmaceutical Fraternity	YES
Kappa Sigma	NO LONGER REGISTERED AT UI
Knitting Club (UI)	YES

Korean Conversation Group	YES
Korean U Iowa Students Association	YES
KRUI-FM	YES
Lacrosse (U of I - Men's )	YES
Lacrosse (U of I - Women's)	YES
Lambda Chi Alpha	YES
Lambda Theta Nu Sorority, Inc.	YES
Lambda Theta Phi Latin Fraternity, Inc.	YES
Latina/o Graduate Student Association	YES
Latino Medical Student Association - University of Iowa Roy J. & Lucille A. Carver College of Medicine	YES
Latter-day Saint Student Association	STOPPED, PENDING LITIGATION
League of Legends Club (UI)	YES
League of United Latin American Citizens Collegiate Council #373	YES
Leopold Society	YES
LGBT Advocates for Public Health Equity	YES
Library & Info Science Stdt Chapter of American Lib Assoc. (LISSO)	YES
Love Works	YES
Lutheran Campus Ministry	STOPPED, PENDING LITIGATION
Malaysian Student Society	NO
Master of Business Administration Association (MBAA)	YES
Math Graduate Board (MGB)	YES
Media Entertainment & Lifestyle	YES
Medicus Pre-Medical Society	YES
Microbiology Undergraduate Student Association	YES
Middle East Law Students Association	YES
Mindful@Iowa	YES
Minority Association of Pre-medical Students	YES
Mock Trial Club (U of I)	YES
Moneythink	YES
MPR Dance Crew	YES
Multicultural Business Student Association	YES
Multicultural Greek Council	YES
Multicultural Nursing Association	YES
Multi-Ethnic Engineering And Science Association	YES
Multiethnic Undergrad Hawkeye InterVarsity	STOPPED, PENDING LITIGATION
Multiracial Student Association	YES
Musicology Society (University of Iowa)	YES
Muslim Students Association	STOPPED, PENDING LITIGATION
Narwhal Finance Group	YES
National Alliance on Mental Illness on Campus at Carver College of Medicine	YES
National Association for Music Education	YES
National Association for the Advancement of Colored People (UI Chapter of NAACP)	YES
National Association of Black Journalists - Unity (UI)	YES

National Community Pharmacists Association	YES
National Pan-Hellenic Council (NPHC)	YES
National Residence Hall Honorary	YES
National Retail Federation Student Association	YES
National Science Teachers Association Chapter at Iowa	YES
National Society of Black Engineers (NSBE)	YES
National Society of Collegiate Scholars	YES
National Student Speech Language Hearing Association (NSSLHA)	YES
Native American Student Association	YES
Nepalese Student Association	YES
Net Impact	YES
Net Impact U Iowa	YES
Neuroscience Journal Club	YES
Newman Catholic Student Center	STOPPED, PENDING LITIGATION
Nightingale Writers' Group	YES
NOBCChE (National Organization for the Professional Advancement/Black Chemists & Chemical Engineers)	YES
Old Gold A Cappella	YES
Olympic Weightlifting Club (University of Iowa)	YES
Omega Chi Epsilon	YES
Omicron Delta Kappa	YES
ONE at University of Iowa	YES
Operation Smile at Iowa	YES
Order of Omega	YES
Organization for the Active Support of International Students (OASIS)	YES
Organization for Women Law Students & Staff (OWLSS)	YES
Orthodox Christian Fellowship	STOPPED, PENDING LITIGATION
Orthopedic Surgery Interest Group	YES
oSTEM@Iowa	YES
Outlaws	YES
Pain Management, Substance Use Disorders, Palliative Care (U of I)	YES
Pakistani Student Association	YES
Panhellenic Council (PHC)	YES
PAWS - UI (Promoting Animal Welfare in Society)	YES
Pediatric Pharmacy Advocacy Group at the University of Iowa	YES
Percussion Society (U of I)	YES
Persian Student Organization	YES
Pharmacy Ambassadors	YES
Pharmacy Communicators Association	YES
Phi Alpha Delta Law Fraternity, International Hammond Chapter	YES
Phi Alpha Delta Pre-Law Fraternity	YES
Phi Beta Chi	YES
Phi Beta Sigma	YES
Phi Delta Chi Pharmacy Fraternity	YES



Phi Delta Theta	YES
Phi Eta Sigma (Freshman Honor Society)	YES
Phi Gamma Delta (FIJI)	YES
Phi Gamma Nu Professional Business Fraternity	YES
Phi Kappa Psi	YES
Phi Kappa Theta	YES
Phi Lambda Sigma	YES
Phi Mu Alpha Sinfonia Men's Music Fraternity, Iota Gama Chapter	YES
Phi Sigma Pi National Honor Fraternity	YES
Physical Therapy Student Organization	YES
Pi Alpha Phi	YES
Pi Beta Phi	YES
Pi Kappa Alpha (PIKE)	YES
Pi Kappa Phi	YES
Pi Sigma Alpha - Political Honors Society at Iowa	YES
PMBA Student Association, Des Moines (University of Iowa)	YES
Powerlifting (University of Iowa)	YES
Pre-Dental Club (U of I)	YES
Pre-Health International Association	YES
Pre-Occupational Therapy Club	YES
Pre-Optometry Club (U of I)	YES
Pre-Physical Therapy Organization	YES
Pre-Veterinary Club	YES
Product Design Studio	YES
Psi Chi International Honor Society in Psychology	YES
Public Relations Student Society of America (PRSSA)	YES
Quidditch Club	YES
Radiation Sciences Student Organization	YES
Ratio Christi	STOPPED, PENDING LITIGATION
RAYS of REACH	YES
Reaching OUT in Business	YES
Real Estate Club (The)	YES
Red Shamrock Student Organization	YES
Religion Graduate Students Organization	YES
Rex Montgomery Physician Assistant Student Society	YES
Rho Chi Society: Delta Chapter	YES
Rho Lambda	YES
RiverRun	YES
Robotics Club (University of Iowa)	YES
Rock Climbing Club	YES
Roosevelt Network	YES
Rowing Club (Men's)	YES
Rugby Club (Men's)	YES

Rugby Club at Iowa (Women's)	YES
Running Club (University of Iowa)	YES
Russian-Speaking Students and Scholars Association	YES
Sailing Club (Iowa)	YES
Sales Engineering Club	YES
Salsa Dance Club	YES
Salt Company - The	STOPPED, PENDING LITIGATION
SCOPE Productions (Student Commission on Programming Entertainment)	YES
Secular Students at Iowa	YES
Semper Fidelis Society	YES
Shooting Sports Club	YES
Sigma Alpha Epsilon	NO LONGER REGISTERED AT UI
Sigma Alpha Iota - Zeta Epsilon	YES
Sigma Alpha Lambda	YES
Sigma Chi	YES
Sigma Lambda Beta	YES
Sigma Lambda Gamma	YES
Sigma Nu	NO LONGER REGISTERED AT UI
Sigma Nu Tau Entrepreneurship Honors Society	YES
Sigma Phi Epsilon	YES
Sigma Pi	YES
Sigma Tau Delta International English Honors Society, Alpha Tau Iota Chapter of Iowa	YES
Sikh Awareness Club	STOPPED, PENDING LITIGATION
SistaSpeak	YES
Ski & Snowboard Club (U of I)	YES
Slavic Student Alliance	YES
Soccer (Iowa Women's)	YES
Social Work Student Association	YES
Society for Human Resource Management	YES
Society of Automotive Engineers	YES
Society of Black Graduate & Professional Students (BGAPS)	YES
Society of Composers, Inc. Student Chapter	YES
Society of Hispanic Professional Engineers	YES
Society of Physics Students	YES
Society of Women Engineers	YES
Softball Club (University of Iowa)	YES
Sound Awareness for Everyone (University of Iowa - student affiliate group)	YES
South Asian Student Alliance	YES
Special Olympics (University of Iowa Chapter)	YES
Spectrum UI	YES
Sport and Recreation Management Club	YES
Sports Law Society of the University of Iowa	YES
Sports Stocks	YES

Sri Lankan Students' Association (SLSA)	YES
St. Paul's University Center	STOPPED, PENDING LITIGATION
STAR (Students To Assist Recruitment)	YES
Stars and Stripes Club	YES
Starts With Soap	YES
Strength in Numbers	YES
Student Academy of Audiology	YES
Student Advancement Network	YES
Student Advocates for Planned Parenthood	YES
Student Iowa School Counseling Association	YES
Student National Medical Association	YES
Student National Pharmaceutical Association	YES
Student Photography Organization	YES
Student Society of Health-System Pharmacists (University of Iowa)	YES
Student United Way	YES
Student Video Productions (SVP)	YES
Students Against Casteism	YES
Students Care	YES
Students for Boys and Girls Club of Iowa City	YES
Students for Human Rights	YES
Students for Interprofessional Practice and Education (formerly Students for Interprofessional Education)	YES
Students for Life	YES
Students for Pat Wronkiewicz	YES
Students for Reynolds	YES
Students in Design (UI)	YES
Students in Technology and Sciences	YES
Students International Meditation Society	YES
Students Supporting Israel	YES
Swing Dance Club	YES
Tabletop RPG Organization (The U of I)	YES
Taiwanese Student Association	YES
Tau Beta Pi	YES
Tau Kappa Epsilon (TKE)	YES
Tau Omega Catholic Service Fraternity	STOPPED, PENDING LITIGATION
Tau Sigma Military Dental Club	YES
Teddy Bear Clinic	YES
Tennis Club (Hawkeye)	YES
Tennis Club (International)	YES
Thai Student Association	YES
The Celi-Yaks Club	YES
The Gymnastics Club at Iowa	YES
Therapeutic Recreation Student Association	YES
Theta Tau-Professional Engineering Fraternity	YES

Tippie Senate	YES
Tippie Students for Service (formerly Tippie Community Collective)	YES
Tippie Technology and Innovation Assoc.	YES
To Write Love on Her Arms at The University of Iowa	NO
Track and Field Club (Iowa)	YES
Traditional Jujutsu Club (Iowa)	YES
Trans Alliance - UI	YES
Transfers Leading Change	YES
Translate Iowa Project - The	YES
Transnational Law & Contemporary Problems	YES
Triathlon Club (U of I)	YES
Turkish Student Association	YES
Turning Point USA	YES
Twenty Four Seven	STOPPED, PENDING LITIGATION
Tzu Chi Collegiate Association	YES
UI Students for Disability Advocacy & Awareness (Formerly: Hawkeye Accessibility Ambassador Org)	YES
UISG (University of Iowa Student Government)	YES
UISight	YES
Ultimate Frisbee (Women's)	YES
Ultimate Frisbee Club (Iowa Hawkeye Men's)	YES
Under Your Wing	YES
Undergraduate Art History Society	YES
Undergraduate Dance Organization	YES
Undergraduate Political Science Association	YES
Undergraduate Public Health Organization	YES
Unified for Uganda	YES
United Nations Association (University of Iowa)	YES
University Democrats	YES
University of Iowa Men's Club Volleyball	YES
University of Iowa Men's Soccer Club	YES
University of Iowa Men's Water Polo Club Team	YES
University of Iowa Table Tennis Club	YES
University of Iowa Taekwondo Club	YES
University Theatres Student Representatives	YES
Urban and Regional Planning Student Association	YES
USITT Student Chapter	YES
UStart	YES
Vegan Society Uiowa	YES
Vertical Cinema	YES
Veterans Association (U of I)	YES
Veteran's Legal Association	YES
Vietnamese Student Association	YES
Voices of Soul	YES

Volleyball (Women's LadyHawk)	YES
Walk It Out	YES
Wall-Breakers	YES
Water Polo Club (U of I - Women's)	YES
Water Ski Team (U of I)	YES
Werewolf Club	YES
Wilderness Medicine Interest Group	YES
Wishmakers (University of Iowa)	YES
Women in Business	YES
Women in Computing Sciences	YES
Women in Science and Engineering (WISE) Ambassadors	YES
Women's Club Basketball	YES
Women's Ice Hockey	YES
World Languages Graduate Organization	YES
Wrestling Club (Iowa)	YES
Young Americans for Liberty	YES
Young Democratic Socialists at Iowa	YES
Young Life	STOPPED, PENDING LITIGATION
Young Women for America at Iowa	YES
Zeta Beta Tau	YES
Zeta Phi Beta Sorority, Inc.	YES
Zeta Tau Alpha	YES

**ATTACHMENT D**

December 14, 2015

President Michael A. McRobbie  
Office of the President, Indiana University  
Bryan Hall 200  
107 S. Indiana Avenue  
Bloomington, IN 47405  
[lupres@iu.edu](mailto:lupres@iu.edu)

Mr. John Applegate  
Executive Vice President for University Academic Affairs  
Bryan Hall 204  
107 S. Indiana Avenue  
Bloomington, IN 47405  
[jsapple@iu.edu](mailto:jsapple@iu.edu)

Dear President McRobbie and Mr. Applegate,

We, the undersigned members of the IU Campus Religious Leaders Association (CaRLA), are grateful that the university has chosen to invite more input on this proposed non-discrimination policy before deciding about its implementation.

As stated on our website, CaRLA is a diverse group whose members respect one another and our respective faith traditions. Within CaRLA, we have diverse beliefs regarding theology and how to live out our beliefs. However, the undersigned members of CaRLA agree on affirming the freedom of all students to organize based upon their shared religious beliefs and accompanying actions. This includes the right to choose their leaders as their unique faith tradition guides them. Therefore, we respectfully request that you clarify the university's proposed non-discrimination policy so that it expressly protects the right of religious student groups to select their leaders using religious criteria, including belief.

Ultimately, the question before the university is not about any group's specific beliefs, but about respecting and retaining the freedoms of religion, speech, and assembly that make IU the great community that it is. We look forward to further interactions with you on this important topic.

Sincerely,



Brian Buffington, The Navigators, Campus Director, [buffington.brian@gmail.com](mailto:buffington.brian@gmail.com)

John Leis, Adventist Christian Fellowship (ACF), Campus Director  
Adrian Paneto, Adventist Christian Fellowship (ACF), Student President, [apaneto@indiana.edu](mailto:apaneto@indiana.edu)

Mathew Shockney, Baptist Collegiate Ministry, Campus Director  
Jordan Yahiro, Baptist Collegiate Ministry, Student President, [jyahiro@indiana.edu](mailto:jyahiro@indiana.edu)

Jeff Chudy, Bridges International, Campus Director  
Jae Park, Bridges International, Student President, [jaepark@indiana.edu](mailto:jaepark@indiana.edu)



Kyle Leffel, Campus Outreach, Campus Director  
Will Crooks, Campus Outreach, Student President, [ecrooks@indiana.edu](mailto:ecrooks@indiana.edu)

Rabbi Yehoshua Chincholker, Chabad House\*, Director  
Jacob Impellicceiri, Chabad House\*, Student President, [jimpell@indiana.edu](mailto:jimpell@indiana.edu)

Derek Britt, Chi Alpha, Campus Director  
Alan Pomerence, Chi Alpha, Student President, [apomeren@umail.iu.edu](mailto:apomeren@umail.iu.edu)

Julia Payne, Christian Legal Society Chapter at IU\*, Student President, [julipayn@indiana.edu](mailto:julipayn@indiana.edu)

Doug Schroeder, Christian Life Fellowship, Director  
Steven Munson, Christian Life Fellowship, Student President, [smmunson@indiana.edu](mailto:smmunson@indiana.edu)

Bill Kershner, Christian Student Fellowship, Director  
Clayton De Fur, Christian Student Fellowship, Ministry President, [cjdefur@umail.iu.edu](mailto:cjdefur@umail.iu.edu)

Alex McNeilly, Clearnote, Campus Director  
Alex Van Dyke, Clearnote, Student President, [ajvandyk@indiana.edu](mailto:ajvandyk@indiana.edu)

Josiah Leuenberger, Connexion, Campus Director  
Miriam Poole, Connexion, Student Director, [marpoole@indiana.edu](mailto:marpoole@indiana.edu)

Tony Hageman, Cru, Campus Director  
David Phillips, Cru, Student President, [phillidl@indiana.edu](mailto:phillidl@indiana.edu)

Fr. Jude McPeak, OP, Hoosier Catholic Students, Director of Campus Ministries  
Annie Fleming, Hoosier Catholic Students, Student President, [annflemi@indiana.edu](mailto:annflemi@indiana.edu)

Tori Castek, InterVarsity Christian Fellowship, Campus Staff  
Will Hughes, InterVarsity Christian Fellowship, Student President, [wdhughes@indiana.edu](mailto:wdhughes@indiana.edu)

Rich Woelmer, University Lutheran Church (Lutheran Church-Missouri Synod), Campus Pastor  
Erin Healy, LCMS U at Indiana, Student President, [erhealy@indiana.edu](mailto:erhealy@indiana.edu)

Fariha Hossain, Muslim Student Association\*, Co-President, [hossainf@indiana.edu](mailto:hossainf@indiana.edu)  
Mohammad Sabeh-Ullah, Muslim Student Association\*, Co-President, [msabehul@indiana.edu](mailto:msabehul@indiana.edu)

Daniel Lundberg, The Navigators, Student President, [dclundbe@indiana.edu](mailto:dclundbe@indiana.edu)

Chris Jones, Redeemer Community Church, Lead Pastor  
Emily Taylor, Redeemer at IU, Student President, [emnorthc@indiana.edu](mailto:emnorthc@indiana.edu)

Brad Tubbesing, Reformed University Fellowship, Campus Minister  
Joshua Streveler, Reformed University Fellowship, Student President, [jstrevel@umail.iu.edu](mailto:jstrevel@umail.iu.edu)

\* An IU self-governing student organization that is not currently part of CaRLA

## ATTACHMENT E

## Frequently Asked Questions about SGSOs and Indiana University's Non-Discrimination Policy:

[prepared by Indiana University administration, August 2015, available at <http://policies.iu.edu/docs/academic-policy-docs/student-orgs-faqs.pdf>]

### 1. What are the benefits of registering with the University as a Self-Governed Student Organization (SGSO)?

The benefits of registering an organization as an SGSO include:

- being able to reserve space on campus and often for free;
- applying for a Student Organization Account;
- applying for funding;
- applying for office space in the IMU;
- using the "SGSO at IU" trademark;
- reserving a table for the Student Involvement Fair.

### 2. Can student groups who elect not to register as SGSOs still meet on campus?

Yes, but they will not receive the benefits of being an SGSO. Non-registered groups of students are welcome to assemble and associate in areas of the campus that are open to them as students of Indiana University. Furthermore, they are welcome to reserve campus space for their events under the same terms and conditions as other third-party groups.

### 3. What non-discrimination requirements does the University have in place for SGSOs?

The University requires all SGSOs to accept "all comers." SGSOs cannot reject students seeking to participate in, become members of, or serve as leaders of the organization because of their age, color, disability, ethnicity, gender, marital status, national origin, race, religion, sexual orientation, or veteran status. The University requires each SGSO to include the University's non-discrimination statement in its SGSO constitution.

### 4. May an SGSO establish eligibility requirements for membership or leadership positions that are not tied to an individual being a member of a protected class?

Yes. SGSOs may impose eligibility requirements for membership and service in leadership positions as long as the requirements are not based on a student belonging to any of the protected classes listed above. Examples of acceptable requirements include:

- requiring members to pay dues;
- requiring members to attend group meetings consistently;
- establishing that leadership positions within the group are open only to those members who have been in good standing with the group for a certain period of time;
- honor societies establishing a minimum GPA threshold.

### 5. Are single-sex fraternities and sororities allowed under the University's non-discrimination statement?

**Yes.** The University abides by Title IX of the Education Amendments Act of 1972, which recognizes that differentiated treatment based on sex for purposes of membership in a social fraternity or sorority is not unlawful. An organization in this category may remove "gender" from the non-discrimination statement in its SGSO constitution.

### 6. May SGSOs require students seeking to serve in leadership positions to be members of a particular religion?

**No.** As mentioned above, eligibility for leadership in the SGSO cannot be based on any categories that are included in the University's non-discrimination statement. The requirement is that all students be eligible to join the SGSO and seek leadership positions within it. However, the SGSO is not required to elect or appoint any particular leadership candidate and may establish a process for electing or appointing leaders that does not exclude candidates based on their membership in a protected class. **For example, a chapter of a religious student alliance would not be permitted to forbid someone of a different religion, or someone non-religious, from running for a leadership position within the SGSO.**

### 7. What are the consequences of an SGSO failing to comply with the University's non-discrimination statement?

If, after registering, an SGSO fails to comply with the statement by excluding a student due to his or her membership in one of the protected classes listed above, a complaint may be made under the IU Student Code of Rights, Responsibilities and Conduct and the campus judicial process for student organizations. If sanctions result from that process, they may include the SGSO losing SGSO status.

**ATTACHMENT F**

January 20, 2015

Cinnamon McCellen  
Rejoyce in Jesus Campus Fellowship

Cc: Vicki Allen, Advisor

Dear Cinnamon:

This correspondence is to inform you that effective immediately, your student organization, Rejoyce in Jesus Campus Fellowship, will no longer be recognized by California State University, Northridge.

Withdrawing or withholding of official recognition can occur when an organization has failed to meet the standards required for official recognition in a given year. The Rejoyce in Jesus Campus Fellowship organization will no longer be recognized given failure to submit an organizational constitution that is in compliance with non-discrimination and open membership requirements as outlined in California State University Executive Order 1068.

In withdrawing University recognition, your organization is no longer afforded the privileges of University recognition Clubs and Organizations. Those include:

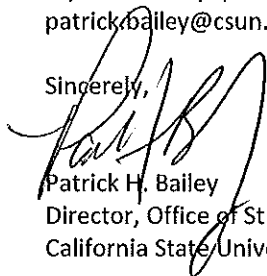
- Recruiting California State University, Northridge students through official campus recruitment programs (such as Meet the Clubs, Matafest, AS Fair, etc.).
- Utilizing the university name as a designation for your organization.
- Have a university issued email account and or website. If your club or organization has a current email or website, a request to suspend your email and website will be sent to the University's IT department and will be deactivated within a week.
- Eligibility for Associated Students, Inc. (A.S.) funding and utilization of AS financial and marketing resources and services.
- Eligibility for University Student Union (USU) facility use at a discounted rate. Only University recognized clubs or organizations are eligible for the discounted rates and fee waivers on room reservations in the USU. Groups of students not recognized by the university who reserve rooms through USU Reservations and Events Services will be charged the off-campus rate and will not be eligible to receive two free meetings per week in USU rooms. Rate information can be found at the following website: [www.csun.edu/usu](http://www.csun.edu/usu).
- Eligibility for USU co-sponsorship support. Any organization applying for co-sponsorship must be a University recognized club or organization, auxiliary or university department. Therefore, any group of students not officially recognized by the University would not be eligible to receive any USU Co-Sponsorship funding including, but not limited to, funding for costs of room reservations, event production costs, performer fees, food, or Performance Hall usage.
- Ability to have a mailbox and receive mail at the University. If you currently have a mailbox at the MIC it will be closed (all current contents, if any, will be kept for you by the Club and Organization Advisor).

This loss of University recognition is effective immediately and notification has been sent to both the Associated Students and the University Student Union.

If your organization determines that it would again like to be officially recognized by the University, please contact the Matador Involvement Center (MIC) located on the first floor of the USU to discuss how your organization can come into compliance with non-discrimination and open membership guidelines as outlined in EO1068. Assistant Director Vicki Allen or Activities Coordinator Jennifer Villarreal are both available to assist you and can be reached at 818-677-5111 or via email at [micleadership@csun.edu](mailto:micleadership@csun.edu).

If you have any questions or additional concerns please contact me at 818.677.2393 or via email at [patrick.bailey@csun.edu](mailto:patrick.bailey@csun.edu)

Sincerely,



Patrick H. Bailey

Director, Office of Student Involvement and Development  
California State University, Northridge

CC: Associated Students  
University Student Union  
Matador Involvement Center  
University Advisor for Rejoyce in Jesus Campus Fellowship

## ATTACHMENT G



June 10, 2015

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the  
United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

Dear Chairman Franks,

My name is Cinnamon McCellen. I was the student president of the ReJOYce in Jesus Campus Fellowship ("RJCF") at California State University Northridge ("CSUN") from 2013-15. RJCF has been a recognized student group at CSUN for over 40 years and always required that its leaders believe in Jesus Christ as their Lord and Savior. In January 2015, we were told that RJCF would "no longer be recognized given failure to submit an organizational constitution that is in compliance with nondiscrimination and open membership requirements as outlined in California State University Executive Order 1068." As students of faith, we feel our constitutional rights are being violated and we are no longer welcome at CSU.

As a group whose membership draws many students from the African American community, RJCF understands the critical importance of nondiscrimination policies and discrimination is not something we take lightly. We have painfully come to learn that nondiscrimination policies can be misused, as CSU is doing by recently reinterpreting and misinterpreting its nondiscrimination policy to exclude religious student organizations from campus for being religious.

RJCF meets weekly for Bible study, prayer, and mutual encouragement. We help one another, pray for one another, and encourage one another. Many RJCF members are away from home for the first time. RJCF's meetings provide a spiritual home during the challenging adjustment to college life. Because Christian views are not always welcome in the classroom or dormitories, it is refreshing to have a place where we can be open about our faith and learn what the Bible says about specific problems we face or contrary views we hear from professors and other students.

On February 20, 2013, we received an email stating that RJCF's ability to remain a recognized student organization was in jeopardy as a result of Executive Order 1068. Many other religious groups at CSU received similar notices. In the summer of 2013, the religious groups petitioned the new chancellor for a moratorium on implementation of Executive Order 1068. We were grateful when the CSU chancellor announced a one-year moratorium for the 2013-14 academic year. The fact that the moratorium was sought by, and applied solely to, religious student groups showed that Executive Order 1068 really affected only the religious groups that could not in good conscience renounce their religious requirements for leadership. As a result of the moratorium, RJCF remained a recognized student group at CSUN for the 2013-2014 academic year.



Despite RJCF's and other religious groups' requests that the moratorium be extended, CSU refused to extend it for the 2014-15 academic year. After making all the changes that we could in good conscience make, RJCF submitted its constitution and the required recognition forms with a statement that it signed the forms based on RJCF's belief that it is not religious discrimination for a religious group to have religious leadership requirements, as it has had for the 41 years that it has been a recognized student organization at CSU, and as it will continue to have.

On January 22, 2015, I received a letter from the CSUN administration stating that RJCF "will no longer be recognized." RJCF could not pay the weekly rental fee of \$200 that CSU said we would have to pay to keep meeting in the room that we had held our weekly meetings in for free. We reluctantly moved our meetings off-campus.

Because we are no longer a recognized student group, we've lost numerous benefits. The most damaging consequences of CSU's discrimination are the inability to meet on campus, to advertise on campus and to participate in student organizational fairs. These are critical avenues for student groups to be accessible to new students and continue to grow and serve the campus community. Student groups that can't grow eventually can't function as members graduate.

Leaders are the life and future of any organization. Ask any corporation looking for a new CEO. To suggest that this is not the case seems extremely ignorant at best. How can someone lead you effectively in something which they do not believe? Just as it is understood that a fraternity by nature would be led by a male person and a sorority by a female person because of the nature and purpose of the organization, it should also be understood that a religious organization would best be led by a person of that religion. We are not asking a math club to require their leaders to be religious. The nature and purpose of our organization is religious and our leaders must be able to demonstrate and promote our beliefs in order to be effective. To call this discrimination is ridiculous.

We feel that CSU is engaging in religious discrimination by excluding religious student groups from campus solely because they exercise their basic religious liberty to choose their leaders according to their religious beliefs. But we see additional discrimination in the fact that CSU continues to allow fraternities and sororities to choose their leaders and members on the basis of sex, even though Executive Order 1068 prohibits sex discrimination. We deeply appreciate anything that you can do to restore our constitutional freedoms on CSU's campuses.

Sincerely,



Cinnamon McCellen

## ATTACHMENT H

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the  
United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

June 9, 2015

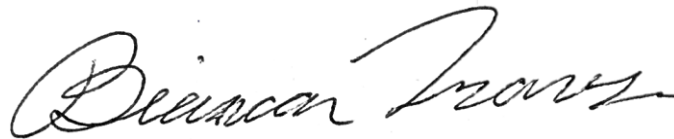
Dear Chairman Franks,

Thank you for the opportunity to submit my story for the record.

I am the student president of a Christian student group at a California public university. This year, for the first time in almost 40 years, our student group was kicked off campus by the university's administrators, all because of our religious identity. So instead of enjoying my senior year as the president of a long-standing service-oriented group, I was forced to spend dozens of hours trying to get us treated fairly again. I have attached a letter that provides a detailed description of the situation.

Unfortunately, the school continues to discriminate against us. That continued discrimination makes the opportunity you are providing all the more important to us: it helps ensure we won't be forgotten.

Thank you very much,

A handwritten signature in black ink that reads "Bianca Travis". The signature is written in a cursive, flowing style.

Bianca Travis  
Chi Alpha  
California State University-Stanislaus



February 6, 2015

Zollie **Smith**  
Executive Director  
U.S. Missions

E. Scott **Martin**  
National Director  
Chi Alpha

Curtis **Cole**  
Administrative Director

Nathan **Cole**  
Communications Director

Harvey **Herman**  
Program Development Director

Bob **Marks**  
Missionary Personnel Director

Crystal **Martin**  
XA Internationals Director

President Joseph F. Sheley  
California State University, Stanislaus  
One University Circle  
Turlock, CA 95382

Dear President Sheley,

I am writing to inform you about a serious problem and ask for your assistance in solving it. As you may know, the Chi Alpha student chapter at CSU Stanislaus—which has been a part of the student body for almost 40 years—has been kicked off campus for expressing its sincere religious beliefs. As the National Director of Chi Alpha, an international Christian student ministry organization, the exclusion of our chapter at CSU Stanislaus represents a significant problem. Below, I set out the background of Chi Alpha and the dispute, why I think the University's actions raise a number of legal issues, and how we can move forward together.

**Background on Chi Alpha.** Chi Alpha Campus Ministries is the college outreach ministry of the General Council of the Assemblies of God. Based in Springfield, Missouri, Chi Alpha has more than 300 student groups on campuses in the U.S. and around the world. The Assemblies of God is a Christian denomination that traces its roots back to 1906 Los Angeles and the sermons of William J. Seymour, an African-American minister who was one of the founders of the Pentecostal movement. The denomination has grown to become one of the most robust, diverse religious communities in the world, with much of its growth in the U.S. driven by young people and immigrants, and most of its growth internationally in the Global South. Forty percent of U.S. members of the Assemblies of God are already from minority groups, and we expect to reach majority-minority status in about five years.



The Chi Alpha CSU Stanislaus chapter already reflects this remarkable diversity: the chapter is led by an African-American woman, Bianca Travis, and the majority of our 45-plus Stanislaus members are African-American or Latino. This diversity is no accident—it's one of Chi Alpha's Core Values. That's because we believe a diverse community reflects the love of Jesus for *everyone* on campus. And the key to our unity in diversity—what draws our different Chi Alpha communities together—is a deep, authentic love for Jesus and a desire to show His love to fellow students. That is, what makes each student chapter not just overlook, but rejoice in, our differences is our *shared faith*.

Chi Alpha has been a chartered student organization at the University for almost 40 years. Our members meet together weekly to help support and encourage each other, and the national Chi Alpha organization provides resources to strengthen those efforts. And, like Chi Alpha chapters worldwide, our Stanislaus group has been active in the student community. For instance:

- We've raised thousands of dollars annually to provide financial assistance, education, school supplies, and clothing for children in India and Philippines rescued out of human trafficking.
- We've worked closely with the International Student Office to welcome international students and help them both find housing and feel at home.
- For the past ten years, we have helped CSU Stanislaus's housing office on dorm move-in days.
- For five years, we worked with the CSU Stanislaus police department to hand out free food and water at the annual Warrior Day celebrations.
- For four years, we worked with the CSU Stanislaus police department to serve students and their families during commencement.
- For the past eleven years, we've regularly given out free espresso to students on campus.

Chi Alpha has also been active in the local community. For the past six years, we served in local election booths twice a year. We also ran all of the ticketing booths for the Stanislaus County Fair for three years.

Despite this lengthy history of positive engagement in student and community life, CSU Stanislaus has recently begun treating Chi Alpha unfairly.

**Background of the dispute.** Since at least 2001, the Chi Alpha chapter at CSU Stanislaus has had a copy of its constitution on file with the University and needed only to turn in the names of new officers and members to receive its charter each year. The deadline for this information has generally been about a month from the start of the Fall semester. In 2014, the deadline was October 17.

On September 11 of this year, Bianca Travis received a letter from Alissa Aragon, the Student Organization Advisor of the Office of Student Leadership & Development. The letter said that Chi Alpha was not permitted to hold events on campus until it changed its constitution. This, she said, was because Chi Alpha's constitution was not in compliance with the University's new interpretation of Executive Order 1068 (which was released in 2011). When asked why this was taking place before the October 17 deadline, Ms. Aragon told Ms. Travis that Chi Alpha had been "randomly" selected for immediate compliance.

The University's new interpretation of EO 1068 required Chi Alpha to change its constitution to state "that membership is open to all CSU students" and that Chi Alpha "leaders cannot be selected on the basis of faith[.]" Ms. Aragon's letter was on University letterhead and copied the Director of Student Leadership & Development, Clarissa Lonn-Nichols, and the Dean of Students, Ronald Noble.

On October 10, 2014, Chi Alpha submitted an updated constitution that had adopted all of the requests made in the September 11 letter. This constitution included the following language to comply with the University's new interpretation of EO 1068:

"Eligibility for membership or appointed or elected student officer positions may not be limited on the basis of race, religion, national origin, ethnicity, color, age, gender, gender identity, marital status, citizenship, sexual orientation, or disability. The organization shall have no rules or policies that discriminate on the basis of race, religion, national origin, ethnicity, color, age, gender, gender identity, marital status, citizenship, sexual orientation or disability."

Chi Alpha included a statement after this language explaining that (a) it believed that the University's new interpretation violated its religious beliefs and (b) that it was complying under duress.

Chi Alpha understands that, as of September 2014, the University interprets its anti-discrimination policy to prohibit religious student organizations from requiring their members or officers to share the religious beliefs that the organizations exist to further. Chi Alpha believes that the University's post-September 2014 interpretation of its anti-discrimination policy burdens Chi Alpha's sincere religious exercise, improperly interferes with the internal affairs of a religious organization, and violates the law, including but not limited to the First Amendment of the U.S. Constitution and Article I Sections 1, 2, and 4 of the California Constitution. Chi Alpha agrees to comply with the University's post-September 2014 interpretation of its anti-discrimination policy only under duress and only to the extent that Chi

Alpha retains the ability to select leaders that fully support Chi Alpha's mission and are capable of carrying out that mission.

On October 18, Ms. Aragon refused to reinstate Chi Alpha's charter but said she would do so if the final sentence—which stated that Chi Alpha was complying under duress—was removed. Ms. Travis twice asked if Chi Alpha had to remove the entire statement or just the last sentence; Ms. Aragon twice confirmed the latter.

On November 11, Chi Alpha resubmitted an updated constitution that removed the last sentence. The next day, Ms. Aragon deviated from her previously-stated position and said she would not reinstate Chi Alpha's charter unless the rest of the statement—which stated that Chi Alpha believed it had a legal right to require its leaders to share its religious beliefs—was removed.

On November 18, Ms. Aragon and her supervisor, Ms. Lonn-Nichols, held a meeting with Ms. Travis, B.J. Miller (Chi Alpha's student vice-president), Dr. Richard Weikart (Chi Alpha's faculty advisor), and Jeremy Anderson (the regional Chi Alpha director of student ministries). Ms. Lonn-Nichols opened the meeting by expressly conditioning reinstatement of Chi Alpha's charter on removing the rest of the statement. All Chi Alpha representatives in the room confirmed their intent to comply with the University's EO 1068 interpretation and said that they just needed, as a matter of conscience, to express their disagreement with being forced to give up selecting student leaders who shared their faith. Even with these assurances and the presence of the required non-discrimination language in the constitution, both Ms. Lonn-Nichols and Ms. Aragon said that Chi Alpha must remove the rest of the statement or it would not have its charter reinstated. When Chi Alpha asked Ms. Lonn-Nichols to put this requirement and her rationale in writing, she ended the meeting and said, "I'm done playing games with you."

After prayerfully considering Ms. Lonn-Nichols' ultimatum, Chi Alpha decided that it could not remove the rest of the statement. On December 1, Ms. Aragon sent Ms. Travis an email stating that Chi Alpha was not chartered at the University and instructing her to remove Chi Alpha's booth from the Campus Quad by December 5. Because of the University's actions, Chi Alpha was forced to cancel 15 previously-approved events in the fall semester and is being denied equal access to campus for the spring semester.

**Legal Issues.** Through its policies and actions, the University has conditioned Chi Alpha's chartered status on the removal of a purely expressive religious statement from its constitution. It is my understanding that this violates the First Amendment's guarantees of free speech, free exercise of religion, and free association, equal protection, as well as several other federal and California laws. I



describe the legal issues concerning freedom of speech and the free exercise of religion below.

*Freedom of Speech.* The University is restricting Chi Alpha's speech because of its content, even though that content has no operative effect on the University's interests and that the speech serves only to express Chi Alpha's internal religious beliefs.

The First Amendment protects Chi Alpha's rights to be free from governmentally compelled speech or silence. *See Riley v. Nat'l Fed'n of the Blind*, 487 U.S. 781, 796-97 (1988) (“[T]he First Amendment guarantees ‘freedom of speech,’ a term necessarily comprising the decision of both what to say and what not to say.”). Since the University is banning Chi Alpha's “expression because of its message, its ideas, its subject matter, or its content,” the University's actions are subject to “the most exacting scrutiny.” *Doe v. Harris*, 772 F.3d 563, 574 (9th Cir. 2014) (striking down California law that regulated the speech of sex offenders).

To pass this scrutiny, the University must have a compelling interest in restricting Chi Alpha's religious expression, and be doing so in the least restrictive way possible. *TBS, Inc. v. FCC*, 512 U.S. 622, 642 (1994). But here, the University has no interest at all. Chi Alpha has already promised, both in writing and in person, to abide by the University's non-discrimination policy. And its mild expression of religious disagreement is far less likely to cause a prominent public dispute than is controversial anti-war attire that is broadly protected as “pure speech.” *Tinker v. Des Moines Indep. Comm. Sch. Dist.*, 393 U.S. 503, 508 (1969). Indeed, with the exception of Chi Alpha members and University administrators, few would have even known of Chi Alpha's verbal expression of dissent because it was made in the context of the constitution. The University cannot have an interest in censoring dissenting ideas, particularly where those ideas are important solely to the members of a voluntary religious association. *West Va. State Bd. of Educ. v. Barnette*, 319 U.S. 624, 642 (1943) (“If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion”). This is doubly true given the “essentiality of freedom in the community of American universities,” where the First Amendment rejects “any strait jacket” that “‘cast[s] a pall of orthodoxy’ over the free exchange of ideas in the classroom.” *Dube v. State University of New York*, 900 F.2d 587, 597-98 (2d Cir. 1990) (quoting *Sweezy v. New Hampshire*, 354 U.S. 237, 250 (1957), and *Keyishian v. Bd. of Regents*, 385 U.S. 589, 603 (1967), and finding that university officials could be personally liable for damages for censoring free speech).

The University's actions here go well beyond this standard and unreasonably violate clearly established constitutional rights. A comparison to other cases is



instructive: government defendants often try to excuse compelled speech by noting that the speakers could still *express disagreement* with a governmentally compelled message. *Frudden v. Pilling*, 742 F.3d 1199, 1205 (9th Cir. 2014) (banning a school from forcing students to wear its message of “Tomorrow’s Leaders”). Courts uniformly reject those arguments, *id.* at 1205-06, and would look even more dimly on the University’s attempt here to both compel speech *and* censor disagreement with that speech.

In Chi Alpha’s view, since the University is “not free to interfere with speech for no better reason than promoting an approved message or discouraging a disfavored one, however enlightened either purpose may strike [it],” *Boy Scouts of Am. v. Dale*, 530 U.S. 640, 661 (2000), it certainly may not censor speech for no reason at all.

*Free Exercise of Religion.* The University gives its administrators unbridled discretion to control Chi Alpha’s access to charter reinstatement. And its administrators have exercised that discretion to arbitrarily restrict the kind of religious speech that Chi Alpha may engage in. Under the Free Exercise Clause a law burdening religious exercise is generally permissible only if it is “neutral” and “generally applicable.” *Employment Division v. Smith*, 494 U.S. 872, 880 (1990). Laws cannot meet this standard where they allow the government discretion to create “individualized exemptions” on a case-by-case basis or where they are enforced unevenly. *Id.* at 884 (citing *Sherbert v. Verner*, 374 U.S. 398, 401 (1963)); accord *Tenafly Eruv Ass’n, Inc. v. The Borough of Tenafly*, 309 F.3d 144, 166-67 (3d Cir. 2002) (striking down law that was not enforced uniformly). That is just as true in the university context as any other. See, e.g., *Rader v. Johnston*, 924 F. Supp. 1540 (D. Neb. 1996) (striking down college actions both because the policy in question had several exemptions and because of administrative insensitivity toward religious conduct).

Because the University permits such broad discretion over granting student group charters and because University administrators have exercised that discretion to single out and arbitrarily target Chi Alpha’s religious speech for censorship, the University’s actions would have to stand up under strict scrutiny in court. And those actions fail that scrutiny for the reasons outlined above. Indeed, since the University can’t have an interest in banning the wholly expressive religious dissent of a voluntary association, even if the University’s actions *were* the result of a neutral and generally applicable law, they would fail simply because they are an irrational restriction on religious expression. *In re Levenson*, 587 F.3d 925, 931 (9th Cir. 2009) (under even rational-basis review, “[t]he State may not rely on a classification whose relationship to an asserted goal is so attenuated as to render the distinction arbitrary or irrational.”).

**Moving forward.** On behalf of Chi Alpha and of the Assemblies of God, I am writing this letter in the hope that we can resolve this dispute together. Chi Alpha

has been a part of the University's student body for almost 40 years and is filled with students who want to resume building unified diversity on campus as soon as possible. I am sure you agree with me that CSU Stanislaus should not discriminate against Chi Alpha or treat students like Bianca Travis as second-class citizens simply for their expression of religious dissent. If anything, CSU Stanislaus should be *encouraging* active, community-serving student groups like Chi Alpha, not excluding them. Therefore I would request that we meet to discuss this issue and how CSU Stanislaus and Chi Alpha can work together going forward. Please let me know when we might have such a meeting.

Sincerely,

A handwritten signature in black ink that reads "E. Scott Martin". The signature is written in a cursive style with a long horizontal flourish extending to the right.

E. Scott Martin  
National Director  
Chi Alpha, U.S.A.

cc: Richard Weikart, Organization Faculty Advisor, [rweikart@csustan.edu](mailto:rweikart@csustan.edu)

## ATTACHMENT I

June 10, 2015

The Honorable Trent Franks,  
Chair Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

Dear Chairman Franks:

My name is Dr. Ra'sheedah Richardson, and it is an honor to submit this letter for your review on the behalf of ReJOYce in JESUS Campus Fellowship (RJCF) at Texas A&M University (TAMU). I was a member of RJCF at TAMU during graduate school from 2003-2012. RJCF has been a recognized student organization on the campus of TAMU since 1996. RJCF enjoyed this status uninterrupted for well over a decade, until the 2011-2012 school year when TAMU restricted our status as a campus group.

RJCF hosts a number of activities and services open to the Texas A&M community, such as a weekly Bible study, weekend fellowship events and prayer. RJCF typically has from 20-30 students who participate. Personally, RJCF not only supported me through spiritual development and in my relationship with the Lord Jesus, but the fellowship encouraged me to pursue academic excellence and to develop character traits like integrity, wisdom, composure and faithfulness that have been essential for a successful professional career. RJCF has helped me as well as countless other students make the adjustments needed to stand through the pressures and challenges faced in college life and beyond.

In October 2011, the TAMU Office of Student Organization Development and Administration (OSODA) within the Department of Student Activities sent us an email taking exception to RJCF's criteria for voting membership and/or leadership. RJCF seeks to preserve the intent of our organization through our voting member/leadership requirements. OSODA cited the University's statement on harassment and discrimination which states, "Texas A&M University, in accordance with applicable federal and state law, prohibits discrimination, including harassment, on the basis of race, color, national or ethnic origin, religion, sex, disability, age, sexual orientation, or veteran status." The email went on to state that, "This statement extends to student organization membership and leadership, and since ReJOYce in Jesus has a religious component outlined for its voting membership and leadership eligibility, your criteria warrants further review."

Following a review process which included a face-to-face meeting with Office of Student Organization Development and Administration personnel, RJCF was asked to change its constitution in order to remain a recognized student organization at TAMU. I and others in our group were greatly troubled by what we felt was an attack on our rights as students of faith on campus and a misuse of TAMU's non-discrimination policy. We were informed that many other religious student groups at Texas A&M received similar notices and were forced to review and/or revise their constitutions.

For a Christian student organization, having leadership that holds to the same beliefs and values is essential. Without it, we would not be able to preserve the integrity of our values, beliefs and purposes as a faith-based group. I would have personally felt very uncomfortable if the leadership of our organization had been someone who did not subscribe to the tenets of the Christian faith as it would have changed the direction of RJCF monumentally. RJCF would have ceased to have the same

meaning and purpose as a Christian organization if a non-Christian was an officer. This would have subsequently caused me to withdraw my membership. As a result, I would not have received the support offered by RJCF through college.

Without student group recognition, we would not have been able to continue to meet freely on campus to encourage each other in our growth both spiritually and academically. According to TAMU policy, non-recognized student groups are required to pay \$100 per instance for each room reservation. It would have cost our group up to \$7,600 per academic year to continue to operate on campus. This is far too great a hardship for a small student group like RJCF to maintain.

Additionally, non-recognized student groups have a much more difficult time advertising for the group on campus. Specifically, they are unable to post fliers, reserve other advertising media or reserve campus outdoor space. Non-recognized student groups are also not allowed to participate in the MSC Open House – the most significant campus-wide event that allows students to connect with and learn about organizations consistent with their interests, needs or beliefs and what they have to offer.

I have no doubt that had not we sought legal assistance clarifying the interpretation of federal law, RJCF would have ceased to exist on Texas A&M University's campus. After reviewing a letter received from our legal counsel, the University changed its position and acknowledged that RJCF "meets the criteria necessary for an exemption to the open membership requirement outlined in Texas A&M Student Rule 41.1.5 which states that student organizations should 'be open in its membership unless otherwise permitted under applicable federal law.'" RJCF's recognized status was subsequently restored.

Sincerely,

A handwritten signature in cursive script that reads "Ra'sheedah Richardson". The signature is written in black ink and is positioned below the word "Sincerely,".

Ra'sheedah Richardson, Ph.D.

## ATTACHMENT J

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the  
United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

June 5, 2015

Dear Chairman Franks,

I write to you as the former President of the Christian Legal Society (CLS), The Ohio State University Moritz College of Law student chapter. Founded in 1961 CLS is a non-profit organization that exists to educate, train, and equip Christian legal professionals and law students to practice Christian principles in the legal profession. Student chapters are part of CLS' Law Student Ministries. I was privileged to serve as the chapter President during the 2003-2004 academic year, which was my second year of law school. We were a chapter of modest size, with a membership of approximately ten law students, and one faculty sponsor. Membership in CLS required affirmation of a Statement of Faith, and adherence to a code of conduct that follows a biblical approach to inter- and intrapersonal conduct. Membership in CLS conferred several privileges, including the right to vote for the chapter's officers. In order to maintain good standing with CLS' national organization, student chapters had to adopt a constitution, bylaws, and codes of conduct that are consistent with those of the national organization.

Of the literally hundreds of student organizations available at a large, public university such as Ohio State, I chose to devote my time and energy to serving with CLS. CLS' stated mission is to "inspire, encourage, and equip Christian lawyers and law students both individually and in community to proclaim, love and serve Jesus Christ through the study and practice of law, the provision of legal assistance to the poor and needy, and the defense of the inalienable rights to life and religious freedom." Upon learning of CLS, I instantly knew I had found an organization with whom I would find purpose and meaning during my law school tenure. Little did I know that groups who sought to impose their notions of "liberty" upon us would challenge CLS' continued existence.

In the fall of 2003—only weeks into my tenure as chapter President—some fellow students approached me and asked whether non-CLS members could attend CLS chapter meetings. I responded that non-members were not only permitted, but were welcomed and encouraged to attend our meetings. Several days later, those same students asked whether non-members could become voting members or officers. I responded that I would need to review the chapter constitution and bylaws. After review and consultation with other chapter officers, we determined that only those who were able to affirm CLS' Statement of Faith, and adhere to our bylaws and code of conduct, were eligible for voting membership and officership.

As a result of our candid response, the students filed a formal complaint with the law school administration. The Law School Dean requested a meeting with me, whereupon she explained the nature of the complaint and asked for my response. I explained that, as a student chapter, we had no choice but to maintain consistency with CLS' national organization, or we would no longer be permitted to affiliate ourselves with them. In essence, to change our constitution and bylaws would be to change the very nature of our organization. We would cease to be a Christian Legal Society.

Several days later, The Ohio State University initiated an investigation into our chapter for allegedly violating the University's non-discrimination policy. The University threatened to void our status as a recognized group, thereby rescinding our ability to use University facilities, receive funding from our student fees, and possibly requiring repayment of past funds received. The consequences of such action would have been devastating. Without the ability to meet on campus, to receive financial assistance, or to even exist as a recognized organization, I am certain CLS would have ceased to continue its ministry at The Ohio State University. Those of us for whom CLS provided a meaningful and important vehicle through which we could use our legal education for the greater good would be relegated to second-class citizens simply because of our sincerely held beliefs.

Unfortunately, I also experienced personal consequences. I was often the subject of name-calling, gossip, and rumor-mongering. The Law School "advised" that I undergo mediation with those whom I had "offended." In short, the law school—*my* law school—created a hostile environment for me. I was warned by upperclassmen not to take courses by certain professors who were not likely to give me fair evaluations. Some of my classmates verbally admonished me for my sincerely held religious beliefs. And I was only in my second year of law school. I would have to endure this treatment and hostility for another year.

I agreed to undergo mediation with a leader from the complaining organization, in the hopes that we could achieve reconciliation. I also hoped to demonstrate that our organization was open and welcoming to all, but that we simply could not compromise our core principles and beliefs. At the next chapter meeting—we met weekly—I apprised the attendees of the situation, and asked that we all make every effort to maintain a friendly and welcoming environment. I recall specifically inviting the very students who complained to CLS meetings, so they could observe for themselves our desire for friendship and collegiality. Unfortunately, our attempts were to no avail.

Once informed of the University's decision to investigate us, I convened an emergency session with our chapter's members and officers. We decided that the appropriate action was to contact the CLS national organization to inform them of the situation. I soon learned that CLS sued The Ohio State University in federal court for religious discrimination. After doing so, my involvement and role diminished significantly, so that I could maintain my focus on my legal studies. I provided some assistance with the preparation of legal documents on our student chapter's behalf, but my involvement primarily consisted of signing documents and providing statements. It also helped to

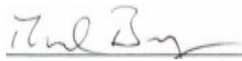


receive affirmation and encouragement that we had not violated the law, and that we did the right thing.

Several acrimonious months later, we were informed that the University reached a settlement with CLS, and agreed to amend its non-discrimination policy with an exception for student organizations that hold “sincerely held beliefs.” My understanding is that the exception was a stop-gap measure, and I do not know if the University continues to provide such an exception today. My hope is that it does; there are many faith-based organizations with sincerely held religious beliefs who would be unfairly and unlawfully penalized were the University to rescind this hard-won exception.

Mr. Chairman, thank you for the opportunity to share my experience. I am happy to provide additional details if necessary.

Sincerely,

A handwritten signature in cursive script, appearing to read "Michael Berry", written in dark ink.

Michael Berry

**ATTACHMENT K**

## Resolution 1011-AU-006

### Supporting the Repeal of the Registered Student Organization Exemption

Author: Jonathan Nutt(.19), President

Sponsor: The Executive Committee

Introduced: November 12, 2010

WHEREAS, new legal precedence set by the U.S. Supreme Court case *Christian Legal Society Chapter of the University of California, Hastings College of Law v. Martinez Et al.* brings reason to review the current Registered Student Organization exemption that enables “a student organization formed to foster or affirm the sincerely held religious beliefs of its members may adopt a nondiscrimination statement that is consistent with those beliefs;” and

WHEREAS, the President of the United States of America recently committed to a nationwide effort ending discrimination in all its forms in schools and communities; and

WHEREAS, the University has fostered a culture of inclusion for over 40-years and the exemption is in direct conflict with the vision and goals of the University set forth in the Academic Plan, Diversity Action Plan and motto *disciplina in civitatem* (education for citizenship); and

WHEREAS, the exemption is counterintuitive to the Philosophies and Guiding Principles outlined in the Registration Guidelines for Student Organizations at Ohio State and without intelligible principle and therefore difficult to interpret, enforce, and adjudicate; and

WHEREAS, the Council of Graduate Students has previously taken positions affirming mutual respect and fair treatment of all individuals at The Ohio State University to support an environment of diversity that enriches the community and enhances the educational process; and

THEREFORE LET IT BE RESOLVED, that the Council of Graduate Students urges The Ohio State University to repeal the exemption outlined in the Registration Guidelines for Student Organizations at Ohio State that states “A student organization formed to foster or affirm the sincerely held religious beliefs of its members may adopt a nondiscrimination statement that is consistent with those beliefs;” and

LET IT BE FURTHER RESOLVED, that the Council of Graduate Students charges its Graduate Student Representatives in University committees to vote in accordance with this resolutions; and

# Council of Graduate Students | The Ohio State University

LET IT BE FURTHER RESOLVED, that the Council of Graduate Students charges its President to communicate to the Ohio State University President, the Executive Vice President and Provost, the Vice Provost and Chief Diversity Officer, the Vice President of Student Life, the Dean of the Graduate School, the Undergraduate Student Government, the Inter-Professional Council and all other appropriate groups the Council's position as established by this resolution.

Date Approved: NOVEMBER 12, 2010  
UNANIMOUSLY



President | Council of Graduate Students

Council on Student Affairs Recommendation  
Religious Student Organization Carve-Out

January 18th, 2011

Submitted by Bryan Ashton  
On behalf of The Council on Student Affairs

**CHARGE:**

Recommend a course of action in regards to the religious student organization carve-out to the non discrimination clause in the Student Organization Registration guidelines at The Ohio State University.

**RESEARCH:**

The Council began the process of reviewing the carve-out in the beginning of November through an Ad-Hoc committee. This committee finished their work at the end of November and produced a recommendation in favor of a blanket removal of the carve-out (attached). On November 30<sup>th</sup>, CSA hosted an open forum, in which we heard opinions from student organization leaders and university community members about the issue. During the quarter both Undergraduate Student Government and the Council of Graduate Students passed resolutions in favor of the removal of the Carve Out (attached). Voting CSA members were also provided with numerous reading materials and encouraged to engage in constituency outreach.

**FINDINGS:**

The Council voted (12-1) in favor of accepting the Ad-Hoc committee's recommendation of a blanket removal of the carve-out. The Council recommends that this change be placed into effect for the next student organization registration year and that appropriate University resources be allocated to help organizations transition and maintain their compliance and registration status.

The Council, in accepting this recommendation, endorses the position that every student, regardless of religious belief, should have the opportunity to participate in student organizations as well as have the opportunity to apply or run for a leadership position within those organizations. The Council believes that the Office of Student Life in conjunction with the Office of Legal Affairs should address acceptable officer selection procedures with groups who request such assistance.

Attached to this recommendation is the report of the Ad-Hoc committee as well as the Student Government resolutions that were introduced. Much debate and strong feelings were drawn from these resolutions and reports, so they are included in the recommendation.

Council on Student Affairs Recommendation  
Religious Student Organization Carve-Out

November 29, 2010

Submitted by Bryan Ashton  
On behalf of Student Organization Carve Out Ad-Hoc

**CHARGE:** Recommendation a course of action in regards to the religious student organization carve-out to the non discrimination clause in the Student Organization Registration guidelines.

**MAKE UP:** The Ad-Hoc Committee consisted of representatives from Residence Life, the Law School, IPC, USG, CGS, Muslim Student Association, Staff, and Faculty. Ex-Officio members included representatives from Legal Affairs and Student Activities.

**RESEARCH:**

The group heard from Michael Layish of Legal Affairs, as well as Kerry Hodak from Student Activities in regards to their experiences with the carve-out and the history of its implementation. The group also discussed the implications of the removal of the carve-out or continuing with the carve-out in place for religious student organizations. Each student government was asked to do constituency outreach and in the process CGS passed a resolution regarding the issue. The committee then spent three meetings debating the merit of the removal of the carve-out, upholding the carve-out, and the examination of a leadership exemption.

**FINDINGS:**

The Ad-Hoc Committee voted unanimously (8-0) in favor of recommending that the carve-out, in relation to its application to general members, be removed. There was discussion and dissent to the idea of a blanket removal, with three members of the committee voting in favor of adopting a carve-out, similar to current carve-out, however applied only to leadership positions in the organization. The recommendation of the Ad-Hoc Committee was (5-3) in favor of a blanket removal of the current carve-out. Below are opinions in favor of a blanket carve-out (Brandon Edwards) and opinions in favor of a leadership position carve-out (Maria Ahmad).

**OPINIONS:**

Blanket Removal

Put simply, the debate placed before the Council on Student Affairs regarding carve out language for religious-based Student Organizations requires a choice of the lesser of two evils. By removing the carve-out for religious-based Student Organizations, Ohio State runs the risk of diminishing the voice of student organizations built upon a sincerely held religious belief. By denying these organizations the privileges associated with registration, we threaten discrimination against those groups that are organized around a certain interpretation of religious doctrine. However, by keeping the religious Student Organization exemption currently in place,

Council on Student Affairs Recommendation  
Religious Student Organization Carve-Out

Ohio State's Office of Student Activities leaves open the option of groups discriminating against members of the student body interested in membership. Keeping the carve out institutionalizes the ability of Student Organization members to openly discriminate against students with opinions and behaviors different than their own. The question is: should we potentially discriminate against Student Organizations or should we allow those Student Organizations to discriminate against individual students. It is my opinion, and the unanimous opinion of the CSA Student Organization Guideline Review Ad-Hoc Committee, that the former is a preferred action in lieu of the potential ramifications of the latter. We must protect the rights of students to join the organizations of their choosing instead of tolerating the discriminatory tendencies of individual Student Organizations.

As a public University entrusted with the stewardship of taxpayers dollars, we must not allow Student Organizations to discriminate against federally mandated protected classes. Additionally, we must consider where the funding comes from for the benefits bestowed to Registered Student Organizations. Each student pays a \$25 Student Activity Fee, and this money allows Registered Student Organizations access to a number of benefits. It is irresponsible to require this fund of every student but not allow individual students the right to join any Student Organization of their choosing due to discriminatory rules put in place by those groups.

It is the opinion of some that carve out language still be included in governing the selection of Student Organization Officers. In response to that, I advocate that we allow democracy to run its course. It is entirely rational to impose voting membership requirements relating to attendance at meetings and fulfillment of other membership characteristics. By restricting membership to those dedicated to its mission through demonstrated participation, each Student Organization has the ability to create an electorate as devoted to the organization as possible. It is in that spirit that we should allow voting members to install the leadership of their choosing, free from institutionalized guidelines precluding certain members the privilege of seeking officer status. We must trust the capacity of each Student Organization member to vote for the candidate most in line with his or her values and goals for the organization. Democracy should decide that someone is unfit for officership rather than guidelines that allow precautionary discrimination.

Justice Anthony Kennedy summed up the spirit of the need for carveout removal in his concurring opinion on *CLS v. Martinez*: "a vibrant dialogue is not possible if students wall themselves off from opposing points of view."

--Brandon N. Edwards, November 28, 2010

Leadership Position Carve Out

Student Life is made up of students for students. Student groups are run by students. Any student is able to create a new group on campus with any mission or purpose that they desire. But once the group is started, it is crucial for the group to have some rights that will keep them stable and active. Religious student groups are created for two main purposes. The first purpose is to foster the beliefs and maintain the identity of those who follow that faith on campus. The second purpose is to let others on campus know about the faith through various means. Seeing the second purpose, it is obvious that groups that want to affiliate their self as an official OSU group, will plan events that would be open to all students and fulfilling their purpose, and using the student's activity fee.

Council on Student Affairs Recommendation  
Religious Student Organization Carve-Out

However the first purpose cannot be fulfilled without having a leader who shares the basic beliefs and concepts of the religious thought that the group was founded upon. One cannot help instill faith in another unless the former also believes. To have a leader who does not believe in the basics of that faith become the face of the group, and that religion, is deceitful and unfair to those who join. This partiality can be more readily applied to religious groups over others such as ethnic ones because religion is something one can choose to follow, not something one is born with. We do not even have to look at the degrees of religiosity but to have someone who claims and seems to be believing in and following the group's mission is not only ideal but necessary.

It may be true that groups should use their own wisdom in choosing their leaders through having a criteria and elections. However, student groups come in all sizes and to do this may be difficult for smaller and new groups. These student groups should have some rights as to who can and cannot be the representative of their group. If a group sees it necessary to not let that individual become the leader, the latter has the ability to start his or her own group which is simple to do at this University. This will also foster more diversity and give scope to larger group of students who may not have wanted to be part of another group's mission. Having a carve out for leadership does not have to be used by those who do not want to, but it should be there for those groups who want it. If about 23 of 900 student groups are using the carve out presently, and need to, then they should be able to.

-Maria Ahmad



## ATTACHMENT L

----- Forwarded message -----

From: [redacted]

Date: Tue, Aug 9, 2011 at 10:40 PM

Subject: RE: Christian Legal Society status

To: [redacted]

Cc: [redacted]

Dear [redacted],

Thank you for submitting your new Constitution for the Christian Legal Society. In reviewing it, there are some parts of it that are in violation of Vanderbilt University's policies regarding student organizations; they will need to be addressed before the Office of Religious Life can endorse CLS's approval.

Article III states that, "All officers of this Chapter must subscribe to the Christian Legal Society Statement of Faith." Vanderbilt's policies do not allow any student organization to preclude someone from a leadership position based on religious belief. Only performance-based criteria may be used. This section will need to be rewritten reflecting this policy.

The last paragraph of Section 5.2 states that "Each officer is expected to lead Bible studies, prayer and worship at Chapter meetings as tasked by the President." This would seem to indicate that officers are expected to hold certain beliefs. Again, Vanderbilt policies do not allow this expectation/qualification for officers.

Section 9.1 regarding Amendments to the Constitution should include language stating that any amendment must also be in keeping with Vanderbilt University's policies on student organizations and must be approved by the University before taking effect.

Please make these few changes and submit a copy of the amended Constitution to me so we can proceed with the approval process.

Also, we do not have in hand a copy of the revised Officer and Advisor Affirmation Form, as requested in the initial deferral. Specifically, we need a clean document without the handwritten text that seems to be an exclusionary clause advocating for partial exemption from the University's non-discrimination policy. Please forward us a copy of this as well.

Thank you. Please let me know of any questions you may have.

Best,

[redacted]

[redacted]

----- Forwarded message -----

From: vanderbiltcollegiatelink

<noreply@collegiatelink.net<mailto:noreply@collegiatelink.net><mailto:noreply@collegiatelink.net<mailto:noreply@collegiatelink.net>>>

Date: Tue, Apr 17, 2012 at 11:53 AM

Subject: Registration Status Update: [redacted name of Christian student group]

To: [redacted name of student]

The registration application that you submitted on behalf of [redacted name of Christian student group] <[https://vanderbilt.collegiatelink.net/organization/\[redacted\]](https://vanderbilt.collegiatelink.net/organization/[redacted])> has not been approved and may require further action on your part. Please see the reviewer's comments below or access your submission now <[https://vanderbilt.collegiatelink.net/organization/\[redacted\]/register/Review/650475](https://vanderbilt.collegiatelink.net/organization/[redacted]/register/Review/650475)>.

Thank you for submitting your registration application. Vanderbilt appreciates the value of its student organizations. Your submission was incomplete or requires changes, thus we are not able to approve your application at this time. Please re-submit your application including the following items or changes: - Please change the following statement in your constitution:

"Article IV. OFFICERS

Officers will be Vanderbilt students selected from among active participants in [redacted name of Christian student group]. Criteria for officer selection will include level and quality of past involvement, **personal commitment to Jesus Christ**, commitment to the organization, and demonstrated leadership ability."

**CHANGE TO:**

Officers will be Vanderbilt students selected from among active participants in [redacted name of Christian student group]. Criteria for officer selection will include level and quality of past involvement, commitment to the organization, and demonstrated leadership ability.

We are committed to a timely review of every complete application received and to letting you know the status of your application as soon as possible.

## ATTACHMENT M

## Justin P. Gunter

---

660 Ralph McGill Blvd. NE, Apt. 2509, Atlanta, GA 30312

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the  
United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

Dear Chairman Franks,

Thank you for the opportunity to provide this letter for the record in the Subcommittee's hearing "First Amendment Protections on Public College and University Campuses." Thank you also for your, and the Subcommittee's, attention to the threats to the First Amendment taking place on college and university campuses across our nation.

As a brief introduction, from 2011–2012 I served as President of the Vanderbilt Student Chapter of the Christian Legal Society while studying at the Vanderbilt University Law School. This letter briefly summarizes my experiences during this time. The Christian Legal Society is a national organization that facilitates student chapters at law schools across our nation. Our particular chapter at Vanderbilt focused primarily on promoting student spiritual well-being and encouraging the discussion of diverse viewpoints. For many students, law school is an intense and stressful experience. In this environment, our Christian Legal Society Chapter promoted student's spiritual well-being by providing group prayer meetings, Bible studies, and a safe-place for students to discuss the difficulties of law school with their peers. Additionally, the law school education is designed not only to teach students legal principles, but also to expose them to a diverse group of people and ideas—exposure which serves future lawyers well when they must represent diverse clients or create policies that take into account the needs of diverse communities. At Vanderbilt, this task was filled in large part by student groups, whether they be groups dedicated to environmental concerns, business policy, animal rights, or political views (both Republican and Democrat). In this eclectic mix, our Christian Legal Society Chapter sought to encourage discussion of Christian viewpoints. To do so, we regularly invited speakers to come to Vanderbilt and speak on topics of special important to Christians in our nation.

For years the our chapter of the Christian Legal Society was recognized as a student group at Vanderbilt—all the while supporting student's spiritual needs and promoting discussions of diverse viewpoints on campus. However, in summer 2012, the leadership of our chapter was informed that we would not be allowed to continue in the following school year. After engaging Vanderbilt administrators to ascertain the rationale for this sudden change, we were told by Vanderbilt administrators that Vanderbilt had instituted a new policy that did not allow religious groups to ask their leaders to agree with the group's basic beliefs and did not

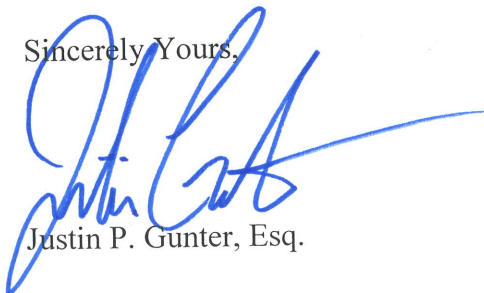
allow requirements that leaders should hold prayer meetings or Bible studies. In short, Vanderbilt's policy stated that a Christian group could not ask that its leader believe in Christianity—even if the group (like the Christian Legal Society) welcomed all students to be members and attend its events regardless of their religious beliefs.

The leadership of our Christian Legal Society Chapter, and many other religious groups on campus tried to no avail to reason and work with the Vanderbilt administrators. In spring 2012, our chapter, along with thirteen other religious groups, were removed from Vanderbilt. Through this process, Vanderbilt once again redefined its policy as an “all-comers” policy—a policy purporting to require that any student group must allow anyone to be a leader regardless of whether they support (or are even hostile to) the group's basic beliefs. Despite this sweeping policy, Vanderbilt only removed Christian student groups. In fact, Vanderbilt specifically exempted groups that discriminate on the basis of sex from its policy.

For many college students, the activities and time they spend on their college or university campus constitutes the vast majority of their college experience. A student group that is removed from campus loses many abilities to support and engage students. At Vanderbilt specifically, our removal meant that we could no longer promote our events on campus except by word of mouth, were not allowed to participate in Vanderbilt events (such as student organizational fairs), were deprived of funding to sponsor speakers, and were allowed space to meet at Vanderbilt only at the lowest priority. Similarly situated groups at public universities face even more severe sanctions—including being banned altogether.

The idea that a group could be banned at colleges and universities in the United States of America for nothing more than seeking to express a specific viewpoint is contrary to both the text and the principles enshrined in the First Amendment to our Constitution. Policies, like those implemented by Vanderbilt, contradict the American ideal of a pluralistic society—where individuals and associations may express their opinions and beliefs freely without being censored by a university administrator or government executive. As the drafters of the First Amendment recognized, this basic freedom is essential to a free society. I thank the subcommittee for its attention to this important issue and once again thank the subcommittee for allowing me to submit this letter.

Sincerely Yours,

A handwritten signature in blue ink, appearing to read "Justin P. Gunter", with a long horizontal flourish extending to the right.

Justin P. Gunter, Esq.

ATTACHMENT N



 [Send to printer](#) |  [Close window](#)

February 20, 2018

The following article is located at: <http://www.christianitytoday.com/ct/2014/september/wrong-kind-of-christian-vanderbilt-university.html>

**Christianity Today, August, 2014**

HIGHER EDUCATION | CT MAGAZINE

# The Wrong Kind of Christian

I thought a winsome faith would win Christians a place at Vanderbilt's table. I was wrong.

**TISH HARRISON WARREN** / POSTED AUGUST 27, 2014



Image: Kevin Vandiver / Genesis

I thought I was an acceptable kind of evangelical.

I'm not a fundamentalist. My friends and I enjoy art, alcohol, and cultural engagement. We avoid spiritual clichés and buzzwords. We value authenticity, study, racial reconciliation, and social and environmental justice.

Being a Christian made me somewhat weird in my urban, progressive context, but despite some clear differences, I held a lot in common with unbelieving friends. We could disagree about truth, spirituality, and morality, and remain on the best of terms. The failures of the church often made me more uncomfortable than those in the broader culture.

Then, two years ago, the student organization I worked for at Vanderbilt University got kicked off campus for being the wrong kind of Christians.

In May 2011, Vanderbilt's director of religious life told me that the group I'd helped lead for two years, Graduate Christian Fellowship—a chapter of InterVarsity Christian Fellowship—was on probation. We had to drop the requirement that student leaders affirm our doctrinal and purpose statement, or we would lose our status as a registered student organization.

I met with him to understand the change. During the previous school year, a Christian fraternity had expelled several students for violating their behavior policy. One student said he was ousted because he is gay.

Vanderbilt responded by forbidding any belief standards for those wanting to join or lead any campus group.



In writing, the new policy refers only to constitutionally protected classes (race, religion, sexual identity, and so on), but Vanderbilt publicly adopted an "all comers policy," which meant that no student could be excluded from a leadership post on ideological grounds. College Republicans must allow Democrats to seek office; the environmental group had to welcome climate-change skeptics; and a leader of a religious group could not be dismissed if she renounced faith midyear. (The administration granted an exception to sororities and fraternities.)

Like most campus groups, InterVarsity welcomes anyone as a member. But it asks key student leaders—the executive council and small group leaders—to affirm its doctrinal statement, which outlines broad Christian orthodoxy and does not mention sexual conduct specifically. But the university saw belief statements themselves as suspect. Any belief—particularly those about the authority of Scripture or the church—could potentially constrain sexual activity or identity. So what began as a concern about sexuality and pluralism quickly became a conversation about whether robustly religious communities would be allowed on campus.

In effect, the new policy privileged certain belief groups and forbade all others. Religious organizations were welcome as long as they were malleable: as long as their leaders didn't need to profess anything in particular; as long as they could be governed by sheer democracy and adjust to popular mores or trends; as long as they didn't prioritize theological stability. Creedal statements were allowed, but as an accessory, a historic document, or a suggested guideline. They could not have binding authority to shape or govern the teaching and practices of a campus religious community.

At first I thought this was all a misunderstanding that could be sorted out between reasonable parties. If I could explain to the administration that doctrinal statements are an important part of religious expression—an ancient, enduring practice that would be a given for respected thinkers like Thomas Aquinas—then surely they'd see that creedal communities are intellectually valid and permissible. If we could show that we weren't homophobic culture warriors but friendly, thoughtful evangelicals committed to a diverse, flourishing campus, then the administration and religious groups could find common ground.

When I met with the assistant dean of students, she welcomed me warmly and seemed surprised that my group would be affected by the new policy. I told her I was a woman in the ordination process, that my husband was a PhD candidate in Vanderbilt's religion department, and that we loved the university. There was an air of hope that we could work things out.

## Line in the Sand

But as I met with other administrators, the tone began to change. The word *discrimination* began to be used—a lot—specifically in regard to creedal requirements. It was lobbed like a grenade to end all argument. Administrators compared Christian students to 1960s segregationists. I once mustered courage to ask them if they truly thought it was fair to equate racial prejudice with asking Bible study leaders to affirm the Resurrection. The vice chancellor replied, "Creedal discrimination is still discrimination."

Feeling battered, I talked with my InterVarsity supervisor. He responded with a wry smile, "But we're moderates!" We thought we were nuanced and reasonable. The university seemed to think of us as a threat.

For me, it was revolutionary, a reorientation of my place in the university and in culture.

I began to realize that inside the church, the territory between Augustine of Hippo and Jerry Falwell seems vast, and miles lie between Ron Sider and Pat Robertson. But in the eyes of the university (and much of the press), subscribers to broad Christian orthodoxy occupy the same square foot of cultural space.

The line between good and evil was drawn by two issues: creedal belief and sexual expression. If religious groups required set truths or limited sexual autonomy, they were bad—not just wrong but evil, narrow-minded, and too dangerous to be tolerated on campus.

It didn't matter to them if we were politically or racially diverse, if we cared about the environment or built Habitat homes. It didn't matter if our students were top in their fields and some of the kindest, most thoughtful, most compassionate leaders on campus. There was a line in the sand, and we fell on the wrong side of it.

We liked being in pluralistic settings, mining for truth in Nietzsche and St. Benedict alike. But if Christian orthodoxy was anathema in a purportedly broad-minded university, where did that leave us?

My husband and I love the idea of the university, a place of libraries and lawns, a space set aside to grapple with the most vital questions of truth, where many different voices gather to engage in respectful conversation. Both of us had invested considerable time and money into pursuing advanced degrees. He was preparing to be a professor.

We liked being in pluralistic settings, mining for truth in Nietzsche and St. Benedict alike. But if Christian orthodoxy was anathema in this purportedly broad-minded university, where did that leave us? What did that mean for our place in the world and how we interacted with culture?

And what did that mean for all the PhD candidates in my student group who were preparing for a life of service in the secular university? Did we need to take a slightly more Amish route of cultural engagement?

And what did all this mean for the university?

## Facing an Impasse

A culture of fear seemed to be growing on campus. There were power plays and spin. A group of professors penned a thoughtful critique of the new policy, but remained silent when sympathetic department heads warned that going public could be "career damaging."

As a private university, Vanderbilt had the right to adopt particular beliefs and exclude certain religious groups. What bothered me was that they didn't own up to what they were doing. I wanted them to be truthful, to say in their brochure, "If you are a creedal religious person, don't expect to find a campus group here." I wanted intellectual honesty and transparency about their presuppositions.

Instead, top officials seemed blind to their assumptions, insisting all religious groups were welcome while gutting our ability to preserve defining beliefs and practices.

Those of us opposed to the new policy met with everyone we could to plead our case and seek compromise. We published essays and held silent protests with signs calling for pluralism and religious liberty. Hundreds of students and some faculty respectfully objected to the new policy. Catholic and Protestant students, low-church and high-church, met together daily in front of the administration building to pray.

As a writer and pastor, I value words, love careful argument, and believe good ideas prevail. I believed that if we cast a vision of principled pluralism, showed how value-laden presuppositions are inherent in any worldview, and reiterated our commitment to Vanderbilt and avoided the culture wars, the administration would relent.

But as spring semester ended, 14 campus religious communities—comprising about 1,400 Catholic, evangelical, and Mormon students—lost their organizational status.

A year later, my family and I moved to a different state to plant a new InterVarsity chapter. It was painful to leave beloved faculty, students, and ministry colleagues with the campus conflict unresolved. There was no happy ending, no triumphant reconciling moment. After that long and disorienting year, I left not in confident, defiant protest, but in sadness. What I thought was a misunderstanding turned out to be an impasse.

## We Are Here

What's happening at Vanderbilt is happening at other universities. Increasingly, orthodox beliefs and practices are forbidden as those in power forfeit a robust understanding of religious pluralism.

Our task moving forward is to resist bitterness, cynicism, or retaliation, demonizing the university or the culture. As Aleksandr Solzhenitsyn said, the line between good and evil runs through every human heart, a reality that makes everything more complex. We have to forgive and to look squarely at places in our own heart that require repentance. In community, we must develop the craft of being both bold and irenic, truthful and humble.

And while we grieve rejection, we should not be shocked or ashamed by it. That probationary year unearthed a hidden assumption that I could be nuanced or articulate or culturally engaged or compassionate enough to make the gospel more acceptable to my neighbors. But that belief is prideful. From its earliest days, the gospel has been both a comfort and an offense.

**We need not be afraid;  
the gospel is as  
unstoppable as it is  
unacceptable.**

N. T. Wright points out in *Paul: In Fresh Perspective* that the unlikely message of a crucified Jew raised from the dead "was bound to cause hoots of derision, and, if Acts is to be believed, sometimes did." Throughout history and even now, Christians in many parts of the world face not only rejection but violent brutality. What they face is

incomparably worse than anything we experience on U.S. college campuses, yet they tutor us in compassion, courage, and subversive faithfulness.

We need not be afraid; the gospel is as unstoppable as it is unacceptable. Paul persisted, proclaiming that Jesus was, in fact, the world's true Lord. And, as Wright notes, "people (to their great surprise, no doubt) found this announcement making itself at home in their minds and hearts, generating the belief that it was true, and transforming their lives with a strange new presence and power."

After we lost our registered status, our organization was excluded from new student activity fairs. So our student leaders decided to make T-shirts to let others know about our group. Because we were no longer allowed to use Vanderbilt's name, we struggled to convey that we were a community of Vanderbilt students who met near campus. So the students decided to write a simple phrase on the shirts: WE ARE HERE.

And they are. They're still there in labs and classrooms, researching languages and robotics, reflecting God's creativity through the arts and seeking cures for cancer. They are still loving their neighbors, praying, struggling, and rejoicing. You can find them proclaiming the gospel in word and deed, in daily ordinariness. And though it is more difficult than it was a few years ago, ministry continues on campus, often on the margins and just outside the gates. God is still beautifully at work. And his mercy is relentless.

*Tish Harrison Warren is a priest in the Anglican Church in North America and works with InterVarsity at the University of Texas–Austin. For more, see [TishHarrisonWarren.com](http://TishHarrisonWarren.com).*

## ATTACHMENT O

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice  
The Judiciary Committee of  
the United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

Dear Chairman Franks:

My name is Ryan Finigan, I am a 3<sup>rd</sup> year medical student at Temple School of Medicine and a 2<sup>nd</sup> Lt in the United States Air Force, and I am deeply concerned about recent events that have taken place on my medical school campus. I am writing to inform you of the situation happening on our campus, and also to appeal for your help in protecting religious freedom at our school and many others across the country. I do not want to waste your valuable time so I will detail the events succinctly as follows.

During my second year I was asked to be a leader in the Christian Medical and Dental Association at my campus chapter. As part of that process I was required to sign a contract which stated that I conduct my life according to biblical morality and that I would be held accountable by my peers to do so. This combination of morality and accountability, as the Bible details, has been a cornerstone of the Christian faith centuries before this nation even began.

Shortly after beginning my role as a leader we were confronted by the Student Affairs Office concerning the contract we had signed. The Temple staff informed us that our group would very likely have its official status revoked because they claimed that we were discriminating in our selection of leader by having our leader contract to lead a life according to biblical morality.

Biblical morality also encompasses caring for the poor, integrity, humility, and purity in our relationships; and all of these aspects of morality are inseparable within our faith. If we were to throw out even one aspect of biblical morality then the validity and authority of our faith would be gone. Therefore we were faced with the choice of surrendering our beliefs or surrendering CMDA's presence at Temple School of Medicine.

This is a clear case of restricted religious freedom. Holding each other accountable to a biblically moral life is at the core of training the next generation of physicians, and I need not remind you how dire a need there is for physicians who value integrity, humility, and love. Thousands of America's finest physicians who benefited from their campus CMDA would agree with me in saying that we need CMDA to maintain its presence in our schools.

Therefore, I implore you to intercede on our behalf and defend our religious freedom. This is not only because we should be allowed to practice our faith on our school campus, but also because the CMDA has played a critical role in the training of American physicians.

Thank you for your time,

Ryan Finigan

ATTACHMENT P



March 30, 2008

Cornerstone Ministry Officers:

In accordance with the requirements outlined in The Source #1, ASBSU Judiciary is officially requesting that you update your clubs constitution in order to comply with the ASBSU nondiscrimination clause. ASBSU Judiciary found the following sections of your constitution to be in conflict with the nondiscrimination clause.

**Article V, Section 2, subsection 3:**

"Be in good moral standing, exhibiting a lifestyle that is worthy of a Christian"

This phrase was found to be in conflict with the nondiscrimination clause. Both "good moral standing" and "lifestyle that is worthy of a Christian" are vague and can be discriminatory against people based on things listed in the nondiscrimination clause.

**Article V, Section 2, subsection 4:**

"Have passed the Cornerstone Ministry Equipping Course (or equivalent)."

Judiciary would like to know if anything in this course in any way conflicts with the nondiscrimination clause.

**Article V, Section 3, subsection 3:**

"Be in good moral standing, exhibiting a lifestyle that is worthy of a Christian as outlined in the Bible"

This phrase was found to be in conflict with the nondiscrimination clause. Both "good moral standing" and "lifestyle that is worthy of a Christian" are vague and can be discriminatory against people based on things listed in the nondiscrimination clause.

**Article V, Section 3, subsection 4:**

"Have passed the Cornerstone Ministry Equipping Course"

Judiciary would like to know if anything in this course in any way conflicts with the nondiscrimination clause.

**Article V, Section 5, subsection 1:**

"A Biblically compatible lifestyle"

Judiciary found this phrase to conflict with the nondiscrimination clause

**Article VI, Section 2:**

Specifically referencing Matthew 18:15-17. The final line of this passage is: "and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

Judiciary found this in conflict with the nondiscrimination clause.





**Article X, Section 2, subsection C.1:**

"Abide by a Biblically compatible lifestyle"

Judiciary found this phrase to conflict with the nondiscrimination clause

**Article X, Section 2, subsection C.4:**

"Have passed the Cornerstone Ministry Equipping Course"

Judiciary would like to know if anything in this course in any way conflicts with the nondiscrimination clause.

**Article XI, Section 2:**

Specifically referencing Matthew 18:15-17. The final line of this passage is: "and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

Judiciary found this in conflict with the nondiscrimination clause.

As this is the official notification of a request to update your constitution, your club has 2 months to update your constitution and submit it for judicial review. However, seeing as ASBSU Judiciary does not conduct business during the summer months, your club will have until September 2, 2008 to submit your constitution for review. If you have any further questions or concerns, you may direct them to Kara Fink, Student Activities Program Coordinator, at 426-5951.

Sincerely,

A handwritten signature in black ink that reads "Russell O'Leary". The signature is stylized and includes a long horizontal flourish extending to the right.

Russell O'Leary  
Chief Justice  
ASBSU Judiciary



February 27, 2009

BSUCRU Officers:

In accordance with the requirements outlined in The Source #1, ASBSU Judiciary is officially requesting that you update your club's constitution in order to comply with the ASBSU nondiscrimination clause. ASBSU Judiciary found the following sections of your constitution to be in conflict with the nondiscrimination clause.

**Article IX Section 1**

"All officers must exemplify the application of Scriptural life principles, in accordance with the national standards of Campus Crusade for Christ." Judiciary is concerned that the passage "Scriptural life principles may be in conflict with the ASBSU Non-discrimination policy. Please further define "Scriptural life principles" and the process used to determine whether an officer is exemplifying those principles.

**Article X Section 4**

"The qualifications for executive council (servant team) shall include, but are not limited to: a personal relationship with Jesus; a Spirit-filled servant attitude; agreement with BSUCRU goals of reaching students for Christ through personal and group evangelism using tools like the Four Spiritual Laws and the Holy Spirit booklet etc.; to go through our basic follow up materials; willingness to be in a small discipleship/Bible study group and to be trained (in time) to lead one; to come to BSUCRU events like prayer and the weekly meeting, retreats, fun times, etc; to share Christ intentionally (goal: once weekly); to prepare a 2 minute testimony and share it with a staff person; to take on a ministry of service in one of the four committees of inward, upward, outward, and stewardship; To be part of a Bible-based, Jesus-centered church; commit to at least 8-9 hours of active involvement." Not allowing members to serve as officers due to their religious beliefs is in conflict with the ASBSU Non-discrimination policy.

In addition to the above request ASBSU Judiciary is requesting you submit a copy of the constitution of the national organization Campus Crusade for Christ. In your constitution you claim affiliation with the above mentioned organization and it is ASBSU policy that we have a copy of the national organization's constitution in our files.

As this is the official notification of a request to update your constitution, your club has 2 months to update your constitution and submit it for judicial review. If you have any further questions or concerns, you may direct them to Kara Fink, Student Activities Programs Coordinator, at 426-3951.

Sincerely,

Russell O'Leary  
Chief Justice  
ASBSU Judiciary

ATTACHMENT Q

June 11, 2015

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice  
The Judiciary Committee of the United States  
House of Representatives  
2141 Rayburn House Office Building  
Washington, DC 20515

Dear Chairman Franks:

My name is Justin Ranger. I have lived in Idaho since 2001. I graduated from Boise State University in the Spring of 2009 with a major in Philosophy and a minor in Mathematics. While I was a student, I was the President of the student club, Cornerstone Ministry.

During my involvement with Cornerstone Ministry, I desired to create an environment that would engage students, and would contribute to campus life in general. The purpose of Cornerstone Ministry was to hold Bible studies, book discussions, prayer meetings, and to distribute free literature to students on campus. The focus of the club was to engage students academically and intellectually on matters that related to our religious views. This we believed added to diversity and contributed to campus life.

At the end of my sophomore year at Boise State, some other students and myself began the process of starting a new religious club on campus, The Veritas Forum. We used as a template the constitution of Cornerstone Ministry which was a fully recognized student club. The new constitution was rejected based on BSU's interpretation of the non-discrimination clause. In our dialogue with BSU staff and student Judiciary members we pointed out that the new constitution was modeled on a constitution of a club which had already received full recognition. The constitution for Cornerstone Ministry was reviewed by BSU and declared to be discriminatory as well. After submitting several revisions of our constitution in an attempt to be fully compliant with BSU's non-discrimination clause, it became apparent that the club would not be recognized simply because we required its officers to agree to the beliefs and purpose of the club. Eventually the Cornerstone Ministry club was de-recognized as an official club on campus.

After Cornerstone Ministry was de-recognized we lost all of the rights and benefits of being an officially recognized club, e.g., reserving meeting rooms on campus for free, submitting flyers to be posted on bulletin boards, receiving discounts on catered food for events, being able to recruit students at orientations, etc. Furthermore, while our constitution was under review, the time of the few students that were still involved with the club was consumed in dealing with this issue, rather than fulfilling the purpose of the club. Not only did the size and vitality of the club diminish, but the club's ability to benefit student life was severely limited during this time.

Cornerstone Ministry could not withhold the statement of belief from our constitution since it is what determines our identity and the purpose of the club. Although, we were assured that it was unlikely that anyone who did not agree with our beliefs or the purposes of the club would attempt to run for an office in our club, it was a matter of honesty, integrity, and transparency to

be upfront with the criteria by which officers would be considered. Since BSU would not accept our criteria for officers before the settlement agreement, we were forced to be de-recognized.

Thank you for caring about this issue, and hearing about the plight of the club that I served.

ATTACHMENT R

June 11, 2015

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice  
The Judiciary Committee of the United States  
House of Representatives  
2141 Rayburn House Office Building  
Washington, DC 20515

Dear Chairman Franks:

My name is Jesse Barnum, and I graduated from Boise State University in 2009 with a B.A. in Philosophy and minors in German, Latin, and History. I was a member of the Cornerstone, a religious student organization, from 2006 until I graduated in 2009. I was also one of the organizing members of the Veritas Forum from 2007 through 2009. The Veritas Forum was a religious student organization who applied for official recognition as a student organization, but was denied that status.

As a student, religious organizations helped meet my need for community, and they provided me encouragement and support. They were an integral part of my success as a student, and without them I would not have engaged in the broader campus community to the extent that I did.

Religious student organizations have a vital role in university life. Not only do they support those students who are part of a particular religion, they increase the cross-section of ideas present on campus. Without the presence and articulate expression of these ideas on campus, the quality and success of a university education diminishes. The story of the Veritas Forum at Boise State University illustrates this well.

In 2007, I and a group of students began the process of organizing The Veritas Forum at Boise State University. Our goal was to create university events that explored life's hardest questions; questions like what is morality, and why is there suffering and pain in our lives and in the world. We wanted our own professors and other leading minds around the world come to Boise State to discuss these issues with us, the students, without the constraints of the classroom, and to engage in these issues in a way that was relevant to us in our everyday lives. In this way, the ideas and purpose of The Veritas Forum fit perfectly with the purposes of the university and organized student groups.

However, The Veritas Forum was also a religious student organization and we believed that Jesus, who he was and what he did, was important to any discussion and understanding of these questions. And in spite of Jesus' undeniable prominence and significance in the history of the world, He was conspicuously lacking from most campus dialogue on these issues. Given our stated goal and belief, it was necessary that to be successful and preserve the integrity of our

organization we needed to establish qualifications for leadership that were consistent both with that goal and our religious beliefs. These two elements were inextricably linked.

We submitted our application for recognition as a student group in the Fall of 2007. It was rejected because of the qualifications we required to hold office. In spite of the setback, we continued to organize an event under another recognized student organization, The Cornerstone. Our first event discussed suffering and pain: its meaning, why does it exist, and is there an answer to it. Professor Scott Yenor of Boise State University, whose own daughter had recently undergone treatment for cancer, was the presenter. We advertised the event on campus and scheduled it for a Friday night during the spring semester of 2008. Given the day and time of year, our expectations were that maybe 40 people would attend. Instead of 40 people, about 240 students and faculty attended. The 200 person capacity room was filled well past its limitations. The event was a huge success, and was well received by numerous campus organizations and departments, many of them regardless of their own opinions and beliefs.

But the university continued to pursue its policy of not allowing student religious organizations to identify qualifications for leadership, and Cornerstone was derecognized as a club for the same reasons The Veritas Forum was denied recognition.

Again, in spite of this additional setback, we began work on hosting another event because the desire and interest in what we were doing was so clearly demonstrated by the success of the first event. In order to hold the event, we worked with another student religious organization that had yet to be derecognized. The second event was held in the spring of 2009 and was attended by more than 100 students and faculty. The topic discussed this time was the trend of removing "faith" and "religion" from public dialogue and discourse.

I and some other key students in the Veritas forum graduated in the spring of 2009. We were very proud of the work that had been accomplished and we were excited about the interest that was shown by the campus community in what we were doing. We were also disappointed that we had been unable to organize The Veritas Forum in such a way that it would have enabled it to continue past our graduation. The interest and the need for open and honest dialogue were clearly demonstrated, but the legal and institutional obstacles we faced prevented us from ever having The Veritas Forum formally recognized. There is no Veritas Forum at Boise State today.

Religious student organizations like the Veritas Forum benefit the university, but their inability to maintain officer qualifications will mean that they can no longer fully participate in the university community. Not only will individual students suffer, but the quality of our state universities will suffer as well.



## ATTACHMENT S

June 11, 2015

The Honorable Trent Franks, Chair  
Subcommittee on the Constitution and Civil Justice,  
The Judiciary Committee of the  
United States House of Representatives  
2141 Rayburn House Office Building  
Washington, D.C. 20515

Re: "First Amendment Protections on Public College and University Campuses"  
Hearing Date: June 2, 2015

Dear Chairman Franks:

Thank you for considering this letter in connection with the above-referenced Congressional hearing. I served as the President of the local chapter of the Christian Legal Society at the University Of South Carolina School Of Law during the 2007-08 academic school year, during which time our local chapter filed a First Amendment lawsuit challenging the University's discriminatory policies against student organizations that were religious in nature.

While I was a law student, the University had a policy of assessing and collecting a "student activity fee" from all students and allocating those monies collected into "general funds" and "special funds" available to certain student organizations. Under the USC Student Government Finance Codes (§390.05), "Religious Organizations" were ineligible for general funding. Although religious organizations like CLS were technically eligible for the special funding, those resources were more limited in their use (funds could only be applied to "content neutral" programs) and the entire fund itself was often depleted during the Fall semester.

The result of these policies left the CLS chapter with limited to no access to funds in the Fall semester and without any funds at all during the Spring semesters. This despite the fact that all of the CLS student members were assessed/charged the student activity fees and non-religious organizations had substantial budgets for their use from both the general and special funding.

As President of the CLS chapter, I approached school officials and elected student government members seeking redress for these policies to no avail. Ultimately, I was faced with the decision to keep quiet in the face of the deprivation of my First Amendment rights or to sign my name verifying a Complaint against the University in the federal courts. Still to this day I can recall the weight of the pen as I inscribed my signature on the Verification.

June 11, 2015

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Thankfully for me and the CLS chapter and its members, the University quickly cooperated after reading the Complaint and once counsel explained to the University the First Amendment rights of its “religious” students. The University admitted its policies were discriminatory in that they treated religious organizations differently from every other type of student organization on campus. The University issued a moratorium on disbursement of student activities fees to student organizations until their policies were revised to treat students equally.

I am very thankful to CLS for their assistance to the local chapter during this trying and difficult time and also to the University officials for their acknowledgement of our disparate treatment and their willingness to redress the situation. Nevertheless, I wish that it did not have to come to filing a federal action to get the attention of the University to the constitutional violations they endorsed and I am confident that there were many other student “religious” organizations that simply accepted inequality or were without the help necessary to seek justice.

I would be very glad to speak further with anyone about this matter and, again, I thank you for your consideration.

Sincerely,

/s/Robert S. “Trey” Ingram III

ATTACHMENT T

## **Overview of the Problem Facing Religious Student Groups**

At many universities and colleges nationwide, religious student organizations have been threatened with exclusion from campus because they require their leaders to agree with their religious beliefs. All of these colleges and universities receive federal funding.

On a typical campus, hundreds of student groups meet to discuss political, social, and philosophical ideas. The student groups apply to the university administration for “recognition” as a student group. “Recognition” allows the student group to reserve meeting space on campus, to meet for free, communicate with other students, and to apply for student activity fee funding available to other student groups.

Without recognition, a group is stigmatized and finds it nearly impossible to exist on campus. The groups lose the ability to reserve free meeting space. It loses the ability to communicate with students on the same basis as other student organizations communicate. It cannot attend student activity fairs at the beginning of the semester or be listed on the college website that connects students with recognized student groups.

Religious student organizations enrich campus life in tangible and intangible ways. They enhance campus diversity by contributing to the “marketplace of ideas” on campus. Religious groups are among the most ethnically diverse student groups on campus. Religious groups provide emotional and spiritual support for students. They give students opportunities to serve their campuses and communities through an array of service projects.

Excluding religious student organizations harms students and diminishes campus diversity. Some colleges have adopted policies that protect religious groups and their ability to choose their leaders according to their religious beliefs. Unfortunately, many colleges have punished religious student groups for their religious beliefs, speech, and conduct, including having religious leadership requirements, as described below.

### **Arizona**

#### **University of Arizona:**

In 2010, the university denied recognition to a pro-life student group because the group’s proposed constitution required that its members share its beliefs about the sanctity of human life. After receiving a letter from a legal organization, the university granted recognition to the group. Subsequently, in 2011, the Arizona Legislature protected religious student groups’ ability to choose their leaders and members according to their religious beliefs. A.R.S. §§ 15-1863.

#### **Arizona State University:**

In 2004, the university denied a religious student group recognition because it required its leaders and members to agree with its religious beliefs. After the group challenged the university in court, the university revised its policy to allow religious student groups to require their leaders and members to share their religious beliefs. In 2018, the group initially had problems with re-registering because of its leadership requirement, but the issue was resolved. (*Christian Legal Society Chapter at Arizona State University v. Crow*, No. 04-2572 (D. Ariz. Nov. 17, 2004).)

## California

### **California State University:**

The California State University comprises 23 campuses with 437,000 students. In the 2014-15 academic year, the University withdrew recognition from many religious student associations because they required their leaders to affirm the associations' religious beliefs. Some excluded groups had met for sixty years on Cal State campuses with religious leadership requirements. But under a new university policy, as a Cal State administrator explained, "What they cannot be is faith based where someone has to have a profession of faith to be that leader."

Eventually, Cal State retreated from its position and provided a letter that, under certain circumstances, religious groups' leadership selection processes could include questions about a candidate's religious beliefs. But the problematic policy remains on the books, and the religious groups remain on campus solely at the discretion of university administrators. In the past two years, some religious groups have experienced problems obtaining recognition on particular campuses. Also on the books is a decision by the federal Ninth Circuit that allowed (but did not require) the university to exclude religious groups because they require their leaders to be religious. (*Alpha Delta Chi v. Reed*, 648 F.3d 790 (9<sup>th</sup> Cir. 2011).) This Ninth Circuit opinion leaves 25% of all college students in the nation unprotected.

The 23 California State University campuses are: California State University, Bakersfield; California State University, Channel Islands; California State University, Chico; California State University, Dominguez Hills; California State University, East Bay; California State University, Fresno; California State University, Fullerton; Humboldt State University; California State University, Long Beach; California State University, Los Angeles; California Maritime Academy; California State University, Monterey Bay; California State University, Northridge; California State University, Pomona; California State University, Sacramento; California State University, San Bernardino; ;San Diego State University; San Francisco State University; San Jose State University; California Polytechnic State University, San Luis Obispo; California State University San Marcos; Sonoma State University; California State University, Stanislaus.

### **University of California, Davis:**

A nondiscrimination policy at the University of California, Davis protected students regardless of their religious beliefs, unless they held Christian beliefs. The policy said: "Religious/Spiritual Discrimination - The loss of power and privilege to those who do not practice the dominant culture's religion. In the United States, this is institutionalized oppressions toward those who are not Christian." In February 2011, after receiving a letter from a legal group, the university revised its policy.

### **University of California, Hastings College of the Law:**

In 2007, a religious student group was denied recognition because it required its leaders and voting members to agree with its religious beliefs. The law school claimed to have a novel policy that required all student groups to "allow any student to participate, become a member, or seek leadership positions in the organization, regardless of their status or belief." The Supreme Court ruled in 2010 that the law school could apply this policy to religious groups, but only if it

applied the policy uniformly to all student groups. (*Christian Legal Society v. Martinez*, 561 U.S. 661 (2010).) This decision has created nationwide confusion on college campuses with severe repercussions for religious student groups, because many colleges claim they have this novel policy when they do not and instead are discriminatorily excluding only religious student groups from their campuses.

## **Colorado**

### **University of Northern Colorado:**

In the 2018-2019 academic year, a religious student organization has been told that it will lose its status as a recognized student organization (which it has had for many years) unless it drops its faith requirement for its leaders and submits a constitution that in no way indicates that the organization *expects* its leaders to share its religious beliefs. This situation is developing.

In 2011, a religious student group was denied funding for a campus event due to a university policy that prohibited funding for “ideological, political, or religious activities.” The policy was eventually changed.

### **University of Colorado, Colorado Springs:**

In the 2018-2019 academic year, a religious student organization whose purpose is to articulate Christian apologetics in a campus environment was denied recognition by the University because of its requirement that its leaders agree with its religious beliefs. On November 15, 2018, the group filed a federal lawsuit against the university, which settled in favor of the student group in May 2019.

### **Fort Lewis College:**

In 2012, a religious student group was told that a college policy did not allow them to approach other students on campus to discuss spiritual topics. The problem was resolved through correspondence from legal counsel.

## **Florida**

### **University of Florida:**

In 2008, the university refused to recognize a religious student group because of its religious requirements for its leaders and members. When the group challenged the policy in court, the university revised its policy to protect the right of religious groups to have religious leadership and membership requirements. The university paid several hundreds of thousands of dollars toward the student group’s legal fees. (*Beta Upsilon Chi, Upsilon Chapter at the University of Florida v. Machen*, 586 F.3d 908 (11<sup>th</sup> Cir. 2009), *vacating as moot*, 559 F. Supp. 2d 1274 (N.D. Fla. 2008).)

### **University of South Florida:**

In 2015, the university implemented a new policy that denies student activity fee funds to student groups with religious leadership requirements.

**Rollins College:**

In 2013, a number of religious groups were de-recognized and could no longer hold Bible studies on campus because college administrators applied a policy that effectively prohibited religious student groups from having religious leadership and membership requirements. These problems have recurred in the 2018-2019 academic year.

**Florida State University:**

In 2004, the university threatened not to recognize a religious student group because of its religious leadership requirements. After a letter from a legal organization, the university recognized the group.

**Georgia**

**University of West Georgia:**

In the summer of 2019, a religious student group was told by university administrators in the Center for Student Involvement that it would not be a registered student organization for the 2019-2020 academic year because of its religious leadership requirement. It had been a registered student group since 2014, although at that time, it had taken several months and the involvement of a legal organization to become a registered student organization. In August 2019, after a legal organization became involved, a high-ranking university official reversed the decision and registered the organization.

**University of Georgia:**

In 2006, the university denied recognition to a religious student group because of its religious leadership and membership requirements. When the group challenged the policy in court, the university revised its policy to allow religious student groups to select leaders and members based on their religious beliefs. (*Beta Upsilon Chi v. Adams*, No. 3:06-cv-00104 (M.D. Ga. 2006).)

**Georgia Institute of Technology:**

In 1997, a university threatened to derecognize a religious student group because of its religious leadership and membership requirements. The Georgia Attorney General issued an opinion that the university was violating the group's free speech rights. The university then recognized the religious organization.

**Idaho**

**Boise State University:**

In 2008, the university implemented a policy that would not allow religious student organizations to consider religion in selecting leaders. The student government required two religious groups to remove references to the Bible from their constitutions. The groups challenged the policy in court. The university agreed to recognize the religious groups and allow them to "limit leadership positions to students who share the same beliefs, values, and purposes" of the groups. (*Cordova v. Laliberte*, No. 08-543 (D. Idaho 2008).



In 2012, the university stated that it wished to return to a policy that would prohibit religious groups from having religious leadership requirements. In 2013, the Idaho Legislature protected the ability of religious student groups to have religious leadership requirements. Idaho Code § 33-107D.

**University of Idaho College of Law:**

In 2001, a law school's student government denied a religious student group's request for student activity fees funding because the religious group required its leaders and voting members to agree with its religious beliefs. In deciding the religious group's appeal, the student judiciary determined that the religious group could receive student activity fees funding while having religious leadership requirements.

**Illinois**

**University of Illinois:**

In 1993, a law school threatened to derecognize a religious student group for its religious beliefs. When a faculty member wrote a letter on behalf of the religious group, the law school allowed the group to remain recognized. (Stephen M. Bainbridge, *Student Religious Organizations and University Policies Against Discrimination on the Basis of Sexual Orientation: Implications of the Religious Freedom Restoration Act*, 21 J.C. & U.L. 369 (1994).)

**Northwestern University:**

In 2015, several religious students were found to have violated campus policies against solicitation after university administrators defined "solicitation as "seeking to gain support for organizations or causes." The administrators concluded that students who initiated spiritual conversations with other students and invited them to a meeting violated university policy. The university punished the religious student group by imposing sanctions on it.

**Southern Illinois University School of Law:**

In 2005, law school administrators revoked a religious student group's recognition because it required its leaders and members to agree with its religious beliefs. The student group challenged the policy in court and won. (*Christian Legal Society v. Walker*, 453 F.3d 853 (7<sup>th</sup> Cir. 2006).)

**Indiana**

**Indiana University:**

In August 2015, the university announced that it would change its policy so that religious student groups could no longer require their leaders to agree with the groups' religious beliefs. The university acknowledged that religious groups would not be able to choose their leaders according to their religious beliefs but that fraternities and sororities would be allowed to discriminate on the basis of sex in their selection of members and leaders.

Twenty religious student groups, including Catholic, Muslim, Jewish, and Christian student groups, sent a letter to the administration expressing their concerns about the new policy

and its impact on religious groups' ability to choose their leaders according to their religious beliefs. After seven months of communications from students, parents, alumni, donors, and state political leaders, the university announced that it would keep its original policy and allow religious student groups to have religious leadership requirements.

**Purdue University:**

In 2003, the university threatened to derecognize a religious student housing cooperative because it required its members to agree with the religious beliefs that defined the house. After receiving a letter from a legal organization, the university agreed to continue to allow religious housing cooperatives formed around religious beliefs.

**Iowa**

**University of Iowa:**

In 2017, the University derecognized a religious student group, which had met on campus for 25 years, because it required its leaders to share its religious beliefs. The group had been previously recognized for its outstanding service to the student body. The group filed a federal lawsuit to regain its recognition and was granted a preliminary injunction in January 2018. The university has appealed its February 2019 loss in the federal district court. In July 2018, the University officially derecognized 38 other student groups, including Muslim, Sikh, Mormon, and Christian groups. A second federal lawsuit was filed by one of the newly derecognized groups in October 2018 that has not yet been ruled upon.

For over a decade, religious groups have been targeted by other student groups for exclusion from campus because they require their leaders to agree with the groups' religious beliefs. In 2004, for example, the law school denied recognition to a religious student group because it required its members and leaders to agree with its religious beliefs. After several letters from a legal organization, the university recognized the group. But over the years, there has been a steady drumbeat of opposition to religious student groups on campus.

**Central College:**

In 2008, the college threatened to expel a religious student group from campus because it asked its leaders to agree to live according to its religious beliefs. Eventually, the college agreed to allow the group to remain on campus.

**Cornell College:**

In 2011, the college required religious groups to delete their religious leadership and membership requirements from their constitutions in order to remain on campus.

**Kansas**

**Washburn University School of Law:**

In 2004-2005, a law school student government voted to punish a religious group for not allowing a student to lead its Bible studies even though the student admitted that he did not agree with the group's religious beliefs. When the religious group sought protection in court, the law school agreed to allow the religious student group to keep its religious leadership and membership

requirements. (*Christian Legal Society Chapter of Washburn University School of Law v. Farley*, No. 04-4120 (D. Kan. Sept. 16, 2004).) In 2016, the Kansas Legislature adopted a law protecting religious student groups on public university campuses. K.S.A. §§ 60-5311 to 60-5313.

## **Louisiana**

### **Louisiana State University:**

In 2003-2005, the university denied recognition to a Muslim religious student group that had met on the LSU campus for many years. The university said that a new university policy required all student organizations to state in their constitutions that they would not restrict membership based on religious belief. After receiving a letter from a legal organization, the university restored recognition to the religious student group.

## **Maine**

### **Bowdoin College:**

In 2014, the college derecognized a religious student group because it required its leaders to agree with its religious beliefs, as it had done for several decades. Despite *The New York Times*' front-page coverage, the college derecognized the religious group.

### **University of Maine, Farmington:**

In 2010, the university threatened to deny recognition to a religious student group unless it removed from its constitution that the group's purpose was to evangelize. After fifteen months, the university agreed to restore its recognition.

## **Massachusetts**

### **Tufts University:**

In 2000, the student judiciary voted to derecognize a religious student group because it required its leaders and members to agree with its religious beliefs. After a legal organization sent a letter, the administration restored recognition to the religious group. The issue arose again in 2014.

### **Harvard University:**

In 2018, the university placed a religious student group on administrative probation because it required its leaders to agree with its religious beliefs. The situation remains unresolved.

## **Michigan**

### **University of Michigan:**

In 2012, the university derecognized a religious student group because it required its leaders to agree with its religious beliefs. In 2013, the university restored recognition to the religious student group. The university has a history, dating back to 1992, of sporadically threatening to exclude a religious group because it requires its leaders to agree with its beliefs.

### **Wayne State University:**

In 2017, after several months of trying to reason with the administration, a religious student organization that had been a recognized student group at the university since 1956 was derecognized because it required its leaders to agree with its religious beliefs. After a federal lawsuit was filed, the university restored recognition to the student organization but, as of January 2019, continues to fight in court for the right to deny recognition to the group at any time in the future.

## **Minnesota**

### **University of Minnesota:**

In 1994, the university derecognized a religious student group because it required its leaders and members to agree with its religious beliefs. A professor at the law school led the successful effort to regain recognition for the group. (Michael S. Paulsen, *A Funny Thing Happened on the Way to the Limited Public Forum: Unconstitutional Conditions on "Equal Access" for Religious Speakers and Groups*, 29 U.C. Davis L. Rev. 653, 675 (1996).)

In 2003, the university denied recognition when another religious group refused to state in its constitution that its membership was open to all students regardless of religion. The group challenged the university policy. In order to settle the case, the university changed its policy to allow religious student groups to "require their voting membership and officers to adhere to the organization's statement of faith and its rules of conduct." (*Maranatha Christian Fellowship v. Regents of the Board of the University of Minnesota System*, No. 03-5618 (D. Minn. Oct. 24, 2003).)

### **Minnesota State University, Mankato:**

In 2015, a student invited some of her dormitory neighbors to discuss religious ideas. A residential advisor told the student that she was violating a university policy that allowed students to prohibit "religious solicitation" on a dormitory floor by majority vote. Eventually the university repealed its policy.

## **Missouri**

### **Southeast Missouri State University:**

In 2015-2016, the university denied a religious student group recognition because it required its leaders to agree with its religious beliefs. The group worked with the administration and the student government to secure a policy that would protect religious groups. In April 2016, the student government voted *not* to adopt a policy that would protect religious groups. After the student government vote, five additional religious groups indicated that they would not be able to remain on campus if they could not require their leaders to agree with their religious beliefs. In October 2016, the university agreed that religious student groups could have religious requirements for their leaders.

## Montana

### **University of Montana School of Law:**

From 2007-2011, the law school student government denied recognition to a religious group because it required its leaders and members to agree with its religious beliefs. The religious group challenged the policy in court, but the district court ruled against the religious group because it was in the Ninth Circuit. The religious group dismissed its appeal when the law school agreed to implement numerous reforms to bring allocation of student activity fees into conformity with the First Amendment. (*Christian Legal Society v. Eck*, 625 F. Supp.2d 1026 (D. Mont. 2009), *appeal dismissed*, No. 09-35581 (9<sup>th</sup> Cir., Aug. 10, 2011).)

### **Montana State University:**

In 2014, the university adopted a new policy that effectively prohibited religious student groups from having religious leadership requirements. The religious groups could not persuade the university to allow them to maintain their leadership requirements because of Ninth Circuit precedent.

## Nebraska

### **University of Nebraska Omaha:**

In 2010, the university told a religious student group that it must remove from its constitution its requirement that its leaders agree with its religious beliefs. After receiving a letter from a legal organization, the university agreed to recognize the group. The university also had told a different religious group that its students could not meet with students who had filled out a card indicating that they wanted to receive information from the group.

## New Jersey

### **Princeton University:**

For several years before 2005, the student government denied a religious student group recognition because it was religious. After a letter from a legal organization, the administration eventually granted the group recognition.

### **New Jersey Institute of Technology:**

In 2010, the college had a policy creating three tiers of student groups with the third tier automatically denied student activity fee funding, unlike the groups in the first two tiers. The third tier consisted largely of religious student groups.

### **Rutgers University:**

In 2002-2003, the university derecognized a religious student group because it would not include language in its constitution that would prevent it from requiring its leaders to agree with its religious beliefs. In response to a court challenge, the university revised its interpretation of its policy to allow religious student groups to keep their religious leadership requirements. (*Intervarsity Multi-Ethnic Campus Fellowship v. Rutgers*, No. 02-06145 (D.N.J. 2002).)

## **New Mexico**

### **University of New Mexico School of Law:**

In 2001, the law school denied recognition to a religious student group because it required its leaders and members to agree with its religious beliefs. After receiving a letter from a legal organization, the university revised its policy and recognized the religious group with its leadership and membership requirements.

## **New York**

### **North Country Community College:**

In 2005, a student was told by university administrators that she could not form a religious student group because of “separation of church and state.” After a letter from a legal organization, the university agreed to allow her to form a religious student group.

### **Pace University:**

The law school denied recognition to a religious student group because it required its leaders and members to agree with its religious beliefs. After eighteen months of correspondence, including letters from a legal group, the law school eventually recognized the religious group with religious requirements for leaders.

### **State University of New York, Buffalo:**

In 2011, the student government derecognized a religious student group because it required its leaders to conform to its religious standards of conduct. After seven months, the student judiciary ordered that the student government restore recognition to the religious group.

### **State University of New York, Oswego:**

In 2001, a religious student group was denied recognition because it required its leaders and members to agree with its religious beliefs. Eventually the university agreed to recognize the group with its religious leadership and membership requirements.

## **North Carolina**

### **University of North Carolina, Chapel Hill:**

In 2005-2006, the university denied recognition to a religious student group because it required its leaders and members to agree with its religious beliefs. The student group challenged the university’s action in court. The university settled the case by adopting a policy that allows all student groups, including religious groups, to have leadership and membership requirements regarding beliefs. (*Alpha Iota Omega Christian Fraternity v. Moser*, No. 04-765, 2006 WL 1286186 (M.D.N.C. May 4, 2006); 2005 WL 1720903 (M.D.N.C. Mar. 2, 2005).) Nonetheless, for the next 8 years, religious groups at UNC were repeatedly told that the policy might be altered to no longer allow religious leadership requirements. In 2014, the North Carolina General Assembly enacted legislation to protect religious student groups on public college campuses. N.C.G.S.A. §§ 115D-20.1 & 116-40.12.

**University of North Carolina, Greensboro:**

In 2011-2012, the university denied recognition to a religious student group because it required its members to agree with its religious beliefs. The university recognized the group after it challenged the university policy in court.

**North Dakota**

**University of North Dakota:**

In 2003, the university denied recognition to a religious student group because it required its leaders and members to agree with its religious beliefs. After several months, the university agreed to allow religious groups to take religion into account in selection of their leaders and members and restored recognition to the group.

**Ohio**

**The Ohio State University Moritz College of Law:**

In 2003-2004, a religious group was threatened with derecognition by the law school after a member of another student group demanded that it be derecognized because of its religious leadership and membership requirements. After months of discussions with university administrators, the religious group sought court protection. It dismissed its legal challenge after the university revised its policy to allow religious student organizations to have religious leadership and membership requirements. The religious group then met without problem from 2004 to 2010. (*Christian Legal Society Chapter of the Ohio State University v. Holbrook*, No. C2-04-197 (S.D. Ohio 2004 (dismissed when university changed its policy).)

In 2010, the university asked the student government whether the university should discard its policy and no longer allow religious groups to have religious leadership and membership requirements. After several public meetings on the issue, the student government urged the university to drop its protection for religious student groups and “endorse[d] the position that every student, regardless of religious belief, should have the opportunity . . . to apply or run for a leadership position within those [religious] organizations.” Having unleashed anti-religious sentiment on campus, the university eventually tried to compromise and retain protection for religious groups’ leadership requirements but not membership requirements. But the campus controversy continued. Ultimately, the Ohio Legislature resolved the issue by prohibiting public universities from denying recognition to religious student organizations because of their religious leadership and membership requirements. Ohio Rev. Code § 3345.023.

**University of Toledo College of Law:**

In 2005, the law school refused to recognize a religious student group unless it removed all scriptural references from its constitution. The university also required the group to pledge not to choose its leaders and members on the basis of religion, even though the university actually had a written policy that allowed religious groups to do so. As a result of the group’s challenge in court, the university recognized the group and agreed that student groups could have religious leadership requirements and include references to the Bible in their constitutions and bylaws. (*Christian Legal Society Chapter of the University of Toledo v. Johnson*, 3:05-cv-7126 (N.D. Ohio June 16, 2005))

### **Case Western Reserve University:**

In 2006, the university denied recognition to a religious student group until it received a letter from a legal organization. In 2013, the student government of a graduate school at the university denied recognition to a religious student group because of the “emphasis on God and especially because of the bible sessions” in its application for recognition. After a letter drafted by a legal organization was sent, the graduate school recognized the group.

### **Wright State University:**

In 2009, the university denied a religious student group recognition because it required its voting members to agree with its religious beliefs. The religious group had been a recognized student group at the university for 30 years. After receiving correspondence from a legal group organization, the university restored the group’s recognition.

### **Cleveland State University:**

In 2018, the university derecognized a religious student group because it required its leaders to agree with the group’s religious beliefs, even after the group brought to the administrator’s attention that Ohio state law prohibited public universities from denying recognition to religious student organizations because of their religious leadership requirements. Eventually recognition of the group was restored.

## **Oklahoma**

### **The University of Oklahoma:**

In August 2011, the student government sent a memorandum to all registered student organizations, announcing a re-interpretation of university policy that would prohibit religious student associations from having religious leadership and membership criteria. After receiving a letter from a legal organization, the university agreed that a religious student group could require its leaders to agree with its religious beliefs.

In 2012, the university denied recognition to a religious student group because it required its members to agree with the group’s religious beliefs. After receiving a letter from a legal organization, the university agreed to recognize the group. In 2014, the Oklahoma Legislature enacted protection for religious student groups. 70 Okl. St. Ann. § 2119.

## **Pennsylvania**

### **Penn State:**

In 2004, the university refused to recognize a Christian student group because the university claimed that its purpose was duplicated by other religious groups. The university had a policy against recognizing a new student group if it duplicated the purpose of another student group. The policy effectively limited the number of religious groups on campus and discriminated against newer religious groups. After the religious group challenged the policy in court, the university recognized the religious student group and changed its policy to allow recognition of religious and political student groups regardless of whether such groups “duplicated” existing groups.



In 2005, in response to a second court challenge by the religious group, the university revised its policy to make clear that it allowed religious groups to choose their leaders according to their religious beliefs. (*DiscipleMakers v. Spanier*, No. 04-2229 (M.D. Pa. 2005).)

**Shippensburg University:**

A university derecognized a religious student group because its leadership and membership requirements purportedly violated the university's speech code. After the group filed a court challenge, the university changed its policies to affirm that religious and political groups could choose their leaders and members according to their beliefs.

**Temple School of Medicine:**

In 2013, a religious student group was told by campus administrators that it stood to lose recognition because it required its leaders to lead lives in accordance with its religious beliefs.

**South Carolina**

**University of South Carolina:**

In 2008, a religious student group was denied access to student activity fee funding that was available to other student groups solely because it was religious. After the group challenged the policy in court, the university adopted a new policy that allowed all student groups to be funded on the same terms.

**Tennessee**

**Vanderbilt University**

In 201-2012, Vanderbilt University denied recognition to fourteen religious groups because they required their leaders to agree with the groups' religious beliefs. The university told one religious student group that it must delete five words from its leadership requirements if it wanted to remain on campus: "personal commitment to Jesus Christ." That group left campus rather than recant their core religious belief. The university told another religious student group that it was religious discrimination for the group to state in its constitution that it expected its leaders to lead its Bible study, prayer, and worship. Also, the university claimed it was religious discrimination for the group to require that its leaders affirm that they agreed with the group's core religious beliefs.

In 2013, Tennessee passed a law protecting religious student groups on public university campuses. T.C.A. § 49-7-156. The law does not apply to Vanderbilt University because it is a private university.

**Texas**

**Texas A & M:**

In 2009, the university told a religious group that it would no longer be recognized because it required its members to agree with its religious beliefs. After a legal organization sent a letter, the university agreed to recognize the religious group with its religious membership requirements.

In 2011-2012, another religious group was told it must delete its religious requirements for its leaders and voting members from its constitution if it wanted to remain a recognized student group. After several letters from a legal organization, the university agreed to allow the group to be recognized with its religious requirements for leadership and membership.

**University of North Texas Dallas:**

In 2016-2017, the law school delayed granting a religious student group recognition because of its religious leadership requirements. After 8 months, the university adopted a policy that protects religious groups: “A registered student organization created primarily for religious purposes may restrict officer positions to those members who subscribe to the registered student organization’s statement of faith.”

**Virginia**

**University of Mary Washington:**

In 2005, a student wanted to start a religious student group but could not agree to a university policy that would prohibit it from having religious leadership requirements. In the past, the university had denied recognition to any student group that was religious or political in nature. After receiving a letter from a legal organization, the university recognized the group. In 2013, the Virginia General Assembly passed a law to protect religious and political groups. Va. Code Ann. § 23-9.2:12,

**Wisconsin**

**University of Wisconsin, Madison:**

The university derecognized a religious student group in part because of its religious leadership and membership requirements. When the group challenged its policy in court, the university had to change its policy. (*Madison Roman Catholic Found. v. Walsh*, 2007 WL 1056772 (W.D. Wis. Apr. 4, 2007).) The university then denied student activity fee funding to the religious group because its speech included prayer and religious instruction. The religious group won its court challenge to this viewpoint discrimination.

**Milwaukee School of Engineering:**

The student government refused to renew recognition of a Christian student group because of its religious standards of conduct. After a legal organization sent a letter, the student government restored recognition to the group, as well as to a Muslim student group.

**University of Wisconsin, Superior**

A university refused to recognize a religious student group because it required its leaders to agree with its religious beliefs. After a court challenge, the university recognized the religious student group with its religious leadership requirements. *Badger Catholic v. Walsh*, 620 F.3d 775 (7<sup>th</sup> Cir. 2010).

ATTACHMENT U

# Answering God’s Call for Christian Leadership

BY JULIA C. PAYNE

*“Perhaps you have come . . . for such a time as this.”*

*Esther 4:14 CSB*

In the Old Testament, Esther, a Jewish woman, gets a bit more than she bargained for when she weds the Persian king. At first, she hides her faith from her husband out of fear, but when the king announces he plans to kill all the Jews, it is Esther’s unique position of leadership that allows her to save her people.

Like Esther, I felt I got a bit more than I bargained for when I was elected president of my CLS chapter. Shortly before beginning my second year of law school in the fall of 2015, I learned that Indiana University (“IU”) had enacted a new policy: all student organizations would be required to include a clause within their constitution stating that they did not discriminate in membership or leadership on the basis of several factors, including religion.<sup>1</sup> My chapter of CLS had long welcomed members of all beliefs, but as Christian Legal Society, we felt it important that our officers were all committed Christians.

As a lawyer-in-training, my first reaction was to do some research, and I quickly came across the Supreme Court’s decision in *Christian Legal Society v. Martinez*,<sup>2</sup> in which the Court upheld an “all-comers policy” requiring student groups to accept anyone wishing to join as a member. In contrast, the IU policy was what is sometimes referred to as a “laundry list policy,” which prohibits discrimination only based on certain factors. In other words, the vegan group could turn away those who enjoyed hunting animals and the Republican students could turn away those who supported Democratic candidates, but the Christian group could not restrict its leadership to only those who shared their faith.

After consulting with national CLS, our local executive board agreed on a plan: we would include the required nondiscrimination clause in our constitution, only omitting the word “religion,” and if our registration was rejected, we would bring a lawsuit against the university. But to our surprise, only days before the end of registration, the university announced that the policy would not go into effect until the following year. In the meantime, they would collect comments on the proposed policy from students, alumni, and members of the community.

The university’s last-minute switch meant that our strategy had to change as well. Up until this point, we had kept discussions about the policy entirely within our local CLS executive board, but the request for comments meant that we would need support from the law school community, the university community, and the local Christian community. We decided to begin a grassroots movement against the policy.

At our first CLS meeting of the semester, I explained our plan for mobilization against the policy and held my breath for the reaction. I was relieved when the first question was “How can we help?” But not everyone was so supportive. I distinctly remember one classmate telling me that we were “stupid” for trying to stand up to the university. Fortunately, we did not need unanimous support, just enough to turn the tide.

Outside of the law school, I began meeting on a monthly basis with leaders from other Christian groups on campus. After opening each meeting in prayer, we would discuss our efforts to mobilize opposition to the policy. We asked our members to submit comments on the rule. We sent newsletters to alumni requesting their support. We reached out to local clergy and organized events



to get the support of the Church community. As the only law student in the group, I was in the unique position of being able to explain why the policy violated our rights, but also understanding how it might play out on the ground for student leaders.

Around the middle of the school year, I started to feel the toll of the amount of time I was devoting to this project in addition to my regular class load, law journal, moot court, and on-campus interviews for summer clerkships. It seemed that no matter how hard we worked, the university remained firm in its determination to enact the policy. I began to question not only whether our efforts could really make a difference, but also whether I was cut out for the legal profession at all. But when I confided in a friend about my discouragement, she responded in a way I'll never forget: "Are you kidding me? It is so clear that this is the work God intended you to do."

After that, I continued to fight the policy, but I stopped worrying so much about whether we would prevail. What if I were to dedicate my entire career to fighting for the issues I believe in—free speech, religious liberty, and the sanctity of human life—and never win? Then I would be glad to know that I stood up for what I believed was right. I still didn't know if the university would ever listen to what we had to say, but I intended to go down fighting.

By spring, all signs showed that the policy would go into effect as planned. Then, suddenly and unexpectedly, the university administration announced it had decided not to enact the policy after all.<sup>3</sup> To this day, I still don't know what changed their minds. It could have been a call from an alumnus or a wealthy donor, or it could have been the collective weight of all the student comments on the

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*What if I were to dedicate my entire career to fighting for the issues I believe in—free speech, religious liberty, and the sanctity of human life—and never win? Then I would be glad to know that I stood up for what I believed was right.*

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policy or the local community's opposition. Whatever it was, I do believe that God used our efforts to make real change.

I didn't get what I bargained for when I became president of my CLS chapter, but I did get the chance to be a part of something bigger than myself, to develop leadership skills that I will take with me throughout my career, and to allow God to use my work to promote religious liberty. Today, in my work as a con-

stitutional lawyer, I always return to the story of Esther whenever I am discouraged. God gives us opportunities to do what is right if only we have the courage to take them.



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## END NOTES

- 1 Indiana University, *Frequently Asked Questions about SGOs and Indiana University's Non-discrimination Policy*, Aug. 2015, at <https://www.clsreligiousfreedom.org/indianau>.
- 2 561 U.S. 661 (2010).
- 3 Indiana University, *Policy: Statement of Non-Discrimination*, April 2016, at <https://www.clsreligiousfreedom.org/indianau>.



ATTACHMENT V

<https://www.detroitnews.com/story/opinion/columnists/ingrid-jacques/2018/03/12/editors-note-wsu-errs-ousting-christian-group/32875005/>

## Editor's note: WSU errs in ousting Christian group

[Ingrid Jacques, The Detroit News](#) Published 8:40 p.m. ET March 12, 2018



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(Photo: The Detroit News)

A Christian student group was allowed back on the campus of Wayne State University last week, just two days after it [brought a federal lawsuit](#) against the university.

So while InterVarsity Christian Fellowship, which has had a presence on campus for 75 years, should never have been barred, at least Wayne State officials backed down.

The issue here was that Wayne State “derecognized” InterVarsity because the group had the audacity to require its leaders to practice what they preach (i.e. recognize the faith). Somehow that violated school policy. Why be involved with an organization if you fundamentally disagree? Participation with InterVarsity is completely voluntary.

Wayne State’s response to the suit was to allow the group back to campus, and a university spokesman says that’s not an interim decision.

According to the official statement from the school: “Wayne State University values student groups as an integral part of campus life and co-curricular learning. We strive to foster student groups that are inclusive, diverse, and expand student experiences. After a review of the situation and communicating with the InterVarsity Christian Fellowship organization, Wayne State has decided to recertify the group as an official student organization. The InterVarsity student group is committed to welcoming and including all students, and the university will not intervene in the group’s leadership selection.”

It’s unfortunate Wayne State couldn’t have come to that conclusion before first kicking InterVarsity (one of the oldest chapters in the country) off campus late last year. The university canceled the group’s reserved meetings, and required it to pay high rent if it still wanted to hold its Bible studies and other activities on campus.

“We hope the school will make this change permanent, so no other students have to go through what we’ve been through over the last six months,” said Cristina Garza, former president and current member of the InterVarsity group, in a statement. The Becket law firm, which fights for religious liberty, is representing the student group.

Wayne State’s treatment of these students was clearly discriminatory, and it should refund the \$2,720 InterVarsity was charged. Student groups should be allowed to pick leaders who share in their mission, without penalty.

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