

# Engaging Religious and Worldview Diversity:

A Snapshot of Promising Practices  
at U.S. Colleges and Universities



Highlights from the Campus  
Interfaith Inventory Data

2016 -  
2017

# INTRODUCTION

The United States today is one of the most religiously diverse societies in modern history. This diversity is not good or bad in itself — it is merely a fact. What ultimately matters is how we address it. We have the power to determine whether diversity strengthens the fabric of our society or divides us. Today, as we see daily in the news, the diversity that characterizes American life is accompanied by alarming levels of polarization and tension. Interfaith Youth Core is committed to changing this narrative and pursuing the “energetic engagement of diversity toward a positive end” of pluralism.<sup>1</sup> We are committed to building an America where people of different faiths, worldviews, and traditions can bridge differences and find common values to build a shared life together.

College campuses, as places where educators and students engage the complex ideas that will shape our country's future, play a critical role in addressing divides between different religious and worldview identities. On campus, students can explore diversity and difference both intellectually and through personal experience. Campuses have the potential to model the highest ideals of civil society, training students to become civic leaders and engage religious and worldview diversity toward positive ends.

And yet, Higher Education currently lacks benchmarks for clear, practice-based models for addressing religious diversity. While engaged in various ways, religious and worldview diversity is not yet clearly or consistently understood by the field as an integral part of campus diversity and inclusion work. Interfaith cooperation is too often still seen as a niche interest, rather than a value and skillset that is essential for all college graduates today.

The Campus Interfaith Inventory is a groundbreaking new project that seeks to fill this gap by highlighting how campuses are engaging in religious and worldview diversity work and identifying both promising practices and emerging priorities at the institutions that drive these efforts. For institutions that have not yet begun to proactively engage religious diversity, these findings offer a foundation for beginning those efforts or integrating them into other diversity priorities. The Inventory explores how religious and worldview diversity issues are engaged across the campus environment — through curricular and co-curricular strategy, policies, programs, and practices — and is built upon the nine Leadership Practices for Interfaith Excellence in Higher Education.<sup>2</sup> The leadership practices framework seeks to articulate the most effective strategies for campus interfaith work, and was developed based on Interfaith Youth Core's work with hundreds of campuses over the past decade. These leadership practices are a set of hypotheses based on years of experience with practitioners around the country, and will be further investigated through empirical data from the [Interfaith Diversity Experiences and Attitudes Longitudinal Survey \(IDEALS\)](#). 86% of the Inventory participants *agree* or *strongly agree* that these leadership practices are a useful framework for their institution in thinking about advancing interfaith excellence on campus.

<sup>1</sup> Eck, Diana. *A New Religious America: How a “Christian Country” Has Become the World’s Most Religiously Diverse Nation*. New York: Harper Collins, 2002.

<sup>2</sup> Patel, Eboo, Bringman Baxter, Katie, and Silverman, Noah. “[Leadership Practices for Interfaith Excellence in Higher Education](#).” *Liberal Education*, Vol. 101, No. 1/2, Winter/Spring 2015.

# Leadership Practices for Interfaith Excellence

These nine practices are most effective when pursued with commitment to both breadth (some exposure for all or most of the campus community) and depth (deeper exploration opportunities for select groups of the campus community). Furthermore, these practices are most effective when pursued in some combination, capitalizing upon existing strengths and assets to build initial momentum. Here is a brief description of each of the nine practices, which are further detailed in the article referenced previously:

- 1. Mission and Identity:** The campus links interfaith cooperation directly and deeply to its grounding vision and values. This anchors a long-term strategic commitment and signals to campus constituents that interfaith cooperation is part of being a member of this community.
- 2. Campus-Wide Strategy:** Stakeholders from all levels of the campus are engaged in creating, implementing and sustaining a holistic curricular and co-curricular strategy for advancing interfaith cooperation. There is a written plan or clear approach in place that holds stakeholders accountable and provides a roadmap.
- 3. Public Identity:** The campus proudly shares its deeply-held commitment to interfaith cooperation by articulating it through public communications efforts, including marketing to prospective students, alumni, and trustees, as well as signature public events.
- 4. Respect and Accommodations for Religious and Nonreligious Identity:** Policies that ensure a respectful level of accommodation for religious and worldview diversity are foundational to creating a basic sense of trust. Campuses must not only develop these policies, provide sufficient resources, and implement them with authenticity, but also take strides to ensure the full campus is aware of them.
- 5. Academic Priority:** Faculty members from a variety of disciplines are developing courses, course sequences, and minors in interfaith studies. This anchors students' experiences in academic reflection and positions the campus for leadership in the growing academic field of interfaith studies.
- 6. Staff and Faculty Competence and Capacity:** Given the influence that staff and faculty have on campus climate, efforts to hire and support the continuous development of individuals who have the knowledge, skill and capacity to advance positive interfaith climates are essential.
- 7. Student Leadership:** Explicitly student-led interfaith efforts infuse the campus with genuine energy and student buy-in. The campus provides students with the space to develop as passionate and lifelong interfaith leaders.
- 8. Campus-Community Partnerships:** Intentional service and educational partnerships with community institutions provide opportunities for students to deepen their interfaith learning through practice.
- 9. Assessment Cycle:** Regular assessment of the campus climate and interfaith initiatives ensures that the campus has clear goals, and guides ongoing improvement and planning.

## How to Use This Report

Campus educators can use this report to gather insights from religious and worldview diversity work happening across the field and apply them to your own campus environments. By learning about the efforts of other institutions, you can benchmark your campus and initiate conversations with campus stakeholders about increasing investment in this work. Furthermore, through this tool you can surface high-level objectives to address in your institution's strategic plans. Throughout the report, you will see a variety of campus examples; although these are context-specific, they can serve as models as you deepen this work at your own institution.

If you have questions about the data or how to use it for planning next steps at your institution, visit [www.ifyc.org/coaching](http://www.ifyc.org/coaching) to get in touch with an IFYC coach who can support you in that process.





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## KEY FINDINGS AND TAKEAWAYS

The Inventory gathered significant data about how institutions are engaging in the nine leadership practices. Rather than providing a comprehensive list of all data points, this report curates and highlights some of the broader findings and trends that emerged from the data. This section highlights three key findings that cut across the nine practices, focusing on the most salient data points and the narratives that emerge from putting them in conversation with each other. Many of the findings are context-specific, though the data was not broken down by campus type or region due to sample size. Participating campuses will get data by campus type in their individual reports, and Interfaith Youth Core can also share specific findings with others who are interested.



### **Finding 1:** Strong interfaith work is happening in specific areas of campus, but generally without holistic campus-wide strategy or assessment.

Institutions are engaging religious and worldview diversity in various ways, often with strong work happening in particular areas of campus, for example in policies or in the curriculum. However, of the nine leadership practices, the two that are least engaged overall by participating campuses are Campus-Wide Strategy and Assessment, which reflects the lack of a cohesive and evidence-based approach. This section will explore some of the most frequent ways campuses are engaging in interfaith cooperation, and also identify areas to increase impact by tying those experiences together through a more holistic campus strategy and assessment plan.

The following statistics identify the most common interfaith practices among participating campuses across all nine leadership practices. Each common practice is followed by suggested opportunities to expand and go deeper in related areas. Despite some variances by campus type, a significant proportion of all campus types are engaging in these activities at the following average rates:

79%

have a process to manage bias incidents or complaints

**Go Deeper:** Create a forum to field policy complaints and suggestions.

**Expand:** Make this part of recurring training for staff, faculty and student paraprofessionals so the process can be widely shared.

77%

have hosted an academic speaker on interfaith topics

**Go Deeper:** Add a module or unit about interfaith topics into one or more existing courses, or develop a new course centered on interfaith themes.

**Expand:** Engage the entire campus in interfaith themes through an all-campus book read.

73%

have a structure for student interfaith leadership (e.g. an interfaith council, internship, work study position, or student group)

**Go Deeper:** Establish an intentional, ongoing leadership development curriculum to support these leaders through workshops, discussions, facilitation practice, and/or individual coaching.

**Expand:** Have these leaders hone their skills by leading trainings for other students e.g. for Orientation Leaders or Student Government; this deepens skills for core leaders while expanding basic interfaith competency to a broader range of students.

68%

have had an individual or group informally explore the links between interfaith cooperation and the campus's mission, values, and/or identity

**Go Deeper:** Formalize this exploration through discussion with a cross-campus committee, senior administrators, and/or the Board of Trustees.

**Expand:** Develop a plan to articulate this connection for the campus community, prospective students, alumni, and the broader community.

68%

have an interfaith/multifaith space

**Go Deeper:** Regularly assess how students, staff, and faculty are using the space and ensure that it meets the needs of diverse populations. Do people know about and use the space? Who doesn't and why? Can you highlight the space in prospective student tours and first-year orientation?

**Expand:** Consider adding spaces in dorms for 24-hour access, and, for large campuses, making spaces accessible in multiple buildings across campus. Assess what additional needs may exist, e.g. facility accommodations, holiday policies, or food-related needs.



68%

organize site visits to local religious, secular, or interfaith organizations

**Go Deeper:** IDEALS data show<sup>3</sup> that when students have *provocative encounters*<sup>4</sup> with people of other worldviews, they tend to develop more appreciative attitudes toward a range of worldview identity groups.<sup>5</sup> How can you ensure that site visits are provocative experiences for students while respecting the needs and wishes of the local community?

**Expand:** Embed site visits into first-year orientation and leadership experiences, or partner with faculty/staff to offer internships or research projects where students can engage with the local community on interfaith efforts.

58%

have interfaith cooperation/engagement of religious diversity named as an explicit priority of a campus-wide diversity office or committee

**Go Deeper:** Ensure that all diversity-related policies address religion, and that there are well-known and utilized procedures for updating existing policies.

**Expand:** Translate this priority into regular training around religious and worldview engagement for students, staff, and faculty, on par with other forms of diversity training.

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Yet while strong work is happening in these areas, far fewer institutions have a guiding cross-campus strategy or full assessment cycle in place to guide decisions, assess impact, and refine programs. These two leadership practices — Campus-Wide Strategy and Assessment Cycle — are ways to strengthen the purpose, cohesion, and focus of your interfaith work in order to increase impact.

Many campuses have existing assets to build upon in these areas. Some of the most frequent ways participating campuses are engaging in early stages of Campus-Wide Strategy and/or Assessment Cycle work include:

- 53% have interfaith learning outcomes defined in at least one area of campus
- 41% have interfaith cooperation integrated into at least one major student event (e.g. orientation, common read programs, campus-wide service days, study abroad orientation)
- 35% have a cross-campus interfaith committee (23% have an official committee, 12% informal)
- 32% have or are developing a cross-campus strategy, primarily the latter
- 25% have interfaith cooperation mentioned at least once in the institution's strategic plan

<sup>3</sup> Throughout this report we regularly reference IDEALS findings about student experiences of campus, which add texture to the Inventory data on institutional practices. IDEALS is a longitudinal study IFYC is administering in partnership with North Carolina State University and The Ohio State University; 122 institutions are participating and the study has completed Time 1 (fall first year) and Time 2 (spring first year) surveys. Analysis referenced in this report largely draws on findings from students' first year experience.

<sup>4</sup> Provocative encounters are experiences in which students are challenged to rethink assumptions or perceptions of other worldviews, or more deeply examine their own beliefs.

<sup>5</sup> Rockenbach, A. N., Mayhew, M. J., Correia-Harker, B. P., Dahl, L., Morin, S., & Associates (2017). *Navigating Pluralism: How Students Approach Religious Difference and Interfaith Engagement in their First Year of College*. Chicago, IL: Interfaith Youth Core.



## Tips to Get Started

- **Establishing learning outcomes** — whether at the program level, the departmental level, or the campus-wide level — is the foundation for both assessment and improvement. By establishing learning outcomes and measuring them, higher education professionals can determine whether programs and initiatives are having their intended impact on students. Learning outcomes are statements of the knowledge, understanding, and/or skills students are expected to gain by participating in a learning process.<sup>6</sup> [Use this guide to begin establishing learning outcomes](#) for your program, department, or campus community.
- **Creating a cross-campus interfaith committee** or advisory board to guide interfaith efforts — which 35% of campuses already have in place — can be a great way to get started with campus-wide strategy. This kind of committee brings together the diverse stakeholders needed to move interfaith cooperation from a niche interest to a campus-wide priority, which can be the basis for creating a cohesive strategy. Stakeholders may differ by context, but generally include diverse students, staff and faculty with support from administration.

## Tips to Go Deeper

- While 53% of participating campuses have learning outcomes in at least one area of campus, far fewer have a **plan in place to assess outcomes** each year (30%) or **use their data consistently to inform practice** (27%). Higher education professionals can take the next step by establishing plans to consistently assess whether learning outcomes are being met, and using that data to improve initiatives and increase impact. Data collected is only useful if sufficient time is dedicated to making meaning of it and using it to make more informed decisions about future initiatives. Use [this resource on implementing an interfaith assessment cycle](#) to begin going deeper with your assessment efforts.
- Once you have a cross-campus committee and a set of learning outcomes in place, **start developing a strategic plan to guide your campus-wide interfaith efforts**. This plan can build upon existing departmental or program-level learning outcomes to establish *campus-wide* interfaith learning outcomes, which currently only 5% of campuses have in place. Your campus-wide interfaith learning outcomes should also feed into the institution's broader goals and commitments to ensure accountability, sustainability, and broad buy-in. This plan will build cohesion across the institution and keep your programs and practices aligned with your learning outcomes. If you need support in this process, [contact IFYC](#) to learn about consultation, grant, and resource opportunities to support strategic planning.

## Campus Examples

- **Rice University** uses multiple forms of assessment to get a holistic picture of interfaith work on campus and student impact. For example, they have administered a campus-wide undergraduate student survey to assess attitudes towards religious and worldview diversity and accommodations. The Boniuk Institute for Religious Tolerance is also working with Rice's Office of Institutional Effectiveness to do a needs assessment when planning for a proposed Multicultural Center on campus.
- **Miami University of Ohio** has a strategic plan entitled "Engaging Across Religious Differences At Miami," which includes a vision statement, an articulation of the ways this vision supports the university's strategic plan, goals for student learning, key objectives with clear metrics for measurement, and action items with delegated responsibility across offices.

<sup>6</sup> Kennedy, Declan. [Writing and Using Learning Outcomes: a Practical Guide](#). Cork: University College Cork, 2006. Page 21.



## **Finding 2:** Campuses aspire to incorporate interfaith cooperation into the diversity and inclusion agenda, but there is a clear disparity between aspirations and action.

One of the most common ways participating institutions are prioritizing interfaith cooperation (at a rate of 58%) is by naming this as an explicit priority of a campus-wide diversity office or committee. When asked to describe their future plans for working on campus-wide strategy, many respondents wrote that they plan to incorporate interfaith cooperation into the diversity and inclusion agenda on campus, rather than advocating for it as an isolated, independent priority. Given that many campuses already have systems in place to prioritize and improve engagement of diversity, this can be an effective strategy for embedding interfaith cooperation throughout the institution, particularly for public or private nonsectarian campuses where religion would likely not stand out as its own priority.

This institutional aspiration is matched by student interest and expectations coming into college. IDEALS data show that at the beginning of college, most students (85%) report that it is “important” or “very important” to provide a welcoming environment for diverse religious and non-religious perspectives. This expectation is on par with those reporting the importance of providing a welcoming environment for diverse racial identities (89%) and diverse sexual orientations and gender identities (78%).<sup>7</sup> These students see religious and worldview diversity as part and parcel of their expectations for engagement of diversity on campus more generally.

<sup>7</sup> Rockenbach, A. N., Mayhew, M. J., Correia-Harker, B. P., Dahl, L., Morin, S., & Associates (2017). *Navigating Pluralism: How Students Approach Religious Difference and Interfaith Engagement in their First Year of College*. Chicago, IL: Interfaith Youth Core.

However, there is a clear disparity between aspirations and action, and there are a number of key areas of opportunity as institutions seek to embed interfaith cooperation more fully into campus diversity and inclusion work:

- While some campuses offer training for students, staff, and/or faculty in interfaith cooperation, **79% reported that religious diversity training is offered less frequently than other types of trainings.** Only a third (33%) of participating campuses offered faculty and/or staff training last year, and fewer campuses (21%) offered broad-based training for students, e.g. for Student Government or Resident Advisors. The numbers that offer recurring training are quite low: 7% of campuses have recurring trainings for staff (4% optional, 3% required), 5% have recurring trainings for faculty (4% optional, 1% required), and 5% have recurring broad-based trainings for students. Bringing these trainings up to par with other forms of diversity training is critical for increasing understanding across the campus. According to IDEALS findings, most first-year students report having heard insensitive comments, at least once, about their worldview: 78% from their peers, 45% from faculty, and 37% from staff or administrators.<sup>8</sup> One important factor in crafting provocative experiences (discussed above) that are positive learning experiences instead of discouraging, alienating ones, is systems of support for meaning-making. Students will turn to a range of people for this support, so building capacity across a broad group of campus professionals is crucial.
- **Whereas 58% of campuses have named interfaith cooperation as an explicit priority of a diversity committee or office, only 34% consistently address religious considerations in all campus policies related to diversity.** This gap reflects the need to move from articulating interfaith cooperation as a priority to making it actionable through policies, programs, and practices.

IDEALS findings, based on student experiences, also confirm this disparity between aspiration and action. As students entered college, they reported how important it was for their campus to provide a welcoming environment for diverse identities. After a year on campus, they shared their observations of welcome for different identity groups. Students' perceptions of how the campus welcomes different identity groups fall short of their expectations for all religious and worldview identity groups. The gap between expectations and observations is largest for their perceived sense of welcome on campus for Buddhists, Hindus, Muslims, and LDS/Mormons.<sup>9</sup>

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.





## Tips to Get Started

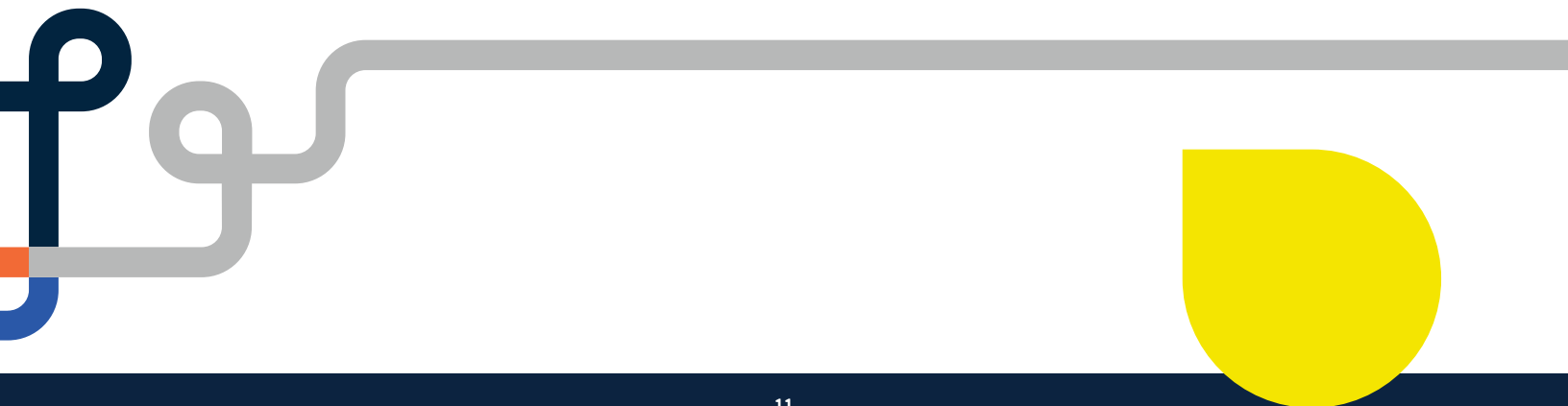
- **Offer trainings to build capacity across your staff, faculty and student leadership** to engage issues of religious and worldview diversity in their spheres of influence. Start small by offering an open training or targeting a specific group, e.g. RAs or Student Activities staff, to get them more comfortable with talking about issues related to religion and worldview. Not sure where to start? [Download the BRIDGE Curriculum](#), which includes a free step-by-step facilitator guide and full curriculum for leading this kind of workshop. Want to enhance your skills? Attend the facilitator training track at the upcoming [Interfaith Leadership Institute](#).
- **Convene a diverse group of stakeholders to examine your institution's diversity policies** and note where religious and worldview considerations are or are not included. Determine where the greatest gaps are and develop a plan for advocating to improve these policies.

## Tips to Go Deeper

- Do you already offer trainings on religious and worldview diversity issues? Consider **increasing your reach by making these trainings required** for strategic audiences, e.g. for all Student Affairs staff or all teaching faculty, and establishing a structure or annual cycle to ensure they happen regularly. With increased capacity across the institution, wherever students go on campus, they will encounter professionals and student leaders who are well-equipped to engage this aspect of their identity.

## Campus Examples

- At **Allegheny College**, Spiritual and Religious Life staff members are included on diversity committees and bias response teams to ensure that religious diversity and interfaith engagement are considered by these campus-wide bodies.
- At **Fairfield University**, the Office of Residence Life, with assistance from the Center for Faith & Public Life, developed a training for RAs entitled Sharing Our Values: We are Better Together! The training drew upon the university's Jesuit core values to create an inclusive space for RAs to discover the shared values across different traditions, explore their own practices and identities while learning to listen to others, build a sense of collaboration and cooperation, and explore skills to engage residents around pluralistic perspectives.
- **Grand Valley State University** has grounded interfaith engagement within the Division of Inclusion & Equity, and thus has an intersectional, justice-oriented framework. The Kaufman Interfaith Institute works in collaboration with Multicultural Affairs, the LGBT Center, the Women's Center, and Disability Support Resources, as well as with academic initiatives and broader student life work.
- The Office of the Dean of Students at **Utah Valley University** has prioritized interfaith training for all staff in their division. They have conducted initial trainings and are refining and expanding the curriculum to make it a regular part of Student Affairs staff development on campus.





### **Finding 3:** : Nearly all campuses have some religious and worldview accommodations in place, yet there is opportunity to grow in institutionalizing these practices.

One of the most noteworthy findings was that nearly all campuses (98%) have at least one accommodation or policy in place to support the needs of a religiously diverse community. Across the board, institutions are engaging in some way in religious and worldview welcome and accommodations, more so than any of the other nine leadership practices.

IDEALS findings support the importance of these accommodations for furthering not only the needs of specific groups, but also the pursuit of interfaith cooperation. Students who report experiencing greater support for their own worldview on campus also show increased appreciative attitudes toward people of other worldviews.<sup>10</sup> In order to engage in meaningful work across difference, students also need to be well-supported, resourced, and accommodated in their own religious or worldview identity. These accommodations can come in the form of physical spaces, housing or facility accommodations, academic policies, staff support, and proactive signs of welcoming to signal respect and fulfill students' needs.

The most common accommodations and policies among participating campuses are:

- 79% have a process to manage bias incidents or complaints
- 68% have an interfaith/multifaith space
- 49% have a religious holiday course absence policy for students
- 40% have a religious holiday calendar that is widely publicized across the campus

Conversely, the least common accommodations — ones provided by fewer than 10% of participating campuses — are:

- 5% have facility use accommodations, e.g. single gender swim or gym hours
- 5% have a dedicated space for at least one intentionally secular group

<sup>10</sup> Ibid.



Accommodations and policies can be particularly important for worldview minority students, whose dietary, space, or holiday needs might be different from campus Christian or secular norms. Many campuses noted that they are currently focused specifically on supporting Muslim students' needs during this time of increased Islamophobia nationwide.<sup>11</sup> This focus has manifested in diverse ways across campuses, including adding prayer and ritual washing spaces, hosting town halls on creating an inclusive environment for Muslim students, adding Halal food options, and arranging dining hall hours to accommodate fasting during Ramadan. If you want to learn more about Muslim students' perceptions of and experiences with religious and worldview diversity upon entering college, read this [IDEALS Narrative Report on Incoming Muslim Students](#).

Many of these policies and accommodations can be enacted on campus in various ways, either reinforcing existing silos or promoting engagement across difference. When possible, campus officials should advance accommodations in ways that meet the needs of individual people and identity groups while also promoting engagement between them, for example by housing Kosher and Halal food in the main dining hall as opposed to an off-campus site, or by creating interfaith spaces that can be used by multiple religious and worldview communities instead of just by one single group.

Another high point in the data is the way that many campuses (83%) are proactively highlighting and celebrating religious and worldview diversity. When done well and with the input of relevant groups, these are a few ways campuses signal respect and encourage learning about religious and worldview diversity throughout the campus community:

- 57% have campus-hosted holiday celebrations for different traditions
- 46% have announcements celebrating holidays from different traditions
- 45% use public ceremonies or events to highlight religious diversity

Yet while most campuses have one or more accommodations or policies in place, significantly fewer have systems and processes to ensure that those are well-communicated and adaptable for changing needs. These are some areas of opportunity for campuses to sustain, institutionalize, and constantly improve their religious and worldview diversity accommodations:

- 19% have a forum for policy complaints and suggestions
- 23% have procedures to review and update policies
- 25% report that all policies are communicated clearly and visibly to the campus community
- 43% have a clear point-person on campus to navigate these issues

<sup>11</sup> Hauslohner, Abigail. "[Discrimination against Muslims is increasing in U.S., Pew study finds](#)." Washington Post, July, 2017.



## Tips to Get Started

- **Begin by taking stock of the policies and accommodations that already exist** on your campus, and then do a needs assessment using [surveys](#) and/ or [focus groups](#) to better understand students' needs. At many institutions, student leaders have been involved in advocating successfully for improved accommodations, so they can also take leadership in advocacy and implementation, once the areas of greatest need are determined.

## Tips to Go Deeper

- **Take steps to clearly communicate the accommodations that are already available** on your campus. This can happen through your campus handbook, on the institution's website, and through proactive, regular emails to students, staff, and faculty reminding them of existing and new policies. Religious holiday calendars should be shared publicly and well in advance — ideally a few years at a time — to ensure that staff and faculty avoid scheduling conflicts when possible.
- **Establish procedures to ensure that your accommodations are not static, but rather that they can adapt to changing needs.** These procedures may include a publicized forum for fielding policy complaints or suggestions, a committee that routinely reviews and assesses existing accommodations, and periodic needs assessments to determine new areas of focus. Ensure that these procedures are also well-publicized, so that students not only know what policies and accommodations currently exist, but also where they can go to voice any ideas or concerns.

## Campus Examples

One example of how a campus embeds accommodation measures, policies, and procedures across campus:

- **Rutgers University–New Brunswick** has a variety of policies and accommodations in place to support their religiously diverse community, including meal options for resident students/student organizations and multifaith spaces on each campus. Student Affairs staff recently put together information about religious holidays for departments to consult as they plan





trainings and programs, and an interfaith alliance group comprised of chaplains who serve as a resource for Student Affairs and others on campus. Rutgers' approach to working with a religiously diverse student community is holistic and involves thoughtfully meeting the needs as identified by the student community, such as interfaith prayer space, as well as specific policies, such as dining hall options, tailored to the campus's needs. In certain cases when an accommodation proves challenging, the campus finds other ways to make students feel welcome and accommodated. For example, while Rutgers University–New Brunswick does not have a Kosher meal plan, they will exempt students from the campus meal plan if they participate in an off-campus Kosher plan through Chabad at Rutgers.

Many campuses also noted individual policies or accommodations that reflect the unique needs of their communities and embed interfaith cooperation as a priority in diverse areas of university life. Some examples of these include:

- **Pennsylvania State University** is currently converting space in 25% of the residence halls into rooms for religious and spiritual practices, so that these spaces are easily accessible throughout the campus.
- **University of Northern Colorado** had Woman-identified hours on their climbing wall to accommodate religious students who would not feel comfortable climbing in a coeducational setting for modesty or other identity-based reasons.
- **California State University, San Marcos** offers housing accommodations and exemptions from immunization requirements based on religious beliefs.
- **Syracuse University** has a Pagan chaplain and an area outdoors that is used for Pagan rituals.
- At **Luther College**, a local Methodist church hosts a weekly meal for Muslim students during Ramadan, a project organized through Religion Department faculty and community members. These meals offer support for Muslim students while developing positive relationships in the community, fostering a climate of dialogue, curiosity, openness, and respect among participants.

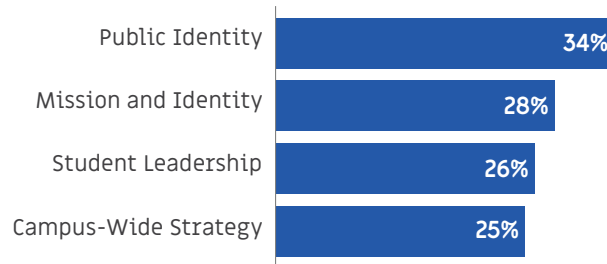




# PRIORITIES FOR THE COMING YEAR

When completing the Inventory, institutional representatives could note which of the nine leadership practices they planned to prioritize in the coming year. They could choose any number of practices as priority areas, and, on average, each institution selected two practices. The top leadership practices that institutions are prioritizing for the coming year, listed in order, are Public Identity, Mission and Identity, Student Leadership, and Campus-Wide Strategy.

## Percentage of Campuses Prioritizing Leadership Practices



Three of these four practices – Public Identity, Mission and Identity, and Campus-Wide Strategy – require cohesive institution-wide efforts and significant support from the administration. These priority areas reflect an increasing desire and need for institutions to move beyond pockets of interfaith activity toward more public, focused, and strategically guided interfaith efforts.





# WANT TO ADD YOUR INSTITUTION TO THE LIST?

Institutions can be included in the 2017-2018 Inventory report by submitting their Inventory by June 30, 2018. Both new and returning institutions can receive their unique campus link for 2017-2018 at [www.ifyc.org/inventory/join](http://www.ifyc.org/inventory/join). For returning institutions, the Inventory will already be populated with the previous year's entry, which allows the submitter to easily note any changes without needing to complete the full instrument again.

## Why participate? There are three primary reasons why institutions take part in the Inventory:

- **Benchmark your campus:** You will receive a personalized report showing your institution's responses alongside averages for peer institutions and all participating institutions. This report will help you learn where your efforts stack up compared to the national picture, which can be used to determine next steps and spark conversations with campus stakeholders about continued investment in this work.
- **Get your campus listed:** Participating institutions will be added to the national listing of campuses that are committed to making interfaith cooperation a part of the college experience.
- **Access free coaching:** Participating campuses will be offered free coaching from IFYC staff to help strategize about next steps based on the Inventory data.

## ADDITIONAL RESEARCH AND RESOURCES

### Research

IFYC has additional, deeper research that provides data on student encounters with religious, spiritual, and worldview diversity across the spectrum of American higher education. This research includes findings from two surveys:

- [IDEALS](#) (Interfaith Diversity Experiences & Attitudes Longitudinal Survey) measures changes in students' perceptions, attitudes, and behaviors during their four years of college. IDEALS is currently being administered at approximately 122 campuses, comprising a representative sample of colleges and universities.
- The [Campus Religious and Spiritual Climate Survey](#) (CRSCS) provides a snapshot view of students' perceptions, attitudes, and behaviors related to worldview diversity. The CRSCS was developed in 2009 and administered at over 60 diverse colleges and universities.

Reports on the data from these two surveys can be found on IFYC's [Reports & Publications](#) page.

### Resources

If you are looking for help with implementing your ideas on campus, visit the following two pages:

- [www.ifyc.org/resources](http://www.ifyc.org/resources) – Here you will find a wide variety of content – multimedia resources, videos, webinars, how-to guides, and other downloadable PDFs – to support your interfaith work. These draw on IFYC's core methodologies and feature examples from institutions around the country. If you don't see a resource you are looking for, visit [www.ifyc.org/resourcerequest](http://www.ifyc.org/resourcerequest) to suggest a resource that would help you put these practices into action. IFYC regularly posts grants and other funding opportunities to this space, as well.
- [www.ifyc.org/coaching](http://www.ifyc.org/coaching) – IFYC offers free coaching to any campus staff, faculty, and administrators who want support in advancing the priority of interfaith cooperation on campus. Visit this page to learn more about our coaching team and request a conversation.




# PARTICIPATING INSTITUTIONS

The 190 participating institutions in the 2016-2017 Campus Interfaith Inventory, upon which this report is based, are:

Adams State University  
Agnes Scott College  
Allegheny College  
Alma College  
Alvernia University  
American Islamic College  
Amherst College  
ArtCenter College of Design  
Augsburg College  
Augustana College  
Augustana University  
Barton College  
Baylor University  
Bellarmine University  
Beloit College  
Benedictine University  
Bentley University  
Berry College  
Bethel University, MN  
Butler University  
California State University, San Marcos  
Calvin College  
Canisius College  
Capital University  
Carleton College  
Carlow University  
Carnegie Mellon University  
Cedar Crest College  
Centenary College of Louisiana  
Chapman University  
Claflin University  
Clemson University  
Cleveland State University  
Coker College  
College of Idaho  
College of Saint Mary  
Community College of Aurora  
Concordia College, Moorhead  
Dartmouth College  
Davidson College  
Dickinson College  
Doane University

Dominican University  
Dominican University of California  
Drake University  
Drew University  
Duke University  
Elmhurst College  
Embry-Riddle Aeronautical University  
Emory University  
Emporia State University  
Fairfield University  
Florida State University  
Framingham State University  
Gallaudet University  
Georgia Institute of Technology  
Goshen College  
Goucher College  
Governors State University  
Grand Valley State University  
Guilford College  
Gwynedd-Mercy University  
Hamilton College  
Hanover College  
Hazard Community and Technical College  
Heidelberg University  
Hendrix College  
Hollins University  
Holy Names University  
Huntington University  
Illinois Institute of Technology  
Illinois Wesleyan University  
Jarvis Christian College  
John Brown University  
John Carroll University  
Kalamazoo College  
Kansas State University  
Kennesaw State University  
Kenyon College  
King's College  
Lafayette College  
Le Moyne College  
LeTourneau University  
Lewis University  
Loras College  
Loyola University Chicago  
Loyola University Maryland  
Luther College  
Madonna University  
Manchester University  
Manhattanville College  
Mars Hill University  
Mary Baldwin University





Marywood University  
McKendree University  
McMurry University  
Mercy College of Health Sciences  
Meredith College  
Methodist University  
Miami University of Ohio  
Mid-America Christian University  
Millersville University of Pennsylvania  
Mississippi State University  
Molloy College  
Montclair State University  
Moravian College  
Mount Holyoke College  
Muhlenberg College  
Murray State College  
Naropa University  
Nazareth College  
New College of Florida  
North Carolina State University  
North Central College  
North Park University  
Notre Dame College  
Notre Dame de Namur University  
Ohio Northern University  
Ohio State University  
Ohio Wesleyan University  
Our Lady of the Lake University  
Pacific Lutheran University  
Pacific Union College  
Penn State Harrisburg  
Pennsylvania State University  
Prairie State College  
Queens University of Charlotte  
Ramapo College of New Jersey  
Regis University  
Rice University  
Rivier University  
Rockhurst University  
Rowan University  
Rutgers University-New Brunswick  
Saint Ambrose University  
Saint Catherine University  
Saint Edward's University  
Saint Francis University  
Saint Leo University  
Saint Louis University  
Saint Mary's College (IN)  
Saint Mary's University of Minnesota  
Saint Norbert College  
San Diego State University



Seattle University  
Siena College  
Siena Heights University  
Simpson College  
Southern Utah University  
Southwestern University  
State University of New York at Geneseo  
State University of New York at Old Westbury  
Stockton University  
Stonehill College  
Suffolk University  
Syracuse University  
Texas Christian University  
Texas Tech University  
Tufts University  
Union College  
University of Alabama at Birmingham  
University of Alabama- Tuscaloosa  
University of Central Florida  
University of Connecticut  
University of Dayton  
University of Delaware  
University of Illinois, Urbana Champaign  
University of La Verne  
University of Massachusetts, Dartmouth  
University of Minnesota, Twin Cities  
University of Mobile  
University of Mount Union  
University of New England  
University of North Florida  
University of Northern Colorado  
University of St. Thomas  
University of Tampa  
University of the Incarnate Word  
University of Vermont  
University of Wisconsin-Madison  
University of Wisconsin-Oshkosh  
Utah State University  
Utah Valley University  
Villanova University  
Virginia Wesleyan College  
Wake Forest University  
Warren Wilson College  
Washington Adventist University  
Washington University in Saint Louis  
Wingate University  
Wittenberg University



**Don't see your  
institution here  
but want it to be  
represented for  
2017-2018?  
[Join the list!](#)**