ADVANCING SUPPORT FOR WORLDVIEW DIVERSITY

AND INTERFAITH COOPERATION

WITHIN THE CO-CURRICULAR ENVIRONMENT

AT THE UNIVERSITY OF DELAWARE

by

Joseph E. Pritchett

An education leadership portfolio submitted to the Faculty of the University of Delaware in partial fulfillment of the requirements for the degree of Doctor of Education in Educational Leadership

Summer 2017

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ABSTRACT

This Education Leadership Portfolio (ELP) documents my efforts in developing a commitment to supporting worldview diversity and interfaith cooperation at the University of Delaware. While the University has a broadly expressed commitment to diversity and creating a civically engaged student body, there have not been sufficient efforts toward promoting worldview diversity and interfaith cooperation. My ELP argues that a focus on worldview diversity and interfaith cooperation can add value to the University's commitment in this area. Improvement goals for this ELP include better understanding the University of Delaware student experience related to worldview diversity and interfaith cooperation, building capacity among staff to foster interfaith cooperation within a co-curricular context, and developing proposals and programs that support worldview diversity on campus and create opportunities for interfaith engagement among students. This ELP discusses the improvement efforts reflected in these artifacts, along with successes and challenges I experienced and the need for future efforts to continue work in this area. The ELP also provides a reflection on my growth as a leader and discusses next steps to sustain a commitment to worldview diversity and interfaith cooperation at the University of Delaware.

Chapter 1

INTRODUCTION

The United States of America is highly devout, with more people believing in God and practicing a religion than in any other industrialized country (Putnam & Campbell, 2010). We are also highly diverse. Harvard Scholar Diana Eck (2001) calls us the most religiously diverse nation in the West. Despite that diversity, the US is still mostly Christian as nearly 70 percent of people identify that way (Pew Research Center, 2015). However, that is changing too. This change is happening particularly among college aged students, where the most rapidly growing demographic is that of the "nones", or those who don't identify with a specific religious tradition.

The US is also a country where bias, suspicion, and hate exists. For example, the FBI reported in 2015 that hate crimes against Muslims in the US was at the highest level since 9/11 (Pew Research Center, 2016). Even though 91 percent of college students affirm that they respect people of other religious and nonreligious traditions, their appreciative attitudes towards specific religious identities differ (Mayhew, Rockenbach, Correia, & Crandall, 2016).

So then how do educators prepare students to live, work, and cooperate in a religiously diverse democracy that is rapidly changing? If educators in higher

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education are to develop civically engaged students, dedicated to the full participation of everyone in this diverse democracy, I argue that supporting worldview diversity and creating opportunities for interfaith cooperation is not just a convenient addition to other diversity work happening on the University of Delaware's campus but can and should be an essential component of that work.

This Educational Leadership Portfolio (ELP) is an account of my efforts to strengthen support at UD for interfaith cooperation among students and promoting worldview diversity. Interfaith cooperation "seeks to bring people of different worldviews together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action for the common good" (Patel & Meyer, 2010, p. 2). Patel (2016) builds on this notion, emphasizing the implications of living in a religiously diverse democracy. He contends that interactions among people with diverse group and religious identities creates opportunities for cooperation or conflict and that these interactions are inevitable for those living and working in a religiously diverse democracy. For this reason he argues it is important to cultivate the ability to interact cooperatively with those from diverse religious and nonreligious identities is increasingly important in our society. He writes:

> Religion is about fundamental things. Diversity is about people with different identities and deep disagreements interacting with great frequency and intensity. Democracy is about the freedom to advance your deepest personal convictions in public life. In a religiously diverse democracy, deep disagreements on fundamental matters are to be expected. A healthy

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religiously diverse democracy is a society where people who disagree on some fundamental things do so without violence and in a manner where they are still able to work together on other fundamental things (p. 10).

In 2016, Interfaith Youth Core (IFYC) published a list of nine leadership practices to guide institutions of higher education related to developing interfaith cooperation on their campuses (Patel, Bringman Baxter, & Silverman, 2016). These practices were developed based on IFYC's extensive work with hundreds of higher education institutions across the country. They align with what they identified as commonalities among institutions that were successful in supporting diverse worldview identities and developing a commitment to interfaith cooperation. Applying this framework to assess the University of Delaware's commitment to interfaith cooperation (See Appendix K) shows that work in this area is lacking at Delaware.

The University of Delaware, while valuing diversity as a central part of its educational mission (Inclusive Excellence: An Action Plan for Diversity at UD, 2015), lacks sufficient formal efforts to develop a supportive environment for worldview diversity that fosters interfaith cooperation among its students. The outcomes of interfaith cooperation are closely aligned with objectives set out within the University's General Education Resolution, the "Delaware Will Shine" strategic plan, and the University of Delaware's Diversity Blueprint. My goal for this ELP was to address this problem, within the scope of my role, in three ways that align with the Patel, et al.(2016) leadership practices for interfaith cooperation in higher education. They include:

- Developing efforts to assess the University of Delaware student experience related to worldview diversity and interfaith cooperation.
- Building capacity among staff to better equip them to support worldview diversity and interfaith cooperation on campus.
- Developing proposals and programs that support worldview diversity on campus and create opportunities for interfaith engagement among students.

Each of the artifacts reflected in this ELP align with one of these three areas of focus.

Chapter 2 of this ELP further describes this problem, provides organizational context, and discusses my organizational role as it relates to the problem. Chapter 3 expands upon my improvement goals and discusses the strategies and steps that I made in order to reach them. Chapter 4 discusses the results of those strategies. Chapter 5 provides a reflection on the improvement efforts, including their success in addressing the problem and future steps for continued improvement. Chapter 6 provides a reflection on my own leadership development as a result of completing the Ed.D program. Finally, starting with Appendix A, I share my original proposal along with the ten artifacts that make up this ELP.

Chapter 2

PROBLEM ADDRESSED

Organizational Context

The University of Delaware is a mid-sized public institution located in Newark, DE with 17,533 total undergraduate students. As stated in University of Delaware's leadership and mission statement, an important part of the University's mission is fostering "respect for the views and values of an increasingly diverse population." This value is also reflected in the vision and values of the Division of Student Life, stating "We create and support an inclusive campus community in which everyone is treated with respect and dignity, and where understanding and perspective-building is actively encouraged through civility, compassion, curiosity and dialogue."

The Division of Student Life is responsible for supporting and facilitating student learning outside of the classroom. It does this through the work of eleven different offices, including the Office of Residence Life and Housing (ORLH), which works with over 7000 students living in the residence halls on campus at the University of Delaware. The Division of Student Life recognizes the importance of supporting the educational mission of the institution and its efforts around diversity and inclusion. The University of Delaware's Diversity Blueprint, "Inclusive Excellence: An Action Plan for Diversity at UD" (2015), argues that diversity is both a

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guiding value and a "central part of UD's educational mission," critical to prepare students for what they will face in life as citizens and leaders (p.5). ORLH also recognizes the role it plays in helping students develop as citizens through supporting diversity initiatives and creating opportunities for students to interact in positive ways with those who are different than them. For example, in its most recent strategic planning efforts ORLH has a goal focused on supporting underrepresented students and a goal focused on developing cultural competence among students. It is within this context that I focus on worldview diversity and interfaith cooperation at the University of Delaware.

Problem Statement

This ELP often references the terms worldview and interfaith cooperation. Worldview is defined as a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some combination of these (Rockenbach, 2014). Interfaith cooperation describes the process that "seeks to bring people of different worldviews together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action for the common good" (Patel & Meyer, 2010). It should be noted that often times there is a tension around terminology when discussing religion, spirituality, interfaith cooperation, and non-religious worldviews. The term worldview is used to be inclusive of those both with and without particular religious identities.

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With this being said, it is important to recognize that those with a particularly religious identity may not identify with this term as strongly. Furthermore, the term interfaith may be deemed problematic, as "faith" seems to suggest that there is no room for those who do not identify with a particular faith to join the conversation. Acknowledging the complex nature of these terms, these are what will be used for the purposes of this project in an attempt to capture the diversity that exists among various religious, spiritual, and secular identities.

With this in mind, the University of Delaware's Diversity Blueprint (2015) does much to outline goals and action steps for creating an inclusive campus and its "Delaware Will Shine" report (2015) espouses a commitment to educating a "global citizen", but neither specifically mentions worldview diversity or interfaith cooperation. The Diversity Blueprint in particular was developed to guide action toward ensuring diversity as a guiding principle and practice at the University of Delaware, yet there is no specific mention of worldview diversity or the need for engagement among students from different religious and nonreligious backgrounds. This is an indicator that worldview diversity and interfaith cooperation are not currently priorities at the University of Delaware.

In remarks given to the Office of Faith-based Community Initiatives under former President Barack Obama, Secretary of State John Kerry (2013) noted that "if I went back to college today, I think I would probably major in comparative religion

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because that's how integrated [religion] is in everything that we are working on and deciding and thinking about in life today." In fact, an advisory council developed for the White House gave the specific recommendation that the Department of Education should create a joint fund to implement innovative student programming focused on cultivating service partnerships between people from a diversity of faith-based and secular groups with organizations that have a strong track record of service to increase dialogue and service. (A New Era of Partnerships: Report of Recommendations to the Presidents, 2010). What grew from this was the President's Interfaith and Community Service Challenge. This challenge, sponsored by the White House, has annually recognized Universities and Colleges for work they've done related to interfaith service. The University of Delaware has not been among those recognized.

While a new US administration signals new priorities that may not align with those listed here, it is hard to ignore the alarming levels of religious, cultural, and political conflict in the US and abroad. Topics of cultural and religious conflict have dominated news stories during the first part of 2017. As we consider the University's goals related to diversity and inclusion, along with developing engaged citizens, it is appropriate to argue for initiatives to promote worldview diversity and interfaith cooperation on our campus. Patel and Meyer (2011) write that given these tensions:

> Interfaith cooperation offers a response to the challenge of religious diversity that not only prevents civil strife but also builds stronger communities. From this perspective, interfaith cooperation is not just a nice idea for those

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interested in spiritual dialogue and growth, but shifts to become a matter of
greater civic concern and a possible solution to concrete social tensions (p. 4).

I have used the nine leadership practices developed by IFYC (Patel et al., 2016) to
map the University of Delaware's progress (Appendix K) related to supporting
worldview diversity and fostering interfaith cooperation. This map was developed as
an attempt to assess the University of Delaware's work around interfaith cooperation
as it relates to the nine practices laid out by the authors. Patel, Bringman Baxter, and
Silverman (2016) write that these practices are most effective when developed with a
commitment to both breadth, where a large percentage of the campus community has
at least minimal exposure, and depth, where there are groups within the community
exploring the issues in detail. Of those nine practices, UD has made no formal efforts
or progress related to five of them. They include establishing links to institutional
diversity and mission, developing campus wide strategy, creating a public identity
related to interfaith cooperation, making interfaith cooperation an academic priority,
and doing campus wide assessment of campus climate and interfaith initiatives. Some
progress has been made in the other four categories (demonstrating respect and
accommodation for diverse religious identities, building staff and faculty competence
and capacity, student leadership, and campus-community partnerships) though much
of that progress is linked to actions taken in strategies described in this ELP. Simply
put, formal efforts to address worldview diversity and foster interfaith cooperation
among students is lacking at UD. The University of Delaware should ensure that

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fostering interfaith cooperation is a priority when considering its efforts around diversity and civic engagement to fully actualize its ability to develop citizens and leaders "in an effort to prepare our students to live and work in an increasing diverse world" (p. 6).

Survey data also indicate a need for attention at UD to the goal of supporting worldview diversity. The National Survey of Student Engagement (NSSE) helps the University of Delaware understand the ways in which students are engaged at the University. Student engagement is defined by NSSE as time and energy devoted to educationally purposeful activities. The survey has produces an engagement indicator reflect students' interactions with diverse others. NSSE notes that "interactions across difference, both inside and outside the classroom, confer educational benefits and prepare students for personal and civic participation in a diverse and interdependent world" (NSSE, 2014). Both the first year and senior students who took the survey at the University of Delaware in 2014 report significantly less interactions with diverse others when compared to other research institutions and regional peer institutions. NSSE specifically asks students to report on the frequency of interactions with those of different religious beliefs and again the University of Delaware significantly lags behind other research and peer institutions (UD NSSE Engagement Indicators, 2014).

My work reflected in this ELP also can make a contribution to the literature on worldview diversity and interfaith cooperation on the university campus. As

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Rockenbach and Mayhew (2014) point out, there is a need for more research on this subject within the larger domain of campus climate research. They note that on campuses and in the literature the conception of diversity continues to broaden, but relatively little attention has been given specifically to how college students' worldviews shape their perceptions of their campus experience.

One reason Rockenbach and Mayhew argue empirical research on religious diversity on college campuses is necessary is that, as others also point out (Astin, Astin, and Lindholm, 2010), spirituality matters to college students. Astin, Astin, and Lindholm (2010) have demonstrated in their five year national longitudinal study "The Spiritual Life of College Students: A National Study of College Students' Search for meaning and Purpose" with the Higher Education Research Institute at UCLA that students have an interest in spirituality and integrating it into their lives. Rockenbach and Mayhew also point to multiple studies demonstrating that the dynamics of religious diversity on campus can be a potential source of strife, especially for religious minority students (Cole & Ahmadi, 2003; Seggie & Sanford, 2010; Bryant & Craft, 2010). Even religious majority students (i.e., Protestant Christians), despite claims by some of having a "privileged status," have been found to report feelings of stereotypes toward their Christian faith and ostracism on campus (Magolda & Gross, 2009; Moran, 2007; Moran, Lang, & Oliver, 2007).

Similar to students' interest in exploring spirituality, students also see value in pursuing relationships with others from diverse religious and nonreligious backgrounds. The Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALs) is a longitudinal survey begun in Fall 2015, with over 20,000 students completing it from 122 campuses. Eighty-three percent of incoming first year students who took the survey in 2015 believe it is important to work with people of different religious and nonreligious backgrounds on issues of common concern. Eighty-five percent of students believe it is "important" or "very important" that their college or university provides a welcoming environment for people of diverse religious perspectives. Seventy-one percent of students believe that it is "important" or "very important" to have opportunities to get to know students from other religious and non-religious perspectives.

The body of research is expanding related to interfaith cooperation. (As noted, Patel and Meyer (2010) define this term in three parts: respect for difference; relationships across difference; and a common goal, or action toward the common good.) Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) have built on this conceptual understanding of interfaith cooperation to understand how interfaith co-curricular engagement in college fosters pluralism orientation. Pluralism orientation is defined as the ability to see the world from another's perspective, ability to work with people from diverse backgrounds, and tolerance for difference (Engberg, Meader, &

Hurtado, 2003). This definition of pluralism orientation closely relates to the University of Delaware's general education objective that states that students should be able to "work collaboratively and independently within and across a variety of cultural contexts and a spectrum of differences" (Faculty Senate Resolution on General Education, 2014).

Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) developed a conceptual model to understand how institutional type, student characteristics (gender identity, race, worldview, etc.) and student experiences (curricular and co-curricular; formal and informal) lead to the outcome of pluralism orientation. Data for this study originated from the Campus Religious and Spiritual Climate Survey, which was administered annually on 52 institutions between 2011 and 2014. This study has a number of important implications, including:

- Perceptions of campus climate shape pluralism orientation. Students who perceive space for support and spiritual expression tend to be more pluralistically oriented.

- Informal interactions with religiously diverse peers (like dining, studying, living together, and socializing), along with engaging in interfaith dialogue and activities is positively associated with pluralism orientation.

- Co-curricular environments are more supportive of pluralism orientation related to worldview diversity than that of classroom environments.

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To expand on the last point about co-curricular environments, Rockenbach et al. (2015) posit that the structure, stress, and competitive relations within the classroom environment tends to promote competition over collaboration which can work counter to principles of positive intergroup contact (Allport, 1954; Pettigrew, 1998). Co-curricular environments can reduce the sense of hierarchy and be more cooperative rather than competitive. The importance of co-curricular environments in achieving the positive outcomes of interfaith cooperation is important in my role because I have influence within UD's co-curricular environment.

Organizational Role

My work in ORLH and within the Division of Student Life puts me in the position to foster student success and support the educational mission of the institution. While I am responsible for supervision and oversight of first year residence halls on campus, it is also expected that I am making an impact beyond the area I immediately oversee. By playing a role in professional development within ORLH as the chair of Residence Hall Coordinator On-Going Development, I have been able to develop and implement training opportunities with a focus on ways that our professional staff can support worldview diversity and interfaith cooperation. Through a UNIDEL grant I received through The Division of Student Life and the Office of the Provost, for the past three years I have been charged with developing initiatives linking service and interfaith cooperation. By playing an important departmental role

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related to assessment, I am able to build assessment measures that help us understand our students' experience with worldview diversity. Through a grant provided by the Center for the Study of Diversity at the University of Delaware, I have been charged with developing recommendations for how the University can support worldview diversity and interfaith cooperation. These various roles have allowed me to make important connections across the institution with students, staff, and faculty. Those relationships and connections have given me the opportunity to create change related to worldview diversity and interfaith cooperation at the University of Delaware. I've also been supported in my professional development by being elected as chair for a commission related to religion, faith, spirituality, and meaning making in higher education with ACPA, a national student affairs professional association. This has allowed me to build a national network with other individuals and organizations committed to interfaith cooperation. I have been able to utilize this network as an opportunity to further my work at the University of Delaware.

Improvement Goal

The efforts detailed in this ELP aimed to assist UD's diversity initiatives by promoting support for worldview diversity and interfaith cooperation. I contributed to these efforts in three ways: (1) to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation, (2) to help build capacity among staff to foster interfaith cooperation within a co-curricular context,

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and (3) to develop proposals and programs that support worldview diversity on campus and interfaith engagement among students.

I sought to better understand UD students' understanding of their own worldview, their perceptions of climate related to worldview diversity, and their opportunities to interact with others from different religious backgrounds. This work connects to Patel, Bringman Baxter, and Silverman's (2016) assertion that assessing campus climate and interfaith initiatives is a key leadership practice related to creating change on a college campus.

Second, I developed opportunities to build staff capacity for staff working with students in co-curricular environments related to their ability to create supportive environments for worldview diversity and interfaith cooperation. While this is another leadership practice (Patel et al, 2016), Love and Talbot (1999) first asserted that knowledge related to college student spiritual development was lacking among student affairs professionals. Stewart and Kocet (2011) note that among student affairs professionals there are gaps in cultural competence when it comes to awareness, knowledge, and skills regarding religion and spirituality in a cultural diversity context (p. 4).

Finally, my role has allowed for creating initiatives to build interfaith cooperation among students in co-curricular environments. By developing, proposing, implementing, and assessing initiatives aimed at interfaith cooperation, I have

strengthened my own understanding of the impact such programs have on University of Delaware students, which is important for my professional development and expertise. And also my efforts have fostered greater interfaith cooperation and worldview diversity – which is one of the key goals of my ELP.

The artifacts presented in my ELP are helping the University of Delaware move toward prioritizing interfaith cooperation among its diversity efforts and also lay groundwork for determining next steps the university can take to continue its support of worldview diversity and interfaith cooperation. Following, I present summaries of my artifacts. My reporting on the artifacts is organized in three sections, reflecting my ELP's three main improvement goals: (1) to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation, (2) to help build capacity among staff to foster interfaith cooperation within a co-curricular context, and (3) to develop proposals and programs that support worldview diversity on campus and interfaith engagement among students.

Chapter 3

IMPROVEMENT STRATEGIES

As described in Chapter 2, improvement strategies are in three categories: (1) to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation; (2) to help build capacity among staff to foster interfaith cooperation within a co-curricular context; and (3) to develop proposals and programs that support worldview diversity on campus and create opportunities for interfaith engagement among students. These strategies were developed to align with Patel, Bringman Baxter, and Silverman's (2016) leadership practices for interfaith cooperation in higher education, and adapted to my role and scope of influence. In this chapter I describe the improvement strategies according in these three categories.

Category 1, focused on better understanding the UD student experience, includes a Program Evaluation for an initiative called "Serving Better Together" (Appendix C), an ORLH Spring Reflection Survey Analysis (Appendix D), and a report developed for the Center for the Study of Diversity focused on worldview diversity at UD (Appendix H).

Category 2, focused on building capacity among staff, includes ORLH professional development and training sessions (Appendix E) and an Interfaith Alternative Spring Break Site Leader Development Guide (Appendix G).

Category 3 has a focus on proposals and programs designed to support worldview diversity and interfaith cooperation. Improvement strategies include the "Serving Better Together" grant proposals (Appendix B), an ORLH lounge space policy proposal (Appendix F), a memo sent to senior leadership at the University of Delaware that includes recommendations based on the CSD research grant study (Appendix J), and a request to ORLH for permanent funding for Serving Better Together (Appendix I). Lastly, Appendix K includes an Interfaith Leadership Practices map, which was used to analyze the University of Delaware related to the Interfaith Leadership Practices proposed by Patel, Bringman, and Silverman (2015).

Table 3.1: ELP Artifacts by Improvement Category and Leadership Practice

Artifact	Improvement Category	Leadership Practice (See Appendix K)
B: Serving Better Together Grant Proposals	3	7, 8
C: Serving Better Together Survey Analysis	1	9
D: 2015 Spring Reflection Survey Analysis	1	9
E: ORLH Professional Development Sessions	2	6
F: ORLH Lounge Space Policy Proposal	3	4
G: RLHAB Interfaith Leadership Development Guide	2	7, 8
H: CSD Research Grant Report	1	9
I: SBT Request for Permanent Funding	3	7
J: UD Senior Leadership Memo	3	2, 6

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Category 1

Beginning in January 2015, I began leading a grant funded initiative called "Serving Better Together". This program has continued through the past three years. It is a month long, immersive program where students can develop interfaith leadership skills, religious literacy, and take action around commons values through community service. This program was my first real effort at developing on-campus opportunities for students to engage in a co-curricular initiative aimed at fostering interfaith cooperation on campus. In May, 2015 I completed a program evaluation of this initiative in an effort to better understand what students learned as a result of engaging together.

The purpose of this evaluation was to identify the learning that took place among students who participated in "Serving Better Together" and to describe if and how that learning shaped participants' ability and willingness to make an impact on the campus community through continued involvement in opportunities related to interfaith cooperation. Two evaluation questions were designed, including:

1. Process Question: What are the student learning gains associated with participating in activities associated with "Serving Better Together"?

2. Outcome Question: What aspects related to the experience of participating in "Serving Better Together" might lead toward involvement in opportunities

related to interfaith cooperation beyond their participation in "Serving Better Together"?

Survey data was collected from "Serving Better Together" participants in an effort to evaluate question number one. Question two was addressed with survey data as well as interviews with participants who chose to continue their involvement in activities related to interfaith cooperation after the conclusion of the program. This evaluation was particularly helpful in helping to frame future efforts related to worldview diversity and interfaith cooperation.

Early on in the process of developing this ELP, I recognized the need to understand the experience of students who participate in faith-based student organizations. These are students whose worldview identity may be particularly salient to them. The University of Delaware website for Religious and Spiritual Life lists 26 unique religious/spiritual registered student organizations (RSOs) on campus. By learning more about the students who participate in these organizations at the University of Delaware, I thought that it might be possible to develop strategies to proactively engage the worldview diversity on campus and in the residence halls. On the 2015 Spring Reflection Survey, sent to all residential students each spring, students were asked if they were actively involved in a faith-based group on campus. The report I authored provided an opportunity to begin to consider how one might

further engage this student population in ways that contribute to campus and residential communities.   This report was developed to answer the question:

> *Using data from the 2015 Residence Life & Housing Spring Reflection Survey, what differences exist among students who participate in a faith-based organization when compared to their peers who do not actively engage in such a student group AND what implications might that have for our practice?*

Demographic information was compared among the two groups (those who participate in faith-based organizations versus those who don't) along with other factors measured in the Spring Reflection survey, including engagement with diverse others, sense of belonging, involvement on campus and in the residence halls, residence hall program attendance, sense of mattering in the residence halls, and self-efficacy. Schlossberg (1989) defines mattering in five parts, including feeling noticed, cared about, that one will be proud of their actions, feeling needed, and feeling appreciated. This sense of mattering is positively associated with student success and retention. This report was shared with ORLH and provided additional insight into the student experience, particularly those who participate in faith-based student groups.

The final category one artifact (Appendix H) is a report I wrote for the Center for the Study of Diversity in spring 2017 as part of a student research grant. I wrote a proposal and was funded to interview staff at three different public institutions of higher education who have centers on campus focused on worldview diversity and interfaith cooperation. I also conducted focus groups with University of Delaware students related to how they experience campus through the lens of their worldview

identity. I also added questions to the 2016 ORLH Fall Floor Feedback survey to gather additional data related to how students relate to their own worldview and to those from different worldview identities. This report was tremendously helpful in gaining an understanding of the student experience at UD related to worldview diversity and interfaith cooperation, and led to many useful recommendations related to how the University might move forward to provide more robust support for these efforts in the future.

Category 2

Artifacts in this category are focused on building competency among various levels of staff related to worldview diversity and interfaith cooperation. The leadership practices discussed in this ELP emphasize the importance of these efforts, and my role within ORLH provided opportunities for me to focus on this area. Appendix E contains the power point slides for two professional development sessions delivered to two different audiences within ORLH.

The first session is entitled "Interfaith Cooperation and Religious Diversity in Higher Education" and was delivered on April 29th, 2015. This session was developed for the Residence Hall Coordinator (RHC) staff within ORLH. Individuals in this position are full-time master's level professional staff members who live in the halls, directly supervise Resident Assistant (RA) staff, and work most closely with our students in the residence halls. The RHC staff meets on a monthly basis for various

professional development sessions. The sessions are designed to enhance their knowledge and skills around areas that are relevant to their roles and the students they serve. Approximately fourteen individuals participated in this professional development session. Outcomes for this three-hour session included:

As a result of this professional development session, participants will be able to…

1. Define major concepts related to interfaith cooperation and worldview diversity.
2. Describe the expected outcomes for students who participated in interfaith activities.
3. Articulate why religious diversity and interfaith cooperation are important components of work with students.
4. Connect knowledge gained through the professional development session to department and campus assets related to fostering interfaith cooperation on University of Delaware's campus.

This session was developed as an introduction to the topic of interfaith cooperation for the RHC staff, and sought to help staff explore concepts in a way that they could situate them within their role with students. The session was also developed in recognition that programmatic initiatives related to interfaith cooperation were being imbedded into the work within ORLH (including Serving Better Together and a Residence Life Alternative Break interfaith themed trip).

The second example is entitled "Religious Diversity and Interfaith Cooperation in Higher Education" and was delivered in August 2015 as part of RA training. RAs are student staff members who live and work on a floor of 30 to 50 of their peers. This session was embedded as part of a larger series of training sessions around various topics related to diversity and inclusion that were all delivered during the ten-day training period for RAs in August. The session was delivered to approximately 200 RAs. The outcomes for this one-hour session included:

As a result of participating in this session, RAs will be able to….

1. Express respect for difference of opinions and beliefs held within various religious/nonreligious identities.

2. Describe the value of interacting across lines of difference related to worldview diversity.

3. Articulate a connection between positive student engagement and participation in interfaith and spiritual life activities.

As the RAs have the closest contact with the students ORLH serves, this session was developed to provide basic skills for interacting with individuals from diverse religious and nonreligious backgrounds. This session also strengthened skills related to having meaningful conversations around the topic of worldview and interfaith cooperation with peers and provided resources RAs could share with students related to worldview diversity and interfaith cooperation at the University of Delaware.

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After the success of "Serving Better Together", and having the chance to incorporate worldview diversity into training for professional and student staff, I explored other opportunities to embed these topics into my work in ORLH. During the University of Delaware's spring break in 2015 and 2016, I advised a group of students participating in a Residence Life and Housing Alternative Breaks (RLHAB) interfaith spring break trip. ORLH sponsored successful alternative spring break trips in the past, but 2015 was the first time a trip was offered with a special interfaith focus. These trips are opportunities for students to commit to in-depth community service together for an entire week. What makes these learning experiences impactful is not just the week of service together, but the fact that the participants begin meeting in the fall and meet weekly in the spring leading up to their trip. These meetings are opportunity for them to learn about the community they'll be serving, explore concepts of social change, and connect as a group. These interfaith trips were unique because they also included opportunities for students to explore their personal values derived from their own worldview, share them with others, and make connections with peers around shared values and differences. Students also had opportunities to build religious literacy during these trips by visiting local houses of worship and having conversations about how those institutions serve the community of which they are a part.

While I served as the staff advisor for these trips, they are led by two undergraduate student site leaders. I found that it was essential to help those two site leaders gain the skills necessary to successfully lead students as it relates to helping students explore their worldview identity, participate in dialogue, and explore concepts of interfaith cooperation. For this reason, I developed a leadership guide that I used with the site leaders to guide conversations and learning with the on a weekly basis during the fall semester before their trip was set to take place. The initial guide, used in the Fall 2016, included shared readings, discussion questions, and prompts for site leaders to plan opportunities for trip participants to explore concepts of interfaith cooperation. The learning outcomes for the site leaders with whom I used the leadership guide included:

At a result of participating in this development plan, Residence Life & Housing
Alternative Break (RLHAB) interfaith site leaders will be able to…

1. Describe the various frameworks that relate to interfaith leadership.

2. Connect the frameworks to the context of the RLHAB participant experience.

3. Design opportunities and activities that promotes interfaith leadership among their RLHAB participants.

After implementing the initial leadership guide I developed in Fall 2016, I have modified it for use with future interfaith site leaders. That modified guide is included in this ELP (Appendix G).

Category 3

The final group of artifacts to discuss includes proposals and programs that were developed to support worldview diversity and interfaith cooperation on UD's campus. These proposals were developed throughout my time as a doctoral student in the Educational Leadership program. Some, like the initial grant proposal for "Serving Better Together", represent first efforts in creating opportunities for interfaith cooperation on campus, and others, like the memo sent to senior leadership at UD that grew out of the CSD research grant, represent a culmination of learning and an effort to create new conversations at a broader level within the institution.

During the 2014 Fall semester, the Division of Student Life at UD announced the opportunity to apply for grant funding to host co-curricular initiatives during the January winter session in an effort to create engaging, educational opportunities during this month. At this time, I, along with colleagues from the Religious Life Caucus and the Office of Service Learning, submitted our initial proposal for "Serving Better Together". This program sought to bring together diverse participants to engage in a month long initiative related to interfaith cooperation. Learning outcomes for the first Serving Better Together initiative included:

As a result of participating in Serving Better Together, students will be able to….

- Articulate a connection between their religious or nonreligious identities and service to their communities.

- Identify commonalities between their religious or nonreligious identity and the identities of others, specifically in relation to values, traditions, and attitudes towards service.
- Express respect for difference of opinions and beliefs held within various religious and nonreligious identities
- Design a plan for implementing and sustaining interfaith cooperation and community service activities through the Spring 2015 semester and beyond.

After the success of the first Serving Better Together program, I submitted additional proposals for the 2016 and 2017 winter session. Appendix A includes those three UNIDEL grant proposals.

After "Serving Better Together" was successful in the winter of 2015, I continued to seek out ways to build more supportive environments for students from diverse worldviews. The second artifact in this category is a proposal to change the lounge space reservation policy in the residence halls. It grew out of what I learned from the ORLH Spring Reflection Survey analysis (Appendix D) along with the need to address on-going requests from faith-based student groups asking residence hall lounge space on an on-going basis. Originally, student groups were not allowed to request residence hall lounge space on an on-going basis. The change in this policy was prompted through the recognition that faith-based groups in particular frequently requested multi-week use of ORLH lounge space, or used the space without going

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through a formal request process. The policy update was written with the idea that students who participate in faith-based student groups are more likely to be active in our residence halls and serve as assets in developing community and a sense of belonging within our halls. This policy change allowed for all of our students and student groups to come together within their living communities on a more frequent basis, while still ensuring that no one group is monopolizing the residence hall space.

The 2015 ORLH Spring Reflection Survey results report that students who "strongly agree" or "agree" that they are actively involved in at least one Registered Student Organization (RSO) on campus (q. 21) are 16% more likely to be actively involved in our residence halls (50% versus 34%) when compared to those who aren't actively involved in an RSO. When considering students who are actively involved in faith-based student groups (q.24) compared to those who are not actively involved in an RSO, the percentage rises to students being 27% more likely to be actively involved in the residence halls.

There is also a difference in reported sense of belonging (q. 13). On average, students who report being active in at least one RSO rate their sense of belonging as a 7.5 on a 10 point scale. That number climbs to 7.7 when considering students involved with faith-based groups (a "Cohen's D" of .21 – a difference large enough to achieve statistical significance at P = .05). On average, students who are not active with at least one RSO report their sense of belonging at 6.6. This data helped to make the case

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that by allowing RSOs in our residence halls, and particularly faith-based groups, students might have more exposure to groups that are positively associated with sense of belonging and participation in the residence halls.

The lounge space policy is an example of advocating for a small change, but one that is important because it is a facilitator of a more inclusive environment for worldview identity. I also recognized that if I was going to make a larger scale impact, I would need to appeal to a larger audience at the University. One of the final artifacts that I completed was a memo (Appendix K) written for senior leadership at the University, including the Dean of Students, the Vice Provost for Diversity, the Vice President of Student Affairs, and the Director of Diversity and Inclusion within Student Affairs. This memo argues that proactively engaging worldview diversity and interfaith cooperation is valuable and appropriate for the University of Delaware. I share insights from my ELP work, especially from interacting with and listening to students during my CSD grant project. Those who received the memo have been invited to take part in further conversations around the topic in hopes that students, staff, and faculty can engage in a collective effort to move this topic forward on campus.

Another artifact completed near the end of the ELP process included the request I submitted this spring for sustained funding for "Serving Better Together" through ORLH. Originally, the UNIDEL grant that had been funding the program was

set to be finished after the 2016-2017 academic year. Therefore, I needed to make the case that this program was valuable enough to the student experience for continued funding beyond that academic year. I also requested a permanent committee within ORLH to ensure proper staffing in future years. However, after I submitted the proposal it was announced that there was enough funding left over from the original UNIDEL grant that the Division of Student Life would be funding grant requests for one more year. Because of this, funding through ORLH is not yet needed. However, the proposal still made the case that "Serving Better Together" deserves a permanent place among the many initiatives sponsored by ORLH, and I am hopeful that when the UNIDEL grant funding is over I'll be able to return to this request with success.

Chapter 4

IMPROVEMENT STRATEGIES RESULTS

Chapter 3 describes my efforts to increase opportunities for interfaith cooperation at UD while also pursing ways to build support for worldview diversity on campus. I view much of the work described here as laying the foundation for future improvement. While I have a limited sphere of influence at the institution, I have worked to implement strategies that can have the broadest impact possible. This chapter focuses on the results of my efforts. Some strategies as described below produced results that I was able to measure, but the results of other strategies are more complex and defy easy measurement. More time and continued work will be needed to know about outcomes.

Appendix A contains the three grant proposals for "Serving Better Together", submitted to the Division of Student Life and the Office of the Provost for funding through a UNIDEL grant. This program represents my first real effort to implement an initiative on campus related to worldview diversity and interfaith cooperation. It was open to all students on campus during the January winter session, and the program was fully funded each year funding was requested. The program received the "Bright Initiative" award from the Division of Student Life in May 2015, given to new initiatives created within the Division that advance its mission and goals. I believe this

alone to be a success, as no formal interfaith programs existed to my knowledge before the implementation of "Serving Better Together".

The program evaluation (Appendix C) completed after the first year of the program provides the clearest example of results for this ELP related to this initiative. As stated in Chapter 3, this program evaluation sought to understand student learning gains as a result of participating and sought to understand which aspects of the experience related to interest in sustained involvement in interfaith initiatives on campus. These questions were important to explore early in the evolution of this initiative as it was important to know if students were reporting learning that aligned with the outcomes of the program, and if the program was serving students in a way that they wanted to continue involvement in interfaith initiatives beyond "Serving Better Together".

The program evaluation was based on a survey sent to all students who participated in at least one event related to "Serving Better Together" and data collected from interviews with four students. I learned from this evaluation that it is possible to engage a group of diverse individuals and among that group create community that inspires service to others. The data suggested that this community, which is grounded in difference, creates a place for students to learn about self and others, explore shared values, and develop respect and understanding for others who come from different worldview identities. In addressing the first evaluation question,

gaining the sense of community described in the report seemed to be a major benefit of participating in the program and it also seemed to address question two regarding aspects of the program that has led toward increased involvement. The community service aspect of the initiative was particularly effective as it related to the learning that occurred during the experience and it helped to shape the sense of community that was formed during the winter session program.

I developed the following recommendations for future interfaith initiatives as a result of completing this program evaluation:

1.   Strive for future initiatives to have an active service component when appropriate.

2.   Develop assessment strategies for individual programs that take place as part of Serving Better Together, to better understand how they shape students' overall experience.

3.   Community development that brings together individuals from different backgrounds is an asset to the University. Interfaith cooperation seems to do this well. Consider how space is being used and opportunities are being promoted to students to this end. For example, how might space in residence halls be used to help facilitate this type of community development on an on-going basis?

4.   Use knowledge gained through this evaluation for further consideration

        regarding how Interfaith Cooperation aligns with the mission and values

        of the Division of Student Life, along with Residence Life & Housing

        and other departments, during planning processes, including future

        strategic planning.

The recommendations developed as part of the program evaluation helped me frame
how I approached future iterations of "Serving Better Together".

        Along with the program evaluation described here, The ORLH Spring
Reflection Survey Analysis I completed (Appendix D) provided further insight into
students who engaged in faith-based activities on campus. As described in Chapter 3,
this analysis compared students who actively participated in a faith-based student
group on campus to those who do not. I hoped to see if there were any differences
associated with these two groups of students, particularly related to demographics,
willingness to engage with diverse others, sense of belonging, involvement on campus
and in the residence halls, residence hall program attendance, sense of mattering in the
residence halls, and self-efficacy.

        Students who participated in faith-based organizations indicated a greater
willingness to engage with diverse others, a higher sense of sense of belonging, greater
involvement on campus, higher sense of mattering, and greater self-efficacy when

compared to their peers. Factors like belonging, mattering, and efficacy are important components of student success while in college.

In the report, I argued that students in the faith-based group tended to be more diverse based on a comparison of various demographic categories, so it might make sense that they are more willing to engage with others from diverse backgrounds. This, of course, is assuming that students who participate in faith-based organizations are interacting with one another across those groups. National research by Bryant (2007) reports that there is a "small, significant positive relationship between religious group participation and knowledge of different races and cultures". She goes on to say that "discussing religion with others has an impact on developing students' overall cultural awareness even after controlling for other variables." Mayhew and Rockenbach (2014) report that "12% of students who engage in a campus religious organization report having 'provocative experiences' that include challenging or stimulating experiences with people of different worldviews. These experiences often challenge students to re-think their assumptions and prejudices." This percentage jumps to 21% when you include students involved in interfaith groups on campus.

The data indicate that many students are interested in conversations around difference and that active involvement in a faith-based group is positively associated with one's sense of belonging. These findings are consistent with Strayhorn's (2012)

research. One reason that ORLH promotes engagement opportunities both within the residence halls and on campus at large is to help students feel like they belong.

It was also notable that being involved with a faith-based group was positively associated with participation in the residence halls. National data suggests that students in faith-based groups are less likely to consume alcohol before arriving at college (Bryant, 2007). I infer from this that it may be possible that students in the faith-based group are less likely to be involved in the "alcohol culture" at the University of Delaware. If they are seeking alternate ways to engage with other students, ORLH opportunities may be one way to do so. More information about attitudes toward alcohol would be needed to draw firmer conclusions.

Being in a faith-based group was also positively associated with sense of mattering. Their higher levels of participation within the halls may be what leads to this increased belief that they've been able to make an impact. For example, for all students who participated in the Spring Reflection Survey, there is a positive correlation (r=.41) between students' participation in residence hall activities and their belief that they played an important role on their floor.

Based on the findings in the report I authored, I made the argument that students who participate in faith-based groups on campus are assets to our residential communities, both through their active participation in the residence halls and positive association related to engaging with others different from them. While 16% of

students currently participate in a faith-based group, I believe interfaith opportunities in the residence halls and on campus may be one way to engage larger numbers in educationally purposeful ways that could lead toward a more inclusive climate for worldview diversity and contribute to student learning and development.

The most significant report that I authored was for the CSD as a result of my student research grant (Appendix H). As described in the previous chapter, I collected data from the 2016 ORLH Fall Floor Feedback survey, conducted focus groups with UD students, and interviewed stakeholders at other public institutions on the East Coast around the topic of worldview diversity and interfaith cooperation. I also needed to ensure that this research connected to the goals of the CSD and to the University's Diversity Action Plan. I made the case that this work was linked to both of those goals in the grant proposal. The proposal is included as part of Appendix H.

Demographic data collected from the Fall Floor Feedback survey suggests that there are a wide variety of worldviews represented on campus. Just under 50% of students identify with some type of Christian identity. Twenty two percent of students' identity with a particular religious identity that is not Christian, and 29% hold a nonreligious worldview identity. Students to a great extent agreed that their worldview was important to them, that they felt comfortable on campus expressing their worldview, that they believe it is important to interact with others from different worldviews, and that they make time to do so.

One interesting finding from the quantitative data in the Fall Floor Feedback survey came when looking at various minority worldview identities and their comfort expressing their worldview on campus. On the survey item, "I am comfortable expressing my worldview" at UD, less than 8% of participants reported disagreement. Some students from particular minority religious groups do not feel comfortable expressing their worldview at a rate much higher than this 8%. For example, over 25% of students who identify as Muslim do not feel comfortable expressing their worldview identity on campus. Other students from minority worldview identities that have a very small representation in the overall sample also disagree with the statement that they feel comfortable expressing their worldview on campus far above and beyond the overall sample, including those who identify with the Baha'i faith (25%), Confucianism (34%), Jainism (40%), Native American traditions (36%), and Sikhism (30%).

Over 16% of students from the sample responded saying they participated in a faith-based student group while on campus. Not surprisingly, students from nonreligious worldviews are least likely to participate in faith-based student groups. Students who identify as evangelical Christians and Jewish are most likely to indicate participation in a faith-based student group (46% and 34% respectively).

As part of the study, I hosted two focus groups with University of Delaware undergraduate students. To recruit students, I used purposive sampling, sending an

invitation to participate through the University of Delaware Religious Leaders and student leaders of the various faith-based registered student organizations. I also sent the same invitation to students who had previously participated in a grant funded program focused on interfaith cooperation called "Serving Better Together". My rationale for this was to attract students whose worldview identity was salient for them.

Demographic information was collected about the participants at the beginning of each focus group. In total, eighteen students participated across the two focus groups. Nine of the students identified as second year students, four as juniors, and three as seniors. All of them identified as domestic students and sixteen of the eighteen identified as women. Half of the participants identified as non-white. Furthermore, over half of the participants identified with a worldview identity other than Christian, which is the largest worldview on campus. These included Jewish, Muslim, Atheist, Agnostic and Unitarian Universalist worldview identities.

When analyzing data from the student focus groups conducted as a part of this report, several themes emerged that I discussed in the report generated for the CSD. The first involved the sense of belonging on campus that students felt as a result of being part of a faith-based group on campus. Students also spoke of challenging experiences on campus related to worldview identity. This included students from majority and minority worldviews. A third theme revolved around the importance of

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relationships with others as it relates to exploring worldview differences. A final theme was that many students desire increased engagement related to worldview diversity and interfaith cooperation. I attempted to include multiple quotes from the students in the report in an effort to capture their stories and experiences in a way that would better illuminate some of the themes I describe.

The conversations with stakeholders from three public Universities on the East Coast also yielded important insight. These institutions were chosen because they are proactively engaging interfaith cooperation and worldview diversity on their campuses. All of them have space and staffing (paid as University employees) dedicated to interfaith cooperation. Another factor that was common to individuals I spoke to at all three institutions was the recognition that worldview diversity deserved a place among the other diversity initiatives happening on campus, and that topics of religion, spirituality, and meaning intersect with many other identities. I also learned how each institution uses space to support worldview diversity and interfaith cooperation, what types of programming that they develop and support, how they work with campus affiliates that support different faith-based student groups, issues of funding, and their role in providing development for staff, faculty, and students.

I ended the report with a series of recommendations, recognizing that the study was of limited scope but the recommendations were also influenced by research, UD institutional context, and best practices as described by IFYC's Leadership Practices

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(Patel et al., 2015). The report also contends that worldview diversity and interfaith cooperation can contribute to the institution's goals around diversity and that proactively engaging it will add value to the work related to diversity and civic engagement that happens on campus. Recommendations include considerations about the use of resources related to space on campus and staffing, ways to support student organizing and leadership, and exploring ways to integrate worldview diversity and interfaith cooperation into current structures and pre-established opportunities on campus.

The report was sent to the Center for the Study of Diversity with the hope that it will create an opportunity around the University to engage in this topic further. One way that will happen is through a future Brown Bag Diversity presentation hosted by the CSD, but other ways that this report will inspire further engagement are yet to be seen.

For artifacts aimed at staff capacity-building, it is more challenging to describe results as I have for the artifacts discussed up to this point, but that does not mean that these strategies do not have important impacts. It is just that impacts are more complex and less immediately observable. One of my goals was to build staff capacity to foster interfaith cooperation within a co-curricular context. Appendix E contains examples of this as I provided professional development for both professional and student staff around worldview diversity and interfaith cooperation.

Unfortunately, formal feedback was not collected for these sessions, which makes it impossible to formally report on any learning that may have occurred as a result of these sessions. However, in previous years, professional staff and RA staff had not received any formal training in this area and these sessions represent a first attempt to incorporate worldview diversity and interfaith cooperation into the development of our staff. Unfortunately, these sessions have not yet been integrated into regular, on-going development for our staff. While I believe these sessions raised awareness to the topic, in the future it will be important for them to be embedded into the regular, on-going training for staff in order to make a sustainable impact.

The alternative spring break site leader development guide (Appendix G) represents another effort to increase competency and capacity for site leaders related to worldview diversity and interfaith cooperation. The fact that it was possible to integrate an interfaith related spring break program into ORLH is a positive step in and of itself, but it is even more important that the students leading that trip in the future are prepared to facilitate the learning of their peers. Anecdotally, the student site leaders from this past year expressed how helpful spending time in the fall focused on developing as interfaith leaders was to their success with trip participants in the spring. As I have redeveloped the leadership guide, it will be important to build assessment measures to go along with it that provide empirical support for the learning that takes place when using the leadership guide with future site leaders.

The final artifact that yielded change is presented in Appendix F. This includes the proposal to change the ORLH lounge policy, along with the actual rewritten policy itself, as described in Chapter 3. After discussion among ORLH staff, the change in the policy was accepted and is still currently in place. The policy change made it easier for faith-based groups to use the residence hall spaces. Of the 36 requests made for on-going use of residence hall lounge space since the new policy was implemented in September 2015, 20 of those requests were from faith-based student groups; previously, usage was at a much lower level. This demonstrates that the policy created opportunities for student groups generally, and faith-based groups specifically that did not exist before.

In the proposal, I argued that students involved in RSOs and faith-based student groups are more likely to participate in the residence halls and have a higher sense of belonging. I argued that allowing these groups to have more access to the residence halls might create additional opportunities for students living in the residence halls to connect to these groups. I do not have any formal assessment data to this end.

The final artifact in this ELP is the leadership map I developed based on the nine leadership practices put forward by IFYC (Patel et al., 2015). Completing this map was helpful in identifying specific areas for growth at UD, along with helping me

conceptualize areas where I might have some influence. This map can be used in the future as efforts advance as a simple tool to reevaluate progress.

In total, the strategies discussed in this chapter accomplished a number of positive results. These results include:

- Knowledge gained about the student experience at the University of Delaware related to worldview diversity and interfaith cooperation.
- The creation of opportunities to expand staff knowledge and competence.
- Opportunities for increased student leadership.
- Opportunities for future conversation with key stakeholders at UD.

These results helped to create change at UD as it relates to worldview diversity and interfaith cooperation, and have opened the door for the possibility of additional sustainable change in the future.

Chapter 5

REFLECTION ON IMPROVEMENT STRATEGIES

When I began my ELP, I set out to create support for worldview diversity and interfaith cooperation at the University of Delaware. This work was guided by my sincere belief that proactively engaging worldview diversity and fostering interfaith cooperation is not only important considering the strategic goals of UD around diversity and civic engagement, but in facts adds tremendous value to these efforts. To do this, I developed strategies that were guided by empirical research on the topic along with the nine leadership practices outlined by IFYC, a non-profit that works with hundreds of colleges and universities, including administrators, faculty, staff, and students exclusively around interfaith cooperation.

From this context I developed three improvement areas to guide my strategies, which were (1) to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation, (2) to help build capacity among various levels of staff to foster interfaith cooperation within a co-curricular context, and (3) to develop proposals and programs that support worldview diversity on campus and create opportunities for interfaith engagement among students. As I reflect on my efforts in these areas, I return again to Patel, Bringman Baxter, and Silverman (2016) as they argue that the leadership practices that identified are most effective when developed with a commitment to both breadth, where a large

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percentage of the campus community has at least minimal exposure, and depth, where there are groups within the community exploring the issues in detail. With this in mind, I reflect on both the breadth and depth of my impact related to my improvement strategies.

One of the reasons I wanted to better understand worldview diversity among UD students is that this helps me to be more effective in creating appropriate strategies that can have a positive impact on students. This included assessing programmatic efforts (Appendix C), learning more about students who participate in faith-based groups when compared to their peers (Appendix D), and using my grant from the CSD to explore these topics through surveying and focus groups (Appendix H).

Kotter (2012) writes in *Leading Change* that the first step in creating major change is establishing a sense of urgency. Part of establishing a sense of urgency includes identifying opportunities for growth and change within an organization. While I am under no illusion that my work has created an institutional sense of urgency around my topic of interest, I do believe learning more about students and being able to articulate their experiences has created conversation about new opportunities to engage students from different backgrounds. I have had the opportunity to take what I have learned about students at UD and share it with my colleagues in Residence Life & Housing, with students on campus, staff and faculty at UD, and most recently through a presentation to the entire Division of Student Life in

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January, 2017 that lead to a professional development session that the Division was invited to participate in.

In my recent presentation with the Division of Student Life, I shared student stories gained through the work in this ELP. I offered my perspective that instead of framing issues of worldview diversity as a problem to be fixed on campus, I'd prefer them to think about the worldview diversity that exists on our campus as an underutilized asset. I shared that I believed that we have the opportunity to build bridges of cooperation among students from different backgrounds. I had colleagues approach me that day to share their interest in what I discussed and disclose that it gave them the opportunity to think about a topic that they had not previously considered related the UD student experience. In that sense, I believe that I did expand the breadth of which colleagues on this campus consider student experiences related to interfaith cooperation and worldview diversity. I could not have done this without the knowledge I gained about the UD student represented in this ELP. However, I also realize that the depth at which other colleagues have sought to explore this aspect of the student experience is minimal. I return to Kotter (2012) and recognize that if I want to see change in this area, I need to develop a guiding coalition of individuals with enough power to create change.

One area where I was able to build a small guiding coalition was with the "Serving Better Together" project (Appendix B). While I was the leader of this effort,

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it would not have been possible without a team of deeply committed individuals who worked hard to ensure the program's success. These included individuals from UD's religious organizations and from the Office of Service Learning. It also included students from various student organizations who were involved in the early planning stages. They helped strategize, plan, and perform outreach to students and community organizations that led to the success of the program for the past three years. My memo to senior leadership coupled with other efforts to ensure "Serving Better Together" is a permanent fixture in the work of ORLH are other examples of working to build a guiding coalition to implement successful change.

As I reflect on impacts of my efforts reported in this ELP, I have made a difference in areas within my immediate sphere of influence, but beyond that evidence of effects is less clear. On one hand, I was able to start conversations in various spaces about a topic that had not been discussed previously. I've had the opportunity to reach a large number of my colleagues and engage over 200 student staff members on the topic. On the other hand, these efforts were not sustained in a way that inspired a real change in practice from other colleagues in any way that I can measure. It may have captured some individuals' interest, but generally speaking I believe my colleagues view me as someone who is highly knowledgeable about this topic and cares a great deal; my associates are very supportive of this work, but there appears not to be much interest in engaging in this work with me. I think this is a key takeaway for me. I

recognize that for this work to be successful in the long-term, I need to find ways to increase buy-in among my peers beyond just supporting the work but helping them to actually see the relevance in their own work as well.

I have had a chance to build capacity among students as well. Appendix G provides one such example as I was able to develop an alternative spring break trip for students with an interfaith focus. These student site leaders developed the capacity to lead their peers in exploring topics of worldview diversity, perspective building, and interfaith cooperation. I witnessed this first hand during the meetings they held with participants during the spring semester and during the week long service experience they developed.

I've also been able to use programmatic efforts such as "Serving Better Together" to build capacity for students to lead in this area. As a result of these efforts, students started a registered student organization related to interfaith cooperation and most recently are using that momentum to create an interfaith council with student representatives from across campus that will advocate for needs related to religious life on campus, create opportunities for dialogue, and develop programs for the campus. In March, 2017 a group of these students met with the Dean of Students and Vice Provost for Diversity to discuss interfaith efforts and are now developing a proposal to include an interfaith welcome during 1743 Welcome Days, which welcomes first year students to campus on the weekend they move in. In some ways,

they've been able to reach key stakeholders on campus faster than I have. I've been able to have a large impact on a small number of students. It is now my job to mentor them in a way so they can have a larger impact on their peers and at the University more broadly related to worldview diversity and interfaith cooperation.

I'm proud of the change that the efforts in this ELP have created, but also recognize that there is still a lot of work left to be done. If I were to start at the beginning of this process again, I would spend more time focusing on how each of these strategies connect to the bigger picture of what I sought to accomplish. I think this would have also helped me think about how I can embed these changes in a way that they are sustainable beyond my time at UD. I must continue to work to determine how the foundation I and others have laid can influence sustainable change in this area. Ultimately, I must continue to build a guiding coalition of individuals who can make change in this area. I must also ensure there is a compelling enough vision that communicates the importance of supporting worldview diversity and interfaith cooperation as it relates to the work that already is happening at UD related to diversity and civic engagement.

Chapter 6

REFLECTION ON LEADERSHIP DEVELOPMENT

Since the start of my professional career working in student affairs and higher education, work related to worldview diversity and interfaith cooperation has always been important to me. This dimension of identity and diversity played a key role in my own development as a college student, as I recognized the benefits that engaging with others from diverse religious backgrounds had on my own experience. For this reason, among others, it has been important for me to take a leadership role related to this work. Over the course of my time in this doctoral program and engaging in the improvement efforts outlined in this ELP, I have often reflected on my leadership. Specifically, I have recognized that in order to be a leader in efforts related to worldview diversity and interfaith cooperation, I needed to step into a space where no formal leadership exists at UD. In doing this, I have learned a lot about myself as it relates to being a scholar, problem solver, and partner. I can recognize areas where I have grown, and recognize much that is still left to be done.

Growth as a Scholar

Completing this ELP has aided me greatly as it relates to my growth as a scholar. My supervisor, along with the Executive Director in ORLH, encourages everyone in our office to take on the mindset of a scholar practitioner. This means that we must use research, best practices, and assessment to knowledgably inform our day

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to day practice in the residence halls and beyond, as well as work to generate new knowledge and practice that will influence others. We are encouraged to actively seek out development opportunities to grow in this fashion. For me, being a student in the Educational Leadership program and completing this ELP was the catalyst for developing as a scholar.

I learned to critically examine current research and literature, and think about how it applies to my work. I used empirical research related to interfaith cooperation and worldview diversity to shape many of the initiatives that are represented in this ELP. Furthermore, I've used the skills I've gained through my coursework to be able to successfully analyze data and share it with others. This is evidenced in many of the artifacts presented here as well.

Due to my growth on this front, my colleagues not only view me as knowledgeable around issues of worldview diversity and interfaith cooperation, but more broadly turn to me for their own development as it relates to assessment and using data to inform decision making. This has been a way that I've felt like I've given back to ORLH and my colleagues.

Growth as a Problem Solver

At one point during my ELP process, I was discussing my CSD research grant with a faculty member. During the conversation, this faculty member asked me what problem I was trying to address. I replied by saying that the problem can be stated by

saying that research suggests that focusing on worldview diversity and interfaith cooperation in higher education is important, that doing work in this area can add value to the University's efforts around diversity, but UD isn't doing enough of this work. However, I continued by saying that I often don't think about this from the lens of being a problem but instead from the lens of an opportunity to engage students in new ways. This includes tapping into the unique backgrounds and experiences that students bring through their worldview identity in a way that helps them learn about themselves and others, develop respect for difference, and find ways to work cooperatively with those that are different than them.

With this in mind, I've sought out ways to develop my skills related to capitalizing on this opportunity. Chapter 5 provides my reflection on the ways in which I've tried to problem solve through my improvement efforts. In Chapter 5 I reference John Kotter's Eight Stage Change Process (Kotter, 2012). This process was introduced to me through course work in the Educational Leadership program, and has also been used heavily in ORLH to provide a framework for creating change within the organization. Too often, I believe I failed to rely on some of these steps when working on many of my improvement efforts. I failed to think about how the efforts can link with one another, and I failed to link my efforts to a framework of creating sustainable change as advocated by Kotter.

The process of developing this ELP has certainly helped to reframe my thinking on this front. Furthermore, it has helped me recognize that the change process I've attempted to influence is not complete just because I am finishing this program. My growth as a problem solver comes from the recognition that if I want to move this work forward in a way that it is sustainable beyond me, I need to use frameworks like the Eight Stage Change Process (Kotter, 2012) to inform my thinking.

Growth as a Partner

I've experienced considerable growth in this area. While at times I've felt like I've done some of my work in a silo, I also recognize that the partnerships I've formed while going through this process have been invaluable. This includes my colleagues who helped build "Serving Better Together" into a successful program for the past three years. It includes the community partners who have allowed us to develop opportunities for students to serve with them. It also includes my supervisor, who has recognized my passion for this work and encouraged me to find ways to make it relevant and important to my colleagues. I have recognized that to make change, one must identify those partners who share your vision, can challenge you to think about things from different perspectives, and are willing to walk with you on that journey.

I would also argue that some of my most important partners have been the students who I have worked with on efforts related to worldview diversity and interfaith cooperation. By inspiring their growth and developing their leadership

capacity, they've become partners in this effort and have the potential to drive real change at UD. In Chapter 5 I discuss some of their current efforts, and I believe that if momentum in the area of worldview diversity and interfaith cooperation is going to take hold, students need to play a major role. Patel, Bringman Baxter, and Silverman (2016) contend as much when they recognize student leadership as an important leadership practice related to interfaith cooperation.

I also recognize that some of my efforts articulated in this ELP have opened the door to future partnership. I hope I am able to capitalize on those opportunities as they arise, and work to expand that guiding coalition described by Kotter (2012). Ultimately, as I reflect on these experiences I do not view the completion of the ELP process as the end of my development as a leader. It serves as an important milestone, a point of reflection, and an inspiration for further growth.

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Appendix A

EDUCATIONAL LEADERSHIP PORTFOLIO PROPOSAL

Overview

I work at the University of Delaware in the Division of Student Life, serving in the Office of Residence Life and Housing (ORLH). My role in the organization as an Area Coordinator includes overseeing first year student residence halls, directly supervising University of Delaware professional staff, and leading strategic initiatives within Residence Life & Housing and Student Life. This includes but is not limited to developing co-curricular programs for residential students, playing a lead role in assessment efforts within ORLH, and leading a strategic plan group centered on developing cultural competence. My role allows for the ability to make an impact on students' co-curricular experience in a wide range of areas. The University of Delaware, while valuing diversity as a central part of its educational mission (Inclusive Excellence: An Action Plan for Diversity at UD, 2015), lacks sufficient formal efforts to develop a supportive environment for worldview diversity that fosters interfaith cooperation amongst its students. Recognizing that the outcomes of interfaith cooperation are closely aligned with objectives set out within the University's General Education Resolution and the University of Delaware's Diversity Blueprint, my goal is to address this problem in three ways that are aligned with Patel, Bringman, and Silverman's (2016) leadership practices for interfaith cooperation in

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higher education. This includes seeking to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation, building capacity amongst various levels of staff, providing skills and knowledge necessary to creating opportunities for interfaith cooperation within a co-curricular context, and developing proposals and programs that allow for students to interact across lines of difference related to their worldview identity.

Organizational Context

The University of Delaware is a public institution located in Newark, DE with 17,533 total undergraduate students. As of 2015-2016, sixty-one percent of the students attending the University of Delaware are from out of state and the institution has a commitment to increasing the size of its international student population. As stated in University of Delaware's leadership and mission statement, an important part of the University's mission is fostering "respect for the views and values of an increasingly diverse population." This value is reflected in the mission statement of the Division of Student Life:

The Division of Student Life supports the educational mission of the University through student advocacy, innovative services, and programs that promote student learning, personal development and wellbeing, and academic success. The division fosters inclusive communities, facilities student engagement and leadership development, and promotes responsible citizenship.

Student Life is responsible for supporting and facilitating student learning outside of the classroom. It does this through the work of eleven different offices, including the Office of Residence Life and Housing, which works with over seven thousand students living in the residence halls on campus at the University of Delaware. Student Life recognizes the importance of supporting the educational mission of the institution and its efforts around diversity and inclusion. The University of Delaware's Diversity Blueprint, Inclusive Excellence: An Action Plan for Diversity at UD (2015), argues that diversity is both a guiding value and a "central part of UD's educational mission," critical to prepare students for what they will face in life as citizens and leaders (p.5). ORLH also recognizes the role it plays in helping students develop as citizens through supporting diversity and creating opportunities for students to interact in positive ways across lines of difference. For example, in its most recent strategic planning efforts ORLH has a goal focused on supporting underrepresented students and a goal focused on developing cultural competence amongst students. It is within this context that I can focus on worldview diversity and interfaith cooperation at the University of Delaware.

Problem Statement

This proposal often references the terms worldview and interfaith cooperation. Worldview is defined as a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some

combination of these (Rockenbach, 2014). Interfaith cooperation describes the process that "seeks to bring people of different worldviews together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action for the common good" (Patel & Meyer, 2010). It should be noted that often times there is a tension around terminology when discussing religion, spirituality, interfaith cooperation, and non-religious worldviews. The term worldview is used to be inclusive of those both with and without particular religious identities. With this being said, it is important to recognize that those with a particularly religious identity may not identify with this term as strongly. Furthermore, the term interfaith may be deemed problematic, as "faith" seems to suggest that there is no room for those who do not identify with a particular faith to join the conversation. Despite the complex nature of these terms, these are what will be used for the purposes of this project in an attempt to capture the diversity that exists amongst various religious, spiritual, and secular identities.

With this in mind, the University of Delaware's Diversity Blueprint (2015) does much to outline goals and action steps for creating an inclusive campus and its "Delaware Will Shine" report (2015) espouses a commitment to educating a "global citizen", but neither specifically mentions worldview diversity or interfaith cooperation. The Diversity Blueprint in particular was developed to guide action toward ensuring diversity is a guiding principle and practice at the University of

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Delaware, yet there is no specific mention of worldview diversity or the need for engagement across lines of religious difference. This is an indicator that worldview diversity and interfaith cooperation are not currently priorities at the University of Delaware.

In remarks given to the Office of Faith-based Community Initiatives under Barack Obama, Secretary of State John Kerry (2013) noted that "if I went back to college today, I think I would probably major in comparative religion because that's how integrated [religion] is in everything that are working on and deciding and thinking about in life today." In fact, an advisory council developed for the White House by this office gave the specific recommendation that he Department of Education should create a joint fund to implement innovative student programming focused on cultivating service partnerships between people from a diversity of faith-based and secular groups with organizations that have a strong track record of service to increase dialogue and service. (A New Era of Partnerships: Report of Recommendations to the Presidents, 2010). What grew from this was the President's Interfaith and Community Service Challenge. This challenge, sponsored by the White House, has annually recognized Universities and Colleges for work they've done related to interfaith service. The University of Delaware has not been among those recognized.

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While a new US administration may signal new priorities than those listed here, it is hard to ignore the alarming levels of religious, cultural, and political conflict in the US and abroad. As we consider the University's goals related diversity and inclusion, it is appropriate to argue for initiatives to promote worldview diversity and interfaith cooperation on our campus. Patel and Meyer (2011) write that given these tensions:

Interfaith cooperation offers a response to the challenge of religious diversity that not only prevents civil strife but also builds stronger communities. From this perspective, interfaith cooperation is not just a nice idea for those interested in spiritual dialogue and growth, but shifts to become a matter of greater civic concern and a possible solution to concrete social tensions (p. 4).

But so far, formal efforts to address worldview diversity and foster interfaith cooperation amongst students have been lacking. The University of Delaware should ensure that fostering interfaith cooperation is a priority when considering its efforts around diversity to fully actualize its ability to develop citizens and leaders "in an effort to prepare our students to live and work in an increasing diverse world" (p. 6).

Along with the lack of prioritization related to worldview diversity in key documents guiding diversity practice at the University of Delaware, there are other indicators that this problem exists as well. These include lack of alignment to best practices related to worldview diversity and interfaith cooperation. Interfaith Youth

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Core is a leading non-profit based in Chicago, IL that works to develop interfaith cooperation on college campuses across the United States. Based on their first hand work with hundreds of schools, they have developed a set of leadership practices in line with what they believe to be essential to cultivating interfaith cooperation and support for worldview diversity on college campuses. Patel, Bringman Baxter, and Silverman (2016) write that these practices are most effective when developed with a commitment to both breadth, where a large percentage of the campus community has at least minimal exposure, and depth, where there are groups within the community exploring the issues in detail. These practices are wide ranging, but include developing a campus wide strategy for interfaith cooperation, accommodating diverse religious identities through both policy and space, building competence among faculty and staff, engaging in campus-community partnerships, and assessing campus climates around worldview diversity and interfaith initiatives. With the exception of some of the work outlined as part of this ELP, there is little to no evidence at the University of Delaware that this institution has followed any leadership practices related to worldview diversity and interfaith cooperation.

Another way that we know this problem exists is based on data from the National Survey of Student Engagement (NSSE), an important survey that helps the University of Delaware understand the ways in which students are engaged at the University. Student engagement, defined by NSSE as time and energy devoted to

educationally purposeful activities, provides key indicators related to student success. One such engagement indicator measured on NSSE is students' interactions with diverse others. Both the first year and senior students who took the survey at the University of Delaware in 2014 report significantly less interactions with diverse others when compared other research institutions and regional peer institutions. NSSE specifically asks students to report on the frequency of interactions with those of different religious beliefs and again the University of Delaware significantly lags behind other research and peer institutions.

While students at Delaware report engaging across lines of religious difference less frequently than their peers, the student population actually is quite diverse in terms of their worldview identity. According to the 2015 Residence Life & Housing Fall Floor Feedback survey, 53% (n=2427) of students identify with a majority worldview identity. This includes the various forms of Christian identity, with the largest proportion of our students identifying as Roman Catholic (n=1575). Thirty-three percent (n=1471) of our students identify as non-religious. This captures all students who do not identify with a particular religious tradition, and includes atheist, agnostic, and spiritual students among other identities. Fourteen percent (n=622) of our students identify with a minority religious identity. This includes specific religious identities that are not Christian. Over half of the students in this category (n=374)

identify as Jewish. Thus, there is certainly the opportunity for interfaith interaction and learning about diverse perspectives.

The literature on this issue urges that we need to study this problem and address worldview diversity and interfaith cooperation on the university campus. Rockenbach and Mayhew (2014) write that within the large volume of campus climate research, relatively little attention has been given specifically to how college students' worldviews shape their perceptions of experiences on campus. They note that on campuses and in the literature the conception of diversity continues to broaden and because of this religious and worldview diversity warrants attention. One reason Rockenbach and Mayhew argue empirical research on religious diversity on college campuses is necessary is that, as others also point out (Astin, Astin, and Lindholm, 2010), spirituality matters to college students. Astin, Astin, and Lindholm have demonstrated in a national study with the Higher Education Research Institute at UCLA that students have an interest in spirituality and integrating it into their lives. Rockenbach and Mayhew also point to multiple studies demonstrating that the dynamics of religious diversity on campus can be a potential source of strife, especially for religious minority students (Cole & Ahmadi, 2003; Seggie & Sanford, 2010; Bryant & Craft, 2010). Even religious majority students (i.e., Protestant Christians), despite claims by some of having a "privileged status," have been found to

report feelings of stereotypes toward their Christian faith and ostracism on campus (Magolda & Gross, 2009; Moran, 2007; Moran, Lang, & Oliver, 2007). Similar to students' interest in exploring spirituality, students also see value in pursuing relationships with others across lines of religious difference. The Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALs) is a longitudinal survey begun in Fall 2015, with over 20,000 students completing it from 122 campuses. Eighty-three percent of incoming first year students who took the survey in 2015 believe it is important to work with people of different religious and nonreligious backgrounds on issues of common concern. Eighty-five percent of students believe it is "important" or "very important" that their college or university provides a welcoming environment for people of diverse religious perspectives. Seventy-one percent of students believe that it is "important" or "very important" to have opportunities to get to know students from other religious and non-religious perspectives.

The body of research is expanding related to interfaith cooperation. (As noted above, Patel and Meyer (2010) define this term in three parts: respect for difference, relationships across difference; and a common goal, or action toward the common good.) Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) have built on this conceptual understanding of interfaith cooperation to understand how interfaith co-curricular engagement in college fosters Pluralism Orientation. Pluralism Orientation

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is defined as the ability to see the world from another's perspective, ability to work with those from diverse backgrounds, and tolerance for difference (Engberg, Meader, & Hurtado, 2003). This definition of pluralism orientation closely relates to the University of Delaware's general education objective that states that students should be able to "work collaboratively and independently within and across a variety of cultural contexts and a spectrum of differences" (Faculty Senate Resolution on General Education, 2014).

Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) developed a conceptual model to understand how institutional type, student characteristics (gender identity, race, worldview, etc.) and student experiences (curricular and co-curricular; formal and informal) lead to the outcome of pluralism orientation. Data for this study originated from the Campus Religious and Spiritual Climate Survey, which was administered annually on 52 institutions between 2011 and 2014. This study has a number of important implications, including:

- Perceptions of campus climate shape pluralism orientation. Students who perceive space for support and spiritual expression tend to be more pluralistically oriented.
- Informal interactions with religiously diverse peers (like dining, studying, living together, and socializing), along with engaging in interfaith dialogue and activities is positively associated with pluralism orientation.

- Co-curricular environments are more supportive of pluralism orientation related to worldview diversity than that of classroom environments.

To expand on the last point, Rockenbach et al. (2015) posit that the classroom environment tends to be characterized by hierarchies between faculty and student and amongst students. These environments may also promote competition over collaboration, both of which violate principles of positive intergroup contact (Allport, 1954; Pettigrew, 1998). Co-curricular environments may reduce the sense of hierarchy and can often be more cooperative rather than competitive. The importance of co-curricular environments in achieving the positive outcomes of interfaith cooperation is important to note as the scope of my role has the ability to shape the co-curricular environment at the University of Delaware.

Improvement Goal

My ELP efforts aim to assist UD's diversity initiatives by promoting, amongst residential students, support for worldview diversity and interfaith cooperation. I seek to contribute in three ways; (1) to better understand the University of Delaware student experience related to worldview diversity and interfaith cooperation, (2) to help build capacity amongst various levels of staff to foster interfaith cooperation within a co-curricular context, and (3) to develop programs and proposals that allow for students to interact across lines of difference related to their worldview identity.

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First, efforts must be made to better understand University of Delaware students' experience on campus as it relates to their relationship with their own worldview, their perceptions of climate related to worldview diversity, and their opportunities to interact with others from religious backgrounds that are different from their own. These efforts also connect to Patel, Bringman Baxter, and Silverman's (2016) assertion that assessing campus climate and interfaith initiatives is a key leadership practice toward change in this area on a college campus. This can happen through various assessment opportunities afforded to me working in Residence Life & Housing. By having access to students who live in the residence halls, I have the ability to learn from them and use that learning to influence the design of programs and support offered.

Second, capacity must be built amongst faculty and staff working with students in co-curricular environments related to their ability to create supporting environments for worldview diversity where students can interact across lines of difference and achieve the positive outcomes of interfaith cooperation. While this is another leadership practice (Patel et al, 2016), Love and Talbot (1999) first asserted that knowledge related to college student spiritual development was lacking amongst student affairs professionals. Stewart and Kocet (2011) note that among student affairs professionals, a gap exists related to cultural competence when it comes to awareness, knowledge, and skills regarding religion and spirituality in a cultural diversity context

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(p. 4). Building capacity can be accomplished through professional development sessions offered to student affairs professional staff and student staff regarding worldview diversity and interfaith cooperation.

Lastly, my role allows for the creation of programs that seek to build interfaith cooperation amongst students in co-curricular environments. By developing, proposing, implementing, and assessing initiatives aimed at interfaith cooperation, it is possible to begin to understand the impact such programs have on University of Delaware students.

Recognizing the importance of co-curricular environments on promoting interfaith cooperation and fostering pluralistic orientation (Rockenbach et al., 2015), I can make a positive contribution to students' experience through my professional role. These three improvement areas articulated here guide and align with the proposed ELP artifacts designed for this project. They aim to make an impact on both the breadth and depth of work related to worldview diversity and interfaith cooperation on Delaware's campus. I believe these steps, aimed at helping the University of Delaware move toward prioritizing interfaith cooperation amongst its diversity efforts, can lay the groundwork for determining next steps that the University of Delaware can take to continue its support of worldview diversity and interfaith cooperation.

Organizational Role

   My work in ORLH puts me in the position to foster student success and support the educational mission of the institution. By playing a role in professional development within ORLH as the chair of Residence Hall Coordinator On-Going Development, I have been able to develop and implement training opportunities with a focus on diversity and ways that our professional staff can support worldview diversity and interfaith cooperation. Through a UNIDEL grant I received through Student Life and the Office of the Provost, for the past three years I have been charged with developing initiatives linking service and interfaith cooperation. By playing an important departmental role related to assessment, I am able to build assessment measures that help us understand our students' experience with worldview diversity. Through a grant provided by the Center for the Study of Diversity at the University of Delaware, I have been charged with developing recommendations for how the University can support worldview diversity and interfaith cooperation. I've also been supported in my professional development by being elected as chair for a commission related to religion, faith, spirituality, and meaning making in higher education with ACPA, a national student affairs professional association. This has allowed me to build a national network with other individuals and organizations committed to interfaith cooperation, and to develop opportunities to do trainings and presentations at the national level on this topic.

Appendix B

2015-2017 SERVING BETTER TOGETHER UNIDEL GRANT PROPOSALS

2015 Serving Better Together Proposal

Program Title: Serving Better Together

Written by:
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Program Co-Sponsors: Office of Residence Life and Housing, Office of Service Learning, Religious and Spiritual Life Caucus

RSO Partners: Better Together at UD, Catholic Campus Ministry, Muslim Student Association, Presbyterian Campus Ministry, Hillel, Lutheran Campus Ministry, Wesley Foundation, Episcopal Campus Ministry

Learning Outcomes:
As a result of participating in Serving Better Together, students will be able to:
- Articulate a connection between their non/religious identities and service to their communities.
- Identify commonalities between their non/religious identities and non/religious identities of others, specifically in relation to values, traditions, and attitudes towards service.
- Express respect for difference of opinions and beliefs held within various non/religious identities.
- Design a plan for implementing and sustaining interfaith cooperation and community service activities through the Spring 2015 semester and beyond.

Program Description:

      This high impact pilot program will bring together a group of students from across religious and non-religious backgrounds to engage in meaningful conversation through service. The National Survey of Student Engagement (NSSE) notes that interactions across lines of difference are an important indicator of an engaged student and "interactions across difference, both inside and outside the classroom, confer educational benefits and prepare students for personal and civic participation in a diverse and interdependent world." (NSSE, 2014). Astin, Astin, and Lindholm (2011) suggest that college students' demonstrate a high interest in spiritual and religious matters and have high expectations for their own spiritual development when entering college. Students expect that the college experience provides an opportunity for them to find purpose, develop values, and enhance their understanding of self. Religion, typically involving membership in some kind of community of fellow believers and practitioners, is one of the ways in which students seek to explore some of these topics. Non-religious students also seek similar development in their college experience. Furthermore, the United States has come to be the most religiously diverse country in the world (Eck, 2001). Students at the University of Delaware, which has a strong commitment to cultivating a diverse student body, inevitably interact with those from different religious and non-religious backgrounds, yet often interactions remain superficial since students do not have a shared language for talking about their differences.

      This program provides students the opportunity to begin to develop that shared language in a safe space through the lens of community service, and to plan to bring the conversation to the wider university community.

      We recognize that today's students generally demonstrate a high level of tolerance (Astin et.al. 2011) however, Harvard Scholar Diane Eck (2001) asserts that we should move beyond tolerance and seek pluralism, which she describes as the active engagement of diversity toward a common end. Facilitating interfaith engagement "in turn draws on this idea of pluralism and seeks to bring people of different faiths together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action around issues of shared social concern (Patel and Meyer, 2010).

      This initiative seeks to develop the type of community that Patel and Mayer (2010) describe. Over the course of four weeks during winter session, a group of up to twenty students will develop relationships and learn from one another across lines of

difference. Through these relationships they will learn more about diverse religious and non-religious worldviews.

Together they will develop and plan community service activities, and reflect on how that experience allows them to learn more about themselves and one another. In that process they will also have the opportunity to reflect on how the value of service is expressed in their own religious or non-religious worldview. Faculty advisors and staff from the sponsoring departments, along with other outside partners highlighted below, will participate in the training and activities.

Furthermore, we hope that this initiative will be the start to sustainable action toward interfaith cooperation and service on the University of Delaware's campus. We will work with all campus partners, and especially Better Together at UD, a newly formed interfaith service RSO, to provide opportunities for students to continue their involvement in this work beyond the winter session term.

There are multiple campus partners for this initiative. The Office of Service Learning, the Office of Residence Life and Housing and the Religious Life Caucus at the University of Delaware are partnering with multiple student groups, including the Better Together at UD, the Catholic Campus Ministry, Hillel, the Muslim Student Association, Presbyterian Campus Ministry, Lutheran Campus Ministry, Episcopal Campus Ministry and Wesley Foundation to plan and execute this project. We will also reach out to staff from the Office for International Students and Scholars, Center for the Study of Diversity, and the Center for Black Culture.

During the fall semester, we will recruit student participants from the named partners and the larger university community. In addition, a UDaily article will provide information about the initiative and how students can get involved. Having such a wide array of campus partners will allow us to reach a diverse group of students.

In its mission, the Division of Student Life shares that it "fosters inclusive communities, facilitates student engagement and leadership development, and promotes responsible citizenship." This initiative promotes all of these things by promoting an inclusive community based on respect for difference and developing mutually inspiring relationships, promoting Engagement through meaningful interactions across lines of difference and through service, providing leadership opportunities for students on campus to sustain their efforts beyond winter session, and fosters civic engagement through serving the common good. This initiative will lay the groundwork for sustainable action on campus around interfaith cooperation,

bridge building, and cultivating a campus community with a greater understanding and respect for diversity.

Below are some core components of the program. We want to be mindful to leave room for ownership and creativity from our student group partners in the planning process. Those core components are explained below by initiative, but will span the course of approximately one month. Student participants will be encouraged to attend each core component of the program. Other components will still be encouraged, but will allow for students to participate as their comfort levels, interests, and schedules dictate. Unless otherwise noted, students will meet each week in the Redding Complex Lounge.

Core Components:

- **Interfaith Youth Core Training:** We will invite representatives from Interfaith Youth Core (IFYC, www.ifyc. org) to come to campus and work with students to begin their journey of learning about and developing respect for diverse religious and non-religious traditions, forming mutually inspiring relationships, and connecting their worldviews to action for the common good. Founded by Eboo Patel, IFYC is a leading non-profit organization who recognizes that religious pluralism is key to developing a truly diverse community. IFYC works with college students, staff, and faculty around the country to promote and develop interfaith cooperation and develop interfaith leaders on campus though service. We would partner with IFYC in developing a session that meets our learning and program outcomes and that also lays the groundwork for our students to successfully interact and learn from one another. This one-day session will take place in the beginning of January.

- *Of Many* **documentary screening and conversation**: The short documentary Of Many (www.ofmanyfilm.com) chronicles New York University's Imam Khalid Latif and Rabbi Yehuda Sara's successful endeavors to unite Muslim and Jewish students through service, community, and dialogue. Imam Latif has agreed to come to discuss the film and his work around interfaith cooperation on NYU's campus. This event will be open to the campus community.

- **Community service initiative**: Student participants will travel to a local site through a partnership with a local service agency to serve together on a project. Service partners may include Habitat for Humanity, Urban Promise, Meeting

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Ground, or a similar service partner identified in the fall semester. Following the service opportunity, students will return to campus and share a meal together while reflecting on the service opportunity and the opportunity to work together. Reflection activities will be designed in partnership with the Office of Service Learning and with a connection to how one's religious or non- religious worldview connects to service. Students will have the opportunity to make shared connections through their service experience but also express why it is important to them through their own unique lens.

- **Reflection, planning and launching:** The final session will be the culminating event of winter session. It will be an opportunity to share another meal together, reflect on what they've learned about themselves and others throughout the entire experience, and make decisions about how they plan on sustaining the work they have started during winter session amongst the larger campus community. We hope that this Better Together at UD, a newly recognized RSO on campus whose focus is on Interfaith cooperation and community service, will have the opportunity to share and further develop their action plan for continued engagement in the spring semester with the various partners represented here.

Additional Engagement Opportunities: Additional opportunities for students to engage with one another will include:

- *Acts of Faith* book discussion: Each participant will receive a copy of Eboo Patel's book *Acts of Faith* before they leave for winter break. This book is part biography, part argument for the importance of religious pluralism in today's world and how college students can and should play a central role in leading the interfaith movement. Throughout the course of winter session, we will set aside dates where students can come together and discuss the book and how it applies to their experiences with one another.

- Faith practices: Each week, a different student group will share their traditions through inviting the group to participate in one of their regular events. This might include a service at the Catholic Oratory, participating in Jummah prayers with the Muslim Student Association, or attending a Shabbat dinner with Hillel.

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- Ongoing service: Community service will be built into all of their work together. This may include small service activities they can participate in on campus, opportunities to reflect on the purpose of service, or learning more about the service agency and what it means to form a mutually beneficial partnership with that group.

Budget

Interfaith Youth Core Partnership:	$2,000.00
Book, *Acts of Faith* by Eboo Patel:	$250.00
Meals and Snacks:	$750.00
UD Motor Pool Transportation for Service Project:	$215.00
Additional Supplies for Activities:	$200.00
Travel Expenses for Guest Speaker:	$500.00
Marketing Materials:	$75.00
Total:	$3,990.00

Assessment Plan:

Using the Student Life question bank and the Office of Service Learning assessment surveys, (both developed with the assistance of the Office of Educational Assessment) the Office of Service Learning will develop a Qualtrics based pre and post-assessment surveys designed to measure the impact of student engagement with others across lines of difference and the impact of their service experience in developing their sense of pluralism. Members of the Office of Residence Life and Housing will partner in the development of the survey.

While this data will be used to measure our success in achieving our learning outcomes, assessment data will be shared with partner organizations to inform their future practices. It will also be used to inform the activities and initiatives designed by partner organizations to sustain interfaith cooperation and community service on the University of Delaware's campus.

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2016 Serving Better Together Proposal

Program Title: Serving Better Together

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Program Co-Sponsors: Office of Residence Life and Housing, Office of Service Learning, Religious and Spiritual Life Caucus, Hillel, Better Together at UD (Student RSO)

Program Purpose: Serving Better Together will bring together a group of students from across religious and non-religious backgrounds to engage in meaningful conversation and relationship building through service, with a particular service emphasis on affordable housing and housing insecurity in Newark and the surrounding area.

Learning Outcomes:
As a result of participating in Serving Better Together, students will be able to:
- Articulate a connection between their religious or non-religious identities and service to their communities.
- Identify commonalities between their religious or non-religious identities and the religious or non-religious identities of others, specifically in relation to values, traditions, and attitudes toward service.
- Express respect for difference of beliefs and opinions held within various religious and non- religious identities.
- Describe key issues related to the issue of affordable housing and housing insecurity within Newark, Delaware and other communities in the region.
- Articulate how participating in service contributes to developing community amongst religiously diverse individuals.
- Design a plan of action for National Better Together Day, which takes place in April, 2016.

Program Description:

Serving Better Together is a continuation of last year's highly successful winter session program. That program, which won the Division of Student Life "Bright Initiative" award last spring, has had a positive impact on participants' understanding of self and diverse others, developed community grounded in difference, cultivated respect for diverse others, and helped participants recognize the impact of service on self and others (Pritchett, 2015). As a result of the 2015 program, student participants developed an RSO based on interfaith cooperation and community service, traveled to Chicago, IL for further leadership training related to interfaith cooperation, and will serve as leaders on an upcoming interfaith focused alternative spring break trip with Residence Life & Housing Alternative Breaks (RLHAB). This year's program will build on the previous year's success with the hope of having an even larger impact.

Interfaith cooperation draws on Harvard scholar Diane Eck's (2001) idea of pluralism, which she defines as the active engagement of diversity toward a common end. It "seeks to bring people of different faiths together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action around issues of shared social concern (Patel and Meyer, 2010). This initiative seeks to develop the type of community that Patel and Mayer (2010) describe. Over the course of the 2016 winter session, a group of up to forty students will develop relationships and learn from one another across lines of difference. Through these relationships they will learn more about diverse religious and non-religious worldviews. Together they will engage in community service activities with a focus on affordable housing and housing insecurity and reflect on how that experience allows them to learn more about themselves and others. They will also have the opportunity to reflect on how the value of service is expressed in their own religious or non- religious worldview. Furthermore, they will receive opportunities for leadership development aimed at providing them with the skills, knowledge, and attitudes to cultivate interfaith cooperation on University of Delaware's campus.

This initiative builds upon the work that was started with last year's program toward developing sustainable action on campus around interfaith cooperation, bridge building, and cultivating a campus community with a greater respect for diversity. Housing insecurity and affordable housing will be a theme that connects the various service components to give participants an opportunity to develop a deeper understanding of a community issue. Below are the core components of the program.

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These elements are grounded in empirical research that demonstrates high impact interfaith activities (Mayhew & Rockenbach, 2014). They also provide a diversity of ways students can connect with the topic, including but not limited to direct action, reading, film, shared spiritual practices, leadership training, and dialogue. Student participants will be encouraged to attend all components, though the program is designed with a multitude of opportunities which allows for students to participate as their interest and schedules dictate.

Core Components:
Interfaith Youth Core Training: We will continue our relationship with Interfaith Youth Core (IFYC, www.ifyc.org), a non-profit based in Chicago, IL that is a national leader in promoting and developing interfaith cooperation on college campuses. This was a very impactful part of last year's program and provided foundational knowledge and skills related to interfaith cooperation in college settings. We also have the opportunity to invite students involved in interfaith cooperation from nearby colleges and universities to participate in this leadership development opportunity with us. This aspect of the training can be funded with the help of an IFYC Labs grant (www.ifyc.org/lab), which provides funding for institutions to create local opportunities for interfaith leadership development. This session will take place in the beginning of January.

- *Of Many* **Documentary Screening:** The short documentary Of Many (www.ofmanyfilm.com) chronicles New York University's Imam Khalid Latif and Rabbi Yehuda Sarna's successful endeavors to unite Muslim and Jewish students through service, community, and dialogue. A facilitated conversation will follow the screening. This screening can take place in conjunction with the IFYC training.

- **Weekly Service Experiences**: Students will have the opportunity on a weekly basis to travel to local service sites within the Newark and Wilmington area. These sites will be identified with the help of the Office of Service Learning and will have a focus on housing insecurity and affordable housing. Reflection opportunities will accompany each experience.

- **Habitat for Humanity weekend service initiative**: Student participants will travel to Vineland, NJ to serve together with Habitat for Humanity. Students

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will have the opportunity to meet with representatives from Habitat for Humanity and learn more about the impact of their work. Reflection will be designed for students to learn more from one another's diverse backgrounds and to make connections with how one's religious or non- religious worldview connects to service. This trip will take place in late January.

- **"Ask Big Questions" Dialogue:** Ask Big Questions (ABQ) is a program developed through Hillel International. ABQ seeks to help students "develop relationships with people of different backgrounds who may hold different viewpoints" and happens through the facilitation of dialogue around big questions that "matter to everyone and that everyone can answer". Student participants will engage in dialogue around the question of "Where do you feel at home?". This dialogue will be led by a trained facilitator.

- **(w)Interfaith services:** Each week, a different campus group will share a religious or spiritual tradition through inviting the student's to participate in one of their regular events. This might include a service at the Catholic Oratory, participating in Jummah prayers with the Muslim Student Association, Buddhist meditation, Yoga practice, or attending a Shabbat dinner with Hillel.

- **Common Reader:** Students who sign up during the fall semester to participate in Serving Better Together will receive a copy of Sacred Ground: Pluralism, Prejudice, and the Promise of America by Eboo Patel, founder of Interfaith Youth Core. This book argues for the civic relevance of interfaith cooperation. Students will have the opportunity to discuss the book at book talks during the winter sessions.

- **Reflection and Planning**: At the end of winter session, participants will come together over a meal to reflect on their experience and plan for Better Together Day, which takes place in April. Leaders of the "Better Together at UD" RSO will lead this planning conversation.

Budget

Interfaith Youth Core Partnership:	$3,000.00
Vineland, NJ Trip (lodging and food):	$500.00
UD Motor Pool Transportation for all service trips:	$1,500.00
Meals (IFYC training and reflection/planning meal):	$600.00
Of Many screening (film rental):	$250.00
(w)Interfaith events (including Interfaith Shabbat meal at Hillel):	$350.00
Common Reader:	$350.00
Marketing materials:	$150.00
Total:	$6,700.00

Assessment Plan:

A survey will be developed and shared with all participants at the conclusion of the winter session to measure our success in achieving the stated learning outcomes and to collect information to assist with improving future practices as it relates to interfaith cooperation. This survey will be housed on Campus Labs. Students will also have the opportunity to provide short written responses to reflective questions shared at the end of each individual event in an effort to assess the impact of the individual components of the program. Data from last year's assessment will be used to inform the creation of this year's assessment efforts.

References

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Mayhew, M. & Rockenbach, A. (2014) *Exploring the religious and spiritual climate in relation to college student outcomes.* Presentation at the President's Interfaith and Community Service Campus Challenge National Gathering, Washington, D.C.

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Pritchett, J. (2015). Program evaluation: Serving better together. Unpublished program evaluation research. University of Delaware.

2017 Serving Better Together Proposal

Program Title: Serving Better Together

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Program Co-Sponsors: Office of Residence Life and Housing, Office of Service Learning, Religious and Spiritual Life Caucus, Hillel, Better Together at UD (Student RSO)

Program Purpose: Serving Better Together will bring together students from across religious and non-religious backgrounds to engage in meaningful conversation and relationship building through service, with a particular service emphasis on housing insecurity and homelessness in Newark and the surrounding area.

Learning Outcomes:
- As a result of participating in Serving Better Together, students will be able to:
- Articulate a connection between their religious or non-religious identities and service to their communities.
- Identify commonalities between their religious or non-religious identities and the religious or non-religious identities of others, specifically in relation to values, traditions, and attitudes toward service.
- Express respect for difference of beliefs and opinions held within various religious and non- religious identities.
- Describe key issues related to the issue of housing insecurity and homelessness within Newark, Delaware and other communities in the region.
- Articulate how participating in-service contributes to developing community amongst religiously diverse individuals.
- Design a plan of action for National Better Together Day, which takes place in April, 2017.

Program Description:

Serving Better Together is a continuation of a successful winter session program funded through this grant in 2015 and 2016. That program, which won the Division of Student Life "Bright Initiative" award last spring, has had a positive impact on participants' understanding of self and diverse others, developed community grounded in difference, cultivated respect for diverse others, and helped participants recognize the impact of service on self and others (Pritchett, 2015). As a result of the the past two years, student participants developed an RSO based on interfaith cooperation and community service, sponsored additional programming throughout the year, traveled to Chicago, IL for further leadership training related to interfaith cooperation, and served as leaders on an interfaith focused alternative spring break trip with Residence Life & Housing Alternative Breaks (RLHAB).

Interfaith cooperation draws on Harvard scholar Diane Eck's (2001) idea of pluralism, which she defines as the active engagement of diversity toward a common end. It "seeks to bring people of different faiths together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action around issues of shared social concern (Patel and Meyer, 2010). This initiative seeks to develop the type of community that Patel and Mayer (2010) describe. Over the course of the 2017 winter session, a group of up to forty students will develop relationships and learn from one another across lines of difference. Through these relationships they will learn more about diverse religious and non-religious worldviews. Together they will engage in community service activities with a focus on housing insecurity and homelessness and reflect on how that experience allows them to learn more about themselves and others. They will also have the opportunity to reflect on how the value of service is expressed in their own religious or non-religious worldview. Furthermore, they will receive opportunities for leadership development aimed at providing them with the skills, knowledge, and attitudes to cultivate interfaith cooperation on University of Delaware's campus. This initiative will positively contribute to creating an inclusive campus environment for religious diversity. A campus climate related to religious diversity is positively associated with other desirable outcomes, including participation in study abroad, engaged learning pedagogies, and interracial interactions (Bowman, Rockenbach, & Mayhew, 2015).

This initiative builds upon the work of the previous two years by developing sustainable action on campus around interfaith cooperation, bridge building, and cultivating a campus community with greater respect for diversity. Housing insecurity

and homelessness will be a theme that connects the various service components to give participants an opportunity to develop a deeper understanding of a community issue. Below are the core components of the program.

These elements are grounded in empirical research that demonstrates high impact interfaith activities (Mayhew & Rockenbach, 2014). They also provide a diversity of ways students can connect with the topic, including but not limited to direct action, reading, film, shared spiritual practices, leadership training, and dialogue. Student participants will be encouraged to attend all components, though the program is designed with multitude of opportunities which allows for students to participate as their interest and schedules dictate.

Core Components:

- **Interfaith Youth Core Training**: We will continue our relationship with Interfaith Youth Core (IFYC, www.ifyc.org), a non-profit based in Chicago, IL that is a national leader in promoting and developing interfaith cooperation on college campuses. This was a very impactful part of the previous programs and provided foundational knowledge and skills related to interfaith cooperation in college settings. This day-long session will take place the first weekend of January after all students have returned.

- **Weekly Service Experiences**: Students will have the opportunity on a weekly basis to travel to local service sites within the Newark and Wilmington area. These sites will be identified with the help of the Office of Service Learning and will have a focus on homelessness and housing insecurity. Last year, service partners included Jewish Family Services of Delaware, Urban Promise, and the Friendship House among others. Reflection opportunities will accompany each experience.

- **Habitat for Humanity weekend service initiative**: Student participants will travel to Vineland, NJ to serve together with Habitat for Humanity. Students will have the opportunity to meet with representatives from Habitat for Humanity and learn more about the impact of their work. Reflection will be designed for students to learn more from one another's diverse backgrounds and to make connections with how one's religious or non- religious worldview connects to service. This trip will take place in late January.

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- **"Ask Big Questions" Dialogue:** Ask Big Questions (ABQ) is a program developed through Hillel International. ABQ seeks to help students "develop relationships with people of different backgrounds who may hold different viewpoints" and happens through the facilitation of dialogue around big questions that "matter to everyone and that everyone can answer". Student participants will engage in dialogue around the question of "Where do you feel at home?" This dialogue will be led by a trained facilitator.

- **(w)Interfaith services**: Each week, a different campus group will share a religious or spiritual tradition through inviting the student's to participate in one of their regular events. Last year, students participated in Friday Prayers at the Delaware Islamic Society, an Interfaith Shabbat at Hillel, services at the United Methodist Church, and Buddhist meditation.

- **Common Reader**: Students who sign up during the fall semester to participate in Serving Better Together will receive a copy of *Sacred Ground: Pluralism, Prejudice, and the Promise of America* by Eboo Patel, founder of Interfaith Youth Core. (This was proposed last year but did not take place due to budgetary restrictions.)

- **Reflection and Planning**: At the end of winter session, participants will come together over a meal to reflect on their experience and plan for Better Together Day, which takes place in April. Leaders of the "Better Together at UD" RSO will lead this planning conversation.

Budget

Interfaith Youth Core Partnership:	$4,000.00
Vineland, NJ Trip (lodging and food)	$500.00
UD Motor Pool Transportation for all service trips	$1,000.00
Meals (IFYC training and reflection/planning meal)	$600.00
(w) Interfaith events (including Interfaith Shabbat meal at Hillel):	$350.00
Common Reader:	$350.00
Marketing Materials:	$150.00
Total:	$6,950.00

Assessment Plan:

A survey will be developed and shared with all participants at the conclusion of the winter session to measure our success in achieving the stated learning outcomes and to collect information to assist with improving future practices as it relates to interfaith cooperation. This survey will be housed on Qualtrics. Students will also have the opportunity to provide short written responses to reflective questions shared at the end of each individual event in an effort to assess the impact of the individual components of the program. Data from the past two years will be used to inform the creation of this year's assessment efforts

References

Bowman, N.A., Rockenbach, A, & Mayhew, M. (2015). *Campus religious/worldview climate, institutional religious affiliation, and student engagement*. Journal of Student Affairs Research and Practice, 52(1).

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Appendix C

SERVING BETTER TOGETHER PROGRAM EVALUATION

Program Evaluation: Serving Better Together

EDUC 863
Joe Pritchett
May 18th, 2015

Executive Summary

This program evaluation was completed for "Serving Better Together", an initiative sponsored by the University of Delaware Office of Residence Life and Housing, Office of Service Learning, and Religious & Spiritual Life Caucus. The goal of the program was to facilitate interfaith cooperation amongst University of Delaware students from diverse religious and non-religious backgrounds during the 2015 winter session through community service in a way that inspires continued participation beyond the winter session program. It strived to do so through multiple opportunities offered, examples including a day long workshop on interfaith cooperation in higher education and a weekend service trip with Habitat for Humanity in Vineland, NJ. The purpose of this evaluation is to identify the learning that took place among students who participated in "Serving Better Together" in January 2015 and to describe if and how that learning has shaped participants' ability and willingness to make an impact on the campus community through continued involvement in opportunities related to interfaith cooperation.

Two evaluation questions were designed, including:

1. Process Question: What are the student learning gains associated with participating in activities associated with "Serving Better Together"?

2. Outcome Question: What aspects related to the experience of participating in "Serving Better Together" might lead toward involvement in opportunities related to interfaith cooperation beyond their participation in "Serving Better Together"?

Survey data was collected from "Serving Better Together" participants in an effort to evaluate question number one. This data, along with individual interviews with

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participants who chose to continue their involvement in activities related to interfaith cooperation after the conclusion of the program was used to evaluate question two.

Findings related to both the process and outcome questions connect to the importance of the community service trip as it relates to learning gains during the program and as an aspect of the program that inspired individuals to continue their involvement. The sense of community formed through participation was another major gain that is explored through the lens of both question one and two. Recommendations are made for programmatic considerations and future assessment considerations as a result of these findings.

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Introduction

Description of Program

"Serving Better Together" was developed for the 2015 Winter Session at the University of Delaware. The program was developed in partnership with the Office of Residence Life and Housing, the Office of Service Learning, and the Caucus for Religious and Spiritual Life at the University of Delaware. The program was funded by a Unidel grant, issued through the Division of Student Life. The goal of this program was to facilitate interfaith cooperation amongst University of Delaware students from diverse religious and non-religious backgrounds during the 2015 winter session through community service in a way that inspires continued participation.

The National Survey of Student Engagement (NSSE) notes that interactions across lines of difference are an important indicator of an engaged student and "interactions across difference, both inside and outside the classroom, confer educational benefits and prepare students for personal and civic participation in a diverse and interdependent world" (NSSE, 2014). Interaction across lines of difference is also a key feature of the new General Education outcomes developed by the University. Astin, Astin, and Lindholm (2011) suggest that college students' demonstrate a high interest in spiritual and religious matters and have high expectations for their own spiritual development when entering college. Students expect that the college experience provides an opportunity for them to find purpose, develop values, and enhance their understanding of self. Religion, typically involving membership in some kind of community of fellow believers and practitioners, is one of the ways in which students seek to explore some of these topics. Non-religious students also seek similar development in their college experience. Furthermore, the United States has come to be the most religiously diverse country in the world (Eck,

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2001). Students at the University of Delaware, which has a strong commitment to cultivating a diverse student body, inevitably interact with those from different religious and non-religious backgrounds, yet often interactions remain superficial since students do not have a shared language for talking about their differences. This program sought to provide students the opportunity to begin to develop that shared language in a safe space through the lens of community service, it was designed to bring the conversation to the wider university community.

Today's students generally demonstrate a high level of tolerance (Astin et.al., 2011) however, Harvard Scholar Diane Eck (2001) asserts that we should move beyond tolerance and seek pluralism, which she describes as the active engagement of diversity toward a common end. Facilitating interfaith engagement "in turn draws on this idea of pluralism and seeks to bring people of different faiths together in a way that respects different religious identities, builds mutually inspiring relationships, and engages in common action around issues of shared social concern (Patel and Meyer, 2010).

Furthermore, Mayhew and Rockenbach (2014) suggest through their emerging research on interfaith cooperation that engaging in action around a topic of shared social concern (for example poverty, hunger, or affordable housing) and engaging in community service with those from different religious and non-religious identities are the most high impact interfaith activities to achieve desired outcomes. Some examples of those outcomes from Mayhew and Rockenbach's (2014) research include the enhancement of one's own worldview through constructive interactions with people of other worldviews, the ability to develop strong relationships with others of diverse worldviews while still strongly believing in one's own worldview, and the ability to

recognize and appreciate positive characteristics of individuals from diverse worldviews.

This initiative seeks to develop the type of community that Patel and Mayer (2010) describe and includes the high-impact interfaith activities identified by Mayhew and Rockenbach (2014). This happened through a day-long workshop with Chicago non-profit Interfaith Youth Core, opportunities to experience diverse faith traditions on campus, and a weekend-long service trip coupled with meaningful reflection about the importance of service as understood through students' various worldviews. Students were also invited to take ownership of this experience by extending involvement into the spring semester through the creation of a student led RSO. The learning outcomes associated with the program are as follows:

Students will be able to…

1. Articulate a connection between their religious/non-religious worldview and service in their communities.
2. Identify commonalities between their worldview and the worldview of others different from them.
3. Express respect for difference of opinions and belief within various religious/non-religious worldviews.
4. Design a plan for implementing and sustaining interfaith cooperation and service for Spring 2015 and beyond.

Purpose of the Evaluation

The purpose of this evaluation is to identify the learning that took place among students who participated in "Serving Better Together" in January 2015 and to describe if and how that learning has shaped participants' ability and willingness to make an impact on the campus community through continued involvement in opportunities related to interfaith cooperation.

Findings from this evaluation may be used to advocate for and guide future initiatives proposed to the Division of Student Life, Office of Residence Life and Housing, Office of Service Learning, and other partner offices toward increasing interfaith engagement on University of Delaware's campus.

Evaluation Questions

I have developed two evaluation questions to be answered in this evaluation.

3. Process Question: What are the student learning gains associated with participating in activities associated with "Serving Better Together"?

4. Outcome Question: What aspects related to the experience of participating in "Serving Better Together" might lead toward involvement in opportunities related to interfaith cooperation beyond their participation in "Serving Better Together"?

The process question is intended to better understand what learning took place for students who participated in "Serving Better Together". The lens from which those gains are measured is guided by the factors outlined in the description of the program. The outcome question builds on that question and seeks to understand what aspects of the program were most effective in leading students toward continued involvement in interfaith cooperation, as a major outcome of the program was to develop a group of students committed to sustaining interfaith cooperation on University of Delaware's campus beyond this program. To answer the process question, I will examine a survey that participants completed during "Serving Better Together". To answer the outcome

question, I will use elements of that survey along with information gained through follow-up interviews with students who have indicated interest in continued involvement in interfaith cooperation on campus.

Evaluation Plan

Sample

The sample for this evaluation included the thirty students who participated in at least one "Serving Better Together" event. Each participant was given the opportunity to complete a survey as part of this evaluation. A convenience sample was used for the interview portion of the evaluation. A group of students who participated in "Serving Better Together" formed a Registered Student Organization (RSO) with the University of Delaware called "Better Together at UD". Students who participated in "Serving Better Together" and also elected to participate in this RSO were invited to participate in the interview portion.

Instruments

The first instrument (see Appendix I) is a ten question survey created to measure student learning gains. The instrument was designed with the learning outcomes of the program in mind, using Likert scale questions while also providing opportunities for open ended responses. It also asks a demographic question related to religious/non-religious identity. The Division of Student Life also has a bank of questions and encourage departments within the Division to use those questions in surveys when appropriate to measure learning across multiple domains within the

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Division. Questions five, six, and seven were chosen from the Student Life bank of questions.

The second instrument (see Appendix II) contains questions used during a fifteen to twenty minute interview with students who elected to participate. This interview was geared toward better understanding the experience participants had during their participation in "Serving Better Together", what aspects of the program lead to their continued involvement, and how that impact is shaping their future goals for continued participation.

Data Collection Procedures

On January 31st, 2015 at 5:00pm the thirty students who participated in at least one "Serving Better Together" event received a link to an online survey administered through CampusLabs from the email address jepritch@udel.edu. Students had until February 13th, 2015 at 11:59pm to complete the online survey. Students were made aware that participation in the survey was confidential and voluntary. Students received one reminder email on February 6th, 2015 to complete the online survey.

During the April 6th, 2015 meeting of the "Better Together at UD" RSO, attendees were invited to participate in an individual interview designed to learn more about their experiences with "Serving Better Together". Students were sent a Google Form via email and those who wished to be interviewed signed up on that form. Interviews took place on the week of April 18th. Interviews lasted approximately fifteen to twenty minutes and took place in 143 Louis Redding Hall, which is my office on the University of Delaware's campus. Each participant had the opportunity to sign an Informed Consent form, which detailed the purpose of the interview,

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procedures, stated that their participation is voluntary, included information about confidentiality, and include any risks or benefits involved with participation.

Data Analysis Procedures

Evaluation of the survey data took place recognizing that the sample size for this survey was very small and that data was collected only once near the end of the "Serving Better Together" program. Analysis began by coding the demographic question (see Table 1) to better understand the diversity amongst religious and non-religious identities that existed amongst the group. Descriptive statistics were also calculated for the Likert scale questions asked on the survey. Treated as ordinal data, means and standard deviations were not calculated for these questions. Responses to the open ended question regarding the impact of Serving Better Together was coded according to themes that emerged from the responses. This information was examined to identify possible trends in the data as it related to learning gains amongst participants and the specific activities that may have impacted these gains.

Responses to each interview question were read and coded based on themes that emerged from the interviews. Common themes were identified and also examined in light of the survey data collected to assert important elements of "Serving Better Together" that has lead toward continued involvement in interfaith cooperation activities. Recommendations for the design and implementation of future initiatives, along with future questions to explore, will be based on this analysis.

Results

Fifteen of the thirty students who participated in "Serving Better Together" completed the survey related to the program, a response rate of fifty percent. A

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foundation for engaging in interfaith related activities is for the group of participants to come from a diverse array of religious and non-religious backgrounds. This condition seems to have been met for "Serving Better Together".

Table C.1 - Religious/Non-Religious Identity Demographics

Responses Q1: Please write a word or phrase that best describes your religious or non-religious identity.	n	%
Christian (which included….)	7 (overall)	46.7
Roman Catholic	3	20.0
Episcopalian	1	7.0
Lutheran	1	7.0
Presbyterian	1	7.0
Christian	1	7.0
Jewish	3	20.0
Muslim	1	7.0
Buddhist/Agnostic	1	7.0
Spiritual but not religious	1	7.0
Un-Affiliated	1	7.0

n=15

Participants were given a text box to describe their identity, and just under fifty percent (n=7) described that identity as Christian. However, Table 1 demonstrates that there are five different Christian identities represented. Jewish (n=3) is the next highest represented group, and counting "Christian" as one religious or non-religious identity, six identity groups are represented in all amongst the participants.

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Table C.2 - Survey Responses related to Serving Better Together Participation

Item As a result of participating in Serving Better Together….	Strongly Agree		Agree		Neither Agree nor Disagree		Disagree		Strongly Disagree	
	n	%	n	%	n	%	n	%	n	%
Q3: I can articulate a connection between my religious/non-religious identity and service to my community.	7	46.7	7	46.7	0	0.0	1	6.7	0	0.0
Q4: I can identify commonalities between my religious/non-religious identity and the religious/non-religious identity of others.	7	46.7	6	40.0	1	6.7	1	6.7	0	0.0
Q5: I respectfully participate in the exchange of ideas when in a group of people different than myself	14	93.3	1	6.7	0	0.0	0	0.0	0	0.0
Q6: I believe I have a responsibility to give back to the community.	15	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Q7: I plan on contributing to meaningful participation in activities that benefit both UD and the community beyond campus.	14	93.3	1	6.7	0	0.0	0	0.0	0	0.0
Q8: I plan on continuing meaningful participation in interfaith activities at UD during the upcoming spring semester and beyond.	11	73.3	2	13.3	2	13.3	0	0.0	0	0.0

n=15

Survey results on questions three through questions eight were overwhelmingly positive. No questions had responses of "strongly disagree" and only two had responses of "disagree". These included question three related to articulating a connection one's identity and community service, and question four which asks to what extent "Serving Better Together" helped participants make connections between

their identity and the identity of another different from them. Participants only "agreed" or "strongly agreed" on questions five, six, and seven, which were questions derived from the Division of Student Life Question Bank. Regardless, this set of questions seems to indicate a very positive orientation toward the learning outcomes designed for the program.

In an effort to understand responses from students who selected "neither agree nor disagree" or "disagree" as a response, those responses were selected and the others filtered out. Question one was examined for those students, which asked students to indicate which "Serving Better Together" events they participated in. The common theme among all participants who selected either "disagree" or "neither agree nor disagree" for any question was that they did not participate in the Habitat for Humanity weekend service trip to Vineland, NJ. This event had the most prolonged interaction amongst participants as it was a weekend trip and included multiple points of reflection geared toward many of the areas the questions in Table 2 address.

Question nine asked students to describe the impact that participating in Serving Better Together had on them. A variety of themes emerge that complement the responses to questions three through eight. For example, six responses involved "Serving Better Together" creating a sense of community. The importance of community is also emphasized in the earlier questions as it relates to contributing and giving back. Another example includes five responses and three responses respectively related to increased knowledge of identities other than one's own and increased understanding of one's own identity. I would suggest this may help to explain thirteen of fifteen respondents being able to identify commonalities among their identity and the identity of others (q. 4). Other themes that received multiple responses included

the ability to work well with others from different identities and an enhanced ability to communicate and speak about religious and spiritual topics.

Table C.3 - Impact of Serving Better Together Open Ended Response

Responses Q9: Please describe the impact participating in Serving Better Together has had on you:	n	%
Sense of community among those with different identities	6	42.9
Greater knowledge about religious/non-religious beliefs and identities other than one's own	5	35.7
Deepened understanding of one's own religious/non-religious identity	3	21.4
Recognition of the ability to work well with others from religious/non-religious identities different from one's own	3	21.4
Greater ability to communicate and speak about religious and spiritual topics	3	21.4
Greater respect for difference	2	13.3
Feeling of empowerment	1	7.1
Sense of connection to something bigger than one's self	1	7.1

n=14

Regarding evaluation question one which asks about learning gains associated with Serving Better Together, those gains seem closely aligned with the intended learning outcomes of the program as evidenced by responses to survey questions three through eight. A strong sense of community, and particularly a community oriented around difference, which is clearly articulated in the qualitative responses, also seems to be another gain of participating in "Serving Better Together".

The weekend service trip seems to be a major facilitator of some of the gains demonstrated through this survey. We already know through Mayhew and

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Rockenbach's (2014) research that participating in community service together is a "high impact" interfaith activity, and only those who did not participate in this portion of the program "disagreed" or "strongly disagreed" in any portion of questions three through eight of the survey. This also serves as an important link in helping answer the second evaluation question related to what aspects of the program connected to continued involvement beyond the parameters of "Serving Better Together".

Table C.4 - Interview Responses

Question	Responses	n	%
Q1: Which Serving Better Together events had the biggest impact on you?			
	Habitat for Humanity Weekend Service Project in Vineland NJ	3	75.0
	Saturday Workshop with Interfaith Youth Core	1	25.0
Q1 (cont): Why?			
	Opportunity to get to know others.	2	50.0
	Ability to connect shared values while having different beliefs	2	50.0
	Ability to make a difference	1	25.0
Q2: Why did you decide to continue participation beyond winter session as a member of the "Better Together at UD" RSO?			
	Felt a connection to values associated with interfaith cooperation	2	50.0
	Found a group of people with similar interests and passions	1	25.0
	Potential for helping individuals from different religious and non-religious backgrounds connect to one another	1	25.0

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Q3: Can you describe a value that you derive from your religious/non-religious worldview that you had the chance to explore during participation in Serving Better Together?			
	Treating others how you would like to be treated ("The Golden Rule")	3	75.0
	Being inclusive of others	1	25.0
Q4: Can you describe a shared value that you hold with someone from a different religious or non-religious identity that you were able to explore during participation in Serving Better Together?			
	Service to others	2	50.0
	Treating people with respect	1	25.0
	Importance of dialogue and understanding	1	25.0
Q5: What kind of impact do you hope this RSO will have on the campus community?			
	Sense of community among those from different backgrounds	2	50.0
	Increased compassion for others	2	50.0
	Increased ability to dialogue across difference.	1	25.0
	Increased respect for others.	1	25.0
	Ability to discover one's own spirituality.	1	25.0

n=4

Four participants agreed to participate in interviews for the purposes of this evaluation. While additional participants would have been ideal to yield more data, information gathered from these interviews is none the less very valuable. Table 4 displays themes related to each question asked during the four interview sessions. As evidenced by the response to question one of the interview, the impact of the Habitat

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for Humanity Service trip is emphasized again. However, throughout the interview other aspects of the program were also discussed, one being the workshop with Interfaith Youth Core. One participant said during an interview:

> "I've continued to participate in Better Together beyond winter session because I came to love the values and goals presented in the IFYC workshop. I want to see this put in place at UD. I want people to learn more about respect for people of different backgrounds and how community service and dialogue really can bring us together and make our community a lot better."

A lot is captured in this one quote that parallels many of the important themes that emerged from the interviews. These include connection to values, respect for difference, service to others, and the importance of community. Community was referenced in multiple ways throughout the interview, both as a reason for wanting to continue participation in interfaith cooperation and also as a goal related to what kind of impact interfaith cooperation might have on the campus. Examples of community related themes from the interviews include finding a group of people with similar interests and passions to hoping to cultivate community, compassion, and respect on campus. Based on these results, it seems like the community interfaith activities have the potential to cultivate, with opportunities like participating in community service together being a key way to cultivate community, are a primary reason individuals have chosen to continue involvement with interfaith cooperation.

Conclusions and Recommendations

In seeking to understand the learning gains that resulted from participating in "Serving Better Together", along with identifying the aspects of the program that led

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to the initiative's ultimate outcome of cultivating sustained interfaith cooperation amongst participants, I would assert that it is possible to engage a group of diverse individuals and amongst that group create community that inspires service to others. This community, which is grounded in difference, also creates a place to learn about self and others, explore shared values, and develop respect and understanding for others different than one's self. In addressing the first evaluation question, his sense of community both seems to be a major gain of participating and it also seems to address question two regarding aspects of the program that has lead toward increased involvement. The community service aspect of the trip seems to a major influence around the learning that occurred during and the community that was formed during the winter session program, as well as a particular activity that individuals who chose to further their participation connected with. The ability to form effectively engage across lines of difference is an important component of the general education goals of the University of Delaware and also serves as a measurement of student engagement, as referenced in the description of this program at the beginning of the evaluation. Interfaith cooperation, as it was practiced through Serving Better Together, seems to have potential in these areas.

Furthermore, in line with the emerging research on interfaith cooperation (Mayhew & Rockenbach, 2014), pariticpating in service with others across lines of difference seems to play a key role in facilitating learning gains and as an inspiration to sustain work in the area of interfaith cooperation. Based on these findings, the following recommendations are being made for those at the University of Delaware when developing future initiatives around interfaith cooperation:

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1. Strive for future initiatives to have an active service component when appropriate.
2. Consider assessing the impact of individual components of a larger initiative and create opportunities to assess change over time. For example, this evaluation cannot speak as well to the impact of the IFYC hosted workshop that students took part in, however one might wonder if the service trip would have been successful had it not been for the foundation laid during the workshop. Furthermore, it will be important to understand the outcomes for participants who sustain engagement in interfaith cooperation over a longer period of time.
3. Community development, especially across lines of difference, is an asset to the University. Interfaith cooperation seems to do this well. Consider how space is being used and opportunities are being promoted to students to this end. For example, how might space in residence halls be used to help facilitate this type of community development on an on-going basis?
4. Use knowledge gained through this evaluation for further consideration regarding how Interfaith Cooperation aligns with the mission and values of the Division of Student Life, along with Residence Life & Housing and other departments, during planning processes, including future strategic planning.

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Appendix I – Serving Better Together Logic Model

Program Goal: to facilitate interfaith cooperation amongst University of Delaware students from diverse religious and non-religious backgrounds during the 2015 winter session through community service in a way that inspires continued participation.

Figure C.1- Logic Model

Inputs	Process	Outcomes/Impact
• $3990.00 to finance winter session program – provided by Unidel grant • Staff from Residence Life and Housing & Office of Service Interfaith Youth Core staff to facilitate day long workshop. • Staff cooperation from Vineland, NJ Habitat for Humanity. • Food/Meals for Workshop, Reflection and Planning Dinner, and Service Trip • Transportation to Vineland, NJ. • *Acts of Faith* by Eboo Patel book copies • Marketing materials • Participation from Religious leaders for wInterfaith activities.	• Collaboration amongst stakeholders takes place to discuss intended learning gains as a result of Serving Better Together through activities grounded in "high impact" interfaith activities such as community service. • Students participate in day long workshop with Interfaith Youth Core to help students gain foundational knowledge about interfaith cooperation and begin to build relationships with one another. • Students who attend IFYC workshop are invited to attend other events throughout winter session designed to cultivate relationships and connect students around topics of religious/non-religious identity, values, respect for others, and service. • Program staff collaborate with Habitat for Humanity staff in Vineland, NJ to design service experience during the weekend of January 23rd. Students sign up for trip. • Students participate in weekend service trip along with reflection opportunities designed to cultivate relationships and connect students around topics of religious/non-religious identity, values, respect for others, and service. • Students are invited to participate in wrap-up dinner, designed to allow students additional time to reflect on their experience and brainstorm ways to continue involvement beyond winter session 2015.	Students….. • Are able to articulate the impact Serving Better Together had on them. • Articulate a commitment to interfaith cooperation grounded in their participation and learning from "Serving Better Together" • Create a registered student organization related to interfaith cooperation (at least seven students are needed to start an RSO at UD). • Describe goals/intended impact of future involvement in interfaith cooperation through the RSO.

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Appendix II – Survey Instrument

1. Please write a word or phrase that best describes your religious/non-religious identity.
   a. (open text box)
   b. I prefer not to answer (check box)

2. What Serving Better Together events did you attend? (check all that apply)
   a. Serving Better Together Workshop with Interfaith Youth Core – January 10th
   b. wInterfaith Service: Shabbat at Hillel – January 16th
   c. Habitat for Humanity Service Project in Vineland, NJ – January 23rd/24th
   d. wInterfaith Service: Taize at St. Thomas Episcopal Parish – January 25th
   e. *Acts of Faith* Book Discussion – January 28th
   f. Serving Better Together Reflection and Celebration Dinner – January 31st

Please indicate your level of agreement with the following: As a result of participating in Serving Better Together...
(scale 1-5, strongly disagree, disagree, neither agree or disagree, agree, strongly agree)

3. I can articulate a connection between my religious/non-religious identity and service to my community.
4. I can identity commonalities between my religious/non-religious identity and the religious/non-religious identity of others.
5. I respectfully participate in the exchange of ideas when in a group of people different than myself.
6. I believe I have a responsibility to give back to the community.
7. I plan on continuing meaningful participation in activities that benefit both UD and the community beyond campus.
8. I plan on continuing meaningful participation in interfaith activities at UD during the upcoming spring semester and beyond.
9. Please describe the impact participating in Serving Better Together has had on you. (open text box)

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10. Please share any suggestions for the improvement of Serving Better Together for consideration when developing future initiatives. (open text box)

Appendix III – Interview Questions

1. Which "Serving Better Together" events had the biggest impact on you? Why?

2. Why did you decide to continue participation beyond winter session as a member of the "Better Together at UD" RSO?

3. Can you describe a value that you derive from your religious/non-religious worldview that you had the chance to explore during participation in Serving Better Together?

4. Can you describe a shared value that you hold with someone from a different religious or non-religious identity that you were able to explore during participation in Serving Better Together?

5. What kind of impact do you hope this RSO will have on the campus community?

Appendix D

2015 SPRING REFLECTION SURVEY ANALYSIS

Participation in Faith-based Student Organizations at the University of Delaware

Prepared for University of Delaware Office of Residence Life and Housing
By Joe Pritchett, Area Coordinator

July 28th, 2015

List of Tables

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Introduction

      A growing body of research and literature is focusing on religion, spirituality, and worldview identity in higher education. This research has demonstrated that religion and spirituality are salient aspects of college students lives, that campus climate around religion/worldview shape the experience of students in significant ways, and that interfaith cooperation contributes positively to students' development and success (Astin, Astin, & Lindholm, 2011; Mayhew & Rockenbach, 2014). Bowman, Rockenbach, and Mayhew (2015) discovered that an inclusive religious/worldview campus climate is associated positively with participation in high impact practices such as study abroad, service learning, engaged learning pedagogies, and interactions across racial/ethnic difference. The National Survey for Student Engagement (NSSE) uses interactions across lines of religious difference as an important indicator of student engagement. And interfaith cooperation, defined by Patel and Meyer (2010) as "individuals from diverse religious and non-religious worldviews coming together in a way that respects diverse religious and non-religious identities, builds mutually inspiring relationships, and engages in common issues of shared social concern" is seen as a terrific way to engage students in difference while in college.

      Jacobsen & Jacobsen (2012) argue that paying attention to religion and spirituality in higher education is becoming increasingly important as they cite the growing religious diversity in the US and the complexity of religious issues on a global scale. They write that:

> Paying attention to religion in higher education today is not at all a matter of imposing faith or morality on anyone; it is a matter of responding intelligently to the questions of life that students find themselves necessarily asking as they try to make sense of themselves and the world in an era of ever-increasing social, intellectual and religious complexity.

      The University of Delaware website for Religious and Spiritual Life lists 26 unique religious/spiritual registered student organizations (RSOs) on campus. By learning more about the students who participate in these organizations at the University of Delaware, we can then develop strategies to proactively engage the religious and spiritual diversity on our campus and in the residence halls. Research suggests that if these strategies increase interaction across lines of difference and contribute to a more inclusive climate around religion and spirituality, we can positively impact our students. On the 2015 Spring Reflection Survey, students were

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asked if they were actively involved in a faith-based group on campus. This report provides an opportunity to begin to consider how we might further engage this student population in ways that contribute to our campus and residential communities.   This report strives to answer the question:

> *Using data from the 2015 Residence Life & Housing Spring Reflection Survey, what differences exist amongst students who participate in a faith-based organization when compared to their peers who do not actively engage in such a student group AND what implications might that have for our practice?*

Before seeking to explore data related to University of Delaware students who responded to the Spring Reflection Survey, it is also important to understand national data that exists describing characteristics of students who participate in religious organizations on campus. Bryant (2007), in her study of campus religious communities and their effects on adjustment and development, using longitudinal data from a national study, identified characteristics of students who join religious groups on college campuses. These characteristics include:

- Students who engaged in religious activities, participated in student clubs, and volunteered during high school are more likely to join.
- Students who value integrating spirituality into their everyday lives are more likely to join.
- Students who engaged in higher levels of "partying behavior", drank alcohol, or smoked during high school are less likely to join.
- Students who join religious organizations on campus generally report being more conservative than their peers who do not join these organizations (37% report a conservative political orientation versus 15%, respectively).

Evaluation Process

Sample & Instrument: On April 24th, 2015 all students living in the residence halls were sent a link via email providing an opportunity to participate in the Spring Reflection Survey. The survey closed on May 12th, 2015. 2141 students responded to the survey (a response rate of 28.53%) and 1610 student completed the survey.

Analysis Procedures: Question 24 of the Spring Reflection Survey asked students to what extent they agreed with the following statement, "I was actively involved with a

faith group on campus." They had the option of responding "strongly agree", "agree", "disagree", or "strongly disagree". For the purposes of this evaluation, survey participants were split into two groups. Group one ("Faith-based-Yes") were all students who "strongly agree" or "agree" with this statement and group two ("Faith-based – No") were all students who "disagree" or "strongly disagree" with question 24. 16.2% of students (n=282) who completed the survey agreed that they were actively involved with a faith group on campus.

Table D. 1 -Faith Group Involvement

Question	Yes (SA/A)		No (D/SD)	
	Percentage	n	Percentage	n
Q.24: I was actively involved with a faith group on campus	16.2	282	83.8	1463

Comparisons were made in respect to how these two groups responded to items on the survey. Demographic information provided is compared. When appropriate, mean and standard deviation were calculated for responses and a t-test was completed for those questions to determine if the differences between the means of the two groups are statistically significant. Furthermore, cohen's-d, an effect size measurement, was calculated to identify the standardized difference between the two means. These statistical tests help us understand for which items the different amongst the means are not due to chance (at the $p<.05$ level) and to what degree being in a faith-based group has an effect on those items.

Results

The results of this analysis paint an interesting picture when comparing the two groups. Based on this analysis, I have identified a number of thematic areas that are worth further consideration. They include demographic differences, engagement with diverse others, sense of belonging, involvement, sense of mattering, and self-efficacy.

Table D.2- Demographic Information

Demographic	Faith-based-Yes		Faith-based – No	
	Percentage	n	Percentage	n
Underrepresented Racial/Ethnic Groups	24.3	61	17.34	228
African American or Black	8.37	21	4.26	56
American Indian or Alaska Native or Indigenous or First Nations	0.0	0	.23	3
Arab or Middle Eastern	.4	1	.3	4
Asian or Asian American	7.17	18	5.86	77
Hispanic or Latina or Latino	5.18	13	3.88	51
Multiracial or Biracial	2.79	7	2.43	32
Native Hawaiian or Pacific Islander	.4	1	.38	5
Sexual Identity (non-heterosexual)	11.57	29	11.55	152
First Generation	13.94	35	13.69	180
International Student	3.59	9	1.6	21

     When comparing demographic information amongst the two groups, proportionally the "faith-based-yes" group tends to be slightly more diverse. The largest difference exists amongst racial/ethnic identity. 24.3% (n=61) of the faith-based group identifies with an underrepresented racial/ethnic group compared to 17.34% (n=228). The largest difference when comparing specific racial/ethnic groups includes students who identify as African American or Black (8.37%, n=21 vs. 4.26%, n=56). When responding to the question about sexual identity, students who identify with an identity that is not "heterosexual" is comparable. 11.57% (n=29) of the faith-based group identify in this way, compared to 11.55% (n=152). I find this somewhat surprising, considering that "LGBT students experience a more hostile campus climate than their peers" in relation to religious and spiritual worldview (Rockenbach & Mayhew, 2014). When comparing first generation students and international students, the faith-based group also tends to be slightly more diverse.

     Not only is the faith-based group proportionally more diverse than their peers, they also responded differently to questions related to conversations with diverse others.

Table D.3- Engagement with Diverse Others

Item	Faith-based - Yes				Faith-based – No					
	SA/A (percent)	Mean	SD	n	SA/A (percent)	Mean	SD	n	P-Value	ES
Q55: The experience I had in the residence hall this year was a contributing factor in having meaningful conversations with people who are different than I am.	82.44	3.18	.90	262	77.20	3.06	.92	262	.043	.13
Q64: In the future I plan to intentionally have conversations with others who identify from a different racial/cultural/religious background than I do.	93.65	3.52	.71	1377	91.67	3.42	.71	1377	.047	.14

Students who participate in faith-based groups are more likely to report that their residence hall experience has contributed to their having meaningful conversations with people who are different than they are (at the p<.043 level) and they are more likely to plan to have intentional conversations with others who identify with a different racial/cultural/religious background than they do (at the p<.047 level). Participating in a faith-based group is associated with (d=.14 and d=.13, respectively) these two items. NSSE measures interactions with difference as an important indicator of student engagement, which makes this finding important when we consider how we might connect students to opportunities that lead toward deeper levels of engagement. Pascarella & Terenzini (2005) support this when they note that engagement in diversity experiences have positive effects on students' learning, growth, and persistence.

Another important indicator of student success involves sense of belonging. Belonging is a fundamental need, it shapes the behavior of individuals who seek to attain a sense of belonging, and has increased importance in settings such as college (Strayhorn, 2012). Significant differences exist among sense of belonging when comparing these two groups.

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Table D.4- Sense of Belonging

Item	Faith-based - Yes			Faith-based – No				
	Mean	SD	n	Mean	SD	n	P-Value	ES
Q. 13 – When you think of your time at UD this year, how would you characterize your sense of belonging?	7.72	2.12	282	7.27	1.23	1463	.001	.21

In response to question 13 (see table 4), results indicate that active involvement in a faith-based group has a small to moderate positive effect (d=.21) on one's sense of belonging. Similarly, national data reports that religious group participants are slightly more likely to indicate success in developing a network of friends on campus (Bryant, 2007).

As we encourage participation in our residence halls, it is also important to consider how involvement in the residence halls and at the University might differ between the two groups. A number of significant differences exist amongst the two groups, some with moderate effect sizes, when looking at items highlighted in Table 5. Students in a faith-based group report high levels of participation in RSO activities, activities offered by Residence Life and Housing, activities within their academic major, and active involvement with intermural sports. Students actively involved in a faith-based group also tend to perceive co-curricular involvement at UD as more important.

Table D.5- Involvement Comparison

Item	Faith-based - Yes				Faith-based – No				P- Value	ES
	SA/A (percent)	Mean	SD	n	SA/A (percent)	Mean	SD	n		
Q20: I actively participated in activities offered by RSOs	80.59	3.24	.71	282	67.4	2.8	.87	1463	.00	.51
Q19: I actively participated in activities offered by Residence Life and Housing	60.29	2.67	.89	282	43.27	2.32	.85	1463	.00	.41
Q21: I was an active member of at least one student organization	93.26	3.49	.70	282	76.41	3.11	.97	1463	.00	.40
Q23: I was actively involved within my academic major	66.67	2.41	.95	282	49.56	2.06	.97	1463	.00	.36
Q22: I was actively involved with an intermural sports team on campus	47.16	2.41	1.22	282	33.42	2.06	1.13	1463	.00	.30
Q12: How important do you perceive co-curricular involvement at the University of Delaware	n/a	7.63	2.04	282	n/a	7.16	2.02	1463	.00	.23

It makes sense that RSO participation would be reported at higher levels, especially if students in faith-based groups are considering that organization when answering the questions related to student organizations. However, the responses to Residence Life & Housing participation are interesting for our purposes. Students who participate in a faith-based group are 17.16% more likely to "strongly agree" or

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"agree" that they actively participate in Residence Life and Housing activities. Table 6 also demonstrates that students who are part of faith-based groups are more likely to report weekly and monthly participation with Residence Life & Housing activities.

Table D.6 - Residence Hall Program Attendance

Item	Faith-based - Yes				Faith-based – No			
	At Least Once A Week: percent	n	At Least Once a Month: percent	n	At Least Once A Week: percent	n	At Least Once a Month: percent	n
Q25: I attended Residence Life and Housing activities on average…	9.57	27	37.59	106	3.62	53	31.10	455
Q26: I attended programs hosted within my floor community…	9.93	28	45.04	127	5.67	83	42.45	621

Students who are active in a faith-based group also report higher levels of "mattering" (developed from a mattering scale from NSSE) when it relates to the role they play within their residence hall community. The same can be said for topics related to goal-setting and problem solving. These include a belief that their successes are a point of pride for their residence hall community (q. 33), they play an important role within their residence hall community (q. 32), they have the ability to find multiple solutions when confronting a problem (q. 50), they believe it is easy to accomplish their goals (q. 45). Strayhorn (2012) demonstrates that a sense of mattering is an important component of belonging. Tables 7 shares the full range of questions where a statistically significant difference exists amongst the two groups.

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Table D.7- Sense of Mattering in the Residence Hall

Item	Faith-based - Yes				Faith-based – No					
	SA/A (percent)	Mean	SD	n	SA/A (percent)	Mean	SD	n	P-Value	ES
Q33: My successes are a point of pride for my residence hall community.	62.21	2.67	.97	262	49.16	2.46	.96	1377	.001	.22
Q32: I have an important role within my floor community	60.31	2.72	.98	262	49.89	2.52	.98	1377	.002	.20
Q34: My floor community is better because I am a part of it.	70.99	2.84	.89	262	64.19	2.71	.92	1377	.049	.14
Q36: My RA views me as a valuable member of the floor community.	90.84	3.32	.75	262	85.77	3.22	.81	1377	.044	.13

Conclusion

This report does not make the argument that being actively involved in a faith-based group causes the many differences outlined, simply that statistically significant differences are associated with the two groups. However, those differences are in areas that are important to the work of Residence Life & Housing. This includes willingness to engage with difference, sense of belonging, involvement on campus, mattering, and confidence. These are crucial areas when we consider factors that lead toward student success.

I would argue that because the faith-based group tends to be more diverse on a number of fronts, it might make sense that they are more willing to engage in difference. This, of course, is assuming that students in the faith-based group are interacting with one another and that interaction is happening with diverse others. However, national research does connect to this finding. Bryant (2007) reports that

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there is a "small, significant positive relationship between religious group participation and knowledge of different races and cultures". She goes on to say that "discussing religion with others has an impact on developing students' overall cultural awareness even after controlling for other variables." Mayhew & Rockenbach (2014) report that "12% of students who engage in a campus religious organization report having 'provocative experiences' that include challenging or stimulating experiences with people of different worldviews. These experiences often challenge students to re-think their assumptions and prejudices." This percentage jumps to 21% when you include students involved in interfaith groups on campus.

Our data shows that, generally speaking, many students report being interested in conversations around difference. Other empirical studies also show that conversations around religion, and more broadly worldview, seem to inspire engagement with others from different backgrounds. I recommend that Residence Life & Housing continue to explore programmatic initiatives that inspire this type of conversation. Serving Better Together, a 2015 winter session initiative, successfully demonstrated one way to do this. I believe that the interfaith Residence Life and Housing Alternative Break (RHLAB) trip may serve as another vehicle to promote this interaction. It will be important to explore how the group participating in that experience might expand that interaction beyond their group and into the residence halls more generally. Ask Big Questions, a program that Residence Life and Housing is exploring as a pilot in partnership with Hillel, may also serve as a vehicle to meet this need.

The data also indicates that active involvement in a faith-based group is positively associated (d=.21) with one's sense of belonging. One reason we promote engagement opportunities both within our halls and on campus at large is to help students feel like they belong. Strayhorn (2012) demonstrates that involvement in campus activities is positively associated with sense of belonging and our data suggests that involvement in a faith-based group is positively associated with sense of belonging above and beyond other student organizations, generally speaking. I recommend that the resident assistant staff members are aware of the opportunities offered through religious and spiritual life on campus so we can appropriately connect students to those opportunities should students express an interest. At the very least, organizations associated with religious and spiritual life should be among the plethora of opportunities we offer our students.

It is also notable being involved with a faith-based group is positively associated with participation in the Residence Halls. National data suggests that these

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students are less likely to consume alcohol before arriving at college (Bryant, 2007). I infer from this that it is possible that students in the faith-based group are less likely to be involved in the "alcohol culture" at the University of Delaware. If they are seeking alternate ways to engage with other students, Residence Life & Housing opportunities may be one way to do so. More information about attitudes toward alcohol would be needed to draw conclusions using data.

However, because these students may be more likely to be involved in the residence halls, it might also mean our staff has proportionally higher levels of interaction with students in the faith-based group. If this is the case, I think it is important that religious and worldview diversity is considered as part of the diversity training RAs receive so they are well equipped to proactively engage the diversity that exists amongst our students.

Being in a faith-based group is also positively associated with sense of mattering. Their higher levels of participation within the halls may be what leads to this increased belief that they've been able to make an impact. For example, for all students who participated in the Spring Reflection Survey, there is a positive correlation ($r=.41$) between students' participation in residence hall activities (q. 19) and their belief that they played an important role on their floor (q. 32).

I recommend that in the future fall and spring surveys we send to students, we create opportunities to further explore characteristics of students who indicate involvement in a faith-based group. One way to do this might be to ask an open ended question where students can indicate which faith-based group they participate in should they answer positively to the faith group question. I would also advocate that we add a religious/non-religious affiliation question to our set of demographic questions. This would provide additional valuable information as we seek to better understand the students in our residence halls.

The current context of higher education, national data, and well-researched indicators of student success make the case that engagement with religious/worldview diversity on campus has value. Based on the findings in this report, it can be argued that students who participate in faith-based groups on campus serve as assets to our residential communities, both through their active participation in our residence halls and positive association related to engaging with others different from them. Interfaith opportunities in the residence halls and on campus may be one way engage students above and beyond the 16.2 percent of students who participate in a faith-based group in educationally purposeful ways that can lead toward a more inclusive religious/worldview climate and contribute to student learning and development while

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they are at the University of Delaware. By considering the recommendations in this report, we can strengthen our contributions related to religion, spirituality, and interfaith cooperation in ways that enhance our student's experience.

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Appendix E

UD RESIDENCE LIFE AND HOUSING PROFESSIONAL AND STUDENT STAFF TRAINING SESSIONS

This artifact contains the power point slides for two development sessions delivered to two different audiences within the Office of Residence Life and Housing (ORLH). The first session is entitled "Interfaith Cooperation and Religious Diversity in Higher Education" and was delivered on April 29th, 2015. This session was developed for the Residence Hall Coordinator (RHC) staff within ORLH. Individuals in this position are full-time master's level professional staff members who live in the halls, directly supervise Resident Assistant (RA) staff, and work most closely with our students in the residence halls. The RHC staff meets on a monthly basis for various professional development sessions. The sessions are designed to enhance their knowledge and skills around areas that are relevant to their roles and the students they serve. Approximately fourteen individuals participated in this professional development session. Outcomes for this three-hour session included:

As a result of this professional development session, participants will be able to…

1. Define major concepts related to interfaith cooperation and worldview diversity.

2. Describe the expected outcomes for students who participated in interfaith activities.

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3. Articulate why religious diversity and interfaith cooperation are important components of work with students.

4. Connect knowledge gained through the professional development session to department and campus assets related to fostering interfaith cooperation on University of Delaware's campus.

This session was developed as an introduction to the topic of interfaith cooperation for the RHC staff, and sought to help staff explore concepts in a way that they could situate them within their role with students. The session was also developed in recognition that programmatic initiatives related to interfaith cooperation were being imbedded into the work within ORLH (including Serving Better Together and a Residence Life Alternative Break interfaith themed trip). No formal assessment is collected from the RHC group related to the professional development series.

The second example is entitled "Religious Diversity and Interfaith Cooperation in Higher Education" and was delivered in August 2015 as part of RA training. RAs are student staff members who live and work on a floor of thirty to fifty of their peers. This session was embedded as part of a larger series of training sessions around various topics related to diversity and inclusion that were all delivered during the ten-day training period for RAs in August. The session was delivered to approximately two hundred RAs. The outcomes for this one-hour session included:

As a result of participating in this session, RAs will be able to….

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- Express respect for difference of opinions and beliefs held within various religious/nonreligious identities.
- Describe the value of interacting across lines of difference related to worldview diversity.
- Articulate a connection between positive student engagement and participation in interfaith and spiritual life activities.
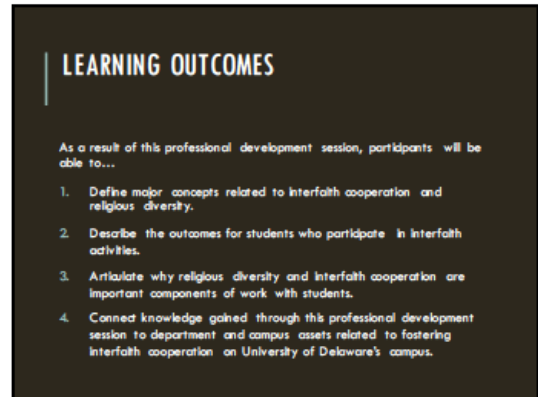
As the RAs have the closest contact with the students ORLH serves, this session was developed to provide basis skills for interacting with individuals from various diverse religious and nonreligious backgrounds. This session also provided them some skills related to having meaningful conversations around this topic with peers, and provided them resources that they could share with students related to religious diversity and interfaith cooperation at the University of Delaware. While there was no formal follow-up session for RAs related to this topic, throughout training RAs participate in daily reflection with their staff and direct supervisor about the training sessions in which they participate.

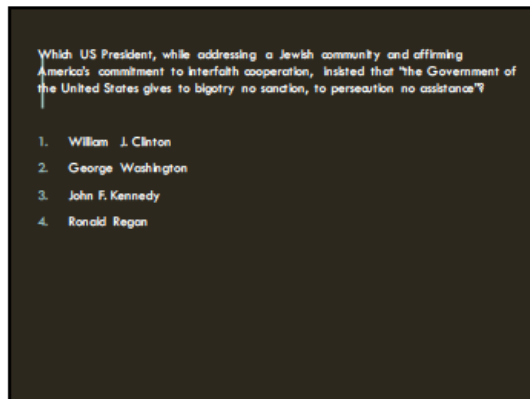**INTERFAITH COOPERATION AND RELIGIOUS DIVERSITY IN HIGHER EDUCATION**

April RHC Professional Development
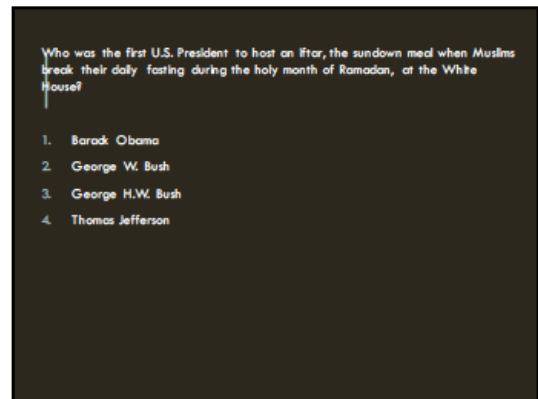April 29th, 2015

LEARNING OUTCOMES

As a result of this professional development session, participants will be able to...

1. Define major concepts related to interfaith cooperation and religious diversity.

2. Describe the outcomes for students who participate in interfaith activities.

3. Articulate why religious diversity and interfaith cooperation are important components of work with students.

4. Connect knowledge gained through this professional development session to department and campus assets related to fostering interfaith cooperation on University of Delaware's campus.

Which US President, while addressing a Jewish community and affirming America's commitment to interfaith cooperation, insisted that "the Government of the United States gives to bigotry no sanction, to persecution no assistance"?

1. William J. Clinton
2. George Washington
3. John F. Kennedy
4. Ronald Regan

Who was the first U.S. President to host an iftar, the sundown meal when Muslims break their daily fasting during the holy month of Ramadan, at the White House?

1. Barack Obama
2. George W. Bush
3. George H.W. Bush
4. Thomas Jefferson

Which religious or ethnical leader, while marching arm in arm with Rev. Dr. Martin Luther King Jr. from Selma to Montgomery to rally for voter rights reflected, "I felt my legs were praying"? What was his or her tradition?

1. Rabbi Abraham Joshua Heschel, Judaism
2. Pauli Murray, Christianity
3. A. Philip Randolph, Humanism
4. Thich Nhat Hanh, Buddhism

What organization, founded and led by evangelical Christians, has become a worldwide leader in the affordable-housing movement, and which self-described born-again evangelical US president is one of it's most prominent supporters?

1. Samaritan's Purse and President Reagan
2. Points of Light Foundation and President HW Bush
3. Habitat for Humanity and President Jimmy Carter
4. Mercy Housing and President Lyndon B. Johnson

Which poet, mystic, and religious thinker was translated and lauded by Ralph Waldo Emerson, promoted by Johann Wolfgang von Goethe, and quoted admiringly by Sherlock Holmes in a story by Arthur Conan Doyle?

1. Moses Maimonides
2. Saint John of the Cross
3. Edmund Spenser
4. Hafiz of Shiraz

Which tradition's core text articulates a vision of "a free and universal society in which people voluntarily and intelligently cooperate for the common good, demanding a shared life in a shared world"?

1. Quakerism
2. Jainism
3. Secular Humanism
4. Buddhism

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Mahatma Gandhi once wrote that "the bold and brave resistance, full of wisdom" of which religious or spiritual figure inspired his own non-violet resistance philosophy?

1. Buddha
2. Moses
3. Rama
4. Jesus Christ

HOW DO YOU DEFINE INTERFAITH COOPERATION? Group Activity

KEY DEFINITION - WORLDVIEW

"A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our well being" (Sire, 2004).

KEY DEFINITION - PLURALISM

The active engagement of diversity toward a common end (Eck, 2001)

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KEY DEFINITION — INTERFAITH COOPERATION

Individuals from diverse religious and non-religious worldviews coming together in a way that respects diverse religious and non-religious identities, builds mutually inspiring relationships, and engages in common issues of shared social concern (Patel & Meyer, 2010)
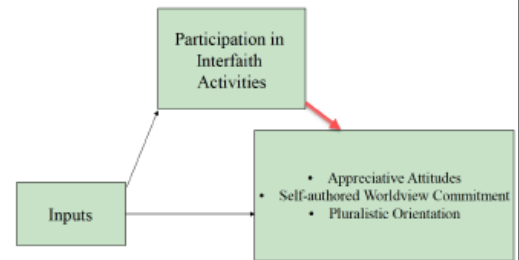
OPERATIONALIZING INTERFAITH COOPERATION

CAMPUS SPIRITUAL AND RELIGIOUS CLIMATE SURVEY

Matt Mayhew (NYU) and Alyssa Bryant Rockenbach (NC State)

Measures Campus Climate for Worldview AND Outcomes of Participation in Interfaith Activities

38 Institutions, 8463 students participated

Understanding Interfaith Influence

Participation in Interfaith Activities

Inputs

- Appreciative Attitudes
- Self-authored Worldview Commitment
- Pluralistic Orientation

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ENGAGEMENT IN FORMAL INTERFAITH ACTIVITIES

Most impactful activities include....
- Participation in interfaith action, such as having an impact on critical impact like hunger, poverty, homelessness, etc.
- Shared spiritual practice with people of other worldviews.
- Worked together on a service project with others from diverse worldviews.

Least impactful activities include....
- Attend a formal debate on campus from individuals of different worldviews.
- Attended a multi-faith celebration on campus.

OUTCOME: SELF-AUTHORED WORLDVIEW COMMITMENT

Thoughtfully considered other religious and spiritual perspectives before committing to a current worldview.

Reconcile competing religious and spiritual perspectives when committing to a worldview.

Worldview has been enhanced through constructive interactions with people of other worldviews.

Talked and listened to people with different points of view different than one's own when committing to a worldview.

Integrating multiple points of view into existing worldview before committing to it.

OUTCOME: PLURALISTIC ORIENTATION

Belief that world religions share important common values.

Importance to understand differences between world religions.

Possibility of having strong relationships with others of diverse worldviews while still strongly believing in one's own worldview.
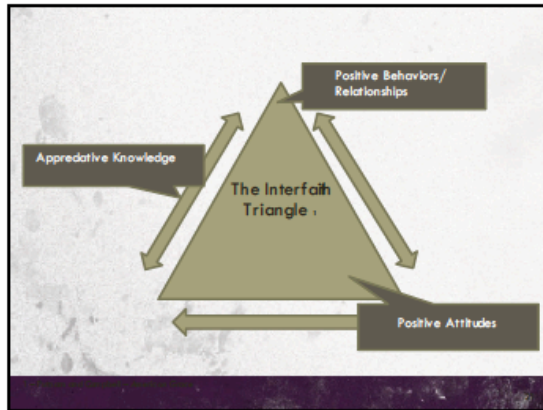
Worldview is strengthened by relationships with those of diverse religious and non-religious backgrounds.

Worldview is an inspiration to serve with others around areas of common concern.

OUTCOME: APPRECIATIVE ATTITUDES

Ability to recognize and appreciate positive characteristics of individuals from diverse worldviews.

Generally more positive attitude toward all diverse worldviews that are not their own.

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SBT PARTICIPANTS SAID....

"I got to know a lot of people in unique ways. I think I learned how best to express the connection I have to my own beliefs, while developing more of an open-mind about others' religious affiliations. I was definitely expose to different faith traditions, and I think that was the best part."

"It opened my eyes to realize that while, yes we come from different backgrounds and practice different faiths, we go through similar struggles day-in day-out."

"It has opened the possibility of using common values, mainly community service, to allow UD students to work together and better our community, while also understanding each others religious/non-religious and cultural backgrounds."

"The impact this has had on me is that I was able to get to know a community of people who are open to the idea of interfaith cooperation, and being able to make those connections makes me feel like I am a part of something bigger. I really loved doing the service trip because it gave me a positive experience of community service and feeling like I could make an impact, as well as share that experience with others."

ARTICLE ACTIVITY

In Small groups....

- Summarize key points & "Take-aways" from your article

- Assert applicability to work in Student Life/Residence Life & Housing

- Pose 1-2 questions for group discussion based on your article

INTERFAITH AT UD: OUR ROLE & ASSET MAPPING

HIGH IMPACT PRACTICES

• Learning community or some other formal program where groups of students take two or more classes together

• Courses that included a community-based project (service-learning)

• Work with a faculty member on a research project

• Internship, co-op, field experience, student teaching, or clinical placement

• Study abroad

• Culminating senior experience (capstone course, senior project or thesis, comprehensive exam, portfolio, etc.)

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RL&H DEPARTMENTAL VALUES

Mission Statement To actively partner with students and campus colleagues to create a once in a lifetime community experience where students learn, contribute, thrive and achieve their aspirations.

What we value as a department:

Students We empower our students to take ownership of their learning and living experience. We create environments and opportunities that cultivate each student's maximum potential for their educational and personal success.

Community We create communities that promote student success and encourage residents to share diverse perspectives and form positive relationships. Free exchange of ideas, active citizenship and shared responsibility are essential to create vibrant communities within our residence halls.

Partnership We partner with students, parents, University colleagues, and the greater community to foster enriching experiences, which contribute to both individual student success and the overall University mission.

Excellence We commit to achieving excellence through innovative practices. We utilize on-going assessment and evaluation and listen to the student voice to provide a distinctive on-campus experience.

UD GEN ED GOALS

Purpose

Engaged citizens, involved in the world around them, and who understand the major challenges and debates of the day;

Aware of their intellectual strengths and interests and of their ethical values and commitments;

Capable of interpreting the arts and culture of contemporary and past societies; and

Equipped with the essential skills necessary to thrive in a rapidly evolving world including the ability to be a lifelong learner, creator, and innovator.

Objectives

(a) Read critically, (b) analyze arguments and information, and (c) engage in constructive ideation.

Communicate effectively in (a) writing, (b) orally, and (c) through creative expression.

(a) Work collaboratively and independently (b) within and across a variety of cultural contexts and a spectrum of differences.

Critically evaluate the ethical implications of what they say and do.

Reason (a) quantitatively, (b) computationally, and (c) scientifically.

ASSET MAPPING ACTIVITY

- In small groups, brainstorm assets (faculty, admin, staff, offices, students, etc.) who would be key to help cultivate interfaith cooperation.
- Develop a learning outcome related to cultivating interfaith cooperation in RL&H or on campus
- Identify how we'll know we're successful in these efforts
- Identify skills needed to reach goal
- Identify strategies towards this goal

WRAP UP

Points of celebration this past year
- RL&H, UD, ACPA & NASPA, Nationally

What now
- RLHAB trip!
- Webinars, blogs, professional development through CSFRM
- Secular Safe Zone Training
- RSO

Religious Diversity & Interfaith Cooperation in Higher Education

2015 RA Summer Training
Joe Pritchett, Area Coordinator

UD Residence Life & Housing

Learning Outcomes

As a result of participating in this session, RAs will be able to….

- Express respect for difference of opinions and beliefs held within various non/religious identities.
- Describe the value of interacting across lines of difference related to worldview identity.
- Articulate a connection between positive student engagement and participation in interfaith and spiritual life activities.

Talk Better Together

- Get in groups of 4 (or so)
- In those groups, talk to one person for each question we provide.
- At each new question, talk to a new person in your group!

What is one thing you are excited about for this upcoming year with your residents?

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What is a value or passion area of yours & how did that develop?

How do you [plan to] tap into that value or passion area in the RA position?

Key Definition: Worldview

A guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some combination of these (Rockenbach, 2014).

Key Definition: Pluralism

The active engagement of diversity toward a common end (Eck, 2001)

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Key Definition: Interfaith Cooperation

Individuals from diverse religious and non-religious worldviews coming together in a way that respects diverse religious and non-religious identities, builds mutually inspiring relationships, and engages in common issues of shared social concern (Patel & Meyer, 2010)

I Believe....

How we choose to engage around issues of worldview identity for college students matters.

If we create opportunities for college students to actively explore this aspect of their identity, especially in relation to others who are different from them, we can build a more inclusive campus, foster student engagement, and support student success.

Amid Threats, Duke Moves Muslim Call to Prayer

NY Times: January 15, 2015

In U.C.L.A. Debate Over Jewish Student, Echoes on Campus of Old Biases
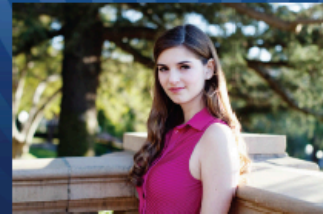
NY Times: March 5th, 2015

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Colleges and Evangelicals Collide on Bias Policy

NY Times: June 9th, 2014

Key Question: How do we move from conflict to cooperation?

Diversity means disagreement.

It's possible to create bridges across lines of difference. (Social Bridging)

Bridges don't fall from the sky or rise from the ground. People build them. –E. Patel

Research shows us that positively engaging worldview diversity leads to positive outcomes on college campuses.

Fostering inclusive communities for religious/non-religious identities on campus and developing interfaith cooperation...

Supports student engagement (NSSE)

Develops pluralistic attitudes (Rockenbach & Mayhew, 2014)

Supports the success of underrepresented students (Reyes, 2014)

Increases cultural awareness (Bryant, 2007)

Fosters community development around diverse identities (SBT)

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INTERFAITH TRIANGLE

RELATIONSHIPS

INTERFAITH

KNOWLEDGE   ATTITUDES

Interfaith & Spiritual Life Connections

Religious & Spiritual Life website
Student Central
Interfaith RSO
Interfaith RHLAB trip

SPECTRUM ACTIVITY

I am confident that I can clearly articulate my own worldview identity.

1-not confident at all
5-completely confident

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Appendix F

UD RESIDENCE LIFE AND HOUSING RESIDENCE HALL LOUNGE SPACE POLICY PROPOSAL

Residence Hall Space Policy Update Proposal Rationale
Prepared by Joe Pritchett for the University of Delaware Office of Housing and Residence Life

The current Residence Life & Housing residence hall lounge space policy states that "lounges and outdoor public areas cannot be reserved by groups for multiple weeks in a row without authorization by the Complex Coordinator in consultation with the Associate Director of Residence Life." This limits the opportunity for outside organizations, such as Registered Student Organizations (RSOs), to use residence hall space on an on-going basis. While these organizations are able to reserve space elsewhere on campus for on-going use, I believe there is still mutual benefit for allowing these organizations to use residence hall space more frequently.

By allowing a change in this policy, RSOs will have the opportunity to meet with students within their living environment and have a more visible presence for our residential students, thereby benefiting our student groups. Involvement in RSOs on campus has a significant positive correlational benefit as it relates to students' participation in the residence halls. The 2015 Spring Reflection Survey results report that students who "strongly agree" or "agree" that they are actively involved in at least

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one RSO on campus (q. 21) are 15.9% more likely to be actively involved in our residence halls (49.54% versus 33.69%) when compared to those who aren't actively involved in an RSO. When considering students who are actively involved in faith-based student groups (q.24) compared to those who are not actively involved in an RSO, the percentage rises to students being 26.94% more likely to be actively involved in the residence halls.

There is also a difference in reported sense of belonging (q. 13). On average, students who report being active in at least one RSO rate their sense of belonging as a 7.54 on a 10 point scale. That number climbs to 7.74 when considering students involved with faith-based groups. On average, students who are not active with at least one RSO report their sense of belonging at 6.60. The proposed updated policy reads:

> One space per complex will be designated as a space that may be reserved for multiple weeks in a row. This space may be reserved for up to five hours per week, with no one group reserving it for any more than one hour per week. At least one resident of that complex must be present and will be responsible for all guests present. This space is first come, first served and may be reserved for up to one semester at a time. Groups interested in reserving this space should contact the appropriate Area/Complex Coordinator.

The change is this policy was originally prompted through the recognition that faith-based groups in particular frequently request multi-week use of our lounge space, or use the space without going through a formal request process. The policy update was written with the idea that students who participate in faith-based student groups are more likely to be active in our residence halls and serve as assets in developing

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community and a sense of belonging within our halls. This policy would allow all of our students and student groups to come together within their living communities on a more frequent basis, while still ensuring that no one group is monopolizing the residence hall space.

Other minor changes have been made to the reservation policy, including updates due to the closing of Rodney and Dickinson, adding language to incorporate Area Coordinators, and considerations made as new residence hall space has opened.

Updated Residence Hall Lounge Space Policy

Residence hall lounges and outdoor public areas are available for reservation by residents; Registered Student Organizations (RSOs); and University departments and offices for social, recreational, and educational activities. Representatives who make reservations will assume responsibility for the care and security of the space, including managing the behavior of guests who are present for the event.

To ensure that all lounges and outdoor public areas are reserved appropriately and fairly, each Residence Hall Coordinator or Hall Director is responsible for regulating the use of the lounges in their halls. Groups interested in reserving a specific space controlled by Residence Life & Housing should the appropriate staff member.

In addition to lounge spaces within each residence hall, Area/Complex Coordinators are authorized to approve outdoor reservations for the following areas:

- Caesar Rodney stairway platform
- Louis Redding Courtyard
- George Read Courtyard
- James Smith Patio
- Ray Street Field

Lounge and Outdoor Residence Hall Public Area Use by Registered Student Organizations or University Offices

When Residence Hall Coordinators, Hall Directors or Area/Complex Coordinators decide to permit the use of lounge and outdoor Residence Hall Public Areas, the following will apply:

- Requests for lounge use or outdoor public areas should be submitted to the appropriate staff member in writing (email is acceptable) at least two weeks prior to the date of the event. They will determine if the lounge or outdoor area is available. If so, they will communicate to the requester that the event may be held.
- Residence Life & Housing staff members will only provide access to the building to residents of the building and the event host(s). The event host(s) will be responsible for providing access to any non-resident event attendees.
- Prior to the start of the event, event hosts will review the lounge reservation policy in its entirety as well as information regarding how to contact a staff member if needed.
- Events must be open to all residents living in the complex.
- Any publicity of scheduled events is the sole responsibility of the event hosts and must follow Residence Life and Housing publicity guidelines.
- Attendees of the event must be respectful of courtesy hours and obey quiet hours for the duration of their event.
- One space per complex will be designated as a space that may be reserved for multiple weeks in a row by RSOs.
  - This space may be reserved for up to five hours per week, with no one group reserving it for any more than ninety minutes per week.
  - At least one resident of that complex must be present and will be responsible for all guests present.
  - This space is first come, first served and may be reserved for up to one semester at a time.
  - Groups interested in reserving space within the residence halls for multiple weeks in a row should complete the following form (http://goo.gl/forms/ziDXH3FFQp)
- Clean-up of the lounge or outdoor area following an event must occur as soon as the event has ended. Failure to clean the lounge or outdoor public area,

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return the furniture and fixtures to their original location, and take trash and recycling to outside disposal receptacles will result in an excessive housekeeping charge for which the sponsoring organization will be responsible. Damage/and or excessive housekeeping charges will be billed directly to the organization involved.

- If observed, any violation of a Residence Life & Housing residence hall regulation or other University policy will be documented and handled accordingly.
- No events may be sponsored at which alcohol is served.

Appendix G

RLHAB INTERFAITH LEADERSHIP DEVELOPMENT GUIDE

Interfaith Leadership Development Plan
2017-2018 RLHAB Interfaith Trip Site Leaders

Purpose
Working collaboratively with their advisor during the 2017 fall semester, the RLHAB Interfaith site leaders will develop the competency, skills, and knowledge to lead a team of their peers and foster interfaith cooperation through the RLHAB alternative break service experience.

Primary Text
Patel, E. (2016). *Interfaith leadership: A primer*. Boston, MA: Beacon Press.

Additional Readings
Ganz, M. "Crafting Your Public Narrative" (handout)

Putnam, R. & Campbell, D. (2010). *American grace: how religion divides and unites us.* New York, NY: Simon and Schuster. (We will read chapter 15, pgs 516-534)

Wallis, J. (2014). Faith Works. In P.R. Loeb (Ed.), *The impossible will take a while: perseverance and hope in troubled times.* New York, NY: Basic Books.

Outcomes
At a result of participating in this development plan, RLHAB interfaith site leaders will be able to:
- Describe the various frameworks that relate to interfaith leadership.
- Connect the frameworks to the context of the RLHAB participant experience.
- Design opportunities & activities that promotes interfaith leadership amongst their RLHAB participants.

During the fall semester, we will use Eboo Patel's *Interfaith Leadership: A Primer* to explore the concept of interfaith leadership and how it applies to our work with RLHAB. The

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book consists of six sections. Though we will meet weekly, for six of those meetings throughout the fall semester come prepared to discuss a different section of the book and explore how it might apply to RLHAB and our participants. As a team we will decide on which six dates work best. There are also additional readings assigned on some weeks. You will be provided with the book and the additional readings ahead of time. We will explore these texts in multiple ways:

- *Reflection:* Each section of the book contains various frameworks that are related to interfaith leadership. You will be asked to complete a journal prompt after you finish the readings for each session. This is not expected to take a lot of time, but serve as a chance for you to explore the frameworks discussed in *Interfaith Leadership,* along with the other readings, think about how the frameworks might apply to your own experiences, leadership in RLHAB, or the RLHAB trip.
- *Discussion:* For each section, you'll be asked to bring two to three discussion questions based on the readings.
- *Connect & Apply:* There will be various "assignments" to complete throughout the semester. These activities will help you connect what you are reading and discussing to the RLHAB participant experience.
- *Culminating Project:* By the end of the fall semester, you should not only be able to help your site participants prepare for the service experience they will have during their alternative break, but also help them develop their own interfaith leadership skills. You will be meeting with your participants in the spring semester for six pre-trip meetings. You will cover all of the same topics as the site leaders for the other RLHAB trips during these meetings, however it is also the expectation that each of your meetings has an "interfaith" topic for exploration, lasting for approximately 15-20 minutes of each meeting. By the end of the fall semester, you will develop the interfaith portions of your pre-trip meetings as the culminating project for this leadership development plan. You will work collaboratively with your site leader and the plan must include:
  - *Learning Outcomes for your participants:* What do you expect them to learn as a result of the pre-trip meetings, specifically related to interfaith cooperation?
  - *Connection to the readings, discussions, and activities:* You are expected to use what you learned through our time in the fall and connect it to the activities you design with the trip participants. For this reason, it will be important to use your journal and also take notes during our discussions together.

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- *Integration of interfaith into your issue/area of service:* The plan will need to account for how you will help participants make connections between the issue area/location you choose for the alternative break and interfaith cooperation.

We will do a check in during week three to discuss how what you've learned so far informs this eventual plan. You will present your plan to me at the conclusion of our six meetings, and we will work collaboratively to make any revisions necessary and to ensure you can integrate it into the other expectations of participant pre-trip meetings as well.

I recognize that you are taking on an additional challenge when compared to your other site leader peers who do not have this added dimension to their trip. Please note that we will use our meeting time in the fall wisely, and also incorporate other topics needed to successfully plan your alternative break. These include but are not limited to:

- Participant recruitment
- Trip logistics (budget, travel, meals, lodging, etc.)
- Pre, During, and Post Trip Goals
- Educating participants on chosen service partner & service issue.
- Group opportunities in and around your trip location.
- Agenda Development for spring semester participant meetings.

Session One: Identity

Readings: *Interfaith Leadership,* pgs. 1-39
Journal Prompt: The author discusses "Five Moments that make up an interfaith leader". Do you have personal experiences related to any of those moments? How will you help participants recognize those moments in their own experiences before and during the trip?
Connect and Apply Activity: Complete "Identity Gears" handout and bring for discussion

Session Two: Theory
Readings: *Interfaith Leadership,* pgs. 39-87; *American Grace,* pgs. 516-534
Journal Prompt: Putnam and Campbell give us examples of how relationships are important to developing positive attitudes and knowledge about other identities. How do the two readings connect? What are ways to help our trip participants form cooperative relationships with one another during their time together before and during the trip?
Session Three: Vision
Readings: *Interfaith Leadership*, pgs. 87-107
Journal Prompt: What strategies might you use to help participants have conversations about both shared values and differences that exist among them? How can what you learned from the reading help inform your strategies?
Connect and Apply Activity: Collaborate with one another to create a ten-minute presentation on the "Interfaith Triangle". Imagine you are presenting it to your trip participants. You will present and we will discuss during the meeting.

Session Four: Knowledge Base
Readings: Interfaith Leadership, pgs. 107-133; Faith Works essay
Journal Prompt: Jim Wallis argues that one's worldview can inspire action for the common good. How does your own worldview inspire you to serve others? In what ways to we help trip participants make these connections?
Connect & Apply: Research opportunities to meet with religious and nonreligious communities in and around our service location to learn more about how they serve their local community. You'll share your findings with our group during our meeting.

Session Five: Skill Set
Readings: *Interfaith Leadership*, pgs. 133-153; Public Narrative handout
Journal Prompt: Based on what we've read so far, what aspects of being an interfaith leader do you feel most confident in? Where do you need the most development?
Connect & Apply: Using Marshall Ganz's Public Narrative framework and the handout, use the "Telling Your Story of Self" worksheet within the handout to craft a brief, two minute story about why you are called to engage in service. You'll share this with the group and we will discuss other aspects of the framework together, including how we can apply it to work with participants.

Session Six: Qualities
Readings: *Interfaith Leadership,* pgs. 153-165

Journal Prompt: Of the qualities Patel discusses in the reading, which quality do you think is most important? Why? How will you help participants develop that quality? **Culminating Project:** You will present your interfaith pre-trip meeting plan, followed by discussion as a group.

Appendix H

CENTER FOR THE STUDY OF DIVERSITY RESEARCH GRANT REPORT

Engaging Worldview Diversity and Interfaith Cooperation
at the University of Delaware

A report prepared for the Center for the Study of Diversity

By Joe Pritchett
April 14th, 2017

Table of Contents

Introduction

As part of a student research grant for the Center for the Study of Diversity at the University of Delaware, I set out to explore the student experience related to worldview diversity and interfaith cooperation at the University of Delaware, with the assertion that strengthening efforts around these areas can strengthen key diversity initiatives and student outcomes at the University of Delaware. Research has demonstrated that religion and spirituality are salient aspects of college students lives, that campus climate around religion/worldview shape the experience of students in significant ways, and that interfaith cooperation contributes positively to students' development and success in college (Astin, Astin & Lindholm, 2011; Mayhew & Rockenbach, 2014). Bowman, Rockenbach, and Mayhew (2015) demonstrate that an inclusive climate around religious and worldview diversity on college campuses is positively associated with participation in high impact practices such as study abroad, service learning, engaged learning pedagogies, and interactions across racial/ethnic difference.

This project served as an exploratory study with the ultimate goal of developing a set of recommendations for the University of Delaware around supporting worldview diversity and fostering interfaith cooperation. I assessed the University of Delaware's current efforts using the nine leadership practices published by Interfaith Youth Core (IFYC), developed to guide institutions of higher education to develop interfaith leadership cooperation on campus (Patel, Bringman Baxter, & Silverman, 2016). Based on this assessment, it was evident that UD lacks formal efforts related to interfaith cooperation. The recommendations developed for this report were guided by current research and literature, best practices at public institutions who are proactively engaging worldview diversity, and data collected from students at the University of Delaware. These recommendations also align with the University of Delaware's Action Plan for Diversity along with other strategic priorities. For the purposes of this project, Worldview is defined as a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some combination of these (Rockenbach, 2014). Interfaith cooperation is defined as "Individuals from diverse religious and non-religious worldviews coming together in a way that respects diverse religious and non-religious identities, builds mutually inspiring relationships, and engages in common issues of shared social concern" (Patel & Meyer, 2010).

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This project also aligned with the aims of the Center for the Study of Diversity and the University of Delaware's Action Plan for Diversity. The Center for the Study of Diversity (CSD) seeks to "facilitate dialogues about and understanding of the social and academic impact of diversity". Furthermore, the CSD, through the grant that funded this project, hoped to "inform and support diversity practices within our community". This project was designed to better understand the potential impact of engaging diversity within the context of religious difference for the University of Delaware. It also sought to promote a larger conversation about ways in which the University of Delaware can engage worldview diversity when striving for an inclusive campus.

The Diversity Action plan states that the University will support and strengthen multicultural programming and activities that enhance the learning experiences of all students. Goal six calls for the University to nurture positive relationships and promote conversations around common ground values. These are a few examples of how I believe the Diversity Action plan aligns with the aims of interfaith cooperation and how the Plan guided this project.

Problem and Background

The University of Delaware has expressed its commitment to diversity. The University Diversity Action Plan (2015) argues that diversity is a central part of the University's mission and that it is critical as we prepare students as citizens and leaders (p. 5). If this is the case, does worldview diversity and interfaith cooperation deserve to play a role in this effort to build diversity competence and create diverse interactions amongst our students? If it does, evidence is lacking to support a prioritization at Delaware.

I have used the nine leadership practices developed by IFYC (Patel, Bringman Baxter, & Silverman, 2016) to map the University of Delaware's progress related to supporting worldview diversity and fostering interfaith cooperation. These practices were developed based on IFYC's extensive work with hundreds of higher education institutions across the country. They align with what they identified as commonalities amongst institutions that were successful in supporting diverse worldview identities and developing a commitment to interfaith cooperation on their campuses. Patel, Bringman Baxter, and Silverman (2016) write that these practices are most effective when developed with a commitment to both breadth, where a large percentage of the campus community has at least minimal exposure, and depth, where there are groups

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within the community exploring the issues in detail. Of those nine practices, UD has made no formal efforts or progress related to five of them. They include establishing links to institutional diversity and mission, developing campus wide strategy, creating a public identity related to interfaith cooperation, making interfaith cooperation an academic priority, and doing campus wide assessment of campus climate and interfaith initiatives. Some progress has been made in the other four categories (demonstrating respect and accommodation for diverse religious identities, building staff and faculty competence and capacity, student leadership, and campus-community partnerships) though much of that progress is linked to actions I have taken with a small but committed group of staff and students at UD. Simply put, formal efforts to address worldview diversity and foster interfaith cooperation amongst students is lacking at UD.

The literature on this issue urges that we need to study this problem and address worldview diversity and interfaith cooperation on the University campus. Rockenbach and Mayhew (2014) write that within the large volume of campus climate research, relatively little attention has been given specifically to how college students' worldviews shape their perceptions of experiences on campus. They note that on campuses and in the literature the conception of diversity continues to broaden and because of this religious and worldview diversity warrants attention. One reason Rockenbach and Mayhew argue empirical research on religious diversity on college campuses is necessary is that, as others also point out (Astin, Astin, and Lindholm, 2010), spirituality matters to college students. Astin, Astin, and Lindholm (2010) have demonstrated in a national study with the Higher Education Research Institute at UCLA that students have an interest in spirituality and integrating it into their lives. Rockenbach and Mayhew also point to multiple studies demonstrating that the dynamics of religious diversity on campus can be a potential source of strife, especially for religious minority students (Cole & Ahmadi, 2003; Seggie & Sanford, 2010; Bryant & Craft, 2010). Even religious majority students (i.e., Protestant Christians), despite claims by some of having a "privileged status," have been found to report feelings of stereotypes toward their Christian faith and ostracism on campus (Magolda & Gross, 2009; Moran, 2007; Moran, Lang, & Oliver, 2007).

Similar to students' interest in exploring spirituality, students also see value in pursuing relationships with others from diverse religious and nonreligious backgrounds. The Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALs) is a longitudinal survey begun in Fall 2015, with over 20,000 students completing it from 122 campuses. Eighty-three percent of incoming first year students

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who took the survey in 2015 believe it is important to work with people of different religious and nonreligious backgrounds on issues of common concern. Eighty-five percent of students believe it is "important" or "very important" that their college or university provides a welcoming environment for people of diverse religious perspectives. Seventy-one percent of students believe that it is "important" or "very important" to have opportunities to get to know students from other religious and non-religious perspectives.

The body of research is expanding related to interfaith cooperation. (As noted, Patel and Meyer (2010) define this term in three parts: respect for difference, relationships across difference; and a common goal, or action toward the common good.) Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) have built on this conceptual understanding of interfaith cooperation to understand how interfaith co-curricular engagement in college fosters pluralism orientation. Pluralism orientation is defined as the ability to see the world from another's perspective, ability to work with those from diverse backgrounds, and tolerance for difference (Engberg, Meader, & Hurtado, 2003). This definition of pluralism orientation closely relates to the University of Delaware's general education objective that states that students should be able to "work collaboratively and independently within and across a variety of cultural contexts and a spectrum of differences" (Faculty Senate Resolution on General Education, 2014).

Rockenbach, Mayhew, Morin, Crandall, and Selznick (2015) developed a conceptual model to understand how institutional type, student characteristics (gender identity, race, worldview, etc.) and student experiences (curricular and co-curricular; formal and informal) lead to the outcome of pluralism orientation. Data for this study originated from the Campus Religious and Spiritual Climate Survey, which was administered annually on 52 institutions between 2011 and 2014. This study has a number of important implications, including:

- Perceptions of campus climate shape pluralism orientation. Students who perceive space for support and spiritual expression tend to be more pluralistically oriented.
- Informal interactions with religiously diverse peers (like dining, studying, living together, and socializing), along with engaging in interfaith dialogue and activities is positively associated with pluralism orientation.
- Co-curricular environments are more supportive of pluralism orientation related to worldview diversity than that of classroom environments.

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To expand on the last point, Rockenbach et al. (2015) posit that the classroom environment tends to be characterized by hierarchies between faculty and student and amongst students. These environments may also promote competition over collaboration, both of which violate principles of positive intergroup contact (Allport, 1954; Pettigrew, 1998). Co-curricular environments may reduce the sense of hierarchy and can often be more cooperative rather than competitive.

With this in mind, and using both the goals of the Center for the Study of Diversity and UDs Diversity Action Plan for guidance, I sought to understand the student experience as it relates to worldview diversity and interfaith cooperation as an opportunity to seek out potential areas for growth at UD. This happened through gathering data from the Residence Life & Housing Fall Floor Feedback survey which is sent out to all residential students every fall, and through two focus groups hosted with students whose worldview is a salient identity for them. I also spoke with individuals at three pubic institutions of higher education on the east coast, each of which have made a proactive commitment to interfaith cooperation through the creation of interfaith centers on their respective campuses, along with hiring University staff to lead interfaith efforts on campus. These conversations were designed to learn about common themes related to leading efforts around worldview diversity and interfaith cooperation from institutions who have already made strides in this area. The remainder of this report will share what I learned through these efforts, including major themes from my conversations that I think may be particularly relevant for thinking about change at UD. The report will end with recommendations, additional areas for consideration, and opportunities for further exploration related to interfaith cooperation and worldview diversity at UD.

Insights from Residence Life and Housing Fall Floor Feedback

The Office of Residence Life and Housing's Fall Floor Feedback Survey, sent annually to all residential students during the Fall semester, was used to explore questions of worldview identity and student's attitudes toward interacting with others who come from worldview identities different from their own. It also collected demographic data, including how students identified their own worldview (see Appendix B). The total sample of the 2016 Fall Floor Feedback survey was 4,990. First-year students were overrepresented in the sample, accounting for approximately 58% of the total respondents. Upper-division students (second year at UD or more) accounted for 41%, and first-year transfer students accounted for just about 1% of the

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sample. Women were also overrepresented in the sample, with approximately 61% of respondents identifying as woman/female/feminine, compared to 36% who identified as man/male/masculine. The sample captures nearly 70% of the total residence hall population, allowing us to generalize findings to the total population living in the halls.

Recognizing that the term worldview may be unfamiliar to some students, they were given the following prompt before the survey asked any questions about their worldview, "The following questions are related to your religious or non-religious worldview. Worldview is defined as a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these." In the demographic section of the survey, students were also given the option to share their worldview identity. A list of options was presented along with an option to write-in how they would describe their worldview. Table 1 represents the responses to that demographic question. Because of the various worldview identities, this report also breaks down the categories into three sections; Majority worldview, minority worldview, and nonreligious worldview. Because Christianity is the majority worldview in the US, all students who responded with some form of Christian identity are captured in majority worldview. All students who responded with a particular religious identity that did not identify as Christian were placed in the minority worldview category. Any nonreligious identity, or a worldview not related to a specific religious tradition, was placed in the nonreligious category. It is important to recognize that there is a tremendous amount of diversity amongst each category, however making these distinctions makes it easier to understand the data, considering representation in some of the categories is so small.

Based on this data, just under half of our students identify with some type of Christian identity, with many of those (or about one third of the total sample from the survey) identifying as Catholic. Just over twenty percent identify with another religious worldview. UD has a large Jewish population, with eight percent of students identifying as Jewish on the survey. Lastly, twenty-nine percent of our students do not identify with a religious identity. There are a variety of categories that are represented here, from atheist, agnostic, to spiritual or just simply nonreligious. The nonreligious identity is currently the fastest growing worldview category amongst college aged students (Pew Religious Landscape Report, 2016).

Table H.1- Regarding your current religious or nonreligious perspective, with which of the following descriptors do you most closely identify?

Worldview Identity	Count	Percentage
Majority Worldview	2234	49
Christianity, Catholic	1503	33
Christianity, Evangelical Protestant	94	2
Christianity, Protestant	489	11
Christianity, Non-Denominational	32	>1
Christianity, Orthodox	116	3
Minority Worldview	999	22
Baha'i Faith	19	>1
Buddhism	67	1
Confucianism	23	>1
Daoism	22	>1
Hinduism	56	1
Islam	51	1
Jainism	15	>1
Judaism	347	8
Native American Tradition(s)	17	>1
Mormonism*	71	2
Omnism	1	>1
Paganism	33	>1
Pantheist	2	>1
Sikhism	22	>1
Unitarian Universalism	33	>1
Zoroastrianism	22	>1
Nonreligious Worldview	1335	29
Agnosticism	374	8
Atheism	343	8
None	249	6
Nonreligious	270	6
Secular Humanism	18	>1
Spiritual	81	2

n=4538

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*Mormonism is included in the minority worldview category despite identifying as a Christian religious identify. This was done because previous research indicates that Mormons' experiences more often align with those from other minority religious identities rather than Christian identities.

The University has over twenty faith-based student organizations on campus. Often times, these organizations are overseen both by a faculty or staff advisor and by staff not directly affiliated with UD but employed by the particular religious group serving the students. Over 16% of students identified as having participated in a faith-based student group while on campus. Not surprisingly, students in the nonreligious worldview category have the lowest percentage of participants in faith-based student groups. Students who identify as evangelical Christians and Jewish are most likely to indicate participation in a faith-based student group (46% and 34% respectively). According to past Residence Life and Housing survey data, on average, students who participate in faith-based groups report higher levels of involvement on campus and in the residence halls, a greater sense of belonging on campus, and greater self-efficacy when compared to those who do not participate in faith-based student groups (Pritchett, 2015).

Table H.2- Faith-based Student Group Participation

	I have participated in a faith-based student group			
	Yes		No	
	Count	%	Count	%
All Students	730	16.54	3684	83.46
Majority	407	19.6	1672	80.42
Minority	149	28.01	383	7199
Nonreligious	80	7.5	980	92.5

n=4,414

Students were also asked to rate four statements regarding their worldview on a Likert scale between strongly agree and strongly disagree. Those statements were:
- My worldview is important to me.
- I am comfortable expressing my worldview.
- I believe it's important to have opportunities to get to know students who have worldviews that are different from my own.
- I make time to engage others who have worldviews who are different from my own.

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It is interesting to note that amongst these four questions, while there are slight variations to student responses, there are no significant differences between how the three groups responded (see Table 3).

Table H.3- Worldview questions from 2016 Fall Floor Feedback

	SA		A		D		SD	
	Count	%	Count	%	Count	%	Count	%
My worldview is important to me.								
All Students	2296	50.4	2097	46.1	121	2.7	34	.8
Majority	1086	51.5	971	46.04	41	1.94	11	.5
Minority	294	54.2	224	41.3	19	3.5	5	.9
Nonreligious	525	48.8	498	46.3	43	4	10	.9
I am comfortable expressing my worldview.								
All Students	1859	40.9	2335	51.4	283	6.23	68	1.5
Majority	874	41.5	1063	50.5	136	6.5	34	1.6
Minority	238	43.9	261	48.2	36	6.6	7	1.3
Nonreligious	429	39.9	562	52.3	65	6.1	19	1.8
I believe it's important to have opportunities to get to know students who have worldviews that are different than my own.								
All Students	2258	49.7	2156	47.5	94	2.07	36	.79
Majority	1059	50.3	998	47.4	37	1.8	13	.62
Minority	289	53.3	238	43.9	7	1.29	8	1.5
Nonreligious	526	48.9	502	46.7	36	3.4	10	.9
I make time to engage others who have worldviews who are different from my own.								
All Students	1725	38.00	2282	50.3	478	10.5	55	1.21
Majority	799	37.9	1040	49.4	245	11.6	23	1.1
Minority	237	43.9	251	46.5	41	7.6	11	2.1
Nonreligious	384	35.8	540	50.4	132	12.3	16	1.5

Students overwhelmingly agree with the statement that their worldview is important to them, with less than 4% disagreeing with this statement. Similarly, the vast majority of students say they feel comfortable expressing their worldview on campus, with less than 8% of students saying that they are not comfortable expressing their worldview. Though there were no significant differences between the three groups related to the question around comfort, looking deeper into the data indicates that there are some worldview identities do not feel comfortable expressing their

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worldview far above and beyond the average of the sample. For example, over 25% of students who identify as Muslim do not feel comfortable expressing their worldview identity on campus. Other minority worldview identities that have very small representation in the sample also disagree with this statement far above and beyond the overall sample, including those who identify with the Baha'i faith (25%), Confucianism (34%), Jainism (40%), Native American traditions (36%), and Sikhism (30%).

Lastly, nearly all students indicate agreement with the statement that it is important to have opportunities to get to know students who have worldviews that are different than their own, with less than 3% disagreeing with this statement. Similarly, students indicate that they make time to engage with others who have different worldviews who are different from theirs, though there is about a 9% difference between students who believe it is important to engage with others and those who indicate that they actually make time to do so. In some ways, this is not surprising considering the worldview identity demographics of the sample. Even if engagement isn't specifically happening around conversations of religious and worldview, it is inevitable that students will have informal engagement with identities who are different than them during their time at UD.

As evidenced by the data from the 2016 Fall Floor Feedback, students identify in a wide variety of ways when it comes to their worldview identity, with significant numbers of students identifying with identities that fall within all three categories. If we believe that helping students engage with others from diverse worldview backgrounds adds value to the overall diversity objectives of the University of Delaware, it appears that the diversity exists for that engagement should students be willing. It is also reassuring that students are indicating that their worldview is important to them, that they feel comfortable on campus, and that they are willing to engage with others. However, we must not overgeneralize, as evidenced by the statement regarding comfort expressing worldview identity and the fact that students from many minority worldview identities not well represented on campus are much less likely to say they are comfortable expressing their worldview. Furthermore, while this data presents some very broad insights, the student focus groups conducted as part of this report provide a more detailed understanding of how students' worldview identity shapes their on-campus experience at UD.

University of Delaware Student Focus Groups

During the 2016 Fall Semester, I hosted two focus groups with University of Delaware undergraduate students. To recruit students, I used purposive sampling, sending an invitation to participate through the University of Delaware Religious Leaders and student leaders of the various faith-based registered student organizations. I also sent the same invitation to students who had previously participated in a grant funded program focused on interfaith cooperation called "Serving Better Together". My rationale for this was to attract students whose worldview identity was salient for them.

Table H.4- Racial/Ethnic Identity of Focus Group Participants

Racial/Ethnic Identity	Count	Percentage
African American or Black	4	22
Arab or Middle Eastern	2	11
Asian or Asian American	2	11
Multiracial or Biracial	1	6
White or Caucasian or European American	9	50

Table H.5- Worldview Identity of Focus Group Participants

Worldview Identity	Count	Percentage
Majority Worldview: Christian	8	44
Minority Worldview	7	39
Jewish	2	
Muslim	3	
Unitarian Universalist	2	
Nonreligious Worldview	3	17
Agnostic	1	
Atheist	1	
Open/Spiritual	1	

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Demographic information was collected about the participants at the beginning of each focus group. In total, eighteen students participated across the two focus groups. Nine of the students identified as second year students, four as juniors, and three as seniors. All of them identified as domestic students and sixteen of the eighteen identified as women. As evidenced by table 4, half of the participants identified as non-white. Furthermore, over half of the participants identified with a worldview identity other than Christian, which is the largest worldview on campus (as evidenced by Table 1).

Over the course of approximately one hour, a series of questions (See Appendix C) were used to lead a conversation with the focus group participants. Generally speaking, the questions fell into three categories, including the importance of their worldview as it relates to their experience as a college student at UD, experiences interacting with individuals from worldviews different from their own, and actions UD can take to more proactively engage worldview diversity. Based on these conversations, I've identified four themes that were prevalent throughout both focus groups.

Belonging

Many students throughout the course of the focus groups shared with the other participants that finding a faith-based group on campus lead to them feeling a greater sense of belonging at UD. One student said, "I really found my place here at UD with the Episcopal ministry. I feel like it's my home. I didn't have that at UD until I joined that group. I always feel like I belong there." Similar sentiments were expressed from students affiliated with other student groups, including the Catholic Campus Ministry and Hillel.

Some students, however, have had different experiences. One student who identified as agnostic said:

> There are a lot of great spaces on campus if you are Catholic, or Jewish, or some of the other religions. You can go to the oratory or Hillel. But for a lot of the smaller groups there just aren't those places they can easily find. Activities night doesn't always cut it. I'm agnostic but what I believe is important to me. And it's important for me to get to know other people from different backgrounds too. So it'd be nice to find a space for that.

Other students echoed this sentiment, recognizing that depending on a student's worldview identity it may be easier or harder to find space and a group on campus to feel a sense of belonging with.

Challenging Experiences on Campus

Generally speaking, most students expressed that they felt comfortable on campus as it related to their worldview identity, and overall have had many positive experiences. However, many stories were also shared where they expressed challenges or feelings of exclusion. For students from Christian religious identities, often times these stories related to experiences with their peers. One student who identifies as Catholic said:

> I think there can be judgment on this campus for people who actively practice their religion sometimes for whatever reason. I remember on the first Sunday I was here and planned on going to church I asked if anyone wanted to come and they just laughed at me. It kind of looks weird on my hall when I am up at 9 on Sunday getting ready and when I'm getting back people are just rolling out of bed in their sweatpants.

One Muslim student recognized the intersection of being a person of color on campus along with coming from a minority religious background, and how that created both a sense of inclusion and also created some challenges for her:

> I feel more comfortable expressing (my religion) among other minorities. I feel like if I can walk up to the CBC (Center for Black Culture) and be like, 'I'm going to go upstairs and pray' and I won't get a lot of….they'll be more understanding. I've tried to pray before in Trabant and there it's different. People don't really feel comfortable around that. They look at you a little funny. So it does depend who I'm around and what I'm doing.

Institutional challenges were also brought up, particularly amongst students who identify with a minority religious tradition. A Muslim student participant mentioned:

> A lot of the Muslim students in the Muslim Student Association don't live on campus. They might be commuters. So we've really wanted to find a space to

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pray. It's not like you can just go to your dorm room and pray. I know they are always struggling on where to pray, and it can be hard on this campus.

Other examples include a Jewish student who discussed a challenge related to missing class for a religious holiday, discussing the various permissions she needed to receive and how she felt like the faculty member was not very accommodating. A Muslim student who does not wear a hijab (a head covering worn by some Muslim women) noted a late night conversation in the residence halls where her peers were making false and insensitive statements about Muslims. When she informed them that she was Muslim they questioned if she was being truthful because she was not wearing a hijab and then disengaged from conversation with her. All of these are examples of times when one of the participant's worldview identity created a challenge for them at UD, whether it be institutional barriers or negative perceptions from their peers.

The Importance of Relationships

While multiple students discussed challenges related to their peers, another theme that emerged was the powerful experiences that can be had when interacting with others as it relates to worldview identity. Student participants spoke about how engaging their peers both helped them learn about themselves and gain a new appreciation for others. College is a time when some students more deeply engage with their religious identity, and others experience a period of questioning and exploration (Astin, et al., 2011), and this is often times connected to interaction with others from diverse worldviews.

For some, coming to UD had been the first time they've had the chance to engage in meaningful ways with individuals from different worldview identities. One participant noted, "Until coming to college the only way I could really learn about others religions was from books, but since I got here I could talk to Christians, and people who were atheist or agnostic. It's challenged my worldview and pushed me to ask more questions."

Others were able to recognize the importance of relationships as a way to challenge bias and prejudice. She said, "I've seen a lot of prejudice against other groups. In order to counter those prejudices, you have to get to know someone for who they are, and then respect their identity as their own identity. It helps you respect them as a person and respect what they believe." This idea aligns closely with empirical research around the importance of relationships in creating positive attitudes and knowledge about different worldview identities (Putnam and Campbell, 2010).

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Desire for Increased Engagement

The students also expressed a desire to find ways for further engagement with those from different worldview identities. On one hand, this shouldn't seem entirely surprising as they volunteered to participate in a focus group on this topic. However, they were able to discuss a variety of ways that further engagement might be possible at UD.

One topic that the second focus group spent a lot of time discussing was the idea of an interfaith council, essentially bringing together individuals from every faith-based group on campus in an effort to advocate for the needs of students, create opportunities for religious literacy, and develop campus programming. (In fact, students from this particular focus group have since developed a proposal and have met with various University administrators related to starting this effort.) Students also discussed a desire to have opportunities for dialogue, and students from both focus groups spent time discussing the need for space that is accessible to all on campus for interfaith engagement. One Christian student mentioned:

> Some of the groups on campus have really cool spaces. I know so many people who go to Hillel. But some groups are really small, and struggle. And people from different backgrounds might not feel comfortable coming into one of these spaces if they don't know anyone. So it would be really great if there was a place on campus that all different groups had access to. It would make things more equitable. It could also be a central place where a lot of interfaith stuff could happen.

They also discussed how difficult it was to network with people from other faith-based groups on campus. A student from the Episcopal Campus Ministry noted:

> I'm a member of the Episcopal student group and am supposed to be the outreach chair, but it's really hard to connect with other faith groups on campus. It would be great if there was a space to meet other like-minded people where faith is important but they are coming from different beliefs.

Overall, students were advocating for both physical space and organizational structures to bring together individuals from different worldview identities,

opportunities to engage in dialogue, and increased programming related to worldview diversity.

These focus groups were enlightening in the sense that they provide a voice for students that wasn't necessarily captured in the quantitative data from the Fall Floor Feedback survey. And while these focus groups only shared stories from a small group of students whose worldview identity was particularly salient for them, they illustrate potential opportunities when thinking about engaging worldview diversity at UD.

Conversations with Public Institutions Engaging Worldview Diversity and Interfaith Cooperation

As part of this study, I also spoke with staff at three public Universities located on the East Coast. Each of the three institutions is proactively engaging worldview diversity and interfaith cooperation on their campus. All three have at least one University paid staff member and each have a center on campus whose mission is to support religious diversity and interfaith cooperation. As I sought to explore ways that the University of Delaware could improve upon the work that it is doing in this area, I thought it best to learn what other institutions who have made this commitment are doing on their campuses.

Institution 1 is a large public university in the Mid-Atlantic region. It employs six full time staff members to manage its Center, which has been in existence since the 1950s. Institution 2 is a mid-sized University in the South East. Its Center has been in existence on campus since 2011 and employees three full-time staff members. Institution 3 is a mid-sized University located in the North East. Its Center opened in December, 2016 and has one full time staff member. I spoke with the Director of each respective Center.

In my interviews, I sought to learn about the history and context of interfaith cooperation and the Center on their respective campuses. I asked about their roles on campus, funding for their work, along with the services and programming they offer students on campus. I was also curious to learn more about the spaces they have on campus and how they work with other student religious groups (Appendix D). During these conversations, the following themes emerged:

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Worldview Diversity as an Integral Part of the Diversity Work Happening on Campus

While each of the three individuals I spoke to described many unique features about their work and the Centers that they oversee, there was one common thread that ran through all three conversations. This was that they were able to do their work affectively, and their role existed on campus in the first place, because there was institutional recognition that worldview diversity and interfaith cooperation added value to the broader diversity initiatives happening on campus. The participant from Institution 2 put it best when they said:

> There was a recognition here that how we engaged diversity and supported underrepresented students needed to broaden. So about five years ago my position was created within the Division of Student Affairs. I had to spend some time helping others understand why I was here and the work I wanted to do, but now we are so integrated into all of the other diversity work on campus. The Interfaith Center now actually hosts a curriculum for everyone working in Student Affairs around cultural competency. It's really been special what we have been able to do in the last few years.

The other participants I spoke to also told their stories about how their role came to be, and it aligned with the unique needs of each institution. Institution 3, who most recently opened their Interfaith Center, was designed after a vote was passed by their SGA. Institution 1's space grew out of a chapel that was on campus to eventually focus on interfaith cooperation after their campus became increasingly diverse.

Funding

Another interesting aspect of my conversations revolved around funding. Both roles for Institution 1 and Institution 2 are situated within their Division of Student Affairs. The position and Center at Institution 3 falls under their Multicultural Affairs office. The Center for Institution 1 was funded by private donors. The staff that works at the Center are paid by the University, however many of their services and programs are still funded privately. Institution 2 is funded in a more traditional fashion, similar to the other offices that exist within their Division of Student Affairs. The professional staff position at Institution 3 is funded through their International Office. This came after Institution 3 sought to increase their international population and recognized that they were ill equipped to meet the needs of students who came from countries that were traditionally religiously devout. The Interfaith Center at Institution 3 is in a

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building acquired by the institution. Their Multicultural Affairs and Student Affairs offices were able to fund basic renovations in order to open the Center.

Programming and Student Support

All three Institutions offer multiple ways they support their students, though Institution 3 was still developing some of these initiatives as they are by far the newest of the three Interfaith Centers. There are some commonalities that existed throughout. Examples include:

- *Space*: Each of the Centers have space available to any student group, but particularly religiously affiliated groups. These spaces are designed to be flexible and meet the individual needs of different religious and spiritual traditions.
- *Student Leadership*: Each Center offers opportunities for students to develop as leaders within the context of interfaith cooperation. For example, Institution 2 has an interfaith internship program where students can apply and then work at the Center to promote interfaith cooperation on campus.
- *Religious Literacy & Education:* Each of the three Centers works to help their respective campuses develop religious literacy. By this, I mean they help students gain positive, truthful knowledge about diverse religious traditions.
- *Support for underrepresented students:* Each Center strives to provide support for students who come from underrepresented religious or spiritual traditions. This happens informally through creating a safe space where students know they can come and openly explore their worldview identity, through programming, dialogue, and also advocacy. For example, the Center at Institution 1 worked with dining services to ensure kosher and halal meals were readily available throughout campus. They also ensured that reflection spaces were created in the residence halls, particularly to ensure Muslim students had a space to pray if they could not pray in their room or could not make it to the Center.

Each center also has close relationships with the religiously affiliated student groups on their campus, along with the affiliate staff that serves those groups.

Work with Affiliate Staff

Individuals at all three institutions work closely with the "affiliate staff" for the various religiously affiliated student groups. These are the staff members not employed by the University but instead works for the organizations that support the various religiously affiliated student groups. For example, Hillel staff have their

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offices in the Center at Institution 1. Often times, the University employed staff members at these three institutions serve as the people who represent affiliate staff on behalf of the University. They serve as advocates to ensure affiliate staff have appropriate access to campus spaces, and provide opportunities for affiliate staff to have opportunities to come together and collaborate. Institution 2 developed an official campus chaplain program, which provides training for all affiliate staff related to interfaith cooperation and worldview diversity.

These conversations with the three participants from these institutions provided evidence that public institutions can cultivate opportunities to engage students across different worldview identities, provide support for underrepresented students, and offer flexible space that supports students from various identities. Furthermore, this work can be done with the recognition that it is adding value to the diversity efforts of their respective institution. Each of these participants were able to articulate how their work fit within the larger context of their institution. If the University of Delaware is to pursue any of opportunities described here, it too will need to assert how this work fits within the broader context of the institution.

Insights and Recommendations

This report makes the argument that there is a need for higher education to engage worldview diversity and prioritize interfaith cooperation. It presents research and literature to support this claim, and sought to gain insight from other public institutions and students at the University of Delaware in an effort to explore how UD might support this work. I do recognize that the scope of this report is limited. While the Fall Floor Feedback survey reached a large proportion of the campus population, the worldview related questions were only a few of many asked on the survey. The focus groups offered tremendous insight, but only provided the perspective of a small percentage of students on campus whose worldview identity is salient to them. And there are far more than three public institutions seeking out ways to engage in this work, but time and resources did not allow for more than three to be included in this report.

With this being said, I do believe that the insights gained from UD students and those three public institutions, along with the national research and Leadership Practices (Patel et al, 2015) provide enough data to make considerations and recommendations for UD. Four are included here:

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Further Research; This study was limited in scope and there are other research tools to assess campus climate related to worldview diversity that would provide a more complete picture of worldview diversity at the University of Delaware. While I recognize the difficulty of adding an additional survey to the many we share with our undergraduate student population, there are ways to gather additional information about worldview diversity without contributing to additional survey fatigue. For example, the Diversity Learning Environments (DLE) survey includes an optional religious diversity module. We might consider adding that the next time the DLE is administered on campus. I also recommend seeking additional voices, including faculty, staff, and affiliate staff that work with the various faith based groups on campus. Additional focus groups may be a good option in this case.

Considerations for use of university resources; The individuals at the public institutions I spoke with were able to do the work they did because of the institutional support and funding they received, both for their position and the space they worked in on campus. I fully recognize that space on a University campus and resources to fund staff positions is scarce. However, if UD is to proactively pursue work related to worldview diversity and interfaith cooperation, it should explore in what contexts and in what ways it can support this work.

Currently, there is no official staff position who has a responsibly to do this work, and no space on campus dedicated to it. There is no person or people ultimately responsible for work related to worldview diversity and interfaith cooperation, making it hard to sustain efforts. Students during the focus group portion of this study recognized the lack of space as problematic. They also identified challenging experiences on campus and there are few people on campus who have expertise helping them navigate those issues related to worldview. Students during the focus groups and on the Fall Floor Feedback survey also indicate a willingness for engagement in experiences related to worldview diversity. To move this work forward in a sustainable way, decisions will need to be made about whose responsibility it is to move it forward and in what ways they will be supported.

Support student leadership; IFYC, in their Leadership Practices (Patel et al., 2015) note the importance of student leadership. The University does have multiple faith-based groups, and students are beginning to organize to pursue opportunities for interfaith cooperation. However, if students are going to be successful in pursuing this,

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it will be important for University staff and faculty to support their work. And if we want this work to add value to the University's efforts related to diversity and engagement with difference, it will be important for administrators and faculty to help open doors for students to pursue their goals. It will also be important to find sustainable ways to cultivate student leadership. Some of the students in the focus group referenced participating in "Serving Better Together", a grant funded program through the Division of Student Life and Office of the Provost, and how this program inspired them to pursue interfaith cooperation on campus. If we are to expand student leadership in this area, programs like "Serving Better Together" will need to grow on campus in sustainable ways and pathways for leadership will need to be encouraged.

Integrate interfaith opportunities into existing campus experiences; Research demonstrates that interfaith experiences are associated with a number of positive outcomes. Students at UD have also demonstrated positive learning experiences from their own interfaith experiences. However, formal interfaith engagement happens with a relatively small percentage of the campus population. Rockenbach and Mayhew (2014) report that only 3% of students are highly engaged in formal interfaith activities from their national sample. UD should explore how it can incorporate opportunities to explore worldview diversity and interfaith cooperation within current programs, traditions, and initiatives. Examples could include a speaker sponsored by the CSD who speaks about religious diversity, including interfaith topics into campus dialogue programs, introducing a first year reader that includes issues of religious diversity, or sponsoring an event at UD's 1743 Welcome Days that provides an interfaith welcome to students arriving on campus for the first time.

This work and these recommendations closely align with the goals of the CSD and the Diversity Action Plan at UD, which seeks to cooperatively engage students from different backgrounds and create support for underrepresented students. As UD continues to pursue goals related to creating a more diverse campus that allows for the full participation of all, I hope that those who can influence that work consider how worldview diversity adds value to the diversity work on campus, and will pursue opportunities to influence it to that end.

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Center for the Study of Diversity
Graduate Student Research Grant Program
<mark>REVISED SUBMISSION</mark>

Full name: Joseph Pritchett
Department: Educational Leadership, School of Education
Email address: jepritch@udel.edu
Title of project: Supporting Religious Diversity and Interfaith Cooperation at the University of Delaware
Is this a doctoral dissertation project? ☒**Yes** ☐**No**   **If it is, please** submit a letter of support from your dissertation advisor – see the checklist below.

Please fill out this cover sheet and include it in a PDF file or Word document with your proposal and budget. Your final application should contain the following materials:

✓
☒Cover sheet
☒Proposal
☒Budget
☒Letter of support from faculty advisor (in a separate file).
   *If you are requesting funds for dissertation research, please submit a letter of
   support from your dissertation advisor.*
☒Curriculum vitae (in a separate file)

Deadline to apply: Friday, January 8, 2016, 5:00 pm

Applicants will be notified of the success of their proposals by February 29, 2016. Please email this cover sheet and the above materials to Lisa Schulz at lschulz@udel.edu.

Title: Supporting Religious Diversity and Interfaith Cooperation at the University of Delaware
Submitted by: Joe Pritchett

<u>Project Overview</u>

This project is grounded in the assertion that focusing on religious diversity in higher education matters and contributes to an inclusive environment that supports student success. Research has demonstrated that religion and spirituality are salient aspects of college students lives, that campus climate around religion/worldview shape the experience of students in significant ways, and that interfaith cooperation contributes positively to students' development and success in college (Astin, Astin & Lindholm, 2011; Mayhew & Rockenbach, 2014). Bowman, Rockenbach, and Mayhew (2015) demonstrate that inclusion around religious and worldview diversity on college campuses is positively associated with participation in high impact practices such as study abroad, service learning, engaged learning pedagogies, and interactions across racial/ethnic difference.

This project serves as an exploratory study where the ultimate goal is to develop a set of recommendations for the University of Delaware around supporting religious diversity and fostering interfaith cooperation. These recommendations will be guided by current research and literature, best practices at public institutions who are proactively engaging religious diversity, and data collected from stakeholders at the University of Delaware. These recommendations should also align with the University of Delaware's Action Plan for Diversity along with other strategic priorities. For the purposes of this project, interfaith cooperation is defined as "Individuals from diverse religious and non-religious worldviews coming together in a way that respects diverse religious and non-religious identities, builds mutually inspiring relationships, and engages in common issues of shared social concern" (Patel & Meyer, 2010).

This this project will include three phases of original research. They include:

Exploring practices of other public institutions proactively engaging religious diversity on their campuses. Public institutions are addressing religious diversity on their campuses. They are creating physical interfaith spaces and hiring staff across academic and administrative units. I will conduct individual interviews with staff at three institutions. Those institutions include the University of North Florida, Penn State, and the University of Vermont. The participants oversee respective offices within their institution that is responsible for spiritual life and interfaith engagement. I have worked with Interfaith Youth Core, a leading non-profit based in Chicago, IL whose mission is to foster interfaith cooperation amongst college students, to identify public institutions who have formal roles and offices that are dedicated to religious diversity.

I will use existing literature around religious diversity in higher education and also consider context at the University of Delaware created by the Diversity Action Plan and other strategic initiatives around diversity to develop an interview protocol. Interviews will seek to explore the purpose of their role/space on their campus, services they provide to students, policies they have developed, how their work supports diversity on campus, and what educational benefits their role provides to students. Furthermore, I will seek to explore the origin behind the creation of their role and space on campus, along with seeking to understand the key staff, faculty, and student partners with whom they primarily work. I will also use secondary resources such as documents provided by the participants and publically available materials online and elsewhere to learn more about the work that takes place around religious diversity on those campuses. Interviews will take place on Skype.

Conducting focus groups with stakeholders at the University of Delaware. The next phase of this project will involve using information gathered from my site study to inform the development of two focus groups on the University of Delaware's campus. The first focus group will involve undergraduate students involved in diverse religious student groups on campus. I will reach out to student leaders of each of the recognized religious student groups on campus and invite them to participate. These groups include the Muslim Student Association, Hillel, Intervarsity Christian Fellowship, the Indian Student Association, and others. The two goals of this focus group will be to explore their experiences with religious diversity and interaction with religious difference on campus and to gain their perspectives around what the University might do to better support religious diversity in the future.

The second focus group will invite University of Delaware staff, faculty, and administrators to participate in a conversation exploring similar topics as outlined above. Again, the site study and existing literature will be crucial to developing a focus group protocol that explores the topic in a way that is both situated within the context of the University of Delaware while also keeping in mind the practices of other public institutions and what national research tells us about students' experience with religiously diverse others. I anticipate participants in this second focus group ranging of individuals involved in diversity work, religious studies, student life, and religious and spiritual life on campus.

Quantitative Data: To strengthen this exploratory study, I will work with the Office of Residence Life and Housing to include questions on our 2016 fall floor feedback survey. This survey goes to every residential student on campus and had over 5000 participants this past academic year. On the 2015 survey, students were given the option of sharing their worldview identity as part of the demographic information we collected and also asked if they were actively involved in a faith-based student group. I plan to add a branch for those who respond that they are actively involved in a faith-based student group to measure the frequency and quality of interactions with religiously diverse others. These questions will be adopted from a valid and reliable scale on the Campus Religious and Spiritual Climate Survey, a national survey developed by Dr. Alyssa Rockenbach and Dr. Matthew Mayhew.

Impact Statement

The University is home to over twenty-six different student religious organizations tied loosely together by a group of religious leaders and one volunteer liaison to the Division of Student Life. Students have had the opportunity for interfaith engagement in the past, most notably through a Unidel funded grant initiative called Serving Better Together. This initiative, which took place over the 2015 and 2016 winter session, sought to connect students from diverse religious backgrounds through service. The program was awarded the Division of Student Life's "Bright Initiative" award in 2015 and also lead to the creation of an interfaith student organization, "Better Together at UD". The positive outcomes from this initiative have demonstrated that interfaith engagement is a means through which students can interact across lines of difference in meaningful ways that also contributes to their co-curricular experience while at college.

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This exploratory project proposes to develop concrete recommendations to strengthen these efforts in ways that creates a more inclusive campus environment. These recommendations will be grounded in national research, exploring space and staffing around religious diversity at other public institutions, and through the perspectives of Delaware students, staff, and faculty.

The Center for the Study of Diversity (CSD) seeks to "facilitate dialogues about and understanding of the social and academic impact of diversity". Furthermore, the CSD, through this grant, hopes to "inform and support diversity practices within our community". This project will help us better understand the potential impact of engaging diversity within the context of religious difference for the University of Delaware. It will also seek to promote a larger conversation about ways in which the University of Delaware can engage religious diversity when striving for an inclusive campus.

This project will use the Action Plan for Diversity both to shape the project's interviews and focus groups as well as for developing recommendations for the University of Delaware based on that work. The Diversity Action plan states that the University will support and strengthen multicultural programming and activities that enhance the learning experiences of all students". Goal six calls for the University to nurture positive relationships and promote conversations around common ground values. These are a few examples of how I believe the Diversity Action plan aligns with the aims of interfaith cooperation and will align with this project.

Timeline

April 2016:   Complete literature review regarding impacts of engaging religious diversity through interfaith cooperation on college campuses. Identify institutions and schedule interviews with colleagues at public institutions. Complete IRB approval for project. Begin outreach for student and faculty/staff focus groups.

May/June 2016:   Complete interviews with colleagues at public institutions and complete student focus group.

August 2016:   Submit two page report on research progress to Center for
                      Diversity Studies.

September 2016:   Complete staff/faculty focus group. Submit a conference
proposal

                      to 2017 ACPA National Conference or other professional
                      conference based on project findings. Add appropriate questions
                      to 2016 Residence Life & Housing Fall Floor Feedback

December 2016:   Complete writing for University of Delaware specific
                      recommendations based on research analysis. Explore
                      publishing opportunities.

December 2016:   Submit as artifacts toward Educational Leadership Portfolio
                      (ELP) toward graduation requirements as part of the Ed.D in
                      Educational Leadership program. Decide on at least one
                      additional opportunity to publish information about project.

February 2017:   Submit final report regarding project to Center for Diversity
                      Studies.

Assessment

The timeline listed above provides checkpoints when evaluating progress of this project. Because it has a few distinct phases, including literature review, interviewing, collection of quantitative data, analysis, and dissemination of findings, there are multiple points to reflect on the direction of the work and make appropriate changes. This work will be submitted as artifacts for my ELP as part of my Ed.D program, and those elements will need to be submitted by end of Winter Session 2017 in order to remain on track to graduate Spring 2017. My faculty advisor and committee will provide additional critical feedback and also help me remain within my timeframe.

Dissemination Goals

With attendance at the CSD brown bag lunches required, I will share the project findings internally with interested colleagues. Recommendations generated

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from this work will also guide who I share this project with at the University of Delaware in the form of a white paper and possible presentations. This project will be included in my Educational Leadership Portfolio toward the completion of my doctoral program. I will seek publication opportunities outside of the University of Delaware and present at professional conferences in 2016-2017.

Sustainability Goals

Continuation of this project will be grounded in the recommendations that stem from it and the potential opportunities to implement said recommendations.

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Proposal Updates Rationale
In bold are questions or concerns raised by the review committee. For each, I have included a description of changes made to address those questions or concerns for the purposes of this proposal.

Lack of enthusiasm from Faculty Letter of Support: I contacted my faculty advisor and asked him if he would be willing to resubmit his letter including rationale for why he supports this project, which he did willingly.

Need to travel to outside institutions for purposes of research and choice of interview sites: A point was raised that it was unnecessary to travel to other institutions and that interviews with staff at those institutions could happen via skype. This would allow for a better use of funds toward focus groups or other aspects of the project. I have taken this into consideration and modified the proposal noting that interviews will take place over skype. The budget has been updated accordingly. I was also asked to clarify which institutions I've chosen to interview and why. I attempted to explain my rationale about the choice of institutions within the proposal. Hopefully this clarifying point makes the proposal clearer.

Information regarding choice of interview representatives: I've clarified the offices and positions of those I will be seeking to interview.

Current interfaith activities taking place at the University of Delaware: Within the proposal, I've added information regarding formal interfaith activities that have taken place at the University of Delaware. This will provide additional context related to why this is a worthy project.

Analysis: There were some concerns regarding methodology and analysis. Particularly, concerns were raised about whether or not the approach presented will allow for specific and actionable recommendations. I've addressed this through adding a research component to this exploratory study, and worked to address how these elements link in a way that should provide valuable information toward potential next steps at the University of Delaware

Information regarding religious identity and experiences of student participants: Questions were raised about which students would be invited to participate in focus groups and from which religious identities. I attempted to rectify this by being more specific in the updated proposal.

The timeline was also updated to reflect changes in this proposal.

Budget

$600.00	Transcription services for qualitative data collected (at approximately .99 cents per minute)
$240.00	Incentives for focus group participants (example: $15.00 Starbucks gift cards with approximately 8 people participating in each focus group.)
$100.00	Incentives for individual interview participants (example: $20.00 per person gifts cards with approximately 3-5 interviews)

Total: $940.00

Appendix 2
2016 Fall Floor Feedback Questions

Worldview Diversity and Interfaith Cooperation Fall Floor Feedback Questions

The following questions are related to your religious or nonreligious worldview. Worldview is defined as a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these.

Please indicate your agreement with the following statements….(SA-SD)

1. My worldview is important to me.
2. I am comfortable openly expressing my worldview at UD.
3. I believe it is important to have opportunities to get to know others who have worldviews that are different from my own.
4. I make time to engage with others who have worldviews that are different from my own.

Appendix 3
Focus Group Protocol

Worldview Diversity and Interfaith Cooperation Focus Group Questions:

1. Why did you decide to participate in this focus group today?
2. Tell us about how your worldview shapes your experience as a student at the University of Delaware. (Provide the following definition for "worldview"; a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, non-religious perspective, or some combination of these. Share that we will be using this term instead of "religious identity" because it is more inclusive for those who have a non-religious worldview.)
   a. Potential follow-ups:
      i. Can you share a specific experience where your worldview identity had a major impact on your experience on campus?
3. How important is your worldview identity to you? Could you describe why?
4. Do you feel comfortable expressing your worldview identity to others on campus?
   a. Potential follow-ups:
      i. Could you describe in what contexts or an experience where it is comfortable/uncomfortable to express or discuss your worldview with others on campus?
5. Please describe an ideal campus environment where everyone feels supported in relation to their worldview.
   a. Potential follow-ups:
      i. What elements of that ideal campus environment currently exist at UD?
      ii. What elements don't exist, and why?
6. What is one thing the University of Delaware could do to ensure this is an inclusive place for individuals of all different worldview identities and perspectives?
7. What do you believe students learn from having the opportunity to engage with those from different worldviews?
8. Could you describe a positive experience you've had interacting with someone from a different religious identity?
   a. Potential follow-ups?
      i. What elements of that interaction made it positive?

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ii. Does anyone have a negative experience they wish to describe? What made that interaction negative?
9. What is at least one thing that the University of Delaware could to create opportunities for students to engage positively across lines of difference related to their worldview?
    a. Potential follow-ups:
        i. What roles do students play in creating these opportunities?
        ii. What roles do faculty and staff play in creating these opportunities?
10. Please take this time to share anything else that you think is important related to worldview diversity on campus and/or interfaith cooperation at UD.

Appendix 4
Public University Staff Questions

<u>**Worldview Diversity and Interfaith Cooperation Partner Interviews**</u>

1. Could you please tell me a little bit more about yourself and the work you do on your campus?
2. Describe the campus culture at your institution related to religious diversity and worldview diversity?
3. What are the goals of the center you oversee? What do students gain as a result of the interfaith center being on campus?
4. What types of programs, initiatives, support, and services does the center offer?
5. Do you have outcomes for your students? If so what are they?
6. How many students access the center/the work you do?
7. How do you assess your success?
   a. Follow up Question:
      i. What have been some of your biggest successes and challenges?
8. Who are some of your campus partners? How do you work with them?
9. In what direction do you see the work of religious diversity and interfaith cooperation moving on college campuses?
10. What recommendations do you have for universities who are seeking to develop more institutional support for religious diversity and interfaith cooperation?

Appendix I

SERVING BETTER TOGETHER REQUEST FOR PERMANENT FUNDING

Serving Better Together Continued Funding Request
Submitted by Joe Pritchett (jepritch@udel.edu)
Office of Residence Life and Housing

For the past three winter sessions (2015-2017), the Office of Residence Life and Housing (ORLH) has partnered with the Office of Service Learning and the Religious Life Caucus at UD on the initiative "Serving Better Together". This initiative has been funded by a Unidel Grant given by the Division of Student Life and the Office of the Provost. Over the past three years, this grant has provided $17,500.00 in support of this program, however 2017 is the last year this grant is available. For this reason, I am requesting a standing budget line from ORLH to continue this program beyond this academic year. I am also requesting that Serving Better Together be added as a departmental committee opportunity.

Serving Better Together (SBT) is one of three successful Unidel sponsored programs ORLH has developed. These programs have enriched the student experience at the University of Delaware during the winter session, a time when co-curricular engagement opportunities for students on campus are minimal. SBT, which was awarded the Student Life Bright Initiative Award in 2015, has a focus on interfaith cooperation and community service. The focus of the program has been to develop student leadership skills related to interfaith cooperation, to build relationships with

those from diverse backgrounds, provide opportunities for community service, and to increase understanding of different religious and non-religious worldviews. Staple events related to the initiative include a day long interfaith leadership workshop hosted by Interfaith Youth Core, a non-profit based in Chicago, and an overnight service trip working with Habitat for Humanity. Others include local service opportunities on campus (ex: Soup Making for Jewish Family Services) and opportunities to experience diverse faith traditions (ex: partnering with the Muslim Student Association and experiencing Friday prayers). Past learning outcomes for the program include: Participants will be able to….

- Articulate a connection between their religious or non-religious identities and service to their communities.
- Identify commonalities between their religious or non-religious identities and the religious or non-religious identities of others, specifically in relation to values, traditions, and attitudes toward service.
- Express respect for difference of beliefs and opinions held within various religious and non-Religious identities.
- Articulate how participating in service contributes to developing community amongst religiously diverse individuals.

Evaluation of this program has demonstrated that student learning has been closely aligned with the program learning outcomes. Furthermore, students have demonstrated

that they have felt a strong sense of community with individuals from different identities as a result of participating in SBT (Pritchett, 2015). One student participant stated, "It (Serving Better Together) has opened the possibility of using common values, mainly community service, to allow UD students to work together and better our community, while also understanding each other's religious/non-religious and cultural backgrounds."

The Division of Student Life encourages the development of engaged citizens, and specifically highlights the importance of perspective building as a means to developing inclusive communities. This aspect of Student Life's vision closely aligns with the intent of interfaith cooperation. Research demonstrates that interfaith cooperation is positively associated with pluralism orientation (Rockenbach, Mayhew, Morin, Crandall, and Selznick, 2015). Pluralism Orientation is defined as the ability to see the world from another's perspective, ability to work with those from diverse backgrounds, and tolerance for difference (Engberg, Meader, & Hurtado, 2003). Furthermore, as ORLH finalizes its Educational Priority, I believe that this program can strongly contribute to the Intercultural Competence domain.

2017-2018 Budget Request

Interfaith Youth Core (IFYC) Partnership and Training Workshop $4,250.00

Meals during IFYC Workshop, (Breakfast and Lunch) $500.00

Habitat for Humanity Weekend Service Trip (lodging/food) $500.00

Travel for Weekend Service Trip (Motor Pool and gas) $500.00

Support for Additional on-campus service opportunities: $250.00

Total: **$6000.00**

As noted above, the majority of the budget is spent on the full day workshop with IFYC. The other significant costs are related to the overnight service trip with Habitat for Humanity. Students have reported that these two events have had the biggest impact on their experience when participating in Serving Better Together, and IFYC helps connect students to a national network of resources and student leaders related to interfaith cooperation. These events have also given students extended opportunities to get to know one another and build the relationships necessary for the success of the initiative. Funding opportunities can also be sought from campus partners who have supported this program in past years.

Over the past three years, I have been proud of what this initiative has accomplished in helping students from diverse backgrounds create bridges through the

common value of service to others. I hope that ORLH can continue this work and look forward to discussing this request with you further.

Sincerely,

Joe Pritchett

Area Coordinator

jepritch@udel.edu

<u>References</u>

Engberg, M., Meader, E., & Hurtado, S. (2003). Developing a pluralistic orientation comparison of ethnic minority and white college students. Presented at Annual Meeting of American Educational Research Association.

Pritchett, J. (2015). Program evaluation: serving better together. Unpublished program evaluation research, University of Delaware.

Rockenbach, A., Mayhew, M., Morin, S., Crandall, R., & Selznick, B. (2015). Fostering the pluralism orientation of college students through interfaith co-curricular engagement. *The Review of Higher Education,* 39(1).

Appendix J

UD SENIOR LEADERSHIP MEMO

The objective of the memo included in this appendix was to share insights into the UD student experience related to worldview diversity and interfaith cooperation with key stakeholders at the University who are invested in diversity and inclusion. This memo shares both background literature and information I gained through working on this ELP. Specifically, what I learned through the Center for the Study of Diversity research grant is highlighted in this memo. The hope is this memo will invite these leaders into a conversation to discuss how worldview diversity and interfaith cooperation can be prioritized among the work related to diversity, inclusion, and civic engagement at UD.

April 14th, 2017

TO: Carol Henderson, Ph.D; Vice Provost for Diversity
        Dawn Thompson, Ph.D; Vice President of Student Life
        Josè-Luis Riera, Ph.D; Dean of Students
        Stephanie Chang, Ph.D; Director for Student Diversity and Inclusion

FROM: Joseph Pritchett; Office of Residence Life and Housing

        During the course of my time at the University of Delaware, I have had the opportunity to work professionally within Residence Life & Housing as an Area Coordinator and study as a doctoral student in an Educational Leadership program within the School of Education. A thread that has tied these two roles is the work I've done around worldview diversity and interfaith cooperation.
        This has included, but is not limited to, leading a successful interfaith initiative called "Serving Better Together" for the past three winter sessions at UD through a grant provided by the Division of Student Life and the Office of the Provost, and having the opportunity to learn about the student experience related to worldview diversity as part of a research grant provided by UD's Center for the Study of Diversity. I use the term worldview, defined as a guiding life philosophy which may or may not be based on a particular religious tradition, spiritual orientation, or non-religious perspective, to be inclusive of students who have a diverse array of religious and non-religious identities. I define interfaith cooperation in three parts, including a process that brings people of different worldviews together in a respectful ways, focusing on building cooperative relationships, and engaging those people in common action for the common good. I write this memo to share what I have learned through these experiences, to advocate for the inclusion of worldview diversity and interfaith cooperation when thinking about the larger goals related to diversity at the University of Delaware, and as an invitation for future conversation.
        We live in a religiously diverse society that only continues to grow more diverse. We also are all part of a University that aims to provide students the opportunity to successfully navigate that increasingly diverse society in ways that are respectful and in ways that encourage students to explore things from perspectives that are not their own. Moreover, we aim to develop students as citizens that not only live in this increasingly diverse society but also work cooperatively within it, allowing for the full participation of all. However, often times the rhetoric heard in the news and

elsewhere related to religious and nonreligious identity is that of conflict, rather than cooperation. The best way to create a counter narrative is for people to have positive encounters with those from religious and nonreligious backgrounds different from their own. Eboo Patel, founder of Interfaith Youth Core, said it best in the Journal of College and Character when he wrote:

> Interfaith cooperation offers a response to the challenge of religious diversity that not only prevents civil strife but also builds stronger communities. From this perspective, interfaith cooperation is not just a nice idea for those interested in spiritual dialogue and growth, but shifts to become a matter of greater civic concern and a possible solution to concrete social tensions.

Emerging research related to interfaith cooperation also demonstrates its value. Studies find interfaith cooperation is positively associated with pluralism orientation: the ability to see the world from another's perspective, to work with those from diverse backgrounds, and to tolerate differences. Interfaith cooperation is also associated with developing students' appreciative attitudes toward individuals and worldviews different from their own. Lastly, on campuses where students perceive higher levels of support for their worldview identity, students are more likely to participate in high impact engagement practices like study abroad, service learning, and engaging with diversity.

    The University of Delaware has a diverse array of worldview identities represented. Using data from the 2016 Residence Life and Housing Fall Floor Feedback survey, I collected data from nearly 5,000 students who live in the residence halls. Among those, just under half identify as Christian, 22 percent of them identify with a specific religious identity that is not Christian, and 29 percent of them identify with a nonreligious worldview identity. They also reported in this survey that their worldview was important to them, that it is important to engage with others from different worldview backgrounds, and that they make time to engage with others. Almost all students reported feeling comfortable expressing their worldview on campus, with only 8 percent saying they did not. However, some students who identified with various minority worldviews were much less likely to say they feel comfortable expressing their worldview. For example, 25 percent of students who identify as Muslim reported not feeling comfortable expressing their worldview on campus.

While this data is helpful, conversations in my focus groups with students added tremendous depth to my understanding of the student experience. Students emphasized the sense of belonging they students felt when finding others supportive of their worldview identity, though it was easier for some than others to find that. Many of them, despite the worldview they identify with, also talked about challenges they faced related to their worldview and being on campus. These challenges range from interactions with their peers to institutional barriers they face as a result of their worldview. Students also expressed the importance of relationships with others as it related to better understanding their own worldview and the worldview of others, along with the desire for increased opportunities for engagement with those from different worldview backgrounds.

Lastly, I had the opportunity to speak with staff from three other higher education institutions that are proactively engaging worldview diversity and fostering interfaith cooperation on their campuses. These institutions have committed to this work by offering staff and space for interfaith centers. While each conversation offered unique approaches to this work, a commonality amongst all three institutions was the recognition of worldview identity and interfaith engagement as a central component of their work promoting diversity, inclusion, and civic engagement.

Diversity is an asset for our students, staff, faculty, and community. I know that the University is seeking ways to proactively engage the diversity that exists on campus, both through supporting underrepresented groups and engaging the entire campus in opportunities to learn from others from different backgrounds. This work, when done well, will serve our students above and beyond their time at UD. I truly believe that supporting the diverse worldviews on this campus and creating robust opportunities for interfaith cooperation will add tremendous value to the efforts currently in place at UD. I also recognize that to do this well means considering staff, space, and resources. It also means engaging and inspiring student leaders, thinking about how these issues can be integrated into some of the initiatives that are already happening at UD, and finding ways to engage the greater campus community to this end.

There is good work happening at UD in this area already, but I am committed to thinking about ways to create sustainable change. I would love to have the opportunity to discuss these opportunities with you in the near future. I would be pleased to share a report I authored for the Center for the Study of Diversity. We are all partners in ensuring that the diversity of this institution is cultivated in ways that allow for the full participation of all its members, and that leads to students being

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prepared to cooperatively engage our increasingly diverse world beyond the borders of this campus. Engaging worldview diversity will further UD's broader goals of diversity and inclusion. Thank you for your time reading and considering what I have written here, and I hope we will have the opportunity to discuss this topic more in the future.

Sincerely,

Joe Pritchett
Office of Residence Life & Housing
Doctoral Candidate, Educational Leadership
jepritch@udel.edu
302-831-4405

Appendix K

INTERFAITH LEADERSHIP PRACTICES MAP

Leadership Practices for Interfaith Excellence
University of Delaware Map

In 2016, Interfaith Youth Core (IFYC) published a list of nine leadership practices to guide institutions of higher education related to develop interfaith cooperation on their campuses (Patel, Bringman Baxter, & Silverman, 2016). These practices were developed based on IFYC's extensive work with hundreds of higher education institutions across the country. In "sifting through" this work, they were able to identify patterns of effectiveness. IFYC, in conjunction with researchers at The Ohio State University and North Carolina University, have also developed a longitudinal survey first launched in 2015 that will help them to strengthen these practices as they collect data. In the meantime, they describe these practices as a "set of hypotheses" about effective interfaith practice grounded in the extensive work they have done on college campuses across the country. This map is an attempt to assess the University of Delaware's work around interfaith cooperation as they relate to these nine practices.

	No Progress *No progress/attempts at progress have been made toward achieving the interfaith leadership practice.*	Developing *Strategies have been enacted that move the University toward achieving these interfaith practices.*	Excellence *University provides a "best practice" example related to this interfaith practice.*
#1: Establishing links to institutional diversity and mission *Interfaith cooperation as a priority links directly to the campus mission and values, often emphasized through an institutions religious or historic identity.*	• University of Delaware has made no formal attempts to align interfaith efforts to campus mission and values. • Noted in history on University website that roots of history go back to 1743 when it was founded by Presbyterian		

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	minister for the purpose of educating clergy.		
#2: Developing a campus wide strategy *Internal guide document(s), e.g. strategic plan or campus-wide learning goals, guides the campus toward a vision and plan for interfaith cooperation across the curriculum and co-curriculum.*	• No documents (strategic plan, campus wide learning goals, etc.) specifically mention interfaith cooperation on campus. • *Inclusive Excellence: An Action Plan for Diversity at UD* sets broad diversity goals for the institution under which interfaith cooperation can be aligned, though no specific mention to religious diversity is given.		
#3: Public Identity *Campus public interfaith identity is affirmed through external communications, marketing materials, public relations, and other community events.*	• No external publications/marketing affirms or promotes interfaith cooperation or religious diversity at UD. • UDaily articles have been published in the past related to interfaith programming and work faith-based RSOs have done on campus.		
#4: Respect and Accommodation for Diverse Religious Identities *Religious and nonreligious identity is respected and reasonable accommodated by institutional commitments, included but not limited to polices and procedures, inclusive meal*		• Academic policy in place allowing for students to miss class for religious reasons, though process can be cumbersome for students, particularly those	

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options, and multi-purpose spaces.		- from minority religious worldviews whose holidays fall during a time when University classes are in session. - Kosher dining is available in the Caesar Rodney dining hall. - Space associated with faith-based groups are accessible to students but not affiliated with the University. - University library recently opened a prayer/meditation/reflection space in library, for all students but in part to accommodate Muslim students needing space to pray during the day, those spaces like this are still insufficient across campus. - University provides faith-based RSOs the ability to reserve space on campus.	
#5: Academic Priority *Scholars on campus from multiple disciplines see interfaith cooperation as a subject of academic research, analysis, and instruction.*	- No academic programs related to interfaith cooperation exist on campus. - A "Religious Studies" minor is offered which offers a multi-disciplinary study of religion, but does not include any courses specifically about		

	religious diversity or interfaith engagement.		
#6; Staff and Faculty Competence and Capacity *Staff and faculty understand interfaith issues and religious diversity among the student body, are competent organizing interfaith campus programs, and have institutional support through staff positions or development opportunities for staff and faculty.*		• Past professional development opportunities in the Office of Residence Life and Housing have focused on interfaith engagement and religious diversity. • Winter 2016 Student Life business meeting included a talk on religious diversity at UD. • Spring 2016 will include a professional development opportunity for anyone within the Division of Student Life related to worldview identity/religious diversity/interfaith cooperation. • No staff positions exist related to religious diversity or interfaith cooperation at UD.	
#7: Student Leadership *Campus structures support interfaith student leadership, contribute to effective student learning, encourage program sustainability, ensure availability of various opportunities to students interested in interfaith leadership.*		• University of Delaware Student Centers supports an interfaith focused registered student organization. • Division of Student Life and Office of the Provost have supported	

		funding from 2015-2017 for interfaith programming during the winter session. • University of Delaware Parent's Fund has supported funding for students to travel to an interfaith leadership institute.	
#8: Campus-Community Partnerships *Interfaith engagement occurs beyond campus boundaries in the form of service-learning, internships, off-campus study, and experiential education opportunities*		• Through partnership with Residence Life & Housing, Religious Life Caucus, and Office of Service Learning, "Serving Better Together" program has worked to cultivate campus community partnerships. Examples include Habitat for Humanity, Jewish Family Services, Richardson Park Elementary School, Islamic Society of Delaware. • Office of Residence Life and Housing sponsored an interfaith themed alternative break trip to Pulaski, VA in 2016 and are sponsoring a trip to Lexington, KY in 2017 to work with non-profits in the area	

		doing community service.	
#9: Assessment of campus climate and interfaith initiatives *Institution engages in intentional assessment to determine key outcomes, identify effective practices, and determine efficacy of interfaith initiatives. Educators use findings to guide ongoing improvement and strategic planning*	• No institution wide assessment related to interfaith initiatives. • Assessment data exists for Serving Better Together interfaith program. • Residence Life and Housing 2016 Fall Floor Feedback includes demographic questions related to worldview identity and campus climate questions.		

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Appendix L

IRB APPROVAL

UNIVERSITY OF DELAWARE   **RESEARCH OFFICE**

210 Hullihen Hall
University of Delaware
Newark, Delaware 19716-1551
Ph: 302/831-2136
Fax: 302/831-2828

DATE: December 7, 2015

TO: Joseph Pritchett, M.Ed
FROM: University of Delaware IRB

STUDY TITLE: [840150-1] Serving Better Together Program Evaluation

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS
DECISION DATE: December 7, 2015

REVIEW CATEGORY: Exemption category # *(2)*

Thank you for your submission of New Project materials for this research study. The University of Delaware IRB has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations.

We will put a copy of this correspondence on file in our office. Please remember to notify us if you make any substantial changes to the project.

If you have any questions, please contact Nicole Farnese-McFarlane at (302) 831-1119 or nicolefm@udel.edu. Please include your study title and reference number in all correspondence with this office.

DATE: October 14, 2016

TO: Joseph Pritchett, M.Ed
FROM: University of Delaware IRB

STUDY TITLE: [969695-1] Worldview Diversity and Interfaith Cooperation at the University of
                         Delaware Focus Group

SUBMISSION TYPE: New Project

ACTION: APPROVED
APPROVAL DATE: October 14, 2016
EXPIRATION DATE: October 13, 2017
REVIEW TYPE: Expedited Review

REVIEW CATEGORY: Expedited review category # *(6,7)*

Thank you for your submission of New Project materials for this research study. The University of
Delaware IRB has APPROVED your submission. This approval is based on an appropriate risk/benefit
ratio and a study design wherein the risks have been minimized. All research must be conducted in
accordance with this approved submission.

This submission has received Expedited Review based on the applicable federal regulation.

Please remember that <u>informed consent</u> is a process beginning with a description of the study and
insurance of participant understanding followed by a signed consent form. Informed consent must
continue throughout the study via a dialogue between the researcher and research participant. Federal
regulations require each participant receive a copy of the signed consent document.

Please note that any revision to previously approved materials must be approved by this office prior to
initiation. Please use the appropriate revision forms for this procedure.

All SERIOUS and UNEXPECTED adverse events must be reported to this office. Please use the
appropriate adverse event forms for this procedure. All sponsor reporting requirements should also be
followed.

Please report all NON-COMPLIANCE issues or COMPLAINTS regarding this study to this office.

Please note that all research records must be retained for a minimum of three years.

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