DEPAUL UNIVERSITY
DIVISION OF STUDENT AFFAIRS

Annual Assessment Report Template: Needs or Benchmarking
Academic Year: 2016-2017

Date of Report Submission: October 2, 2017 (Final)
Name of Department: Office of Religious Diversity
Name of Contact Person: Abdul-Malik Ryan, Katie Brick
Name of Person(s) completing report or contributing to the project: Katie Brick, Abdul-Malik Ryan, Nicolas Zarazua
Type of Assessment: Benchmarking

Part I: Follow-Up on Last Year's Assessment Report Recommendations

Assessment report owner Diane Dardon executed the 2015-16 Office of Religious Diversity (ORD) report Action Plan calling for her to share the results with: each of the School of Nursing (SON) faculty that worked with her (and she asked them to forward the information to student respondents), Office of Mission and Values (OMV)staff (including Scott Kelley, Sr. Judy Warmbold, and Sr. Betty Ann O'Neil), and ORD staff as well as share highlights with the University Ministry Associate Vice President. Diane did *not* invite key School of Nursing administrators and faculty to review the results as planned and consider ways in which to implement pastoral agency training through a co-curricular venue nor create a plan for offering training to all DePaul nursing students by fall of 2017 as the time was no longer ripe for these points of the plan.

As anticipated, the greatest barrier to implementing the action plan was neither student need nor ability and structure. Diane and OMV's Dr. Scott Kelley considered a certificate program on the Vincentian nursing legacy (educating students on pastoral agency around topics including end of life issues and inter-faith competency) and planned to pursue this as a collaborative summer project for a fall 2017 rollout. Consulted champions with SON agreed that the content was important and indeed could even provide a positive point of difference for DePaul's SON that could impact recruitment, retention, and future placement for a program that is struggling. However, the SON was obliged by Federal regulations to do a rapid and major revision of their curriculum, particularly around teaching ethics in a particular way, which completely eliminated any space they had for bringing in outside subject matter experts or establishing new ethics-related training modules.

This curriculum change resulted in SON cancelling Diane's module on pastoral agency and interfaith skills to every beginning co-hort class in 2016-17, though some individual professors continued to invite her in to teach ethics in nursing care and she educated 27 students using a Vincentian and interfaith lens.

As the results of the 15-16 assessment report showed that students learned from materials presented (particularly valuing the employment of real-life case studies) and the majority found value in incorporating pastoral agency into their nursing work and learning more about pastoral agency/topics in nursing, Diane continues to explore how to partner with SON to educate DePaul nursing students in promoting healing and excellence in health rooted in Vincentian values of caring for those in greatest need and uplifting human dignity by paying particular attention to identity particularity and students' values and experience around end of life issues.

Part II: Report on This Year's Assessment Project

I. **Abstract**
    Key areas of the Office of Religious Diversity's (ORD) work are supporting individual faith communities and interreligious engagement on campus. To determine how DePaul compared in these

areas to the schools recognized for doing this work at a high level, we undertook a benchmarking assessment which included an online survey and follow up phone interviews with a list of best practice institutions provided by the Interfaith Youth Core. We found that DePaul compares favorably with these best practices institutions while also identifying a few possible areas of growth. Our follow up interviews provide context to the quantitative data and to help focus possible future benchmarking of a more similar group of schools. Our data also helpfully present alternative organizational structures for doing this work, which will be helpful to keep in mind as we envision the continuing work of ORD within the new Division of Mission & Ministry.

II.   **Assessment Question**
How does DePaul's support for interreligious/worldview engagement compare toother best practice institutions identified by the Interfaith Youth Core?

III. **Introduction & Context**
Project Overview
The Office of Religious Diversity at DePaul seeks to both serve diverse religious communities at DePaul and to be the center of interreligious dialogue (understood in the broadest sense of the term) and education at DePaul. As part of assessing our current work in that area and providing a foundation for future strategic planning, we initiated a benchmarking assessment of current practices of other institutions known for their interfaith engagement in these areas. In doing so, we hoped to learn how DePaul compared to other best practice institutions. We also hoped to learn how different institutions approach this work, in terms of organizational structure, resources and underlying theories, frameworks, and strategies.

Context for This Year's Report
Our departmental Mission Statement is explicitly interfaith. Below is an excerpt:
The Office of Religious Diversity provides pastoral leadership, support and advocacy to the diverse religious and spiritual communities of DePaul through programs and services which cultivate intra- and interfaith-friendly cultures and which help develop communities of faith, particularly for those faith traditions other than Roman Catholic….ORD engages in educating our students to live in a religiously plural world by fostering the development of students' understanding of their own religious or philosophical traditions and knowledge of others' traditions.

Our on-going goals include serving particular faith communities so they may be strong and vibrant and to foster interfaith engagement among them as well as with students who are not members of student religious organizations. We also strive to provide interfaith programs, education, and dialogue opportunities, and help make DePaul a vanguard interfaith institution. One of our Key Learning Areas is: Interfaith Learning, Programs, and Engagement.

The areas of work we address in this benchmarking assessment relate directly to two of the university's strategic goals 3 and 4 outlined in Vision 2018. Among the stated goals under Objective 3a of Goal 3 are to "Expand curricular and co-curricular opportunities for interfaith/interreligious engagement and learning" and to "Provide incentives and opportunities for faculty and staff to understand and appreciate the Catholic intellectual tradition and Vincentian heritage." Under Objective 4a of Goal 4, the university seeks to "strengthen campus-wide diversity", "sustain the diversity of the student body", "expand international and multicultural learning opportunities that effectively prepare our students to be successful, innovative leaders in a diverse global society" and "provide programs and support services to ensure that all students, faculty and staff feel welcome and be able to succeed.

The Interfaith Youth Core (IFYC), which is recognized as an organization at the forefront of both the theory and practice of interreligious engagement on college campuses, is the source of some of the literature that provides some of the foundation for this work. In addition, IFYC consultants working with teams of DePaul staff compiled a "DePaul-Interfaith Youth Core Model Campus Engagement" assessment report in 2010. The "Four Ways of Interreligious Dialogue" outlined in the 1991 document "Dialogue and Proclamation" from the Pontifical Council on Inter-religious Dialogue" serves as an underlying framework for the work we do in the Office of Religious Diversity and our intentionally broad understanding of what constitutes interreligious dialogue. As part of this benchmarking, and sensitive to the fact that DePaul Student Affairs staff are being called to explicitly contribute to student success, we also wanted to search broadly to see if any other institutions have been able to use metrics to assess and demonstrate a relationship between interreligious engagement and student success including persistence and retention, as well as the ways in which dialogue might be related to addressing ongoing or periodic political, racial and religious tensions that arise on college campuses.

IV.   **Data Collection & Methodology**
        Population and Sample
        We completed a benchmarking study of best practices at other model institutions with regard to interreligious work to see how DePaul compared as well as to learn what were the different ways these institutions saw this work. We decided to approach the Campus Assessment Manager at the Interfaith Youth Core (IFYC) to develop our list of model institutions. We first engaged in a general discussion of the goals of our project and then inquired if IFYC could provide us with a list of schools they considered exemplary. To some extent this list is biased towards schools that have worked closely with IFYC, but given the stature and focus of IFYC we still felt overall this was the best way to identify model institutions. IFYC provided us with a list of 20 schools ranging in type and size, known for doing interfaith work consistently with them over the past five years, and who have consistent student interfaith work as a part of an interfaith council. Several campuses had a strategic plan for campus interfaith initiatives as well as participated in interfaith learning assessment, including some campuses who administered IFYC's IDEALS survey. Most of the institutions (including DePaul) also participated for years in the President's Interfaith and Campus Service Challenge.

We had some discussion about whether we should try to limit our analysis to schools that are demographically similar to DePaul since our experience leads us to hypothesize those demographic issues significantly affect how the work is done by different schools. (i.e. urban commuter schools vs. more traditional campuses, schools with a religious orientation vs. those without) We decided that considering we did not know what our response rate would be to our inquiries nor whether size would preclude smaller institutions from having practices from which we could learn, to send our survey to all the institutions on the list.

Data Collection
We initiated our process by thinking about what it was we wanted to know about interreligious work at these institutions. We drew upon our own experiences here at DePaul; our informal experiences learning about other programs through conferences, professional organizations, and personal relationships; and some informal study of the web sites of some institutions from the IFYC list. We used all of this to develop a formal written survey and some follow up interview questions for a phone interview. We tried to focus on areas of inquiry that could lead to information that could be helpful to us in our near term future planning.

The data in this benchmarking report were acquired using two main methodologies: survey and individual interviews. Both of these methods were designed for this benchmarking assessment project.
1. Survey – A Qualtrics survey was sent to 20 best practice institutions. The survey was created with the assistance of a graduate student assessment intern in the Division of Student Affairs.

The survey contained questions that sought to collect information from other religious offices on:
a. Organizational structure (e.g. location within the institutional organization, number of staff members, number of active undergraduate students, types of partnerships on campus, etc.)
b. Types of office services and programming (e.g. types of religious programming offered, how often these services are provided, etc.) specifically to undergraduates
c. Organizational processes (e.g. presence of learning outcomes, strategic planning documents, dialogue frameworks, guidelines for student and external groups, etc.)

This survey was distributed to the identified current practices institutions during the first week of May 2017 and was closed during the third week of May 2017.

2. Individual Interviews – Interviews were conducted with survey respondents who indicated an interest in speaking with a representative from the Office of Religious Diversity. The survey was also created by us with the assistance of a graduate student assessment intern in the Division of Student Affairs.

These interviews were designed to explore certain programmatic and operational areas in more depth. These areas included:
a. Program assessment methods (e.g. program/event metrics, connecting programs/services to student success metrics, the use of data/visualizations to communicate program efficacy)
b. Program and salary budget allocations
c. Programmatic services (e.g. types of campus events, approaches to campus tensions).

Data Analysis

Different data analysis methods were used for each type of data collection method.
1. Survey Analysis – A graduate student assessment intern assisted in compiling and analyzing the survey data collected. The two main data analysis methods used to analyze the survey data were frequency analysis and cross-tabulation analysis.

2. Individual Interview Analysis – Written summaries of the interviews were prepared by the ORD staff members who did the interviews and those same staff did a thematic analysis across respondent answers and also compared with other data from the survey responses. Our graduate assistant compiled a number of graphic representations as well as written analysis of the survey results. (See appendices) ORD staff looked at the answers from our follow up phone interviews and some of our informal web surveys of some of the schools to attempt to confirm and understand patterns that seemed to be emerging as well as to inquire further in areas where outlying results led us to suspect that perhaps people were understanding questions in different ways.

Participant Consent
Initial contact was made through email with contact information provided to us by the Interfaith Youth Core (IFYC). Surveys were emailed to contact people with a cover letter attached explaining the goals and methods of our project. Participation was completely voluntary, and the only incentive offered for participation was an offer to share general findings of our assessment. It was made clear that any shared results would be "general" and internally it was discussed (as well as verbally with some interviewees) that identifying information for particular schools would not be attached without their specific consent. It was also made clear that this was a benchmarking project intended for internal use.

V.   **Data & Findings**
       Response Rate and Demographics

The Qualtrics survey was sent to a total of 20 institutions. Of these institutions, twelve responded including DePaul. All 12 were private, 4 were Roman Catholic, 4 were affiliated with other Christian denominations, and 4 were not religiously affiliated. 4 (33%) had undergraduate enrollments over 10,000; 4 (33%) had undergraduate enrollments between 3,000 and 6,000; and 4 (33%) had undergraduate enrollments of less than 3,000. We were able to schedule and complete 6 phone interviews. Of the six schools participating in phone interviews, 4 (67%) were religioiusly affiliated schools with undergraduate enrollments of 4,000 or less; 2(33%) were non-religiously affiliated schools with enrollments of more than 13,000 undergraduates.

Key Findings
Several key findings emerged across major themes from the survey data in this benchmarking project.

Organizational Structure:
There is a wide variety of office locations and organizational structures among the institutional religious offices surveyed. A plurality (5 out of 12) of institutions claimed to be located in the Campus Ministry office. Institutions also identified the Spiritual Life Office (3 out of 12) and the University Chaplain's Office (3 out of 12) as their locations.

The most common type of staff member located in these offices are Paid Student Workers, which were the most common type of staff member positions in 6 out of 12 institutions surveyed. DePaul University employs the highest number of paid student workers (40), which is 15 more than the second-highest amount. Full-time, paid staff members are the second most common type of staff members in the office surveyed. DePaul University also employs the highest number of full-time, paid staff members (18), which is 9 more than the second-highest amount. The number of staff members varies based on the size of the institutions and differences in how they use internal and externally affiliated staff in working with religious students on campus. We also realized some institutions like DePaul include community service staff in their numbers while others do not. In order to compare across differences we prepared a comparison which looks at which type of workers predominate at each institution.

Number of Students:
Institutional size also varies widely among the school surveyed. The estimated number of undergraduate students at each institution ranged from 38,000 to 1,650. Among the institutions in this survey, DePaul had the third-highest number of full-time undergraduate students at 13,100.

The number of students who are active members (defined here as students who attended more than one event) of spiritual groups on campus also varies widely by institution. In terms of the percentage of undergraduate students who are active members of spiritual groups on campus, DePaul had the second lowest percentage (7.6%) of its students identify as active members. Institutions included in this survey considered, on average, 32.2% of their undergraduates to be active members of spiritual groups on campus.

Intrafaith Programming:
In general, DePaul University has programming that is similar to that within other institutions. One religious group that is recognized with a formal student group at most other peer institutions (10 out of 12) that is not yet official at DePaul University is a group for Mainline Protestant Christians. Other student groups seen at multiple schools but not at DePaul include a Hindu group and a secular humanist or atheist group.

Of the religious groups for which DePaul provides/oversees programming, DePaul typically offers services that are most offered at other institutions. Two outliers are the types of services offered to Buddhist and Hindu communities on campus. While DePaul offers the most common type of services provided to Buddhist communities (Ritual/Prayer/Practice at 6 institutions), other institutions also provide social community building (5), volunteer service opportunities (4), dialogue opportunities (4), and educational programs (4) for this spiritual group at their campuses. Similarly, while DePaul provides two of the top three most common services for its Hindu community (Ritual/Prayer/Practice at 7, Social community building at 5), it does not provide the second-highest type of service (Dialogue opportunities at 5 institutions) as we have no recognized Hindu student group.

Interfaith Programming:
Most of the institutions (8 of 9, including DePaul) claimed to have a peer facilitator program and have a framework for interreligious dialogue in place (6 of 10, including DePaul).

DePaul works with religious student group leaders and resident assistants on interfaith efforts on campus. These two student groups are among the three most common student groups with whom to work identified by other institutions, with 10 out of 10 institutions (including DePaul) identifying religious student group leaders and 8 out of 10 institutions (including DePaul) identifying resident assistants as partners on interfaith efforts. However, other institutions also identify multicultural/diversity focused student group leaders (8 out of 10) as partners on interfaith efforts, while DePaul ORD was not able to engage with them in a meaningful way to date. We are hopeful that the new Centers being established at DePaul will provide an opportunity to make this happen.

Strategic Planning, Policies & Assessment:
DePaul is one of 6 institutions to report having identified explicit interfaith learning outcomes and one of 5 institutions to have intrafaith learning outcomes. (We did not examine these goals to determine how robust they were in each case) Yet while DePaul's outcomes are solid, like most of the other institutions in this survey DePaul does not have an interfaith strategic planning document. Only 4 out of 9 respondents have such a document. Of these, not all are were willing to share their document and at least one school which had indicated it was willing to share the plan, declined to share it when asked, saying the format that would be useful for someone outside their team.

VI. **Discussion & Interpretation of Findings**
- One key finding of the report that should not be overlooked is that in general DePaul provides similar programming to the other institutions identified as institutions with strong interreligious engagement. This was true both for interfaith programming and intrafaith programming serving specific religious communities. The benchmarking tends to support that the next areas for growth based on these best practice institutions would be supporting the establishment of a recognized Mainline Protestant student religious organization as well as supporting additional programming for Hindu, Buddhist and Humanist or Secular students. It should be noted that levels of programming in these areas have tended to vary over time at DePaul depending on student interest and there are already plans for the launch of a Mainline Protestant student group in the next year. DePaul is also well positioned in certain areas where many of these institutions did not report as much programming or support, including notably historically African American Christian student groups and worship services.

- One of the key areas of inquiry in the benchmarking project was staff composition and structure. We deduced that there are real limitations in the survey data we got. For example, some schools with faith-based community service (like DePaul) included community service staff in their headcount while others did not include their faith-based service staff. However, there does seem to be a clear finding in the report that DePaul has more paid full time staff serving religious students

(18) than other schools reported in the survey. Several of the schools reported 7-9 paid staff while others reported 1-4. For those who reported 1-4 paid staff, they tended to report significant numbers of external local clergy or national organization staff doing the majority of the frontline work with their students, with some supervision and collaboration managed by their staff. We wish in retrospect we had included more large, urban Catholic schools in the research as there seems higher numbers of internal staff serving religious students seems to be characteristic of Catholic institutions. For example, a web review showed that urban Catholic schools like DePaul listed between 22 and 13 full-time ministry staff -- not including staff supporting faith-based volunteer service. We also know from networking at interfaith conferences that Catholic schools, as well as highly endowed elite universities, often choose to strategically hire paid staff members to serving non-Christian and/or non-Catholic religious communities. DePaul's process to hire 4 non-Catholic religious staff took place over a 5-10 year period to provide better support religious students rather than over-relying on externally affiliated staff who often bring their own "agendas" to their work with students. Interviews with at least some of the schools did confirm DePaul's experience that managing externally affiliated staff is something that has risks and requires significant resources in itself, although it can also bring benefits. Interviews also indicated that what it means for staff to be considered employees of the university can vary. For some institutions, Muslim and Jewish staff in particular were considered University employees but were "expected" to fundraise their own salaries and other funds for their centers, including other employees. One of these institutions did not recommend this arrangement. In a future of significant budget cuts, DePaul's in-house religious diversity staffing model will most likely be scrutinized, though as religious and racial tensions on campus have grown it seems more important than ever to ORD to have staff at the table to respond to crises and help create processes to best serve students with racial or religious minority identities, which is in part why we were hoping schools surveyed might be able to share how they communicate or assess their impact on student success across identities and made a business case for their staffing model. But no one we encountered shared anything too helpful, though some were eager for us to share if we came across anything useful. ORD's planned use of Bluestar may be a best practice for collecting data on how staff time is used.

- The interviews showed that other schools, similar to DePaul, did not allocate a great amount of programming funds through religious staff or offices. Most programming was done with student activities fund monies or other fundraising efforts by student groups. The programming funding that was there was seen as best used in supporting communities that tended to lack access to outside sources of funds, and to support particular efforts that tend to be under represented, including interfaith programming and marginalized religious communities.

- The numbers reported by the schools when asked about what percentage of undergraduates were active members of a religious or spiritual group on campus varied widely. The top institution reported 100 percent, while DePaul reported 7 percent. One of the assumptions we had before the study was that the commuter nature of DePaul's campus might lead to lower percentage of engagement here. Many commuting students might be too busy or simply remain part of their "home" religious communities rather than becoming active in DePaul based groups. This seemed to be supported by our data in many cases, with residential based campuses reporting higher numbers, with the exception of one institution which reported two thirds of students being active members of a spiritual or religious group although it is a largely commuter campus. This same institution, however, reported a very high percentage of Muslim students attending who were all considered to be active. Although we tried to provide some definition ("attending multiple events") it is not clear that people conceived of "active" students in the same way and this data is less helpful than we hoped. "Active" could be simply students who prayed or went to weekly services but remained largely unknown to staff and uneducated on interreligious engagement writ large. Also, it is not clear to what extent the numbers reflected reliable captured data or were estimates.

- One of the motivations we had in undertaking this benchmarking was to get a better sense of how DePaul's use of metrics compared to other institutions. We also wanted to know if anyone had

been able to compile data in such a way that it made the case for religious engagement leading to student success, which is of course an overarching goal of much of our work with students but one which those outside of ministry seldom credit chaplaincy work for. With regard to linking student success and religious engagement, no one had such data, but several interviewees were interested in this topic and asked us to share what we learned. With regard to having learning outcomes for programming and maintaining reliable metrics on student participation and achievement of those outcomes, DePaul is doing better than most of the schools surveyed, although much of our programming still involves liturgy or religious services and there has been a hesitancy around the best way to collect data for these activities, leaving them under assessed and with underreported participation.

- Other areas that interested us as a team was whether peer institutions had established successful interfaith programs that might inspire us to create new or better programs or dramatically increase the breadth of students served or employed a dialogue framework used outside of just religious programming. We also are seeking ways to counter religious bigotry institution-wide, beyond "one-off" programs, student leader training and pastoral support we currently do. However no school reported a widely-adopted dialogue framework or anti-bigotry work, which was disappointing. One school reported a soon-to-launch compelling curricular and co-curricular Certificate of Interreligious Studies run through their Career Center, leveraging existing classes and volunteer/internship opportunities to prepare students to be world ready and enhance their employability through interfaith and cultural literacy needed for global decision making and success, which we are interested in, and interviews yielded some other interesting ideas.

- With a new President coming in ORD staff had been discussing whether being situated in Student Affairs or Mission/President's Office might be optimal. Both models seemed to have their plusses and minuses according to some interviews. After finishing data gathering/interviewing for this report, ORD found out it is moving from Student Affairs to the Office of Mission and Values. This raises the possibility of restructuring and adds a level of ambiguity to our work, and as we begin planning for a January 1 merge with OMV we expect to look at this data for some guidance. But first we need some general direction setting/expectations from our AVP and the head of OMV.

Limitations

Of the main limitations of this benchmarking project is a potential lack of validity in the survey responses. For instance, there is reason to suspect some survey respondents approached different questions with different understandings of key terms. Key terms such as "active member" or "anti-bigotry events" could have been interpreted in different ways, which could have led to some confusion among respondents on how to interpret these key terms. Future benchmarking projects should aim to review each prompt for terms/concepts that may be misinterpreted. One way to circumvent this limitation is to pose clarifying questions to respondents during individual interviews before finalizing the survey. Individual interview sessions could provide opportunities to explore potentially confusing prompts in more depth and clarify and misunderstandings. We found in the interviews we did we were able to clarify and understand better how some of the respondents answered the questions. There are particular questions on the survey whose significance we are questioning, some of which were discussed above, but the findings still provide fodder for discussion, future planning and future issue exploration. Finally, our decision to include all the institutions suggested by IFYC meant that the schools included varied widely in many ways which could impact our results. In the future perhaps we can more systematically capture those differences to help us in analyzing our results or focus on a sub-set (such as large Catholic institutions).

VII. **Recommendations and Plans for Action**
Recommendations

Based on our interpretation of the findings in this benchmarking project, we recommend the following:

- That the Office of Religious Diversity seek to establish recognized Hindu and Mainline Protestant student groups and seek to re-convene the secular/humanist group which has been largely inactive in recent years, and continue to support "Thinking Positive" as a group that serves "non-religious" students.
- We should do follow up research, especially with regard to demographically similar Universities (those that are Catholic, urban, commuter based or at least share some of these characteristics). We should seek to better understand the benefits and challenges of relying more heavily on staff employed by outside organizations or of asking religious communities to raise funds externally.
- Office of Religious Diversity should continue to involve leaders of student religious organizations in interreligious programming and/or leadership development. We should consider whether to bring back an Interfaith Council.
- We should bring awareness of our findings to planning processes for University Ministry as it shifts out of Student Affairs and to those who are developing the new Centers serving African-American, Latinx, and LGBTQ students as to ways in which we can ensure that awareness of interreligious diversity and a faith based perspective on social justice and inclusion are present.

Action Plan

The Office of Religious Diversity will take the steps to support the establishment of the recommended student groups during the 2017-18 school year. We plan to do follow up research by December 15, 2017. The planning process for University Ministry as it shifts to the Department of Mission & Ministry is to be completed by July 1, 2018. There are many unknown variables given a shifting context. As we engage in planning, the potential barriers we may have to face are continuing budget pressures which make it harder to expand programming or services without cutting some of what we are currently doing. In addition, there is a desire to continue to expand our work through collaboration with the staff of the new Centers as well as with faculty and academic units which will require the willingness of people outside our Department to collaborate with us.

Sharing the results
We will begin by sharing our findings with other staff in the Office of Religious Diversity and across the leadership of University Ministry. It should be helpful to have these snapshots of what other schools do as we plan and strategize for the future of University Ministry, especially as we move out of Student Affairs to the new Department of Mission & Ministry. We will also develop a summary of some key findings that are appropriately anonymous to share with the schools who participated. At some level we can also share this with student leaders, especially leaders involved in planning and creating interreligious programming at DePaul to inspire our planning go forward.

APPENDICES

A. Survey results (includes the survey questions)
B. Email letters
C. Visualizations
D. Interviews

APPENDIX A - Survey Results (including questions)

Default Report

DePaul University - Office of Religious Diversity Survey
July 7th 2017, 1:36 pm CDT

Q38 - What is your institution's name?

What is your institution's name?
DePaul University
School A
School B
School C
School D
School E
School F
School G
School H
School I
School J
School K

Q2 - What is the name of your office?

What is the name of your office?
Office of Religious Diversity
Office of the Chaplain and Religious Life
Chaplain's Office (we also use Religious Life to refer to broader interfaith ministries)
Office of Campus Ministry
University Chaplaincy - includes all interfaith initiatives and programs
Campus Ministry
Truitt Center for Religious and Spiritual Life
Office of Campus Ministry
Global Spiritual Life
Spiritual Life
Campus Ministries
Center for Spirituality, Dialogue, and Service

Q3 - Where within your institution's organizational structure is your office located?

Where within your institution's organizational structure is your office loc...
University Ministry, within Student Affairs
Student Life
I report to the President
Campus Ministry is under the Student Life department.
Report directly to the President of the University
Division of Student Development
VP Student Life
President's Office. We are in the midst of working out an arrangement with Student Affairs for our Director to sit in on their SALT team (Student Affairs Leadership Team), but that would be an informal arrangement and not on the University org chart.
I report to the Vice President for Student Affairs (so I am located in Student Affairs)
Campus and Student Life, which reports up through the Provost.
Reports directly to president.
In Student Affairs, and more specifically, in the area of Cultural, Residential, and Spiritual Life, reporting to an Associate Dean who reports to VP of Student Affairs

Q4 - Which of the following options best describes your work area's location on campus? (Please check one)
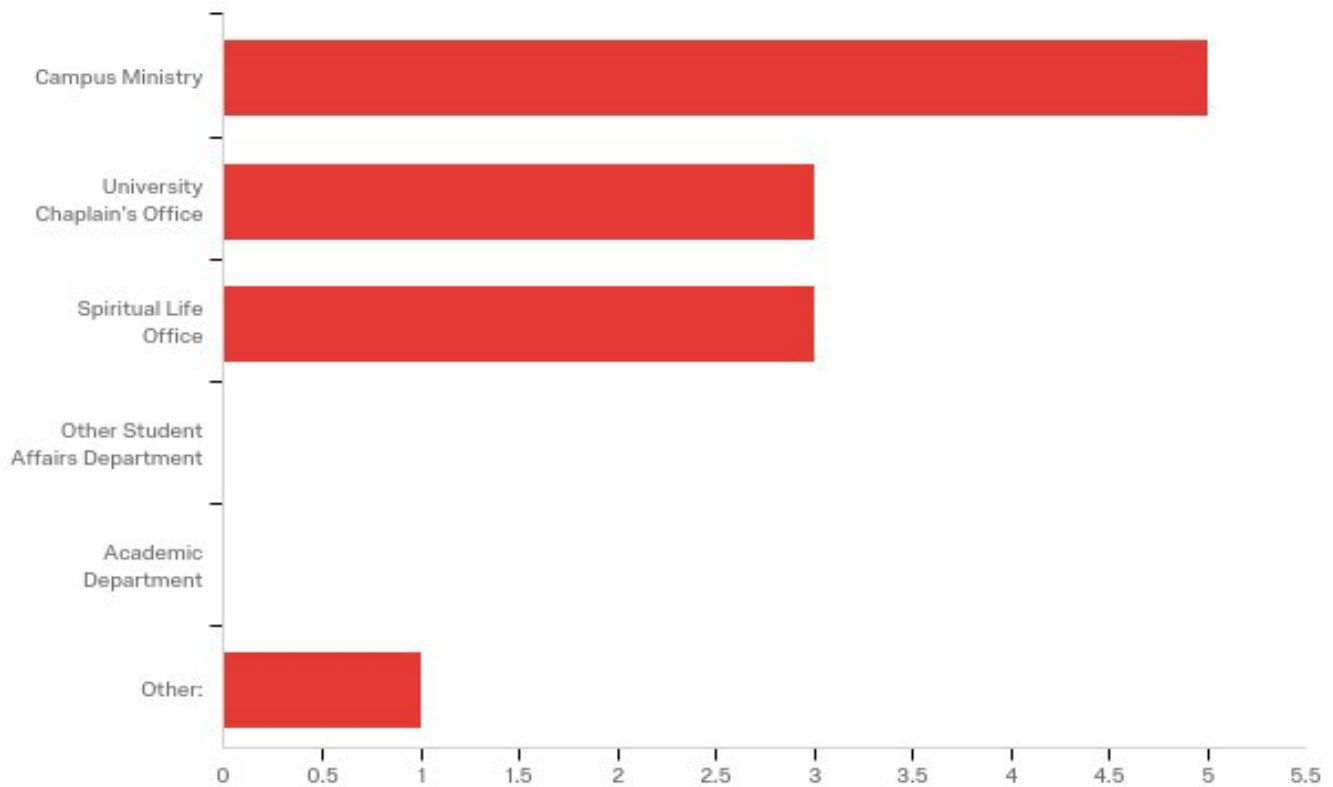
#	Answer	%	Count
1	Campus Ministry	41.67%	5
2	University Chaplain's Office	25.00%	3
3	Spiritual Life Office	25.00%	3
4	Other Student Affairs Department	0.00%	0
5	Academic Department	0.00%	0
6	Other:	8.33%	1
	Total	100%	12

Other:

Other:
Student Affairs: Religious Life, Interfaith, Purposeful Life Work (We have Called to Lead, Career and Civic

Q5 - Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus?

Q5_1_1 - Number

Number
18
.5
6
1
4
9
8
7
4
2
3
3

Number

Number
2
1
1
0
3
3
2
1
0
3

Number

Number
40
8
12
2
2
13
21
4
12
3
20
25

Number

Number
0
5
4
35
0
0

Number

Number
6
2
1
0
2
15
2
52
5
1
20

Number

Number
0
1
2
1
0
0
2
1
13
15
1
10

Number

Number
0
1
0
0
0
3
1
0

Q6 - Roughly how many undergraduate students are at your institution?

Roughly how many undergraduate students are at your institution?
13,100
1750
2200
3000
1,650
10,000
6500
3500
38,000
5,000
2500
13,700

Q7 - Roughly how many undergraduate students at your institution are active members (i.e., have attended multiple events) of a religious or spiritual group on campus?

Roughly how many undergraduate students at your institution are active memb...
1000
400

Unknown.
1500-2000
1,650
2000
2000
We actually do not track attendance, one of our internal issues, but (200 weekly mass, 180 SBE trip members, 60 weekly service sites, 40 students for Jumah prayers weekly) The rest is random
15,000
maybe about 500?
About 500
Approximately 1,000

Q8 - With which of the following institutional areas does your office actively partner? (Please select all that apply)
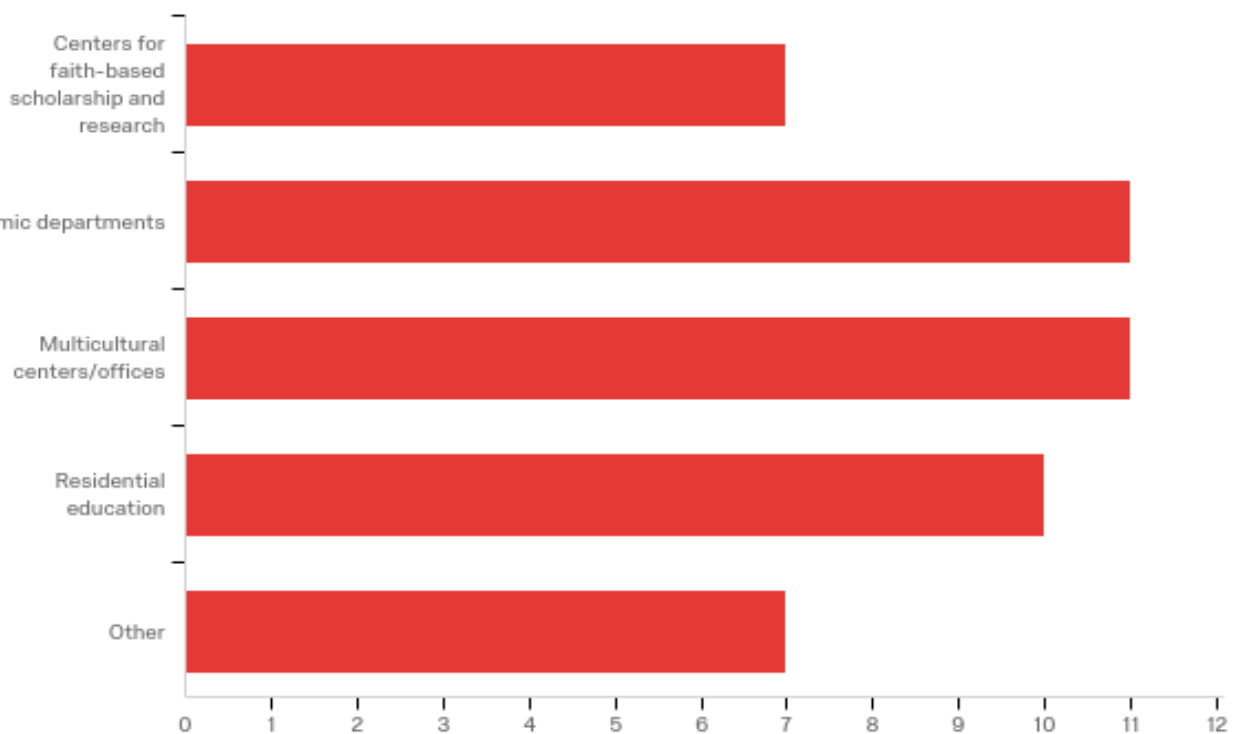
#	Answer	%	Count
1	Centers for faith-based scholarship and research	15.22%	7
2	Academic departments	23.91%	11
3	Multicultural centers/offices	23.91%	11

4	Residential education	21.74%	10
5	Other	15.22%	7
	Total	100%	46

Other

Other
Wellness
Community Engagement

Alumni, Development, Admissions
Center for Gender and LGBTQIA, Service Learning and Civic Engagement,
Center for Ethics and Leadership, Center for Religion and Culture, STudent Life, Athletics, CAMP, various academic schools, there really isn't an office we don't collaborate with at some point throughout the year.
LGBTQ Center, HR
Career services, volunteer services

Q10 - Which religious/spiritual groups have a recognized active student group(s) affiliated with them? (Please check all that apply)
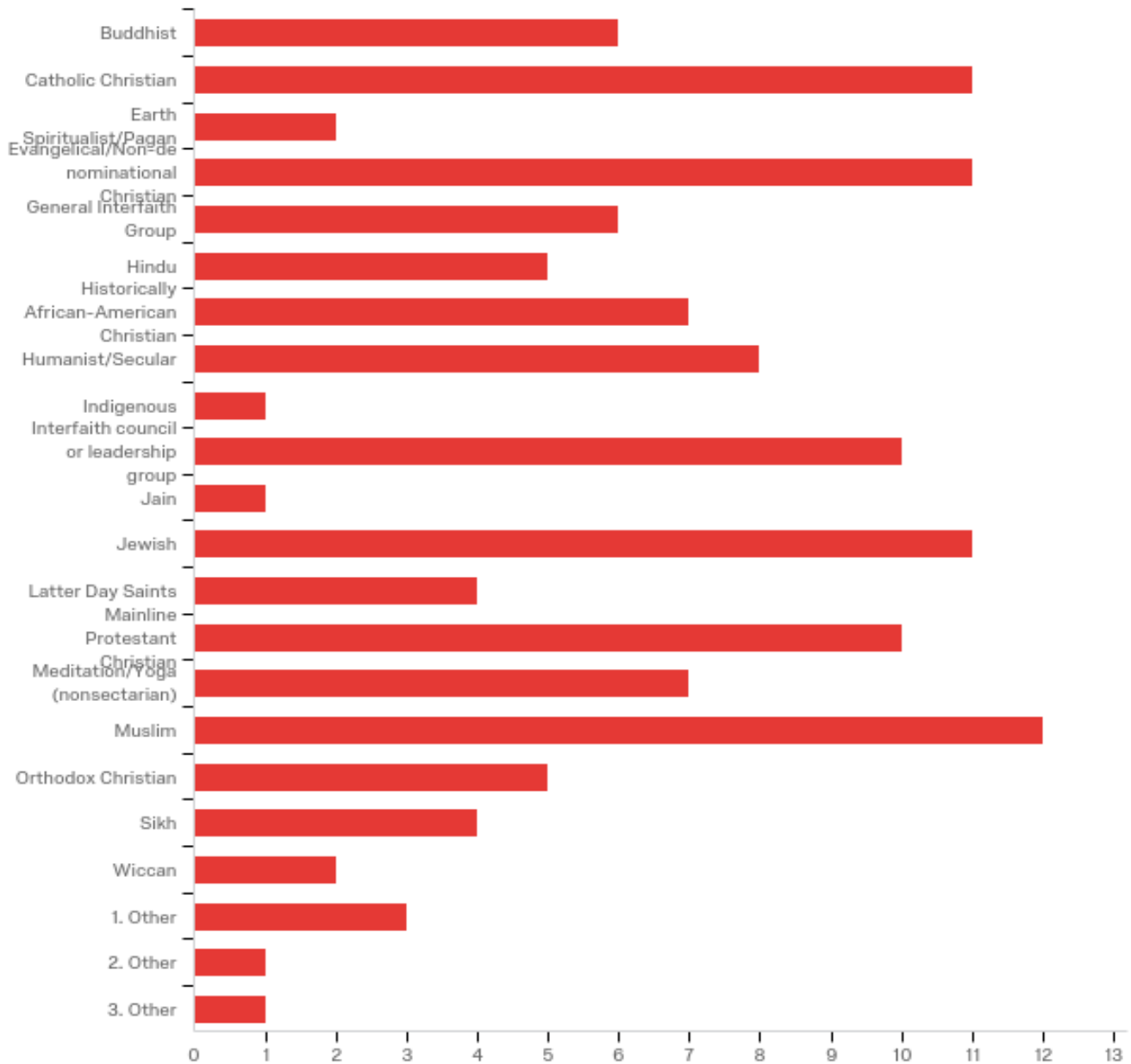
#	Answer	%	Count
2	Buddhist	4.69%	6
3	Catholic Christian	8.59%	11
4	Earth Spiritualist/Pagan	1.56%	2
5	Evangelical/Non-denominational Christian	8.59%	11
6	General Interfaith Group	4.69%	6
7	Hindu	3.91%	5

1	Historically African-American Christian	5.47%	7
8	Humanist/Secular	6.25%	8
9	Indigenous	0.78%	1
10	Interfaith council or leadership group	7.81%	10
11	Jain	0.78%	1
12	Jewish	8.59%	11
13	Latter Day Saints	3.13%	4
14	Mainline Protestant Christian	7.81%	10
15	Meditation/Yoga (nonsectarian)	5.47%	7
16	Muslim	9.38%	12
17	Orthodox Christian	3.91%	5
18	Sikh	3.13%	4
19	Wiccan	1.56%	2
20	1. Other	2.34%	3
21	2. Other	0.78%	1
22	3. Other	0.78%	1
	Total	100%	128

1. Other

1. Other
Interfaith Small Living Unit
Fellowship of Christian Athletes
Baha'i

2. Other

2. Other
Peace and Justice Small Living Unit

3. Other

3. Other
Interfaith Fall and Spring Break Mission Teams

Q11 - Regardless of having a recognized group status, for which religious communities on campus does your office provide or oversee programming? (Please check all that apply)
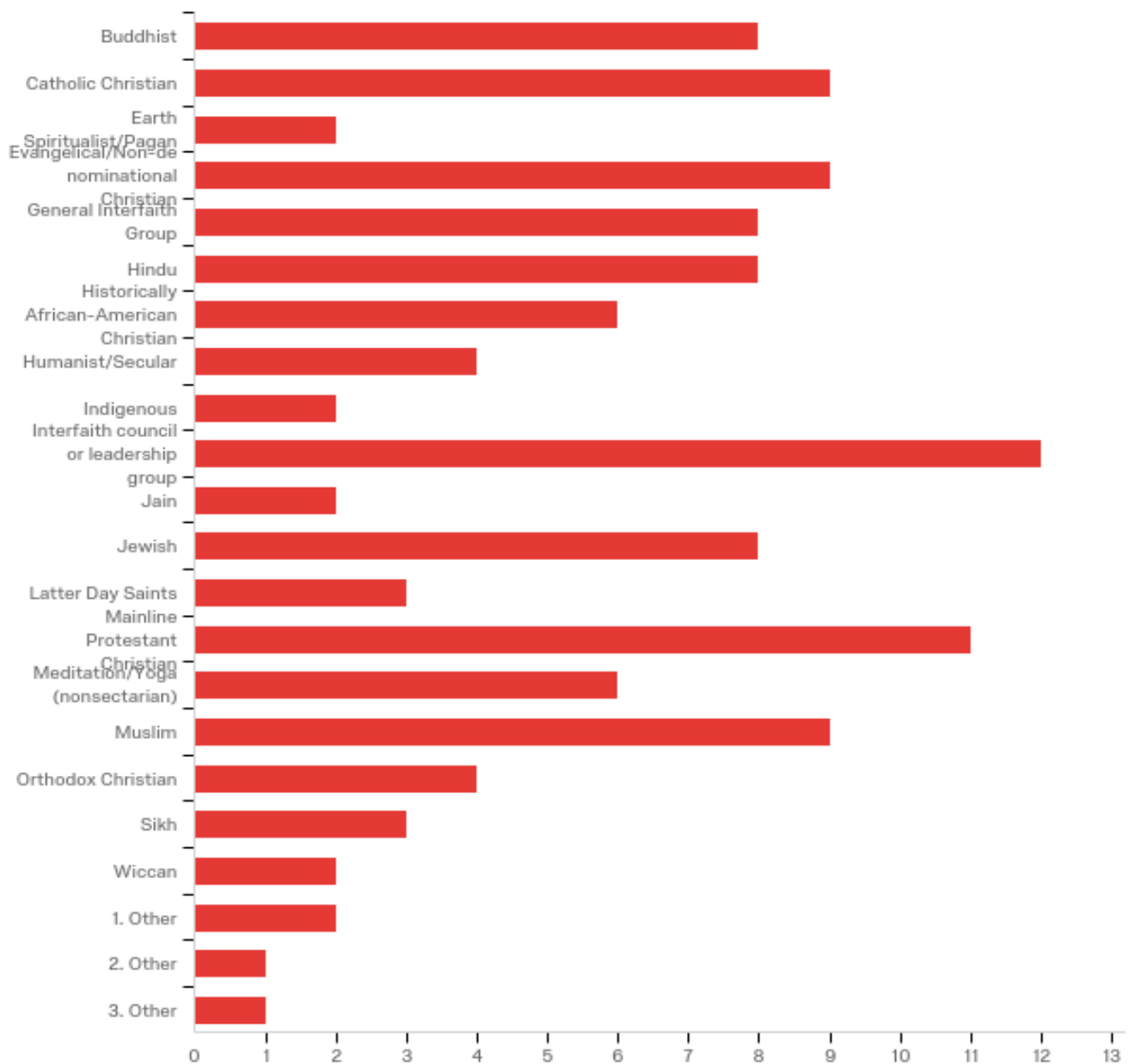
#	Answer	%	Count
2	Buddhist	6.67%	8
3	Catholic Christian	7.50%	9

4	Earth Spiritualist/Pagan	1.67%	2
5	Evangelical/Non-denominational Christian	7.50%	9
6	General Interfaith Group	6.67%	8
7	Hindu	6.67%	8
1	Historically African-American Christian	5.00%	6
8	Humanist/Secular	3.33%	4
9	Indigenous	1.67%	2
10	Interfaith council or leadership group	10.00%	12
11	Jain	1.67%	2
12	Jewish	6.67%	8
13	Latter Day Saints	2.50%	3
14	Mainline Protestant Christian	9.17%	11
15	Meditation/Yoga (nonsectarian)	5.00%	6
16	Muslim	7.50%	9
17	Orthodox Christian	3.33%	4
18	Sikh	2.50%	3
19	Wiccan	1.67%	2
20	1. Other	1.67%	2
21	2. Other	0.83%	1
22	3. Other	0.83%	1
	Total	100%	120

1. Other

1. Other
Jehovah Witness
Bowie

2. Other

2. Other
Prince

3. Other

3. Other
Frank

Q12 - What type of intrafaith programming does your office provide for each religious community on campus? (Please check all that apply)
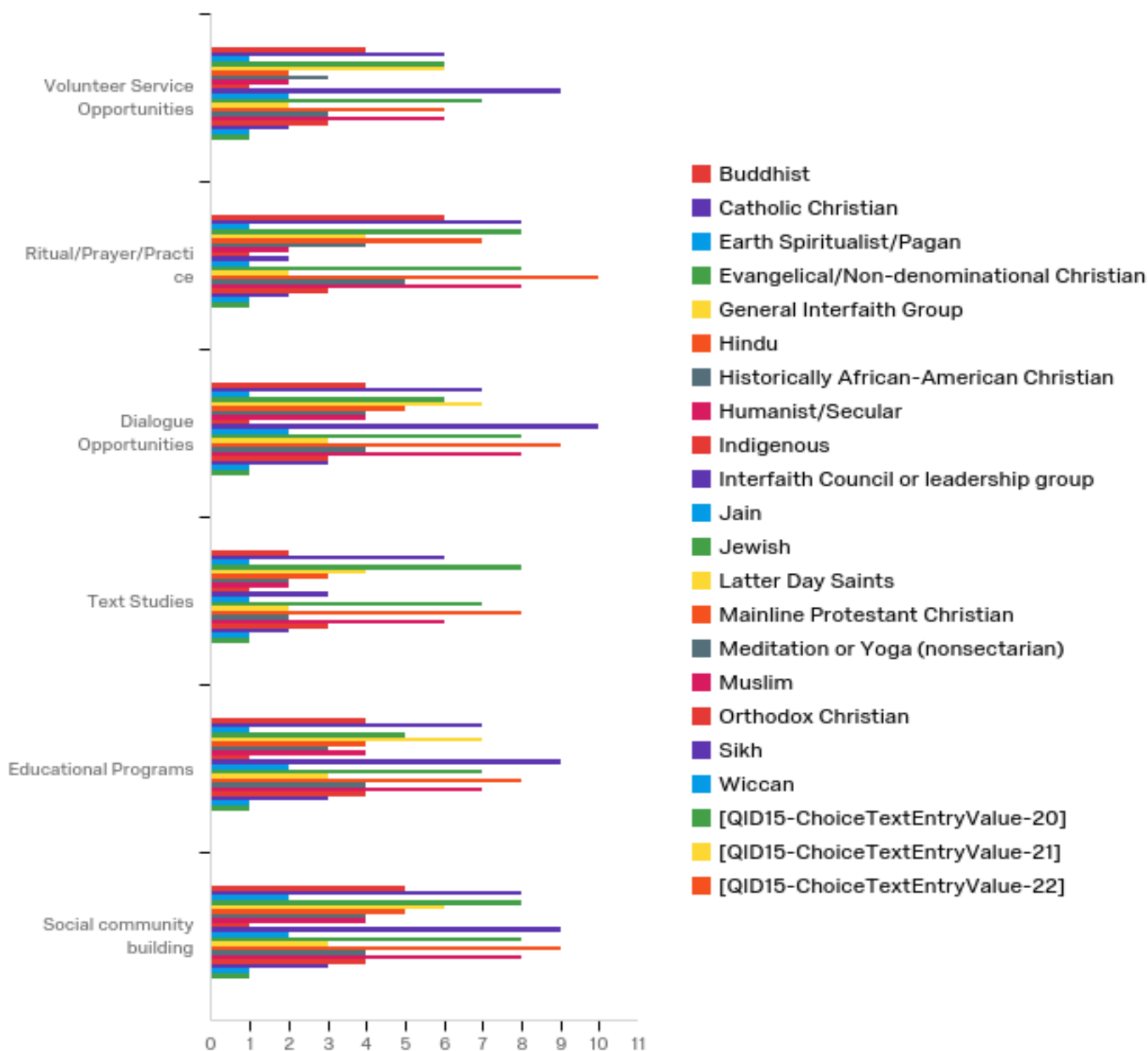
#	Question	Volunteer Service Opportunities		Ritual /Prayer/Practice		Dialogue Opportunities		Text Studies		Educational Programs		Social community building	
2	Buddhist	5.48%	4	7.14%	6	4.40%	4	3.08%	2	4.71%	4	5.26%	5
3	Catholic Christian	8.22%	6	9.52%	8	7.69%	7	9.23%	6	8.24%	7	8.42%	8
4	Earth Spiritualist/Pagan	1.37%	1	1.19%	1	1.10%	1	1.54%	1	1.18%	1	2.11%	2
5	Evangelical/Non-denominational Christian	8.22%	6	9.52%	8	6.59%	6	12.31%	8	5.88%	5	8.42%	8
6	General Interfaith Group	8.22%	6	4.76%	4	7.69%	7	6.15%	4	8.24%	7	6.32%	6
7	Hindu	2.74%	2	8.33%	7	5.49%	5	4.62%	3	4.71%	4	5.26%	5
23	Historically African-American Christian	4.11%	3	4.76%	4	4.40%	4	3.08%	2	3.53%	3	4.21%	4
8	Humanist/Secular	2.74%	2	2.38%	2	4.40%	4	3.08%	2	4.71%	4	4.21%	4
9	Indigenous	1.37%	1	1.19%	1	1.10%	1	1.54%	1	1.18%	1	1.05%	1

Office of Religious Diversity 28

#													
10	Interfaith Council or leadership group	12.33%	9	2.38%	2	10.99%	10	4.62%	3	10.59%	9	9.47%	9
11	Jain	2.74%	2	1.19%	1	2.20%	2	1.54%	1	2.35%	2	2.11%	2
12	Jewish	9.59%	7	9.52%	8	8.79%	8	10.77%	7	8.24%	7	8.42%	8
13	Latter Day Saints	2.74%	2	2.38%	2	3.30%	3	3.08%	2	3.53%	3	3.16%	3
14	Mainline Protestant Christian	8.22%	6	11.90%	10	9.89%	9	12.31%	8	9.41%	8	9.47%	9
15	Meditation or Yoga (nonsectarian)	4.11%	3	5.95%	5	4.40%	4	3.08%	2	4.71%	4	4.21%	4
16	Muslim	8.22%	6	9.52%	8	8.79%	8	9.23%	6	8.24%	7	8.42%	8
17	Orthodox Christian	4.11%	3	3.57%	3	3.30%	3	4.62%	3	4.71%	4	4.21%	4
18	Sikh	2.74%	2	2.38%	2	3.30%	3	3.08%	2	3.53%	3	3.16%	3
19	Wiccan	1.37%	1	1.19%	1	1.10%	1	1.54%	1	1.18%	1	1.05%	1
20	[QID15-ChoiceTextEntry Value -20]	1.37%	1	1.19%	1	1.10%	1	1.54%	1	1.18%	1	1.05%	1
21	[QID15-ChoiceTextEntry Value -21]	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0

22	[QID1 5- Choic eText Entry Value -22]	0.00 %	0	0.00 %	0	0.00 %	0	0.00 %	0	0.00 %	0	0.00 %	0
	Total	Total	73	Total	84	Total	91	Total	65	Total	85	Total	95

Q13 - How frequently does your office provide religious programs for each religious community on campus?

#	Question	Daily		Weekly		Monthly		At least once per semester		At least once per year		Never	
2	Buddhist	0.00%	0	9.09%	5	10.00%	1	0.00%	0	20.00%	1	0.00%	0
3	Catholic	27.59%	8	1.82%	1	0.00%	0	0.00%	0	0.00%	0	0.00%	0
4	Christian Earth Spiritualist/Pagan	0.00%	0	1.82%	1	0.00%	0	10.00%	1	0.00%	0	0.00%	0
5	Evangelical/Non-denominational Christian	10.34%	3	7.27%	4	0.00%	0	0.00%	0	20.00%	1	0.00%	0
6	General Interfaith Group	3.45%	1	7.27%	4	30.00%	3	0.00%	0	0.00%	0	0.00%	0
7	Hindu	3.45%	1	5.45%	3	10.00%	1	10.00%	1	20.00%	1	0.00%	0
23	Historically African-American Christian	3.45%	1	9.09%	5	0.00%	0	0.00%	0	0.00%	0	0.00%	0
8	Humanist/Secular	3.45%	1	1.82%	1	10.00%	1	0.00%	0	20.00%	1	0.00%	0
9	Indigenous	0.00%	0	1.82%	1	0.00%	0	0.00%	0	0.00%	0	0.00%	0

		%	#	%	#	%	#	%	#	%	#	%	#
10	Interfaith Council or leadership group	0.00%	0	12.73%	7	30.00%	3	10.00%	1	0.00%	0	0.00%	0
11	Jain	0.00%	0	1.82%	1	0.00%	0	10.00%	1	0.00%	0	0.00%	0
12	Jewish	17.24%	5	3.64%	2	0.00%	0	10.00%	1	0.00%	0	0.00%	0
13	Latter Day Saints	0.00%	0	3.64%	2	0.00%	0	10.00%	1	0.00%	0	0.00%	0
14	Mainline Protestant Christian	3.45%	1	12.73%	7	10.00%	1	0.00%	0	20.00%	1	0.00%	0
15	Meditation or Yoga (nonsectarian)	10.34%	3	3.64%	2	0.00%	0	0.00%	0	0.00%	0	0.00%	0
16	Muslim	17.24%	5	5.45%	3	0.00%	0	10.00%	1	0.00%	0	0.00%	0
17	Orthodox Christian	0.00%	0	5.45%	3	0.00%	0	10.00%	1	0.00%	0	0.00%	0
18	Sikh	0.00%	0	1.82%	1	0.00%	0	20.00%	2	0.00%	0	0.00%	0
19	Wiccan	0.00%	0	1.82%	1	0.00%	0	0.00%	0	0.00%	0	0.00%	0
20	[QID15-ChoiceTextEntryValue-20]	0.00%	0	1.82%	1	0.00%	0	0.00%	0	0.00%	0	0.00%	0
21	[QID15-ChoiceTextEntryValue-21]	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0

22	[QID15-ChoiceText Entry Value -22]	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0	0.00%	0
	Total	Total	29	Total	55	Total	10	Total	10	Total	5	Total	0

Q14 - What learning outcomes, if any, does your office employ in your intrafaith programs and services?

| What learning outcomes, if any, does your office employ in your intrafaith... |
|---|
| 1. Students who participate in Office of Religious Diversity educational programming will apply what they learned from the program(s) to their daily life or world understanding.
2. Students who participate in Office of Religious Diversity programs and services will commit to Vincentian spirituality and values that embrace the inherent dignity of all human beings.
3. Students who participate in Office of Religious Diversity programs will consider their own and others' spiritual/religious & cultural practices and traditions. |
| We're working on a program that would integrate into curriculum and co-curricular events to get students talking about intrafaith relationships--there's not a lot of intrafaith discussion yet, except for the Orthodox Christian students. |
| Other than annual interfaith Baccalaurate celebration, we do not employ any formal instruments. I would be interested to learn of your work in this vital area of reflection, analysis, and planning. |
| b |
| these vary by group or tradition. Usually towards the idea of deepening exploration and commitments to given or chosen traditions and practices, dialogue, service, and interfaith education and relationship. |
| We are in the process of establishing learning outcomes for the coming academic year. |
| Each faith group/faith office has its own learning outcomes.
In our INTERFAITH programs and services, our learning outcomes are: 1. Religious Literacy 2. Ecumenical Orientation 3. Self-Awareness and Reflection and 4. Application. |
| The purpose of our intrafaith programs is to help students connect to their communities and provide strong support structures. |
| Out of our defined learning outcomes as a college; Collaborative Leadership, Intercultural competency, Ethical Citizenship

https://www.augustana.edu/files/2017-01/student_learning_outcomes.pdf |

Q16 - Has your office convened or collaborated on programs or educational opportunities related to religious bigotry, such as anti-Semitism or Islamophobia, since the beginning of the Fall 2016 term?
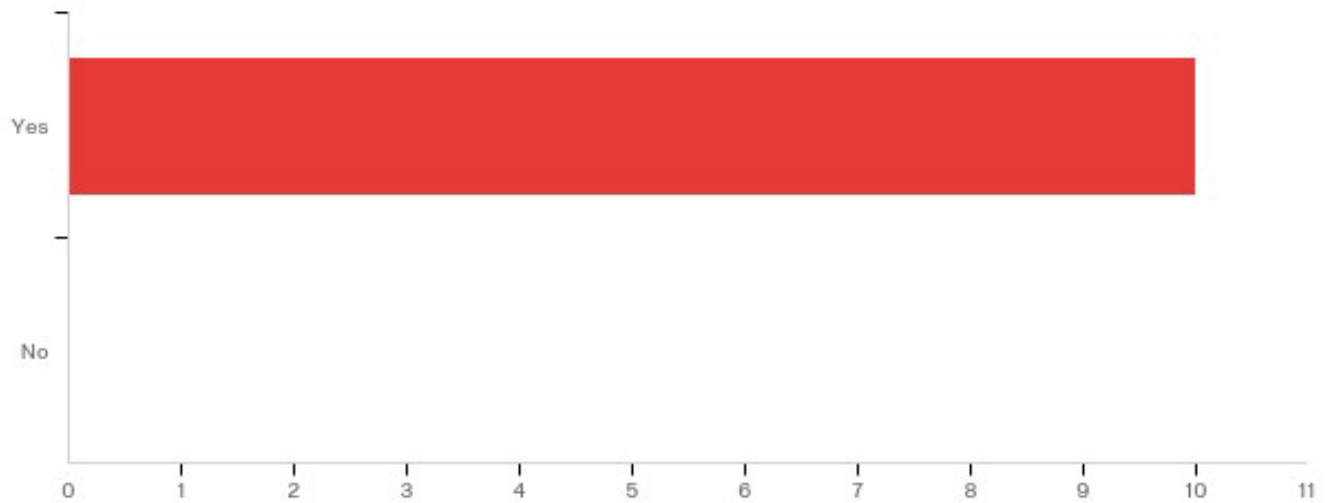
#	Answer	%	Count
1	Yes	100.00%	10
2	No	0.00%	0
	Total	100%	10

Q17 - Which student leaders and groups, not overseen by your department, does your office work with on interfaith education efforts? (Please check all that apply)
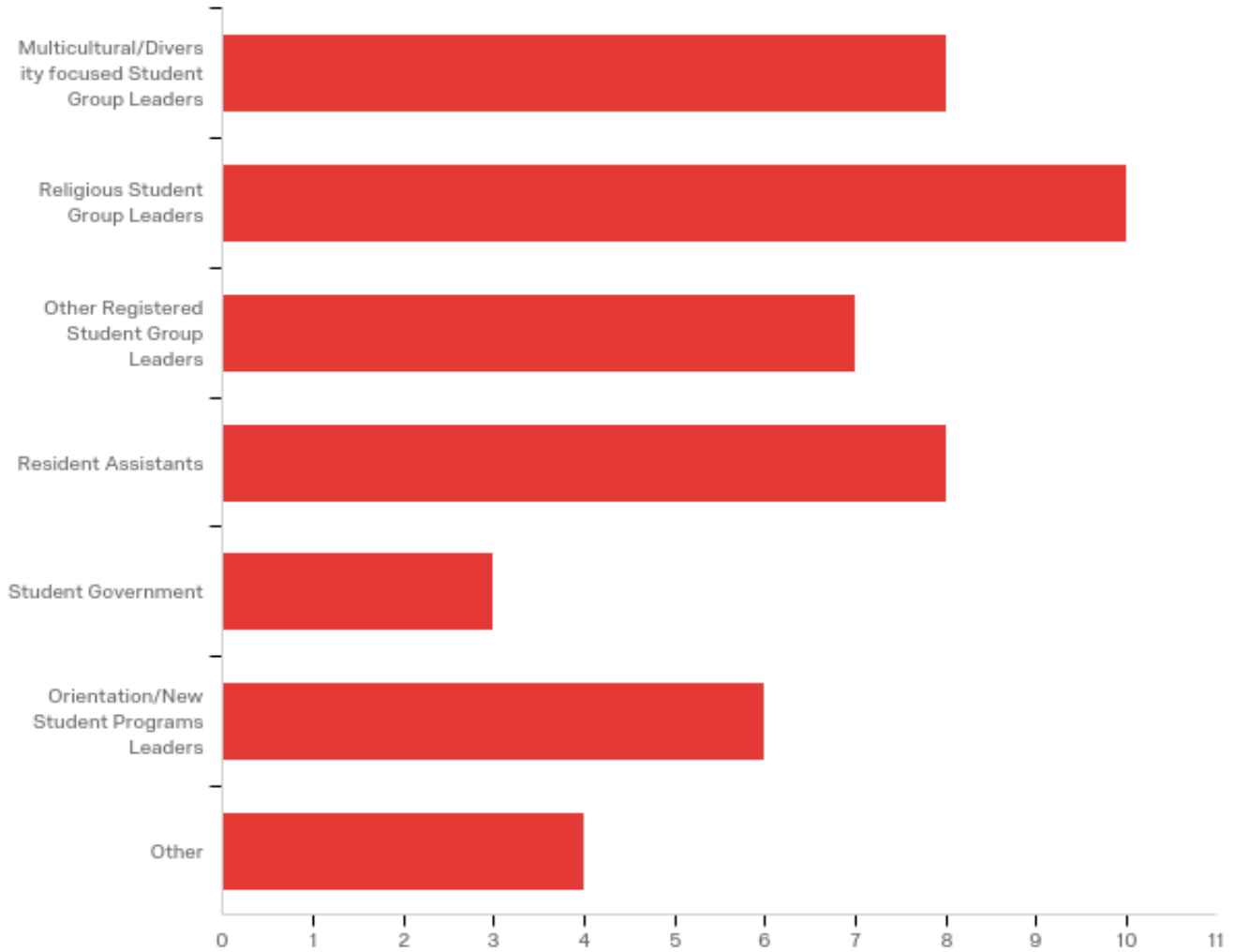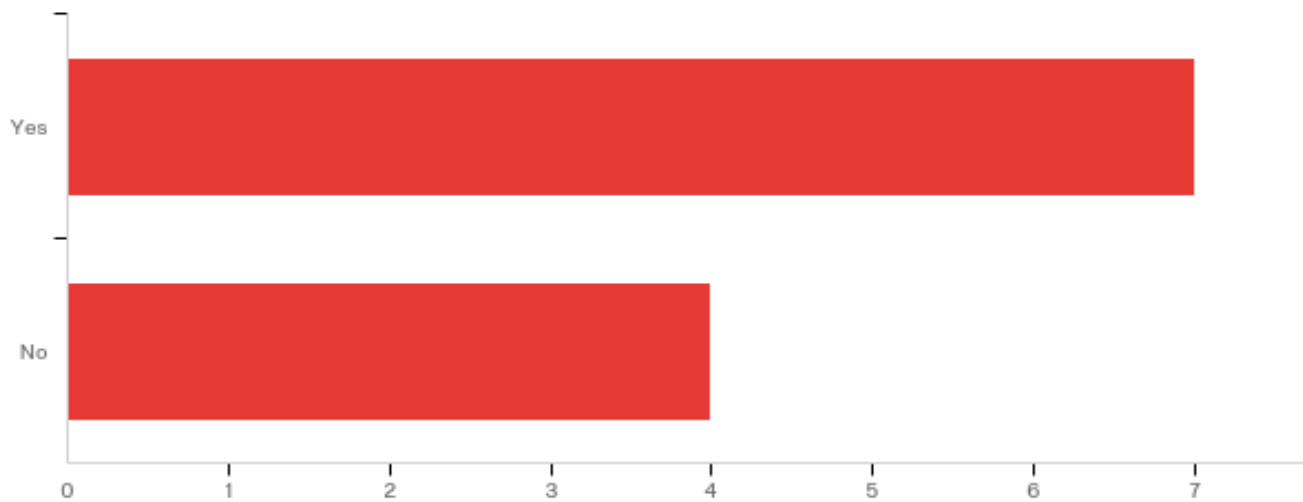
#	Answer	%	Count
1	Multicultural/Diversity focused Student Group Leaders	17.39%	8
2	Religious Student Group Leaders	21.74%	10
3	Other Registered Student Group Leaders	15.22%	7
4	Resident Assistants	17.39%	8
5	Student Government	6.52%	3
6	Orientation/New Student Programs Leaders	13.04%	6
7	Other	8.70%	4
	Total	100	46

Other

Other
Community Engagement
Faculty, staff, alumni, community groups
Gender and LGBTQIA student leaders, student Health Educators, Academic Multi-Faith Scholars
LGBTQ student leaders

Q18 - Does your office employ a particular dialogue approach/framework for interreligious dialogue?

#	Answer	%	Count
1	Yes	63.64%	7
2	No	36.36%	4
	Total	100%	11

Q19 - What is the dialogue approach/framework your office uses for interreligious dialogue? Is there a citation available?

What is the dialogue approach/framework your office uses for interreligious…
4 Ways of Interfaith Dialogue from the 1991 Vatican document "Dialogue and Proclamation"
Our Catholic Muslim Dialogue students abide by the Dialogue Decalogue (from "Applications of the 'Dialogue Decalogue' for Latin American Interreligious Dialogue" (Journal of Ecumenical Studies, 25:4, Fall 1986).

This past year, we have used weekly community-wide programming with the video series Jesus Fatwah; lots of Interfaith Youth Core Resources; C.A.I.R. and A.D.L. resources; spring break service/education teams with Noor Mosque in Columbus, Ohio, Lakota Nation, Latinx in San Diego, Tikkun Olam in Pittsburgh, Crossroads of the Powerful and Powerless in D.C., Connecting with the Community in Bucerias, Mexico; plus a variety of international service/study teams throughout the year. We also hold interfaith celebrations with campus-wide dialogues via Horizons International, Hillel (Passover Seder), Tauheed (Eid), Chinese New Year, Kushinda, Diwali, Ash Wednesday, etc.

Rely upon Swidler's List for Interfaith Engagement. Our Holy Cross pedagogy is: Information, Formation, Transformation.

It is a relationship focused approach and we are adopting models offered by IFYC.

We developed our own, which is based on the work of several people (Eck, Moore, Prothero, Patel) but explored thoroughly in the book by Ariel Ennis (our Assistant Director): Teaching Religious Literacy: A Guide to Spiritual and Religious Diversity in Higher Education (2017).

Public Conversations Project (now called Essential Partners), and resources from Interfaith Youth Core

Q20 - To what extent is this framework used throughout your institution? Is this framework only used by your office, or is it shared across multiple units?

To what extent is this framework used throughout your institution? Is this...

Only our area uses this

It is referenced and used in the Interreligious Dialogue course and then is invoked any time a campus-wide conversation happens--it was used in a gender/sexuality talk as well as a teach-in on racism.

This framework is both on campus in open to the greater Columbus, Ohio community. We often have visitors from a variety of churches, mosques, synagogues, and other campuses.

Within the office alone, and then only in the interfaith area, with the exception of the Holy Cross pedagogy.

Our office provides the trainings in this framework (called, "Faith Zone" training) but we have trained units all across the university.

PCP model used more broadly; our office trains others

Q21 - What is the largest, in terms of student attendance, interfaith campus program or event at your institution?

What is the largest, in terms of student attendance, interfaith campus prog...

Vincentian Service day has 1000-1500 students at once annually, our Quarterly Interreligious Celebrations have about 150/quarter

Interfaith Week events - keynote

Annual Interfaith Week.

Our interfaith, intercultual Horizens International evenings, with dinner and program led by a variety of student groups..

Eid Kippur Dinners usually drawing 80-100 students/staff/faculty on average (the largest one drawing 400+)

Our "Bridges" Jummah-Shabbat, which brings the entire campus together to attend Friday Muslim prayers followed by Jewish prayers in the evening and a fun interfaith dinner.
We just hosted a Hindu Muslim concert, which had approximately 400 students in attendance.
About 100 students at a recent event.
Interfaith Leadership Fellow visit or New England Interfaith Student Summit

Q22 - Roughly how many students attended this interfaith campus program or event this past academic year?

Roughly how many students attended this interfaith campus program or event...
1000 for service Day
50
200-300 students.
.
300-400 studentsm out of our enrollment of 1,650.
60
350
400
About 100.
150

Q23 - Of the students in attendance at this interfaith campus program or event, how many were there because of service requirements or other mandatory duties?

| Of the students in attendance at this interfaith campus program or event, h... |
|---|
| About 60% were voluntary |
| 5 |
| Maybe about a third were there for extra credit for a class, but the vast majority attended voluntarily, since few professors offered extra credit for the week. |
| zero |
| perhaps 20 for class credit. |
| none |
| none |

Majority came on their own, some may have been going for class credit.

Q24 - Do you have an interfaith program in which students are designated/recognized as peer facilitators?
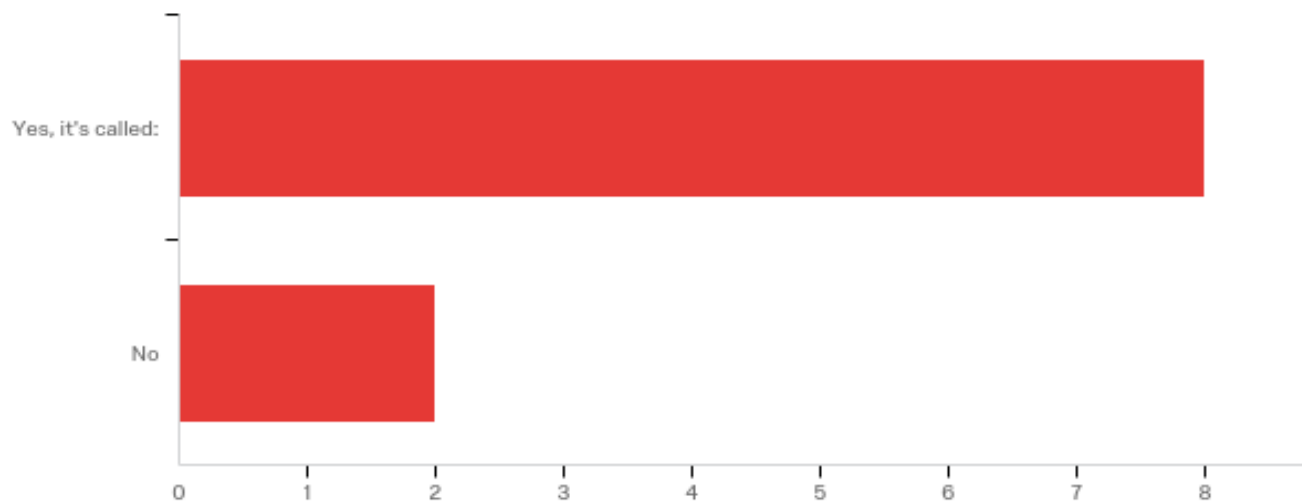
#	Answer	%	Count
1	Yes, it's called:	80.00%	8
2	No	20.00%	2
	Total	100%	10

Yes, it's called:

| Yes, it's called: |
|---|
| Interfaith Scholars |
| Interfaith Fellows |
| Movement of Students Achieving Interfaith Collaboration |
| InterFaith House, a university small living unit of 12-15 student leaders |
| Peer Minister for Religious Diversity |
| Multifaith Advisory Council |
| Faith Zone Training |
| Interfaith Council |

Q25 - Please describe how these student peer facilitators are trained, if at all.

Please describe how these student peer facilitators are trained, if at all.
Weekly formation meetings led by a Chaplain that include fundamentals of dialogue, text study, dialogue practice
Weekly meetings with the chaplain, read a book together, mentoring in how to lead the interfaith council, etc
There's nothing formal in place, currently, but the Campus Minister who coordinates Ecumenical and Interfaith Engagement meets with MOSAIC twice a month for formation and meetings on interfaith leadership and event planning.
Initial interview for selection to live in the house as part of the communitym then on-going weekly sessions of various contents and contexts, depending on their interests, chaplaincy needs, etc.
Primarily trained through our overall student leadership training with other student campus ministry leaders: which involves a day long training about Holy Cross, Servant Leadership Model, and general campus knowledge. Additional training is done one on one with Peer Minister supervisor and assigned campus minister (utilizing writings of Eboo Patel, Nostra Aetate, and on-going literature that arises. The Peer Minister also attends when possible, leadership offering by IFYC.
A weekend retreat in the fall in which they receive a Faith Zone training, a basic race/privilege training, a mindful communication/practice training, and guidance as they plan out a year's worth of activities and programs. They have a "refresher" retreat in early January where they learn additional skills.
Once each trimester students, faculty and staff are given the opportunity to participate in a "Faith Zone" training. Completion of the training certifies students as Interfaith Allies.

Q26 - What learning outcomes, if any, does your office employ in your interfaith programs and services?

What learning outcomes, if any, does your office employ in your interfaith...
1. Students who participate in Office of Religious Diversity programs will adopt the importance of interreligious and cross-cultural engagement.   2. Students who participate in Office of Religious Diversity educational programming will apply what they learned from the program(s) to their daily life or world understanding.   3. Students who participate in Office of Religious Diversity programs and services will commit to Vincentian spirituality and values that embrace the inherent dignity of all human beings.   4. Students who participate in Office of Religious Diversity programs will consider their own and others' spiritual/religious & cultural practices and traditions.
we follow IFYC models of the interfaith triangle
We want students to develop strong faith lives in community together, lives that are shared with each other in mutual respect and understanding, working together for the common good.
Nothing formal, but in process of developing. Would love to learn from you all about this core need!
These also will be identified.
1. Religious Literacy/knowledge 2. Ecumenical Orientation 3. Self-Awareness and Reflection and 4. Application
Our interfaith programs are heavily focused on process and intention. How students approach collaboration and cooperation.
https://www.augustana.edu/files/2017-01/student_learning_outcomes.pdf Same as before; Intercultural Competency, collaborative leadership, communication competency, Ethical Citizenship

Q28 - Does your office have an interfaith strategic planning document?
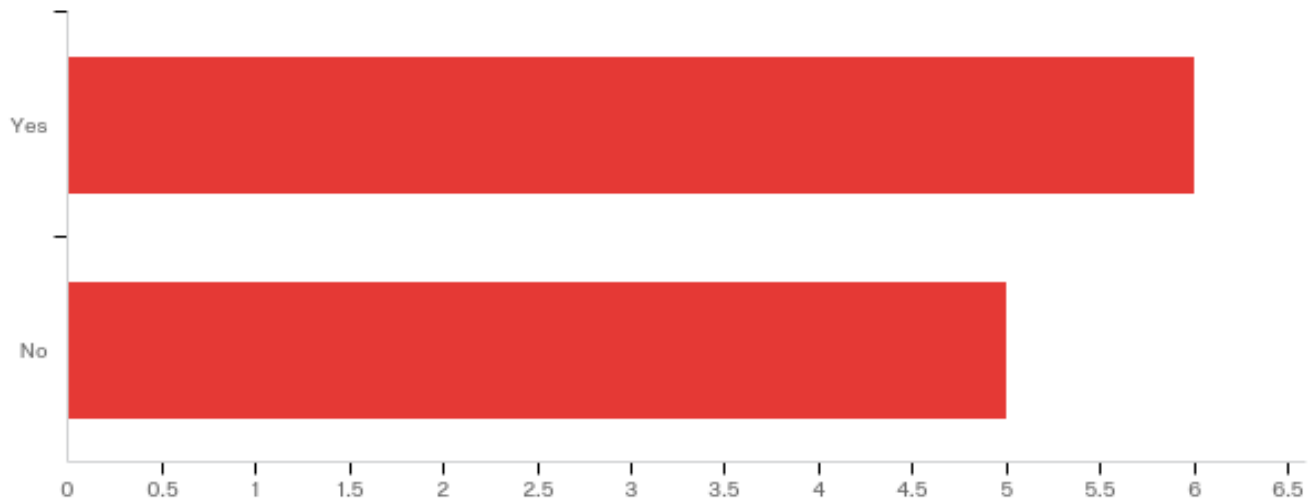
#	Answer	%	Count
1	Yes	54.55%	6
2	No	45.45%	5
	Total	100%	11

Q29 - Would you be willing to share this interfaith strategic planning document with us at DePaul?
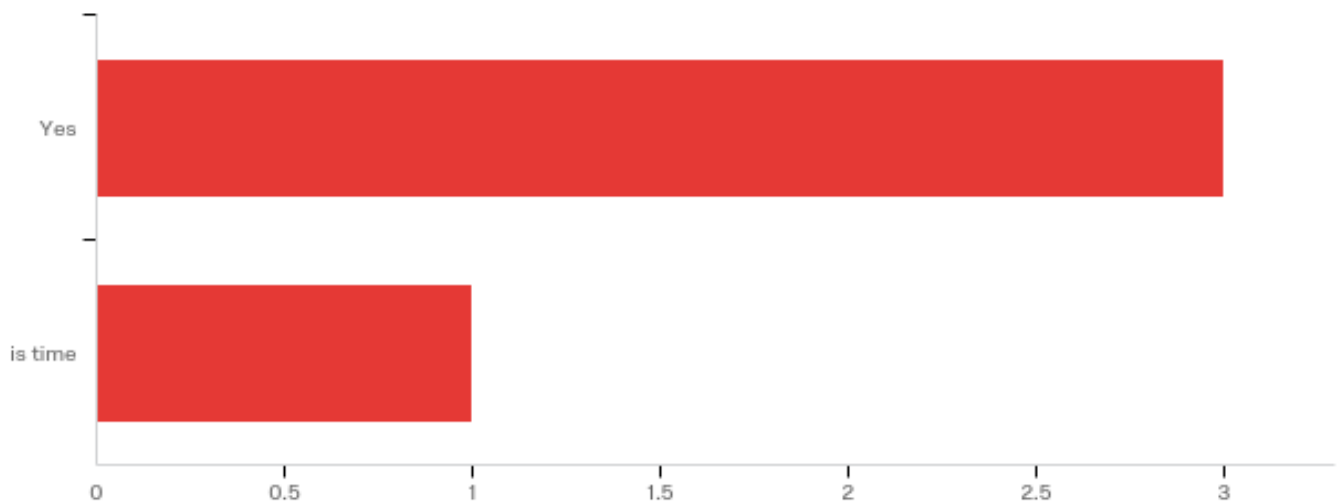
#	Answer	%	Count
1	Yes	75.00%	3

2	Not at this time	25.00%	1
	Total	100%	4

Q30 - What type of guidelines does your office have in place for student religious organizations? (Please check all that apply)
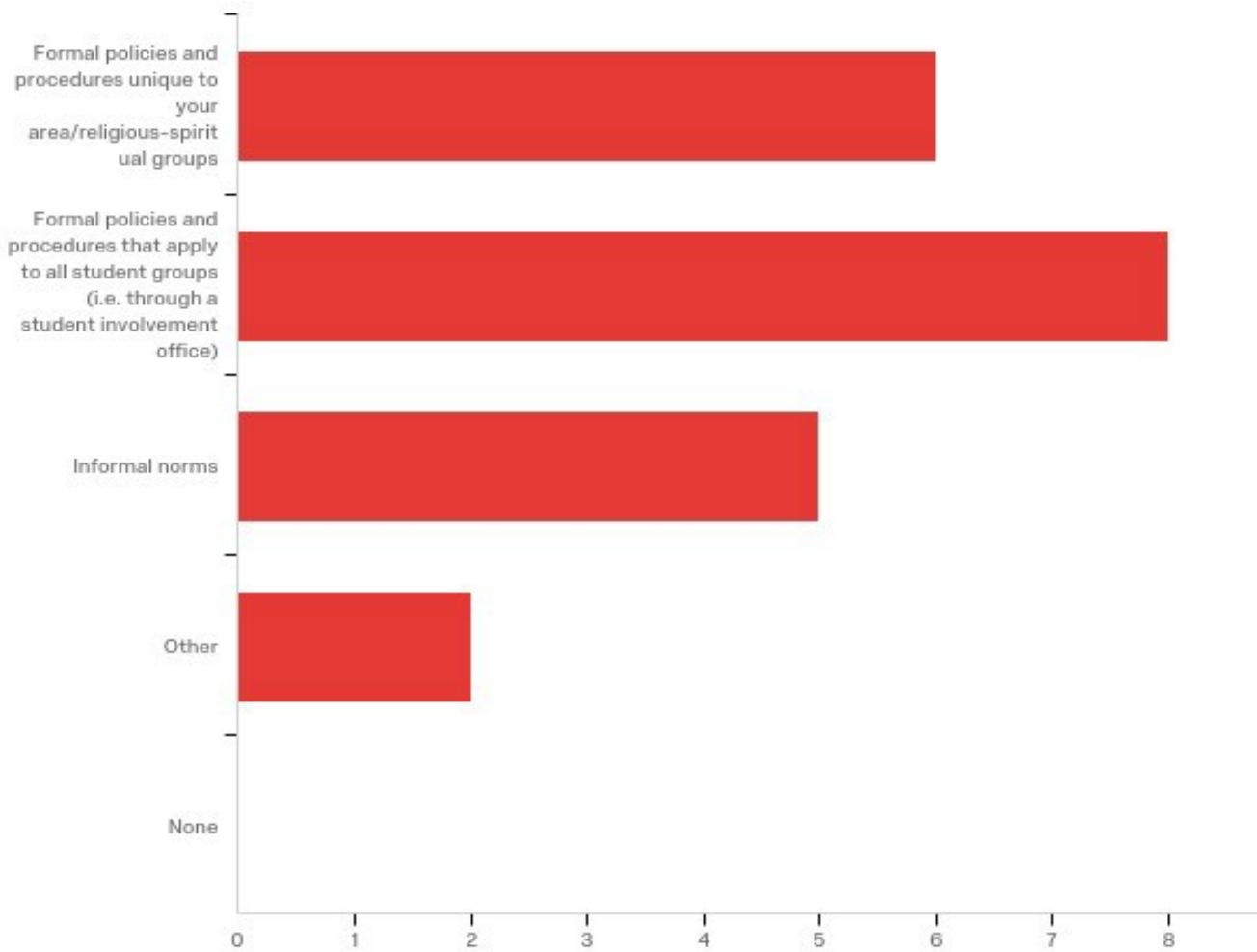
#	Answer	%	Count
1	Formal policies and procedures unique to your area/religious-spiritual groups	28.57%	6
5	Formal policies and procedures that apply to all student groups (i.e. through a student involvement office)	38.10%	8
2	Informal norms	23.81%	5
3	Other	9.52%	2

4	None	0.00%	0
	Total	100%	21

Other

Other
our student activities office oversees this process and guidelines
University Chaplaincy Mission Statement and United Methodist Social Principle documents as guidelines

Q31 - Would your office be willing to share the formal policies and procedures for student religious organizations with us at DePaul?

#	Answer	%	Count
1	Yes	100.00%	7
2	Not at this time	0.00%	0
	Total	100%	7

Q32 - What type of guidelines does your office have in place for staff affiliated with external religious organizations who work with your students? (Please check all that apply)
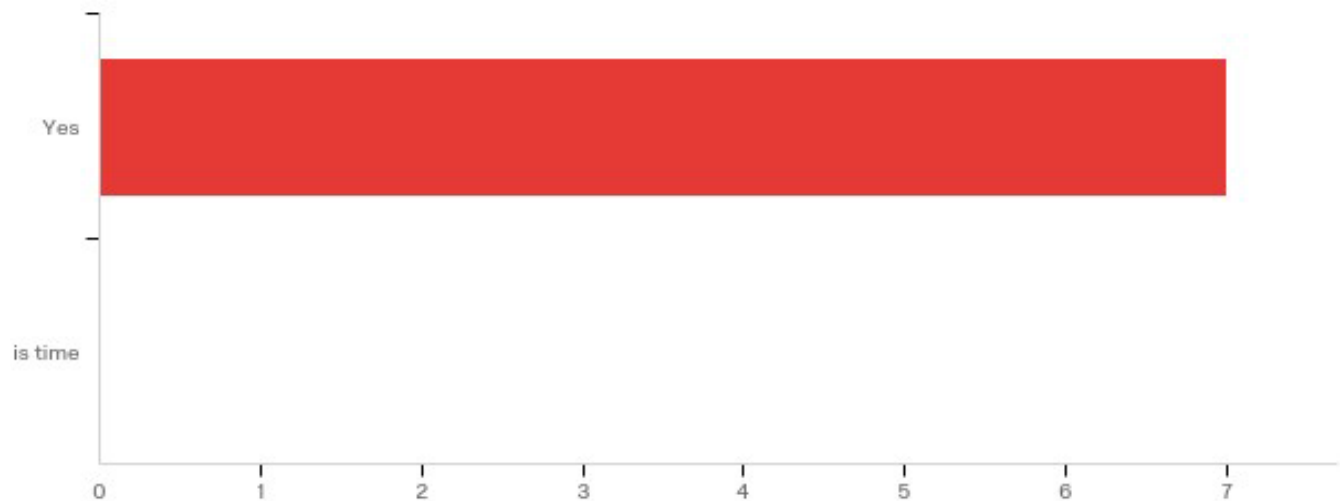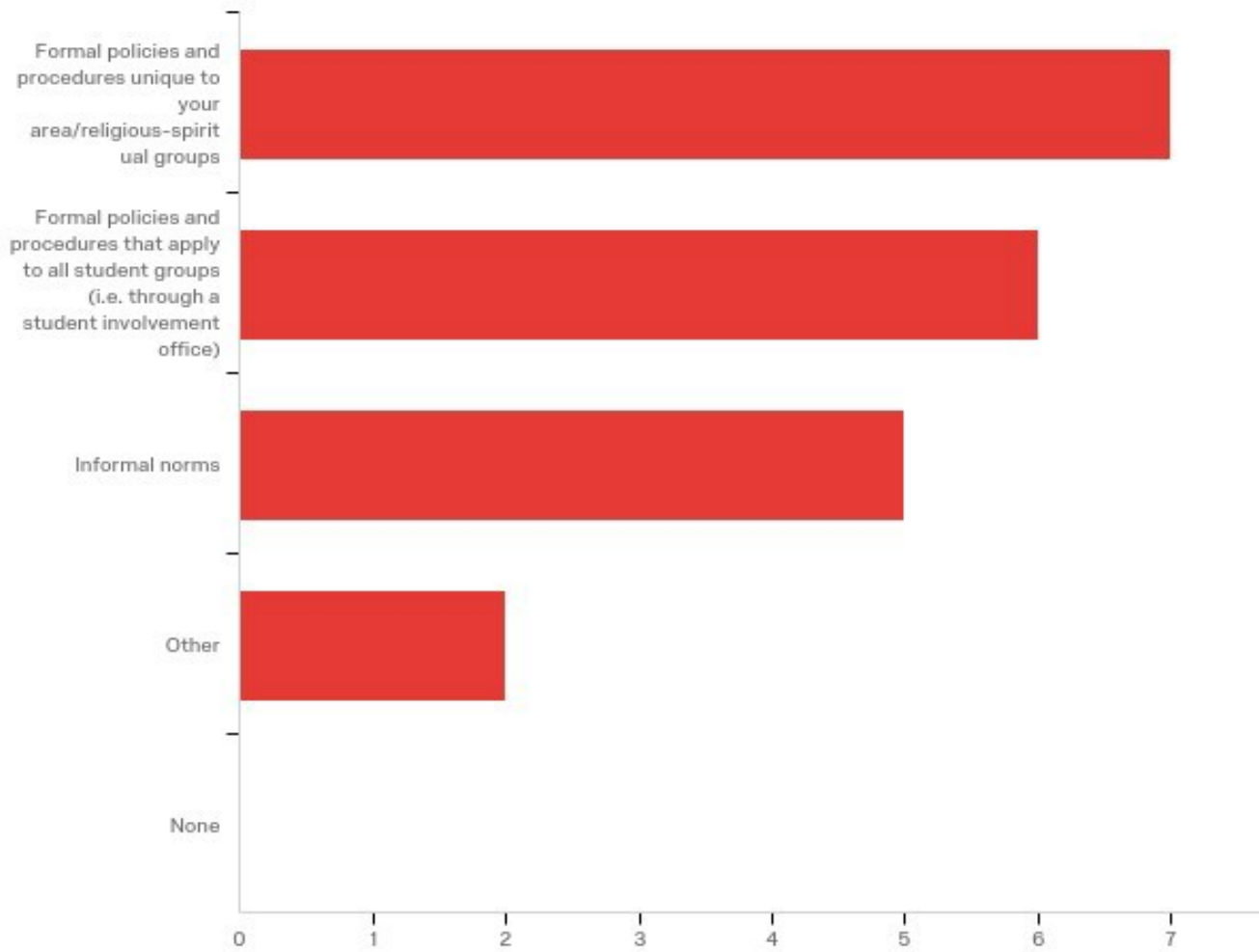
#	Answer	%	Count
1	Formal policies and procedures unique to your area/religious-spiritual groups	35.00%	7
5	Formal policies and procedures that apply to all student groups (i.e. through a student involvement office)	30.00%	6
2	Informal norms	25.00%	5
3	Other	10.00%	2
4	None	0.00%	0
	Total	100	20

Other

Other
Currently developing a policy specific to our dept. for this issue
Currently we do not allow external staff to work with student leaders unless invited. With student orgs, campus inclusivity norms must be respected.

Q33 - Would your office be willing to share the formal policies and procedures for staff affiliated with external religious organizations who work with your students?
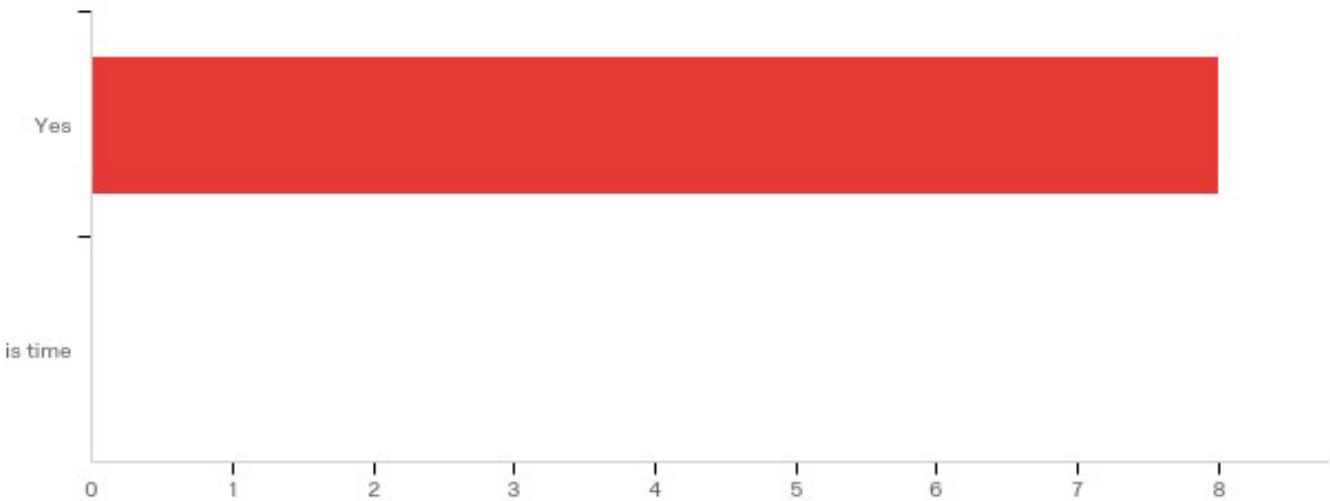
#	Answer	%	Count
1	Yes	100.00%	8
2	Not at this time	0.00%	0
	Total	100%	8

Q34 - Would you be willing to discuss your office's work more in-depth during a phone interview within the next few weeks?
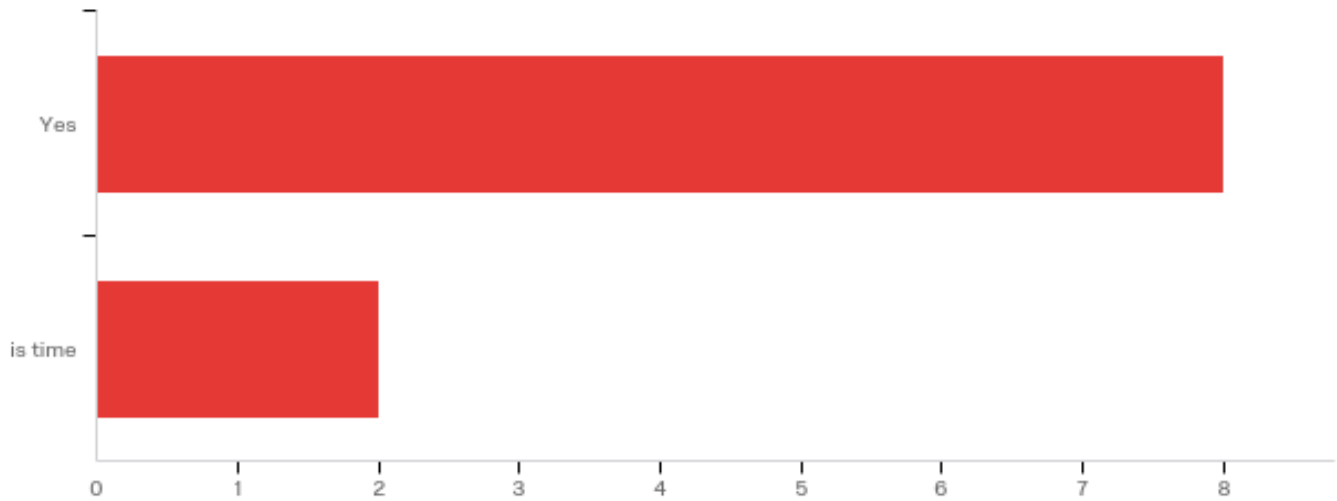
#	Answer	%	Count
1	Yes	80.00%	8
2	Not at this time	20.00%	2
	Total	100%	10

Q17_7_TEXT - Topics
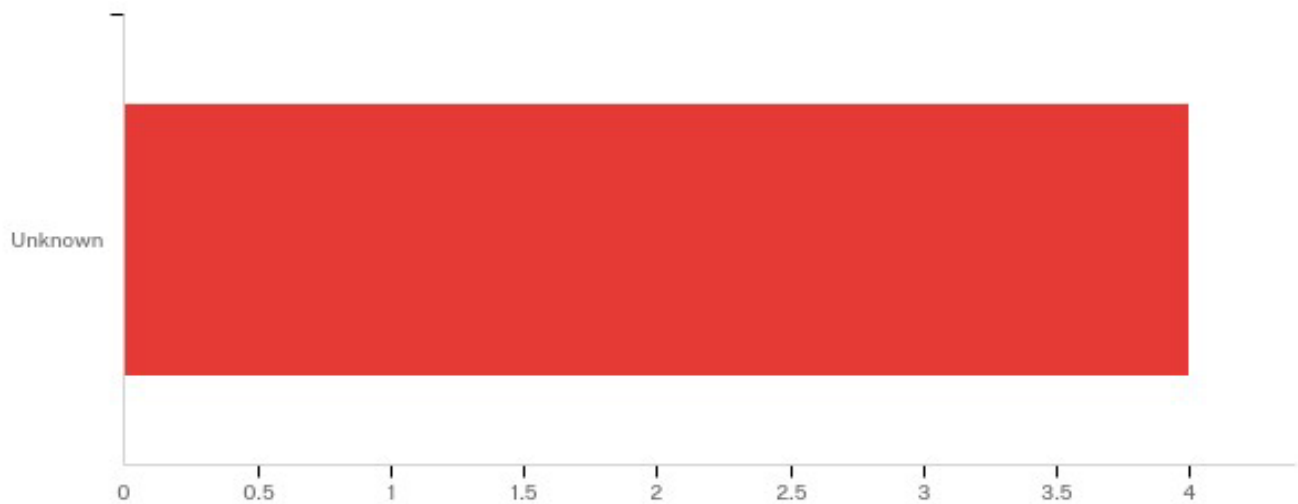
Answer	%	Count
Unknown	100.00%	4
Total	100%	4

APPENDIX B – Email letters

<u>INITIAL EMAIL</u>

Dear < >,

As < > at <>, we would value your participation in a <u>brief survey</u> sharing your experience about intra and interfaith engagement on campus.

I know it's a busy time of year, but if you have 10-15 minutes in the next week or so we would love your response, and I would be happy to share general survey findings with you this summer.

DePaul's Office of Religious Diversity is undertaking a survey of current practices at institutions like yours known for their interfaith engagement. We are looking at how colleges and universities serve particular faith communities, asking about some aspects of interfaith activities on campus, and trying to get a sense of where those who support interreligious engagement are situated as we assess our current program and plan for next year.

DePaulInterfaithSurvey2017

Your participation would be voluntary and you could stop the survey at any time.   If you look at the survey and realize that someone else at your institution would be better positioned to provide answers, <u>please forward</u> this message and let me know that you did.

I sincerely hope you can spend some time responding to this survey, and perhaps speak with us further at a future date as we plan to do some targeted phone interviews as well.

If you have any questions, don't hesitate to contact me at cbrick@depaul.edu.

Thank you,

Katie Brick, MBA, MDiv
Director, Office of Religious Diversity
DePaul University
(773) 325-2272
Website: Go.Depaul.edu/ORD

<u>FOLLOW UP EMAIL</u> (sent as needed)

Dear < >,

Last week I emailed you a link to a brief survey asking you to share your experience on campus as part of a project DePaul is doing to explore of current practices at institutions like yours known for their interfaith engagement.

If you have 10-15 minutes to take the survey, I would love to get input from you about practices at < >.

DePaulInterfaithSurvey2017

As I wrote, your participation would be voluntary and you could stop the survey at any time, and if you feel someone else at your institution would be better positioned to provide answers please forward this message to them and let me know.

If you have any questions, don't hesitate to contact me at cbrick@depaul.edu.

Thank you,

Katie Brick, MBA, MDiv
Director, Office of Religious Diversity
DePaul University
(773) 325-2272
Website: Go.Depaul.edu/ORD

Appendix C – Visualizations

Survey Overview

- 12 Schools, including DePaul University, participated in this benchmarking survey.
- Schools were identified by Interfaith Youth Core as Schools that have incorporated best practices in their student programming and services.

School	Carnegie Basic Classification	Location on Campus
School A	Doctoral University: Highest Research Activity	Spiritual Life Office
School B	Baccalaureate Colleges: Arts & Sciences Focus	Campus Ministry
School C	Doctoral University: Highest Research Activity	Spiritual Life Office
School D	Doctoral University: Highest Research Activity	Spiritual Life Office
School E	Master's Colleges & Universities: Larger Programs	Campus Ministry
School F	Master's Colleges & Universities: Medium Programs	University Chaplain's Office
School G	Doctoral University: Highest Research Activity	Campus Ministry
School H	Baccalaureate Colleges: Arts & Sciences Focus	University Chaplain's Office
School I	Doctoral University: Moderate Research Activity	Campus Ministry
School J	Baccalaureate Colleges: Arts & Sciences Focus	University Chaplain's Office
School K	Baccalaureate Colleges: Arts & Sciences Focus	Other: Student Affairs: Religious Life, Interfaith, Purposeful Life Work (We have Called to Lead, Career and Civic Engagement in our department
DePaul University	Doctoral University: Moderate Research Activity	Campus Ministry

Organizational Structure

Number of staff members, by type

School	Full-time, Paid Staff	Part-time, Paid Staff	Paid Student Workers	Unpaid Students/Interns	NRO Staff	Local Clergy/Congregational Staff	Other External Affiliated Staff
School A	3	7	25	0	20	10	0
School B	3	3	20	0	1	1	0
School C	2	0	3	0	5	15	0
School D	4	0	12	0	52	13	1
School E	7	1	4	0	2	1	3
School F	8	2	21	0	15	2	0
School G	9	3	13	35	2	0	0
School H	4	3	2	4	0	0	0
School I	1	0	2	5	1	1	0
School J	6	1	12	0	0	2	0
School K	0.5	1	8	0	2	1	1
DePaul	18	2	40	0	6	0	0
Total	**65.5**	**23**	**162**	**44**	**106**	**46**	**5**

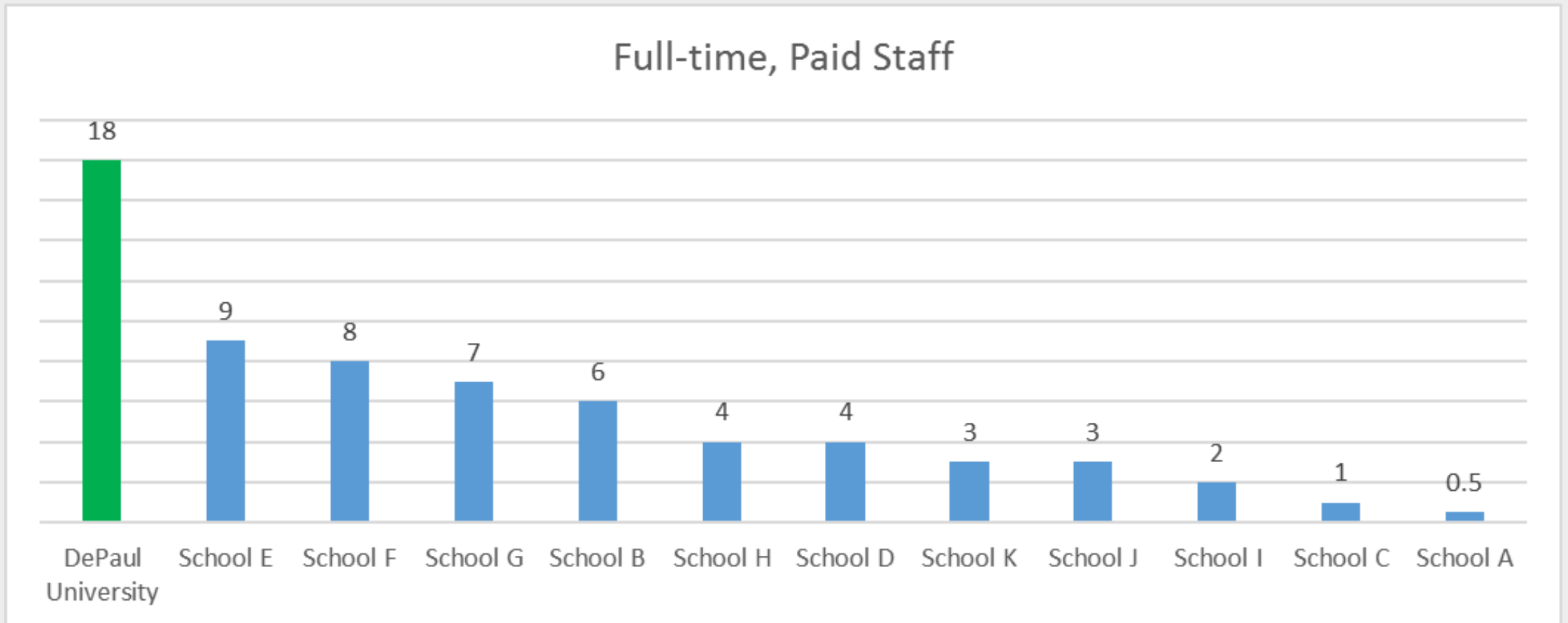# Most common type of office staff member (1=Most common; 7=Least common)

School	Full-time, Paid Staff	Part-time, Paid Staff	Paid Student Workers	Unpaid Students/Interns	NRO Staff	Local Clergy/Congregational Staff	Other External Affiliated Staff
School A	5	4	1	7	2	3	7
School B	2	2	1	7	4	4	7
School C	4	7	3	7	2	1	7
School D	4	7	3	7	1	2	5
School E	1	5	2	7	4	5	3
School F	3	4	1	7	2	4	7
School G	3	4	2	1	5	7	7
School H	1	3	4	1	7	7	7
School I	3	7	2	1	3	3	7
School J	2	4	1	7	7	3	7
School K	6	3	1	7	2	3	3
DePaul University	2	4	1	5	3	5	5
Average Ranking	3.0	4.5	1.8	5.3	3.5	3.9	6.0

Number of staff members, by School

Full-time, Paid Staff

N=12

School	Staff
DePaul University	18
School E	9
School F	8
School G	7
School B	6
School H	4
School D	4
School K	3
School J	3
School I	2
School C	1
School A	0.5

Number of staff members, by School

Part-time, Paid Staff

N=12

Number of staff members, by School

Paid Student Workers

N=12

DePaul University	School K	School F	School J	School E	School H	School B	School A	School G	School I	School D	School C
40	25	21	20	13	12	12	8	4	3	2	2

Number of staff members, by School

Unpaid Students/Interns

N=12

School	Value
School E	35
School C	5
School D	4
School K	0
School J	0
School I	0
School H	0
School G	0
School F	0
School B	0
School A	0
DePaul University	0

Number of staff members, by School

N=12

National Religious Organization Staff

Number of staff members, by School

Local Clergy/Congregational Staff

N=12

School	Staff
School I	15
School H	13
School K	10
School F	2
School B	2
School J	1
School G	1
School C	1
School A	1
School E	0
School D	0
DePaul University	0

Number of staff members, by School

Other External Affiliated Staff

N=12

School G	School H	School A	School K	School J	School I	School F	School E	School D	School C	School B	DePaul University
3	1	1	0	0	0	0	0	0	0	0	0

INTRAFAITH Programming

Number of undergraduate students & number of active members of a religious/spiritual group on campus
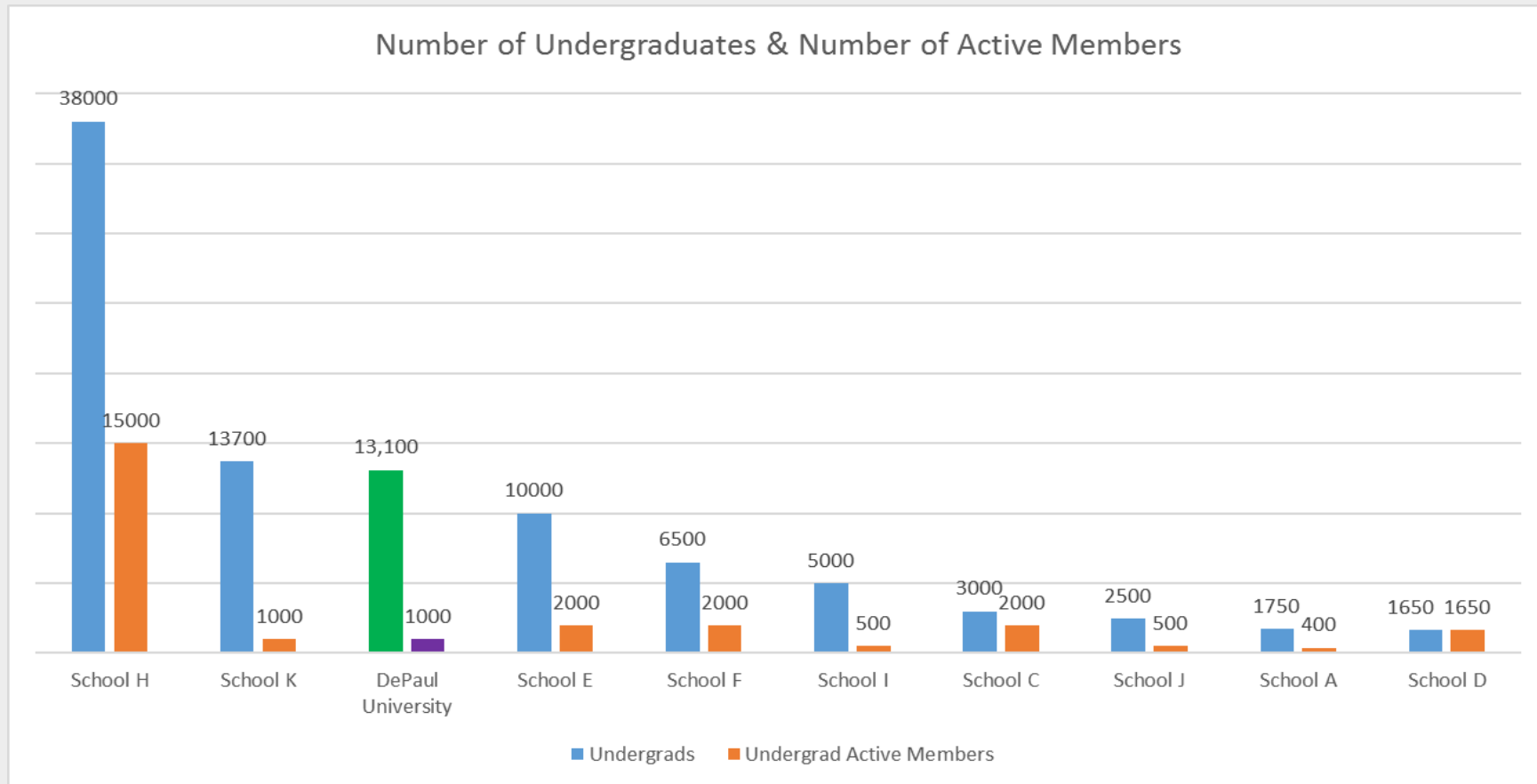
Number of Undergraduates & Number of Active Members

- Undergrads
- Undergrad Active Members

School H: 38000 / 15000
School K: 13700 / 1000
DePaul University: 13,100 / 1000
School E: 10000 / 2000
School F: 6500 / 2000
School I: 5000 / 500
School C: 3000 / 2000
School J: 2500 / 500
School A: 1750 / 400
School D: 1650 / 1650

N=10 (School E and School J did not have "active member" figures available.

14

Estimated percentage of undergraduates who are active members of a religious/spiritual group on campus

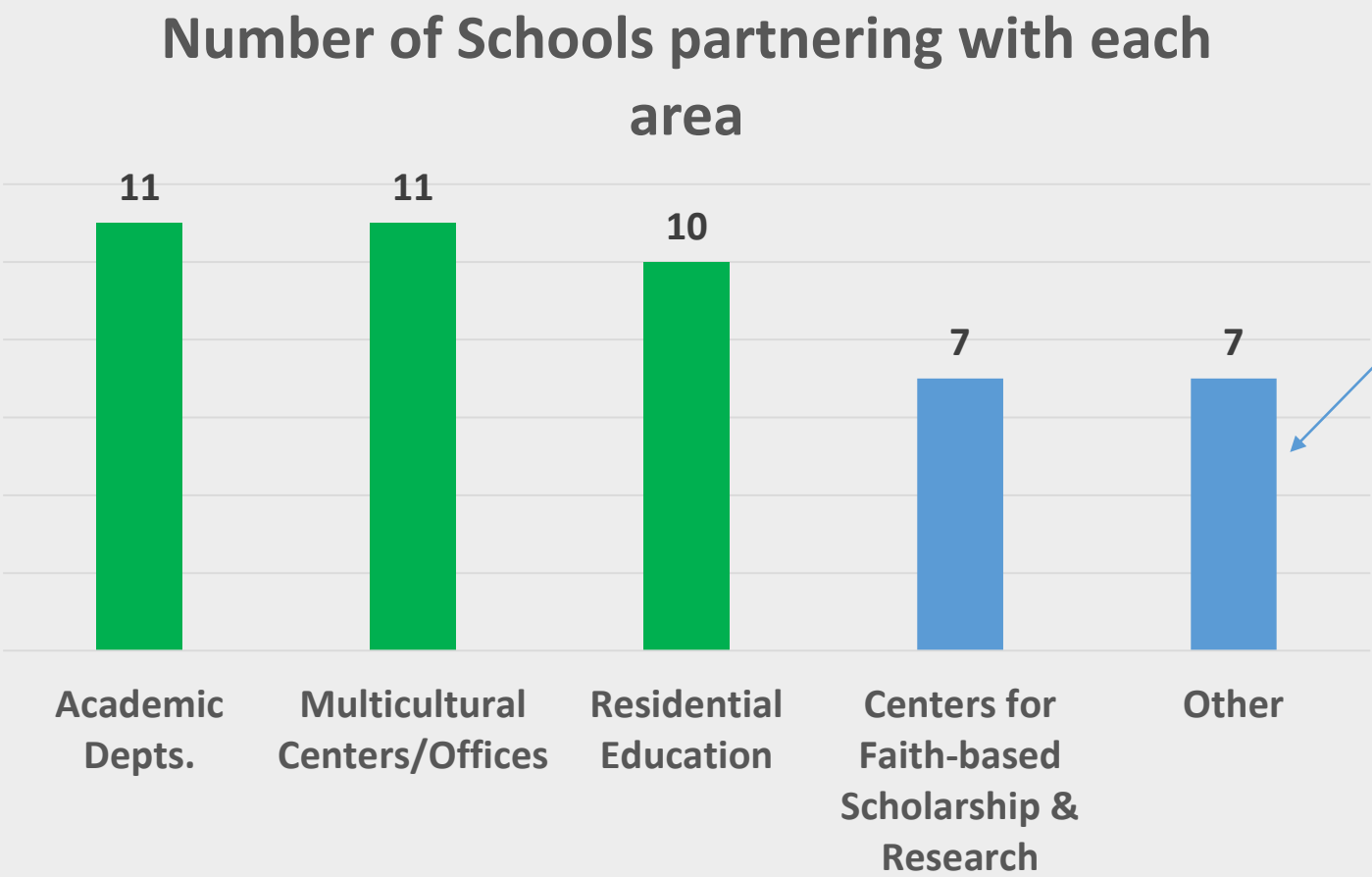Estimated percentage of undergraduates who are active members of a religious/spiritual group on campus
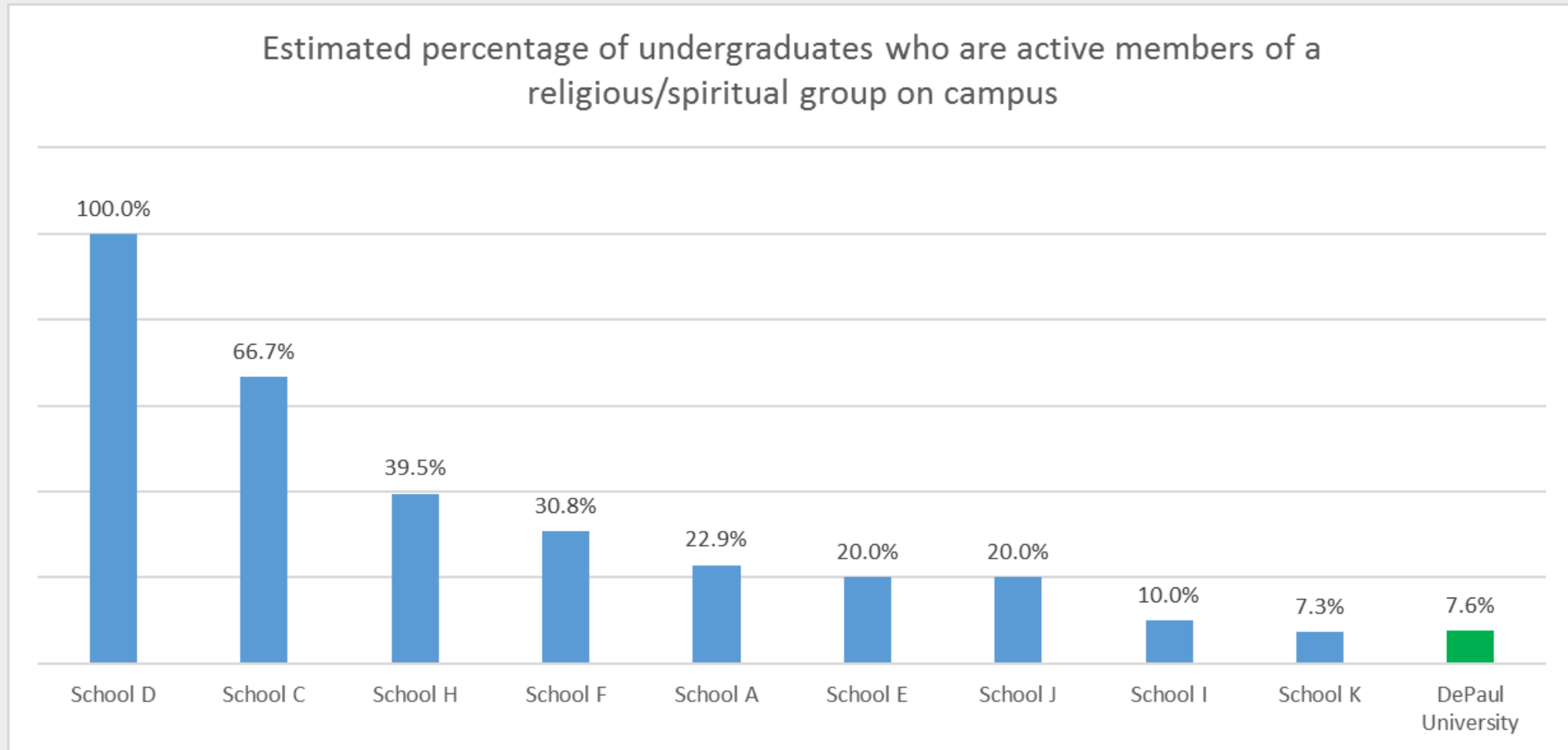
N=10 (School E and School J did not have "active member" figures available

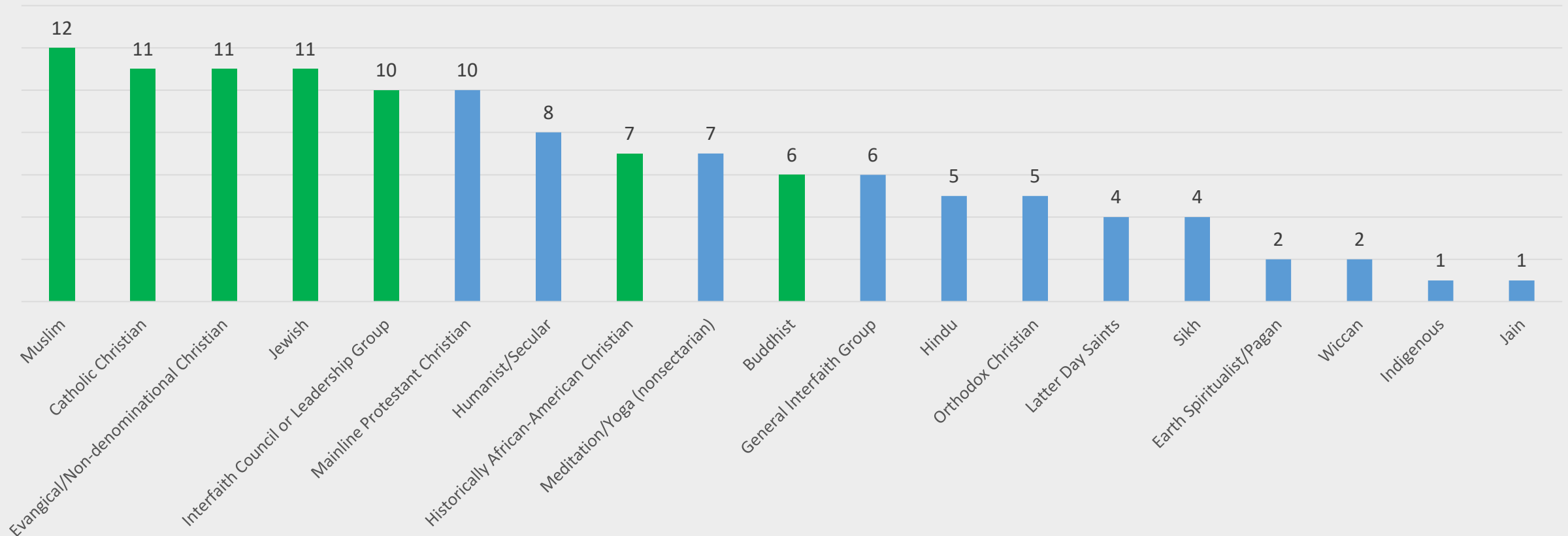# Number of Schools partnering with each type of area on campus

Number of Schools partnering with each area

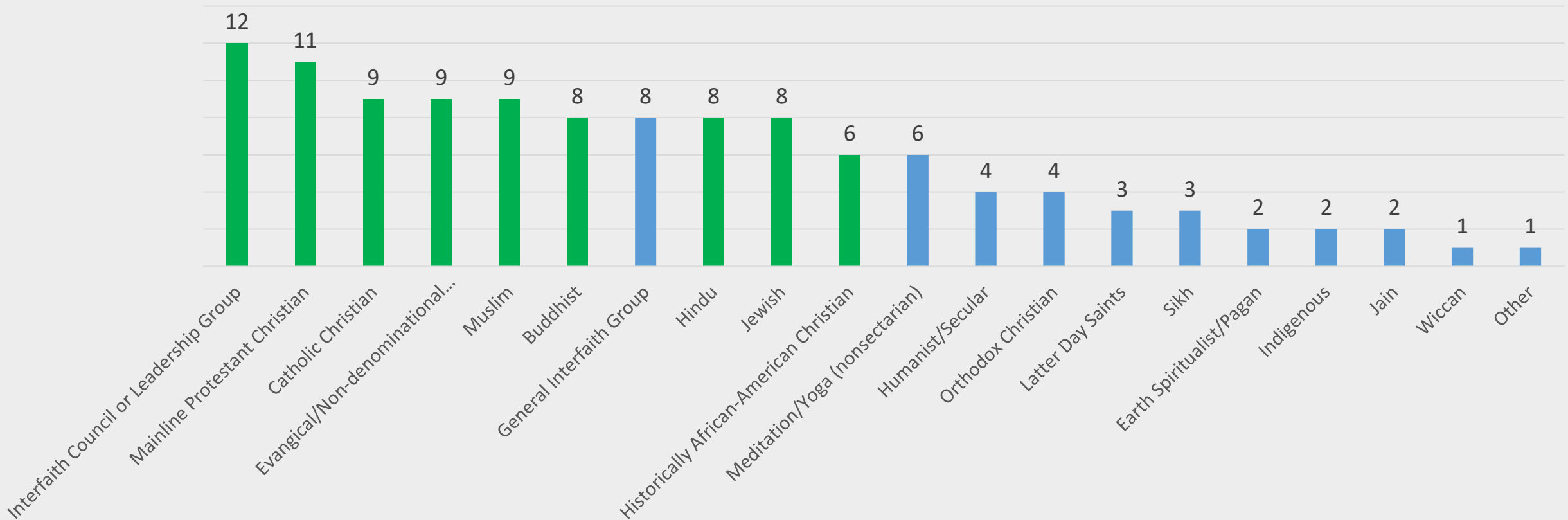| School	Other Partner Areas
School B	Career services, volunteer services
School D	LGBTQ Center, HR
School E	Center for Ethics and Leadership, Center for Religion and Culture, Student Life, Athletics, CAMP, various academic schools, there really isn't an office we don't collaborate with at some point throughout the year.
School F	Center for Gender and LGBTQIA, Service Learning and Civic Engagement,
School H	Alumni, Development, Admissions
School J	Community Engagement
School K	Wellness

Chart values:
- Academic Depts.: 11
- Multicultural Centers/Offices: 11
- Residential Education: 10
- Centers for Faith-based Scholarship & Research: 7
- Other: 7

N=12

Number of Schools with these recognized student groups

Number of Schools with these recognized student groups

Group	Count
Muslim	12
Catholic Christian	11
Evangical/Non-denominational Christian	11
Jewish	11
Interfaith Council or Leadership Group	10
Mainline Protestant Christian	10
Humanist/Secular	8
Historically African-American Christian	7
Meditation/Yoga (nonsectarian)	7
Buddhist	6
General Interfaith Group	6
Hindu	5
Orthodox Christian	5
Latter Day Saints	4
Sikh	4
Earth Spiritualist/Pagan	2
Wiccan	2
Indigenous	1
Jain	1

N = 12 (School H also included: Interfaith Small Living Unit, Peace and Justice Small Living Unit, Interfaith Fall and Spring Break Mission Teams)
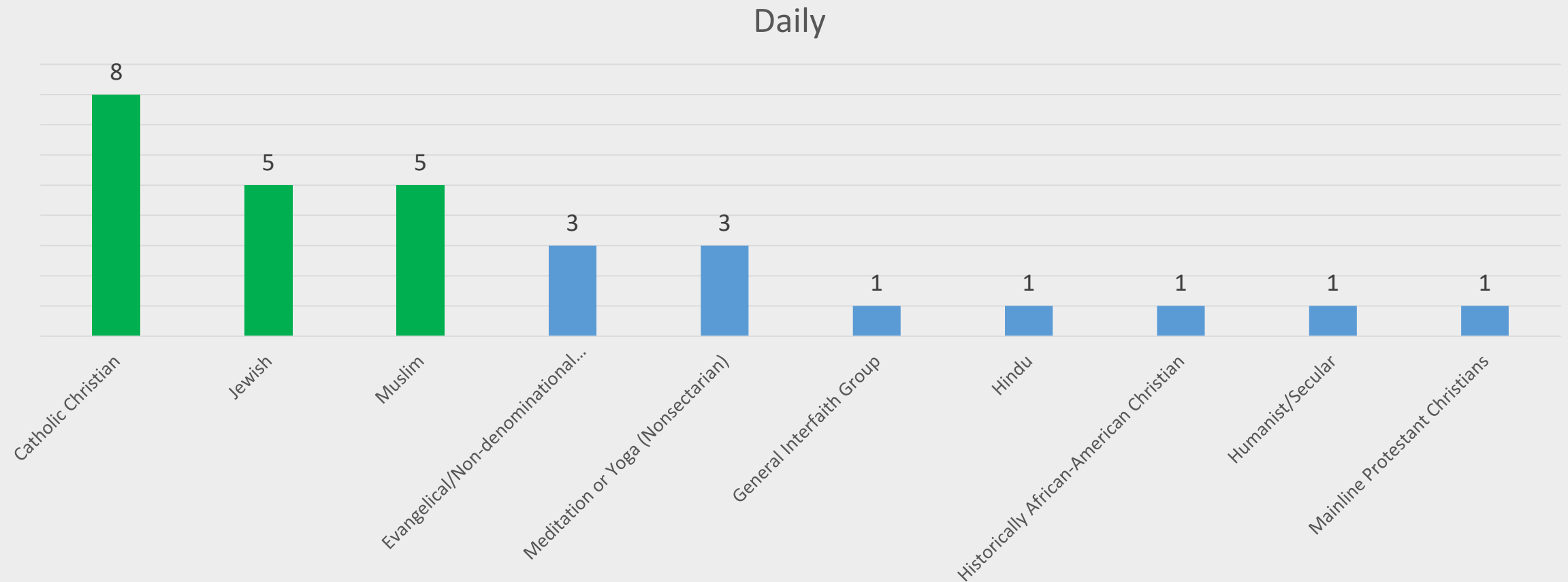
17

Number of Schools overseeing programming for these groups

Number of Schools overseeing programming for the following groups

Group	Count
Interfaith Council or Leadership Group	12
Mainline Protestant Christian	11
Catholic Christian	9
Evangical/Non-denominational…	9
Muslim	9
Buddhist	8
General Interfaith Group	8
Hindu	8
Jewish	8
Historically African-American Christian	6
Meditation/Yoga (nonsectarian)	6
Humanist/Secular	4
Orthodox Christian	4
Latter Day Saints	3
Sikh	3
Earth Spiritualist/Pagan	2
Indigenous	2
Jain	2
Wiccan	1
Other	1

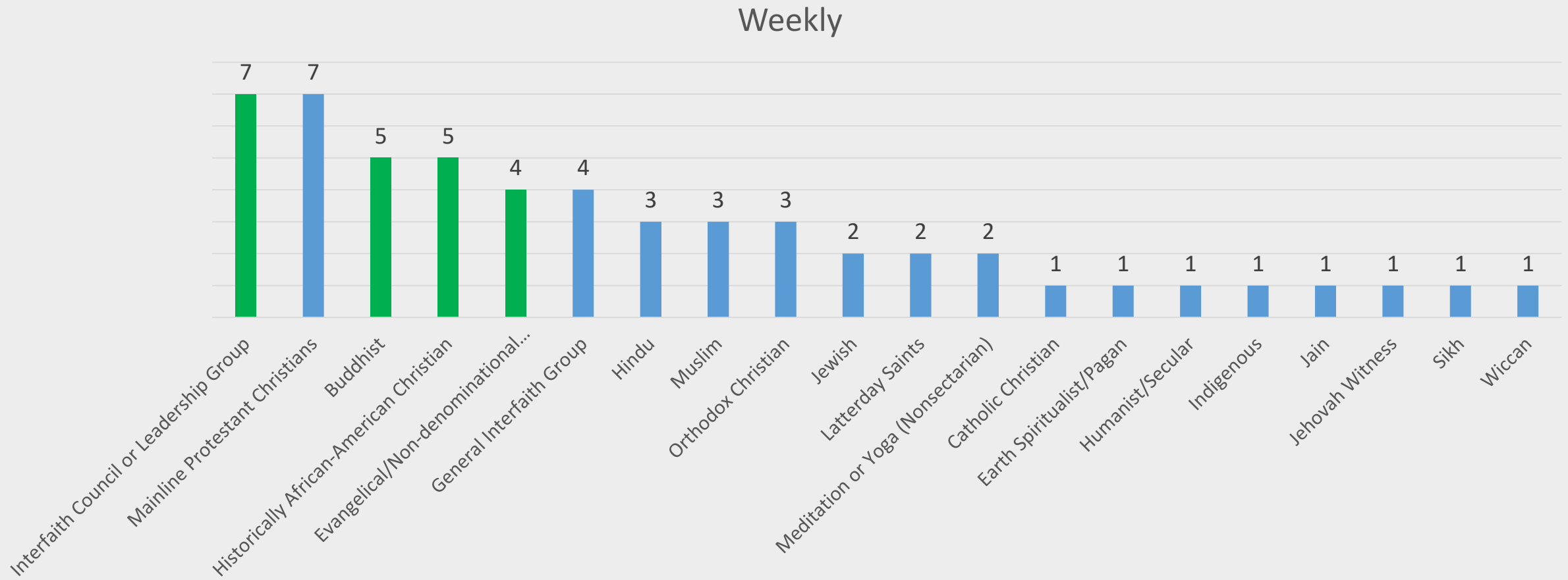N = 12 (School H – Other: Jehovah Witness)

Number of Schools offering Daily services by religious/spiritual group

Daily
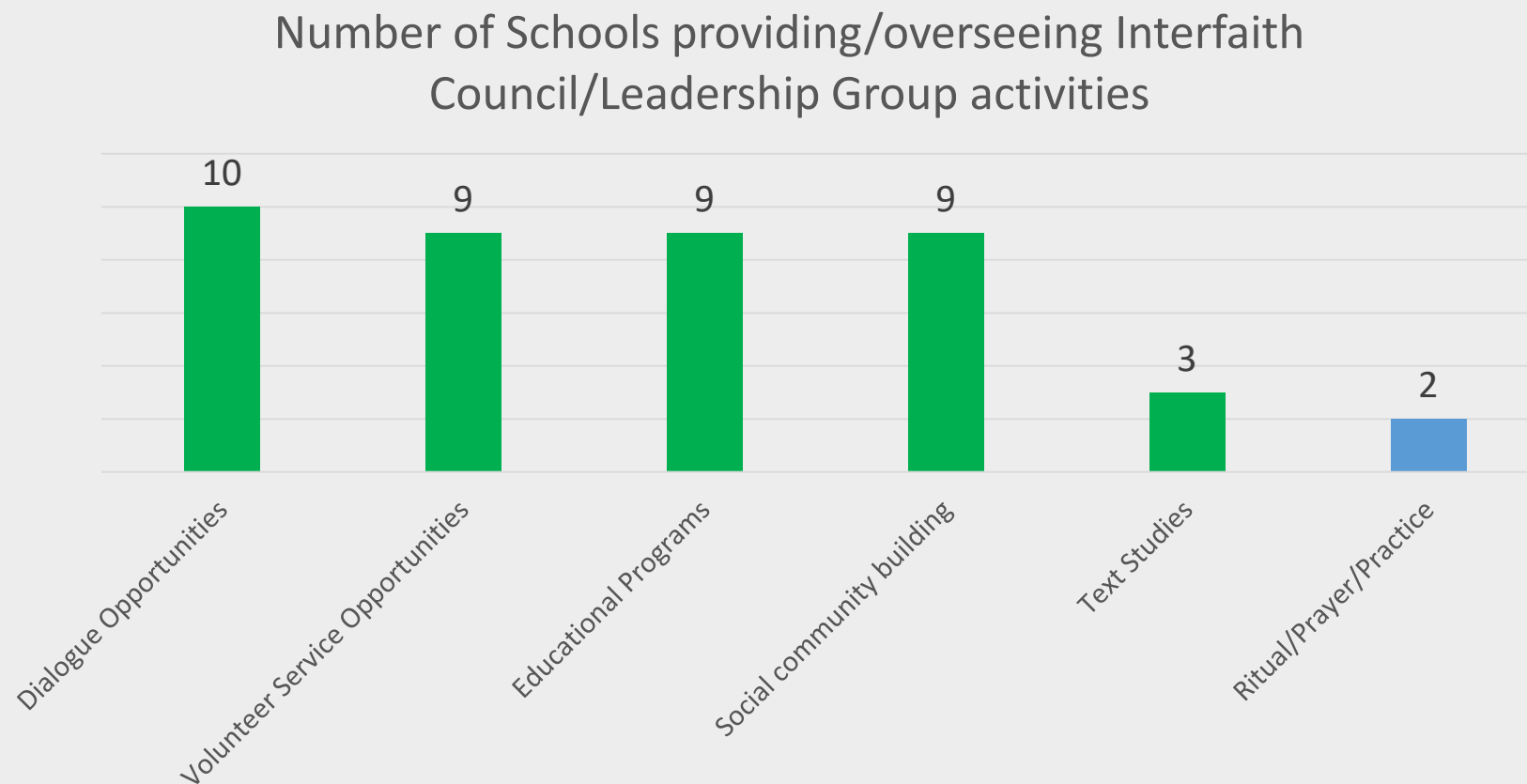
N = 11 (School K did not respond)

Number of Schools offering Weekly services by religious/spiritual group

Weekly

N = 11 (School K did not respond)

INTRAFAITH Programming by Activity Type

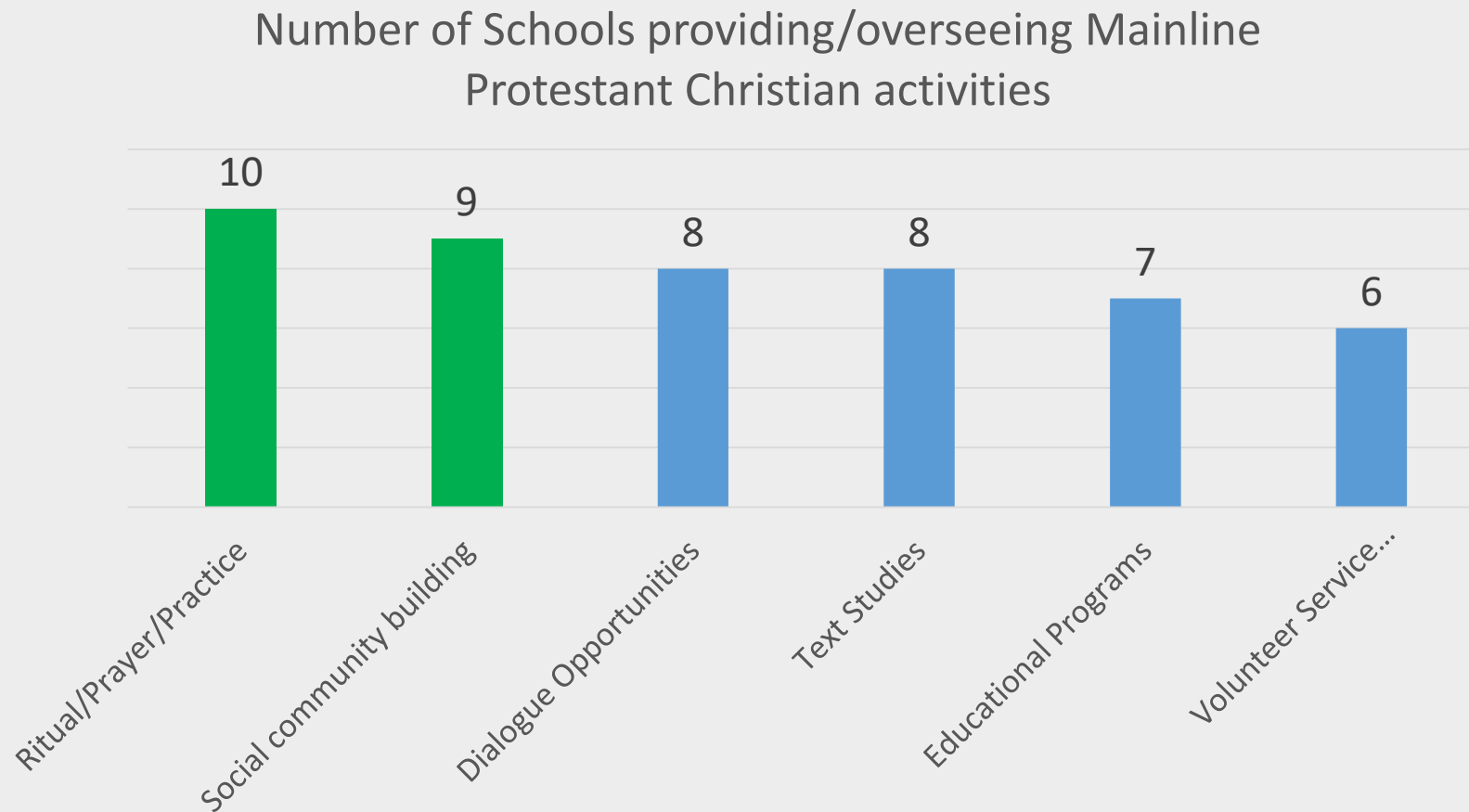# Number of Schools providing/overseeing Interfaith Council/Leadership Group programming, by activity type

Number of Schools providing/overseeing Interfaith Council/Leadership Group activities

Activity	Count
Dialogue Opportunities	10
Volunteer Service Opportunities	9
Educational Programs	9
Social community building	9
Text Studies	3
Ritual/Prayer/Practice	2

N = 11 (School K did not respond)

22

Number of Schools providing/overseeing Interfaith Council/Leadership Group programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	Yes	Yes	Yes	0	Yes	Yes
School I	Yes	0	Yes	Yes	Yes	Yes
DePaul University	Yes	0	Yes	Yes	Yes	Yes
School K	0	0	0	0	0	0
School F	Yes	0	Yes	0	Yes	Yes
School G	0	0	Yes	0	Yes	0
School J	0	0	0	0	0	0
School D	Yes	0	Yes	0	Yes	Yes
School A	Yes	0	Yes	0	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	Yes	0	Yes	0	Yes	Yes
School C	Yes	0	Yes	0	0	Yes
Grand Total	**9**	**2**	**10**	**3**	**9**	**9**

N = 11 (School K did not respond)

Number of Schools providing/overseeing Mainline Protestant Christian programming, by activity type

Number of Schools providing/overseeing Mainline Protestant Christian activities

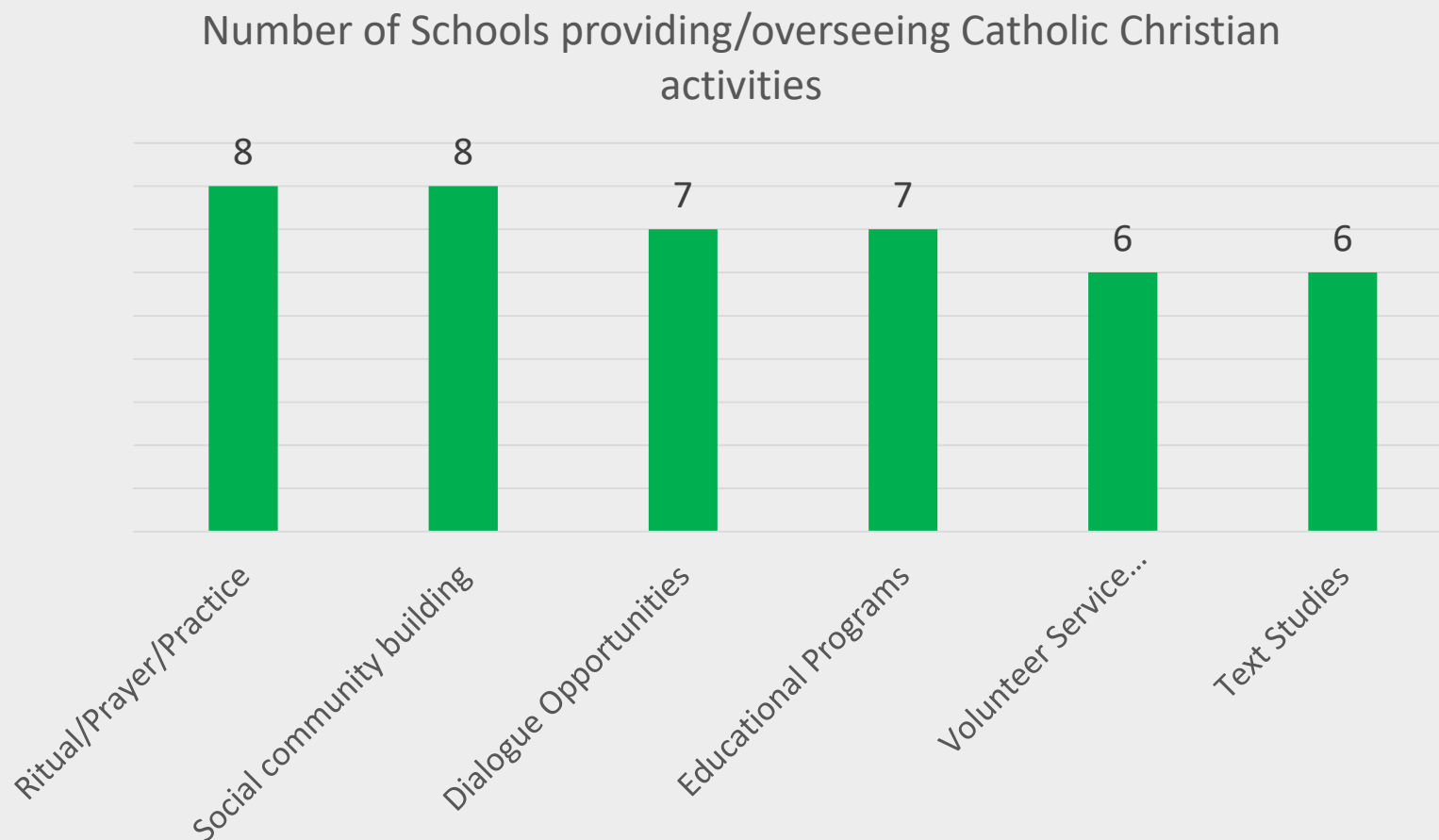N = 11 (School K did not respond)

24

Number of Schools providing/overseeing Mainline Protestant Christian programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	Yes	Yes	Yes	Yes	Yes	Yes
School I	0	Yes	0	Yes	0	Yes
DePaul University	0	Yes	0	0	0	Yes
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	Yes	Yes	Yes	Yes	Yes	Yes
School J	Yes	Yes	Yes	Yes	Yes	Yes
School D	0	Yes	Yes	Yes	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	0	Yes	Yes	0	0	0
School C	0	0	0	0	0	0
Grand Total	**6**	**10**	**8**	**8**	**7**	**9**

N = 11 (School K did not respond)

Number of Schools providing/overseeing Catholic Christian programming, by activity type

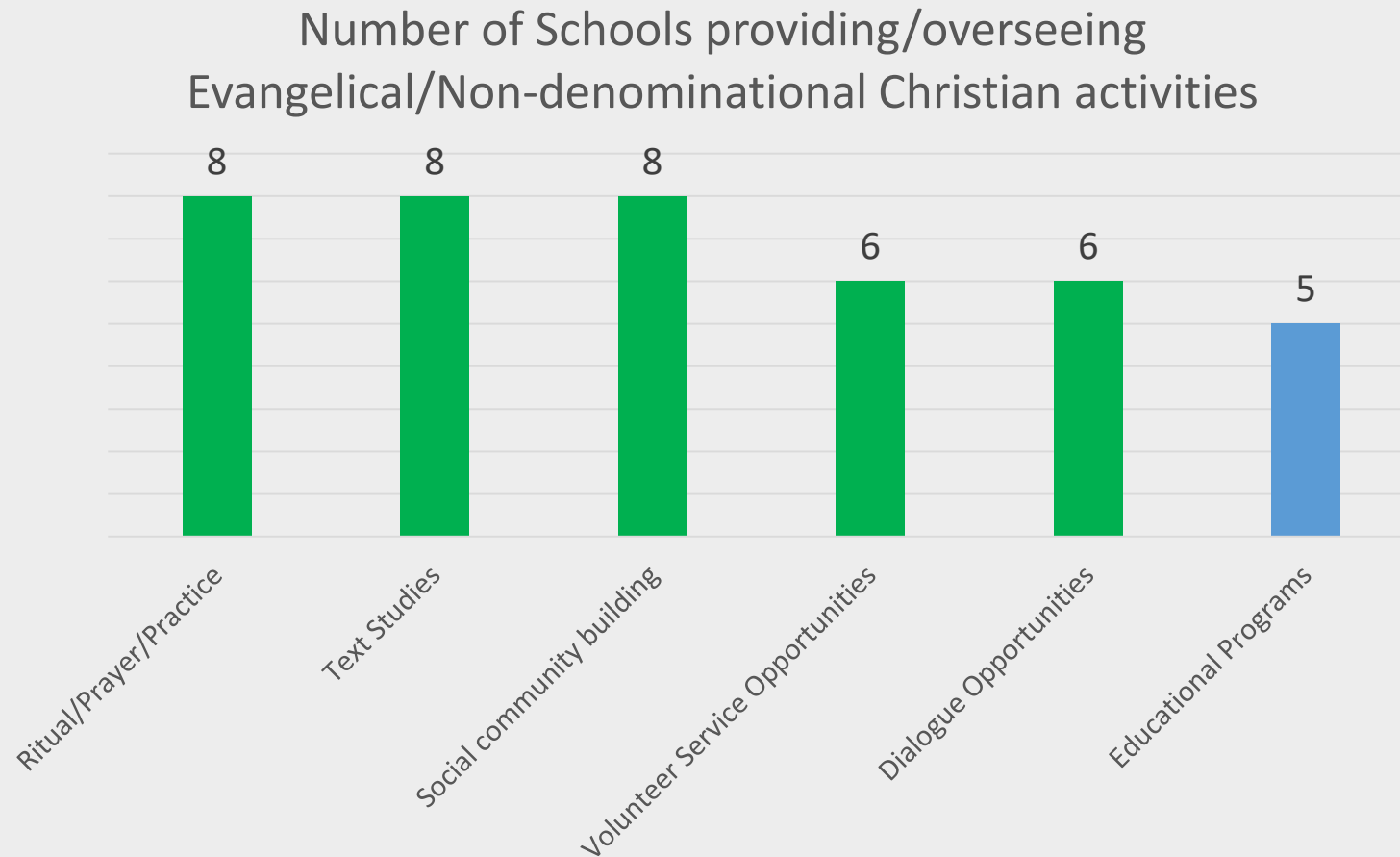Number of Schools providing/overseeing Catholic Christian activities

N = 11 (School K did not respond)

Number of Schools providing/overseeing Catholic Christian programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	Yes	Yes	Yes	Yes	Yes	Yes
DePaul University	Yes	Yes	Yes	Yes	Yes	Yes
School K	0	0	0	0	0	0
School F	0	0	0	0	0	0
School G	Yes	Yes	Yes	Yes	Yes	Yes
School J	0	Yes	0	Yes	0	Yes
School D	0	Yes	Yes	0	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	Yes	Yes	Yes	0	Yes	Yes
School C	0	0	0	0	0	0
Grand Total	**6**	**8**	**7**	**6**	**7**	**8**

N = 11 (School K did not respond)

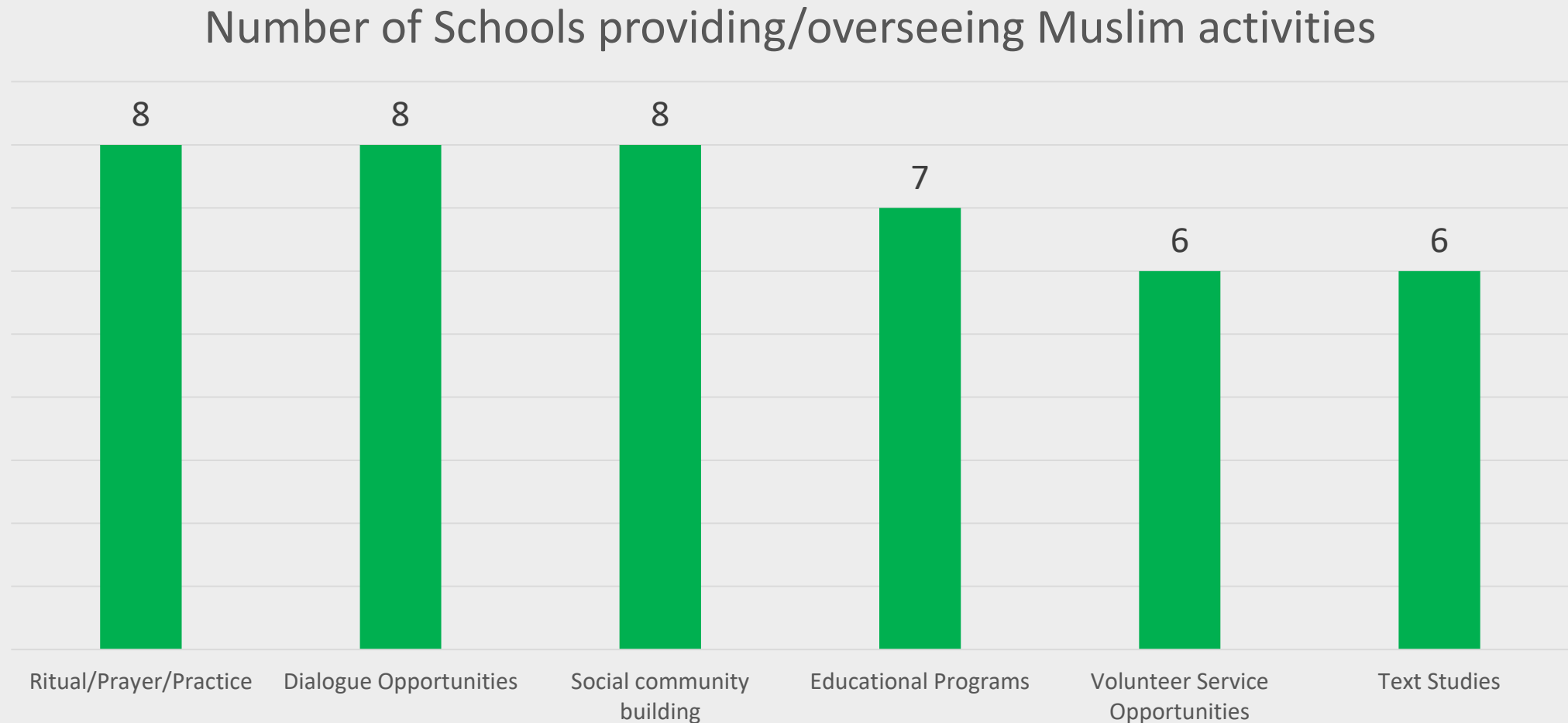# Number of Schools providing/overseeing Evangelical/Non-denominational Christian programming, by activity type

Number of Schools providing/overseeing Evangelical/Non-denominational Christian activities

N = 11 (School K did not respond)

28

Number of Schools providing/overseeing Evangelical/Non-denominational Christian programming, by activity type

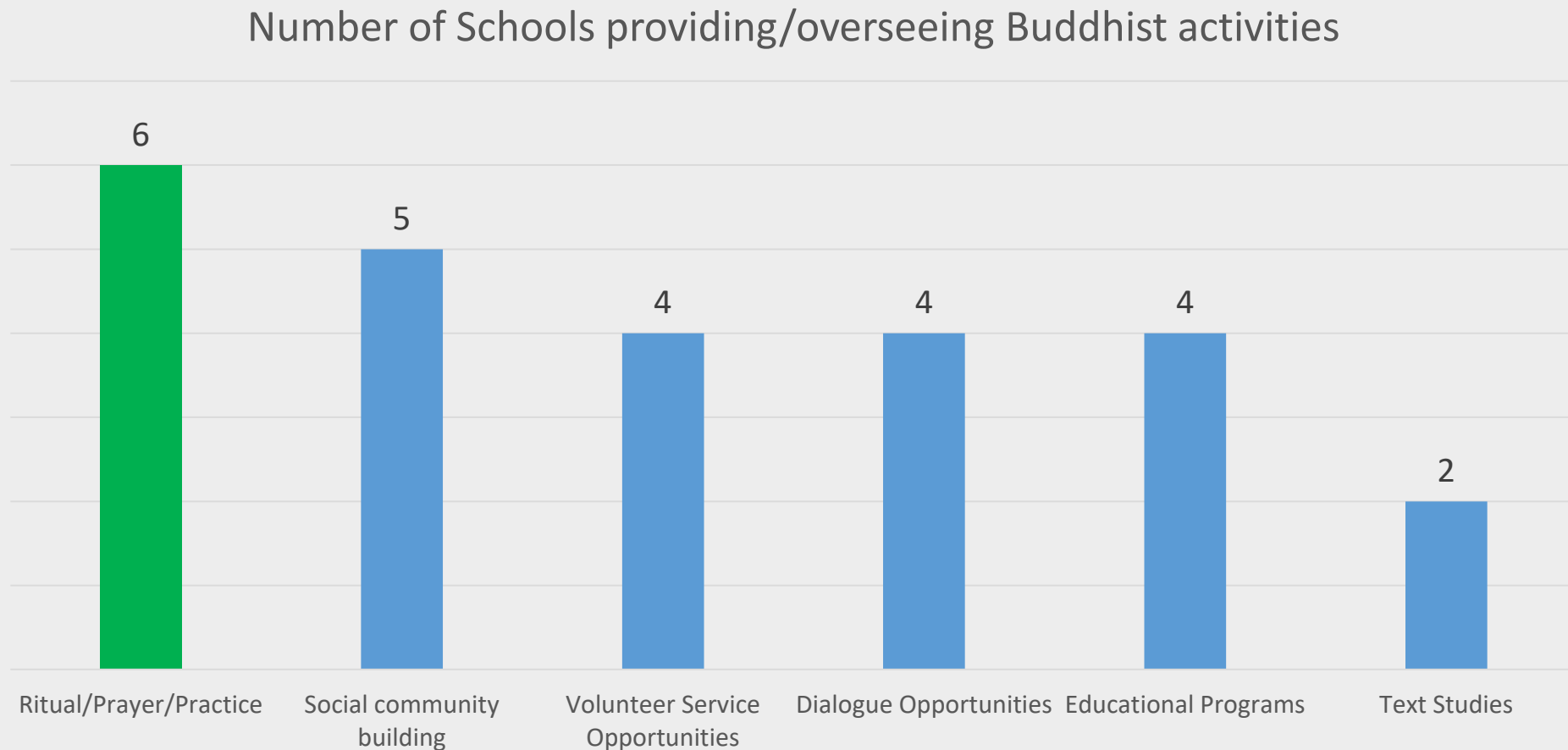| School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	0	Yes	0	Yes	0	Yes
DePaul University	Yes	Yes	Yes	Yes	0	Yes
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	Yes	Yes	Yes	Yes	Yes	Yes
School J	0	Yes	0	Yes	0	Yes
School D	Yes	Yes	Yes	Yes	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	0	0	0	0	0	0
School C	0	0	0	0	0	0
Grand Total	**6**	**8**	**6**	**8**	**5**	**8**

N = 11 (School K did not respond)

Number of Schools providing/overseeing Muslim programming, by activity type

Number of Schools providing/overseeing Muslim activities

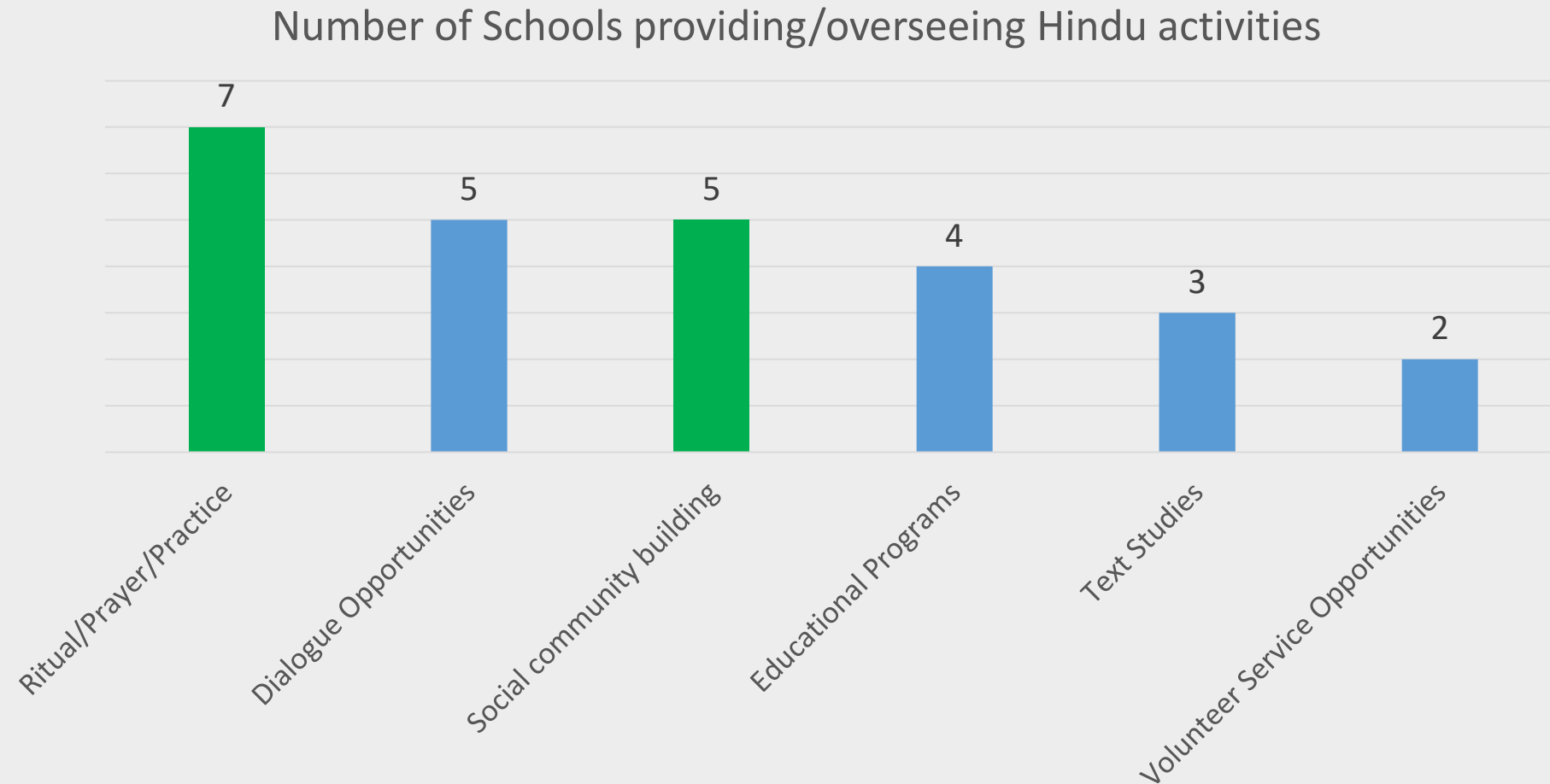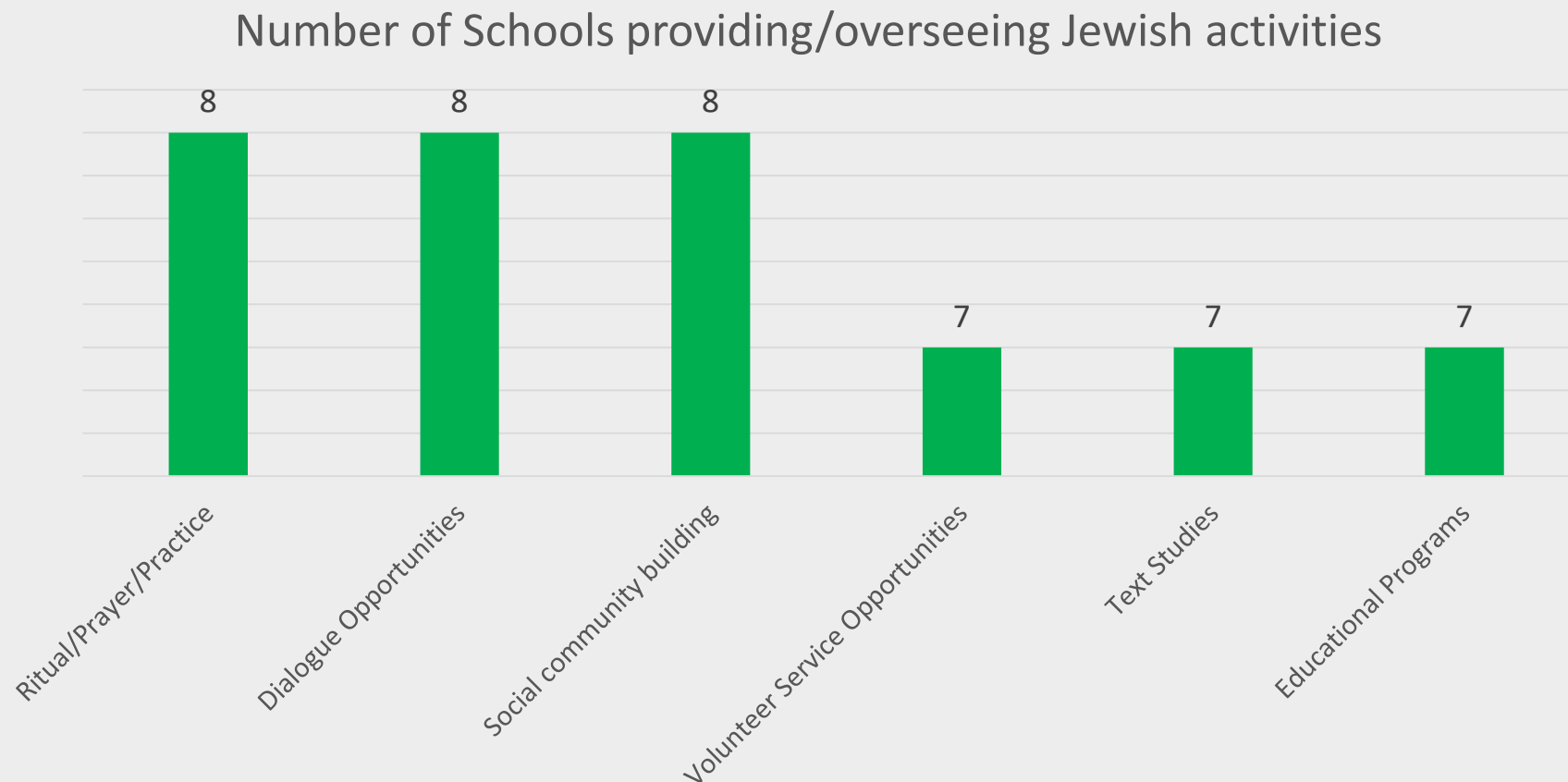| Activity	Count
Ritual/Prayer/Practice	8
Dialogue Opportunities	8
Social community building	8
Educational Programs	7
Volunteer Service Opportunities	6
Text Studies	6

N = 11 (School K did not respond)

30

Number of Schools providing/overseeing Muslim programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	0	0	0	0	0	0
DePaul University	Yes	Yes	Yes	Yes	Yes	Yes
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	Yes	Yes	Yes	Yes	Yes	Yes
School J	0	0	0	0	Yes	0
School D	Yes	Yes	Yes	Yes	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	0	Yes	Yes	0	0	Yes
School C	0	Yes	Yes	0	0	Yes
Grand Total	**6**	**8**	**8**	**6**	**7**	**8**

N = 11 (School K did not respond)

31

Number of Schools providing/overseeing Buddhist programming, by activity type

Number of Schools providing/overseeing Buddhist activities

Activity	Count
Ritual/Prayer/Practice	6
Social community building	5
Volunteer Service Opportunities	4
Dialogue Opportunities	4
Educational Programs	4
Text Studies	2

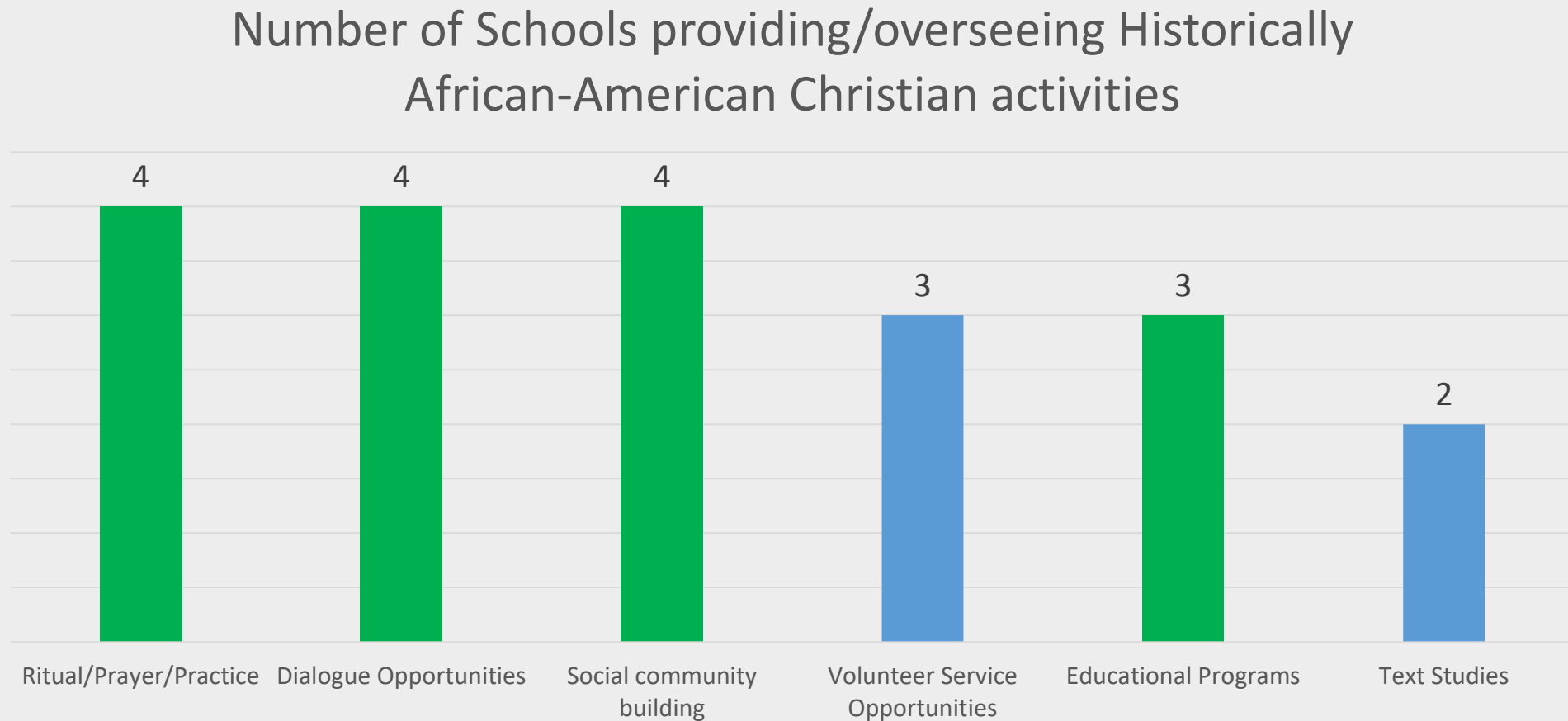N = 11 (School K did not respond)

32

Number of Schools providing/overseeing Buddhist programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	Yes	Yes	0	0	0	Yes
DePaul University	0	Yes	0	0	0	0
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	0	0	0	0	0	0
School J	0	0	0	0	0	0
School D	0	Yes	Yes	0	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	0	Yes	Yes
School E	0	0	0	0	0	0
School C	0	0	0	0	0	0
Grand Total	4	6	4	2	4	5

N = 11 (School K did not respond)

Number of Schools providing/overseeing Hindu programming, by activity type

Number of Schools providing/overseeing Hindu activities

N = 11 (School K did not respond)

34

Number of Schools providing/overseeing Hindu programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	0	0	0	0	0	0
DePaul University	0	1	0	0	0	1
School K	0	0	0	0	0	0
School F	0	1	1	0	1	1
School G	0	1	1	0	0	0
School J	0	0	0	0	0	0
School D	0	1	1	1	1	1
School A	1	1	1	1	1	1
School H	1	1	1	1	1	1
School E	0	1	0	0	0	0
School C	0	0	0	0	0	0
Grand Total	**2**	**7**	**5**	**3**	**4**	**5**

N = 11 (School K did not respond)

35

Number of Schools providing/overseeing Jewish programming, by activity type

Number of Schools providing/overseeing Jewish activities

N = 11 (School K did not respond)

Number of Schools providing/overseeing Jewish programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	0	0	0	0	0	0
DePaul University	Yes	Yes	Yes	Yes	Yes	Yes
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	Yes	Yes	Yes	Yes	Yes	Yes
School J	Yes	Yes	Yes	Yes	Yes	Yes
School D	Yes	Yes	Yes	Yes	Yes	Yes
School A	Yes	Yes	Yes	Yes	Yes	Yes
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	0	Yes	Yes	0	0	Yes
School C	0	0	0	0	0	0
Grand Total	**7**	**8**	**8**	**7**	**7**	**8**

N = 11 (School K did not respond)

Number of Schools providing/overseeing Historically African-American Christian programming, by activity type

Number of Schools providing/overseeing Historically African-American Christian activities

4	4	4	3	3	2
Ritual/Prayer/Practice	Dialogue Opportunities	Social community building	Volunteer Service Opportunities	Educational Programs	Text Studies

N = 11 (School K did not respond)

Number of Schools providing/overseeing Historically African-American Christian programming, by activity type

School	Volunteer Service Opportunities	Ritual/Prayer/Practice	Dialogue Opportunities	Text Studies	Educational Programs	Social community building
School B	0	0	0	0	0	0
School I	0	0	0	0	0	0
DePaul University	Yes	Yes	0	0	Yes	Yes
School K	0	0	0	0	0	0
School F	Yes	Yes	Yes	Yes	Yes	Yes
School G	0	Yes	Yes	0	0	0
School J	0	0	0	0	0	0
School D	0	0	Yes	0	0	Yes
School A	0	0	0	0	0	0
School H	Yes	Yes	Yes	Yes	Yes	Yes
School E	0	0	0	0	0	0
School C	0	0	0	0	0	0
Grand Total	**3**	**4**	**4**	**2**	**3**	**4**

N = 11 (School K did not respond)

Number of Schools which hosted an anti-bigotry event

School	Hosted an anti-bigotry event?
School A	Yes
School B	Yes
School C	Yes
School D	Yes
School E	Yes
School F	Yes
School G	Did not respond
School H	Yes
School I	Yes
School J	Yes
School K	Did not respond
DePaul University	No
Total Yes:	**9**

INTERFAITH Programming

Number of Schools working with the following student groups on interfaith efforts

Student Leaders & Groups
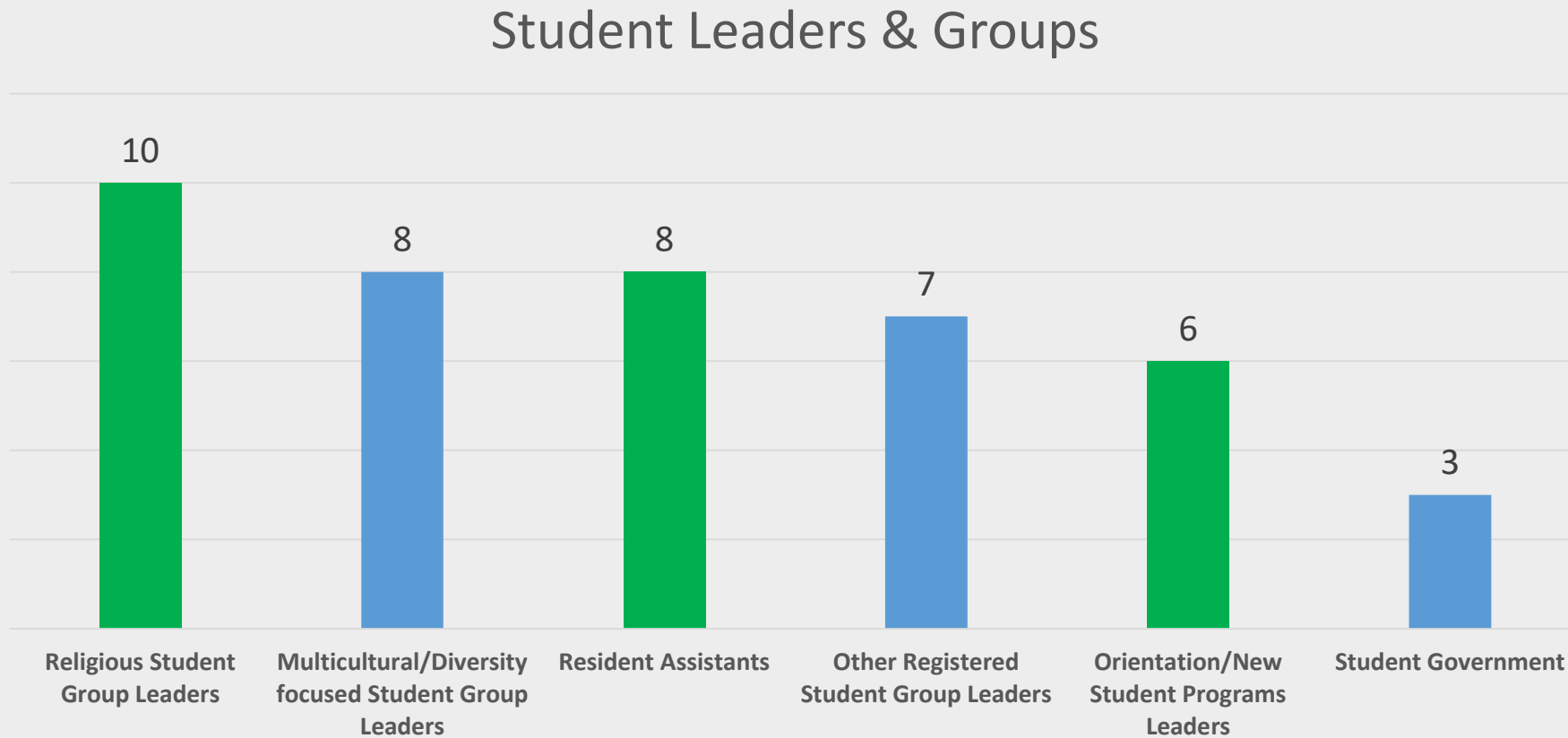
N = 10 (School G and School K did not respond)
School D – Other: LGBTQ student leaders
School F – Other: Gender and LGBTQIA student leaders, student Health Educators, Academic Multi-Faith Scholars
School H – Other: Faculty, staff, alumni, community groups
School J – Other: Community Engagement

Number of Schools with a framework for interreligious dialogue

School	Framework for Interreligious Dialogue
School A	Yes
School B	No
School C	No
School D	Yes
School E	Yes
School F	No
School G	Did not respond
School H	Yes
School I	Yes
School J	No
School K	Did not respond
DePaul University	Yes
Total Yes:	**6**

N = 10 (School G and School K did not respond)

Percentage of undergraduate students who attended the largest interfaith program event on campus

Percent of undergraduate students at largest event

- School D — 24.2%
- School C — 10.0%
- School I — 8.0%
- DePaul University — 7.7%
- School J — 4.0%
- School B — 2.3%
- School G — 1.7%
- School K — 1.1%
- School H — 0.9%
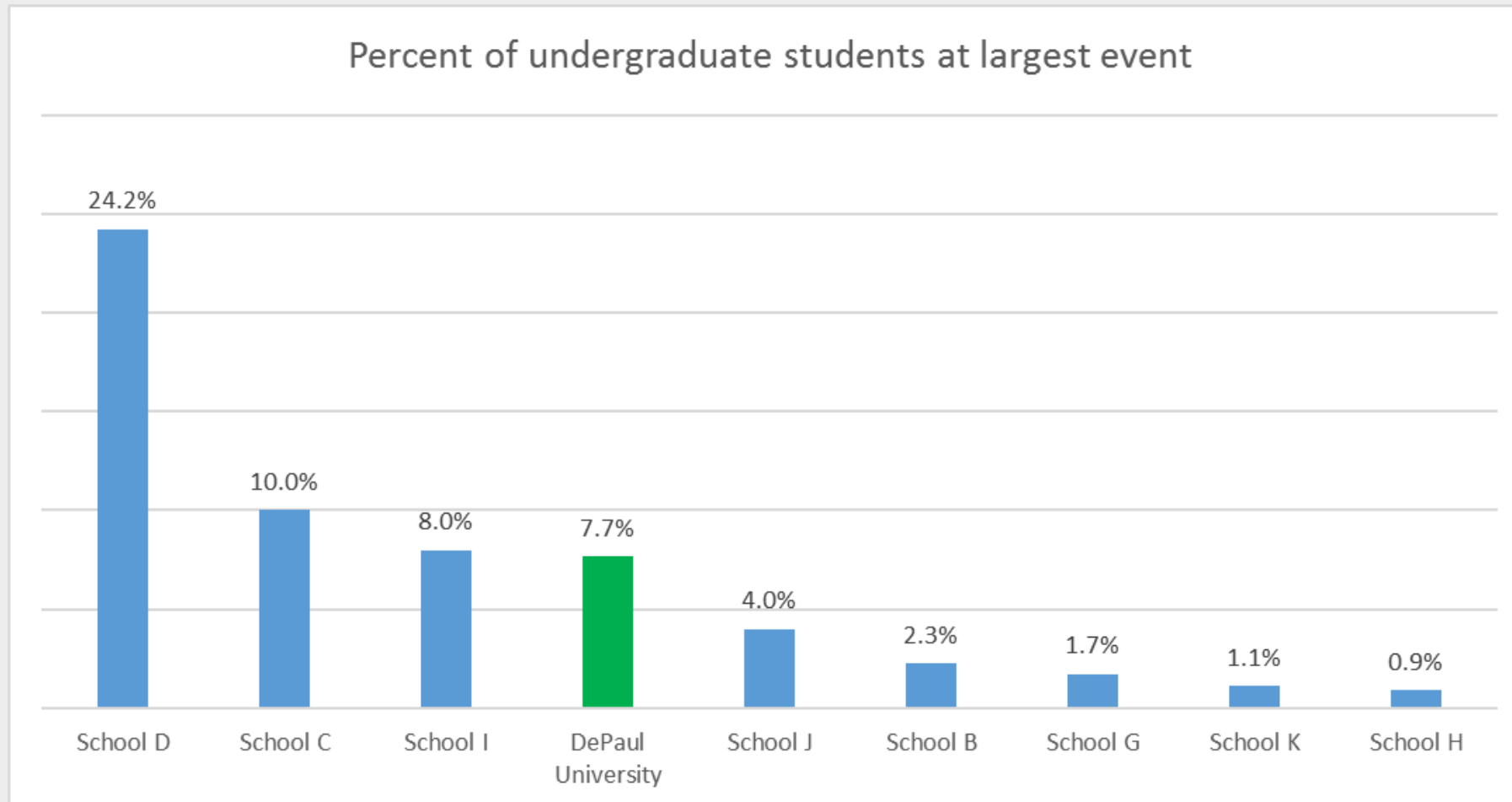
N = 9 (School G, School F, and School K did not respond)

Number of Schools with a peer facilitator program

School	Have Peer Facilitator Program
School A	Yes
School B	Yes
School C	No
School D	Yes
School E	Yes
School F	Did not respond
School G	Did not respond
School H	Yes
School I	Yes
School J	Yes
School K	Did not respond
DePaul University	Yes
Total Yes:	**8**

N = 9 (Loyola University, School F, and School K did not respond)

Strategic Planning, Policies, & Assessment

Number of Schools with Intrafaith and Interfaith learning outcomes

School	INTRAFAITH Learning Outcomes
School A	Did not respond
School B	Yes
School C	Yes
School D	Yes
School E	No
School F	Yes
School G	Did not respond
School H	No
School I	No
School J	Did not respond
School K	Did not respond
DePaul University	Yes
TOTAL YES:	**5**

School	INTERFAITH Learning Outcomes
School A	Did not respond
School B	Yes
School C	Yes
School D	Yes
School E	No
School F	Did not respond
School G	Did not respond
School H	No
School I	Yes
School J	Yes
School K	Did not respond
DePaul University	Yes
TOTAL YES:	**6**

Number of Schools with an Interfaith strategic planning document

School	Interfaith Strategic Planning Document
School A	Yes
School B	Yes
School C	No
School D	Yes
School E	No
School F	Did not respond
School G	Did not respond
School H	No
School I	No
School J	Yes
School K	Did not respond
DePaul University	No
Total Yes:	**4**

Number of Schools with guidelines in place for student religious organization, by type

Number of Schools with guidelines for student religious groups, by type
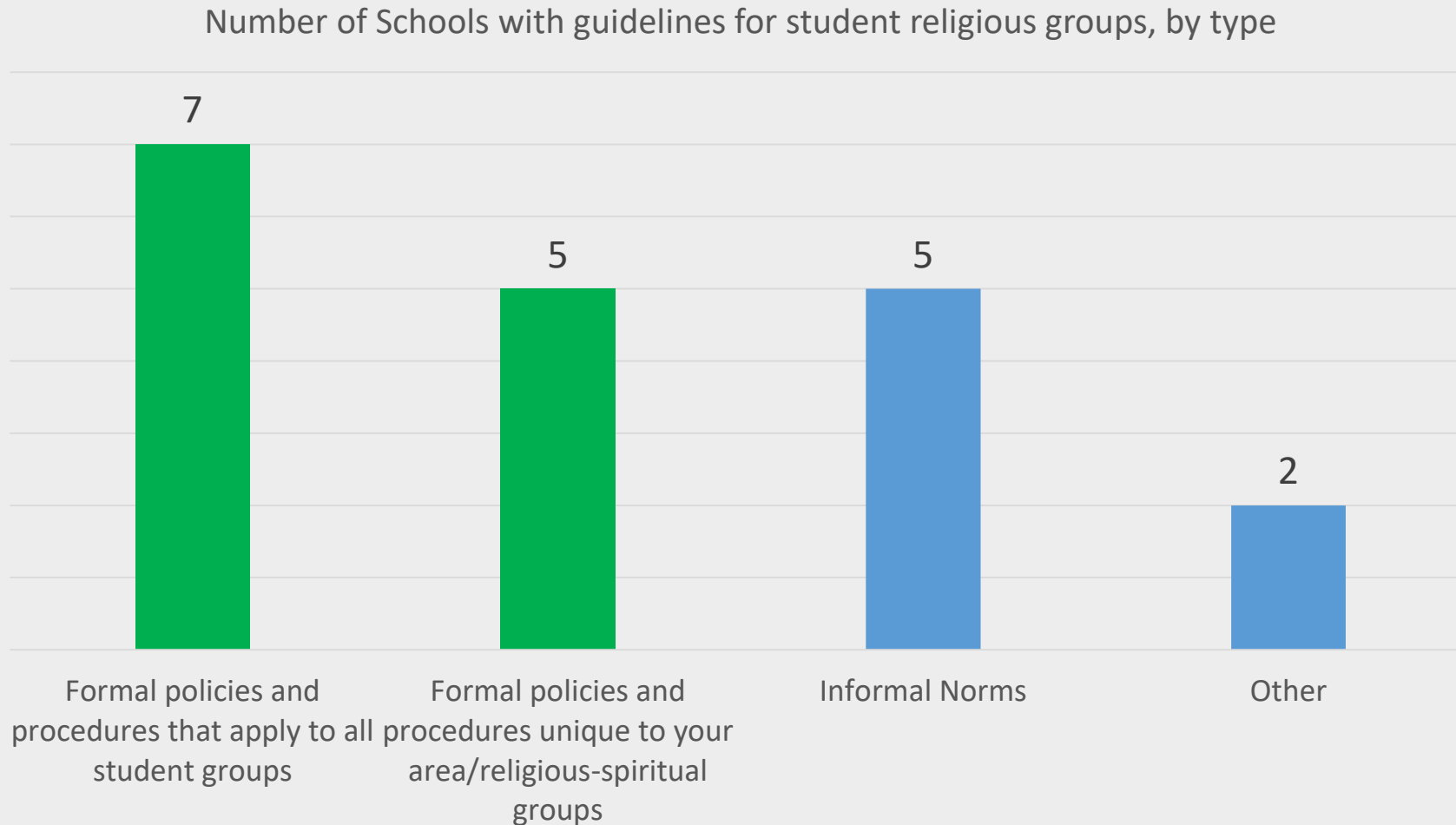
Number of Schools with guidelines in place for external religious organizations working with students

Number of Schools with guidelines for external religious groups, by type
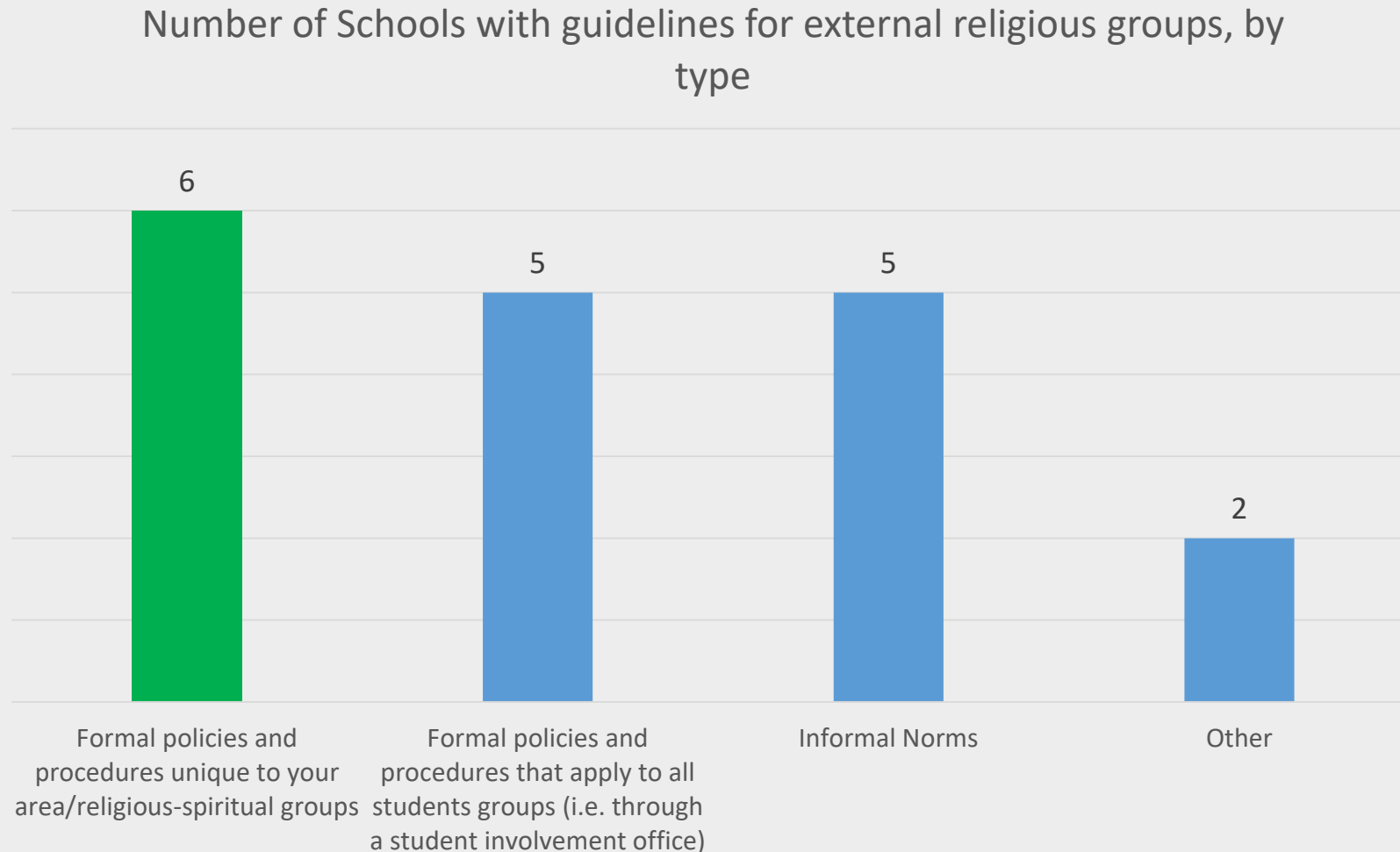
Appendix D - Interviews

1. Office of Religious Diversity –School C

2. Where is your office situated within your institution?

Campus Ministry in Student Life.

This is good since we are connected in larger student conversations and in the know. We are always included – often help plan events and provide pastoral presence in larger conversations.

Example: Campus wide social justice teach in. Decided there was lots of conversations about racism happening; lets make it explicit for the 1st time. Day long thing – Ministry planned a lunch forum with topic of religious/spiritual aspects of racism.
Example: Late in the semester helped plan a panel talk on LGBT inclusion – ministry drove this; it was heretofor not addressed as an institution. Focused on student experience, working on *getting* a stance from the institution.

There is no "diversity office." Just some faculty taking a lead, along with Student Life VP & ministry. "I'm as close as we get to a diversity office."

We have a physical challenge – only ones in Student Life NOT in student center! On 4th floor of a quiet building – most unaware of us. ☹

3. Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?

She only answered in survey for interfaith. 3 full time in campus ministry – The Director coordinates service and social justice, 2nd person does retreats and faith formation, She does ecumenical and interfaith engagement.

4. What types of community engagement services does your office provide?

Campus ministry – New student orientation in August has 1-day (BE Impactful). Used to work out of the gym doing meals. 300 students to local NGOS

Have Catholic Relief Services ambassadors who plan lots of volunteer events on campus and off

Every month a student and a staff/fac host "bring a meal" night to a transitional residence

Do annual service trips – Bolivia and int'l sites, to Chicago

Started 1-day Interfaith retreat last year to show local interfaith resources (they visit religious centers; like a field trip around town)

5. **(Depending on how they answered in the survey). It seems your office has an interfaith peer facilitator program. How are these student peer facilitators trained?**

MOSAIC is the interfaith group that has a campus ministry staff advisor. All are unpaid volunteers.   Planned interfaith week and other events. Met twice a month with advisor. Planning for more structure out of Eboo Patel's interfaith book and hoping for monthly formation.

About 10 members – 5 to 6 show up.

MY Q: Why join MOSAIC? -- Hub for students who don't fit into a set religious mold. Example: Grew up Muslim, now a humanist mostly – but still Muslim. But not comfy in the MSA. MOSAIC welcoming and honor wherever they are. Mostly seeking.

6. **Does your office have a dialogue approach/framework for interreligious dialogue? Is this something your office would lead or is there another office at your institution that fills that role?**

We invoke the Dialogue Decalogue at a high level whenever Ministry is running something. At the racism day we prefaced the event with it. Student Life was fine with that.

7. **You mentioned your office's biggest interfaith program or event is _____. What would you say is your most effective interfaith program? What metrics are you using?**

Interfaith Week – it's our biggest, but NOT the most successful.

Catholic Muslim dialogue is most successful - a small group of committed students. Has the most formation and identified growth. She measured it as a Learning Community within that university-wide program. They get P/F so no credit, but goes on transcript. Gave pre and post-test survey, and they wrote a 1-paragraph reflection on one of the Dialogue Decalogue points and how it impacted them as part of the program.

Conversation Couch Week; MOSAIC leader with bowl of questions one hour/day. Students sat there 3-4 hours. Small groups of intense conversations. Repeaters. In the atrium of a busy classroom building so good visibility for interfaith.

MY Q: You said 1500-2000 people were involved in religion/spirituality. That is so many!

A: Estimate that 1/3 of current 4,000 UG student body - most Muslims involved in our HUGE MSA. We have weekly Catholic attenders plus other religions. So it's mostly around ritual and worship, not programming or leadership.
Big commuter school. Only 750 residents – mostly athletes.

8. **How does your office manage or work with external religious group staff members?**

   OCF is coming to campus soon. Got unofficial Orthodox group this year, but needed external support/authority. Students did not accept her authority, so she sought out OCF

9. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations?**

   Not really

10. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention?**

We fight to be taken seriously as a Ministry. Staff are all women under 30 – so hard to be seen as vital part of Student Life. There are stereotypes that we are a hub to very devout Catholic students and no one else. Untrue! We are being pushed to get in front of faculy and administration and be seen as vital part of community and assisting students

11. **What types of presentations, reports, or data visualizations has your office created to demonstrate impact on student persistence and retention? Would you be willing to share these documents with DePaul?**

    Did a presentation for Center for Mission and Identity lunch and learn. People didn't even know we did interfaith. Just "Here's who we are and what we do."

12. **How integrated is your office with academic courses or centers on campus?**

    Director adjuncted a theology course. Started the Learning Community. Our Ambassadors are part of an "Engaged Learning Experience" program – for Theology credit/unpaid.

Invite faculty to events. Pitched grant to integrate interfaith reflections into academic courses.

Have an Interfaith Cooperation Committee with diverse faculty/staff. They will do what we ask.

13. **What kinds of data, if any, do you keep for tracking learning outcomes?**

"Our school is historically bad at assessment," but over the summer our Director looking for a process.

I will better track next year with student groups. Maybe take attendance at interfaith week, etc. Never had to do it before- but need to know.

14. **Roughly, what proportion of your departmental <u>program</u> dollars are spent on programs/services for specific religious communities?**

Not sure

15. **Roughly, what proportion of your departmental <u>program</u> dollars are spent on programs/services for interreligious programs/support?**

Not sure

16. **Roughly, what proportion of your departmental <u>salary</u> dollars are spent on programs/services for specific religious communities?**

Not sure

17. **Roughly, what proportion of your departmental <u>salary</u> dollars are spent on programs/services for interreligious programs/support?**

Not sure

Tried some sort of Protocol Document for "Student Activities" groups vs. "religious" groups – the big question is still "who pays??" Still working on relationship!

2. Office of Religious Diversity – Data Collection Approach – School B

1. Where is your office situated within your institution?

We report to the President. Chaplain is part of the President's Cabinet.. Dean of students affairs is on President's staff so very collaborative.

Have an office of multicultural life. Collaborate on campus initiatives, speakers. There can be turf battles, though our small size mitigates. We try to bring speakers to connect across identities. Conversations about faith and LGBTQ. Did co-trainings on White Ally training (with a faculty) as part of a team with the multicultural life. Developed a curriculum for fac/staff/students on privilege.

Have attempted to have student liaisons to interfaith board, but not lots of success

We also use Religious Life to refer to broader interfaith ministries – what did you answer as?

Most success when it's been student-initiated.

2. Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?

	Number
Full-time, paid staff	6
Part-time, paid staff	1
Paid student workers	12
Unpaid students/Interns	
National Religious Organization staff (external affiliated staff)	
Local clergy/congregational staff (external affiliated staff)	2
Other external affiliated staff	

Hard to count – Chaplain has an office admin.
Hillel has 4 ½ staff – well staffed! 3 are college staff and one is an Israel Fellow. Hillel supposed to fund raise their own budget, through advancement. Counted 3.5 Hillel as full fledged FTE of the college as it provides Hillel 100% of Benefits and often subsidizes their salaries when they don't raise enough. Wouldn't recommend! Hillel is very integrated into the college. They are a full department – but ppl don't know they need to fundraise.

Affiliated ministers, **unpaid**, under religious life – Catholic priest and many part-time evangelical staff, equivalent to 2 FTE.

3. **What types of community engagement services does your office provide?**

Student affairs does that.

4. **(Depending on how they answered in the survey). It seems your office has an "Interfaith Fellows" interfaith peer facilitator program. How are these student peer facilitators trained?**
    From survey: Weekly meetings with the chaplain, read a book together, mentoring in how to lead the interfaith council, etc. We follow IFYC models of the interfaith triangle

    The Fellows co-hort are 5-6 students (separate from council) – deeper dive to interfaith learning. Salary + commitment (yay). Give some staff time to interfaith. Good peer-to-peer work.

    Covenant with Rel Life staff that they will send students to the council = Accountability if they don't show up.

    Challenge – how to help Interfaith Council feel like they have responsibilities too. But our Council has shifted in its 5 years. Used to be just liaisons from SROs, now open to all students. But need to fine-tune – lost liaison support. Working on it.

    If it's a rising leader passionate about interfaith work, it's not a burden. Yale (her old employer) model – Everyone come – that's a different purpose

    Ask: WHAT ARE YOUR GOALS? Get groups to talk
    At Yale – space for dialogue. So lots of non religiously specific people.

    Apathy – assuming diversity = interfaith, but NO.
    Eck: Diversity (ho hum) vs. pluralism/call to _engage_, differ, etc.

    Faculty/staff – need to [know more about?] more religious diversity. Just did a religious life survey for first time in 13 years. Some data from all fac/staff/students – custom survey! Brief Qs – a few mult choice, a few open ended. Hard since done late in semester.

5. **Does your office have a dialogue approach/framework for interreligious dialogue? Is this something your office would lead or is there another office at your institution that fills that role?**
    NO

6. **You mentioned your office's biggest interfaith program or event is your interfaith week keynote_____. What would you say is your most <u>effective interfaith program</u>? What metrics are you using?**

   Depends on year. Some years more than ever and co-sponsored with ethics center.
   Visiting artist this year with banquet celebration. 50 ppl.
   Next year: Prothero with Ethics Center (faculty send classes) so it'll be bigger.

   Most "Effective" – Interfaith Fellows co-hort. Sustained, deeper learning, community building, leadership development so they go out and share.
   Fellows: Lead 2x month interfaith council meetings (could be a led dialogue, sometimes program planning for interfaith week – help them brainstorm). Also planned and led programs – Women and Faith, host tables in student union.

   Augsberg College has interfaith scholars – Sonya Hogenberg is phenominel. Does it THROUGH the curriculum.

7. **How does your office manage or work with external religious group staff members?**

   Covenant with an Evangelical group only in Pennsylvania (not national) – DiscipleMakers - and Catholics.

   There is an application for outside groups and the College discerns if they need to grow and invite in the group. CRITICAL! Best pre-emptive thing we have done – they need to go through us so we have control.
   College Council – lawyers – vet it so we don't have discrimination claims, rights and responsibilities. Callista looks at a GAP and makes recommendations. If no Gap… recommends not inviting the group in. She leads a Protestant group.

8. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations**?

Nothing huge this year, but last year a Yik Yak incicdent spurred a 900 person town hall (less than 12 hours notice – good model).

Ongoing work of POC not feeling comfy due to them being less than 20% of students. Quiet, but not "all is well." Just no major incidents.

Students connected to MANY communities, so lots places to plug. VERY RESIDENTIAL.

9. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention?**

She is one of 4 senior staff members that work on an on-going retention committee. Look at retention data, drill down. Look at what Rel Life is doing.
Hard to quantify how we impact unless they name it.
But Retention Efforts – yes.

Co-Chair Hate and Bias response team, so through that. Beyond Religion. Me and Title IX Coordinat.

10. **What types of presentations, reports, or data visualizations has your office created to demonstrate impact on student persistence and retention? Would you be willing to share these documents with DePaul?**

11. **How integrated is your office with academic courses or centers on campus?**

Not too much. No interfaith studies. Rel Studies skittish about working with us. Depends on faculty member.

12. **What kinds of data, if any, do you keep for tracking learning outcomes?**

No really specific learning outcome.

13. **Roughly, what proportion of your departmental program dollars are spent on programs/services for specific religious communities?**

Her budget is small, but she's just one person. BUT pays for weekly protestant worship, spring break staff leaders. Her budget is adequate but tight. Run out of food and rely on small endowed funds.

Would love to increase staff. But not likely. Tiny numbers of each troop.

Seder, Iftar etc. are all out of that modest budget. Student orgs can try to get SA money. Get donations from catering

14. **Roughly, what proportion of your departmental program dollars are spent on programs/services for interreligious programs/support?**

Not comfortable making an estimate – have very few dollars!

15. Roughly, what proportion of your departmental salary dollars are spent on programs/services for specific religious communities?
Not comfortable making an estimate

16. Roughly, what proportion of your departmental salary dollars are spent on programs/services for interreligious programs/support?
Not comfortable making an estimate

CUSTOM QUESTIONS

ISLAMOPHOBIA AND ANTi-SEMITISM –Hillel sponsored a anti-semitism response training with ADL

HOW TRAIN OTHER GROUP LEADERS?
Depends – taken LOTS of convincing. Invited to brief TOUR GUIDE training. Important!
She goes to things to represent religious life in 15 minutes
Have them meet her, explain how their work relates to Religious Life
Not interfaith literacy training. Points out a few Ways to be sensitive

Did do one Faith Zone training, but small group. Would love to expand and be able to offer. Need to get trained myself.

3.<u>Office of Religious Diversity – School K</u>

1. **Where is your office situated within your institution?**
Student Affairs   4th most international students …not commuter at all currently

2. **Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?**

    3 FT staff, 23 spiritual advisors (most non-paid by NE) … accountability once a month annual appointment letters. Code of professional conduct, ethics, Do an annual training around Title IX, non-fraternization student privacy. Cohort of people who meet regularly. Work together on things like mediation, dialogue groups. (e.g. Muslim-Jewish) Another 20 affiliates who work for NRO staff.

    Boston Intl Church of Christ, outside deceptive groups. Athletes in Action not certified group, will still try to come on campus. Interfaith secondary to many. Center born out of a crisis on campus, expectation to do interfaith… adding dialogue and service on campus. Come to a council meeting expectation.

    Crisis: During 2011-12 outside speaker came to campus provoking a lot of conflict. Brought up underlying issues around Israel-Palestine. At the same time right wing Jewish advocacy org Charles Jacobs.

3. **What types of community engagement services does your office provide?**
ISBCC staff…one of the new goals of the new Center to build deeper partnerships with academic side and outside city organizations. Involved with fmr. White House Community service Challenge. Some of the deepest and best in social service learning and social action Nu Day Syria and United Somalia youth.   Love Boston service partnership. With students newly politicized in Trump era, more opportunities to mobilize students.

4. **(Depending on how they answered in the survey). It seems your office has an interfaith peer facilitator program. How are these student peer facilitators trained?**

    Interfaith Council. Leaders are in stage of individuation and identity formation… explicit trainings in dialogue Reflective Structured Dialogue. "Ok model…some strengths not be all to end all" Spirituality and Leadership Retreat. Had workshops Global Citizenship Project not that well attended. Interfaith Council itself kinda reinvents itself every year. New England Summit every year. (typical issues behind it) If I had a magic wand universal training might be helpful but haven't exactly done that.

5. **Does your office have a dialogue approach/framework for interreligious dialogue? Is this something your office would lead or is there another office at your institution that fills that role?**

   Conversations that Matter: Campus Dialogue Initiative. Healthy cynicisms about dialogue, is that end round around justice, is it boring, why can't we debate. Collaborate with academic side by doing dialogues after Speaker Series "School K Reflects" 1 or 2 events each semester with faculty experts. My dream would be to have A Day of Dialogue where everything else stopped but not really realistic. Campus largely STEM is another challenge. Had Week of Dialogue which was marginally well attended. Council itself model of sharing food, stories, basic literacy then small group dialogues – this year focused on intersectionality microaggression, global once a day it's not higher ed ☺ But it was really cool and good…some people want to "learn" more but focus dialogue.

6. **You mentioned your office's biggest interfaith program or event is _____. What would you say is your most effective interfaith program? What metrics are you using?**
   New England Interfaith Summit. Was involved in Whitehouse interfaith challenge, got them excited about convening NE schools. Have fellow who works for interfaith harmony week. Had interfaith leader from Liberia visiting had 25 different schools cosponsoring. Weather a challenge in February. Energy different students angry Valerie Kaur great but didn't have name recognition. Deciding what would be best.

7. **How does your office manage or work with external religious group staff members?**

8. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations**?

PWI background. Feels the intention and goodwill is there, but environment of city and move from commuter to more affluent and international student body. The change is not lost on a lot of people on campus or neighbors. Center swims in the bucket of cultural residential student life. School just established new center on Intercultural Engagement. Fair degree of student activism, role to listen support serve provide pastoral care to students many of whom are directly or vicariously traumatized. Spent a year as spiritual advisors doing work of dialoguing. New initiative GO (grappling with oppression..staff to get power, privilege oppression grounding). Provide vigils or artistic public healing and remembrance work. 15 vigils his first year there. Going to start weekly interfaith pause for justice. 20 minutes every week Chaplains and who ever wanted to come (did this at another school) way to witness to interfaith values against racism, war, etc. New ways to learn in healthy ways from other local orgs or from local activists. Interfaith Global Citizenship Pilgrimages… (e.g.) to Selma 50th anniversary and tour to many other sites and contemporary including Ferguson. Following year trip to Arizona/Mexico border. Visits to other communities around Boston. Has tried this year to convene a circle of white

colleagues. Initially faces barriers of to whom are we accountable, status within institution. A lot of what students do is challenging to University.

9. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention?**

10. **What types of presentations, reports, or data visualizations has your office created to demonstrate impact on student persistence and retention? Would you be willing to share these documents with DePaul?**

11. **How integrated is your office with academic courses or centers on campus?**

Data out there in the wider world of value of spirituality and engagement. Don't have specific data.

12. **What kinds of data, if any, do you keep for tracking learning outcomes?**

13. **Roughly, what proportion of your departmental program dollars are spent on programs/services for specific religious communities?**

25K a year from University, goes back to get another 50 K or so and other internal fundraising from other places in the University. Funding for stipends for interfaith chaplains. (esp. Hindu, Buddhist, etc.) majority of the Center's direct funding goes toward interfaith…Preferential option to privilege groups who have been marginalized/under resourced. Deen and Dine Muslim students rather than Catholic or other groups that have access to other funding. Will support cool things like Sunni/Shi'a or Ecumenical efforts.

14. **Roughly, what proportion of your departmental program dollars are spent on programs/services for interreligious programs/support?**

15. **Roughly, what proportion of your departmental salary dollars are spent on programs/services for specific religious communities?**

Roughly, what proportion of your departmental salary dollars are spent on programs/services for interreligious programs/support?

1. <u>Office of Religious Diversity – Data Collection Approach – School G</u>

18. Where is your office situated within your institution?

Campus ministry /President's office.

My Q: Do you like reporting to Pres?
Advantages to being right in President's office. Old VPSA was very hierarchical and blocked our access without going through lots of requests and reviews and permissions

BUT since we do student development work, we are always behind. We work on identity work, but Student Affairs never seem to include us
- We are always in the 2nd conversation about things, never the 1st. So they SAY they want to collaborate but we are not in their communication channel. My boss finally started sitting in on their council

No sit down on how religious diversity can work with multi-cultural student affairs. Ex. – my student worker did Holi for 2 years, and now the new Multi-cultural office person was all "it's ours now." They also do "color runs," which we think is religious appropriation.
President JUST started a council on diversity for first time. His boss is chairing it – using mission and identity model, but the boss lacks depth around diversity.

19. Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?

20. What types of community engagement services does your office provide?

Look at web

21. (Depending on how they answered in the survey). It seems your office has an interfaith peer facilitator program. How are these student peer facilitators trained?

We have peer ministers – one is for interfaith. Don't like the model.
They go through regular student leadership training through ministry – so so.
Only work 10 hours a MONTH - $700 a semester. They don't technically report to Jim.
Jim would like to send them to an IFYC ili, but no $

New interfaith leadership council. Former leadership council President will be Jim's new interfaith peer minister.

Student org leaders are under SA. He advises, but cannot sign off on finances etc.
Faculty advisors do that.
MSA faculty advisor is too busy to be really helpful to the MSA.

**Our Student Life – they are OK with student orgs going away. But we CANNOT LOSE
our MSA and Hilel – has retention, enrollment issues, etc.! Entire school should be
involved!!

**22. Does your office have a dialogue approach/framework for interreligious dialogue? Is
this something your office would lead or is there another office at your institution that
fills that role?**

No.
I want to establish a "pragmatic approach" not a dialogue approach. How do we get
students to get interested in IF? How will it impact their career etc. Increase urgency.

**23. You mentioned your office's biggest interfaith program or event is _____.
What would you say is your most effective interfaith program? What metrics are you
using?**

Hard to have any kind of consistency in the work, and we still don't assess.
Not from a numbers perspective, but the Red Tent program – despite me always
questioning it because it's talk talk talk – but we get a different group of students and all
walk out having had a thoughtful conversation. Avg 6-36 ppl.

We have a tolerant campus and so people just don't see a big need for interfaith right
now. Almost makes me wish for an incident, heaven forbid,

Campus is controlled. No one just walks through.

24. **How does your office manage or work with external religious group staff members?**

Traditionally did not allow them on campus, but are starting to.
Went to the NASPA Religious/Secular conference (not bad) and evangelicals came up a lot/
how to deal with parachurch ministers. So I am looking to identify local congregational
ministers

Using IVCF's "Catholic Agreement" as a model – kind of a code of conduct thing. IV has
been doing some reflection, though recent leadership change did LGBT stuff last year that
blindsided some oftheir own staff

25. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations**?

Not much. City is pretty segregated and losing their African American population due to gentrification. Moving further out, father from resources etc.

City has an HBCU – but its students have to live really far away now to afford apartments. It's a mess! Involvement, retention, etc. impacted badly.

26. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention?**

No. Would like to! Esp. "How we impact the bottom line." Imagine it'll be qualitative and numbers.

27. **What types of presentations, reports, or data visualizations has your office created to demonstrate impact on student persistence and retention? Would you be willing to share these documents with DePaul?**

n/a

28. **How integrated is your office with academic courses or centers on campus?**

29. **What kinds of data, if any, do you keep for tracking learning outcomes?**

30. **Roughly, what proportion of your departmental program dollars are spent on programs/services for specific religious communities?**
Total budget is $6,000
    Seder, Iftar etc. are all out of that. Student orgs can try to get SA money. Get donations from catering

Peer Minister coordinators got $6000 in salary

Chose not to answer:
31. **Roughly, what proportion of your departmental program dollars are spent on programs/services for interreligious programs/support?**
32. **Roughly, what proportion of your departmental salary dollars are spent on programs/services for specific religious communities?**
33. **Roughly, what proportion of your departmental salary dollars are spent on programs/services for interreligious programs/support?**

CUSTOM

   ISLAMOPHOBIA AND ANTi-SEMITISM

Faculty committee he sat on – got international students for guided table conversation. Used findings to create a 2-hour faculty/staff workshop to discuss what Muslim STUDENTS thought was important to know. Lots of students, 30 faculty and staff/fac

2. **Office of Religious Diversity – 2017 Data Collection Approach – School J**

1. **Where is your office situated within your institution?**

   Campus ministry... But it's weird. There are 2 Full time Lutheran pastors – one is me – but I'm also housed in Career Center 80%, but as a Chaplain. They have high student traffic, students ask lots of life questions, so it's a great place to be. And now lots of interfaith work is out of Career center, through the Chaplaincy.

   I get constant referrals from Career Center staff – the Chaplain is a non-mandatory reporter, which they like. Responds to financial needs, spiritual needs, life, relationships.

   Campus Ministry/Chaplaincy reports to the President. The Senior co-Chaplain is on the President's cabinet. She has dotted line to President and has regular access to him and the Provost (CORE), though no real direct supervisor. The President is very supportive of our ELCA identity (he endorsed the school hosting a NETVUE conference next year).

   Career/Community Service –there are 24 staff. She trains them all to do purpose questions in a regular appointment – gives laminated card on how to start a conversation ("How are you today?" and low risk conversation starters before choosing questions). She takes special meetings.

2. **Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?**

   Mostly Chaplaincy works with religious students, and secondarily faculty do, as1:1 advisors to most student groups like MSA, Hillel. Res life/Student activities staff also do some mentoring.

   The 2 Chaplains do regular training with Res Life

   The international student population has exploded in past 5 years. 220 (10% of student body) aer Muslim, so now HAVE halal food all the time and the faculty are more aware of Muslim student needs [Ed note: demographics drive attending to religious needs]

   People more into "interfaith" than say, "Christian ministry" – they care about whether Augustana is accommodating.

We are launching a Certificate of Interreligious Studies (may need to change name to "Concentration") – to prepare you to work in X,Y fields and be literate about religion for professional world.   [COOL IDEA!]

> Example: You cannot be engineer with John Deere and NOT understand how Hinduism in India!

There will be no new classes – but significant co-curricular component of internship, Faith Zone Training, etc. Requires a 300-Hour internship overseen through the CORE center. It's running through CORE, the Career Center, and gets CORE programs get lots of attention – millennial students want to add things to their resume. Students will do it! The school expects it to impact market sensitivity [ed note: globally ready, Muslims], retention

Faculty had to approve and will run it. Augustana's Islamic scholar got a grant from IFYC to get course release to develop certificate. He is very popular too!
**Biggest learning: Tenured Faculty in departments with few majors WANT to get people to take their courses!!!

My job is translating to faculty, students and PARENTS (1/3 of students are Catholic – so their parents think "Religion majors" are pre-clergy-vocational)

3. **What types of community engagement services does your office provide?**

I supervise Community Service and Volunteer Coordinator in CORE– half of the Chaplain position is service, half is vocational advising. No full-time office for service. I'd make the Coordinator full-time and move her to ministry if I could.

We do service trips and weekly service in ministry too. We need to focus on this more!

We use service as part of mission to explore who you are – find a passion! No mandatory service (except Greeks). There are Service Student Orgs.

Career Center uses Handshakes platform – they put community service opps on there along with jobs.

4.   **(Depending on how they answered in the survey). It seems your office has an interfaith peer facilitator program. How are these student peer facilitators trained?**

Do not have them. Do have Faith Zone training once/term – want an interfaith leadership council. Do have a ministry council already – but it's Christian – maybe open it up?

We do have an interfaith student group with leaders. They started as Better Together 6 years ago. Went into President's Challenge service.

The Muslim students used to be in the Interfaith group – but now we have an MSA. SO, the interfaith group is mostly liberal leaning Christians and non-faith based.

We do Holi and Diwali through International Student Life, but ISL doesn't get that these are international students are religious! Need to train them!

We added interfaith component to baccalaureate

5. **Does your office have a dialogue approach/framework for interreligious dialogue? Is this something your office would lead or is there another office at your institution that fills that role?**

No

6. **You mentioned your office's biggest interfaith program or event is _____. What would you say is your most effective interfaith program? What metrics are you using?**

   Annual "Rumi's Wedding Night." – poetry and readings. 100 people
   Diwali and Holi get 200 people

   There are 5 faith commitments of the College (#1 is interfaith) *[Ed Note: approved in 2004. Interfaith Engagement, Social Justice, Spiritual Exploration, Reasoned Examination, Vocational Discernment. https://augustana.net/general-information/presidents-office/five-faith-commitments-]*

   Most effective *program* is Faith Zone training… but really any relational things are important. Little events like Succot, Hannukah, and annual field trips to 2 local mosques (and host the mosques back on campus too) Seder led by local Rabbi. These are important.

7. **How does your office manage or work with external religious group staff members?**

   Parachurch organizations: there's a part-time priest assigned by diocese who replaced a Benedictine sister who was there 25 years (he's most regular outside staff).

   IVCF, YL, Cru – all register with DOS and we have zero oversite!!

   Local rabbi and local imams come to campus. Don't see hiring these people internally anytime. She would like to have a Muslim Life Coordinator (female).

8. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations?**

Yes… general post election stuff. Nothing major

9. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention?**

… need to think about it. ….We have Community Principles – response to racial tensions and community life. One principle is being nice – "Care" – we link interfaith to these principles and say retention flows from that.
Being a church-related college is GREAT for non-Christian students since they feel religion is respected and protected – and we have things likeno co-ed housing (by floor)!

OUT OF TIME – Stopped! Skipped last Q's after 9

3. <u>**Office of Religious Diversity – Data Collection Approach – School H**</u>

1. **Where is your office situated within your institution? Student Affairs**

2. **Roughly how many staff members within your office actively work with religious/spiritual/interfaith students on your campus? What about at the division or institutional levels?   Note on survey had indicated 4 paid full time staff. In answering this question, it was clear it was a little more complicated. Islamic Center and Hillel were headed by an Imam and a Rabbi. There were also other staff in these centers. The Imam and Rabbi received checks that came from School H but they were responsible for fundraising for the salaries of the employees of their centers, including their own. School primarily works with outside clergy who do get some oversight from school staff but less. They have to undergo some training and attend weekly meetings. They are paid by outside agencies. On the survey, School H listed 52 national religious organization staff and 13 local clergy/congregational staff.**

3. **What types of community engagement services does your office provide?** Chaplains do some work with local congregations/agencies. Student group Habitat for Humanity works in the local community. They partner with some local faith based non profits. They work with IFYC.

4. **(Depending on how they answered in the survey). It seems your office has an interfaith peer facilitator program. How are these student peer facilitators trained? Students apply to be on the multi faith advisory council. This is school's 3rd year doing this. They do solicit some applications from students who would be assets. It is considered a "fellowship" studenes receive a stipend. Meet weekly. Number of people has ranged 15, 11, 10 depending on year. It is required for them to be leaders in their own faith groups to be considered. Starting to build out more groups.**

5. **Does your office have a dialogue approach/framework for interreligious dialogue? Is this something your office would lead or is there another office at your institution that fills that role? They developed their own dialogue approach based on several resources (including Eck, Moore, Prothero, Patel). It is spelled out in the book by Ariel Ennis : Teaching Religious Literacy : A Guide to Spiritual and Religious Diversity. They provide training to the larger institution through this framework on religious literacy. They have a "Faith Zone" training that they have trained units throughout the university.**

6. **You mentioned your office's biggest interfaith program or event is _____. What would you say is your most effective interfaith program? What metrics are you using?**

    The most visible program on campus is the Bridges Jumu'ah and Shabbat service. The programs that try to teach religious literacy and the Faith Zone program are more validated with metrics.

7. **How does your office manage or work with external religious group staff members? They deal with many outside staff (here she said 65-70) She said there have been few problems. They have recently moved to creation of Chaplains Circle Center and required that all sign a document indicating they will not be proselytizing on campus. Only a couple of times had to talk to people over 5 years. Feel there are amazing collaborations.**

8. **I understand this might be a potentially sensitive or delicate issue, so please feel free to pass on this question, but has your institution experienced racial tensions on campus this past year? How has your office approached those situations**? Very live issue. Especially after the elections. Recent movements on campus not just at this school but nationally of Black and brown students. Trying to be a place where students can come. Feel there is a different dynamic when spirituality is centered. Lot of students burned out and having a hard time. Need a place to feel held, cry, find community. Have very intentionally moved to diversity Chaplains Circle. Was disproportionately white, Christian, Abrahamic. Embarked on a mission to change makeup of staff. Important that people see those like themselves. Need to have programming, speakers, topics reflect diversity. Diversity piece took some time. Brought in chaplains 3 African American 2 Christian 1 Buddhist. 2 Sikh, 1 Hindu. Will be adding a Latina Chaplain /Meditation teacher. Created an Interfaith student of color group to feel thaey ahve a home beyond the multicultural center. The goal/end is racial justice and faith.

9. **How, if at all, does your communicate to the broader institution the impact your religious/spiritual programming has on student persistence and retention? "That would be a dream" Started using OrgSync and piloting swiping at all events. Measuring attendance. Would love to tell a story about participants, excited by the possibility. Ton of data, little ability to analyze. Hoping to tell some kind of story but finding difficulty in having different systems (of data) talk ing to each other.**

10. **What types of presentations, reports, or data visualizations has your office created to demonstrate impact on student persistence and retention? Would you be willing to share these documents with DePaul?**
    None

11. How integrated is your office with academic courses or centers on campus?
Minor co-created in Multi-Faith and Spiritual Leadership. School of Social work and public Service. Multifaith Service learning course 2 credit course. Staff will also co teach with other faculty "Leadership with No Regrets" (leading a meaningful life). Trying to connect better with faculty to create relationship with Center.

12. **What kinds of data, if any, do you keep for tracking learning outcomes? Most rigorously measured are the Faith Zones trainings for faith literacy. Pre and Post surveys done. Morning Mindfulness and other programs use evaluations.**

13. Roughly, what proportion of your departmental <u>program</u> dollars are spent on programs/services for specific religious communities?
Bulk of money from School H goes to explicitly interfaith programs and then to support individual religious groups that may not have access to external funding. Other groups have their external sources of funding, willing to lend extra support to groups who may need it and to initiatives they want to encourage e.g. Jewish/Muslim or non-Abrahamic.

14. Roughly, what proportion of your departmental <u>program</u> dollars are spent on programs/services for interreligious programs/support?

15. Roughly, what proportion of your departmental <u>salary</u> dollars are spent on programs/services for specific religious communities?

16. Roughly, what proportion of your departmental <u>salary</u> dollars are spent on programs/services for interreligious programs/support?