INSPIRES
Campus Climate Index

Interfaith, Spiritual, Religious, and Secular Campus Climate Index

2023 Technical Report

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INSPIRES INDEX TECHNICAL REPORT

The Interfaith, Spiritual, Religious, and Secular Campus Climate Index, or INSPIRES Index, offers an assessment of efforts by institutions to welcome students of different religious, secular, and spiritual identities. Our purpose is threefold; we aim to 1) Create a tool to help students and families make informed college choices; 2) Engage the public and higher education stakeholders in conversations about religious, secular, and spiritual diversity; and 3) Advance research on college students' religious, secular, and spiritual identities and welcoming campus climates in higher education.

Based on institutions' responses to the INSPIRES Index, we assigned one to five stars to reflect overall welcome, as well as accomplishments in seven specific domains:

- Religious Accommodations
- Institutional Behaviors
- Efforts to Reduce Negative Engagement

- Extra-Curricular Engagement
- Spaces for Support and Expression
- Structural Diversity
- Academic Engagement

In this report, you will find descriptions of our recruitment process, data source, measures, data analysis, survey development, and scoring.

Recruitment of Institutions

The first administrion of the INSPIRES Index occurred during the 2021-2022 academic year. From September 2021 to March 2022, we recruited institutions representative of different geographic regions and religious affiliations. By leveraging existing relationships and contacts at institutions, we were able to recruit **185 colleges and universities** across the United States and Canada. Using this snowball method, we managed to connect with the appropriate contacts and decision-makers to streamline the onboarding process.

While there were institutions that expressed interest in participation, they declined to onboard the first year due to institutions' competing priorities (COVID-19 and staff turnover). Also, we recognized the realities affecting institutions, and we adjusted the timeline for next steps. Institutions who expressed interest were asked to complete a participation agreement form. Once the form was signed and returned, a personalized survey link was sent to them via email.

We continued recruitment into the next academic year by contacting new and previously declined institutions to participate. From September 2022 to March 2023, **41 colleges and universities across the United States and three universities in the United Kingdom** participated in the survey. Twelve college and universities in the US and Canada updated their infromation from the previous year.

Index Development

Data from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) revealed the institutional policies, institutional practices, and student experiences that contribute to welcoming campus climates for different religious, secular, and spiritual identities, and these findings informed the development of the INSPIRES items. IDEALS was administered to a nationally representative cohort of students attending 122 college and universities across the United States. The colleges and universities represented in the IDEALS sample were large and small, public and private, religiously affiliated and nonsectarian (Rockenbach et al., 2020).

IDEALS Measures

WELCOMING CAMPUS SURVEY ITEMS

IDEALS respondents were asked to report on their campus climate at two timepoints—after their first year of college (Time 2; 2016) and near the end of their fourth year in college (Time 3; 2019). Specifically, students were asked to respond on a 5-point Likert scale (1=disagree strongly, 2=disagree somewhat, 3=neither agree nor disagree, 4=agree somewhat, 5=agree strongly) the extent to which they agreed that "This campus is a welcoming place for" those identifying as atheists, Buddhists, evangelical Christians, Hindus, Jews, Mormons, and Muslims. The IDEALS response rate was 43% (N=7,194) at Time 2 and 36% (N=5,762) at Time 3.

WELCOMING CAMPUS COMPOSITE SCORE

Factor analysis was conducted using students' responses to the seven welcoming campus items at each timepoint. All items loaded onto a single welcoming campus scale. With acceptable model fit confirmed for both Time 2 ($\chi^2(14)$ = 824.305, p < .001; RMSEA [95% CI] = 0.090 [0.085, 0.095];

Table 1. Items and factor loadings for composite welcoming campus factor score

Item	This campus is a welcoming place for...	Time 2			Time 3		
		Std Est	SE	p-value	Std Est	SE	p-value
1	Atheists	0.781	0.009	0.000	0.698	0.012	0.000
2	Buddhists	0.947	0.003	0.000	0.890	0.005	0.000
3	Evangelical Christians	0.601	0.009	0.000	0.402	0.016	0.000
4	Hindus	0.967	0.002	0.000	0.946	0.004	0.000
5	Jews	0.873	0.005	0.000	0.804	0.008	0.000
6	Latter-day Saints	0.817	0.011	0.000	0.655	0.023	0.000
7	Muslims	0.867	0.005	0.000	0.835	0.007	0.000

Table 2. Categorization of campus climates from initial measures

Campus Climate	Pre-Test (Time 2)	Post-Test (Time 3)
Hot	High (welcoming)	High (welcoming)
Warm	Low (unwelcoming)	High (welcoming)
Chilly	High (welcoming)	Low (unwelcoming)
Cold	Low (unwelcoming)	Low (unwelcoming)

CFI = 0.989; SRMR = 0.032) and Time 3 ($\chi^2(14)$ = 575.566, p < .001; RMSEA [95% CI] = 0.084 [0.078, 0.090], CFI = 0.976, SRMR = 0.047) data, the associated models were used to create composite scores. This resulted in a single, continuous score that quantified the degree to which students agreed a campus climate was welcoming after their first year of college (Time 2; N=7,125) and then again near the end of their fourth year in college (Time 3; N=5,703). Internal consistency reliability of the composite scores was deemed "good" at both timepoints (α=.911 at Time 2; α=.857 at Time 3).

WELCOMING CAMPUS INDICATORS FOR INDIVIDUAL WORLDVIEWS

The seven individual items measuring the extent to which students' campuses were a welcoming place for (1) atheists, (2) Buddhists, (3) evangelical Christians, (4) Hindus, (5) Jews, (6) Mormons, and (7) Muslims were also used as single-item indicators of welcoming campus for particular worldviews. Consistent with the original coding of those items, each single-item indicator had a raw value ranging from 1 (disagree strongly) to 5 (agree strongly).

IDEALS Data Analysis

IDENTIFICATION OF WELCOMING CAMPUS CLIMATES OVERALL

In order to categorize campus climates overall, the welcoming campus composite score at Time 2 (pre-test) was divided into two groups based on the median score; the lower 50% of scores represented unwelcoming campus climates, while the higher 50% of scores represented welcoming campus climates, after students' first year of college. The same median split was applied to Time 3 (post-test) scores, with the lower 50% representing unwelcoming campus climates and the higher 50% representing welcoming campus climates near the end of students' fourth year of college.

The categorization of students' ratings at the two timepoints determined whether campus climates were hot, warm, chilly, or cold. Hot campus

climates were reported to be welcoming at the start and end of students' collegiate years (N=1,132, 33%); warm campus climates were unwelcoming at the start but welcoming at the end (N=612, 18%); chilly campus climates were welcoming at the start but unwelcoming at the end (N=577, 17%); cold campus climates were unwelcoming at the start and end of students' college years (N=1,120, 32%).

IDENTIFICATION OF WELCOMING CAMPUS CLIMATES FOR INDIVIDUAL WORLDVIEWS

The same procedures were repeated using the single-item indicators for individual worldviews. That is, the median split was applied to each variable at the pre-test (after first year of college) and post-test (end of fourth year of college). Seven separate categorical campus climate identifiers were then created to identify whether students reported their campuses as hot, warm, chilly, or cold for those identifying as atheists, Buddhists, evangelical Christians, Hindus, Jews, Mormons, and Muslims, specifically.

PREDICTING WELCOMING CAMPUS CLIMATES OVERALL

Multinomial logistic regression was used to quantify the extent to which institutional policies, institutional practices, and student experiences predicted welcoming campus climates across respondents at Time 2 and Time 3 (N=3,441). Specifically, components of the Interfaith Learning and Development Framework (ILDF; Mayhew & Rockenbach, 2021) were tested for their ability to predict the likelihood that campus climates would be characterized as hot, warm, or chilly, as compared to cold (reference group). A design-based multilevel approach was used whereby standard errors in the model results were adjusted to account for the nested data structure, as students were clustered within 122 unique institutional contexts.

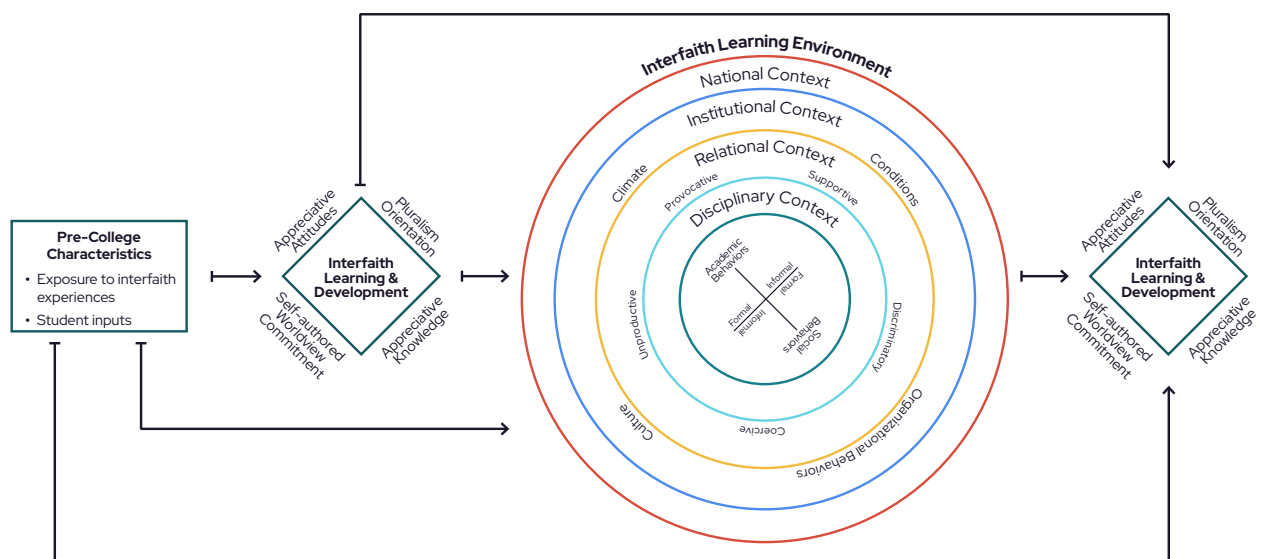**Interfaith Learning & Development Framework**

Figure 1. Interfaith Learning and Development Framework (ILDF; Mayhew & Rockenbach, 2021)

Results of the multinomial logistic regression model were interpreted using p-values, odds ratios, and associated probabilities. Policies, practices, and experiences with p-values less than .05 were considered statistically significant; that is, they were deemed to be predictors of welcoming campus climates. Among the significant predictors of campus climate, those with an odds ratio ($Exp(\beta)$) greater than 1 indicated greater likelihood that students on campuses with the identified policies, practices, or experiences would report having a welcoming campus climate; conversely, those with an odds ratio less than 1 indicated less likelihood that students on campuses with the identified policies, practices, or experiences would report having a welcoming campus climate. Odds ratios were also translated to probabilities by computing $Exp(\beta)/[1- Exp(\beta)]$ for each variable; the result can be interpreted as the percent increase or decrease in likelihood of having a hot, warm, or chilly climate (as opposed to a cold climate) based on individual predictors.

In addition to testing this model with the full sample of IDEALS Time 2 and Time 3 respondents (N=3,441), the same model was tested separately for each worldview subgroup. These subgroups included respondents who identified their worldviews as Atheism (N=266, 7.7%), Catholicism (N=723, 21%), evangelical Christianity (N=564, 16.4%), Judaism (N=99, 2.9%), Islam (N=72, 2.1%), mainline Protestantism (N=424, 12.3%), and another worldview (N=139, 4%). Significant effects (p<.05) in all seven model results were identified as predictors of campus welcome overall from the perspective of each worldview subgroup. A collapsed binomial logistic regression model was conducted for the Judaism subsample (comparing hot/warm climates to cool/cold climates) and no results were retrieved for the Islam subsample, both due to small cell sizes that prevented any further models from converging.

PREDICTING WELCOMING CAMPUS CLIMATES FOR DIFFERENT WORLDVIEWS

The same multinomial logistic regression models were repeated using the single-item indicators for the seven individual worldviews. First, the overall sample (N=3,441) was used to determine the policies, practices, and experiences that predicted welcoming climates–from the perspective of all respondents–for those who identified as atheists, Buddhists, evangelical Christians, Hindus, Jews, Mormons, and Muslims, specifically.

The capacity to model predictors of welcoming climates for individual worldviews by subgroups was limited due the combination of small cell sizes and use of a single-item outcome variable. However, collapsed binomial logistic regression models were conducted as the data allowed, producing results capturing the factors atheists (N=266) reported as predicting welcoming climates for atheists and the factors evangelical Christians (N=602) reported as predicting welcoming climates for evangelical Christians.

INSPIRES Survey Development

Altogether, the analyses of IDEALS data produced results for 16 logistic regression models, each indicating the extent to which institutional policies, institutional practices, and student experiences on campus predicted welcoming campus climates. The models included both campus climate overall and climate for different worldviews as outcome variables; they were also conducted using the sample of all students as well as subsamples of students identified as holding particular worldviews. Those results—specifically factors that were deemed significant predictors of welcoming campus climates for different worldviews—informed the development of items to be included in the INSPIRES Index.

While initial survey items were drawn from IDEALS, some items were adapted to become applicable to institutions rather than individual students. For example, the item "I have participated in interfaith community service as part of a class" was changed to "this institution offers interfaith community service opportunities as part of a class." Additional changes were made based on cognitive interviews conducted with 25 content and survey design experts. The survey components were categorized into seven categories that are reflected in the INSPIRES sub-scores.

The INSPIRES survey underwent further changes from the first administration in 2021-2022 to the second administration in 2022-2023. Namely, redundant items were deleted and ambiguous items were clarified based on conversations with institutional partners. We also added items specifying the religious, secular, and spiritual groups represented by student organizations.

INSPIRES Scoring

Each item on the survey received a baseline point value of 1. Some items were given less than 1 point to indicate differing quantities. For example, 'All dining halls accommodate student religious dietary needs' was given 1 point while 'Some dining halls accommodate student religious dietary needs' was given 0.5 point. A similar scheme was applied to questions about courses or services offered or required. For example, 'Courses on interfaith topics are required' was worth 1 point, while 'Courses on interfaith topics are offered but not required" was given 0.5 points. In some cases, the absence of a policy or service was given 1 point. For instance, "Faculty are required to sign a statement of faith as a condition of employment at the institution" was given 0 points if selected and 1 point if not. Appendix A includes all of the base scores assigned to survey items.

After baseline points were assigned, weights were determined based on empirical analysis from IDEALS. Items that were significant at the 0.05, 0.01, and 0.001 levels were given a 5%, 10%, and 20% bonus, respectively. The "perfect score" that indicates a hypothetical institution that offers all the services, programs, and resources included in the survey was determined.

Stars were then assigned based on the percent of the overall possible points that an institution earned. Institutions that scored up to 20% of the ideal score were given 1 star. Institutions that scored 20.1–40% of the ideal score were given 2 stars, 40.1–60% were given 3 stars, 60.1–80% were given 4 stars, and 80.1–100% were given 5 stars.

Table 3. Weights assigned to survey components

Survey Component	Base Value	Weight	Weighted value
Spiritual, Religious, Secular, and Interfaith Diversity Councils and Committees	12.000	1.000	12.000
Spiritual, Religious, Secular, and Interfaith Diversity Assessment Efforts	9.500	1.000	9.500
Structural Worldview Diversity	27.250	1.200	32.700
Academic Interfaith Engagement	12.000	1.000	12.000
Extra/Co-Curricular Interfaith Engagement	23.000	1.000	23.000
Dietary Religious Accommodations	7.500	1.050	7.875
Academic Religious Accommodations	8.500	1.050	8.925
Attention to Spiritual, Religious, and Secular Diversity in Institutional Statements, Goals, and Policies	10.000	1.050	10.500
Spiritual, Religious, and Secular Diversity Training	12.500	1.050	13.125
Space for Spiritual, Religious, and Secular Expression	7.000	1.200	8.400
Space for Spiritual, Religious, and Secular Support	11.500	1.200	13.800
Efforts to Reduce Religious Pressure and Coercion on Campus	6.000	1.000	6.000
Proactive Efforts to Reduce Bias and Insensitivity and Promote Productive Interworldview Engagement	10.000	1.000	10.000
	156.75		167.825

Worldview-Specific Scores

To generate the scores for welcoming climate for particular worldviews, two sets of analyses were used. The first used the entire sample's response to the welcoming climate question for a particular group. For example, how the sample responded to the welcoming climate for Jews. The second analysis included only data from that specific worldview group, for example how Jewish students responded to the question about welcoming climate for Jews.

The weights assigned to different survey items were determined based on significance level, effect size, and which of the analyses were significant. Items that were not significant were not included in the tabulation of these scores. The overall possible points that an institution can earn ("the perfect score") was calculated. The scores that the institution received are a percentage of the total possible points.

Table 4. Weights assigned to generate worldview–specific scores

Determining Factor	Weight
Significance Level	
p < 0.05	5
p < 0.01	10
p < 0.001	20
Effect Size	
Small	1
Medium	10
Large	20
Analysis	
Subsample analysis significant	10
Both analyses significant	20

Conclusion

Based on the overwhelming interest of institutions, we are looking forward to recruiting additional institutions to advance our goals of supporting religious, secular, and spiritual diversity conversations with students, families and practitioners.

References

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Appendix A: Weights Used for Each Item

Institutional Policies

Item	Base score
All dining halls include options for religious dietary restrictions such as halal, kosher, and vegetarian.	1
Some dining halls include options for religious dietary restrictions such as halal, kosher, and vegetarian.	0.5
All dining hall hours of service accommodate religious students' access to food around fasting times.	1
Some dining hall hours of service accommodate religious students' access to food around fasting times.	0.5
All residence halls include kitchens so students may prepare their own food according to religious dietary restrictions.	1
Some residence halls include kitchens so students may prepare their own food according to religious dietary restrictions.	0.5
Resources are available to students about where to grocery shop for religious dietary needs near campus (e.g., which nearby restaurants serve halal food).	1
Transportation is available for students to access religious dietary grocery shopping.	1
Exemption from required meal plan participation is offered for students who have religious dietary or fasting restrictions.	1
Students are required to approach faculty directly to request religious accommodations.*	1
Students are required to attest to the sincerity of their faith or belief before being granted an accommodation.*	1
Students are required to submit an accommodation request to a dedicated committee of people with diverse spiritual, religious, and secular identities to arrange for accommodations requests.	1
Faculty are encouraged to accommodate students' needs regarding observing religious holidays.	0.5
Faculty are required to accommodate students' needs regarding observing religious holidays.	1
Faculty are encouraged to include information about religious accommodations in their syllabi.	0.5
Faculty are required to include information about religious accommodations in their syllabi.	1
The religious academic accommodations policy explicitly outlines an appeals process for when an accommodation is denied.	1
The religious academic accommodations policy is required by state law.	0.5
The religious academic accommodations policy goes beyond state law requirements (if applicable).	1

Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

This campus addresses spiritual, religious, and secular diversity in its (check all that apply):

Mission statement	1
Diversity statement	1
Antidiscrimination policy	1
Diversity, equity, and inclusion goals	1
Formal strategic plans	1

This institution has human resources (HR) policies for (check all that apply):

Faculty and staff that address religious diversity and nondiscrimination	1
Faculty and staff that address accommodations for religious practices (e.g., holidays, mourning, dietary restrictions)	1
Student employees that address religious diversity and nondiscrimination	1
Student employees that address accommodations for religious practices (e.g., holidays, mourning, dietary restrictions)	1

Faculty are required to sign a statement of faith as a condition of employment at the institution.*	1
Faculty are required to learn about, engage with, and/or respond to the religious mission of the institution.	0
Staff are required to sign a statement of faith as a condition of employment at the institution.*	1
Staff are required to learn about, engage with, and/or respond to the religious mission of the institution.	0
Students are required to sign a statement of faith as part of their application for admission.*	1
Students are required to provide a faith-based essay as part of their application for admission.	0
Students are required to sign a statement of faith before matriculating (after admission).*	1

Religious proselytization (e.g., Gideons, street preachers) occurs in public spaces on campus (EXCLUDING residence halls) by non-campus-affiliated individuals or groups.	0
Religious proselytization occurs in residence halls by non-campus-affiliated individuals or groups.	0
Religious proselytization occurs in public spaces on campus (EXCLUDING residence halls) by campus-affiliated individuals or groups.	0
Religious proselytization occurs in residence halls by campus-affiliated individuals or groups.	0
There are policies guiding religious proselytization on this campus by non-campus-affiliated individuals or groups.	1
There are policies guiding religious proselytization on this campus by campus-affiliated individuals or groups.	1

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*Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

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The institution has established an interfaith council or committee	1

Which of these constituencies are represented on your interfaith council or committee? (check all that apply)

Faculty	1
Students	1
Staff	1
Community members	0.5
Affiliated student organization staff members	0.5
Administrators	1

The institution has established a religious, secular, and spiritual diversity council or committee.	1

Which of these constituencies are represented on your spiritual, religious, and secular diversity council or committee? (check all that apply)

Faculty	1
Students	1
Staff	1
Community members	0.5
Affiliated student organization staff members	0.5
Administrators	1

This institution includes spiritual, religious, and secular diversity in campus climate assessments.	1
Data on student religious, secular, and spiritual diversity are gathered.	1

Which offices gather data on student spiritual, religious, and secular diversity?

Admissions & Enrollment	1
Diversity, Equity, and Inclusion	1
Institutional Research/Assessment	1
Multicultural Affairs	1
Religious Life	1
Student Life/Student Affairs	1
Assessment data about religious, secular, and spiritual diversity are used to inform decision making	1
Assessment data about religious, secular, and spiritual diversity are posted or openly publicized.	1
Communications from senior leadership (e.g., president, provost, dean) in the past academic year have addressed the importance of engaging spiritual, religious, and secular diversity.	1

*Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

Training and Development

Item	Base score
Spiritual, religious, and secular diversity training is required for (check all that apply):	
Students	1
Professional staff	1
Faculty	1
Student staff (e.g., resident advisors, peer tutors, orientation leaders)	1
Spiritual, religious, and secular diversity training is available (but not required) for (check all that apply):	
Students	0.5
Professional staff	0.5
Faculty	0.5
Student staff (e.g., resident advisors, peer tutors, orientation leaders)	0.5
Training on how to support students with different spiritual, religious, and secular identities is provided to:	
Academic advisors	1
Health center staff	1
Career counselors	1
Residence life staff	1
Mental health/wellness counselors	1
Counselors in mental health services are trained to provide support for students experiencing existential, religious, or spiritual struggles.	1
Outside of counseling or mental health services, support for students experiencing existential, religious, or spiritual struggles is provided.	1

Spaces for Support and Spiritual Expression

Item	Base score
Meditation/prayer spaces are available to students of all spiritual, religious, and secular identities.	1
Meditation/prayer spaces are available for interfaith purposes.	1
Meditation/prayer spaces are available within high-traffic areas (e.g., union, student life center, activities center).	1
Meditation/prayer spaces are available in at least some residence halls.	1
Students have access to prayer spaces as needed.	1
Students have access to prayer spaces by request or within certain hours.	0.5
Ritual washing stations are available.	1
Transportation for accessing spiritual, religious, and secular spaces in the community is available.	0.5
Spaces for multifaith/interfaith purposes (e.g., venues for discussions, panels, vigils)	1

Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

With regard to events and programs, this institution sponsors programs, events, or celebrations that (check all that apply):

Feature the contributions of people from different spiritual, religious, and secular identities.	1
Feature guest speakers from different spiritual, religious, and secular identities.	1
Aim at enhancing student appreciation for spiritual, religious, and secular diversity.	1
Offer opportunities for collaborations across spiritual, religious, and secular identities.	1
Address topics of religious conflict with civility.	1
Offer opportunities for dialogue across issues of deep disagreement related to spiritual, religious, and secular beliefs.	1
Support the needs of students who do not identify as Christian.	1
Support the needs of non-religious students (e.g., atheist, agnostic).	1

With regard to religious or spiritual life staffing, this campus has (check all that apply):

A spiritual life office or department (i.e., office staffed by campus employees and available to students of all spiritual, religious, and secular identities).	1
Full-time religious or spiritual life staff employed by the institution.	1
Part-time religious or spiritual life staff employed by the institution.	0.5
Part-time religious or spiritual life student staff employed by the institution.	0.5
Religious or spiritual life staff employed by their respective organizations (e.g., InterVarsity, Hillel, local churches).	0.5
Work-study opportunities in interfaith, religious, or spiritual programming.	1

Paid staff members (e.g., chaplains, coordinators, directors) of the following spiritual, religious, and secular identities are available to students (check all that apply):

Atheism (Full-time/Part-time)	1/0.5
Baha'i (Full-time/Part-time)	1/0.5
Buddhism (Full-time/Part-time)	1/0.5
Catholicism (Full-time/Part-time)	0.5/0.25
Church of Jesus Christ of Latter-day Saints (Mormonism) (Full-time/Part-time)	1/0.5
Evangelical Christianity (Full-time/Part-time)	0.5/0.25
Hinduism (Full-time/Part-time)	1/0.5
Indigenous religions (Full-time/Part-time)	1/0.5
Judaism (Full-time/Part-time)	1/0.5
Islam (Full-time/Part-time)	1/0.5
Mainline Protestantism (Full-time/Part-time)	0.5/0.25

Do campus grounds and/or buildings display religious symbols (statues, crosses)?	0

*Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

These symbols:

Include imagery from multiple religions.	1
Represent the current religious affiliation of the campus (if any).*	0.25
Represent the historical religious affiliation of the campus (if any).*	0.25

Academic Interfaith Engagement

Item	Base score
Courses are required in theology/religious studies.	1
Courses are offered (but not required) in theology/religious studies	0.5
Courses focused on interfaith topics are required.	1
Courses focused on interfaith topics are offered (but not required).	0.5
Courses specifically designed to enhance knowledge of different religious traditions (e.g., world religions) are required.	1
Courses specifically designed to enhance knowledge of different religious traditions (e.g., world religions) are offered (but not required).	0.5
Spiritual, religious, and secular diversity are represented in the institution's core curriculum.	1
Interfaith cooperation is addressed in the core curriculum.	1

With regard to academic offerings, which of the following areas of study are offered at this institution (check all that apply)?

Interfaith studies major	1
Interfaith studies minor	1
Religious studies/Theology major	1
Religious studies/Theology minor	1

Faculty are trained to:

Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself during class time	1
Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself outside of class time (e.g., office hours)	1
Include topics related to spiritual, religious, and secular identities in their courses when appropriate to prompt discussion	1

Faculty are encouraged to

Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself during class time	0.5
Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself outside of class time (e.g., office hours)	0.5
Include topics related to spiritual, religious, and secular identities in their courses when appropriate to prompt discussion	0.5

Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

Extra-/ Co-Curricular Engagement

Item	Base score
This institution has (check all that apply):	
Interfaith-themed residence halls or living and learning communities	1
Interfaith engagement opportunities offered to all students through a specific department or office.	1
Departments or offices that regularly offer interfaith programming even though it is not their primary function (e.g., residence life, international office).	1
Interfaith engagement opportunities at required student events (e.g., orientation, first-year common reading)	1
Interfaith community service opportunities	1
Interfaith retreat opportunities	1
Leadership development opportunities specific to interfaith efforts on campus	1
Standing partnerships between members of campus or departments with local spiritual, religious, secular groups in the local community.	1
Some religious students select housing on the basis of available facilities such as washing stations, prayer rooms, kitchens, or single-gender floors.	1
Spiritual, religious, and secular diversity is included in student orientation via (check all that apply):	
Printed material	1
Communications	1
Social media	1
On-campus programs	1
Active student groups are organized around:	
Spiritual practices	1
Religious traditions	1
Secular thought	1
Interfaith initiatives	1
Which of the following is currently represented among your active student organizations?	
Atheism	1
Baha'i	1
Buddhism	1
Catholicism	0.5
Church of Jesus Christ of Latter-day Saints (Mormonism)	1

Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

Evangelical Christianity	0.5
Hinduism	1
Indigenous religions	1
Judaism	1
Islam	1
Mainline Protestantism	0.5

Within the last academic year, have students organized public forums or events such as protests, dialogue programs, or external communication to the campus to voice concerns from minoritized spiritual religious, or secular groups?	1

These public forums and events were organized by:

campus staff/leadership.	1
students identifying with minoritized spiritual, religious, and secular identity groups.	1
students on behalf of those with minoritized spiritual, religious, and secular identity groups.	1

Negative Interworldview Engagement

Item	Base score
The institution has a dedicated bias response team or group.	1
The bias response group is trained to address issues of religious, secular, and spiritual identity bias.	1
The institution has a specific form for reporting bias incidents based on spiritual, religious, or secular identity.	1
The institution tracks bias incidents by location (e.g., residences, academic environments, co-curricular environments, off-campus spaces).	1
The institution notifies students about bias incidents as soon as they occur.	1

Within the last academic year:

At least one incident involving bias or insensitivity toward a student on the basis of their spiritual, religious, or secular identity was reported.*	1
At least one student reported an incident of religious insensitivity in the classroom.*	1
At least one religiously-motivated hate crime occurred on campus.*	1
At least one student on campus formally reported a negative (e.g., silencing, guarded or cautious, tense, hostile, hurtful, and/or unresolved) interaction based on spiritual, religious, or secular identity differences.*	1
At least one incident was reported in which spiritual, religious, or secular beliefs were used to justify identity-based discrimination.*	1

Indicates reverse-coded items. Institutions who select these items receive 0 points, whereas institutions who do not select these items receive 1 point.

Appendix B: Weights Used to Calculate Worldview–Specific Scores

Survey Component	Weight by Worldview						
	Atheists	Buddhists	Evangelical Christians	Hindus	Jews	Latter-day Saints	Muslims
Academic Interfaith Engagement	0	0	0	0	5	30	10
Extra/Co-Curricular Interfaith Engagement	30	5	0	5	0	40	60
Attention to Spiritual, Religious, and Secular Diversity in Institutional Statements, Goals, and Policies	60	5	0	10	0	20	5
Space for Spiritual, Religious, and Secular Expression	80	30	80	30	65	80	90
Space for Spiritual, Religious, and Secular Support	80	30	80	30	65	80	90

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