

Utah State University

**INTERFAITH DIVERSITY
EXPERIENCES & ATTITUDES
LONGITUDINAL SURVEY**

Time I Report: Summer/Fall 2015



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The United States is a religiously diverse nation and the most religiously devout nation in the West. Equipping a generation of leaders to engage such diversity constructively has never been more important for the success of U.S. American democracy domestically and internationally. The potential of defaulting to divisiveness is a reality: Recent studies show that global religious tension is at a six-year high, and evidence of religious discord dominates the nightly news. We need graduates who have the vision and skills to engage religious identity productively and proactively for the common good.

Higher education provides a critical opportunity to address this often overlooked form of identity. Students are in an intensive stage of identity and belief formation, with religion and spirituality playing a central role. The university context affords an unparalleled incubator to cultivate and deploy a skillset for engaging religious identity. Colleges and universities provide the infrastructure and support to enable campus-wide interfaith learning, which in turn has the potential to transform the way U.S. society fosters religious and nonreligious identities.

In 2011, we launched a partnership investigating the question: How are students experiencing and engaging worldview diversity? The resulting Campus Religious and Spiritual Climate Survey (CRSCS) provided a snapshot of the collegiate experience as it relates to students' encounters with diverse religious and nonreligious perspectives. Over 14,000 students at more than 60 U.S. campuses participated in the project over four years, revealing that understanding students' interfaith development is essential to provide safe and enriching environments for students of all backgrounds and walks of life. However, we found ourselves asking deeper questions about what precise educational experiences most effectively cultivate interfaith learning. Thus, our team created the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) expressly to examine the influence of interfaith engagement on student growth and development during the college years.

We hope the data presented herein, collected through the first IDEALS administration, provide your campus community with valuable information to better understand and create developmental interventions for your student population. This report is the first of three reports you will receive over the next five years. Within this document, you will find baseline data for your first-year sample, painting a picture of who they are, how they perceive other worldview groups, and their pre-college attitudes toward worldview diversity. Information gleaned from this report can equip you to more effectively create and implement programs that promote interfaith awareness and growth. The research team has also analyzed data at the national level, and our findings will be made available to you.

Thank you for supporting our collective efforts through your participation in IDEALS. We are pleased that your campus is a partner in this exciting and important endeavor!

Sincerely,

Dr. Matthew Mayhew, Co-Principal Investigator and Associate Professor, New York University

Dr. Alyssa Rockenbach, Co-Principal Investigator and Associate Professor, North Carolina State University

Eboo Patel, CEO and Founder Interfaith Youth Core

ABOUT IDEALS

Campus environment assessment has long been instrumental in helping colleges and universities grapple with issues of identity and diversity. As religious diversity becomes an increasingly salient reality in American public discourse and civic life, campus leaders have worked to realize the transformative potential of higher education by providing educational programming designed to encourage college students' compassionate engagement in a religiously diverse world. Yet, many questions remain regarding the impact of campus environments and college experiences on students' abilities to cooperate across religious and worldview differences.

To determine the best strategies for practice, we developed the national Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) to examine the impact of college on students' interfaith behaviors and pluralism attitudes over time. The concept of pluralism is informed by two constructs in the extant literature, "ecumenical worldview" and "ecumenical orientation," both of which have been studied in relation to campus contexts and student engagement (see Bryant 2011a, 2011b; Bryant Rockenbach & Mayhew, 2013; Mayhew, 2012). IDEALS builds upon what is already known about these constructs to examine the multi-dimensional nature of students' interfaith experiences and pluralism development in college.

The project is led by Dr. Alyssa Rockenbach (North Carolina State University), Dr. Matt Mayhew (New York University), and Interfaith Youth Core (www.ifyc.org), who have partnered to develop a comprehensive survey responsive to the many questions and challenges with which postsecondary administrators and educators are currently contending. IDEALS builds on more than five years of research examining the campus climate for religious and spiritual diversity by tracking students on more than 120 campuses across the U.S.—large, small, public, private, secular, and sectarian—over a four-year period to identify high-impact experiences with worldview diversity.

DEFINING KEY TERMS

Because IDEALS is designed for students of diverse perspectives, we gave particular attention to identifying language that would ensure students from a variety of backgrounds understood the questions being asked. Below are definitions of several terms that may prove helpful when interpreting report findings:

Ecumenical worldview refers to "the extent to which the student is interested in different religious traditions, seeks to understand other countries and cultures, feels a strong connection to all humanity, and believes that love is at the root of all the great religions" (Astin, Astin, & Lindholm, 2011, p. 24).

Interfaith depicts the engagement of people from diverse religious traditions and other nonreligious and philosophical traditions. In particular, it refers to intentional experiences, both formal and informal, that facilitate meaningful interaction across worldview difference.

Pluralism involves actively engaging with diversity; moving from tolerance to acceptance of others; recognizing commitment as distinct from, and possible amidst, relativism; and recognizing and appreciating worldview differences as well as commonalities (Eck, 1993). Relatedly, the term "pluralism orientation" also appears in this report and represents the extent to which students are open to and accepting of people from religions and/or worldviews that differ from their own (Bryant Rockenbach & Mayhew, 2013).

Worldview describes a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these.

IDEALS MEASURES

Measures used in IDEALS are based on scales that have been developed and tested over seven years, most recently in the Campus Religious and Spiritual Climate Survey (CRSCS). Data from IDEALS were analyzed after each administration to confirm that the following scales are appropriately reliable and valid¹:

- **Self-Authored Worldview Commitment** measures the degree to which students reflect upon and consider other worldviews prior to committing to their own worldview.
- **Appreciative Attitudes** measures how positively students view different worldviews and social identity groups (e.g., atheists; Buddhists; Evangelical Christians; Hindus; Jews; Latter-day Saints/Mormons; Muslims; politically liberal people; politically conservative people; gay, lesbian, and bisexual people; transgender people; people of other races; people from other countries).
- **Appreciative Knowledge of Different Worldviews** measures students' religious literacy and factual knowledge as it relates to major religious and philosophical traditions.
- **Global Citizenship** measures students' engagement with a global society through both action and reflection on global issues.
- **Goodwill toward Others of Different Worldviews** represents the extent to which students feel respect, admiration, and/or benevolence toward individuals of different worldviews.
- **Appreciation of Worldview Commonalities and Differences** refers to the degree to which students embrace the shared values and distinct differences between their worldview and other worldviews.
- **Commitment to Interfaith Leadership and Service** reflects students' commitments to working with individuals across different religious and nonreligious perspectives to serve others and create positive change.
- **Overall Pluralism Orientation** captures the extent to which students are open to and accepting of others with different worldviews, believe that worldviews share many common values, consider it important to understand differences between world religions, and believe it is possible to have strong relationships with diverse others and still hold to their own worldview.

¹ Individual survey items are listed within the scales in the IDEALS Items section.

USING THIS REPORT

This report compares students at your institution to the national sample of IDEALS participants, as well as the comparison group you selected during the initial administration of the survey. Of the students who participated:

- 41% are enrolled at Public Institutions
- 23% are enrolled at Private Nonsectarian Institutions
- 21% are enrolled at Protestant Institutions
- 8% are enrolled at Catholic Institutions
- 7% are enrolled at Evangelical Protestant Institutions

The chart below provides the response rates based on the different methods of survey administration at your institution. If your campus distributed the survey using only unique links, then you will see numbers and percentages for both response rate and usable data rate. If your institution distributed multiple forms of the survey (i.e. paper survey, generic link, or any combination of those forms), then you will see only the usable data rate. The response rate represents the percentage of students on your campus who received a survey and submitted a response. The usable data rate indicates the percentage of the total number of survey responses that were at least 80% complete.

IDEALS Response Rates	Institution		Peer Group		National	
	N	%	N	%	N	%
Response rate	283	17.2%	N/A	N/A	N/A	N/A
Usable data rate	278	98.2%	8,382	93.1%	20,436	90.1%

The findings presented in this report should be considered as part of a larger whole. No single percentage or mean can capture the essence of a college or university. Rather than placing tremendous weight on any particular numerical result, these findings are best viewed as pieces of a complex picture explaining how students experience their campus. After considering how these results complement and contradict campus stakeholders' perceptions, findings can serve as the basis for discussion that may lead to a more comprehensive understanding of students' interfaith experiences and attitudes at your institution.

REPORT SECTIONS

Institutional Characteristics – Understanding the pool of institutions that participated in IDEALS informs how you interpret comparisons between your institution and benchmark groups. In this section, we provide a breakdown of participating institutions by a range of characteristics, including Carnegie classification, affiliation, selectivity, and so forth. These tables clarify the institutional composition of the national dataset to foster accurate interpretations.

Respondent Characteristics – Next, we provide your institution’s respondent characteristics alongside those of your peer group and the national sample of IDEALS participants. You should also consider who responded to the survey from your institution. Knowing to what degree the respondent group reflects the larger population will help you discern the ways in which it is appropriate to generalize information.

One of the respondent characteristics provided in this section is **Collapsed Worldview**, which groups students with similar self-identifications together into four distinct categories:

- Students in the **Worldview Majority** category identify as Protestant, Orthodox, or Roman Catholic Christians.
- **Worldview Minority** students belong to a faith tradition that is a numerical minority in the United States, including the Baha’i faith, Buddhism, Confucianism, Daoism, Hinduism, Islam, Jainism, Judaism, Latter-day Saints/Mormons, Native American traditions, Paganism, Sikhism, Unitarian Universalism, and Zoroastrianism. Students identifying as “spiritual” are also included in the Worldview Minority group.
- The **Nonreligious** category includes students who identify as Agnostic, Atheist, Nonreligious, “None,” or Secular Humanist.
- Finally, students who selected **Another Worldview** are identified as such in a fourth category. When selecting “Another Worldview,” students were able to enter a worldview identity not included in the list provided or a combination of worldview identities.

IDEALS Factor Scales – In the third section of this report, we present means and standard deviations for each of the factor scales listed above (see **IDEALS Measures**). T-tests were performed to identify statistically significant mean differences ($p < .05$) between your institution, its peer group, and the national sample. If a statistically significant difference exists, an effect size was calculated. Thus, all significant differences are indicated by effect size symbols.

Additionally, graphs depicting “high,” “medium,” and “low” scorers on each of the factors are included to highlight how students score at the institution, within the peer group, and nationally. Many of the items on the survey are based on 5-point Likert scales. A “high” scorer would average at least a “4” for all items within a given scale; a “low” scorer would average “2” or less on the corresponding items; and “medium” scorers include everyone in between.

IDEALS Items – In the final section, percentages of students who indicate affirmative responses for all IDEALS items are provided for your institution, as well as for your peer group¹ and the national sample. Similar to the factor scales, when there is a statistically significant difference between your institution’s percentage of affirmative responses and your peer group and/or the national sample, we indicate the effect size². Observing the effect size can help you put into context the magnitude of the statistical significance.

² See page 9 for explanation of a variety of terms including, but not limited to, effect size, t-test, and significance.

TERMINOLOGY

Peer Group

IDEALS report tables contain three primary fields—institution-specific results, the results of the peer group, and the results of the national sample. Peer group options included Carnegie Classification, institutional religious affiliation, or Barron's Selectivity Index. **Your campus was compared with schools based on religious affiliation, with specific comparisons made to institutions classified as Public.**

National Sample

The national sample contains the pooled results of every institution participating in IDEALS, including your institution's data.

Factor Scale

A factor scale is a measure comprised of related survey items confirmed by a statistical technique known as factor analysis. A factor scale is used to represent a concept that cannot be measured with one question.

Mean

The mean (M) reflects the average response for a given question or statement. The mean is calculated by adding the individual scores for a single item and dividing the sum by the total number of individuals who responded to the item.

Standard Deviation

The standard deviation (SD) is a measure of the amount of variation in relation to the reported mean. Larger standard deviations are indicative of more inconsistent responses across the sample, while smaller standard deviations represent individual values closer to the reported mean.

T-Test

T-Tests are used in IDEALS to compare institutional mean values to both peer group mean values and national sample mean values. These tests reveal whether or not a significant statistical difference exists between groups. IDEALS measures significance at $p < .05$. The p-value is chosen by the researcher and sets the level at which researchers believe the observed values are statistically significant. The level we chose is standard for most social science and educational research.

Significance

Statistical significance (Sig.) indicates whether or not there is a statistical difference between groups. The null hypothesis always assumes there is no statistical difference, though significance levels (often referred to as p-values) allow researchers to reject the null hypothesis and suggest a difference does exist. In educational research, p-values less than .05, .01, and .001 are

commonly used to denote significance; IDEALS measures significance at $p < .05$. Put simply, a p-value less than .05 means there is a 95% probability the difference found between groups is not simply due to chance. Differences found to be statistically significant are populated with an effect size symbol (see effect size description below). It is important to note that while a given difference might be statistically significant, it may not be practically significant. For example, a study comparing grade point averages among male and female students may find that female students have statistically significant GPA differences, with females averaging a 3.22 and males averaging a 3.01. Practically, however, each of these GPA values represent a B average on a standard 4.0 grading scale. Ultimately, each institution must determine whether or not the differences identified (significant or not) are of practical value.

Effect Size

Effect size (Effect) is a measure of the difference found between groups. It is separate from the previously discussed significance levels. Where significance testing attempts to identify whether or not statistical differences between groups exist, effect size measures attempt to quantify the magnitude of the difference.

There are a number of different measures for effect size; IDEALS relies specifically on Cohen's d and Cohen's h (Cohen, 1988). Specifically, Cohen's d is a standardized measure of the distance between two means. Cohen's h is a measure used to determine meaningful differences between two proportions. For both measures, Cohen (1988) suggested an effect size greater than 0.8 could be classified as large, values between 0.5 and 0.8 could be classified as medium, values between 0.2 and 0.5 could be classified as small, and values less than 0.2 could be classified as trivial. IDEALS makes use of these suggested labels when comparing means and proportions in the report.

Notably, Cohen (1988) cautioned against blanket application of these values, suggesting they are relative to the specific context of the research and may not meaningfully apply in similar fashion across disciplines. These concerns are echoed here, and readers are encouraged to consider effect size differences in light of specific campus and cultural contexts. However, effect sizes can provide helpful starting points when interpreting differences in means. You may want to direct your attention to effect sizes that are small, medium, or large because these categories may reflect more meaningful differences between your institution's scores and the benchmark average scores. For factors or items with statistically significant differences between means but trivial effect sizes, you may want to carefully consider whether these differences are practically meaningful.

IN LAY TERMS

We realize many readers are not familiar with statistical techniques. Although we have explained many of the terms and concepts in this introduction, here are some general guidelines for lay people reading this report.

- Consider the pool of colleges and universities in the peer group and national sample. The composition of these groups influences how you interpret comparisons between your school and national and peer groups.
- Keep in mind who completed your survey. Knowing the make-up of students who responded to IDEALS will help you determine how and to what degree you can generalize findings to the larger population represented (the first-year class).
- When looking at factors or items that are significantly different from the comparison groups, consider effect size to help you determine relative practical significance. This means you might want to place less emphasis on factors or items with smaller effect sizes because the significant difference may not be meaningful.
- When you see significant differences for a particular factor scale, you can gain a nuanced understanding of that difference by exploring individual item differences.

Respondent Characteristics

Diagram illustrating the structure of the Respondent Characteristics table, showing the variable being measured, the response options, and the data columns (Institution, Peer Group, National) with their respective N and % values.

Annotations:

- Variable being measured: Respondent Characteristics
- Response options: Worldview (collapsed)
 - Worldview majority
 - Worldview minority
 - Nonreligious
 - Another worldview
- Number of respondents for each option: N
- Percent of respondents for each option: %
- Peer group responses: Peer Group
- Institutional Responses: Institution
- National responses, inclusive of institutional responses: National

Respondent Characteristics	Institution		Peer Group		National	
	N	%	N	%	N	%
Worldview (collapsed)						
Worldview majority	250	54.8%	677	59.4%	10,723	54.6%
Worldview minority	45	9.4%	130	11.4%	3,113	15.8%
Nonreligious	149	32.7%	309	27.1%	5,513	28.1%
Another worldview	12	2.5%	23	2.0%	305	1.6%

IDEALS Factors

IDEALS Factors	Institution			Peer Group				National			
	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Pluralism Sub-Scales (maximum = 20)											
Global Citizenship	460	14.64	3.19	1,192	14.61	3.12		20,395	15.20	2.99	-
Goodwill toward Others of Different Worldviews	463	17.34	2.67	1,178	17.15	2.70		20,332	17.57	2.66	++
Appreciation of Interreligious Commonalities and Differences	472	16.69	2.59	1,183	16.53	2.57		20,266	16.77	2.51	
Commitment to Interfaith Leadership and Service	463	16.31	3.00	1,172	16.16	2.95		20,198	16.68	2.83	-

Number of respondents at each scale level

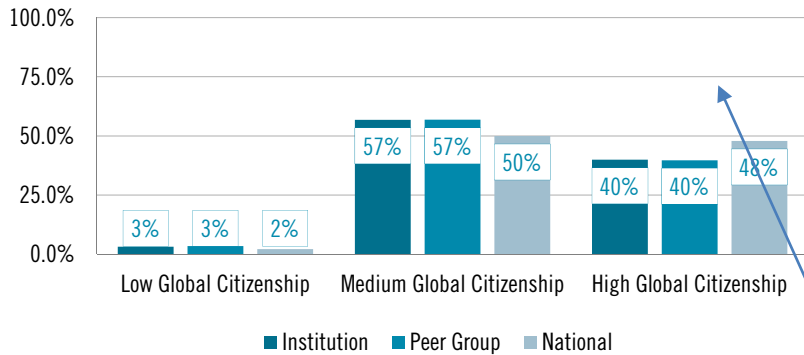
Mean (M) of factor. This the average value among respondents.

Standard Deviation (SD) is how respondents tend to vary from the mean.

Effect size represents the magnitude of the difference between the institution mean and respective comparison group means. Effect size only appears if there is a statistically significant difference between your institution and respective comparison group means.

Factor scale

Global Citizenship



Goodwill toward Others of Different Worldviews

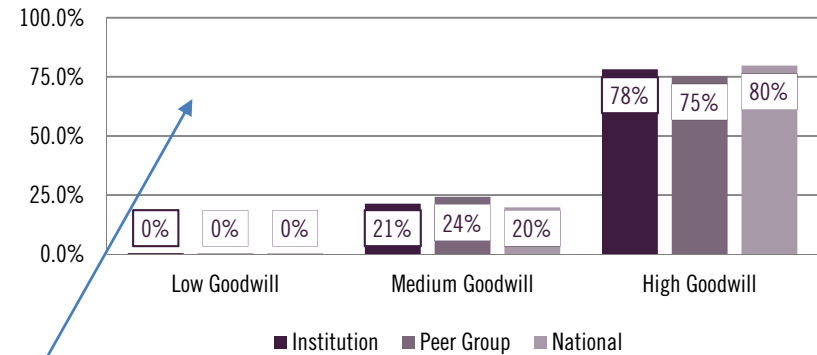
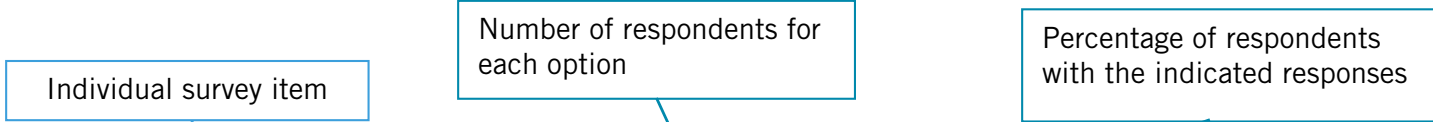


Chart depicting the percentage of respondents at each construct scale level by institution, peer group, and national sample.

IDEALS Items



IDEALS Items	Institution		Peer Group			National		
Elements Influencing Worldview (those responding "most influential")	N	%	N	%	Effect	N	%	Effect
Religious beliefs/faith	98	20.59%	244	20.35%		4,793	23.38%	
Nonreligious beliefs/perspective	38	7.98%	112	9.34%		2,157	10.52%	
Philosophical tradition	47	9.87%	107	8.92%		1,612	7.86%	
Political views	17	3.57%	41	3.42%		806	3.93%	
Family background and traditions	194	40.76%	465	38.78%		7,357	35.89%	-
Cultural background and traditions	20	4.20%	59	4.92%		1,277	6.23%	
Social class and/or socioeconomic background	27	5.67%	61	5.09%		1,241	6.05%	
Racial/ethnic identity	16	3.36%	37	3.09%		551	2.69%	
Gender identity	6	1.26%	25	2.09%		327	1.60%	
Sexual orientation	6	1.26%	21	1.75%		297	1.45%	
Other (asked to specify)	5	1.05%	19	1.58%		215	1.05%	

Effect size represents the magnitude of the difference between your institution mean and respective comparison group means. Effect size only appears if there is a statistically significant difference between your institution and respective comparison group means.

NATIONAL SAMPLE CHARACTERISTICS

National Sample Characteristics

Institutional Status	N	%
Public institution	32	26.2%
Private institution - No religious affiliation	29	23.8%
Private institution - Roman Catholic	14	11.5%
Private institution - Mainline Protestant	32	26.2%
Private institution - Evangelical Protestant	15	12.3%

Population(s) Served	N	%
Historically black college or university (HBCU)	4	3.3%
Women's college or university	5	4.1%

Carnegie Classification	N	%
RU/VH: Research universities (very high research activity)	15	12.3%
RU/H: Research universities (high research activity)	9	7.4%
DRU: Doctoral/research universities	5	4.1%
Master's/L: Master's colleges and universities (larger programs)	27	22.1%
Master's/M: Master's colleges and universities (medium programs)	11	9.0%
Master's/S: Master's colleges and universities (smaller programs)	5	4.1%
Bac/A&S: Baccalaureate colleges—arts & sciences	35	28.7%
Bac/Diverse: Baccalaureate colleges—diverse fields	13	10.7%
Special focus: Theological seminaries, Bible colleges, and other faith-related institutions; schools of art, music, and design	2	1.6%

NATIONAL SAMPLE CHARACTERISTICS

National Sample Characteristics (continued)

Region	N	%
New England (CT, ME, MA, NH, RI, and VT)	6	4.9%
Mid-East (DE, DC, MD, NJ, NY, and PA)	24	19.7%
Great Lakes (IL, IN, MI, OH, and WI)	26	21.3%
Plains (IA, KS, MN, MO, NE, ND, and SD)	13	10.7%
Southeast (AL, AR, FL, GA, KY, LA, MS, NC, SC, TN, VA, and WV)	32	26.2%
Southwest (AZ, NM, OK, and TX)	6	4.9%
Rocky Mountains (CO, ID, MT, UT, and WY)	5	4.1%
Far West (AK, CA, HI, NV, OR, and WA)	9	7.4%
Outlying areas (AS, FM, GU, MH, MP, PR, PW, VI)	1	0.8%

Selectivity (per Barron's Profiles of American Colleges, 2015)	N	%
Most competitive	13	10.7%
Highly competitive	12	9.8%
Very competitive	43	35.2%
Competitive	40	32.8%
Less competitive	6	4.9%
Noncompetitive	1	0.8%
Special	2	1.6%
Unavailable	5	4.1%

RESPONDENT CHARACTERISTICS

Respondent Characteristics	Institution		Peer Group		National	
	N	%	N	%	N	%
Worldview (disaggregated)						
Agnosticism	23	8.3%	943	11.7%	1,940	9.9%
Atheism	6	2.2%	771	9.5%	1,518	7.7%
Baha'i Faith	0	0.0%	21	0.3%	25	0.1%
Buddhism	3	1.1%	179	2.2%	316	1.6%
Christianity, The Church of Jesus Christ of Latter-day Saints (Mormonism)	194	70.3%	571	7.1%	969	4.9%
Christianity, Evangelical Protestant	1	0.4%	1,136	14.0%	3,188	16.3%
Christianity, Mainline Protestant	2	0.7%	733	9.1%	2,266	11.6%
Christianity, Orthodox	1	0.4%	227	2.8%	637	3.3%
Christianity, Roman Catholic	14	5.1%	1,621	20.0%	4,427	22.6%
Christianity, other	1	0.4%	85	1.1%	170	0.9%
Confucianism	0	0.0%	15	0.2%	22	0.1%
Daoism	0	0.0%	15	0.2%	28	0.1%
Hinduism	0	0.0%	135	1.7%	253	1.3%
Islam	1	0.4%	163	2.0%	379	1.9%
Jainism	0	0.0%	10	0.1%	18	0.1%
Judaism	1	0.4%	177	2.2%	486	2.5%
Native American tradition(s)	0	0.0%	9	0.1%	19	0.1%
Nonreligious	13	4.7%	533	6.6%	1,124	5.7%
None	5	1.8%	369	4.6%	868	4.4%
Paganism	1	0.4%	28	0.3%	78	0.4%
Secular humanism	0	0.0%	21	0.3%	50	0.3%
Sikhism	0	0.0%	24	0.3%	40	0.2%
Spiritual	5	1.8%	147	1.8%	362	1.8%
Unitarian Universalism	0	0.0%	29	0.4%	101	0.5%
Zoroastrianism	0	0.0%	3	0.0%	4	0.0%
Another worldview	5	1.8%	124	1.5%	305	1.6%

RESPONDENT CHARACTERISTICS

Respondent Characteristics (continued)	Institution		Peer Group		National	
	N	%	N	%	N	%
Worldview (collapsed)						
Worldview majority	19	6.9%	3,802	47.0%	10,688	54.6%
Worldview minority	205	74.3%	1,526	18.9%	3,100	15.8%
Nonreligious	47	17.0%	2,637	32.6%	5,500	28.1%
Another worldview	5	1.8%	124	1.5%	305	1.6%
Identify as Evangelical or Born-Again Christian						
No	239	86.0%	6,399	76.3%	15,149	74.1%
Yes	39	14.0%	1,983	23.7%	5,287	25.9%
Spiritual and Religious Self-Identification						
Both religious and spiritual	192	69.1%	3,102	37.1%	8,342	41.0%
Religious, but not spiritual	6	2.2%	874	10.4%	2,296	11.3%
Spiritual, but not religious	54	19.4%	2,282	27.3%	5,248	25.8%
Neither spiritual nor religious	26	9.4%	2,109	25.2%	4,461	21.9%
Political Leaning						
Very conservative	11	4.0%	233	2.8%	662	3.3%
Conservative	72	26.0%	1,272	15.2%	3,386	16.6%
Moderate	135	48.7%	3,404	40.7%	8,240	40.5%
Liberal	45	16.2%	2,577	30.8%	5,758	28.3%
Very liberal	14	5.1%	871	10.4%	2,291	11.3%

RESPONDENT CHARACTERISTICS

Respondent Characteristics (continued)	Institution		Peer Group		National	
	N	%	N	%	N	%
First Parent/Guardian Education						
Elementary school or less	3	1.1%	260	3.1%	444	2.2%
Some high school	4	1.5%	363	4.4%	733	3.6%
High school diploma	27	9.8%	1,135	13.7%	2,720	13.4%
Some college	46	16.7%	1,244	15.0%	2,992	14.8%
College degree	90	32.7%	2,691	32.4%	6,553	32.4%
Some graduate school	6	2.2%	218	2.6%	504	2.5%
Graduate degree	99	36.0%	2,403	28.9%	6,280	31.0%
Second Parent/Guardian Education						
Elementary school or less	1	0.4%	258	3.2%	455	2.3%
Some high school	7	2.6%	455	5.6%	931	4.8%
High school diploma	33	12.0%	1,255	15.5%	3,042	15.6%
Some college	71	25.9%	1,490	18.4%	3,369	17.3%
College degree	95	34.7%	2,726	33.6%	6,736	34.6%
Some graduate school	10	3.6%	211	2.6%	529	2.7%
Graduate degree	57	20.8%	1,716	21.2%	4,434	22.7%
Family Income						
Less than \$25,000	16	6.9%	865	12.3%	1,887	11.3%
\$25,000-\$49,999	29	12.5%	1,194	16.9%	2,693	16.2%
\$50,000-\$74,999	46	19.8%	1,142	16.2%	2,755	16.5%
\$75,000-\$99,999	49	21.1%	1,001	14.2%	2,389	14.3%
\$100,000-\$124,999	38	16.4%	933	13.2%	2,279	13.7%
\$125,000-\$149,999	17	7.3%	511	7.2%	1,176	7.1%
\$150,000-\$174,999	14	6.0%	430	6.1%	994	6.0%
\$175,000-\$199,999	4	1.7%	249	3.5%	569	3.4%
\$200,000 or more	19	8.2%	735	10.4%	1,912	11.5%

RESPONDENT CHARACTERISTICS

Respondent Characteristics (continued)	Institution		Peer Group		National	
	N	%	N	%	N	%
Gender						
Female	181	65.1%	5,441	65.1%	13,189	64.9%
Male	95	34.2%	2,844	34.0%	6,933	34.1%
Another gender identity	2	0.7%	68	0.8%	194	1.0%
Sexual Orientation						
Bisexual	7	2.6%	451	5.6%	1,024	5.2%
Gay	3	1.1%	129	1.6%	253	1.3%
Heterosexual	253	93.7%	7,185	89.0%	17,346	88.8%
Lesbian	3	1.1%	90	1.1%	244	1.2%
Queer	0	0.0%	53	0.7%	163	0.8%
Another sexual orientation	4	1.5%	169	2.1%	500	2.6%
Race/Ethnicity						
African American/Black	0	0.0%	474	5.7%	1,491	7.3%
Asian/Pacific Islander	4	1.4%	1,460	17.4%	2,570	12.6%
Latino/a	11	4.0%	867	10.4%	1,648	8.1%
Native American	0	0.0%	15	0.2%	46	0.2%
White	234	84.2%	4,478	53.5%	12,284	60.2%
Another race	2	0.7%	110	1.3%	239	1.2%
Multiracial	27	9.7%	966	11.5%	2,131	10.4%
International Student						
No	273	98.2%	7,875	94.0%	19,237	94.3%
Yes	5	1.8%	502	6.0%	1,164	5.7%
Full-time Student						
No	9	3.2%	94	1.1%	192	0.9%
Yes	269	96.8%	8,281	98.9%	20,212	99.1%

RESPONDENT CHARACTERISTICS

Respondent Characteristics (continued)	Institution		Peer Group		National	
	N	%	N	%	N	%
Transfer Student						
No	275	98.9%	7,337	87.6%	19,051	93.4%
Yes	3	1.1%	1,039	12.4%	1,356	6.6%
Age						
17 or younger	0	0.0%	104	1.3%	251	1.2%
18	150	55.8%	4,975	60.7%	12,313	61.3%
19	61	22.7%	2,053	25.1%	6,014	29.9%
20	27	10.0%	320	3.9%	554	2.8%
21	25	9.3%	272	3.3%	367	1.8%
22 or older	6	2.2%	468	5.7%	586	2.9%
Entrance Examination Scores						
SAT Critical Reading (<25th %)	6	22.2%	813	21.6%	2,001	24.7%
SAT Critical Reading (25th-50th %)	12	44.4%	879	23.4%	1,914	23.6%
SAT Critical Reading (50th-75th %)	6	22.2%	981	26.1%	1,949	24.1%
SAT Critical Reading (>75th %)	3	11.1%	1,091	29.0%	2,238	27.6%
SAT Mathematics (<25th %)	7	25.0%	775	20.5%	1,970	24.2%
SAT Mathematics (25th-50th %)	12	42.9%	868	23.0%	1,991	24.5%
SAT Mathematics (50th-75th %)	5	17.9%	851	22.5%	1,872	23.0%
SAT Mathematics (>75th %)	4	14.3%	1,287	34.0%	2,303	28.3%
SAT Writing (<25th %)	6	23.1%	789	21.1%	1,925	24.2%
SAT Writing (25th-50th %)	12	46.2%	938	25.1%	2,024	25.4%
SAT Writing (50th-75th %)	5	19.2%	903	24.2%	1,796	22.6%
SAT Writing (>75th %)	3	11.5%	1,106	29.6%	2,216	27.8%
ACT Composite (<25th %)	58	24.7%	1,041	20.6%	2,613	20.6%
ACT Composite (25th-50th %)	81	34.5%	1,277	25.2%	3,358	26.4%
ACT Composite (50th-75th %)	49	20.9%	1,116	22.0%	2,932	23.1%
ACT Composite (>75th %)	47	20.0%	1,631	32.2%	3,795	29.9%

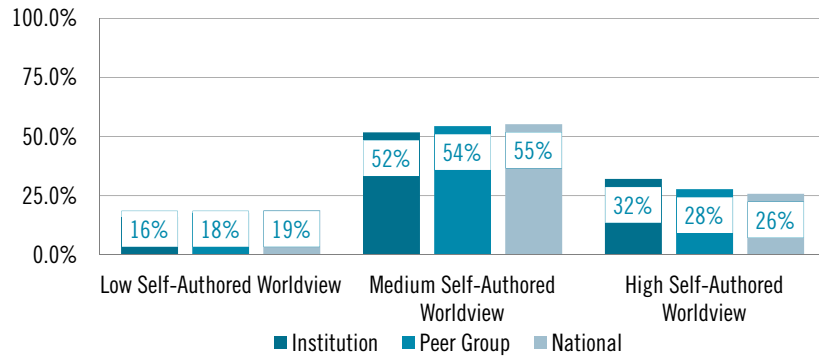
RESPONDENT CHARACTERISTICS

Respondent Characteristics (continued)	Institution		Peer Group		National	
	N	%	N	%	N	%
High School GPA						
4.0 or above	39	14.4%	3,164	38.4%	6,968	34.7%
3.50-3.99	166	61.3%	3,242	39.3%	8,321	41.4%
3.00-3.49	58	21.4%	1,409	17.1%	3,668	18.3%
2.50-2.99	8	3.0%	341	4.1%	919	4.6%
2.00-2.49	0	0.0%	62	0.8%	181	0.9%
Less than 2.00	0	0.0%	23	0.3%	40	0.2%
Planned Academic Major						
Arts	21	7.7%	527	6.3%	1,412	7.1%
Humanities	9	3.3%	331	4.0%	782	3.9%
Social Sciences	34	12.5%	1,043	12.6%	2,337	11.7%
Religion or Theology	0	0.0%	9	0.1%	74	0.4%
Biological Science	17	6.3%	1,038	12.5%	2,257	11.3%
Computer Science	7	2.6%	345	4.2%	688	3.5%
Physical Science	2	0.7%	227	2.7%	524	2.6%
Mathematics/Statistics	5	1.8%	169	2.0%	321	1.6%
Engineering	37	13.6%	1,167	14.1%	1,939	9.7%
Health professional	20	7.4%	919	11.1%	2,431	12.2%
Business	24	8.8%	663	8.0%	1,808	9.1%
Education	33	12.1%	365	4.4%	974	4.9%
Undecided	34	12.5%	501	6.0%	1,584	8.0%
Double major	11	4.0%	580	7.0%	1,822	9.1%
Another major	18	6.6%	419	5.0%	971	4.9%
Highest Degree Sought						
No degree	2	0.7%	47	0.6%	149	0.7%
Bachelor's degree	91	33.7%	2,086	25.2%	5,059	25.1%
Master's degree	135	50.0%	3,723	44.9%	9,089	45.0%
Doctoral degree	42	15.6%	2,427	29.3%	5,895	29.2%

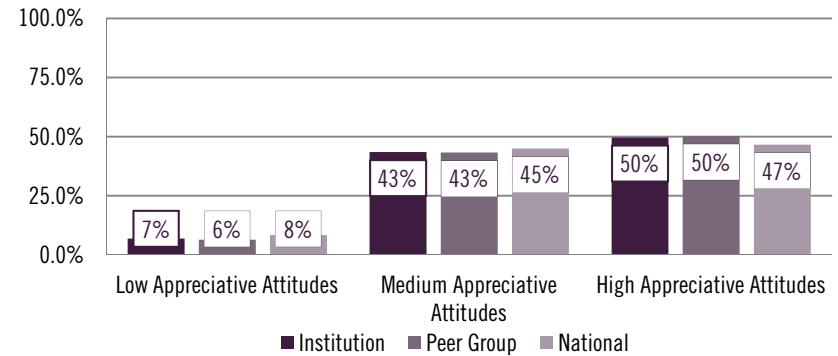
IDEALS FACTORS

IDEALS Factors	Institution			Peer Group				National			
Self-Authored Worldview and Appreciative Attitudes (maximum = 20)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Self-Authored Worldview Commitment	274	13.00	4.35	8,356	12.69	4.15		20,309	12.48	4.14	-
Appreciative Attitudes toward Atheists	276	15.00	3.90	8,320	15.11	3.87		20,184	14.73	4.05	
Appreciative Attitudes toward Buddhists	275	16.51	2.99	8,289	15.97	3.07	-	20,134	15.67	3.28	+
Appreciative Attitudes toward Evangelical Christians	277	16.43	3.02	8,306	15.31	3.54	+	20,096	15.35	3.52	+

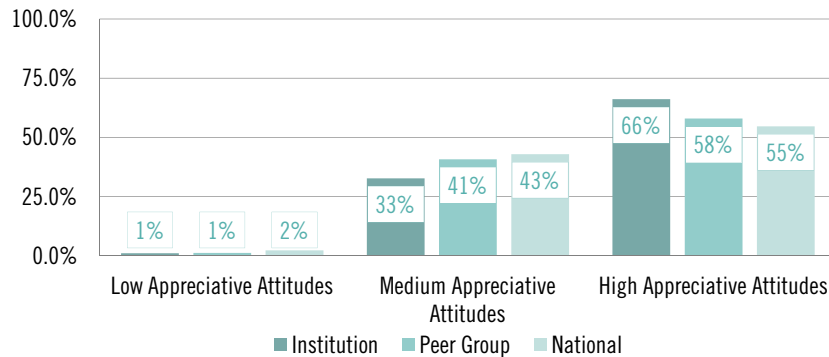
Self-Authored Worldview Commitment



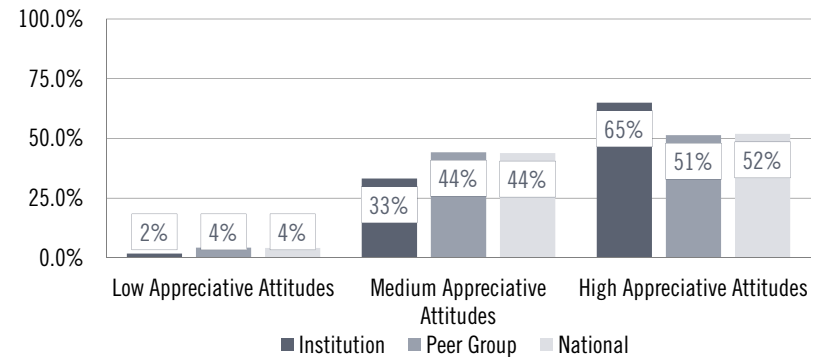
Appreciative Attitudes: Atheists



Appreciative Attitudes: Buddhists



Appreciative Attitudes: Evangelical Christians

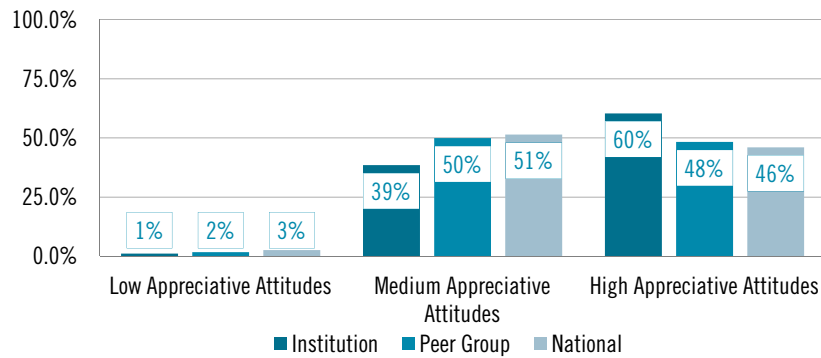


Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $d < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

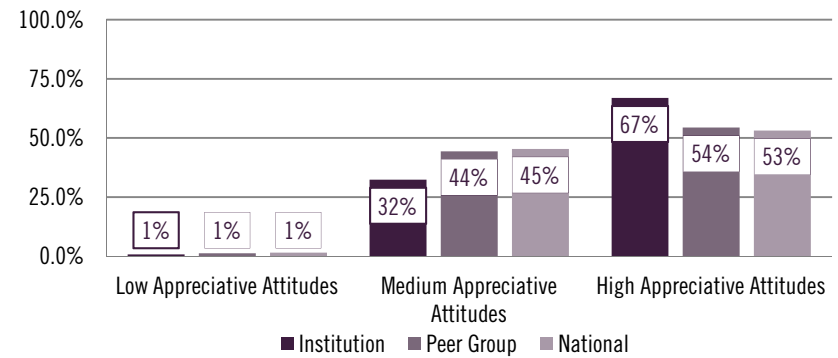
IDEALS FACTORS

IDEALS Factors (continued)	Institution			Peer Group				National			
Appreciative Attitude Scales (maximum = 20)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Appreciative Attitudes toward Hindus	275	16.19	2.98	8,282	15.35	3.12	+	20,093	15.13	3.26	+
Appreciative Attitudes toward Jews	272	16.55	2.79	8,289	15.75	2.99	+	20,092	15.66	3.06	+
Appreciative Attitudes toward Latter-day Saints/Mormons	276	17.73	2.81	8,281	14.68	3.53	+++	20,064	14.43	3.54	+++
Appreciative Attitudes toward Muslims	270	15.82	3.38	8,279	14.82	3.56	+	20,057	14.67	3.65	+

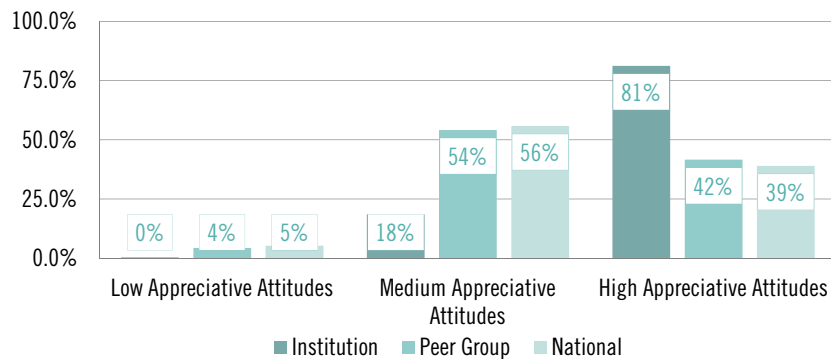
Appreciative Attitudes: Hindus



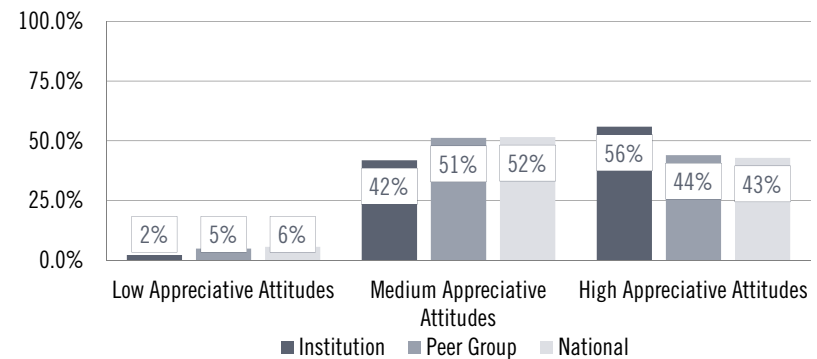
Appreciative Attitudes: Jews



Appreciative Attitudes: Latter-day Saints/Mormons



Appreciative Attitudes: Muslims

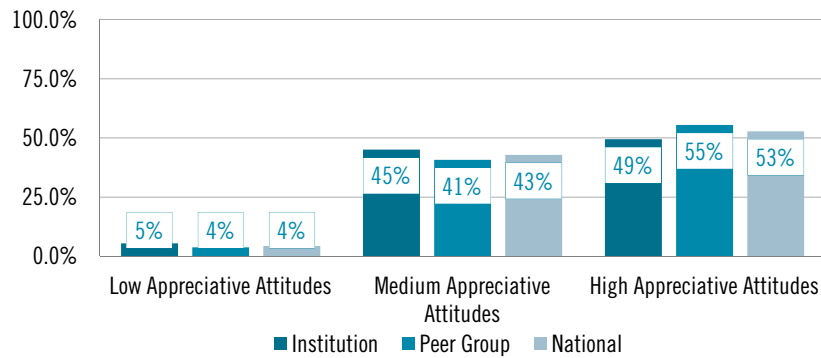


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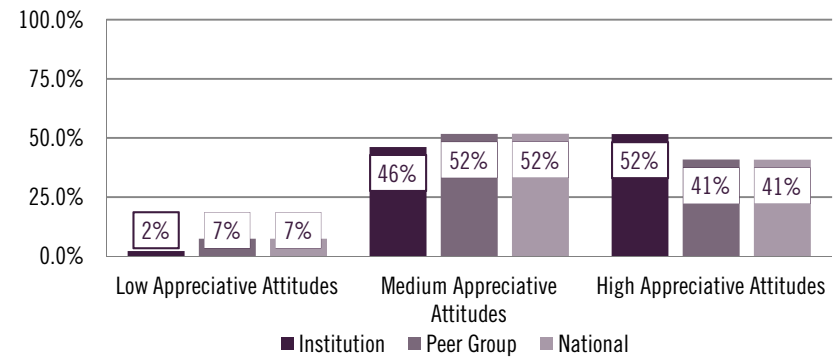
IDEALS FACTORS

IDEALS Factors (continued)	Institution			Peer Group				National			
Appreciative Attitude Scales (maximum = 20)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Appreciative Attitudes toward politically liberal people	275	15.21	3.65	8,306	15.64	3.46	-	20,099	15.43	3.58	
Appreciative Attitudes toward politically conservative people	275	15.51	3.34	8,293	14.37	3.69	+	20,068	14.35	3.70	+
Appreciative Attitudes toward gay, lesbian, and bisexual people	276	14.86	4.05	8,309	15.44	3.59	-	20,135	15.27	3.72	
Appreciative Attitudes toward transgender people	276	14.28	4.23	8,304	14.94	3.75	-	20,107	14.79	3.87	-

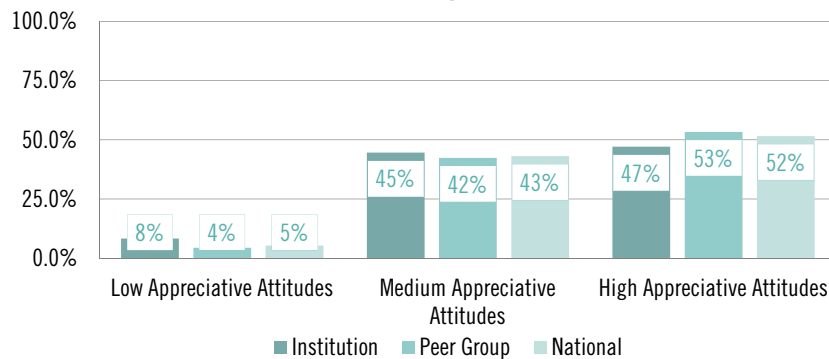
Appreciative Attitudes: Politically Liberal People



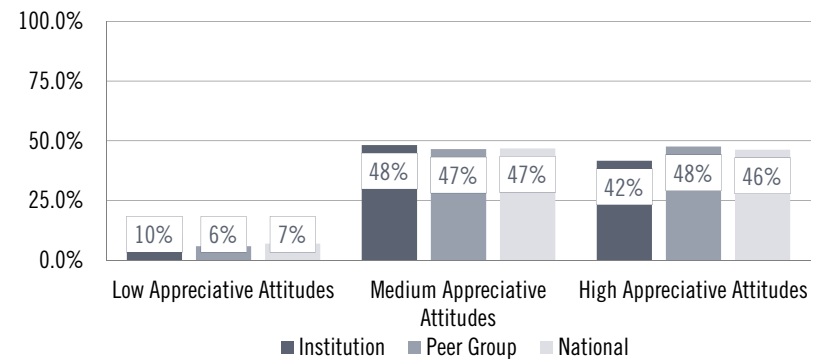
Appreciative Attitudes: Politically Conservative People



Appreciative Attitudes: Gay, Lesbian, and Bisexual People



Appreciative Attitudes: Transgender People

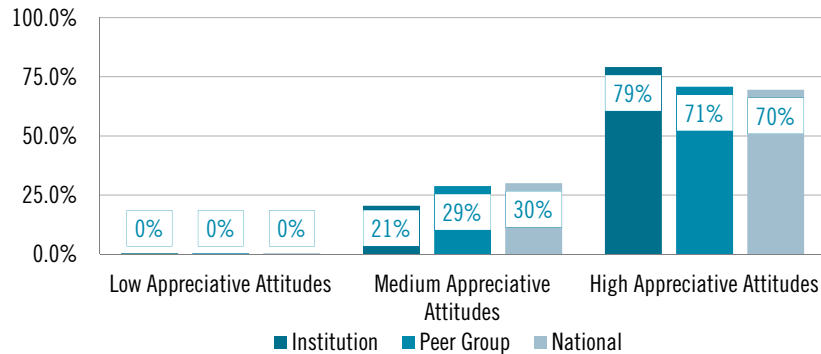


Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $d < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

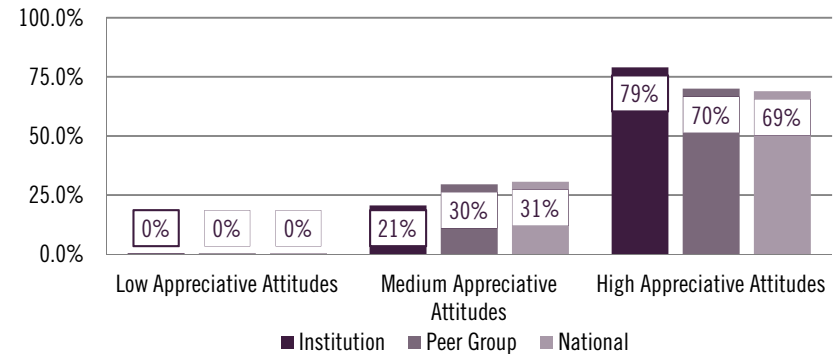
IDEALS FACTORS

IDEALS Factors (continued)	Institution			Peer Group				National			
Appreciative Attitude Scales (maximum = 20) and Appreciative Knowledge Score (maximum = 8)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Appreciative Attitudes toward people of a race different than my own	278	17.42	2.60	8,324	16.87	2.70	+	20,125	16.79	2.74	+
Appreciative Attitudes toward people from a country different than my own	276	17.40	2.58	8,313	16.82	2.70	+	20,079	16.74	2.75	+
Appreciative Knowledge score	278	4.72	1.75	8,382	4.46	1.96	-	20,436	4.34	2.02	-

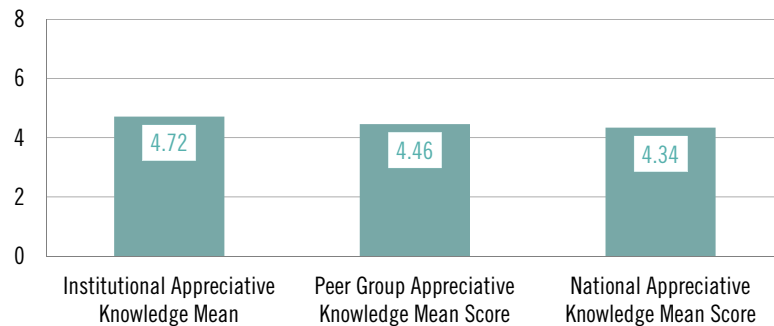
Appreciative Attitudes: People of a Different Race



Appreciative Attitudes: People from a Different Country



Appreciative Knowledge: Mean Score Comparison

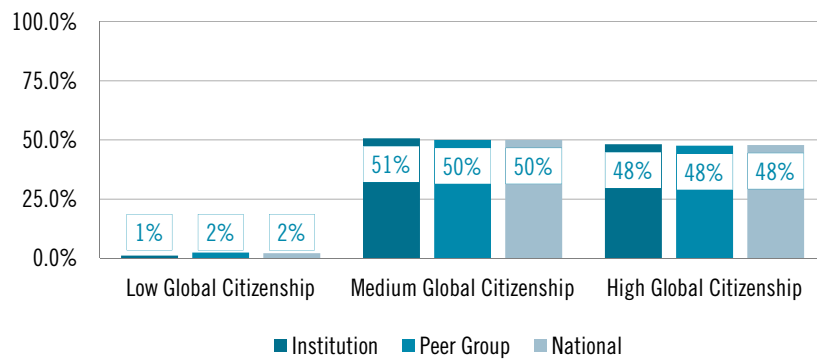


Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $d < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

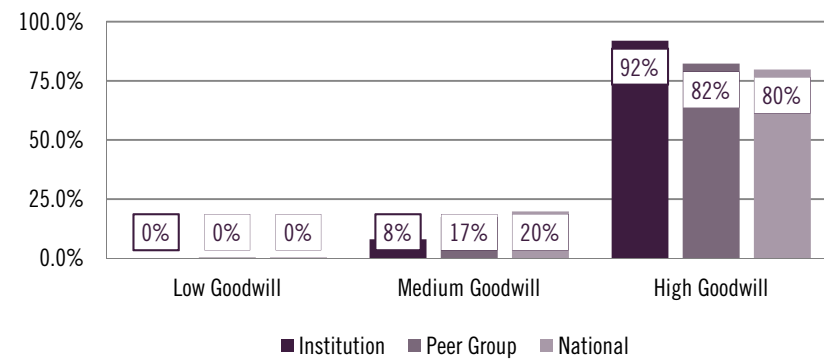
IDEALS FACTORS

IDEALS Factors (continued)	Institution			Peer Group				National			
Pluralism Sub-Scales (maximum = 20)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Global Citizenship	276	15.27	2.94	8,369	15.19	3.02		20,335	15.19	2.99	
Goodwill toward Others of Different Worldviews	275	18.36	2.06	8,339	17.73	2.53	+	20,272	17.57	2.66	+
Appreciation of Interreligious Commonalities and Differences	273	17.66	2.15	8,328	16.86	2.44	+	20,206	16.78	2.51	+
Commitment to Interfaith Leadership and Service	271	17.26	2.48	8,309	16.74	2.77	-	20,138	16.68	2.82	+

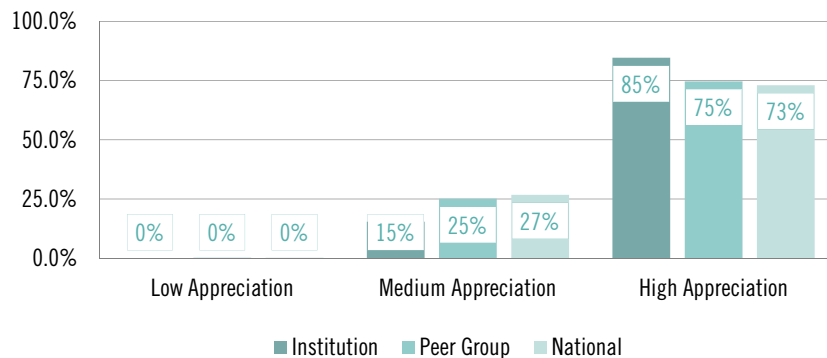
Global Citizenship



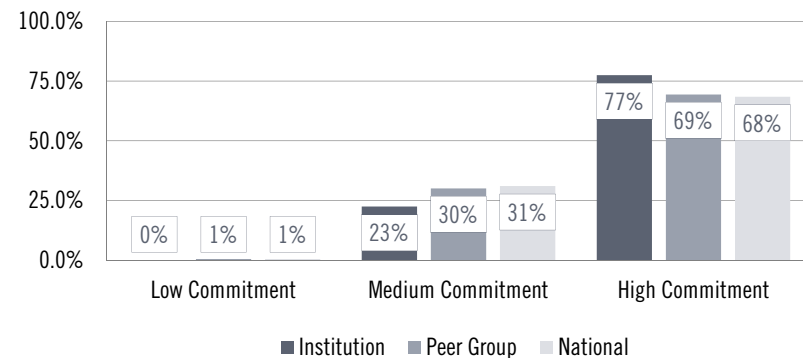
Goodwill toward Others of Different Worldviews



Appreciation of Interreligious Commonalities and Differences



Commitment to Interfaith Leadership and Service

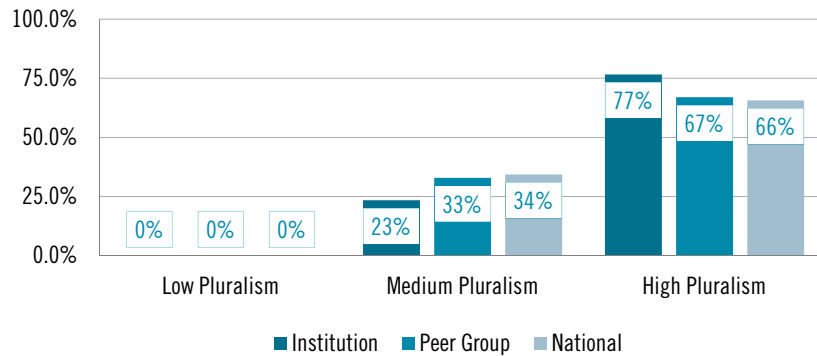


Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $d < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS FACTORS

IDEALS Factors (continued)	Institution			Peer Group				National			
Overall Pluralism (maximum = 95)	N	M	SD	N	M	SD	Effect	N	M	SD	Effect
Overall Pluralism Orientation	269	81.38	9.14	8,255	79.15	10.25	+	19,849	78.85	10.54	+

Overall Pluralism Orientation



Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $d < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
Elements Influencing Worldview (those responding "most influential")								
Religious beliefs/faith	127	45.68%	1,757	20.96%	++	4,782	23.40%	++
Nonreligious beliefs/perspective	18	6.47%	991	11.82%	-	2,152	10.53%	-
Philosophical tradition	11	3.96%	668	7.97%	-	1,610	7.88%	-
Political views	7	2.52%	315	3.76%		802	3.92%	
Family background and traditions	78	28.06%	2,866	34.19%	-	7,336	35.90%	-
Cultural background and traditions	9	3.24%	517	6.17%	-	1,272	6.22%	-
Social class and/or socioeconomic background	13	4.68%	591	7.05%		1,237	6.05%	
Racial/ethnic identity	1	0.36%	223	2.66%	+	548	2.68%	+
Gender identity	2	0.72%	98	1.17%		324	1.59%	
Sexual orientation	3	1.08%	113	1.35%		297	1.45%	
Other (asked to specify)	3	1.08%	98	1.17%		213	1.04%	
Self-Authored Worldview Commitment (those indicating "very accurate" or "extremely accurate")								
I have thoughtfully considered other religious and nonreligious perspectives before committing to my current worldview.	127	46.01%	3,544	42.32%		8,129	39.83%	-
I have had to reconcile competing religious and nonreligious perspectives before committing to my current worldview.	84	30.66%	2,322	27.77%		5,166	25.40%	-
I talked and listened to people with points of view different than my own before committing to my worldview.	174	62.82%	4,660	55.68%	-	11,072	54.30%	-
I integrated multiple points of view into my existing worldview before committing to it.	155	56.16%	4,456	53.26%		10,612	52.09%	

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
Pre-College Activities (those responding they participated in the activity)								
Attended religious services within your own religious tradition	231	83.09%	5,193	61.95%	+	13,396	65.55%	+
Attended religious services for a religious tradition that is not your own	129	46.40%	3,012	35.93%	+	7,152	35.00%	+
Participated in community service	230	82.73%	7,041	84.00%		17,407	85.18%	
Traveled to a country outside of the U.S.	112	40.29%	3,711	44.27%		8,809	43.11%	
Attended an interfaith prayer vigil/memorial	50	17.99%	1,480	17.66%		3,741	18.31%	
Participated in an interfaith dialogue	69	24.82%	1,523	18.17%	-	3,851	18.84%	-
Worked together with people of other religious or nonreligious perspectives on a service project	187	67.27%	4,316	51.49%	+	10,186	49.84%	+
Had conversations with people of diverse religious or nonreligious perspectives about the values you have in common	233	83.81%	5,840	69.67%	+	13,691	66.99%	+
Had conversations with people of diverse religious or nonreligious perspectives about your different values	232	83.45%	5,741	68.49%	+	13,202	64.60%	+
Shared a meal with someone of a different religious or nonreligious perspective	241	86.69%	6,932	82.70%		16,370	80.10%	-
Studied with someone of a different religious or nonreligious perspective	192	69.06%	5,899	70.38%		13,477	65.95%	
Socialized with someone of a different religious or nonreligious perspective	263	94.60%	7,430	88.64%	+	17,785	87.03%	+
Discussed religious diversity in at least one of your high school courses	163	58.63%	4,689	55.94%		11,787	57.68%	
Discussed religious or spiritual topics with teachers	149	53.60%	3,686	43.98%	-	9,759	47.75%	
Discussed your personal worldview in class	121	43.53%	3,912	46.67%		10,161	49.72%	-
Grew up in a multi-faith family	46	16.55%	1,672	19.95%		3,870	18.94%	
Discussed religious diversity with family or friends	224	80.58%	5,815	69.37%	+	13,892	67.98%	+
College Expectations (those responding "important" or "very important")								
A welcoming environment for people of diverse religious and nonreligious perspectives	259	93.17%	7,235	86.35%	+	17,335	84.94%	+
A welcoming environment for people of diverse racial identities	262	94.24%	7,486	89.39%	-	18,108	88.83%	-
A welcoming environment for people of diverse sexual orientations and gender identities	213	76.62%	6,611	79.00%		15,710	77.13%	
Opportunities for you to get to know students of other religious and nonreligious perspectives	213	76.62%	5,874	70.15%	-	14,513	71.21%	-
Opportunities to participate in community service with students of diverse religious and nonreligious perspectives	207	74.46%	5,664	67.63%	-	13,899	68.20%	-
Courses and other educational programs to help you learn about different religious traditions around the world	197	70.86%	5,296	63.24%	-	13,145	64.52%	-

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
In general, people in this group make positive contributions to society (those responding "agree somewhat" or "agree strongly")								
Atheists	159	57.19%	4,752	56.75%		10,728	52.65%	
Buddhists	203	73.02%	5,412	64.67%	-	12,480	61.28%	-
Evangelical Christians	201	72.30%	4,959	59.25%	+	11,950	58.72%	+
Hindus	190	68.59%	4,838	57.84%	+	11,184	54.94%	+
Jews	202	73.72%	5,348	63.93%	+	12,574	61.77%	+
Latter-day Saints/Mormons	236	84.89%	4,275	51.13%	++	9,746	47.91%	++
Muslims	176	64.94%	4,574	54.71%	+	10,611	52.16%	+
Politically liberal people	167	60.29%	5,459	65.24%		12,564	61.72%	
Politically conservative people	170	61.37%	4,500	53.80%	-	10,625	52.23%	-
Gay, lesbian, and bisexual people	161	57.91%	5,391	64.39%	-	12,643	62.06%	
Transgender people	145	52.16%	4,960	59.25%	-	11,650	57.20%	
People of a race different than my own	229	82.37%	6,520	77.89%		15,536	76.27%	-
People from a country different than my own	230	82.73%	6,512	77.78%		15,461	75.93%	-
In general, individuals in this group are ethical people (those responding "agree somewhat" or "agree strongly")								
Atheists	166	59.93%	4,624	55.30%		10,478	51.46%	-
Buddhists	207	74.73%	5,814	69.62%		13,343	65.58%	-
Evangelical Christians	205	73.74%	5,188	62.10%	+	12,348	60.74%	+
Hindus	199	71.58%	5,316	63.63%	-	12,187	59.97%	-
Jews	210	75.81%	5,513	65.98%	+	12,953	63.70%	+
Latter-day Saints/Mormons	228	82.61%	4,806	57.52%	++	10,927	53.76%	++
Muslims	190	68.35%	4,863	58.20%	+	11,253	55.38%	+
Politically liberal people	163	58.84%	4,985	59.64%		11,479	56.44%	
Politically conservative people	170	61.37%	4,378	52.39%	-	10,340	50.86%	-
Gay, lesbian, and bisexual people	169	60.79%	5,067	60.62%		11,772	57.90%	
Transgender people	159	57.40%	4,865	58.22%		11,303	55.60%	
People of a race different than my own	215	77.34%	5,803	69.40%	-	13,777	67.78%	-
People from a country different than my own	217	78.62%	5,736	68.64%	+	13,631	67.10%	+

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
I have things in common with people in this group (those responding "agree somewhat" or "agree strongly")								
Atheists	162	58.48%	5,348	63.93%		12,088	59.36%	
Buddhists	176	63.77%	5,058	60.56%		11,392	55.99%	-
Evangelical Christians	209	75.45%	5,037	60.22%	+	12,168	59.84%	+
Hindus	159	57.61%	3,852	46.14%	+	8,923	43.88%	+
Jews	188	67.87%	4,722	56.54%	+	11,362	55.86%	+
Latter-day Saints/Mormons	248	89.21%	3,632	43.49%	+++	8,273	40.69%	+++
Muslims	166	59.93%	3,817	45.69%	+	9,016	44.32%	+
Politically liberal people	174	62.82%	5,831	69.72%	-	13,393	65.82%	
Politically conservative people	196	70.76%	4,711	56.38%	+	11,084	54.51%	+
Gay, lesbian, and bisexual people	140	50.54%	4,485	53.64%		10,522	51.66%	
Transgender people	126	45.49%	3,770	45.11%		8,869	43.59%	
People of a race different than my own	229	82.37%	6,463	77.20%	-	15,276	74.98%	-
People from a country different than my own	225	80.94%	6,339	75.78%	-	15,006	73.75%	-
In general, I have a positive attitude toward people in this group (those responding "agree somewhat" or "agree strongly")								
Atheists	192	69.06%	5,854	69.98%		13,613	66.79%	
Buddhists	236	84.89%	6,559	78.48%	-	15,409	75.66%	-
Evangelical Christians	226	81.29%	5,856	70.03%	+	14,242	69.96%	+
Hindus	226	81.29%	6,056	72.47%	+	14,363	70.54%	+
Jews	231	83.09%	6,382	76.34%	-	15,435	75.86%	-
Latter-day Saints/Mormons	240	86.33%	5,261	62.99%	++	12,413	61.04%	++
Muslims	211	75.90%	5,564	66.60%	+	13,314	65.45%	+
Politically liberal people	188	67.63%	6,062	72.51%		14,319	70.42%	
Politically conservative people	198	71.22%	4,941	59.12%	+	12,124	59.61%	+
Gay, lesbian, and bisexual people	189	68.23%	6,253	74.79%	-	14,869	73.04%	
Transgender people	174	62.59%	5,771	69.01%	-	13,833	67.99%	
People of a race different than my own	251	90.29%	7,114	85.05%	-	17,126	84.22%	-
People from a country different than my own	250	89.93%	7,103	84.94%	-	17,128	84.28%	-

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
Appreciative Knowledge of Different Worldviews (correct responses)								
The foundational sacred text in the Jewish tradition is the Torah.	175	75.76%	5,957	86.25%	+	14,554	81.09%	+
A distinguishing characteristic between atheists and agnostics is that atheists do not believe in God, while agnostics are uncertain about whether God exists.	211	86.83%	6,434	89.13%		15,213	83.45%	
In the Muslim tradition, fasting takes place from dawn until dusk during the month of Ramadan.	181	86.60%	6,351	91.63%	-	15,269	85.92%	
In the Christian tradition, the "gospel" refers to the "good news" shared by Jesus Christ.	157	60.38%	3,556	50.00%	+	8,880	48.86%	+
The notion of Nirvana in the Buddhist tradition refers to a state of enlightenment and freedom from suffering.	148	79.14%	5,398	85.49%	-	12,612	76.08%	
The Latter-day Saint movement, or Mormonism, was founded by Joseph Smith.	271	99.63%	4,082	81.98%	++	9,045	65.10%	++
The religious identity of Mahatma Gandhi was Hindu.	154	65.53%	4,769	66.67%		10,901	59.94%	
The Catholic social activist is Dorothy Day.	14	14.14%	847	28.62%	+	2,267	21.72%	
Close Friends of Another Religious/Nonreligious Perspective								
None	20	7.19%	521	6.22%		1,510	7.40%	
One to four	126	45.32%	3,703	44.24%		9,131	44.78%	
Five or more	132	47.48%	4,147	49.54%		9,752	47.82%	

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
At Least One Close Friend Who Is... (those responding "yes")								
Atheist	139	50.00%	5,361	63.96%	+	12,764	62.46%	+
Agnostic	118	42.45%	3,965	47.30%		9,034	44.21%	
Buddhist	47	16.91%	1,966	23.46%	-	4,130	20.21%	
Evangelical Christian	132	47.48%	4,430	52.85%		9,988	48.87%	
Hindu	17	6.12%	1,804	21.52%	+	4,121	20.17%	+
Jewish	49	17.63%	3,257	38.86%	+	8,591	42.04%	+
Latter-day Saint/Mormon	252	90.65%	2,109	25.16%	+++	4,243	20.76%	+++
Muslim	41	14.75%	2,659	31.72%	+	6,303	30.84%	+
Multifaith	45	16.19%	1,136	13.55%		2,892	14.15%	
Spiritual but not religious	195	70.14%	4,563	54.44%	+	11,049	54.07%	+
Very different from me politically	158	56.83%	4,827	57.59%		11,664	57.08%	
Of a different sexual orientation than I am	154	55.40%	5,132	61.23%	-	12,455	60.95%	
Of a different racial background than I am	202	72.66%	6,359	75.86%		15,347	75.10%	

Global Citizenship (those responding "agree somewhat" or "agree strongly")	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
I am actively working to foster justice in the world.	165	59.57%	5,109	60.98%		12,472	61.18%	
I frequently think about the global problems of our time and how I will contribute to resolving them.	190	68.35%	6,316	75.38%	-	14,970	73.43%	
I am currently taking steps to improve the lives of people around the world.	172	62.09%	4,705	56.17%		11,554	56.70%	
I am actively learning about people across the globe who have different religious and cultural ways of life than I do.	191	68.71%	5,482	65.43%		13,469	66.09%	

Goodwill toward Others of Different Worldviews (those responding "agree somewhat" or "agree strongly")	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
I respect people who have religious or nonreligious perspectives that differ from my own.	265	95.32%	7,705	92.01%	-	18,491	90.76%	-
Cultivating interreligious understanding will make the world a more peaceful place.	237	86.18%	6,897	82.51%		16,384	80.56%	-
I feel a sense of good will toward people of other religious and nonreligious perspectives.	256	93.09%	6,981	83.54%	+	16,551	81.36%	+
There are people of other faiths or beliefs whom I admire.	262	95.27%	7,251	86.82%	+	17,164	84.41%	+

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between .20 and .49, “++” between .50 and .79, and “+++” .80 or larger.

IDEALS ITEMS

IDEALS Items (continued)	Institution		Peer Group			National		
	N	%	N	%	Effect	N	%	Effect
Appreciation of Interreligious Commonalities and Differences (those responding "agree somewhat" or "agree strongly")								
World religions share many common values.	250	91.58%	7,204	86.32%	-	17,086	84.13%	-
There are essential differences in beliefs that distinguish world religions.	242	88.64%	6,584	78.94%	+	15,670	77.26%	+
There are essential differences in spiritual practices that distinguish world religions.	237	86.81%	6,791	81.47%	-	16,006	78.93%	-
Love is a value that is core to most of the world's religions.	245	89.74%	6,716	80.50%	+	16,173	79.64%	+
Commitment to Interfaith Leadership and Service (those responding "agree somewhat" or "agree strongly")								
It is important to serve with those of diverse religious backgrounds on issues of common concern.	242	88.64%	6,701	80.30%	+	15,951	78.62%	+
My worldview inspires me to serve with others on issues of common concern.	232	85.29%	6,646	79.80%	-	15,834	78.17%	-
We can overcome many of the world's major problems if people of different religious and nonreligious perspectives work together.	242	88.64%	7,117	85.49%	-	16,886	83.36%	-
I am committed to leading efforts in collaboration with people of other religious and nonreligious perspectives to create positive changes in society.	178	65.20%	5,301	63.67%	-	12,811	63.28%	-
Additional Attitudes and Values Statements (those responding "agree somewhat" or "agree strongly")								
It is possible to have strong relationships with those of religiously diverse backgrounds and still strongly believe in my own worldview.	263	95.64%	7,577	90.64%	+	18,254	89.70%	+
My faith or beliefs are strengthened by relationships with those of diverse religious and nonreligious backgrounds.	232	84.36%	6,017	72.01%	+	14,427	70.96%	+
I am open to adjusting my beliefs as I learn from other people and have new life experiences.	168	61.54%	5,878	70.57%	-	13,994	69.15%	-

Note: Effect size indicators included if $p < .05$; “-” represents Cohen's $h < .20$, “+” between $.20$ and $.49$, “++” between $.50$ and $.79$, and “+++” $.80$ or larger.

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