

# How Senior Administrators, Faculty and Staff Foster Civic Religious Pluralism on Campus

## Trends and Examples from the Field



Highlights from the Campus  
Interfaith Inventory Data

2016 -  
2019



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# INTRODUCTION



## About the Campus Interfaith Inventory

Colleges and universities graduate generations of students prepared to live as holistically educated people, competent professionals, and civic leaders. U.S. Higher Education is preparing students to lead in the world's first religiously diverse democracy during this time of deep polarization and marginalization. How institutions achieve that complex and important goal takes many forms. The [Leadership Practices for Interfaith Excellence in Higher Education](#) (Liberal Education, 2015) are IFYC's hypothesis for how colleges and universities achieve this goal with attention to people who orient around religion differently.

The Campus Interfaith Inventory (CII) is an institutional survey that offers a range of policies, practices, and programs that help to achieve the nine leadership practices. Campuses are invited to self-report what they are doing across the campus to foster interfaith cooperation. There is no one preferred path — success looks different at each institution based on its assets, needs, and context. The Inventory does not give a rating or grade — this is a tool for institutions to capture the big picture of what is happening on campus and set priorities for how to focus resources and goal setting in the coming year. Every campus that participates in the CII receives a report presenting their submission next to peer campuses and the national data. That individualized report is a benchmarking tool to learn where an institution is leading their sector or may have an opportunity to grow.

To date, 363 campuses have completed the Inventory since its start in 2016. As we continue to expand its reach, we are looking to partner with associations who want to get a snapshot of how their members are engaging in interfaith cooperation. To explore this opportunity further reach out to [Becca@ifyc.org](mailto:Becca@ifyc.org).

## Want to participate?

If you want your campus to participate in the CII visit [ifyc.org/inventory](http://ifyc.org/inventory) to sign up, see the tool itself, a sample individualized report, and a set of FAQs. You can also access the 2017 Inventory report, "[A Snapshot of Promising Practices at U.S. Colleges and Universities](#)," which shares trends captured in the tool's inaugural year, and the 2018 report, "[Innovative Campus Practices in the First Year Experience](#)," which puts the Inventory trends in conversation with promising practices for students' first year on campus.

## About this Report

This report shares data from the 363 campuses that have completed the Campus Interfaith Inventory in the last three years. Participating campuses are not statistically representative of higher education, though all campus types, regions and sizes are represented in the contributing campuses. The report occasionally pulls out data from specific campus types, though generally reports aggregate numbers.

The report is organized by roles on campus (senior administrators, faculty, student-facing staff) and focuses on the statistics and stories of impactful interfaith cooperation work happening at every level of the institution. It is one thing to know that 15% of campuses have a yearlong interfaith leadership program for students, and quite another to gain insight into the texture of the Multi-Faith Fellows program at Bowdoin College. It may surprise some readers to observe that 34% of responding campuses include interfaith themes as part of required or core courses, and if this is not happening at your campus, it is helpful to have a richer picture of how that theme may be expressed. Livingstone College, for instance, has a general education requirement, Survey of World Religions, which is supplemented by co-curricular experiential learning opportunities starting with New Student Orientation. It is good to know that 64% of campuses had a president or senior administrator focused on engaging across tradition, use a one-time public event to highlight interfaith cooperation as a campus value in the last year, and it is inspiring to read about how North Carolina State University is recognizing student interfaith leaders from the highest levels of campus leadership. If you are interested in support for how to do this work at your institution, please check out [ifyc.org/resources](https://ifyc.org/resources) or reach out to [Becca@ifyc.org](mailto:Becca@ifyc.org).



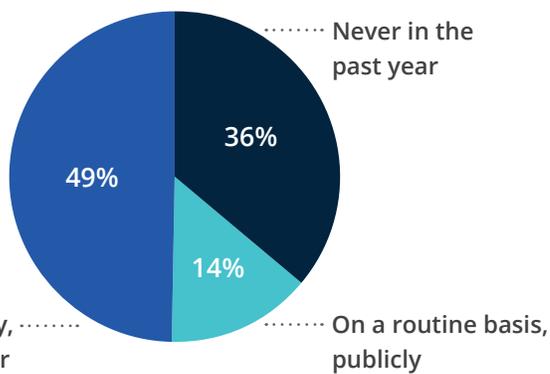


## Senior Administrators

No matter where you sit on campus, your work impacts the institution's ability to foster a culture of religious pluralism. Campus senior administrators are in the position to set priorities, invest resources, and represent the institution in public ways. Whether communicating across the campus or naming religious, spiritual and secular identity and diversity in the strategic plan, senior administrators make an impact in important symbolic and experiential ways. Here are a few examples of senior administrators modeling and prioritizing interfaith cooperation on campuses across the country.

**How often has your President or a senior administrator used one-time public events to highlight interfaith cooperation as a campus value?**

*Examples might include in a public lecture, a commencement speech, an op-ed, a statement in a Higher Education publication, or a feature contribution in your campus's alumni magazine.*



### In the Field

**North Carolina State University**  
Public, 34K students, Raleigh, North Carolina

At North Carolina State University, the Chancellor's Creating Community Awards recognize excellence in diversity and name religious diversity as one important aspect.





**Madonna University**

*Catholic, 2.2K students, Livonia, MI*

Madonna hosts an annual interfaith luncheon as part of their Founders’ Day Week. The weeklong celebration is an opportunity to elevate the continuity of institutional values, anchored in its mission, articulated anew every year by administrators and students alike.

**Manchester University**

*Church of the Brethren, 1.3K students, North Manchester, IN*

The Peace Studies Department and Office of Religious Life at Manchester University co-sponsored “Unveiled,” a one-woman play by Rohina Malik. With permission from Rohina, the event was live-streamed on Facebook and their Office of Media Relations reached out to WBOI, the local NPR station, to share this programming on their station. This allowed the program to be broadly shared across northeast Indiana. Since then WBOI has broadcast several of Manchester’s Values, Ideas, and the Arts (VIA) presentations.

**Northwestern University**

*Nonsectarian, 8.7K students, Evanston, IL*

At Northwestern University the University President hands out interfaith student leadership awards at the Fall Faith Fest celebration. These awards are given to students who exhibit leadership on campus and in the community toward fostering interfaith cooperation.

**Washington University**

*Nonsectarian, 7.1K students, St. Louis, MO*

After the Tree of Life synagogue shooting, Washington University brought together members of the Interfaith Campus Ministries Association and the staff at the Center for Diversity and Inclusion to plan a community commemoration. It became a tree-planting ceremony with a tree donated by their grounds/landscaping vendor and services provided by the grounds crew. The Chancellor spoke at the event. This tree, planted in a prominent location, will be Washington University’s first Heritage Oak.



of campuses include “interfaith cooperation” in their current strategic plan. This is most common at Catholic, Protestant and Christ-centered institutions.

**In the Field**

**Augsburg University**

*ELCA, 2.5K, Minneapolis, Minnesota*

‘Augsburg 150’ is the newly adopted sesquicentennial strategic plan for Augsburg University. The second of three core strategies is to “advance the public purposes of an Augsburg education.” Named in the strategic plan as a key result of that commitment is “enhancing interfaith leadership on campus and nationally.” Toward that end, the University is establishing Interfaith at Augsburg: An Institute to Promote Inter-Religious Leadership.





21%

of campuses, on average, “Have formally articulated the link between interfaith cooperation and the institution’s mission, values, and/or identity.”

The presence, nuance, and source of a statement vary widely across campus types. The particularity of each campus — its type, location, institutional priorities, staffing structure, history, and its range of constituencies — impact how such an articulation develops and is communicated.

- Q **49% of Catholic campuses** affirmed making the link between interfaith cooperation and their institutional mission, most commonly through their existing mission statement.
- Q **27% of Christ-centered campuses** also made this link through a mission statement, though the process for and outcome of developing such a statement varies across institution.
- Q For **Mainline Protestant campuses (23%)** and **Public campuses (7%)**, the most common link was articulated through “another formal statement that explicitly links interfaith cooperation with the institution’s mission.”
- Q For **Nonsectarian campuses (11%)** the link between interfaith cooperation and their mission is most commonly articulated through a “mission statement” or “campus institutional diversity statement.” This connection is most impactful when it genuinely connects interfaith to the explicit and shared mission, values and identity of the institution, as displayed below.

## In the Field

### Seattle University

*Jesuit, 4.6K, Seattle, WA*

In its [Mission Examen Self Study](#), Seattle University names one characteristic as the “university commitment to equity, diversity, and inclusion, and institutional integrity” (p.25). Within that characteristic, the document notes, “Building on its Catholic, Jesuit roots and heritage, it advances these aims of inclusive excellence by providing an academically rigorous educational experience that cultivates curiosity and the transformational development of the whole person, providing a welcoming campus environment that honors the dignity of all those who live, learn, and work here. Inspired by the Catholic, Jesuit orientation toward open dialogue, acceptance, and care of the soul, Seattle U has a strong commitment to creating a culture that not only values differences but leverages the multiplicity of identities, faiths, experiences, and perspectives in the pursuit of preparing students to understand, live among, and contribute to a just and humane world.” The same section continues “A spirit of interfaith and interreligious acceptance and dialogue enhances inclusion by making space for religious diversity. The openness and flexibility of the mission in this regard is deemed to be a great strength of the institution. The make-up of the faculty and staff who are not Catholic reflect that community members are encouraged to engage across differences based on a variety of religions and faith traditions.”

### Calvin University

*Christian Reformed Church, 3.7K students, Grand Rapids, MI*

Calvin University’s [“An Engagement with God’s World: the Core Curriculum of Calvin College”](#) is a statement of purpose, a curricular structure and a series of policies and procedures. Section 3.1.3, title Other Religious Traditions reads: “Calvin College prepares its graduates to pursue lives of Christian service in the contemporary world. This world contains other major religious traditions that inform the beliefs, practices, institutions, and cultures of many nations and billions of people. A distinctive feature of the Reformed tradition is the insight that religions are not the simple creation of human wishes or mere reflections of dominant social relations; rather, they are an expression

of the “sensus divinitatis” that God, in his common grace, has implanted in all his image-bearers. Calvin students should be familiar with the basic tenets of other world religions as responses to God’s self-disclosure in nature and in conscience, with the ways of life that they encourage, and with the points of contact they bear to Christianity. Students should be enabled and encouraged to evaluate the claims of these traditions in the light of God’s revelation in the person of Jesus Christ, interact with members of these traditions with increased understanding, bear witness to the Christian faith effectively, and acquire deeper insight into the religious movements that have shaped and continue to shape the world in which they are called to live out the hope of the gospel.”

### **Virginia Tech**

*Public, 25.7K students, Blacksburg, VA*

Anchored in the Dean of Students Office, Virginia Tech’s “Interfaith initiatives address universities’ responsibility to make space for students to have constructive conversations around diverse existential worldviews and pathways to meaning-making in life. Being able to understand the impact of cultural, racial, and especially religious diversity in contemporary society is also a key component of a comprehensive general education. Students learn and grow as they engage with and across lines of difference, which is beneficial to learning, personal development, and interpersonal abilities.”

### **Ithaca University**

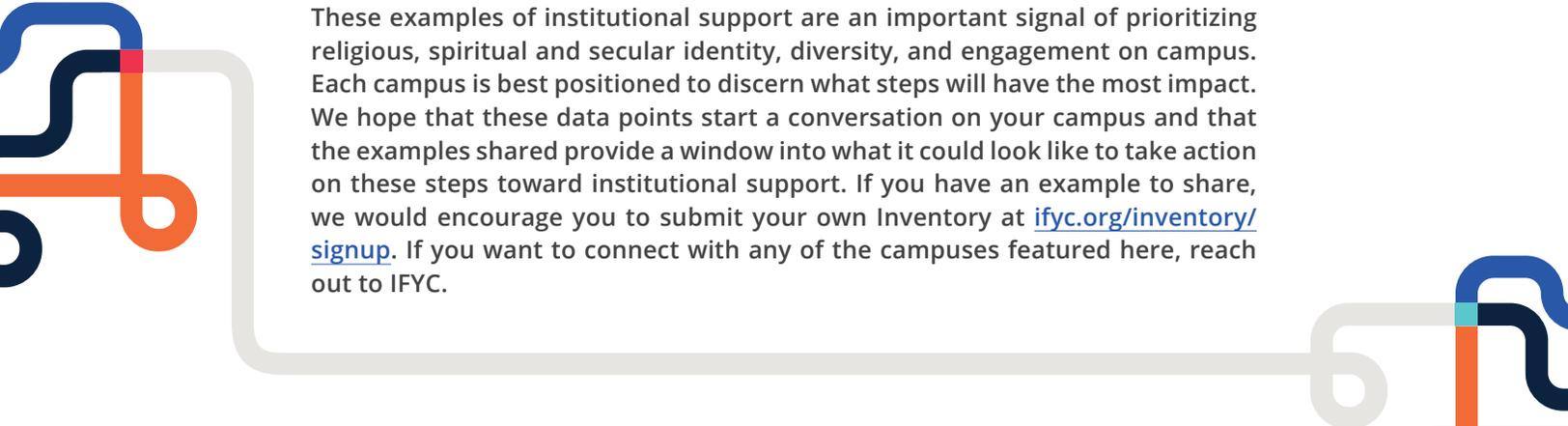
*Nonsectarian, 6.2K students, Ithaca, NY*

Ithaca University’s [Office of Religious and Spiritual Life](#) has the following mission statement to open its page: “The Office of Religious and Spiritual Life invites you to find belonging in one of many student groups and campus partners, make meaning out of the human experience, and join with people of religious, spiritual, or secular worldviews to make a difference in Ithaca and the world. Come, explore, be fully who you are!”

### **High Point University**

*Nonsectarian, 4.5K students, High Point, NC*

High Point’s [Religious Life homepage](#) reads: “Hayworth Chapel and the Religious Life Office (aka “The Chapel”) of High Point University seeks to grow the heart and soul of High Point University. Our ambition is that all members of the HPU community experience they are BELOVED. Every person will: experience they BELONG; BECOME who they are called to be; BEHOLD the presence of God’s grace. The Chapel, fostered by its Christian tradition, exists to deepen High Point University’s Christian character and practice, which also means being a place of radical hospitality to people of all traditions. In this way, HPU is Christian by tradition (and committed to that tradition) and interfaith in outlook, modeling inter-religious understanding and cooperation.”



These examples of institutional support are an important signal of prioritizing religious, spiritual and secular identity, diversity, and engagement on campus. Each campus is best positioned to discern what steps will have the most impact. We hope that these data points start a conversation on your campus and that the examples shared provide a window into what it could look like to take action on these steps toward institutional support. If you have an example to share, we would encourage you to submit your own Inventory at [ifyc.org/inventory/signup](https://ifyc.org/inventory/signup). If you want to connect with any of the campuses featured here, reach out to IFYC.



## Faculty

Many campuses take a two-part approach to promoting civic religious pluralism on campus, focused on both breadth and depth of exposure to interfaith learning. The curriculum is an important place to engage a large portion of the student body toward developing interfaith leadership, increasingly through integration with the core curriculum or requirements within a range of relevant colleges, departments, and programs. A growing number of campuses are also offering scaffolded curricular offerings in the form of certificates or minors in interreligious studies. These offerings vary widely by campus type, as displayed in the chart below.

54% of campuses have courses that are not primarily focused on interfaith, but that contain a module, unit, text or activity explicitly focused on interfaith (e.g. an interfaith-specific module in a general Introduction to Religion course):

34% of campuses have included interfaith themes into required core courses:

	Public	Catholic	Mainline Protestant	Christ-centered	Nonsectarian
IF-focused module, unit, text, activity	43%	70%	57%	68%	46%
IF theme in required/core	22%	60%	38%	50%	20%

## In the Field

### **Miami University**

*Public, 16.6K students, Oxford, OH*

Miami University taught a new course this year: "On the Border: Immigration Justice in Interfaith Perspective." Housed in the Department of Sociology and Gerontology, this course explores and evaluates immigration arguments using interfaith activism as a lens. This course utilizes curricular and co-curricular spaces to create innovative learning environments and modules with support from educators in Community Engagement and Service, Social Justice Studies, Hillel, and the Mindfulness and Contemplative Inquiry Center.

### **Murray State College**

*Public, 1.9K students, Tishomingo, OK*

Murray State has built interfaith cooperation into the curriculum as part of an option to fulfill core or distribution requirements, part of the required course(s) within a major or minor, and part of the required course(s) for a large proportion of students. As a commuter campus with a large population of low-income students who also work full-time, integrating interfaith cooperation into the curriculum is the most effective for creating student engagement.

### **St. Mary's University**

*Catholic, 1.5K students, Winona, MN*

St. Mary's teaches a course within the Human Services Department, focused on practical outcomes that train students to use secular and religious pluralism as lenses to understand and challenge inequality.

### **Livingstone College**

*African Methodist Episcopal, 1.2K students, Salisbury, NC*

Livingstone College has woven interfaith themes into Freshman Orientation Week with representatives from local faith-based organizations available to discuss their religious beliefs, provide a taste of holiday foods and show holiday or holy day dress. Additional sessions are held over the subsequent weeks to allow time for questions and answers to develop deeper understanding. Discussions are held in the General Education core requirement, Survey of World Religions, that all students must complete. The first semester features three faiths and the second semester an additional two faiths to provide opportunities for deeper understanding, based upon student interest and availability of practitioners.

The above examples vary greatly in scope and focus. Interfaith or Interreligious Studies is a burgeoning academic field that is distinct from Religious Studies and Theological Studies. For IFYC, Interfaith/Interreligious Studies is defined as an interdisciplinary field that examines the multiple dimensions of how individuals and groups who orient around religion differently interact with one another, and the implications of these interactions for communities, civil society, and global politics. Interfaith Studies courses often include religious literacy objectives, attention to intersectional identity, experiential learning components (site visits, service learning, internships), pre-professional preparation, and other modes of civic leadership development.



28%

of campuses report having an interfaith studies course! A few of those courses are described on the next page.



## In the Field

### **Utah Valley University**

*Public, 27K students, Orem, UT*

Utah Valley University offers the course “Engaging Religious Diversity.” The course description reads as follows: This course will explore how religious communities engage one another and explore the implications of these interactions for spiritual identity, religious conflict, and the role of religion in civil society. Students will employ the tools from diverse disciplines to study the phenomenon of religious encounter in both historical and contemporary contexts. Areas of exploration include religious encounters in American history, theories of religious diversity, interfaith leadership, and personal narratives.

### **Loyola Marymount University**

*Jesuit, 6K students, Los Angeles, CA*

Loyola Marymount offers “Interreligious Experience and Engagement.” The course description reads as follows: This seminar focuses on interreligious engagement and experience, exploring the diversity of faith traditions at LMU, in Los Angeles, and throughout the nation and world, by deliberate encounters with the Other. It will challenge students to reflect on fundamental questions of faith and identity within communities. It will examine the theory and practice of interreligious engagement, including Bilateral (e.g., Catholic-Jewish) and trilateral (e.g., Christian-Jewish-Muslim) seminars and conferences of scholars and clergy; Multi-faith religious celebrations and worship services; Joint social action and social justice programs; Conflict resolution projects; Coalitions based on shared values. The readings, discussions, and site visits will provide theoretical and theological foundations for consideration of pluralism and other inclusive approaches to our interreligious context. Readings and class discussions will educate students about the beliefs, practices, and communities of diverse religious groups. Students will develop leadership strategies to establish, sustain, and advance interreligious engagements.

### **Gustavus Adolphus College**

*ELCA, 2.2K students, St. Peter, MN*

Gustavus Adolphus College offers the first-year seminar “Interfaith Encounters: Contemplation, Compassion, & Community.” The course description reads as follows: This seminar introduces students to critical thinking and a discussion of values and develops oral and written communication skills through an investigation of interfaith relations and how these strengthen spiritual practices, ethical commitments, and community building in a pluralistic world. We will focus on writers from Buddhist, Christian, and Hindu religions, as well as perspectives from other traditions including secular humanism, and examine the positive impact interfaith relations have on participants and society at large.

### **Brigham Young University-Idaho**

*Church of Jesus Christ of Latter-day Saints, 32K students, Rexburg, ID*

Brigham Young University-Idaho offers “Navigating religious and secular beliefs in the 21st century.” The course description reads as follows: This course aims to increase students’ understanding and appreciation for the values, perspectives, and practices of religious and secular worldviews and respect for their adherents. Special emphasis is given to how understanding religious and secular worldviews in modern political, social, and cultural contexts can enhance public service, professional effectiveness, and personal life.

### **New York University**

*Nonsectarian, 26K students, New York, NY*

NYU offers “Multifaith Leadership in the 21st Century.” The course description reads as follows: What drives leaders and change-makers? This course seeks to prepare students to become aware of faith traditions other than their own, with a strong emphasis on learning techniques and theories of how to engage others. We will look at different theories of religions, current examples of leadership and communities based in NYC, influence of media, and movements around social justice and service, in hopes of laying a foundation for solid connections across religious communities.



Whether in the core curriculum, as a minor, major or certificate, or as a module within another course, integrating interfaith cooperation into the classroom is an important opportunity to invite a new set of students to wrestle with questions of civic religious pluralism. What does it mean to be an educated person, a civic leader and a competent professional in the most religiously diverse democracy in human history? These classrooms are using case studies, site visits, and other high impact pedagogies to foster students' ability to engage across deep difference.



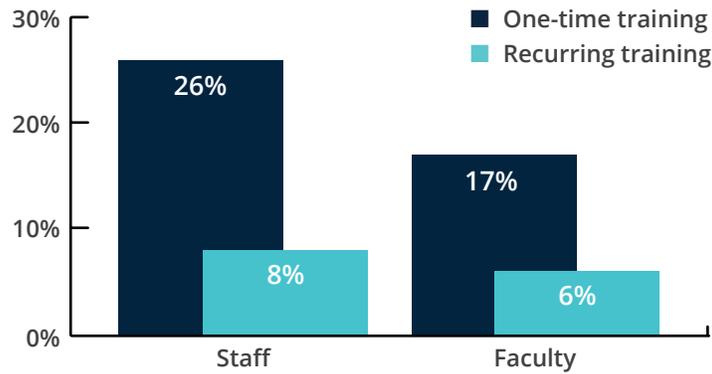


# Student-facing staff

Two high impact ways student-facing staff are fostering a culture of civic religious pluralism are through offering training and supporting in-depth student leadership opportunities. The stories below are drawn from IFYC's Campus Innovation Grant recipients; the Inventory is a prerequisite to applying for the Grant.

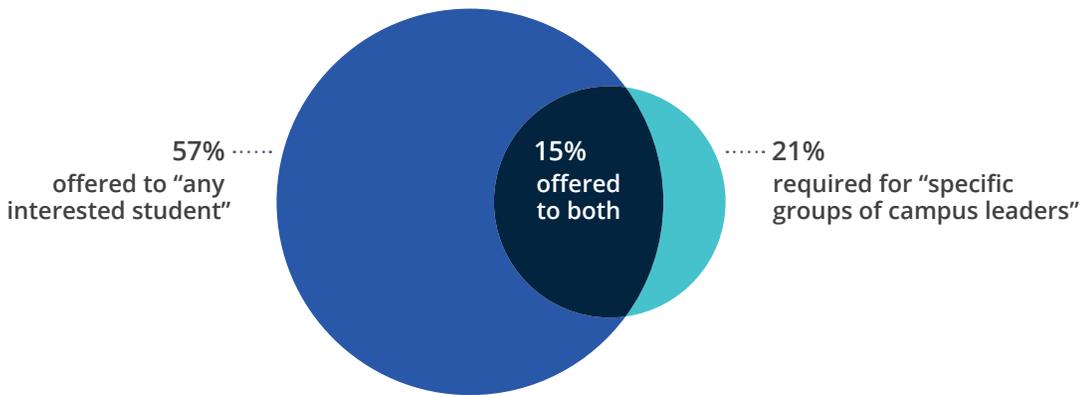
## Training

When staff, faculty, and administrators have succeeded in establishing interfaith training or professional development opportunities on campus, many have found unexpected synergies, new partnerships and impactful encounters as described in the stories from the field below.



Campuses offering interfaith training or professional development opportunities for staff and/or faculty on campus

23% of responding campuses have offered interfaith or religious diversity training for a broad base of students, beyond core interfaith student leaders. Whether the training is open to all students or required for specific groups of campus leaders (for example, residence assistants, orientation leaders, student organization leaders), it sets the expectation that leaders on campus have the skills necessary to engage worldview diversity respectfully and productively.





## In the Field

### Madonna University

*Catholic, 2.2K students, Livonia, MI*

Madonna University aims to engage student leaders, faculty, and staff in meaningful interfaith dialogue to help build a competent religiously diverse campus community. Professor Andrew Domzalski led the project to host two interfaith speakers on campus for a week who facilitated 17 training sessions and in-class discussions on 'Interfaith in the 21st Century America.' Over 220 students and 80 faculty members participated in these sessions, which exceeded expected attendance. One of the key successes for Domzalski was the involvement of a Criminal Justice professor who hosted training sessions in his classes. He was so impressed with the sessions and their positive impact on his students that he decided to join the on-campus Better Together group and is going to involve his students in interfaith service-learning projects next year.

*Andrew says, "We plan to use the techniques that we learned from the presenters in our in-house interfaith training, and ask students, faculty, and staff that were interested in the leadership component to lead those training sessions."*

### Warren Wilson College

*Presbyterian, 650 students, Swannanoa, NC*

Warren Wilson College used IFYC's Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) data to identify key lessons about their campus' climate for fostering religious pluralism. Firstly, they discovered that on their campus there is a tendency to collapse religious identity and social/cultural conservatism and that there is a high level of distrust for people who identify as religious or who claim more conservative ideologies. To promote a more welcoming campus culture and engage everyone in interfaith dialogue, Brian Ammons, the campus chaplain, and director of spiritual life, advocated for a significant interfaith element during a campus-wide dialogue initiative. The one-off large-scale initiative had 300 faculty, students, and staff participants, and trained 48 facilitators, most of whom were student leaders. Over twenty small groups spent three hours engaged in meaningful dialogue



about campus culture and different world views, and students who hold minority worldviews were able to claim their voices in those spaces. Ammons also hosted three informal interfaith dialogue sessions, as well as advanced training sessions for student leaders on the role of religion in campus culture.

*Ammons says, "This year's projects have moved us from being a side conversation to being understood as the folks on the campus that know how to bring together folks across lines of difference for productive dialogue."*

#### **Xavier University**

*Jesuit, 4.5K students, Cincinnati, OH*

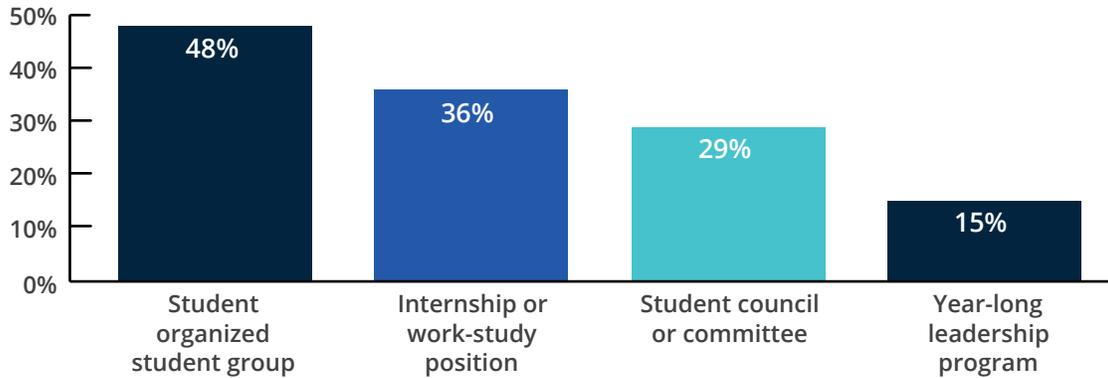
Xavier holds the Envision leadership retreat as an annual tradition. Organized by the campus' Dorothy Day Center for Faith and Justice (CFJ), it invites student leaders to explore and develop their interfaith journey through leadership activities. Last year, CFJ's associate director, Rev. Abby King-Kaiser, introduced a Speedfaithing event at the retreat to engage students with diverse faith leaders. The 107 participants were then posed with an Interfaith Design Challenge which encouraged students from all the programs and boards connected to CFJ to consider ways they could include religious and worldview diversity as a part of their programming. One of the key events designed by the students was an Interfaith Prayer Service where 50 students, faculty, and staff members not only led prayers but also discussed the process of prayers in their respective faiths. Other designed events included panel discussions that revolved around religious identity, spirituality, and faith.

*Reflecting on the experience, Abby King-Kaiser says, "It was a framework that stimulated helpful reflection on both our realistic capacity for change, as well as our spheres of influence."*



# Student Organizations and Fellowships

In addition to offering training to a broad set of student leaders, student interfaith groups and fellowship programs are an excellent way to invest in the leadership of a small set of students who can play a leadership role across campus throughout the year.



Campuses' interfaith offerings for students

## In the Field

### Bowdoin College

*Nonsectarian, 1.8K, Brunswick, ME*

Bowdoin's pilot Multi-Faith Fellows Program selected four students to promote diverse dialogues on campus through robust interfaith initiatives and showcase their student leadership abilities. Each student undertook a final project that was a culmination of various events, workshops, seminars, and panel discussions. One of the most successful events was Fellow Nick Suarez's project, 'Islam, Women, and Modesty,' which attracted an audience of 40 students, faculty, and staff, to discuss the role of veiling in different faiths and how it shapes the way people perceive modesty. In a post-survey response, Suarez expresses how gratifying the experience was for him, and how it opened up a space for students to discuss their faith openly. Other projects in the program included: 'Buddhism, Meditation, and Cultural Appropriation,' and 'Interfaith Conversation with Maine Clergy.' Due to the success of the program, the university's Dean of Student Affairs has agreed to fund the program for another year, and they've selected five new Fellows.

**Eduardo Pazos, Bowdoin's Director of the Center for Religious and Spiritual Life says that the projects, "... allowed us to move from just the sacred work of Religion and Spiritual Life, to the work of academic, social, and democratic engagement and intersectionality with our campus community."**

As IFYC's Founder and President, Eboo Patel, likes to say, bridges don't fall from the sky or rise from the seas – people build them. So too, interfaith cooperation is fostered by people committed to respect for religious and nonreligious identities, mutually inspiring relationships across difference, and common action for the common good. Investing in the campus professionals who support student learning and flourishing and investing in the students who raise their hands as leaders is foundational to establishing a culture of civic religious pluralism on campus. That foundation can support the changing dynamics, needs, and aspirations of campus, beyond one person's tenure, one student's graduation, or even one moment of crisis.



## Conclusion

Campuses across the country, from small, religiously affiliated institutions to large, research universities are finding creative and compelling techniques for integrating interfaith cooperation into the campus in broad and deep ways. This report is a sample of the ways that senior administrators, faculty, and staff are lifting the priority of interfaith cooperation from their unique positions and spheres of influence.

Most of the national findings highlighted here, illustrated through specific campus examples, are taking place on a small percentage of responding campuses. In a broader civic climate of increasing religious diversity, profound ideological polarization, and ever-present challenges that require collaboration and cooperation, IFYC is working to shift the promising practices highlighted here from niche to norm. If you are already engaged in this mission, thank you! If you are looking for ways to elevate the priority of interfaith cooperation on your campus, consider the following resources from IFYC.

## Resources

### Senior Administrators

Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Reports ([ifyc.org/ideals/firstyear](https://ifyc.org/ideals/firstyear))

### Faculty

Curriculum Development Grants ([ifyc.org/curriculum-development-grants](https://ifyc.org/curriculum-development-grants))

Introduction to Interfaith Leadership ([ifyc.org/interfaithleadership](https://ifyc.org/interfaithleadership))

*Interreligious/Interfaith Studies: Defining a New Field*, edited by Eboo Patel, Jennifer Howe Peace, and Noah Silverman. Boston: Beacon Press, 2018.

### Staff

Building Regular Interfaith Dialogue through Generous Engagement (BRIDGE) curriculum ([ifyc.org/bridge](https://ifyc.org/bridge))

Campus Innovation Grants ([ifyc.org/campus-innovation-grants](https://ifyc.org/campus-innovation-grants))

Interfaith Leadership Institute ([ifyc.org/ili](https://ifyc.org/ili))