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WORLDVIEW CLIMATE AND THE INTERNATIONAL STUDENT EXPERIENCE: INTERNATIONALIZATION STRATEGIES OVERLOOK INTERFAITH NECESSITIES

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ABSTRACT

Aim/Purpose	The purpose of this study was to compare domestic and international students' experiences of the campus worldview climate.
Background	Internationalization efforts have continued to increase and more institutions are codifying internationalization into their mission statements or strategic plans. However, most international students are coming to the United States from countries that do not share a Christian-based worldview and most campuses are already underprepared for their students to engage across worldviews.
Methodology	To explore the experiences of international students with the campus worldview climate, we used data from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) to examine differences between domestic and international students with regard to campus worldview climate perceptions, engagement in formal and informal interfaith opportunities, and changes in pluralism orientation during the first year of college.
Contribution	This study advances our understanding of how international students perceive their campus worldview climates and how they engage in cross-worldview inter-

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actions. We offer these findings in hopes of providing an empirical roadmap for improving international students' experiences with the worldview climate on campus, especially as internationalization strategies continue to grow and diversify our student populations.

Findings — We found that international students do find their campuses less welcoming than their domestic peers. Additionally, international students reported engaging more often in formal cross-worldview interactions than their domestic peers.

Recommendations for Practitioners — In light of these findings, we suggest three interfaith initiatives campuses can sponsor to better support their international students: 1) find a physical space for a multi-faith center and provide dedicated staff to support interfaith initiatives, 2) help faculty innovate their practice and the spaces they hold in the classroom to foster environments more inclusive of diverse worldviews, and 3) engage student affairs staff in reflection about their own worldviews and train them to create space for cross-worldview engagement among their students.

Recommendations for Researchers — Our findings suggest that international students' experiences of worldview climate differ from their domestic peers. Researchers should continue to explore worldview as a relevant component of the cross-cultural experience and design research that considers these divergent experiences.

Impact on Society — Helping our students engage with diverse worldviews is imperative as part of higher education's contribution to creating democratic societies across the globe. The results of this study point to ways administrators and campus leaders can align internationalization strategies with effective interfaith and worldview diversity practice.

Future Research — Additional research efforts should focus on identifying components of the campus worldview climate international students are more likely to experience than their domestic peers. Also, researchers should consider how international students are exhibiting growth on outcomes like pluralism orientation in comparison to their domestic peers and how cross-worldview interactions affect this development.

Keywords — internationalization, international students, worldview diversity, interfaith

INTRODUCTION

Higher education institutions across the country are optimistic about internationalization, with 72% reporting accelerated internationalization over the last five years and 30% indicating that internationalization levels are "high" or "very high" on their campus (Helms, Brajkovic, & Struthers, 2017). During the 2015-2016 academic year, over one million international students studied in the United States. The previous academic year, over 300,000 U.S.-based students studied abroad for academic credit and another 22,000 went abroad to participate in non-credit opportunities (Farrugia, 2016). These numbers represent a 7% increase of international students in the U.S. and a 3% increase of U.S-based students studying abroad, reflecting a continued interest and upward trend in international academic mobility.

Despite continued and increasing interest in internationalization, there are some concerns that campuses are not developing important on-campus initiatives to support these efforts. Robin Helms, director of the Center for Internationalization and Global Engagement (CIGE) and lead author of the most recent report on the state of internationalization in the U.S., said that "we still are thinking of internationalization often as an outward-facing endeavor" and "we need to make sure that we're giv-

ing adequate attention to what's happening on campus as well" (Redden, 2017, para 24). Though CIGE reported that 58% of campuses now have an international services office leading their internationalization efforts (up 22% over the last five years) and 53% have a full-time administrator coordinating programs and activities in this area (Helms et al., 2017), there are questions about these offices' capacities to help students adjust successfully to campus in light of distinctive needs such as visa tracking and specialized academic advising (Choudaha, 2016; Gopal & Streitweiser, 2016).

As the CIGE report states, "the external orientation for internationalization efforts is ultimately problematic in that it neglects the core of the academic enterprise" (Helms et al., 2017, p. 38). The majority of international students are attending institutions where the faculty, curriculum, and co-curriculum are not working together to foster a multicultural experience inclusive of all students – despite widespread increases in staff development opportunities, globally-oriented student learning outcomes, and cultural engagement programming (Helms et al., 2017). This neglect is particularly concerning because over 60% of international students come to the U.S. from cultures that do not share a Christian background (Farrugia, 2016; Hackett et al., 2015). When these students arrive on campus, they often encounter prejudice based on their religion or chosen worldview, are unable to find appropriate accommodations to practice their faith on campus, and have difficulty finding space and support to navigate dissonance encountered during religious exchanges with peers (Patel & Geiss, 2016). Importantly, these oft-divisive experiences are not limited to sectarian institutions but may occur at public and private institutions that do not ascribe to a worldview (Rockenbach et al., 2017).

Increasing numbers of international students are enrolling in U.S. institutions with expectations that the worldview climate will foster cross-cultural connections that increase successful achievement of educational outcomes (Chow, 2015). While a full discussion of campus climate in relation to international students is beyond the scope of this paper, the worldview climate on campuses is particularly relevant to internationalization efforts. The term *worldview*, defined as "a guiding life philosophy, which may be based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these" (Mayhew et al., 2016, p. 2), has recently been used by scholars investigating how the inner lives (Nash, 2001) of students develop during college. The *worldview climate* is comprised of the "features of campus structures and educational practices [that] influence students' ability to engage across religious and worldview differences" (Bryant Rockenbach et al., 2014, p. 1).

Meeting these expectations requires that faculty, staff, and students are oriented toward pluralism and open to opportunities for interfaith engagement. *Pluralism orientation* reflects the degree to which an individual accepts others holding diverse worldviews, believes there are common values between worldviews, seeks to understand differences between world religions, and believes they can hold their own worldview while engaging in strong relationships with people holding different worldviews (Mayhew et al., 2016). *Interfaith engagement* is when students, faculty, and staff holding diverse worldviews form connections or have conversations in formal or informal settings (Rockenbach et al., 2017). Campus environments that foster these dimensions while providing space for students to develop their worldviews – to explore how their beliefs influence their values, choices, and actions – are likely to be more welcoming of students who hold diverse worldviews and arrive on campus through internationalization efforts.

Focusing on internationalization as part of an institutional mission or strategic plan without a concurrent commitment to interfaith engagement and pluralism is problematic because the number of students holding diverse worldviews is climbing rapidly on campuses. In the following sections, we first review the literature to understand the history and current state of worldview climate at U.S.-based campuses. Next, using first-year data from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS), we explore differences between domestic and international students with regard to campus worldview climate perceptions, engagement in formal and informal interfaith opportunities, and changes in pluralism orientation during the first year of college. Finally, we discuss the findings and summarize recommendations as next steps for campuses. It is our hope that this

study provides an empirical roadmap for international educators interested in designing educational opportunities and practices that encourage productive exchanges across worldview difference.

FOUNDATIONS OF THE CAMPUS WORLDVIEW CLIMATE

The earliest higher education institutions in the U.S. were sectarian, founded as private institutions to train various denominations of Christian clergy and naturally establishing a worldview climate inclined toward Christian perspectives (A. M. Cohen & Kisker, 2009). While some of the next wave of institutions were founded on secular principles, generally the founders, faculty, students, and administrators overwhelmingly ascribed to Christian worldviews. Even the fully public colleges and universities founded through the Morrill Land Grant Act in the 1800s were infused with a Christian ethos (Marsden & Longfield, 1992). With the exception of those institutions founded specifically for Black students, higher education in the U.S. has been dominated and normalized by the experiences of white, formerly-European Christians (Waggoner, 2011).

A significant shift in the structural worldview diversity of campuses occurred during the mid-twentieth century. Executive orders issued during the civil rights movement, later codified into law, advanced college access notably across race and gender but also opened the doors for greater worldview diversity (Stamm, 2003). Following the passing of the Civil Rights Act, the Immigration Act of 1965 opened the country's borders to allow non-European and non-Christian populations to gain citizenship, thereby increasing the population's racial, ethnic, and worldview diversity (Stamm, 2003). The campus worldview diversity landscape also changed to reflect the new multiculturalism of the country as the end of the century approached.

That said, Christian privilege remains extensive on college campuses. The Christian history of an institution is often evident through the presence of chapels or other architecture, and the academic policies, dining options, and operating calendars are based largely on Christian values (Seifert, 2007). Often insidious, extensions of Christian privilege on college campuses make it difficult for those who possess it to see it (Blumenfeld, 2006). Indeed, international students who identify as non-Christian may be more likely to see – if not experience – the expressions of Christian privilege on many college campuses.

IMPACT OF SECULARIZATION ON THE CAMPUS WORLDVIEW CLIMATE

The increased worldview diversity on campuses occurred at a time when "the church [had] become the sole guardian of faith and the university the prime champion of knowledge" (Stamm, 2003, p. 5). As a result, religious, spiritual, and nonreligious perspectives were not considered as campuses worked to infuse multiculturalism into their institutional ethos. During this period, a theory of secularization arose that posited a global decline in religiosity as more people latched onto principles of rational thinking – a theory that has been disproven, but not before further removing space for religious discussion on campuses (Patel & Geiss, 2016). As a result, institutions tend to plan operations without considering the religious, spiritual, or nonreligious perspectives of the campus community. Today, we are experiencing that omission on our campuses as students, faculty, and staff struggle to make sense of difficult events – such as protests, violent incidents, and lawsuits – in ways that maintain safe and supportive environments for students of all worldview identities on campus.

These largely Christian perspectives were challenged as campus environments increased in diversity and as the university's relationship to its students changed. In response, educators and institutions removed avenues for students to explore their religions or worldviews (Hart, 1999). Many campuses seemed to reflect the idea that "freedom *of* religion is also freedom *from* religion of any sort" (Eck, 2000, p. 41, italics added), and in most cases the ties to religion were broken along with any sense of spirituality and development of the inner life in collegiate culture (Chickering, Dalton, & Stamm, 2006). As conversations about individuals' belief systems were removed as both un-academic and inappropriate in light of stipulations surrounding notions of separation of church and state, secular

Christianity actually became more culturally embedded as part of the fabric of campus (Blumenfeld, 2006). However, without any remaining avenues for students to explore how their values have been shaped by moral, religious, or spiritual beliefs, educators lost their platform to help students make meaning of their views (Nash, 2001).

Student Experiences With the Campus Worldview Climate

While college students have consistently shown high interest in discussing faith, spirituality, and worldview, higher education as a "secular only" space has made it difficult to approach these topics (Bryant Rockenbach & Mayhew, 2014). This is unfortunate because it means the college campus is not offering access to conversations students want to engage in, and also because many global problems are centered on issues related to religion, ethnicity, and nationality and students may not be developing an appropriate capacity for global citizenship in these areas (Astin, Astin, & Lindholm, 2010; Patel & Meyer, 2009). In addition to global citizenship, students experience growth across the college years including their personal search for meaning and purpose, their ability to maintain peace and centeredness during personal hardship, their ability to relate compassionately to people of diverse narratives, and their openness to alternate ways of belief (Astin et al., 2010). Astin et al. (2010) found that college students who showed growth in peacefulness or centeredness experienced positive effects on their GPA, leadership skills, well-being, ability to get along with people of other backgrounds, and satisfaction with college.

Similarly, students' perceptions of and satisfaction with their campus climate has been linked to a variety of student outcomes, including college adjustment, sense of belonging, well-being, and persistence and completion, among others (see full summary in Bryant Rockenbach & Mayhew, 2014). Bryant Rockenbach and Mayhew (2014) expanded campus climate work by creating a model for examining an institution's worldview climate. Student satisfaction with the campus worldview climate was conceptualized as a function of four factors: student characteristics (e.g., worldview identification), structural worldview diversity (e.g., representation of different worldviews), the psychological climate (e.g., support, space, divisiveness, microaggressions, coercion), and the behavioral climate (e.g., encountering the other, provocative experiences).

Examinations of the worldview climate have found that exposure to diverse worldviews, the ability to authentically express their own worldview, the presence of support systems for practicing their worldview or exploring other traditions, engaging in conversations across worldviews, and low levels of tension or conflict based on worldview positively affect students' perceptions of the campus environment (Bryant Rockenbach & Mayhew, 2014). Several scholars have offered suggestions for practices that foster this type of worldview climate. Patel and Meyer (2009) proposed activities that engage students in interfaith dialogue, are conscientiously framed as inclusive of all faith traditions and life philosophies, and create opportunities for supported encounters across worldviews. Stewart, Kocet, and Lobdell (2011) encouraged institutions to establish community partnerships across religions, faith traditions, and other philosophies and also train student affairs staff about how to interact across various religious and nonreligious perspectives. However, it is important to remember that "the effects of college environments and experiences on outcomes such as satisfaction often depend on student characteristics (e.g., race/ethnicity)" (Bryant Rockenbach & Mayhew, 2014, p. 43) and note that increasing the number of international students will impact the campus worldview climate.

The Campus Worldview Climate and Internationalization

About half of all institutions include internationalization in their mission statement (49%) and/or in the top five priorities of their strategic plan (47%), and many institutions have created a strategic plan or task force that specifically focuses on internationalization efforts (Helms et al., 2017). According to the CIGE, over the last five years institutions prioritized academic mobility, including increasing

study abroad for U.S. students, recruiting international students, and establishing partnerships with institutions abroad as their top areas of development (Helms et al., 2017). While academic mobility has increased, less than 2% of U.S.-based students study abroad or engage in international education by physically going to another country (Farrugia, 2016; Fast Facts, n.d.). Therefore, in order for campuses to pursue their mission and engage with their strategic plan around internationalization, they must commit to globally-oriented, intercultural changes on campus.

Missing the Mark with Mission-Primary Strategies

Institutions may be committing to internationalization as part of their mission with a very narrow view of what that means in terms of on-campus change. The American Council on Education (ACE; 2015) created an "Internationalization Toolkit" organized around six pillars of comprehensive internationalization, which include: articulated institutional commitment; administrative leadership, structure, and staffing; curriculum, co-curriculum, and learning outcomes; faculty policies and practices; student mobility; and collaboration and partnerships. Though framed as a toolkit for any institution interested in engaging in internationalizing their campus, each pillar has examples from institutions or recommendations for best practices that are presented as isolated activities that can be separated from the whole (ACE, 2015). However, it is clear from the recommendations in CIGE's report that the pillars are meant to be engaged in together – curriculum, co-curriculum, and faculty practices are not to be left for last. In fact, Helms et al. (2017) stated that the "position [of these pillars] is indicative of their importance; attention to these areas is critical in order for internationalization to fully take hold throughout colleges and universities, rather than remaining a peripheral activity" (p. 38). A mission statement or strategic plan is only as good as the alignment it brings across the campus.

As international and domestic students continue to report issues engaging with each other in classrooms, living spaces, libraries, and the wider campus community (Bista & Foster, 2016; Park, Lee, Choi, & Zepernick, 2017), it seems that more emphasis must be placed on the on-campus activities of internationalization. Leask and Carroll (2011) argued that universities often engage in intercultural work through "wishing and hoping and dreaming" (p. 650) that the presence of diversity on campus will result in more interculturally competent students, but that the reality of diversity without structured interactions is that most students gather in homogeneous groups that do not challenge their norms. Stevenson (2014) discussed that universities often pursue an intercultural or multicultural curriculum on campus, but that most do not disaggregate what "culture" means to international students versus their domestic counterparts. When disaggregated, she argues that while "religion plays a large part in forming culture and informing cultural practices, religion, as an aspect of culture, is rarely valorized" on university campuses (Stevenson, 2014, p. 51). As the sheer percentage of international students arriving on campus increases, most coming with significantly different worldviews than their U.S.-based peers, there will clearly be an impact on the campus worldview climate.

Academic Mobility Fuels Interfaith Realities

As part of the focus on academic mobility, the numbers of international students studying in the U.S. has increased over the last five years. Currently, international students comprise 5.2% of the higher education students in the U.S. (Farrugia, 2016). Unfortunately, the emphasis on generating academic mobility has ignored (perhaps unwittingly) the real exchange of humans from one location, culture, and context to another as they pursue higher education. As previously mentioned, 60% of international students studying in the U.S. are from nations that do not share a Judeo-Christian cultural background (Farrugia, 2016; Hackett et al., 2015). India and Saudi Arabia, which respectively send 16% and 6% of international students, are nations similar to the U.S. in terms of having a dominant religious culture – Hinduism or Islam as opposed to Christianity. China and South Korea, respectively sending 32% of all international students, have a more mixed religious culture with about half of their population describing their worldview as "unaffiliated" with two strong minority religious cultures (see Table 1; Hackett et al., 2015). While institutions may have been pursuing tuition dollars,

prestige, or global diversity as their primary aim of international student recruitment, evidence of their success is a student body and campus climate with significantly more worldview diversity.

Table 1. Religious Worldviews in the Top Four Sending Countries and the U.S.

COUNTRY	CHRIS-TIANS	MUS-LIMS	UNAFFIL-IATED	HINDUS	BUD-DHISTS	FOLK RELIGIONS	OTHER	JEWS
China	5.1%	1.8%	52.2%	< 0.1%	18.2%	21.9%	0.7%	< 0.1%
India	2.5%	14.4%	< 0.1%	79.5%	0.8%	0.5%	2.3%	< 0.1%
Saudi Arabia	4.4%	93.0%	0.7%	1.1%	0.3%	0.3%	0.3%	< 0.1%
South Korea	29.4%	0.2%	46.4%	< 0.1%	22.9%	0.8%	0.2%	< 0.1%
United States	78.3%	0.9%	16.4%	0.6%	1.2%	0.2%	0.6%	1.8%

International students attending U.S. institutions are expecting high-quality education systems with a wide range of schools and programs – typically the focus of marketing campaigns – but are also expecting a welcoming environment, good student support services, and a safe place to study (Chow, 2015). Choudaha (2016) noted that pursuing "an inclusive campus climate requires not only providing adequate tools and resources but also building intercultural competence among diverse stakeholders, including faculty, administrators, and students" (p. iii). The call for institutions to address worldview climate and competency on U.S. campuses in pursuit of an international exchange that goes beyond the physical movement of bodies is both clear and currently out of reach for most institutions. Considering the worldview diversity of campuses simply through internationalization efforts, an important intercultural intersection is how international students are experiencing the worldview climate.

PURPOSE OF THE STUDY

Unsurprisingly, there is very little research specifically on the worldview-related experiences and interactions of international students studying in the U.S. Occasionally, spirituality or religion emerges as a protective factor in the acculturation process (e.g., Park et al., 2017), but to date there has not been any work in this space pertaining to U.S. universities. Of the research that has been done, Stevenson (2014) offers that "the research does highlight a need for universities, in developing internationalization strategies, to take a more nuanced account of the cultural backgrounds of their students, including their religious affiliation" (p. 60). While structural worldview diversity or the presence of many worldviews on a campus will naturally bring students in contact with diverse others, presence alone will not necessarily foster the development of pluralism orientation or increase levels of interfaith engagement that enhance outcomes such as citizenship or well-being (Astin et al., 2011).

The purpose of this study was to contribute to the literature by exploring how international students are experiencing their campus worldview climates. Understanding how these students perceive their worldview climates will extend our knowledge of international students' expectations of their U.S. campuses. Additionally, it may prove useful for internationalization efforts as the perceived campus worldview climate could affect students' desire to attend U.S. institutions. To these ends, we explored the following questions:

1. Do international students perceive their campus worldview climate differently from their domestic peers?

2. Do international students engage in formal and informal interfaith opportunities differently than their domestic peers?
3. How are changes in the pluralism orientation of international students different across the first year compared to their domestic peers?

DATA SAMPLE

The data for this study were collected using the Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS), an empirically validated (see Bryant, Wickliffe, Mayhew, & Behringer, 2009; Bryant Rockenbach & Mayhew, 2013; Mayhew & Bryant Rockenbach, 2013) measure of the structural, psychological, and behavioral dimensions of the campus climate for religious, spiritual, and worldview diversity. As a longitudinal project, the same set of students was surveyed using IDEALS at two time points: the beginning of their first year of college (Time 1; Summer or Fall 2015) and a year later (Time 2; Spring or Fall 2016). For the second administration of IDEALS, an invitation to participate was sent via email to the 20,436 students who had responded at Time 1. A total of 8,782 students responded across these survey types, yielding a 43% response rate from Time 1 to Time 2; 7,194 students provided usable data at Time 2 (a completion rate of 82%). See Appendix Tables A1 and A2 for institutional and respondent sample information.

Sampling weights were created using the Generalized Raking Method (Deville, Sarndal, & Sautory, 1993) to reduce the effects of nonresponse bias by specific demographic groups. For example, the national data show that slightly more women (54.4%) attended college than men (45.6%) in the fall of 2015. However, the raw unweighted data from IDEALS shows almost two-thirds (64.9%) of the respondents identified as women. Sampling weights adjust the raw survey numbers so that they align more closely with national totals – in this case, by over-weighting men's respondents and under-weighting women's. Since the IDEALS dataset is longitudinal, weights were constructed in three iterations. Iteration 1 weighted the IDEALS sample – by student gender and race as well as institutional control, Carnegie classification, and geographic region – to IPEDS percentages reported in the U.S. population. Iteration 2 weighting adjusted for longitudinal sample attrition. Finally, Iteration 3 weighting normalized and scaled the Iteration 2 weight by calculating the ratio of the sample size to the population size. All analyses were conducted after applying the normalized sampling weight created for this study.

CONCEPTUAL FRAMEWORK

The conceptual framework that guides this study has evolved from the work of theorists spanning many academic disciplines. Ecologists, such as Urie Bronfrenbrenner (1979), guided our thinking by defining the person-environment relationship as reciprocal; individual development is a function of many environmental cues that, in turn, are shaped by the individual's interpretation of those cues. In our framework, extensions of Bronfrenbrenner's thinking are represented in the structure of the model, with arrows representing this reciprocity and concentric circles indicating the layered environmental cues students use to interpret the institution's commitment to worldview diversity.

Hurtado, Milem, Clayton-Pedersen, and Allen's (1998) work on racial climate - with historical, behavioral, psychological, organizational, and structural dimensions - also informed this conceptualization. Building upon this work, the framework developed for this study provides insights nuanced to the empirical study of worldview: This model includes dimensions distinctive to worldview climate, including an organizational dimension that accounts for institutional conditions (i.e., control, size, and selectivity), organizational behaviors (i.e., religious, spiritual, or interfaith programs, spaces, curricular opportunities, and diversity policies provided on campus), climate (i.e., structural worldview diversity, degree of welcome of diverse worldviews, and divisiveness on campus), and culture (i.e., the ethos of an institution regarding its commitment to self-authored worldview commitment, the ethos of an institution as it relates to promoting other worldview-related outcomes). In addition, a relational dimension includes how students productively engage each other across worldview difference, provoc-

ative experiences that challenge students' worldviews, supportive spaces for students to explore worldview differences, coercive places where students feel forced to examine or change their worldview, and unproductive environments where students feel silenced by worldview-based micro-aggressions or overt discriminatory practice.

Figure 1 shows how these concepts are combined to explore interfaith learning and development during college. While this framework is typically used as a model for studying a developmental process, for this study we used it to decide which variables to consider when exploring how international students experience their campus worldview climates. Accordingly, we focused our analysis on distinct parts of this model most likely to highlight these experiences. We explored several aspects of the relational context of the interfaith learning environment as well as the many social interfaith behaviors. Additionally, we examined change in pluralism orientation given that it is one of the four key outcomes most relevant to our research questions.

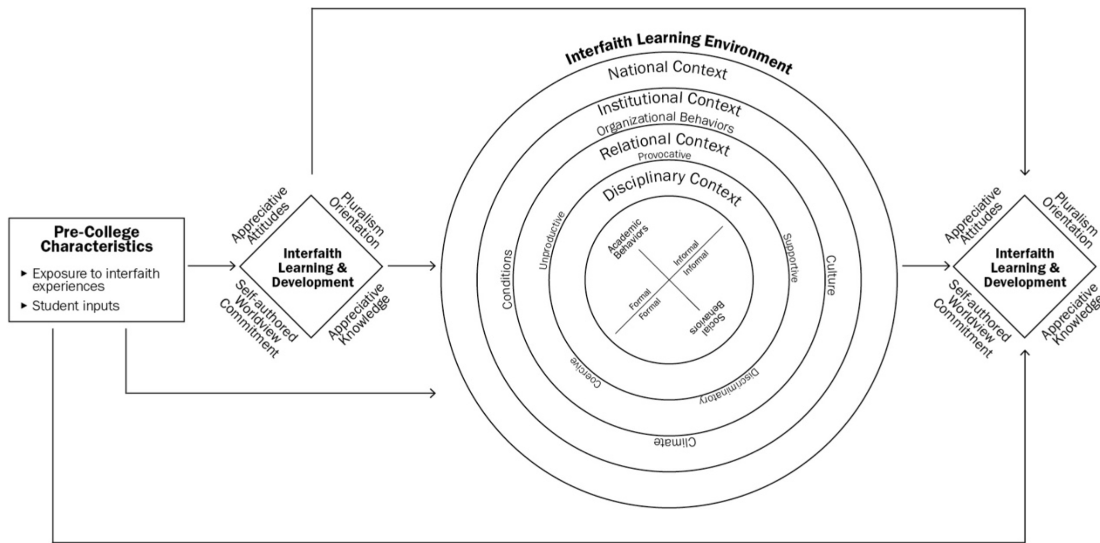

Figure 1. Interfaith Learning and Development Framework

METHODS

We used linear regression models with robust standard errors clustered by institution to answer our research questions. The continuous independent variables were standardized with a mean of zero and a standard deviation of one. As a result, unstandardized regression coefficients for these predictors are analogous to standardized coefficients and coefficients for any categorical variables can be interpreted as adjusted Cohen's *d*s (J. Cohen, Cohen, West, & Aiken, 2003).

The key dependent variables were developed and refined through pilot testing and confirmatory factor analysis at Time 2 of the IDEALS administration. Campus climate was measured using aspects of the institutional context, including indices of welcome to various worldviews (e.g., "This campus is a welcoming place for atheists"; 1 = disagree strongly, 5 = agree strongly; $\alpha = 0.93$; 14 items), and aspects of the relational context, such as divisiveness (e.g., "There is a great deal of conflict among people of different religious and nonreligious perspectives on this campus"; 1 = disagree strongly, 5 = agree strongly; $\alpha = 0.80$; 4 items), and insensitivity (e.g., "How often have you been mistreated on campus because of your worldview?"; 1 = never, 5 = all the time; $\alpha = 0.85$; 7 items).

We focused this study on students' formal and informal engagement with religious and spiritual diversity outside of the classroom. Formal behaviors include engaging in activities such as attending religious services for a religious tradition that is not the student's own, participating in an interfaith activity (e.g., dialogue, reflection) in conjunction with a service activity, and living in an interfaith liv-

ing-learning community or religious diversity-themed residence. Informal interfaith behaviors include having conversations with people of diverse religious or nonreligious perspectives about shared values, dining with someone of a different religious or nonreligious perspective, and studying with someone of a different religious or nonreligious perspective. There are 15 different formal and four informal interfaith behaviors offered on the survey. Respondents selected whether they engaged in these behaviors (1 = yes) or not (0 = no), and responses were summed to give a total number of interfaith behaviors.

Pluralism orientation reflects the degree to which students are accepting of and committed to engaging with people of other religions and worldviews (e.g., "My faith or beliefs are strengthened by relationships with those of diverse religious and nonreligious backgrounds"; 1 = disagree strongly, 5 = agree strongly; $\alpha = 0.91$; 19 items). The measure reflects four different aspects to pluralism: global citizenship, (e.g., "I am actively working to foster justice in the world"), goodwill/acceptance (e.g., "Cultivating interreligious understanding will make the world a more peaceful place"), appreciation of the commonalities and differences across religious faiths and worldviews (e.g., "World religions share many common values"), and commitment to interfaith leadership and service (e.g., "It is important to serve with those of diverse religious backgrounds on issues of common concern"). See Appendix Table A3 for the list of items constituting the dependent variables used in this study.

Lastly, nationality status was considered by asking respondents "Are you an international student?" at Time 1 of the administration. Students could respond with either "yes" or "no." These two categories - not international student or international student - were used to make the comparisons in the analysis. International students comprised 4.6% (N=334) of the total IDEALS sample, compared to 6,855 responses from non-international students (95.4%).

FINDINGS

Research question one addressed how international students perceive their campus worldview climate compared to their domestic peers. In general, international students reported less welcoming campuses (B = -0.206; $p = 0.009$) and more insensitivity on campus (B = 1.75; $p = 0.033$) than domestic students. There was no difference in the perception of divisiveness on campus (B = 0.759; $p = 0.115$) between international and domestic students.

In question two, we considered whether international students engage in formal and informal interfaith opportunities differently than their domestic peers. The results showed that international students did not report engaging in *informal* cross-worldview interactions at different rates from their domestic peers (B = -0.976; $p = 0.057$). However, they did engage in more *formal* cross-worldview interactions than American students (B = 0.532; $p = 0.009$).

Lastly, question three asked how changes in the pluralism orientation of international students differed across the first year compared to their domestic peers. Controlling for Time 1 pluralism orientation, there was no difference in pluralism orientation at the end of the first year between international and domestic students (B = 0.177, $p = 0.393$). Appendix Table A4 displays the results for the regression analyses discussed in this section.

DISCUSSION

These results suggest that international students do experience the worldview climate of campus differently than their domestic peers. During their first year on campus, international students are perceiving the campus as less welcoming of various worldview groups and reporting more insensitivity related to their worldviews. These findings support the idea that international students need more support to navigate and feel included in worldview climates on campuses (Chouhada, 2016; Helms et al., 2017; Park et al., 2017). Additionally, the findings add weight to Stevenson's (2014) contention that U.S. universities tend to separate worldview from culture in ways that have more pronounced negative impacts on international students than those raised in the United States. Additional research

efforts should focus on components of the campus worldview climate international students are more likely notice in order to provide support systems to address these concerns.

It was surprising that international students did not report more informal cross-worldview interactions than domestic students. As most international students come to the U.S. from non-Christian countries (Hackett et al., 2015), we would expect international students to be surrounded by people who do not share their worldview to a greater extent than their domestic peers, and due to greater opportunity they would presumably have more informal interactions. However, our results showed that both domestic and international students are dining, socializing, and studying in similar ways on college campuses. Educators should consider strategically providing more intentionality about cross-worldview interactions in these informal spaces in order to capitalize on the potential productive benefits that come from peer interactions across difference (see Mayhew & Engberg, 2011). Future research efforts may consider worldview differences international students encountered during their informal interactions, thus providing guidance on needed supports in this area.

International students are reporting more engagement in formal cross-worldview interactions than their domestic peers. Intentional, structured engagement makes sense for these students who are taking steps to learn about their host culture by getting involved in the formal opportunities more so than domestic students who may not feel the same sense of urgency to learn about those around them. These findings support Leask and Carroll's (2011) argument that universities must engage more proactively in structured intercultural interactions that help students gather in heterogeneous groups and challenge their cultural norms in a supportive environment. While this study showed no difference between domestic and international peers' pluralism orientation growth across the first year, continued pluralism development of all students should be an associated goal of any internationalization effort (Astin et al., 2011). Researchers should continue to explore how international students are exhibiting growth on outcomes like pluralism orientation in comparison to their domestic peers and how their cross-worldview interactions affect development.

Taken broadly, these findings show how the Interfaith Learning and Development Framework (Figure 1) could be used as a platform for examining all students' development, even if nuances exist between student narratives. In this study, we distinguished between international and domestic students and focused on select elements of the framework. We found that views of the campus climate and ways of engaging across worldviews are not uniform despite similarly high levels of interfaith engagement and fairly consistent pluralism across groups. It is important that models like these be presented in such a way to guide – not prescribe – empirical thought-work related to interfaith learning and development, as surely differences in experiences exist, like those highlighted in this effort between international and domestic students.

In light of these findings, how do campuses provide for the worldview needs of international students? Satisfaction with the campus worldview climate is strongly linked to increasing the number of students who identify with worldview minority narratives on campus and providing space for support and spiritual expression for all worldview narratives (Bryant Rockenbach & Mayhew, 2014). First, we must continue to complicate the notion of diversity, making sure that worldview diversity is represented in efforts to racially and ethnically diversify any given campus. Beyond this first point, the remaining recommendations for practice extend from the finding that international students are likely to participate in formal cross-worldview interactions.

Second, finding a physical space for a multi-faith center and providing dedicated staff to support interfaith initiatives remains an important symbolic step, not only to offset the remnants of Christian privilege represented by physical spaces on campus (e.g., chapels) but to optically show students inclusivity as a priority through the provision of physical space. Third, we suggest strategic ways faculty can innovate their practices in the classroom in order to foster environments more inclusive of diverse worldviews. Third, engaging student affairs staff in reflection about their held worldviews and training them to create spaces for interfaith engagement among their students will capitalize on these

students' desires for structured cross-worldview explorations. The next sections outline resources and literature that support implementation of these initiatives on campus.

Dedicated Physical Space and Staff

International students are interested in connecting across faith and spiritual differences, but campuses often are not prepared with a physical space or staff who can support that exploration (Johnson, 2012; Mayhew, et al., 2016). For example, several recent articles have highlighted Muslim students' struggles to find places to pray, as an example of one of the various accommodations they must seek from faculty and staff to meet their religious needs (Kinery, 2016; Svokos, 2015; Wexler, 2015). To help ensure all students have access to practical resources and accommodations for their faith practices, Stewart et al. (2011) recommend that student affairs departments create offices, councils, or committees comprised of faculty, staff, and students "whose mission is to promote the existential wellness of its members throughout the institution and to address inequities in treatment, services, or access regardless of the individual or individuals" (p. 17). As argued in this paper, committing to an internationalization strategy without concurrently committing to the interfaith needs of international students may result in a less conducive learning environment for all students.

Additionally, designated multi-faith spaces are likely to draw international students seeking formal opportunities to connect across worldview differences. Not only does this carry symbolic importance to offset the remnants of Christian privilege represented by physical spaces on campus (e.g., chapels), it shows students that inclusivity is a priority through the provision of physical space distinct from a secular meeting space or a faith-specific place. These can be new or renovated existing constructions that include "space for worship, a place for preparing to worship (ablutions or ritual washing), food preparation areas, meditation/prayer rooms, and support facilities such as chaplains' offices, storage rooms, and restrooms" (Johnson & Laurence, 2012, p. 53).

Interfaith Innovations for Faculty

Faculty should understand and value religion and spirituality as a social identity relevant to all students (Waggoner, 2011). Stewart et al. (2011) discuss classroom management changes faculty could employ, including carefully planning their course calendar and reviewing their policies about missing class for a religious observance; the authors caution faculty that an accidental culture of penalty may exist for the religiously observant. Additionally, faculty should consider the effect on classroom practices that sustain and reproduce hegemonic Christian values and norms in ways that silence those with minority narrative presentations – creating assessments which require students to debate each other comes to mind.

Arguably, classrooms are one of the most formalized spaces on campus and the students in many classes are likely to be worldview diverse. Bringing spirituality into the curriculum, engaging in personal reflection around their worldview, and working to establish a safe and healthy environment in their classrooms for students to engage across worldview differences are further considerations for effective interfaith instructional practice (Stewart et al., 2011). Bryant Rockenbach and Mayhew (2014) echo the call for engaging pluralism through inter-worldview dialogue with experienced facilitators and suggest that engaging in interfaith service or innovative co-curricular experiences that combine inside- and outside-the-classroom components might foster a more welcoming campus climate. These practices speak to the need for structured experiences for cross-worldview interaction, going beyond the "wishing and hoping and dreaming" framework described by Leask and Carroll (2011, p. 650), and providing international and domestic students the opportunity for both collaboration and conversation.

Interfaith Competencies for Student Affairs Practitioners

Student affairs professionals have consistently included development of the whole person, including a person's spirit, as a goal for co-curricular spaces that support interfaith work (Stewart & Kocet, 2011).Task-oriented actions for student affairs staff include considering alternate celebration calendars in planning processes, applying leave policies fairly across worldview and type of employee, and establishing new policies as needed to accomplish these changes (Stewart et al., 2011). These actions are tangible ways to show a commitment to pluralism and are likely to put these staff members in contact with international students who are concurrently searching for U.S. experiences, meaning, and purpose.

It is important to note that the changing campus worldview climate requires a shift in the multicultural competency levels of student affairs staff. Patel and Geiss (2009) outline a framework of religious pluralism, which states that student affairs practitioners should be able to sensitively engage and foster positive dialogue between religious and nonreligious identities and have a proactive agenda around engaging religious diversity. Stewart and Kocet (2011) offer a student affairs-specific competency framework that provides guidance for helping students make meaning of their worldview through religion or humanism, individually or collectively, no matter the path. The authors comment that "there has been a gap regarding the application of multiculturally competent practice when it comes to student affairs professionals' awareness, knowledge, and skills regarding world religion, spirituality, and secular or humanistic perspectives within a cultural diversity context" (p. 4). Bridging these lines of worldview diversity would have a direct effect on the experiences of international students, who are likely encountering significantly more cultural dissonance based on their worldview than their domestic peers.

Conclusion

Institutions should not engage in internationalization without addressing challenges evident in the worldview climate on campus. While discussions of faith, religion, spirituality, and worldview have typically been removed from U.S. higher education spaces due to the prominence and promotion of secularism, recent research shows that college students are not just interested in but expecting to engage in these types of questions during their time on campus. In order to effectively engage with the international students arriving on our campuses, institutions must recognize that intercultural competency may include interfaith competency. The three initiatives outlined above can help institutions to incorporate interfaith as part of their internationalization strategies and, hopefully, improve the international student experience with the campus worldview climate.

As we continue to examine how we contribute to the creation of democratic societies across the globe, it is imperative that we help our students engage with diverse religious and spiritual ideologies in order for them to work and live outside of a U.S. context. Over 60% of our international students come from non-Judeo-Christian cultures, and that means that many exchanges with international students are likely to involve cross-worldview differences. Administrators and campus leaders need to recognize that responsible internationalization efforts must infuse interfaith and worldview diversity ideals throughout campus.

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APPENDIX

Table A1. Percentage of Sample by Institutional Characteristics

	Institutions (N=122)		Students (N=7,194)	
Institutional Status	**N**	**%**	**N**	**%**
Public institution	32	26.4%	3165	44.0%
Private institution - No religious affiliation	28	23.1%	1702	23.7%
Private institution - Roman Catholic	14	11.6%	661	9.2%
Private institution - Mainline Protestant	32	26.4%	1242	17.3%
Private institution - Evangelical Protestant	15	12.4%	424	5.9%
Population(s) Served	**N**	**%**	**N**	**%**
Historically Black College or University (HBCU)	4	3.3%	47	0.7%
Women's College or University	5	4.1%	257	3.6%
Carnegie Classification	**N**	**%**	**N**	**%**
RU/VH: Research universities (very high research activity)	15	12.4%	1977	27.5%
RU/H: Research universities (high research activity)	9	7.4%	761	10.6%
DRU: Doctoral/research universities	5	4.1%	413	5.7%
Master's/L: Master's colleges and universities (larger programs)	26	21.5%	1385	19.3%
Master's/M: Master's colleges and universities (medium programs)	11	9.1%	416	5.8%
Master's/S: Master's colleges and universities (smaller programs)	5	4.1%	286	4.0%
Bac/A&S: Baccalaureate colleges—arts & sciences	35	28.9%	1629	22.6%
Bac/Diverse: Baccalaureate colleges—diverse fields	13	10.7%	299	4.2%
Special focus: Theological seminaries, Bible colleges, and other faith-related institutions; schools of art, music, and design	2	1.7%	28	0.4%
Region	**N**	**%**	**N**	**%**
New England (CT, ME, MA, NH, RI, and VT)	6	5.0%	262	3.6%
Mid East (DE, DC, MD, NJ, NY, and PA)	24	19.8%	1398	19.4%
Great Lakes (IL, IN, MI, OH, and WI)	26	21.5%	1601	22.3%
Plains (IA, KS, MN, MO, NE, ND, and SD)	13	10.7%	542	7.5%
Southeast (AL, AR, FL, GA, KY, LA, MS, NC, SC, TN, VA, and WV)	31	25.6%	1477	20.5%
Southwest (AZ, NM, OK, and TX)	6	5.0%	466	6.5%
Rocky Mountains (CO, ID, MT, UT, and WY)	5	4.1%	521	7.2%
Far West (AK, CA, HI, NV, OR, and WA)	9	7.4%	921	12.8%
Outlying Areas (AS, FM, GU, MH, MP, PR, PW, and VI)	1	0.8%	6	0.1%

Selectivity (per Barron's Profiles of American Colleges, 2015)	N	%	N	%
Most competitive	12	9.9%	1414	19.7%
Highly competitive	12	9.9%	920	12.8%
Very competitive	43	35.5%	2857	39.7%
Competitive	40	33.1%	1680	23.4%
Less competitive	6	5.0%	143	2.0%
Noncompetitive	1	0.8%	13	0.2%
Special	2	1.7%	47	0.7%
Unavailable	5	4.1%	120	1.7%

Table A2. Percentage of Sample by Student Demographics and Characteristics (Un-weighted)

Time 1 Worldview	N	%
Agnosticism	751	10.4%
Atheism	577	8.0%
Baha'i Faith	13	0.2%
Buddhism	119	1.7%
Christianity, The Church of Jesus Christ of Latter-day Saints (Mormonism)	285	4.0%
Christianity, Evangelical Protestant	1235	17.2%
Christianity, Mainline Protestant	802	11.1%
Christianity, Orthodox	168	2.3%
Christianity, Roman Catholic	1478	20.5%
Other Christian	67	0.9%
Confucianism	9	0.1%
Daoism	8	0.1%
Hinduism	97	1.3%
Islam	149	2.1%
Jainism	7	0.1%
Judaism	178	2.5%
Native American Tradition(s)	9	0.1%
Nonreligious	397	5.5%
None	271	3.8%
Paganism	42	0.6%
Secular Humanism	28	0.4%
Sikhism	17	0.2%
Spiritual	121	1.7%
Unitarian Universalism	48	0.7%
Zoroastrianism	1	0.0%
Another Worldview	127	1.8%

Time 1 Worldview (Collapsed)	N	%
Worldview majority	3750	53.5%
Worldview minority	1103	15.7%
Nonreligious	2024	28.9%
Another worldview	127	1.8%

Identify as Evangelical or Born-Again Christian (Time 1)	N	%
No	5333	74.1%
Yes	1861	25.9%

Spiritual and Religious Self-Identification (Time 1)	N	%
Both religious and spiritual	2965	41.3%
Religious, but not spiritual	702	9.8%
Spiritual, but not religious	1896	26.4%
Neither spiritual nor religious	1610	22.4%

First Parent/Guardian Education (Time 1)	N	%
Elementary school or less	157	2.2%
Some high school	223	3.1%
High school diploma	894	12.5%
Some college	1023	14.3%
College degree	2340	32.8%
Some graduate school	187	2.6%
Graduate degree	2310	32.4%

Second Parent/Guardian Education (Time 1)	N	%
Elementary school or less	159	2.3%
Some high school	280	4.0%
High school diploma	1014	14.6%
Some college	1126	16.3%
College degree	2545	36.8%
Some graduate school	184	2.7%
Graduate degree	1616	23.3%

Family Income (Time 1)	N	%
Less than $25,000	637	10.8%
$25,000-$49,999	936	15.8%
$50,000-$74,999	1004	17.0%
$75,000-$99,999	924	15.6%
$100,000-$124,999	823	13.9%
$125,000-$149,999	433	7.3%
$150,000-$174,999	361	6.1%
$175,000-$199,999	178	3.0%
$200,000 or more	621	10.5%

Gender (Time 1)	N	%
Female	4976	69.5%
Male	2105	29.4%
Another gender identity	81	1.1%

Sexual Orientation (Time 1)	N	%
Bisexual	372	5.4%
Gay	96	1.4%
Heterosexual	6009	87.5%
Lesbian	89	1.3%
Queer	70	1.0%
Another sexual orientation	235	3.4%

Race/Ethnicity (Time 1)	N	%
African American/Black	376	5.2%
Asian/Pacific Islander	957	13.3%
Latino/a	525	7.3%
Native American	16	0.2%
White	4474	62.3%
Another race	91	1.3%
Multiracial	745	10.4%

International Student (Time 1)	N	%
No	6855	95.4%
Yes	334	4.6%

Full-time Student (Time 1)	N	%
No	60	0.8%
Yes	7129	99.2%

Transfer Student (Time 1)	N	%
No	6803	94.6%
Yes	385	5.4%

Age as of December 31, 2017 (Time 1)	N	%
17 or Younger	14	0.2%
18	71	1.0%
19	4446	62.9%
20	2088	29.6%
21	149	2.1%
22 or Older	296	4.2%

Planned Academic Major (Time 1)	N	%
Arts	464	6.5%
Humanities	318	4.5%
Social Sciences	832	11.7%
Religion or Theology	27	0.4%
Biological Science	814	11.5%
Computer Science	272	3.8%
Physical Science	200	2.8%
Mathematics/Statistics	130	1.8%
Engineering	775	10.9%
Health professional	774	10.9%
Business	491	6.9%
Education	350	4.9%
Undecided	548	7.7%
Double major	760	10.7%
Another major	338	4.8%

Highest Degree Sought (Time 1)	N	%
No degree	24	0.3%
Bachelor's degree	1809	25.3%
Master's degree	3179	44.5%
Doctoral degree	2129	29.8%

Current GPA (Time 2)	N	%
4.0 or above	739	10.3%
3.50-3.99	3518	49.2%
3.00-3.49	1972	27.6%
2.50-2.99	651	9.1%
2.00-2.49	186	2.6%
Less than 2.00	87	1.2%

Table A3. Factor Variables and Items for IDEALS

Factor Variable	Items
Welcoming Campus ($\alpha = 0.927$)	*This campus is a welcoming place for…*
	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 Different Socioeconomic Backgrounds
	People of Different Races
	People from Different Countries
Insensitivity on Campus ($\alpha = 0.849$)	*On this campus, how often have you heard/read insensitive comments about your worldview from:*
	Friends or Peers
	Faculty
	Campus Staff or Administrators
	While you have been enrolled at your college or university, how often have you:
	Been mistreated on campus because of your worldview
	Felt that people on campus used their religious worldview to justify treating you in a discriminatory manner on the basis of your gender identity
	Felt that people on campus used their religious worldview to justify treating you in a discriminatory manner on the basis of your sexual orientation
	Felt that people on campus used their religious worldview to justify treating you in a discriminatory manner on the basis of your race or ethnicity
Divisiveness on Campus ($\alpha = 0.797$)	There is a great deal of conflict among people of different religious and nonreligious perspectives on this campus.
	People of different religious and nonreligious perspectives quarrel with one another on this campus.
	Religious and nonreligious differences create a sense of division on this campus.
	People on this campus interact most often with others of their same worldview.

Formal Interfaith Engagement	Attended religious services for a religious tradition that is not your own
	Participated in an interfaith activity (e.g., dialogue, reflection) in conjunction with a service activity
	Lived in an interfaith living-learning community or religious diversity-themed residence
	Participated in a campus interfaith group/council
	Attended an interfaith prayer vigil/memorial on campus
	Participated in an interfaith dialogue on campus
	Attended a formal debate on campus between people with different worldviews
	Attended a lecture or panel discussing religious diversity or interfaith cooperation
	Participated in interfaith or religious diversity training on campus
	Participated in the leadership of your campus' interfaith initiatives
	Participated in interfaith action, such as having an impact on critical issues like hunger or poverty
	Worked together with students of other religious or nonreligious perspectives on a service project
	Learned about religious diversity on campus in orientation or other required events
	Attended an off-campus event designed to promote interfaith cooperation
	Experienced campus-wide communications about the importance of religious diversity (e.g., all-campus email, chalking on sidewalks, message from university president)
Informal Interfaith Engagement	Had conversations with people of diverse religious or nonreligious perspectives about the values you have in common
	Dined with someone of a different religious or nonreligious perspective
	Studied with someone of a different religious or nonreligious perspective
	Socialized with someone of a different religious or nonreligious perspective
Pluralism Orientation ($\alpha = 0.914$)	I am actively working to foster justice in the world.
	I frequently think about the global problems of our time and how I will contribute to resolving them.
	I am currently taking steps to improve the lives of people around the world.
	I am actively learning about people across the globe who have different religious and cultural ways of life than I do.
	I respect people who have religious or nonreligious perspectives that differ from my own.
	Cultivating interreligious understanding will make the world a more peaceful place.
	I feel a sense of good will toward people of other religious and nonreligious perspectives.
	There are people of other faiths or beliefs whom I admire.
	It is possible to have strong relationships with those of religiously diverse backgrounds and still strongly believe in my own worldview.
	My faith or beliefs are strengthened by relationships with those of diverse religious and nonreligious backgrounds.
	World religions share many common values.

There are essential differences in **beliefs** that distinguish world religions.
There are essential differences in spiritual **practices** that distinguish world religions.

Love is a value that is core to most of the world's religions.
It is important to serve with those of diverse religious backgrounds on issues of common concern.

My worldview inspires me to serve with others on issues of common concern.
We can overcome many of the world's major problems if people of different religious and nonreligious perspectives work together.
I am committed to leading efforts in collaboration with people of other religious and nonreligious perspectives to create positive changes in society.
I am open to adjusting my beliefs as I learn from other people and have new life experiences.

Table A4. Results of Regression Analyses

	Welcoming Campus			Insensitivity on Campus			Divisive Campus			Informal Interfaith Engagement			Formal Interfaith Engagement			Pluralism Orientatio		
	B	SE	Sig	B	SE	Sig	B	SE	Sig	B	SE	Sig	B	SE	Sig	B	SE	Sig
International student	-0.206	0.078	**	1.752	0.811	*	0.759	0.479		-0.976	0.508		0.532	0.202	**	0.177	0.206	
Constant	-0.003			0.035			0.075			-0.057			-0.176			-0.117		
N (weighted N)		6,954 (6,967)			7,098 (7,115)			7,156 (7,138)			7,189 (7,187)			7,189 (7,187)			6,879 (6,833)	

$*p < 0.05$, $**p < 0.01$, $***p < 0.001$

Biographies

Dr. B. Ashley Staples is a Postdoctoral Researcher with the Interfaith Diversity Experiences and Attitudes Longitudinal Study (IDEALS). She completed her Ph.D. in Higher Education and Student Affairs at The Ohio State University in 2019 and has worked professionally in student affairs roles for over 10 years. Her research interests include connections across worldview difference, critical sensemaking, the process of academic resilience, and innovations of practice and policy to support college students. She received her Master's in Higher Education from North Carolina State University and earned Bachelor's degrees in Logistics and International Business from the University of Maryland – College Park.

Dr. Laura S. Dahl is an assistant professor in the School of Education at North Dakota State University. Her research focuses on quantitative measurement of college student learning and development and how college-going influences student prosocial bystander tendencies. She received her doctorate in Higher Education and Student Affairs at The Ohio State University. As a graduate research associate, she contributed to the ACREO (Assessment of Collegiate Residential Environments and Outcomes) and IDEALS (Interfaith Diversity Experiences and Attitudes Longitudinal Survey) projects.

Dr. Matthew J. Mayhew is the William Ray and Marie Adamson Flesher Professor of Educational Administration with a focus on Higher Education and Student Affairs at The Ohio State University. He is interested in how collegiate conditions, educational practices, and student experiences influence learning and democratic outcomes. He has received over 20 million dollars in grants for exploring the impact of college on student outcomes, including, but not limited to, moral reasoning, spirituality, high-risk drinking, and innovative entrepreneurship. He serves as co-principal investigator of the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) and also directs the College Impact Laboratory where he oversees a portfolio of projects exploring the impact of college on students. Dr. Mayhew earned his doctorate in higher education administration with a focus on research, evaluation, and assessment from the University of Michigan in 2004.

Dr. Alyssa N. Rockenbach is a Professor of Higher Education in the Department of Educational Leadership, Policy, and Human Development at North Carolina State University. Her interdisciplinary research centers on the effects of college environments and experiences on student learning; religious and worldview diversity issues in higher education; intergroup dynamics, cooperation, and attitudes; young adult psychosocial development; and gender and LGBTQ equity issues in education and society. She is co-Principal Investigator of a five-year national study, The Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS), which explores how educational experiences affect college students' capacity to engage and cooperate with people of diverse worldviews. She received her B.A. in Psychology from California State University, Long Beach and her M.A. and Ph.D. in Education from the University of California, Los Angeles.