

Members of the Campus Community,

For more than one year, the University has engaged in dialogue and educational programming to better understand the experience of Jewish students within our campus community. One of the ways in which we approached this learning experience was to hear directly from students through an initiative led by The Belongingness Committee. The Belongingness Committee, now a standing committee within the Division of Student Affairs at SUNY New Paltz, was first created in Fall 2016 by staff in the Office of Residence Life. The Belongingness Committee invites students to participate in focus groups with the intention of learning first-hand the experiences of belongingness, their barriers to success as well as best practices and strategies that would help improve student sense of belonging and overall success within SUNY New Paltz.

The Belongingness Committee has compiled a report here that captures participant perspectives, recommendations for consideration and thoughts on future efforts to sustain this work as a community, for our community. We commit to continuing our understanding of the experience of our Jewish students and look forward to the steps we take together to support belongingness, inclusion, and wellbeing.

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Originally sent to all faculty, staff and students on June 2, 2023



Report of the Belongingness Task Force **on the Jewish Student Experience**

State University of New York New Paltz | March 2023

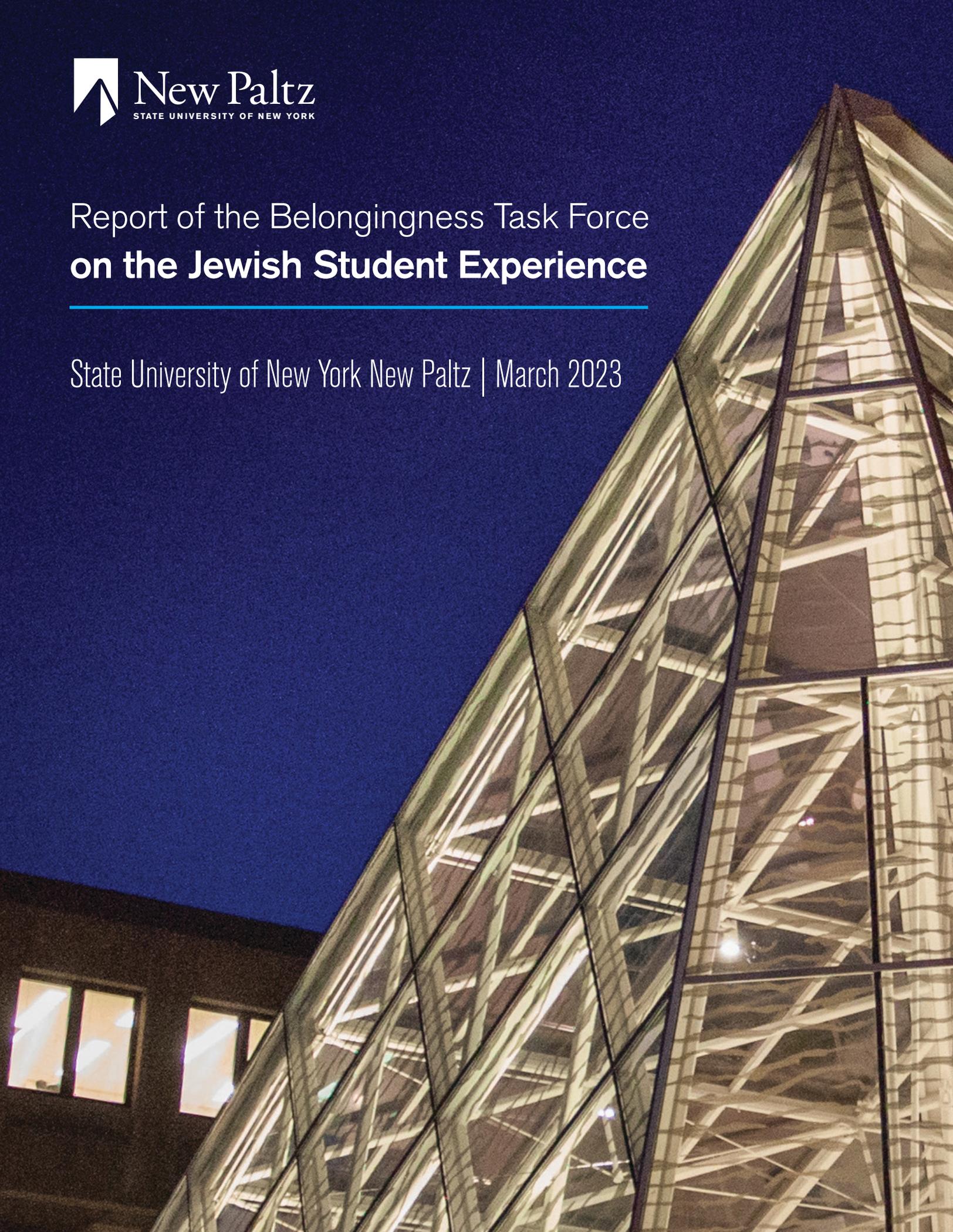


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EXECUTIVE SUMMARY OF RECOMMENDATIONS

This is a brief summary of the recommendations developed from the themes outlined later in this report. For a more fulsome review of these items, please refer to the Themes and Recommendations located on pages 13-20.

The goal of this report was to learn first-hand the experiences of belongingness of our Jewish students. From their barriers to successes, the desire is to identify strategies that would improve the overall student experience, climate, and sense of belonging within the broader diverse community of SUNY New Paltz. Recommendations are generated through student focus group input, best practices outline in academic literature, and exemplary campus practices generated from the INSPIRES Campus Climate Index. It is important to note that some of the recommendations outlined in this report may overlap with actions already taken at SUNY New Paltz to address Jewish student belonging. These recommendations are included to demonstrate the breadth of recommendations, but also acknowledge actions already taken on the SUNY New Paltz campus (noted as such if known by the Committee). There is always room for growth and improvement to improve campus climate and student sense of belonging; and we encourage continued engagement in this area.

It should also be noted that Religious, Secular and Spiritual Life is the recommended terminology over interfaith or multifait as those terms tend to center Christian identities and voices (McClure et al., 2022).

The recommendations are organized based on the thematic areas of: Recognition of Jewish Identity; Kosher and Jewish Traditions; Campus Culture and Student Experience; Academic Calendar and Accommodations; Resources and Support; and Education and Training.

Recognition of Jewish Identity

- The Offices of Student Affairs and Institutional Research gather institutional data on student religious, secular, and spiritual (RSS) diversity. This should be done annually. This will not only benefit Jewish students, but students of all religious, secular, and spiritual identities. Asking and understanding who our students are is a first form of acknowledgement and this data can inform our community on how to support our student's religiosity. *Currently underway for 2023-2024 new students.*
- The Offices of the President and/or Chief Diversity Officer respond equitably to campus concerns regardless of diversity or demographic type.
- The University develops and identifies strategies that acknowledge the presence and appreciation for religious, secular, and spiritual diversity in public higher education. These strategies should be institutionalized in a way that holds all parts of the University accountable for advancing religious, secular, and spiritual student needs.
- It is recommended that this report is shared with the broader campus community and public in a way that acknowledges student voices. This report can also serve as a guidepost for future success and priorities. *Currently underway.*

Kosher and Jewish Traditions

- Campus Auxiliary Services and the current food service provider to develop strategies for Jewish students to navigate their dietary needs and requirements with as few barriers as possible, including but not limited to,
 - o market and prepare an easily accessible Kosher-friendly Menu to assist students in navigating the various food service stations so they can make an informed choice around their dietary selections.
 - o verify the ingredient listed on all pre-packaged/pre-made food items are properly labeled with a complete list of ingredients.

- o monitor any frozen food Kosher options are appropriately stored, sealed, and within date of use. *Currently underway.*
- o accommodate and provide food access around fasting times.
- o explore developing a meal plan waiver which includes criterium for qualifying for such a waiver when a student's dietary restrictions are not able to be met and accommodated.
- The Office of Residence Life explore the viability of creating a Religious, Secular, and Spiritual Living Learning Community that could have dedicated access to a residence hall kitchen so students can prepare their own food according to their religious restrictions.
- The Offices of Student Affairs and Institutional Research gather institutional data on student dietary needs and requirements that informs future decisions related to the delivery and priorities of food services. This should be done annually. This practice not only benefits Jewish students, but all students with dietary restrictions. Currently underway for 2023-2024 new students.
- The Offices of Residence Life and Facilities Operations explore and identify how to accommodate a student religious accommodation to access a residence hall room and hall without card access during Shabbat.
- The Center for Student Engagement remind and encourage religious, secular, and spiritual clubs what policies exist for requesting, reserving, and setting up a public display.
- Human Resources, Diversity & Inclusion send reminders to the campus community at least once a year about expectations related to decorating individual workstations, office reception areas, and public spaces on campus with religious symbols around holiday celebrations in accordance with local, state, and/or federal policies.

Campus Culture and Student Experience

- Students lack a general understanding of hateful behavior and actionable steps that can be taken as it relates to free speech/hate speech and the student code of conduct. The Chief Diversity Officer and the Office of Student Conduct and Community Standards to provide access and communication to students on how to report acts of bias and what potential courses of action exist.
- The Student Association and Center for Student Engagement develop strategies that institutionalize the inclusion of religious cultures in cultural celebration programming and events, included but not limited to, Rainbow Month, Intercultural Engagement efforts, etc.
- The University identify, employ, and assess strategies that promote the dialogue of worldview diversity, as early as new student orientation and ongoing throughout the student experience. *Currently underway.*
- The Office of Communication and Marketing continue to use the moniker “*Come As You Are*” as students connect to it, but they also feel let down by it. Future marketing efforts should include broader representations of worldview diversity and perspectives.

Academic Calendar and Accommodations

- Academic Affairs and School Deans provide or have access to training for all faculty on preparing syllabi that are in accordance with religious accommodations including the scheduling of exams and assignments, as well as, absence policies, and providing basic training to faculty on navigating religious accommodations.
- The Committee recognizes that the University had a robust and intentional dialogue nearly a decade ago that addressed the academic calendar, religious holidays, and classroom and lab challenges that inform the current practice of setting the academic calendar. However, it should be acknowledged that a majority of today's campus community are not aware of this engagement and likely do not understand the complexities of that conversation. At minimum, it is recommended that the Division of Academic Affairs and/or the Division of Enrollment Management educate the campus on this process annually.

- Given the prior recommendation, it is recommended that the Faculty Senate initiate and undergo an intentional review and campus dialogue on the framework that sets the academic calendar every 10 years with the support of Academic Affairs and Enrollment Management personnel.
- Faculty Development Center, Academic Deans, and Department Chairs to provide training and resources to support faculty in broadening religious and worldview diversity materials and promote the pathway for those courses to meet the diversity course designation.
- Student Affairs and the Chief Diversity Officer co-locate the bias reporting form and the form to report concerning behavior of a University employee so they are easily accessible in my.newpaltz.edu to students and provide a confirmation process that outlines next steps.

Resources and Support

- The Division of Student Affairs and/or Chief Diversity Officer explore the creation of an independent University office, hiring of a full-time staff member, and/or identifying existing resources and personnel to serve as an institutional support, educator, and resource on student religious, secular, and spiritual student life. While having a clear point of contact with a level of expertise in this area is essential, the assignment of this labor should be carefully considered to avoid overtaxing existing personnel.
- Student Affairs engage in a dialogue with campus-based Religious, Secular, and Spiritual organizations to identify action steps the community can take to ensure an ongoing platform exists to identify RSS needs and priorities.
- The Center for Student Engagement engage in community dialogue in the development and implementation of the purpose, goals, and programming of the new Multicultural Resource Center that will be launched as part of the Student Union third floor renovation. *Currently underway.*
- The Center for Student Engagement develops, as part of the new student orientation programming, a guide of off-campus resources to support religious, secular, and spiritual student needs including places of worship and kosher eateries. *Currently underway.*
- The Center for Student Engagement increase promotion of the meditation and prayer space, so students are aware of this existing campus resource. *Currently underway.*
- The Division of Student Affairs and Office of Development explore fundraising and/or donor opportunities to advance the Jewish student experience on campus, including but not limited to, expanding and supporting the existing resources that exist with the Jewish Student Union and Chabad, exploring the re-establishment of Hillel International campus chapter, or more broadly support student religious, secular and spiritual life efforts.
- The Division of Student Affairs continues future participation in the INSPIRES Campus Climate Index to monitor best practices and progress in this area. *Currently underway.*

Education and Training

- The University adopt and utilize the terminology of “Religious, Secular, and Spiritual” when referring to student RSS needs, concerns, and support in replacement of interfaith, multifaith, etc. as most current vernacular is founded in Christian-centric terminology.
- All offices that conduct Diversity, Equity, and Inclusion trainings include religious and worldview diversity within their materials, including trainings done for student para-professional leadership positions.
- The Chief Diversity Officer ensures the Bias Response Team members are trained on religious, secular, and spiritual diversity.
- University leadership explore and consider adopting the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism. This definition has been used and/or adopted by the European Union, U.S. State Department, and many state and local agencies across the country.
- The Office of Communication and Marketing explores how social media can assist in educating our campus community about the values and broader diversity of our community.

INTRODUCTION

This document reports recommendations from the Belongingness Committee, a standing working group within the Division of Student Affairs at SUNY New Paltz since Fall of 2016. The Committee is made up of both standing membership from across the division and key partners across the University. Student sense of belonging work is not monolithic and student needs vary based on demographic characteristics. The Committee considered several factors in selecting a target population including, but not limited to, retention data and statistics, information gathers from institutional focus groups, and anecdotal concerns brought to the Committee. As such, once the Committee identifies a student demographic area of focus, invitations are extended to faculty, staff and students that share personal membership of or hold academic expertise with the target demographic population. Since the inception of the Belongingness Committee, the Committee has initiated projects focused on first year, transfer, LGBTQIA+, and Latinx student demographic groups. The Committee was first formed organically and proactively through personnel in the Office of Residence Life to explore and promote first-year student success during orientation and in living-learning communities.

In the spring 2022 semester,, two students were removed from an unrecognized group of students for their Zionist views. This incident brought to light concerns related to antisemitism and hate within our campus community. In partnership with Jewish faculty, local religious leaders, and regional organizations, the campus coordinated several meetings to identify next steps. At one meeting, the Belongingness Committee representative shared their practice of gathering student voices and input around the student experience. As such, the Belongingness Committee was asked in September 2022 to explore the student sense of belonging for our Jewish students and, subsequently, to develop this report to summarize our findings and provide recommendations for improvement of the campus climate. Prior to this charge, the Office of Student Affairs participated in the Interfaith, Spiritual, Religious and Secular Campus Climate Index (INSPIRES) conducted by researchers at The Ohio State University and North Carolina State University. The data was collected and submitted to researchers in January 2022 with campus results received in May 2022.

The Belongingness Committee expanded membership in October 2022, reviewed key literature related to Jewish student belonging in higher education, and developed a focus group protocol and facilitation guide (See Appendix One). The facilitation teams then conducted on-campus focus groups in November and December 2022. Data from the focus groups and INSPIRES study have resulted the following emerging themes: Recognition of Jewish Identity, Kosher and Jewish Traditions, Campus Culture and Student Experience, Academic Calendar and Accommodations, Resources and Support, and Education and Training.

This report will begin with a brief introduction to student sense of belonging work and literature related to Jewish student belonging will be discussed. Next, there will be an overview of the INSPIRES Campus Climate Index results. Finally, the report will detail the key themes that emerged from the focus groups and provide recommendation for next steps for the campus community. Additional documents and references will be available in the appendices.

It is important to note that some of the recommendations outlined in this report may overlap with actions already taken at SUNY New Paltz to address Jewish student belonging. Those recommendations are included to demonstrate the breadth of recommendations, but also acknowledge actions already taken on the SUNY New Paltz campus. There is always room for growth and improvement to improve campus climate and student sense of belonging and we encourage continued engagement.

to gravitate towards pre-existing relationships may have negative consequences to institutional connectedness (Jorgenson et al., 2018). Ahn and Davis (2020) concluded that sense of belonging is multidimensional and goes beyond the concepts of academic and social integration. Their findings indicated that surroundings, such as institutional characteristics, and personal space were two emerging domains that stand independent of each other in relation to sense of belonging.

Demographic Considerations

While considering student perceptions on belongingness, from a social and academic perspective, it is critical to consider how unique student characteristics and identities interrelate. Age, parental degree attainment, employment, and living arrangements significantly impact a student's ability to integrate successfully (Yorke, 2016). This difference can exist at different academic class levels signaling that a strong sense of belonging can diminish over time (Ishitani, 2016; Miller, Williams, & Silberstein, 2019). Socio-economic status was also found to contribute to a student's ability to integrate socially, as working responsibilities and familial financial obligations often impact time spent on campus resulting in a lower sense of belonging and in some cases a less welcoming environment (Rubin & Wright, 2017; Soria & Bultmann, 2014; Yorke, 2016). Marginalized and under-represented populations have unique considerations that affect their feelings on belongingness. While students of privileged background defined their belonging as being comfortable, finding friends, and fitting in, marginalized students highlighted qualities of safety, respect, and the ability to live and be valued as their authentic selves as essential components of student sense of belonging (Vaccaro & Newman, 2016). This becomes even more complex when considering other factors such as race, gender, indigenous status, and sexuality (Museus, et al., 2017; Soria & Bultmann, 2014; Sumara, 2016; Tachine et al., 2017; Vaccaro & Newman, 2017). Creating inclusive communities that support a student sense of belonging requires campuses to be focus on holistic and intentional approaches about offering services, developing communication and environments where students feel welcome and included, and providing opportunities where students can form relationships that are deep and meaningful (Jorgenson, et al., 2018; Vaccaro & Newman, 2017).

The Jewish Student Experience

While little research exists specifically on Jewish student belonging, the prior sections of this review are good resources to begin understanding the complicated landscape of how to support student sense of belonging taking into account their different race, cultures, and now, religions. The information later in this report can give us a sense of how prior research can inform strategies to increase Jewish student belonging on campus. There are, however, several publications that discuss the Jewish student experience on campus and these articles can give us a better understanding of this student population.

Engaging in Jewish practices, such as accessing Kosher food or practicing religious customs, is difficult in a college setting. The more a student seeks to practice Jewish customs, the harder they found it to be a Jew on campus (Kadushin & Tighe, 2008). Selznick, et al. (2022) suggest that campuses that deploy explicit and implicit messaging of Jewish appreciation in a student's first year can have significant benefit in those students feeling as though they matter and are valued members of the community. Less resource-intensive actions such as providing kosher meals, allowing and encouraging on campus displays of Jewish holidays, and class accommodations for observing holidays are beneficial (Mayhew et al., 2018). Furthermore, these practices, can promote meaningful conversations around diversity and worldview perspectives (Mayhew et al., 2018). Campuses that have an insensitivity to worldview diversity were found to be negative predictors for Jewish student appreciation (Mayhew et al., 2018). This is critical because when Jewish students perceive the campus as a safe place to express one's worldview in and out of the classroom, along with the ability to practice or observe high holy holidays increases, there is a greater sense of appreciative attitudes across the campus (Selznick et al., 2022).

Unfortunately, though, different studies suggest that between 40 and 73 percent of Jewish college students perceive or have been exposed to antisemitic statements on their college campus (Mayhew et al., 2018; Koren et al., 2016). Antisemitism is worsening on college campuses in particular with acts of graffiti (Mayhew et al., 2018). This sense of hate extends beyond campus borders as Jews are the most targeted religious group for hate crimes according to the FBI (FBI, 2021). However, some studies suggest that neither the perception of the campus being pro-Palestinian, nor the activity level that Jewish organizations have on the campus, had an effect on a student's level of ease on being a college student on campus (Kadushin & Tighe, 2008). It is also worth noting that 10-20 percent of American Jews are persons of color (Katz and Feigelson, 2019) and as students intersect their religious selves with their other marginalized selves, they are likely more susceptible to belongingness and bias concerns.

Religious, Secular, and Spiritual Life

Love and Talbot (1999, 2009) were early student affairs experts who advocated that colleges and universities should support student spiritual development and life, especially as it relates to service, citizenship, and servant leadership. Furthermore, according to the Higher Education Research Institute, non-Christian religious identities (Hindu, Muslim, Sikh, Buddhist, Jain, etc.) increase almost every year (HERI, 2019). This is even though national polls suggest religious affiliation is declining, but the decline does not mean students are less spiritual or less religious (Exline et al., 2022). In general, students in their first year became less religiously active but have high expectations and become more committed to integrating spirituality into their lives (Bryant et al., 2003; Rennick et al., 2013). This period of religious and spiritual transition can be difficult for students causing them to struggle and seek support (Exline et al., 2022). Demographically, African American students are the most likely population center to be engaged in religious and spiritual life (Rennick et al., 2013).

Rennick et al. (2013) identified that college students are apprehensive to share their religious or spiritual beliefs, especially in environments where the topic is taboo, not discussed, and not supported. Other researchers affirm that religious, secular, and spiritual diversity should be validated for college students signaling that it is a safe educational topic and a conducive environment for students to practice their religiosity or spirituality (McClure et al., 2019). In particular, public institutions of higher education tend to shy away from fostering open dialogue related to religion and spirituality and many suggest we are not serving our students by avoiding this holistic part of their defined selves (Love & Talbot, 2009; McClure et al., 2022; Nielson & Small, 2019). Even in public institutions, the presence of a singular person and/or office to bring concerns to is an important marker for student success. In a public setting, this could be a dedicated person with oversight of religious, secular, and spiritual accommodations and hear concerns related to the student experience (Nielson & Small, 2019).

Nielson and Small (2019) outlined four pillars for supporting student religious, secular and spiritual identities that includes: appropriate staffing; providing training to expand understanding of students' rights and needs; the development of a religious life council; and creating campus spaces that broadly serves students religious, secular, and spiritual needs and promotes interactions between students. As it relates to training, Nielson & Small (2019) affirmed that programming and training led by the institution allows students to feel more comfortable and it better equips campus faculty and staff with essential knowledge and skills for supporting students' rights and needs. This broader sense of engagement cultivates more appreciative attitudes of all religious, secular, and spiritual populations and increases understanding for worldview diversity (Mayhew et al., 2018)

INSPIRES CAMPUS CLIMATE INDEX SUMMARY

In November 2021, the Division of Student Affairs received a request for participation in the inaugural Interfaith, Spiritual, Religious, and Secular Campus Climate Index (INSPIRES). The study was run by researchers Dr. Mathew Mayhew at The Ohio State University and Dr. Alyssa Rockenbath at North Carolina State University and is described as an institutional benchmarking tool to gauge how welcoming campuses are for students holding diverse spiritual, religious, and secular worldviews. This tool was a data instrument designed to be collected by a college official and is not a student body survey. This instrument was adapted from the Interfaith Diversity Experiences and Attitudes Longitudinal Survey (IDEALS) and participation in the study was free. Data for this study was collected in December 2021 and January 2022 and submitted in January 2022. The campus received the results of the INSPIRES Index in May 2022.

SUNY New Paltz was one of 185 higher education institutions that completed the index nationwide. Institutional comparisons were made within the peer groups of Public, Private Nonsectarian, Catholic, Evangelical, and Protestant. For New Paltz, our results were within the Public Institutions cohort of which 66 institutions participated; 11 were located in the Mid-East or New England locations within the United States. Additionally, 40 of the 66 public institutions have enrollments of 20,000 and above; 11 institutions, including New Paltz, have an enrollment size of 5,000-9,999 students. INSPIRES Index results compare New Paltz to all 66 public institutions in our peer group; data is not differentiated by institution size nor location.

The study provided SUNY New Paltz with an overall campus climate score and scores in seven categories: Religious Accommodations, Institutional Behaviors, Efforts to Reduce Negative Engagement, Extra-Curricular Engagement, Space for Support and Expression, Structural Diversity, and Academic Engagement. Results are reflected from a 1-star to 5-star score. According to the researchers, a 5-star score is aspirational; no campus in the study received a 5-star rating in any category. A comparison is provided overall and within each category against all public institutions participating in the study. Please see Appendix Two for the full SUNY New Paltz Campus Score Card. A summary of the results is below.

	SUNY New Paltz	All Public Institutions (n=66)
Overall Climate Score	★ ★	★ ★
Religious Accommodations	★ ★ ★	★ ★
Institutional Behaviors	★	★ ★
Efforts to Reduce Negative Engagement	★ ★ ★	★ ★ ★
Extra-Curricular Engagement	★ ★	★ ★
Spaces for Support and Expression	★ ★	★ ★ ★
Structural Diversity	★	★
Academic Engagement	★ ★	★ ★

KEY THEMES AND RECOMMENDATIONS

The themes that follow emerged from four focus groups that were held in person, three on campus and one at the Chabad House in the Village of New Paltz in November and December 2022. Each focus group had a moderator, notetaker, and observer. In addition to the notes captured by each facilitation team, students completed and handed in anonymous pre- and post-written reflections. The facilitated discussion and questions asked in the written reflections are outlined in Appendix One. Following the four focus group meetings, all facilitators were invited and participated in a facilitators reflection meeting to begin making sense of and identifying the key themes that emerged from the focus groups. The facilitator notes and reflection sheets were all collected and then synthesized by the chair of the Belongingness Committee. Recommendations made in this report emerge from the focus group themes and are also informed by the literature review and the INSPIRES Campus Climate Index. A summary of the emerging themes and recommendations follows. Please note that the focus groups conducted reflects a sampling of Jewish student voices and it is not the intent, nor assumption of this report, to generalize that the following themes and recommendations represent every member of the Jewish community on campus.

Recognition of Jewish Identity

Consistently across all focus groups, student expressed a need for the campus and community to understand that the Jewish identity is not just a religion, but also a cultural identity. Judaism is a core part of how students identify themselves and informed how students navigate the campus community and college experience. Students feel misunderstood and marginalized when other students and staff do not consider, treat, or respond to cultural needs in the same way that it is perceived to be given to other marginalized groups on campus. Last, there was an expressed sense of subordination and lack of care, awareness, and understanding in this regard.

Being recognized and feeling acknowledged as a part of our celebrated diverse community would make a significant impact in how students feel welcomed and valued members of our community. Students shared that while they have a strong sense of belonging and comfort within the Jewish community on campus, that does not always extend to a sense of belonging and community with the University overall. Additionally, the general sentiment is that Jewish students are not scared to be on campus, but there is a certain level of nervousness with expressing and sharing who they are out of a fear of negativity. This sometimes instills fear and developing feeling of being tokenized both in and out of the classroom.

Recommendations

- The Offices of Student Affairs and Institutional Research gather institutional data on student religious, secular, and spiritual (RSS) diversity. This should be done annually. This will not only benefit Jewish students, but students of all religious, secular, and spiritual identities. Asking and understanding who our students are is a first form of acknowledgement and this data can inform our community on how to support our student's religiosity. *Currently underway for 2023-2024 new students.*
- The Offices of the President and/or Chief Diversity Officer respond equitably to campus concerns regardless of diversity or demographic type.
- The University develops and identifies strategies that acknowledge the presence and appreciation for religious, secular, and spiritual diversity in public higher education. These strategies should be institutionalized in a way that holds all parts of the University accountable for advancing religious, secular, and spiritual student needs.
- It is recommended that this report is shared with the broader campus community and public in a way that acknowledges student voices. This report can also serve as a guidepost for future success and priorities. *Currently underway.*

Kosher and Jewish Traditions

Perhaps the strongest and most consistent challenge students identified was the desire and need to practice cultural and religious customs and traditions. There is an acknowledgement that a college campus cannot operate like a student's home, but students want to honor their customs and traditions; these customs are a key part of their identity that they want to respect while away at college. The most significant practice students identified was the ability to practice and/or keep kosher. Students cited several issues with being able to practice Kosher. First, the Kosher options that do exist are limited to one or two dining establishments and at least one of the locations is limited to frozen food options. Anecdotally, students described the frozen food solutions as limited, having freezer burn, packages not sealed or open, and with expired dates. Another concern was the labeling of pre-prepared foods. In these cases, students purchased Kosher-friendly items by selecting products that are pork and dairy free according to the label, but then after purchase find that the food item included pork and/or dairy ingredients. Additionally, students found it hard to navigate the dining hall while attempting to navigate different stations seeking to identify meals that could be Kosher-friendly to little success. Alternatively, one student shared a positive experience and found great appreciation for a Jewish food-service worker that observed their struggle to find food and was very appreciative that the food service worker grilled up a meal even though it was not on the menu. Overall, students are frustrated with the fact that food is a basic human need and want to be able to practice Kosher. This creates a daily struggle wondering if food services would meet their needs that day. These issues were more evident and pronounced as High Holy Holidays were on the horizon and the desire to practice Kosher increased.

It was unclear when, where, and how appropriate displays can be placed around campus to celebrate the religious, secular, and spiritual diversity on campus. During the recent December holiday season, for example, there were reports of Christmas displays in food eateries with no religious diversity present. In investigating these reports, those displays did include Jewish and Kwanzaa celebrations, albeit discreetly and not easily viewable in comparison to Christmas decor. Similar concerns have been reported in office reception areas. Shabbat was consistently referenced as another important tradition and custom for our Jewish students. The campus reliance on technology has emerged as a growing concern for some students. While academic related concerns will be discussed later, accessing, and navigating the University facilities was discussed, including the reliance of technology of campus card access to access their residence halls and room posed a challenge during Shabbat.

Please note that students expressed other challenges not listed in this section related to practicing and observing their religious, secular, and spiritual needs. Those are outlined in future sections, in particular the academic accommodations and calendar theme.

Recommendations

- Campus Auxiliary Services and the current food service provider to develop strategies for Jewish students to navigate their dietary needs and requirements with as few barriers as possible, including but not limited to:
 - o market and prepare an easily accessible Kosher-friendly Menu to assist students in navigating the various food service stations so they can make an informed choice around their dietary selections.
 - o verify the ingredient listed on all pre-packaged/pre-made food items are properly labeled with a complete list of ingredients.
 - o monitor any frozen food Kosher options are appropriately stored, sealed, and within date of use. *Currently underway.*
 - o accommodate and provide food access around fasting times.
 - o explore developing a meal plan waiver that includes criterium for qualifying for such a waiver when a student's dietary restrictions are not able to be met and accommodated.

- The Office of Residence Life explore the viability of creating a Religious, Secular, and Spiritual Living Learning Community that could have dedicated access to a residence hall kitchen so students can prepare their own food according to their religious restrictions.
- The Offices of Student Affairs and Institutional Research gather institutional data on student dietary needs and requirements that informs future decisions related to the delivery and priorities of food services. This should be done annually. This practice not only benefits Jewish students, but all students with dietary restrictions. *Currently underway for 2023-2024 new students.*
- The Offices of Residence Life and Facilities Operations explore and identify how to accommodate a student religious accommodation to access a residence hall room and hall without card access during Shabbat.
- The Center for Student Engagement remind and encourage religious, secular, and spiritual clubs what policies exist for requesting, reserving, and setting up a public display.
- The Office of Human Resources, Diversity & Inclusion send reminders to the campus community at least once a year about expectations related to decorating individual workstations, office reception areas, and public spaces on campus with religious symbols around holiday celebrations in accordance with local, state, and/or federal policies.

Campus Culture and Student Experience

As discussed earlier, students shared a wide variety of experiences that have defined their sense of engagement and inclusion in the broader campus community. Students shared that when they were able to connect with other Jewish students or faculty, their experience on campus was positive overall. Additionally, students reported different levels of personal safety from very safe to unsafe. This range of experiences were informed through personal experiences of microaggressions, hateful and careless acts of cultural misunderstanding, or outright antisemitism. Each of the focus groups sessions delivered different stories that demonstrated this range of problematic behavior. Examples include being told you don't act or look Jewish, feeling tokened to represent the Jewish experience, observing hateful pro-Nazi graffiti, being yelled at directly from other students "Palestine, Palestine", jokes about Adolf Hitler and the Holocaust, to seeing a mannequin placed in a residence hall bathroom with "Free Palestine" written across the torso. While there is a recognition that individuals have the right to freedom of speech and making political statements, many of these acts were targeted or directed at Jewish students. As a result, there is a general feeling that there is a lack of understanding how and in what ways and to what degree these hateful acts can be addressed. Students felt strongly that these issues should be addressed and not "swept under the rug." Students also reinforced that they believed acts like these against other cultures would have quicker response and actions. Overall, though, students did not characterize campus as dangerous or scary, but rather noted that the campus climate is one that increases their nervousness, anxiety, a sense of personal embarrassment for their identity, and a sense of being watched or stared upon for being Jewish. The students we met with acknowledge that this topical area is particularly charged in a time when the national and international "outside world" is one that contributes to the local campus level and the daily conversations or interactions of the student experience.

Furthermore, there was a consistent message that while the campus promotes the concept of "Come As You Are" and a progressive vibe, that sense of inclusion, is celebrated until it isn't really. More clearly, students stated that those who espouse more conservative world viewpoints or different perspectives on world issues are stifled and at times outright excluded. Many students also felt as though they were pre-judged for being Jewish as others assumed that their cultural identity was predictive of their world viewpoint, especially around Israel and Palestine. Additionally, students shared they their Jewish culture is excluded from campus traditions that celebrate cultural diversity, such as Rainbow Month.

Recommendations

- Students lack a general understanding of hateful behavior and actionable steps that can be taken as it relates to free speech/hate speech and the student code of conduct. The Chief Diversity Officer and the Office of Student Conduct and Community Standards to provide access and communication to students on how to report acts of bias and what potential courses of action exist.
- The Student Association and Center for Student Engagement develop strategies that institutionalize the inclusion of religious cultures in cultural celebration programming and events, included but not limited to, Rainbow Month, Intercultural Engagement efforts, etc.
- The University identify, employ, and assess strategies that promote the dialogue of worldview diversity, as early as new student orientation and ongoing throughout the student experience. *Currently underway.*
- The Office of Communication and Marketing continue to use the moniker “Come As You Are” as students connect to it, but they also feel let down by it. Future marketing efforts should include broader representations of worldview diversity and perspectives.

Academic Calendar and Accommodations

Students demonstrated a “push and pull” experience as it related to seeking religious accommodations so they can observe religious holidays and how to approach faculty about this request. Overall students found professors supportive, but that was not consistent nor easily predictable as students navigated their courses semester to semester. Students reported that more often than not professors are not educated and lack awareness of the Jewish high holy holidays. This is evidenced by the scheduling of assignments and exams during high holy holidays and over weekly Shabbat. For example, students shared there are sometime assignments that cannot be reasonably completed prior to Shabbat, such as a Brightspace discussion posts due on Saturday that requires you to comment on other student posts. Often this forces students to break from observing Shabbat. Furthermore, students expressed frustration that a religious accommodation to observe a high holy holiday is sometimes considered one of the prescribed absences allowed for the course. This causes increased anxiety because students feel they must balance if they should be legitimately sick or observe their holidays. We also heard that some students who commute to campus from Monsey, NY (a highly populous Orthodox Jewish area,) found it difficult to travel back and forth to campus when their required courses or their commute bridged the period of sundown.

Ultimately, students do not understand why New Paltz classes are on religious holidays citing that other SUNY schools observe these holidays, and it does not make sense that our campus is different. Additionally, most public school districts have the Yom Kippur holiday off, so this shift is even more pronounced when it is not observed here. If SUNY New Paltz observed the holidays, the issues previously cited would not need to be explored. Students acknowledged that the academic calendar does reference holidays but added that listing those dates as “classes in session” felt intentionally dismissive. Of most importance to students was the celebration of Yom Kippur, the highest of holy holidays, and students expressed frustration that they perceive the campus community assumes the most important holiday is Hanukkah because of its timing in correlation to Christmas.

Campus climate concerns extended into the classroom as well. We heard students share experiences that within classes that discuss religious were Christian-centric and they often feel tokenized to voice a Jewish perspective. In most cases, students stated they were willing to contribute their experience despite being put on the spot but at times felt attacked by other classmates for sharing their lived experience or worldview perspectives. Students also stated that New Paltz does not have a “real” diversity requirement and every student should be exposed to a “real” diversity course. Students applauded the Jewish Studies minor and perceived that some of those courses do not count as a diversity course, and ultimately confused as to why.

Recommendations

- Academic Affairs and School Deans provide or have access to training for all faculty on preparing syllabi that are in accordance with religious accommodations including the scheduling of exams and assignments, as well as, absence policies, and providing basic training to faculty on navigating religious accommodations.
- The Committee recognizes that the University had a robust and intentional dialogue nearly a decade ago that addressed the academic calendar, religious holidays, and classroom and lab challenges that inform the current practice of setting the academic calendar. However, it should be acknowledged that a majority of today's campus community are not aware of this engagement and likely do not understand the complexities of that conversation. At minimum, it is recommended that the Division of Academic Affairs and/or the Division of Enrollment Management educate the campus on this process annually.
- Given the prior recommendation, it is recommended that the Faculty Senate initiate and undergo an intentional review and campus dialogue on the framework that sets the academic calendar every 10 years with the support of Academic Affairs and Enrollment Management personnel.
- Faculty Development Center, Academic Deans, and Department Chairs to provide training and resources to support faculty in broadening religious and worldview diversity materials and promote the pathway for those courses to meet the diversity course designation.
- Student Affairs and the Chief Diversity Officer co-locate the bias reporting form and the form to report concerning behavior of a University employee so they are easily accessible in my.newpaltz.edu to students and provide a confirmation process that outlines next steps.

Resources and Support

Consistently, students from each focus group spoke highly and with significant appreciation for Rabbi Plotkin and the Chabad House located off campus. However, students were disappointed that these resources are located off campus and there is a significant desire to see a stronger presence of services and support on campus. Students identified that their personal ability to meet other Jewish students and Jewish faculty was of extreme importance in developing a sense of belonging in our community. Again, this was a personal journey that lacked little to no campus facilitation. Each of these factors contribute to students feeling as though the campus does not appreciate nor care about their religious and/or cultural needs. Furthermore, students shared that there is not a consistent dedicated space on campus for Jewish students to gather beyond the events hosted by the Jewish Student Union. Students identified the Jewish Student Union and the Jewish fraternity on campus as additional resources but believed there was little campus support beyond these groups and that these groups struggle with marketing themselves in the campus environment.

Recommendations

- The Division of Student Affairs and/or Chief Diversity Officer explore the creation of an independent University office, hiring of a full-time staff member, and/or identifying existing resources and personnel to serve as an institutional support, educator, and resource on student religious, secular, and spiritual student life. While having a clear point of contact with a level of expertise in this area is essential, the assignment of this labor should be carefully considered to avoid overtaxing existing personnel.
- Student Affairs engage in a dialogue with campus-based Religious, Secular, and Spiritual organizations to identify action steps the community can take to ensure an ongoing platform exists to identify RSS needs and priorities.
- The Center for Student Engagement engage in community dialogue in the development and implementation of the purpose, goals, and programming of the new Multicultural Resource Center that will be launched as part of the Student Union third floor renovation. *Currently underway.*

- The Center for Student Engagement develops, as part of the new student orientation programming, a guide of off-campus resources to support religious, secular, and spiritual student needs including places of worship and kosher eateries. *Currently underway.*
- The Center for Student Engagement increase promotion of the meditation and prayer space, so students are aware of this existing campus resource. *Currently underway.*
- The Division of Student Affairs and Office of Development explore fundraising and/or donor opportunities to advance the Jewish student experience on campus, including but not limited to, expanding and supporting the existing resources that exist with the Jewish Student Union and Chabad, exploring the re-establishment of Hillel International campus chapter, or more broadly support student religious, secular and spiritual life efforts.
- The Division of Student Affairs continues future participation in the INSPIRES Campus Climate Index to monitor best practices and progress in this area. *Currently underway.*

Education and Training

Overall, the Jewish students in our focus groups believed that most SUNY New Paltz community members lacked an awareness and understanding of the Jewish student experience and culture. This includes fellow students, faculty, and University administrators. Often students shared that they felt tokenized and obligated to be the community educators in which they carry the labor and burden of an entire culture. This has caused students to be frustrated, exhausted, and at times unfocused in their own educational pursuits. More specifically, there was a concern that members of the campus community do not have a shared understanding of antisemitism making it difficult to identify and to address concerning behavior.

Recommendations

- The University adopt and utilize the terminology of “Religious, Secular, and Spiritual” when referring to student RSS needs, concerns, and support in replacement of interfaith, multifaith, etc. as most current vernacular is founded in Christian-centric terminology.
- All offices that conduct Diversity, Equity, and Inclusion trainings include religious and worldview diversity within their materials, including trainings done for student para-professional leadership positions.
- The Chief Diversity Officer ensures the Bias Response Team members are trained on religious, secular, and spiritual diversity.
- University leadership explore and consider adopting the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism. This definition has been used and/or adopted by the European Union, U.S. State Department, and many state and local agencies across the country.
- The Office of Communication and Marketing explores how social media can assist in educating our campus community about the values and broader diversity of our community.

APPENDICES

Appendix One – Focus Group Protocol

Belongingness Committee – Listening Sessions Script and Schedule

SUNY New Paltz
Fall 2022 Focus Groups

Sessions usually work best with a max of 10-15 students
Jewish Student Belonging

Focus Group Sessions:

Tuesday, November 15, 2022, Student Union 402, 3:30-5:00 PM
Thursday, November 17, 2022, Humanities 211, 12:30-2:00 PM
Monday, November 28, 2022, Chabad House (10 South Oakwood), 8:00-9:30 PM
Tuesday, November 29, 2022, Capen Residence Hall Main Lounge, 8:00-9:30 PM
Kosher Refreshments Provided

Hand Out:

Please distribute the reflection guide sheet # 1 as students enter. Please ask them to reflect and write down thoughts prior to the focus group beginning.

Introduction of Facilitation Team:

Introduce yourselves generally, do not say office or campus title. Invite students to introduce themselves.

Opening Script:

Thank you for joining us in today's listening session. We have five questions that will guide our discussion today. We hope to spend most of this session listening to this group share and discuss the questions. While we are not video nor audio recording today's session, we will be taking notes to take back to our Committee. Information generated from today's discussion will be used to help inform the Belongingness Committee to better understand the Jewish student experience and sense of belonging. The Committee will then generate recommendations to various campus units or develop action plans the Belongingness Committee can facilitate.

Question Guide:

1. WRITTEN REFLECTION: On the handout, we asked you to reflect on a question and we would like to start by the group discussing this. What parts of the Jewish identity are most important to you as a student?
2. As a member of the Jewish student community, please describe your experience, socially, academically, and environmentally within the SUNY New Paltz community.
3. In which ways, if any, have you felt supported as a member of the Jewish student community at SUNY New Paltz?

4. Describe your ideal environment here at New Paltz as it relates to feeling a sense of belonging and inclusion (Prompts if needed: what would that sound like, feel like, look like, etc.).
5. What would improve your experience and would enhance your sense of belonging as a student?
6. Do you feel that you can bring your whole self to SUNY New Paltz, why or why not?

Closing Script:

Thank you for joining us today. We are handing out a final reflection handout that we would like you to complete and submit back to us before you leave. Your voice, experience, and perspectives are very important to us and will shape our next steps. The notes we have taken from today's meeting will not be attributed to you as a student but will be used generally for the work of the Belongingness Committee. If you wanted to share something beyond today's discussion or would like to speak privately to a member of the Committee, please let us know. You can also e-mail the chair of the Committee at studentaffairs@newpaltz.edu (please make the subject line "belonging").

PRE-GROUP Self-Reflection Guide Sheet – Please reflect upon and write your thoughts to the following question. This handout will not be collected. What parts of the Jewish identity are most important to you as a student?

POST-GROUP Self-Reflection Guide Sheet – Please reflect upon and write your thoughts to the following question. Please return this to the facilitators before leaving. If you would like more time, you may take this with you and submit your response electronically tonight to studentaffairs@newpaltz.edu.

What is the single most important thing that would improve your own personal sense of belonging on campus?

What is the single most important thing that you believe would improve the overall Jewish student sense of belonging on campus?

Is there anything else that we did not discuss that impacts your sense of belonging as a student that you want to make sure we know about.

Appendix Two – INSPIRES



State University of New York at New Paltz Interfaith, Spiritual, Religious, and Secular Campus Climate Index 2022 Campus Score Card

The Interfaith, Spiritual, Religious, and Secular Campus Climate Index, or INSPIRES Index, is an assessment tool that measures, evaluates, and represents an institution's efforts toward, and commitment to, establishing a welcoming climate for students of different religious, secular, and spiritual identities.

Our purpose is threefold; we aim to:

-  Create a tool to help students and families make informed college choices;
-  Engage the public and higher education stakeholders in conversations about religious, secular, and spiritual diversity; and
-  Advance research on college students' religious, secular, and spiritual identities and welcoming campus climates in higher education.

The following is an overview of your campus representative's responses to the INSPIRES inventory. It includes the responses to each of the questionnaire items. The score card serves as an assessment of your campus' efforts to welcome students of different religious, secular, and spiritual identities. We assigned one to five stars to reflect overall welcome, as well as accomplishments in seven specific domains. You will also notice that we have included the worldview sub scores.

Star levels were criterion-referenced and based on scores derived from tallying the practices, policies, and opportunities in place at your institution. Some practices, policies, and opportunities we weighted more heavily if, based on empirical evidence from IDEALS, they are known contributors to college students' perceptions of religious, secular, and spiritual welcome.

	Overall Climate Score	★★★★★
	Religious Accommodations	★★★★★
	Institutional Behaviors	★★★★★
	Efforts to Reduce Negative Engagement	★★★☆☆
	Extra-Curricular Engagement	★★★★★
	Space for Support and Expression	★★★★★
	Structural Diversity	★★★★★
	Academic Engagement	★★★★★

The INSPIRES Index is an overall indicator of institutional commitment to establishing a welcoming climate for students of different religious, secular, and spiritual identities.





CAMPUS SCORE CARD

Religious Accommodations



Dietary Religious Accommodations

- All dining halls include options for religious dietary restrictions such as halal, kosher, and vegetarian.
 - Some dining halls include options for religious dietary restrictions such as halal, kosher, and vegetarian.
- All dining hall hours of service accommodate religious students' access to food around fasting times.
 - Some dining hall hours of service accommodate religious students' access to food around fasting times.
- All residence halls include kitchens so students may prepare their own food according to religious dietary restrictions.
 - Some residence halls include kitchens so students may prepare their own food according to religious dietary restrictions.
- Resources are available to students about where to grocery shop for religious dietary needs near campus (e.g., which nearby restaurants serve halal food).
- Transportation is available for students to access religious dietary grocery shopping.
- Exemption from required meal plan participation is offered for students who have religious dietary or fasting restrictions.

Academic Religious Accommodations

- To receive academic accommodations, students are required to:
 - approach faculty directly to request religious accommodations.
 - attest to the sincerity of their faith or belief before being granted an accommodation.
 - submit an accommodation request to a dedicated committee of people with diverse spiritual, religious, and secular identities to arrange for accommodations requests.
- Faculty are required to accommodate students' needs regarding observing religious holidays.
 - Faculty are encouraged to accommodate students' needs regarding observing religious holidays.
- Faculty are required to include information about religious accommodations in their syllabi.
 - Faculty are encouraged to include information about religious accommodations in their syllabi.
- The religious academic accommodations policy explicitly outlines an appeals process for when an accommodation is denied.
- The religious academic accommodations policy is required by state law.
 - The religious academic accommodations policy goes beyond state law requirements (if applicable).

Institutional Behavior



Spiritual, Religious, Secular, and Interfaith Diversity Councils and Committees

- This institution has established an interfaith council or committee that includes:

<input type="checkbox"/> Faculty	<input type="checkbox"/> Community members
<input type="checkbox"/> Students	<input type="checkbox"/> Affiliated student organization staff
<input type="checkbox"/> Staff	<input type="checkbox"/> Administrators
- This institution has established a spiritual, religious, and secular diversity council or committee that includes:

<input type="checkbox"/> Faculty	<input type="checkbox"/> Community members
<input type="checkbox"/> Students	<input type="checkbox"/> Affiliated student organization staff
<input type="checkbox"/> Staff	<input type="checkbox"/> Administrators

- Student Life/Student Affairs office
- Assessment data are used to inform decision making
- Assessment data are posted or openly publicized

Attention to Spiritual, Religious, and Secular Diversity in Institutional Statements, Goals, and Policies

- Spiritual, religious, and secular diversity are included in the institution's:

<input type="checkbox"/> Mission statement	<input type="checkbox"/> Formal strategic plans
<input type="checkbox"/> Diversity statement	<input type="checkbox"/> Diversity, equity, and inclusion goals
<input checked="" type="checkbox"/> Anti-discrimination policy	<input type="checkbox"/> Policies related to hiring, leaves of absence, and other HR-related policies
- Human resources (HR) policies for Faculty and staff address:
 - religious diversity and nondiscrimination
 - accommodations for religious practices (e.g., holidays, mourning, dietary restrictions)
- Human resources (HR) policies for Student employees address accommodations for religious practices (e.g., holidays, mourning, dietary restrictions)
- Communications from senior leadership (e.g., president, provost, dean) in the past academic year have addressed the importance of engaging spiritual, religious, and secular diversity

Spiritual, Religious, Secular, and Interfaith Diversity Assessment Efforts

- Spiritual, religious, and secular diversity are included in campus climate assessments
- Data on student spiritual, religious, and secular diversity are gathered through:
 - Admissions & Enrollment office
 - Diversity, Equity, and Inclusion office
 - Institutional Research/Assessment office
 - Multicultural Affairs office
 - Religious Life office



Spiritual, Religious, and Secular Diversity Training

- Spiritual, religious, and secular diversity training is required for:**
 - Students
 - Faculty
 - Professional staff
 - Student staff (e.g., resident advisors, peer tutors, orientation leaders)
- Spiritual, religious, and secular diversity training is available (but not required) for:**
 - Students
 - Faculty
 - Professional staff
 - Student staff
- Training on how to support students with different spiritual, religious, and secular identities is provided to:**
 - Academic advisors
 - Health center staff
 - Mental health/wellness counselors
 - Residence life staff
 - Career counselors
- Counselors in mental health services are trained to provide support for students experiencing spiritual, religious, or existential struggles.**
- Faculty are trained to:**
 - Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself during class time
 - Allow students to discuss their spiritual, religious, or secular views if the opportunity presents itself outside of class time (e.g., office hours)
 - Include topics related to spiritual, religious, and secular identities in their courses when appropriate to prompt discussion



Efforts to Reduce Negative Engagement



Efforts to Reduce Religious Pressure and Coercion on Campus

Faculty are required to:

- sign a statement of faith as a condition of employment at the institution
- learn about, engage with, and/or respond to the religious mission of the institution

Staff are required to:

- sign a statement of faith as a condition of employment at the institution
- learn about, engage with, and/or respond to the religious mission of the institution

Students are required to:

- sign a statement of faith as part of their application for admission
- provide a faith-based essay as part of their application for admission
- sign a statement of faith before matriculating (after admission)
- There are policies guiding religious proselytization on this campus by non-campus-affiliated individuals or groups.**
- There are policies guiding religious proselytization on this campus by campus-affiliated individuals or groups.**

Proactive Efforts to Reduce Bias and Insensitivity and Promote Productive Interworldview Engagement

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

Within the last academic year:

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



Extra/Co-Curricular Interfaith Engagement

Spiritual, religious, and secular diversity is included in student orientation

- Printed material
- Social media
- Communications
- On-campus programs

This campus has:

- Meditation/prayer spaces available for interfaith purposes.
- Spaces for multifaith/interfaith purposes (e.g., venues for discussions, panels, vigils)
- Interfaith-themed residence halls or living and learning communities
- Interfaith engagement opportunities offered to all students through a specific department or office
- Departments or offices that regularly offer interfaith programming even though it is not their primary function (e.g., residence life, international office)
- Active student groups organized around interfaith initiatives
- Interfaith council or committee that includes students
- Interfaith student organizations led mainly by students
- Interfaith engagement opportunities at required student events (e.g., orientation, first-year common reading)

- Interfaith community service opportunities
- Interfaith community service organizations
- Interfaith retreat opportunities
- Leadership development opportunities specific to interfaith efforts on campus
- Standing partnerships between members of campus or departments with local spiritual, religious, secular groups in the local community

This institution sponsors programs, events, or celebrations that

- Aim at enhancing student appreciation for spiritual, religious, and secular diversity.
- Offer opportunities for collaborations across spiritual, religious, and secular identities.
- Within the last academic year, students organized public forums or events (protests, dialogue programs) to voice concerns from minoritized spiritual, religious, or secular groups**

These public forums and events were organized by

- Students on behalf of those with minoritized spiritual, religious, and secular identity groups
- Students identifying with minoritized spiritual, religious, and secular identity groups
- Campus staff/leadership



Space for Spiritual, Religious, and Secular Expression

Meditation/prayer spaces are available:

- to students of all spiritual, religious, and secular identities.
- within high-traffic areas (e.g., union, student life center, activities center).
- in at least some residence halls.

Students have access to prayer spaces:

- as needed
- by request or within certain hours.

Specific worship spaces are available for different faiths on campus (including faiths beyond Christianity).

Ritual washing stations are available on campus.

Transportation for accessing spiritual, religious, and secular spaces in the community is available on campus.

Beyond meditation/prayer spaces, this campus has:

- A multifaith/interfaith center (e.g., designated space for intentional use by multiple spiritual, religious, and secular groups for their specific purposes)
- Spaces for multifaith/interfaith purposes (e.g., venues for discussions, panels, vigils)
- Spaces for religious purposes (e.g., venues for services, prayer, worship)

Space for Spiritual, Religious, and Secular Support

Outside of counseling or mental health services, support for students experiencing religious, spiritual, or existential struggles is provided

Sponsored programs, events, or celebrations:

- Support the needs of students who do not identify as Christian.
- Support the needs of non-religious students (e.g., Atheist, Agnostic).

This campus has:

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

Some religious students select housing on the basis of available facilities such as washing stations, prayer rooms, kitchens, or single-gender floors.

Active student groups are organized around:

- Spiritual practices
- Religious traditions
- Secular thought
- Spiritual development retreat opportunities (per specific identity) are available



Structural Diversity

This institution sponsors programs, events, or celebrations that

- Feature the contributions of people from different spiritual, religious, and secular identities.
- Feature guest speakers from different spiritual, religious, and secular identities.

Paid full-time staff members (e.g., chaplains, coordinators, directors) of the following identities are available to students

- Atheism
- Baha'i
- Buddhism
- Catholicism
- Church of Jesus Christ of Latter-day Saints (Mormonism)
- Evangelical Christianity
- Hinduism
- Indigenous religions
- Islam
- Judaism
- Mainline Protestantism

Paid part-time staff members (e.g., chaplains, coordinators, directors) of the following identities are available to students

- Atheism
- Baha'i
- Buddhism
- Catholicism
- Church of Jesus Christ of Latter-day Saints (Mormonism)
- Evangelical Christianity
- Hinduism
- Indigenous religions
- Islam
- Judaism
- Mainline Protestantism

Campus grounds and/or buildings display religious symbols (statues, crosses). These symbols:

- Include imagery from multiple religions
- Represent the current religious affiliation of the campus (if any)
- Represent the historical religious affiliation of the campus (if any)

Academic Interfaith Engagement

Courses are required in:

- Theology
- Religious studies

Courses are offered (but not required) in:

- Theology
- Religious studies

Courses are required that:

- focused on interfaith topics
- specifically designed to enhance knowledge of different religious traditions (e.g., world religions)

Courses are offered (but not required) that:

- focused on interfaith topics
- specifically designed to enhance knowledge of different religious traditions (e.g., world religions)

Spiritual, religious, and secular diversity are represented in the core curriculum

Interfaith cooperation is addressed in the core curriculum

Choice of majors/minors include:

- Interfaith studies major
- Interfaith studies minor
- Religious studies major
- Religious studies minor
- Theology major
- Theology minor

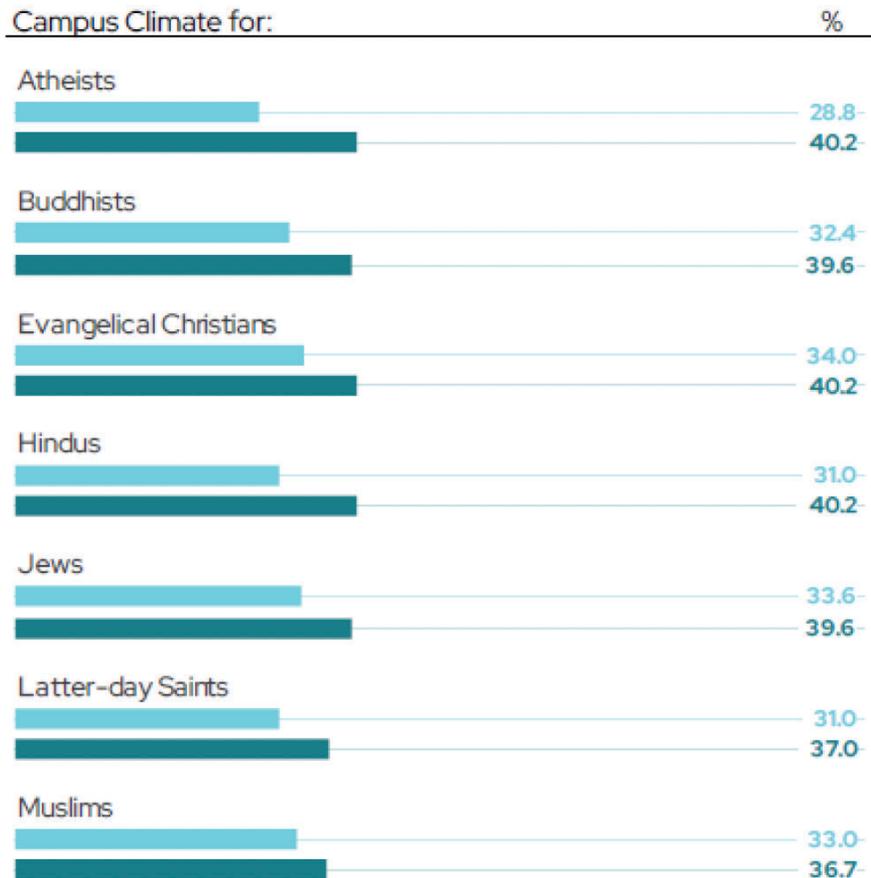
Faculty are encouraged to:

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

WORLDVIEW CLIMATE SCORES

In addition to the climate domains, we also calculated climate scores for students with specific religious, secular, and spiritual identities. We compare your **institutional scores** for each identity to the **scores for all public institutions**.

These scores are percentages of all the possible points based on tallying and weighting the practices, policies, and opportunities using empirical evidence from IDEALS.



Different religious, secular, and spiritual identities have specific needs that contribute to the experience of a welcoming campus climate. The scores above take into account the empirical evidence to demonstrate how welcoming the Index predicts different religious, secular, and spiritual worldviews perceive your campus. The information presented on this page is not intended to replace the continuous assessment of your campus climate but to initiate conversations about the specific needs of different populations on your campus and to benchmark your campus against your institutional type average.



Appendix Two - REFERENCES

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