Discrimination on College Campuses: Perceptions of Evangelical Christian, Jewish, and Muslim Students: A Secondary Data Analysis

Doctoral Dissertation

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Abstract

Religious and faith-based discrimination has been an overwhelming issue in American academies for time immemorial. This dissertation is a secondary data analysis that utilized the samples identifying as Evangelical Christian, Jewish, and Muslim. There were 1,166 Evangelical Christian participants, 182 Jewish participants, and 145 Muslim participants (N=1,493). The analysis looked at (a) campus attitudes towards and of the students surveyed, (b) how it influenced their perceptions of discrimination, (c) the correlation of feeling discriminated against in Time 2, and how that related to feeling discriminated against in Time 3, (d) the influence of insensitive comments from friends and peers, and (e) the influence of insensitive comments from faculty and (f) how that influenced their feeling of being discriminated against based on their faith in Time 2 and Time 3. The results showed statistically significant direct correlations between the perception of feeling discriminated against based on students' faith in Time 2 to the perception of feeling discriminated against based on their faith in Time 3 (to varying extents), as well as how this is mediated by, or indirect correlations, of insensitive comments from faculty, and insensitive comments from friends and peers for each group at each time point analyzed.

Keywords: religious discrimination, antisemitism, anti-Muslim hatred, campus climate, college campuses, Evangelical Christian, Jewish, Muslim, college students

Note: In this dissertation, the term "antisemitism" is purposefully spelled without a hyphen based on the International Holocaust Remembrance Alliance (IHRA) concern that the spelling with a hyphen legitimizes "Semitism," a racial classification associated with Nazi ideology, and a term denoting all those who are "Semites," not particularly the Jewish people (IHRA, 2022).

Dedication Page:

Thank you to G-d, without whom I would not be here physically, emotionally, spiritually, or intellectually. Thank You, G-d for showing me clear Divine Intervention in my daily life.

Thank you to my grandfather, Max Gunsburg, (Menachem Ben R' Elchanan Avigdor A"H) whose unconditional love, enormous devotion, guiding light, joyous spirit, fear of G-d, dedication to Judaism, and brilliant method of education shaped my essence as a proud Jew and as a good human. Zaidy, I love you so much, and I miss you every day.

Thank you to my mentors and rabbis, past and present, who shaped me into who I am today. It is because of your generosity of spirit, love, devotion, and guiding example that I have become the person that I am.

I am grateful to my parents, because of whom I am here today. I am grateful to my uncle and aunt (Butchie &Mindy) for your support, guidance, and time. I am grateful to my cousins, particularly Dr. Lori Merling, (stand-in psychologist ;) whose friendship, and unwavering support mean so much to me.

Thank you, thank you, thank you to my devoted and loving community and family of choice. You know who you are. You keep me going every day. I love you.

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May G-d bless all of you with continued material and immaterial success.

Alexandra Chana Fishman

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Section One: The Dissertation Overview

This study examined variables related to the Evangelical Christian, Jewish, and Muslim populations. It identified the attitudes of these students, their perceptions of being discriminated against on college campuses based on their worldview (a term denoting faith in this dataset), and those changes from sophomore to senior year. This study is a secondary data analysis using Structural Equation Modeling (SEM) which examined the variables related to Evangelical Christian, Jewish, and Muslim students' perceptions of discrimination. Study variables included perceived attitudes towards and of Evangelical Christian, Jewish, and Muslim students, and their perceptions of discrimination from peers, faculty, and administration based on their faith.

The following NASW Ethical Principles have been relevant to the research: *Social justice* is the obligation of social workers to fight against inequalities amongst people. Religious discrimination is a serious form of inequity that is included in the social justice principle. This study identified the discrimination faced by Evangelical Christians, Jewish, and Muslim students on college campuses, which is considerably overlooked. *Service* obligates social workers to support the vulnerable, serve the underprivileged and advocate for the needy. Religious discrimination is often under-identified in comparison with other forms of discrimination, particularly on college campuses which espouse being welcoming towards all races, genders, and ethnicities. *Dignity and worth of the person* state in part that social workers are mindful of differences in culture and ethnicity. This study identified the feelings and perceptions of Evangelical Christian, Jewish, and Muslim students (NASW, 2021).

Significance

This study is significant considering the rise in hate crimes in recent years, particularly in religious/ faith-based communities. In a U.S. survey of adults in 2019, the respondents identified significant discrimination toward Evangelical Christians, Jews, and Muslims throughout the United States (Pew Research Center, 2019). On college campuses, there has been a 25% increase in biased incidents since 2015 (as cited in Bauman, 2018). This study provides a critical identification and exploration of these phenomena.

Scope

Based on this secondary data analysis, readers of this dissertation will have a better understanding of the perceptions, attitudes, beliefs, and feelings of discrimination of Evangelical Christian, Muslim, and Jewish students on campuses throughout the United States.

Profession Relevance

This analysis is important in its attempt to modify social work education to include forms of religious discrimination in issues of race and diversity classes. It will broaden the scope of these classes to include other overlooked marginalized populations. It is important in relation to practice, as campus social workers can identify the factors related to current or future discriminatory experiences and or practices on campus and ameliorate these issues during or before their occurrence. It is important to policy in terms of campus administrators and legislators and their desire to create policies protecting these students. It aims to inspire future research on discrimination on college campuses and why this is occurring, particularly when colleges promote themselves as liberal places welcoming of all people. Are college campuses truly welcoming others or are they only welcoming of those that fit into the ideologies (political, religious), identities (sexual), and backgrounds that they want to be welcoming towards?

It is significant since this is the first publication on this topic in the social work literature.

Theoretical Framework

The theoretical frameworks in this dissertation postulate three theories: First, it explores the Hurtado model (the Multicontextual Model for Diverse Learning Environments) which identifies students' and their multi-contextual learning environments (Hurtado et al., 2012). This includes the multiple social identities of students and their corresponding environmental spheres of influence, as influenced by Bronfenbrenner's model (Ecological Structure of the Educational Environment) (Bronfenbrenner,1977). Second, it explores the Astin model (Inputs, Environments, and Outcomes) in which students' outcomes are a function of inputs and environments. Outcomes such as the feelings, attitudes, beliefs, relationships, and academic achievements of students are a result of their inputs (demographics, gender, course of study, GPA, and other factors) and their environment (professors, curricula, the social and institutional climate, and other environmental details) (Astin, 1984 as cited in Astin&Antonio, 2012). Third, it explores the Mayhew and Rockenbach model (Interfaith Learning Framework) which builds on the above models in which pre-college characteristics, interfaith interactions, learning, and knowledge, in the right campus climate and environment, can lead to interfaith growth and development (Mayhew&Rockenbach, 2021).

Method

The course of study is a secondary data analysis using Structural Equation Modeling (SEM) based on the data set gathered through the IDEALS (Interfaith Diversity Experience and Attitudes Longitudinal Survey) by Principal Investigators Dr. Alyssa Rockenbach and Dr. Matthew Mayhew. The survey was distributed over a three-year period to 20,436 students on 122 college campuses throughout the United States. This study looked at variables related to the

Evangelical Christian, Jewish, and Muslim student populations in the data set. Particularly, it looked at the attitudes of these students towards the other groups, their perceptions of discrimination, and their perception of changes over time. It was also grouped in terms of institution, and religious affiliation (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020).

Note: In this dissertation, the term anti-Muslim hatred is deliberately used instead of Islamophobia out of respect and inclusion for all Muslims. Islamophobia implies a hatred towards Islam as a set of ideas and values. Anti-Muslim hatred implies discrimination and bigotry towards the Muslim as an individual or a people and acknowledges and includes those with varying beliefs, understandings, and interpretations of Islam, or those who choose not to practice at all but still consider themselves Muslims. (This author is grateful to have had these conversations with Mr. Haras Rafiq, a Muslim friend who works tirelessly to fight all hatred and extremism and is a good friend of the Jewish people.) (H. Rafiq, personal communication, August 27, 2022).

Section Two: The Study Problem

Problem Overview

College campuses in the United States historically and contemporaneously are spaces where students feel uncomfortable for a multitude of religious, and ethnic identities. The campus is replete with examples of discriminatory practices towards various denominations. As hate crimes have increased in recent years, it is incumbent upon social workers to notice the problem and work to change this problem. Social work as a discipline commits to serving the underserved and defending those who are mistreated. Campus discrimination also goes against federal policy. Title IX of the Civil Rights Act of 1964 prohibits race, color, and national origin discrimination in programs and activities receiving federal financial assistance. (United States Department of Education, 2021).

History

Harvard's president from 1909 to 1933, Lowell, visibly limited Jewish admission to college. In a letter to a philosophy professor, he wrote that enrolling a high number of Jewish students would "ruin the college," and he wanted to limit Jewish enrollment to 15%. He asked the admissions committee to impose a higher standard for admission for those of the "Hebrew race," (Jacobs, 2014). Medical schools like Cornell, Columbia, Pennsylvania, and Yale had rigid quotas in place. Dean Milton Winternitz, of the Yale School of Medicine from 1920 to 1935, who, on the Yale website, is described as laying the foundation for the modern school of medicine stated, "Never admit more than five Jews…" (Burrow, 2002).

After 9/11 there was an increase in discrimination towards Muslims, including those on college campuses. The Council on American Islamic Relations (2005) cites 1700 acts of hate including assault following the attacks (as cited in Baboolal, 2019). In a thesis written by Amina

Shareef (2013), the author described receiving negative evaluations for her student teaching. Students remarked that she does not understand American culture. As a born American, Shareef attributed this and other experiences to wearing her hijab. Increasing incidents of bias have occurred after the 2016 election and the 2017 travel ban.

Examples of Discrimination on College Campuses (Religious Jews, Muslims, Christians)

In 2017, the Intervarsity Christian Fellowship group was disbanded by the university for requiring its leaders to be Christians. After winning a lawsuit, the group was reinstated after legal representation argued that the application of its nondiscrimination policy was unconstitutional (Carter, 2019). In 2019, after numerous complaints of ongoing antisemitism at NYU, which the administration asked, "not to draw attention to" (Wolf, 2020, para. 5), NYU student Adela Cojab filed a complaint with the Department of Education against NYU. Her primary complaint was that NYU had awarded a student club with the President's Service Award after members of the group burned the Israeli flag, engaged in physical assault, and were arrested. As a result, President Trump signed an executive order (13899) in December 2019 which extended civil rights protections to Jews (Green, 2019, para. 1). In the act, Mr. Trump interprets Judaism as a race or nationality, not just religion (Baker&Haberman, 2019, para. 2). The order allows the government to withhold money from schools that display bias (Baker & Haberman, 2019). This is in accordance with Title IX of the Civil Rights Act of 1964. In April 2020, a Muslim student brought a complaint to the officials of Scottsdale Community College in which a quiz in a world politics class asked questions in a way that equated Islam and Islamic law with terrorism.

Kosmin & Keysar (2015) highlight an online survey conducted in 2014 by Trinity College in Hartford. Trinity surveyed 1,157 self-identified Jewish students at 55 college campuses. A little over half (54%) of students have experienced or witnessed antisemitism on

their campuses. Even though antisemitism is typically most prevalent amongst Orthodox Jewish males who wear skullcaps and look visibly Jewish, on college campuses, research shows that Reform and Conservative women are more likely to be victims. Six out of ten women reported victimization or witnessing antisemitism. This could have had a psychological effect as 80% of women reported never feeling embarrassed about being Jewish as opposed to 85% of men.

In 2002, an attempt at a meeting for peace in the Middle East resulted in an angry mob verbally assaulting Jewish students. A professor who witnessed the event reported that "[c]ounter demonstrators poured into the plaza, screaming at the Jews to 'Get out or we will kill you' and 'Hitler did not finish the job," (Tobin, Weinberg & Ferer as cited in Marcus, 2007). At Columbia University, Jewish students were shut down by professors when they attempted to ask questions or participate in discussions on the Middle East. Columbia acknowledged "identifying inconsistencies and weaknesses in the avenues available for students to raise concerns about faculty conduct," (Tobin, Weinberg & Ferer as cited in Marcus, 2007).

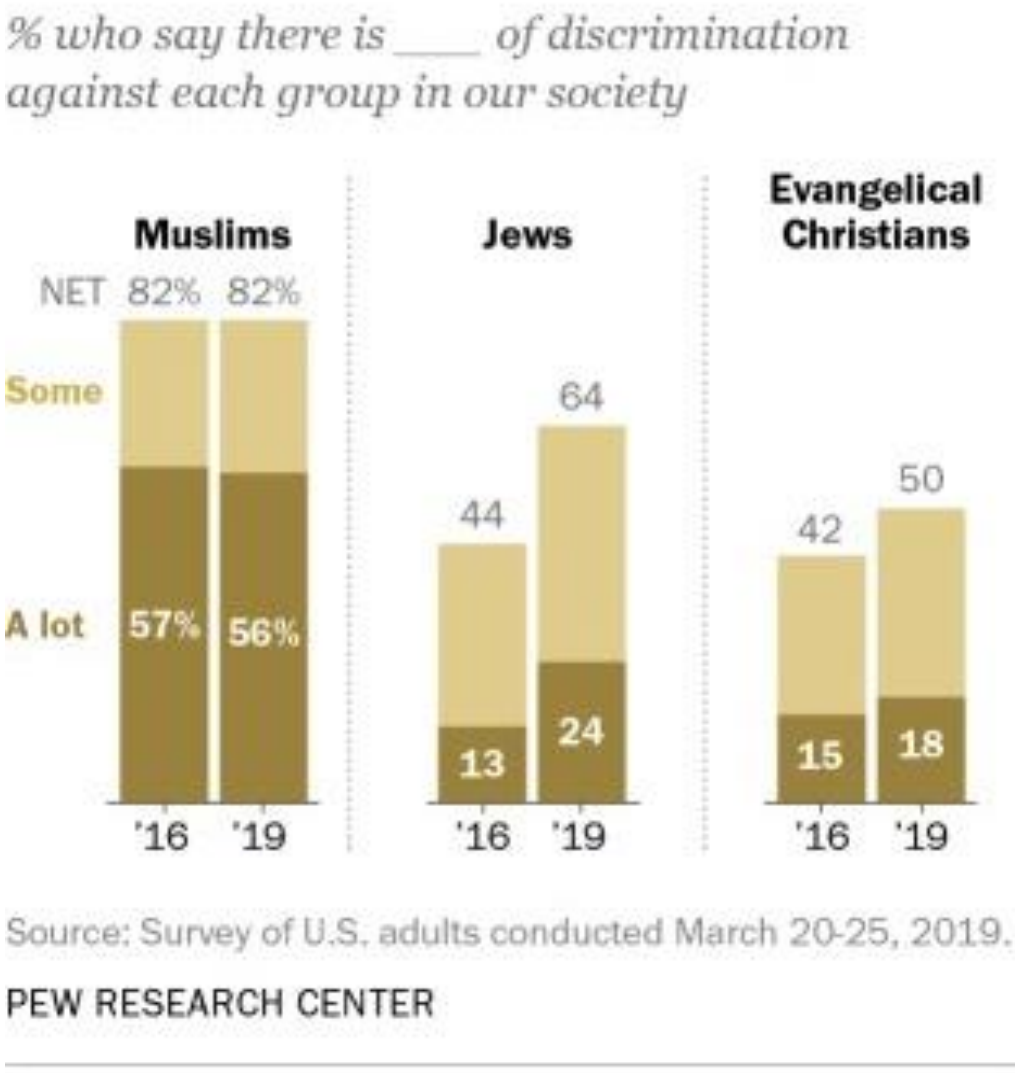
Religious discrimination is also experienced by Muslim students. Interviews and surveys were conducted amongst members of Muslim student organizations on campus and at conferences of the Muslim Student Association (Taylor as cited in Berlet, Cash & Planansky 2014). This group is identified as Muslim and is involved in activities on campus. Most of the women wear head coverings (90%). The men were less identifiable as Muslims; 50% of them had beards. The interviewees were from 55 colleges across the United States. A little over one-third (38%) of them reported discriminatory incidents, of which 81% were peer related. In face-to-face interviews, of students who denied discrimination, 40% then amended their answer to describe an incident. They then proceeded to minimize the incident which could mean that numbers are skewed down.

Significance

According to data presented by the U.S. Department of Education, biased incidents have increased by 25% across all college campuses since 2015 (as cited in Bauman, 2018). "Hate or bias crime" is used to describe an offense against persons or property motivated by hate or bias against a victim based on race, ethnicity, national origin, religion, sex, disability, or sexual orientation," (United States Department of Education, 1999). Two hundred and eighty hate crimes were reported to the FBI in 2017 which has increased from 257 in 2016 and 194 in 2015 (Bauman, 2018).

The Pew Survey on Religious Discrimination in the United States

In a survey of U.S. adults conducted on March 20-25, 2019, on discrimination, 82% say that Muslims face some discrimination, while 56% say that they encounter a lot of discrimination. Over half (64%) of Americans (not necessarily members of these groups) state that Jews face some discrimination, which is a 20%-point increase from 2016. Almost a quarter (24%) state that they encounter a lot of discrimination. Half of Americans (50%) state that Evangelical Christians face some discrimination, an 8%-point increase from 2016 (Pew Research Center, 2019).



Definitions of Key Terms

In this section, the terms antisemitism, diversity, religious discrimination, and worldview will be defined. Under Executive Order 13899, the definition of antisemitism should be defined by the International Holocaust Remembrance Alliance (IHRA) definition adopted on May 26, 2016, which states that "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward

Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities," (IHRA, 2022, para. 4). Examples given include killing, harming, dehumanizing, demonizing, or stereotyping Jews, accusing them of real or imagined wrongdoing, denying the Holocaust, and denying the Jewish people their right to a homeland by claiming that Israel is a racist endeavor (IHRA, 2022).

The climate for diversity on campus is comprised of numerous components, all of which influence the campus climate towards religious students. The climate for diversity is shaped by the history of the campus, including who they were exclusive to and for how long, the organization of the campus, like policies, and procedures, the composition, whom they are hiring, and how diverse these people are, the psychological piece such as how students are perceiving the campus and the behavioral piece, such as formal and informal interactions. Diversity is also reflected in diverse identities; those of students, instructors, faculty members, the content being taught, and how it's being taught (Hurtado et al., 2012).
Religious discrimination is the students feeling of comfort or discomfort on campus.
Worldview is considered the faith or religion of the students.

Application to Social Work Policy and Practice

This problem is relevant to social work policy and practice. The NASW provides social workers with a code of values instrumental to the profession. *Social justice* is when social workers fight against issues such as discrimination, which promote inequality amongst people. The literature reflected herein displays how this problem is under-addressed, particularly that of antisemitism. Furthermore, in the extant literature, none of the articles found are by social workers or social work publications. *Service* in the code of ethics identifies the obligation of social workers to support the vulnerable, serve the underprivileged and advocate for the needy.

Hence, this is an important problem that needs to be addressed in the field of social work. *Dignity and worth of the person* include the core value that social workers are mindful of differences in culture and ethnicity. (NASW, 2021).

Policies Which Affect the Problem

The Civil Rights Act of 1964 (Title VI) prohibits discrimination based on race, color, religion, sex, or national origin. This is specifically prohibited in public accommodations and federally funded programs (United States Department of Labor, n.d.). Executive order 13899 reaffirms that antisemitism violates Title VI, encourages the government to take antisemitism as seriously as any other form of discrimination, and adopts the 2016 IHRA definition of antisemitism which states that "Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities." Examples given include killing, harming, dehumanizing, demonizing, or stereotyping Jews, accusing them of real or imagined wrongdoing, denying the Holocaust, and denying the Jewish people their right to a homeland by claiming that Israel is a racist endeavor (IHRA, 2022).

Section Three: Literature Review

Introduction

Methods

I have conducted a systematic literature review using the following searches: In social sciences full text, in all English articles since 2005 that are peer-reviewed, and have the full text: Religious discrimination AND campus climate OR college campuses NOT lgbtq or lesbian or gay or homosexual or bisexual or transgender or homosexual or queer or sexual minority NOT Europe NOT Asia NOT mental health or mental illness or mental disorder or psychiatric illness NOT sexual assault or sexual violence NOT undocumented resulted in 354 articles. Out of the 354, 2 relevant articles were retained. 1 article discusses antisemitism on campus and another article discusses whether college attendance impacts religious beliefs.

To ensure that social work literature was searched, I searched social work abstracts. The search College Campuses OR Campus Climate AND religious discrimination were used. No relevant results were returned. The literature found was not written by social workers.

In the Journal of College and Character, the search Colleges AND religious experience resulted in one relevant article. The term spiritual climate resulted in three articles of which one was relevant.

The following searches were performed in Education Source, an EBSCOhost database: Campus Climate OR College Campuses AND Anti-Semitism resulted in one relevant article. Campus Climate OR College Campuses AND religious affiliation resulted in three relevant articles. This was then generalized to Campus Climate OR College Campuses AND Anti-Semitism in all databases on EBSCO which resulted in four articles, as well as Campus Climate OR College Campuses AND religious affiliation in all databases on EBSCO which resulted in

twelve articles. An Education Source search on EBSCOhost for full text, peer-reviewed, scholarly articles in English in the last 20 years with the terms religious discrimination AND campus climate OR college campuses resulted in 30 articles. A search was performed with the author title Matthew Mayhew and resulted in 34 articles. This resulted in relevant articles that were already collected, as well as one new article.

Findings

Themes

This literature review will explore the literature conducted on religious discrimination on campus, specifically the discrimination of Jews (antisemitism), Muslims (anti-Muslim hatred), and Evangelical Christians. It will explore specific incidents on campus as well as factors that contribute to the overall campus climate. Additionally, it will explore the themes of the influence of religiosity on academic achievement, college students' perspectives on the climate for diversity, religious stigma and diversity on campus, and the influence of the college environment on religiosity.

Results

Campus Climate

The topic of religious climate on campus is a pervasive issue that is under-researched. Out of the 21 research studies analyzed, seven emerge from the work of Matthew Mayhew and Alyssa Rockenbach about discrimination on campus, separated by attitudes towards different groups. Numerous publications are based on a 2011- 2014 longitudinal analysis of a survey administered to over 13,000 students at 52 diverse campuses over three years. The Campus Religious and Spiritual Climate Survey (CRSCS) measured the structural, psychological, and behavioral dimensions of campus climate for religious, spiritual, and worldview diversity

including scales from the Hurtado framework. It asked students about their perception of others, their interactions with others, their worldview orientation, structural diversity, and inclusivity/ exclusivity at the college (Mayhew et al., 2018). The majority of students were Roman Catholic (23%), Evangelical Christian (17%), and Mainline Protestant (14%). The institutions comprised of 37% enrolled at Protestant institutions, 24% at public institutions, 21% at Catholic institutions, and 19% at private nonsectarian institutions. Over half (66%) of the sample was female, 33% male, and 1% had an alternative gender identity. Three-quarters (77%) of the sample was White. The study utilizes multi-level modeling to examine the relationships.

An examination of how the spiritual campus climate affects student satisfaction (Rockenbach et al., 2014) utilized part of this data set. For this sample, public and private universities were included in a spring 2009 online survey administered to approximately 10,000 junior college students. Students received an email link and were told about the lottery incentive of four $500 cash prizes. 1,828 students accessed the survey, and 1,071 completed the data. Protestant, Christian, and Catholic students represented 40% of the sample, whereas 37% were non-religious, and 23% were minority students. Half (54%) identified as female, 36% male, and 10% unidentified. White students made up 58% of the sample.

Satisfaction with campus spiritual climate (the dependent variable) was identified based on the prompt “I am satisfied with the spiritual climate of this campus,” (Rockenbach et. al., 2014, p.48). The independent variables included student characteristics, structural worldview diversity, the psychological climate, and the behavioral dimension. Dichotomous variables included were gender, race/ethnicity, academic major, and religious/worldview identification. Scales were created through Confirmatory Factor Analysis. Cronbach’s alphas were calculated for all students and worldview subgroups. OLS regression models were created to address the

research questions about collegiate spiritual climate that lead to student satisfaction and the extent to which the relationship between campus climate and satisfaction depends on religious/ spiritual worldview.

Less than half (44%) of students felt that the prompt "satisfied with the spiritual climate" (Rockenbach et. al., 2014, p.48) was an extremely or very accurate depiction of their experiences. Almost half (49%) thought that it was moderately or slightly accurate. Seven percent stated that it was not at all accurate. Atheist/ agnostic students were most likely to report that the measure "satisfied with the spiritual climate" (Rockenbach et. al., 2014, p.48) was extremely accurate. Results found that four campus climate dimensions are significantly related to satisfaction: structural worldview diversity, space for support and spiritual expression, provocative experiences with worldview diversity relate positively, and divisiveness which undermines satisfaction. Microaggressions have no bearing on satisfaction. Religious and spiritual visibility and expression and frequency of microaggressions and coercion have no discernible association with satisfaction once other dimensions of climate are accounted for. Limitations included the study sample of only two campuses, low institutional response rate, and the data which is derived from students' self-reports.

The data analyzed attitudes towards different communities and groups on campus. Attitudes towards Jews by non-Jewish students are identified (Mayhew et al., 2018). A 10-question instrument using a 5-point Likert scale measured the dependent variable of "appreciative attitude towards Jews," (Mayhew et al., 2018, p.76) which was administered to students. Confirmatory Factor Analysis was used to find a highly reliable indicator between knowledge of Jewish life, acceptance of Jews, and lack of prejudice, which the authors associated with holding "appreciative attitudes". Appreciative attitudes were defined by Likert

scale items which asked students to rate whether Jews contribute positively, are moral and ethical, have contributed to good, and whether Judaism promotes tolerance, respect, peace, and values others. Indices reflected the structural, psychological, and behavioral dimensions of campus climate including experiences with worldview diversity, religious/ spiritual engagement, and engagement with diverse peers.

Results indicated that non-Jewish students reported a very low (less than 30%) "appreciative attitude" towards Jewish students (Mayhew et al., 2018). However, a multifaith or diversity center on campus, as well as a Jewish center on campus led to more positive attitudes. Limitations include the mainly Christian sample, with small percentages of other denominations. Additionally, the terminology of "appreciative attitude" might not appropriately describe the less than 30% positivity rate towards Jews. The authors also describe how the less than 30% "appreciative attitude" might be considered positive considering previous relationships/attitudes that colleges had towards Jews. This seems to be an egregious statement considering that an over 70% discriminatory rate would not be considered positive towards any other group.

By comparison, Rockenbach et al. (2017) also examined "appreciative attitudes" toward members of the Church of Jesus Christ of Latter-Day Saints (Mormons). Students answered questions for appreciative attitude, the dependent variable, on a 10-question instrument using a 5-point Likert scale. Appreciative attitudes were defined by Likert-type items which asked students to rate whether Mormons contribute positively, are moral and ethical, have contributed to good, and whether Mormonism promotes tolerance, respect, peace, and values others.

Results indicated that Unitarian Universalists and mainline Protestants exhibited more positive attitudes toward LDS/Mormons, while atheist, Eastern Orthodox, and nonreligious students exhibited fewer positive attitudes. White and multiracial students indicated above-

average positive attitudes toward LDS/Mormons, while Black/African American students indicated below average. Students in the arts/humanities/religion science/engineering/math indicated above-average attitudes, while business majors indicated below-average attitudes. However, having LDS/ Mormon organizations on campus led to positive attitudes. Experiences with worldview diversity, interfaith and informal engagement with diverse peers lead to more positive attitudes, whereas negative interworld view engagement and curricular religious/spiritual engagement led to negative attitudes. This increased through more experiences with individuals with worldview diversity, diverse peers, as well as interfaith engagement (Rockenbach et al., 2017). However, 65.1% reflected neutral attitudes, while 32.8% experienced highly positive attitudes for a combined total of 97.9% as positive or neutral to Mormons. Limitations include the mainly Christian-affiliated individuals in the sample. Also, the terminology appreciative attitudes might not accurately describe the measure in question.

With regards to appreciative attitudes towards Evangelical Christians by non-Evangelicals (Mayhew et al., 2017), the dependent variable (appreciative attitudes) was measured by a 10-question instrument using a 5-point Likert scale. Appreciative attitudes were defined by Likert-type items which asked students to rate whether Evangelical Christians contribute positively, are moral and ethical, have contributed to good, and whether Evangelical Christianity promotes tolerance, respect, peace, and values others.

Results found that LDS/ Mormon, Eastern Orthodox, Roman Catholic, Mainline Protestant, and Other have more appreciative attitudes toward Evangelical Christians. Agnostic, Atheist, Buddhist, non-religious, and secular humanists exhibit lower appreciative attitudes. Females, males, white people, and those who major in health professions, science, engineering, and math have more appreciative attitudes. The dimensions of space for support and spiritual

expression and perceiving structural worldview diversity are positively related to appreciative attitudes toward Evangelical Christians. Divisive psychological climate and insensitivity on campus are negatively related.

Christian students seemed to appreciate Evangelicals more than other groups. Agnostic, Atheist, Buddhist, Muslim, Jewish, non-religious, or secular humanists had significantly less favorable attitudes towards Evangelicals. The authors state that interfaith efforts may be more beneficial if educators found ways to address Christian privilege while acknowledging Christianity as a deeply diverse worldview. Some limitations were the majority Christian sample population and the religious affiliation of two-thirds of the participating schools in the sample.

The authors also examined non-Muslim students' attitudes towards Muslims (Rockenbach et al., 2017). The results display much higher numbers than those for Jews. Even though Muslims are seen as anti-liberal, and anti-feminist, (especially the ones that veil), 41% of students indicated high levels of appreciation, while 56% reported moderate levels of appreciation for a combined total of 97% appreciation towards Muslims. Almost half (46%) of students believe Muslims are accepted on campus. Muslim students tended to interact across races more frequently than Christian students. Americans tended to have a more favorable view of Christians than Muslims. Jewish attitudes were non-significant in this research; Jews did not have a higher or lower appreciation than other groups. Disturbingly, religion-based violence against Muslims is 14% in 2003 despite the less than 1% population statistic. The predominantly Christian sample may lead to skewed results on these matters.

The CRSCS inspired IDEALS, the Interfaith Diversity Experiences and Attitudes Longitudinal Survey which is an updated version of the CRSCS with some additional measures and variables. IDEALS was distributed to undergraduate students at 122 universities.

Institutions were recruited during the 2014-2015 year through convenience sampling. Institutions were stratified by type, selectivity, size, geographical location, and Carnegie classification. The survey was distributed at three time points and individual institutions could decide which students were in their respective surveys. The time points could also include students who were not in previous time points (so the data can be looked at cross-sectionally). Data also included religious affiliation/ public/ private university status. Religious affiliations are listed as 28% public, 26% private non-sectarian, 25% Protestant, 12% Catholic, and 9% Evangelical. The geographic regions include 25% Southeast, 21% Great Lakes, and 21% Mideast.

An analysis of the IDEALS data was performed to examine the appreciative attitudes of first-term students towards Jews based on data from multiple campuses, examining educational and institutional variables (Selznick et al., 2021). Several thousand (7,194) students were surveyed in 122 institutions. The IDEALS data measured the "structural, psychological and behavioral dimensions of campus climate for religious spiritual and worldview diversity," (Selznick et al., 2021, p.9). Multilevel modeling was used to look at the relationship between institutional conditions and educational practices and how that related to the development of appreciative attitudes towards Jews. The dependent variable, appreciative attitude towards Jews, was examined in terms of summing the responses to four Likert-type items:
"In general, people in this group make positive contributions to society; In general, individuals in this group are ethical people; I have things in common with people in this group; and
In general, I have a positive attitude toward people in this group (Selznick, et al., 2021, p.11)."

Confirmatory factor analysis was used, and appreciation was scaled as a latent trait. Campus climate, culture, conditions, and behavior variables were created using Likert-type measures. Relational context (students' perception of space for support and spiritual expression),

disciplinary context (academic major), and students' interfaith behaviors were also measured. The analysis also accounted for entering students' characteristics: high school GPA, race, gender, and education status amongst other factors. Multilevel modeling was used to look at within institution and between institution variables.

Results from Selznick et al. (2021) found that a campus culture (at the institutional level) of appreciation towards Jews was positively associated with appreciation towards Jews at the student level. However, institutions with larger student bodies and private institutions were conversely related to appreciative attitudes and saw lower rates. Perception of space for support and spiritual expression was positively related to appreciative attitudes toward Jews for students at the end of their first year. Provocative encounters with worldview diversity, as well as engaging in interfaith activities also had a positive effect. Students in the health professions had a higher appreciation level, which showed the effect of the disciplinary context. Students who identified as women, students who identified as queer, students who identified as white, and students who identified as multiracial had higher appreciative attitudes. Additionally, students who identified with the Church of Latter-Day Saints had higher appreciative attitudes. Students who identified with another gender identity than women, students who identified as Lesbian, students who identified as anything other than white or multiracial, and students who identified with another religion aside from Latter Day Saints had lower appreciative attitudes.

Selznick et al. (2021) reviewed the rising rates of antisemitism. The study concluded that students' on-campus experiences can be shaped based on features of the campus, such as Chabad and Hillel which provides open programming for all students. This can positively affect both the Jews and non-Jews on campus. Limitations included the nature of the sample, which is primarily of a Christian persuasion, as well as the concentrated geographical locations.

Antisemitism

There is a gap in the literature on antisemitism on campus. Of the 21 articles, eight articles discuss antisemitism on campus. As previously mentioned, Mayhew et al. (2018) discussed a less than 30% appreciative attitude towards Jewish students. Additionally, Selznick et. al. discussed the few groups who showed appreciative attitudes towards Jews, amongst the many groups who did not. Because of the lack of literature on the topic, some less rigorous or untraditional reports and articles are included.

Kenneth Marcus, the Staff Director of the United States Commission on Civil Rights, documents antisemitic incidents which occurred between 2000-2005 at San Francisco State, Columbia University, and the University of California, Irvine amongst other universities. At San Francisco State, during an organized Israel- Palestine discussion, death threats were issued, Hitler was invoked to "finish the job", and a flyer was printed displaying "Canned Palestinian Children Meat- Slaughtered According to Jewish Rites Under American License." Students stated that they felt scared and threatened. San Francisco State's President condemned these events (Marcus, 2007, p. 207). At Columbia University, a documentary film "Unbecoming," describes a series of antisemitic incidents which occur in relation to Jewish students voicing a pro-Israel opinion in a Middle East and Asian Languages and Culture class. In one a professor screamed, "I will not have you denying Israeli atrocities in my class (Marcus, 2007, p. 208)." Columbia denied that any antisemitism occurred. At UC Irvine, a series of vandalistic, verbal, and physical attacks have occurred. A Jewish student was told to "go back to… where you came from (Marcus, 2007, p. 209)." Another student wearing a t-shirt that says, "Everybody loves a Jewish boy," had a rock thrown at him (Marcus, 2007, p.209). Students were heard uttering "Slaughter the Jew," in Arabic (Marcus, 2007, p. 210). Signs have been posted of the Star of

David dripping with blood, equating Israeli Prime Minister Sharon with Hitler, and stating that "Israelis Love to Kill Innocent Children." Students have feared for their physical safety and stated that this affected their academic performance. University of California, Irvine administration has not responded to concerns. The article stated that there are other episodes, with the ADL documenting nearly 100 episodes in 2005 alone. This article does not utilize original research methodology and is a compilation of reports. Although it is not empirical with provided methodology, the experiences described are important in framing antisemitism

The University of California, Irvine has experienced many antisemitic incidents. Shenhav-Goldberg and Kopstein (2020) explored the relationship between antisemitism and anti-Israel attitudes on campus. A random sample of 468 undergraduate students through 3,000 randomly selected names and email addresses at the University of California, Irvine (UCI) was gathered. The survey was administered through Qualtrics with a response rate of 15%. Respondents provided their year of study, gender, first-generation student status, country of high school graduation, ethnicity, religion, party identification, and major. It used established questions about Jews and Israel to gauge "the diffusion of antisemitic ideas," (Shenhav-Goldberg, & Kopstein, 2020, p.244) as opposed to antisemitic students. Questions asked included ideas surrounding hidden Jewish power, Holocaust minimization, Jewish dual loyalty, perceived negative Jewish character traits and behavior, and Christian antisemitic attitudes, as well as questions about Israel.

The results found that negativity towards Jews is lower than towards Israel. However, there is a positive but weak correlation between antisemitism and anti-Israel, and anti-Israel attitudes remain the most important predictor of antisemitism. Muslims and particularly religious Muslims correlated with antisemitic and anti-Israel attitudes. Identifying as Republican also

correlated with antisemitism. Female gender and activism on campus negatively correlated with antisemitism. Social science and natural science students had no differences in antisemitism. The study lacked data on the impact of exposure to campus and different majors in shaping student attitudes, despite significant research identifying the importance of this. The study also selected UCI, which has a notoriously antisemitic and anti-Israel bias. This might not be typical of other United States campuses.

Forty Jewish students, faculty, and leaders were questioned regarding the exclusion of Jewish concerns from campus dialogue (Farber& Polleg, 2019). The individuals responded to a semi-structured interview with mostly open-ended questions via email, phone, or in person. The interviews by phone and in person were transcribed. Students expressed concerns that while there are often safe spaces and protected minority groups on campus, Jews are not considered. "In my graduate program…when students speak about creating spaces that are welcoming to all people, Jews are rarely if ever included in that list," (Farber& Polleg, 2019, p.2038).

The authors suggested that this is because of a perspective of Jews as "white privileged" based on theories of intersectionality. They reference how "Jewish students are considered a privileged white community," (Farber& Polleg, 2019, p. 2040). The article stated that intersectionality, which is very influential in campus culture, recognized the success of American Jews but not its vulnerability. A historian and former director of Jewish studies at Michigan State University said, "Of Jews… it was said by SJP and others that they are a group that does not face and never have faced oppression… Jews… are powerful and wield great influence," (Waltzer, 2018 as cited in Farber& Polleg, 2019, p.2040).

In recent years, antisemitism has been portrayed in its more accepted form: through anti-Israel sentiment. "Jewish students were subjected to political litmus tests before permitted entry

to progressive coalitions. ‘Good Jews’ those aloof from Israel could participate; others, ‘bad Jews,’ Israel supporters were to be separated and shunned (Waltzer, 2018 as cited in Farber& Polleg, 2019, p.2040). This article does not have a developed methodology section. Instead, it listed that forty people have been interviewed, and provided quotes based on themes.

In a report published by Brandeis University (Saxe et al., 2016) campuses with a high level of antisemitic activity were assessed based on findings from a survey of Jewish undergraduates at 50 colleges and universities throughout the United States. The sample included U.S. applicants to Birthright Israel who were undergraduates during the 2015-16 academic year.

The campuses selected were based on the size of their Jewish population, geographic diversity, public/ private status, selectivity, and prior record of high-level antisemitic or anti-Israel attitudes. Respondents received a link to an online survey and were offered a $5 Amazon card upon completion. Out of 19,516 surveys sent out, 22.5% were completed (4,010 surveys) and 350 were partially completed. Seventy-two percent of respondents had two Jewish parents. 59% were female, 40% were male, and 1% of another gender identity. 33% were Reform Jewish, 22% Conservative Jewish, 5% Orthodox Jewish, 35% secular/ culturally Jewish, or “Just Jewish,” and 5% from other denominations.

The schools included 14 private and 36 public colleges with approximately 150,000 Jewish students. Multilevel statistical analysis is used for all 50 schools. Results indicated that CUNY- Brooklyn, NYU, and the University of California school system have the largest anti-Israel sentiments on campus according to student perceptions. 39% of CUNY- Brooklyn students stated that they were not at all comfortable discussing the Israel-Palestine conflict on campus. CUNY-Brooklyn, Northwestern, and the University of California system are “hotspots” of antisemitism. Wisconsin, Rutgers, and Illinois have relatively high hostility towards Jews and

harassment, unrelated to sentiment towards Israel. University of Miami, Washington University, and Syracuse perceived little hostility towards Israel and Jews.

The strongest predictor of hostility on campus is an active Students for Justice in Palestine group on campus. A junior at Rutgers witnessed SJP members "shouting profanities and giving the middle finger to Jews standing next to them," and "wearing white shirts with red 'blood' spatter… signs saying 'this is what the Jews did to us… (Saxe et. al., 2016, p.21)." Anti-Israel sentiment seems to be stronger than antisemitic sentiment. As much as 40% witnessed social media or antisemitic insults or harassment, and up to 29% witnessed in-person events. A junior at Ohio State remarked about an experience at the school dorm, "…I once opened my door to my next-door neighbor drawing a swastika on my door (Saxe et. al., 2016, p.21)." A junior at Binghamton stated, "On Simchat Torah, we were parading with the Torah… and singing songs… and people started… telling us to go back to Auschwitz (Saxe et. al., 2016, p.21)." Several other specific incidents and comments are quoted in the report.

Similarly, findings from Brandeis University analyzed antisemitic and anti-Israel activity (Saxe et. al., 2015). The report is based on a survey sent to a random sample of 12, 049 eligible applicants for Birthright- Israel trips. This was out of the total sample of 32,000 individuals. 26.6% (3,199 applicants) completed the survey. Data was collected from April 15 to May 7, 2015, via an online questionnaire. Respondents were submitted into a lottery for one of three $100 Amazon gift cards. Weights were calculated to adjust between the characteristics of the respondents and the full sample. Descriptive statistics are presented, with variable relationships confirmed through regression analysis and multilevel modeling. All of the respondents are undergraduate students in the United States and Canada. More than 25% describe hostility towards Israel as a problem on their respective campuses. Almost 25% describe having been

blamed for the actions of Israel because of their Jewish identity. Almost 75% have been exposed to one of six identifiable antisemitic statements. Higher levels of hostility were reported in the Canadian, and University of California systems, and, to an extent, in certain Midwestern schools.

Another demographic survey of college students by Brandeis (Kosmin & Keysar, 2015) highlights an in-depth survey of 1,157 self-identified Jewish students at 55 university and four-year campuses in the spring of 2014. This is included based on the lack of literature on antisemitism as well as the sound methodology included. Students were invited to participate via online invitation. There was a 10-12% response rate. The prompt given was: "We would like you to complete this survey if you consider yourself to be Jewish in any way, such as by religion, culture, ethnicity, parentage or ancestry (Kosmin & Keysar, 2015, p.16)." Jewish student sampling was done using Distinctive Jewish Names. Demographics of the students by campus, gender, major, and denomination are given. Multivariate analysis in the form of logistic regression was performed on the characteristics of those who witnessed antisemitism.

The demographic was 59% female and 41% male. Three-quarters (75%) of the students reported being the 3rd generation on campus. Thirty-six percent reported some non-Jewish ancestry as a result of intermarriage. Almost all (90%) reported pride in Jewish identity, and 71% felt a strong belonging to the Jewish people. Slightly more than half (62%) reported that most of their friends are non-Jewish. Almost one-quarter (23%) reported being religious. Only 8% of students were visibly identified as Jewish by dress (Orthodox Jewish students). Despite this, 54% of Jewish students reported witnessing or experiencing antisemitism on campus during the first six months of the academic year 2013-2014. Similar but slightly lower rates are given in the UK.

Antisemitism is underreported on campus. Academic major and college year do not seem to be determining factors in victimization. According to this report, Conservative and Reform

Jewish women seem to be more targeted than the more visibly Jewish Orthodox males. Membership with a Jewish organization such as Hillel, Chabad, or another fraternity or sorority raised the likelihood of reporting. Public universities tend to rate higher than private universities. Private colleges and universities in the Northeast have a higher rate than private universities and colleges in other regions. Limitations included antisemitism as defined by the respondent. Also, the survey did not follow up on what the incidents were. The numbers also may not be accurate as underreporting out of fear is expected.

Overall critique of the reports included the lack of traditional academic structure as peer-reviewed journal articles. The methodology seemed rigorous, and so it is included due to the lack of literature on antisemitism and the value that it contributes to the literature review.

Religious Stigma on Campus

Parker et. al. (2020) assessed student-faculty interactions, and how this impacted the campus climate of diversity (Parker & Trolian, 2020). Data in this study is derived from the Student Experience in the Research University 2014 survey, a quantitative, cross-sectional, multi-institutional survey of the student experience at research universities. It had a sample of 33,786 from 10 consortium universities that participated in the 2014 survey administration. The sample is 82% white and 61% female.

The dependent variable was the degree to which students felt that their campus had a positive climate for diversity; that they can express themselves freely on campus. The scale was comprised of eight Likert scale items which ranged from strongly agree to strongly disagree. Items included students' abilities to express their political and religious beliefs on campus, and students' feelings about how their race, ethnicity, religion, gender, political, and sexual orientation are respected on campus. The independent variables included twelve measures of

students' interactions and perceptions of faculty. The researchers analyzed the data using OLS regression in STATA. The first stage included a scaled measure of all twelve types of interaction with faculty. The second stage evaluated the association between the student-faculty interaction scale and the perception of the climate for diversity. The third stage examined whether the relationships between interaction with faculty members and perception of climate are moderated by students' sex. The fourth stage examined whether the relationships between interaction with faculty members and perception of climate are moderated by race/ ethnicity. The fifth stage examined whether the relationships between interaction with faculty members and perception of climate are moderated by social class.

The results showed that students' interactions with faculty members were positively associated with their feeling respected and freedom to express their beliefs. Varying interactions (email, feedback from professors) were positively associated with students feeling respected and free to express their beliefs. However, other interactions were negatively associated with feeling respected and free to express beliefs such as research with faculty, talking about issues/ concepts of the course, and requesting recommendation letters. Providing feedback was positively associated with positive perceptions of climate for males but not statistically significant for females. Asking for recommendations was negatively associated with students' positive perception of climate diversity for females, but not statistically significant for males. Engaging in research activities was negatively associated with positive perceptions of the climate of diversity for white students, but not other racial groups. Communicating by email or in person was positively associated with Hispanic/ Latino groups Asian/ pacific islander and white groups but not others. Experiencing equitable treatment was positively associated with all groups.

Limitations include the study's largely white and female population, as well as the sample which consists of 10 institutions.

In a unique qualitative study, Lane et al. (2013) designed an ethnography to explore the extent to which the campus culture at Kalamazoo, Michigan was open to the religious and spiritual expressions of students. The study is led by a faculty member and her undergraduate students. The inception of the study was a result of the data from the 2010 administration of the Cooperative Institutional Research Program survey, which identified that 60% of the students coming to the school were identified with a religious tradition or affiliation, but only fifty percent did by graduation. To identify this, the researchers observed campus events over ten weeks and conducted 47 face-to-face semi-structured interviews. Five research questions about the campus experience led to a semi-structured guide of 24 questions. The student interviewers were taught not to interview close friends. The interviews were voice recorded and transcribed through ATLAS.ti.

In addition to the interviews, the researchers conducted "field observations of campus events," (Lane, et al., 2013, p.344) to witness conversations about religion and religious practices in their settings. This occurred in weekly chapel events, classrooms, and student organization meetings. The results found that, despite a proclaimed commitment to social justice and diversity, students reported religious intolerance to a broad extent on campus. Students stated that they feel uncomfortable sharing their religious selves on campus. Students described the campus as "closed". An atheist remarked that religious students have to "fight" and "defend" it. A Christian student remarked that there is a "mute button on peoples' religious experience," (Lane et al., 2013, p.345). The majority of students accept diversity but an "ongoing narrative that… the campus community is not accepting of religious multiculturalism," (Lane et al., 2013,

p.348) “After describing the culture surrounding religion and spirituality on campus as “absolutely dreadful” and “anti-religious,” a sophomore Orthodox Jewish male said, “I basically came to the decision that I am putting religion on hold until I graduate.” (Lane et al., 2013, p.346). Limitations of this study included the mainly student-led research work and the sample size of one specific campus in the midwestern United States.

A mixed methods research study was inspired by a sociology course, in which students asked about religiosity on elite secular campuses, particularly the Little Ivy Hamilton College in New York (Boucher & Kucinskas, 2016). The author, who was the professor of the class, trained the students in interview methods and helped them collect 28 interviews on campus in the fall of 2014. Participants were randomly selected from the school’s telephone list. Interviews were approximately 30 minutes and covered the student’s spiritual and religious history and practices, and the campus culture related to spirituality and religion.

Data collection continued into spring 2015, including select faculty and administrators for an additional 19 interviews. Interviews were transcribed and coded. The university’s website was also analyzed for content related to the mission statement, religious life, student life, and diversity on campus. Results displayed a difference in the students’ “public and private expressions of religiosity and spirituality (Boucher & Kucinskas, 2016, p.42).” Community members stated that the campus was not spiritual or religious in nature. However, 3/5 respondents identified as religious/ spiritual or both. Three-quarters (75%) of seniors graduating in 2013 identified with a specific religious affiliation.

Hence, it appeared that students’ practices and beliefs were kept private, after witnessing how negatively religion was viewed on campus. The findings showed that despite the college’s proclaimed commitment to religious and other diversity, campus culture instead deterred

"spiritual and religious exploration and identification," (Boucher & Kucinskas, 2016, p.40). In interviews, students stated that at the beginning of freshman year, conversations took place amongst students, in which students with a belief in G-d were called stupid. A faculty member expressed surprise when students ascribed to a particular religious faith and admitted to viewing that student differently.

Subtle stigmatization took place with negative looks and tonality towards those who are religious. Direct discrimination took place with messages. For example, an article was published calling Islam a violent religion. Antisemitism was displayed with a hole being cut out of the sukkah, and messages calling to "eradicate the Jews (Boucher & Kucinskas, 2016, p.43)." There is also a belief at the college that the students are "too smart to be religious," (Boucher & Kucinskas, 2016, p. 44). Jewish students also did not receive space for worship and practice, like Shabbat services or a Kosher kitchen. Christian group leaders also expressed their feelings that the administration did not support religion. Ultimately, the school viewed religious faith or tradition as based on belief as opposed to reason, and antithetical to being intellectual. Limitations included the student-led research work, and the nature of the sample size, which is one specific campus in the United States.

At Marist College in New York, the effect of spirituality and campus ministry on academic accomplishment was studied (Schubmehl et al., 2009). The hypothesis was that students who scored higher on the Index of Core Spiritual Experiences, known as the INSPIRIT, and who were more involved in campus ministry activities would have higher GPAs. At Marist College's Campus Ministry, 195 females and 52 males (for a sample size of 247) in the organization were surveyed. Questionnaires were administered to students at the same time and

location. Questionnaires consisted of the INSPIRIT, a list of campus ministry activities, gender, GPA, and class standing in college.

Bivariate correlations found a significant correlation between the INSPIRIT and GPA scale, and INSPIRIT and campus ministry, but no correlation between campus ministry and GPA which was the author's incorrect hypothesis. A significant correlation was between the INSPIRIT and the campus ministry scale, which suggests that a high level of involvement equals high spirituality and vice versa. Limitations included the survey being distributed to only members of the campus ministry and not the general population at Marist College overall. Additionally, gender distribution was unequal. The survey was also administered to mainly sophomores and juniors. Family background was not taken into account.

Bowman et al. (2015) discussed worldview climate, institutional religious affiliation, and student engagement. The data emanated from the Spirituality in Higher Education project conducted by the Higher Education Research Institute and sponsored by the Templeton Foundation. In the fall of 2004, an expanded version of the Cooperative Institutional Research Program Freshman Survey was given to 112,232 entering freshmen in the United States. The additional questions were on the attitudes, beliefs, and behaviors relating to spirituality, and religion. In the spring of 2007, a segment of the original sample was invited to follow up, including 36,703 students who were eligible for the follow-up segment. The final data collection included 14,527 students from 136 schools participated. Schools with incomplete data were removed leading to a final sample of 14,517 undergrads from 134 colleges and universities. The majority of the schools were Catholic, Christian, or Protestant. Weighting was used to make the sample more representative. In the sample, 55% were female, and the majority were white.

Results found that an inclusive religious or worldview climate is positively correlated with many successful markers on campus. The religious climate of the university seemed to be formed by an institutional perspective, as opposed to individual worldviews, as supported by previous studies. In general, a university with an inclusive religious or worldview climate is more likely to engage in study abroad, service-learning, engaged learning, and interracial relationships. Compared to private non-sectarian schools, Evangelical schools seem to be positively associated with service learning, faculty interactions, and volunteer work, but negatively with student clubs (Bowman et al., 2015). An institution with an inclusive religious/ worldview climate is positively associated with study abroad, service-learning, engaged learning, and interracial relationships. Other religious schools are also positively related to service-learning, faculty interactions, and volunteer work. Limitations included the large Christian, white sample in this population.

Influence of College Environment on Religious Orientation

A section of this literature review is devoted to another theme found in the literature: the influence of the college environment on the student's religious orientation. One study looked at the influence of the college environment on religious orientation and compared private religious school students versus public, non-religious college students to identify if there is a difference over time in religious orientation. The Religious Orientation Scale was used (Kneipp et al., 2011). 267 students (102 males, 163 females, 2 unidentified) aged 18-25 participated in this study. 128 were from a public non-religious state-funded university, and 139 were from a private religious college. The final sample included 215 students.

Students received a demographics questionnaire, as well as the Religious Orientation Scale. The ROS contains the Extrinsic and Intrinsic subscales, both of which were scored on a

five-point Likert-type scale. The Extrinsic scale contained 11 subitems designed to measure the extent to which a person uses religion to accomplish personal and or social goals, such as good relationships through the church. The Intrinsic subscale contained nine subitems, which looked at religion for religion's sake. The subscales were scored separately. Individuals who scored high on both were labeled as indiscriminately pro-religious and excluded from the sample. The ROS had internal consistency and test-retest reliability.

The majority of the sample was Baptist (53.6%) and other Christian denominations. The group which identified as other was 17.6%. ANOVAs were performed. The study hypothesized that the longer the student was in college, the lower the score on intrinsic religious orientation. However, results showed that there was no significant difference between classifications (class standing) of students on the intrinsic religious score. Findings showed that there was a significant effect of environment on religious orientation, specifically the intrinsic religious orientation score. Students at private religious colleges were significantly more intrinsically religious than at public non-religious colleges. The religious college, religious peers, and opportunities for religious engagement may reinforce their religious beliefs and practices, their level of religiosity as well as spirituality. Results showed that the longer students are in school, the less favorable their view of organized religion, and that the more educated a person is the less likely to be religious. Limitations of the study include the predominantly Christian population, as well as the lack of information as to why the students in private colleges are more intrinsically religious. It is unknown whether they already came to the college more religious or developed the orientation in the school.

A secondary data analysis looked at the extent to which university satisfaction is a function of religious affiliation (Bowman & Smedley, 2013). The study utilized a four-year

longitudinal sample of 3,098 undergraduates at 28 schools which emanates from the National Longitudinal Survey of Freshman. Students of color were oversampled to have an equal distribution of 765 Asian students, 798 Black students, 721 Hispanic students, and 814 White students in the final sample. The majority of students were Protestant and Catholic (68.9%). Only 5.8% were Jewish. 4,573 first-year students were invited to a face-to-face interview in the fall of 1999, of which 86% participated. The data was quantitative, utilizing close-ended questions. Follow-up surveys were conducted in 2000, 2001, 2002, and 2003. 3,098 students participated in the senior survey with a 79% retest response rate.

Dependent variables of university satisfaction were measured with a seven-item scale, including subscales for specific university experiences, the university of choice, academic experience, and friends and acquaintances made in school. The main independent variable was the religious affiliations of students. The study used hierarchical linear modeling and controlled for confounds such as race, gender, ethnicity, and pre-university academic achievement. Results showed that students who do not identify with a religious group have the lowest levels of satisfaction. Protestant students had the highest levels of satisfaction. In the context of Christian privilege, students from marginalized religions and those who don't identify as religious can face significant challenges. At the time that this was written, students reported a similar status hierarchy: Christians on top, non-Christians in the middle, and Atheists at the bottom. Limitations include the predominantly Christian sample, as well as a lack of information as to why religious affiliation leads to higher levels of satisfaction.

Small & Bowman (2011) looked at how religious minority status and college experiences are related to changes in religious beliefs and struggles at secular and religious-affiliated institutions. It hypothesized that students who attended Protestant institutions will have increased

religious commitment and decreased religious skepticism and that having religious college experiences will be associated with increased religious commitment and decreased religious skepticism. The study used a three-year longitudinal sample of 14,527 undergraduate students from 136 colleges and universities in the United States. Data was gathered from the Spirituality in Higher Education Project conducted by the HERI and sponsored by the Templeton Foundation. Colleges that participate in the Cooperative Institutional Research Program (CIRP) Freshman survey were invited to participate. In the fall of 2004, an expanded CIRP Freshman Survey was administered to 112,232 entering first-year students. This survey is a paper and pencil survey that contained items regarding students' attitudes, beliefs, and behaviors with regard to religion and spirituality. In the spring of 2007, a follow-up survey was administered to a subset of individuals, which consisted of 14,527 students from 136 colleges with a 40% response rate. LDS students and an institution of mainly LDS students were removed for a final sample of 14,102 students from 135 institutions. Hierarchical Linear Modeling was used, as well as a weighting algorithm.

Dependent variables consisted of religious commitment, religious skepticism, and religious struggle. These items were gauged with scales. Independent variables included religious affiliation, and college experiences and perceptions related to religion and spirituality on a 12-item scale including items such as believing in the goodness of all people, time spent with people who share religious views, and faculty support in encouraging religious/ spiritual discussion and acting as a role model. Gender, age, and parental education were controlled for. Hierarchical Linear Modeling was used to predict religious change.

Results showed that students from religious majority groups generally experience increased religious commitment and decreased religious skepticism. Students attending religious

schools have deeper religious commitment; in part because of who attends these schools to begin with (i.e. Evangelical schools have the strongest track record because they are Evangelical.) Religious minority students felt less supported. Students who attend a Protestant institution have greater gains in religious commitment than those who attend a secular institution. No such difference exists between students attending Catholic and secular schools. Religious engagement is a strong positive predictor of religious gains. Limitations include a lack of information about the demographics including percentages of male/ female participants, percentages of ethnicities, and percentages of religious denominations.

Institutional influences on religious participation during college were analyzed through data taken from the National Longitudinal Survey of Youth 1997 (NLSY97) (Hill, 2009). This was conducted on 12 to 16-year-olds in 1997 and followed up with the sample in 2004. Eighty-four percent of the original respondents were gathered for a sample of 8,984. This study uses data from 1997, as well as follow-ups in 2000 and 2004. Data is also derived from the Integrated Post-Secondary Data Service (IPEDS), a census of post-secondary educational institutions in the United States. Data for IPEDS is collected annually. Data on religious affiliation, sector, institutional size, race, and gender are used in this study.

The dependent variable of this study is an eight-category measure of religious service attendance, ranging from never to every day. This data was collected starting in 2000, and the author used five years of data responses in this analysis. The independent variable in this study is the religious sector or affiliation of the college the student is enrolled in. The variable is identified as either religious affiliation, public, private (not for profit), private (for profit), or other. Institutional control variables include institutional characteristics, such as required chapel attendance, student body size, the status of the university as a four-year institution, academic

elitism, racial composition, and gender composition. Individual control variables include religious tradition (from the NLSY97 data), graduating with a bachelor's or associate degree, residing with parents or in dorms, marital and cohabiting status, and biological or adopted children. Key questions included the following: (a) Are students who are currently enrolled in college more or less likely to attend religious services than those who are not attending college? (b) Among those currently enrolled, do religious institutions develop student religious practice, or do religious students fare better at nonreligious schools? and (c) Is the institutional impact on religious participation uniform or variable across the religious traditions of students? Random effects and fixed effects models were used to distinguish between selection effects and college effects. The author estimated the institutional effects on religious participation based on the random and fixed-effects models. The author also looked at whether students' religious tradition and institutional religious identity together produce specific outcomes on religious service attendance, specifically institution and white conservative Protestants, white mainline Protestants, Catholics, and Black Protestants.

Results indicated that students attending Catholic and Protestant institutes decline in religious participation at a faster rate than Evangelicals. A 2003 report indicated that 46% of entering freshmen reported attending religious services frequently, but by the end of the first year, it drops to 27%. However, this is likely due to social life rather than a developed attitude against organized religion. Respondents in college and with an associate degree attend services less frequently than those who never attended college and those with a bachelor's. Students who more frequently attend religious services have higher levels of academic achievement. This suggests that educational attainment is a result of, as well as a cause of, higher religious participation during adolescence and young adulthood. Religious conservative schools such as

CCCU, Mormon, and Bible colleges have considerably higher overall rates of religious participation compared to the rest of the sample. Respondents who attend other Evangelical colleges and HBCUs have moderately lower levels of attendance, while the rest of the respondents attending Catholic, mainline Protestant, or nonreligious public and private schools have the lowest levels of religious service attendance. Limitations included a lack of students' religious compositions outside of their institutions.

Section Four: Theoretical Framework

Multicontextual Model for Diverse Learning Environments

This section identifies the theoretical underpinnings which support this dissertation. The campus climate can be viewed through the lens of Hurtado et al. (2012), built on concepts by Bronfenbrenner. Hurtado identified the Multicontextual Model for Diverse Learning Environments. At the center, it examined the differences in students and their multiple social identities, as well as staff and instructor identities such as race, ethnicity, and gender. It analyzed spheres of interaction between curricular dynamics, such as the interplay between pedagogy and course content, and instructor and student identity. It also examined co-curricular dynamics, such as the interplay between student identity and staff identity and practice and programming.

Bronfenbrenner's Ecological Structure of the Educational Environment

Bronfenbrenner's theory of ecological development (1977) discussed the environment of the child in terms of nested structures, which are represented by concentric circles designed in order of impact on the child. These structures come in five categories, which are distributed in order of importance, and nested to show that the impact of the relationship within the various systems influences the child. The systems are named the microsystem, mesosystem, exosystem, macrosystem, and chronosystem. At the center is the child.

The first innermost circle, the microsystem, represents those immediate environmental influences, which are in direct contact with the child: family, school, and peer group. Relationships are bidirectional, in which the child is influenced by these individuals, but also can influence them. The mesosystem includes interactions by the child's microsystems like the "interactions amongst family, school, peer group," (Bronfenbrenner, 1977, p.515). According to Bronfenbrenner (1977) positive or negative relationships within the mesosystem would influence

the child's development accordingly. The next circle, the exosystem, includes formal and informal social structures which influence the child by way of influencing the microsystems. These are influences such as "neighborhood, agencies of government, informal social networks, transportation," (p.515). The macrosystem focuses on "overarching institutional patterns of the culture or subculture," such as "the economic, social, educational, legal, and political systems, of which micro-, meso-, and exosystems are the concrete manifestations (p.515)," and how this affects the child. Overarchingly, the final circle is the chronosystem. This represents time and the environmental changes that occur, including life transitions and historical events.

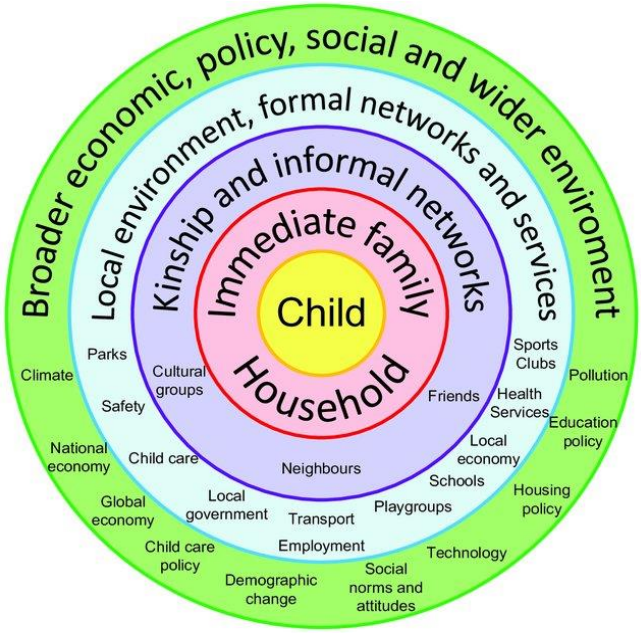


Image taken from Scott, K., Laing, P., & Park, J. (2016). Housing Children: South Auckland, The Housing Pathways Longitudinal Study. *Research in Anthropology and Linguistics*, *6*. https://doi.org/10.13140/RG.2.2.24769.76645

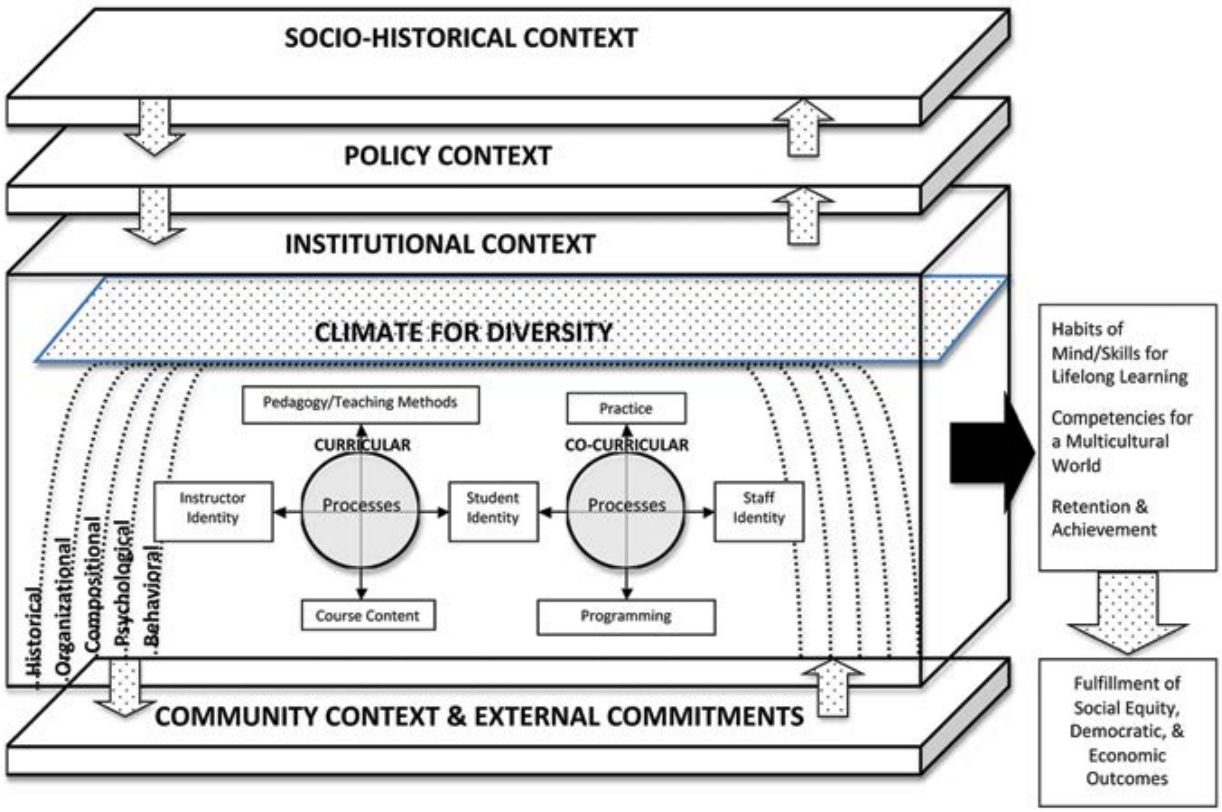
Bronfenbrenner's ecological model (1977) includes person, process, context, and time. Comparatively, in this mode, the microsystem includes individuals, such as students, instructors,

and staff, and their roles, the meso level dynamics, or spheres of interaction, such as the students, instructors, staff and teaching and learning, or practice and programming, the exosystem including the external communities and social structures that control the mesosystem, such as institutional context, and the macrosystem, the larger social policy, and historical contexts, as well as communities external forces and commitments outside of the institution which shapes the institution. The individuals (students, staff, and faculty) within the institution also shape the institution and are shaped by it. Diversity is reflected in student identities, instructor identities, content, and pedagogies. It encompasses who is teaching, who is being taught, what is being taught, and how it is being taught.

All of this creates the climate for diversity which comprise five dimensions of campus climate separated by institutional and individual dimensions: the historical, organizational, compositional, psychological, and behavioral components. The institutional dimensions encompass the historical, organizational, and compositional aspects. The individual dimensions encompass the psychological and behavioral components. The historical dimension identifies how historical exclusion affects the campus climate and practices. The majority of institutions were exclusive to the White man, limiting access for women, Jews, Blacks, Latina/os, Native Americans, and other groups. Institutions in Southern states were racially segregated and have been attempting to desegregate for generations. The historical aspects affect the educational outcomes of students. The organizational dimension encompasses all of the policies and procedures of the organization like the tenure process, recruitment, hiring, budget, curriculum, and other practices and policies. These are created by faculty and administration but can maintain inequity within the institution. The compositional dimension represents the composition of the institution, or the number of individuals with diverse social identities amongst students,

faculty, staff, and administrators. Compositional diversity leads to greater satisfaction in college. The campus climate also affects the curricular and co-curricular aspects of the institution. The behavioral aspect includes the context, frequency, and quality of interactions between individuals of different social identity groups. This includes formal interactions, instituted by the college, or informal everyday interactions. This includes peer and faculty interactions. The psychological dimension identifies individuals' perceptions of the environment, including discrimination and racial conflict, and intergroup dynamics overall. This includes students of color and LGBTQIA+. This is important because ultimately these dimensions shape the success of the individual student and higher education overall. While this model is very comprehensive, it does not take into account the individual demographic and other characteristics that the students come into school with and how that is changed or modified over time, as well as how that influences the students' experience and the other students' experiences.

This theory is very relevant to the study problem, and research questions that examine religious discrimination on campus (as relates to the level of religiosity) because it highlights that discrimination does not occur in a vacuum. Religious discrimination on the institutional level is a byproduct of that institution's historical and current climate and current and previous policies towards various groups and identities. The current climate for and toward diversity will directly connect to the level of discrimination that occurs. The instructor, staff, faculty, and student identities will contribute to the climate, as well as the pedagogy and content. The surrounding community and overarching attitudes will thereby influence discrimination as well.



Multicontextual Model for Diverse Learning Environments taken from Hurtado et. al. 2012, p.48

Astin's Framework: Inputs, Environments, and Outcomes

Astin proposed one of the first college impact models, which appeared in the Framework for Assessing Learning and Development Outcomes (Astin, 1984 as cited in Astin & Antonio, 2012). The model analyzes outcomes or outputs as a function of inputs and environments. Outcomes are the dependent variable, while inputs and environments are the independent variables. Outcomes refer to the talents which the schools are trying to cultivate. Outcomes can be divided into cognitive and affective domains. Cognitive outcomes reflect higher-order processes such as reasoning and logic. This would be measured through cognitive learning and the development of cognitive skills. Affective outcomes include "students' feelings, attitudes, values, beliefs, self-concept, aspirations, and social and interpersonal relationships (Astin &

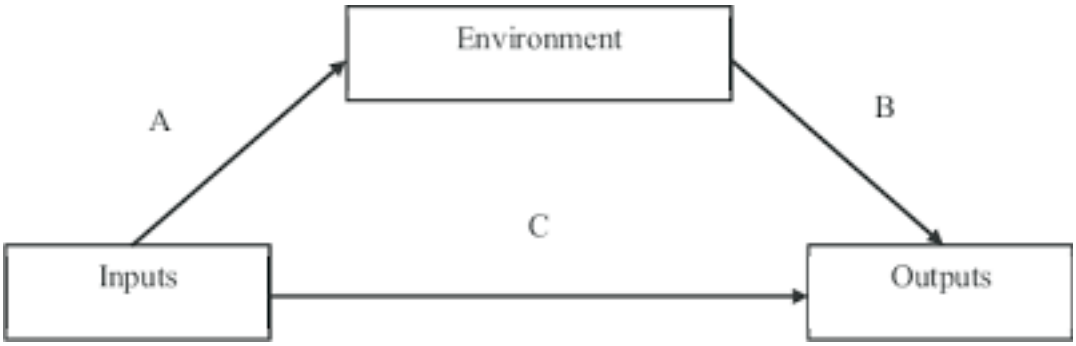
Antonio, 2012, p. 51).” The cognitive and affective domains are assessed through psychological and behavioral outcomes. “Psychological outcomes reflect the student states or traits (cognitive: academic achievement, subject matter knowledge, affective: values, attitudes beliefs) and behavioral outcomes relate to the students’ observable activities (cognitive: degree attainment, affective: leadership, citizenship, interpersonal relations) (Astin & Antonio, 2012, p. 52).” Inputs are the individual factors the person brings in. The inputs must take many factors into account such as demographics, immigrant status, gender, course of study, GPA, and so on. The inputs are described as “any existing characteristic for which a measure of change is desired.” Once the inputs and outputs are known, it is also necessary to learn about the school environment. This entails information about the educational environment and experience. Environment assessment would be on the educational program, such as teaching techniques, curriculum content, course materials, assignments, and qualifications of the professors, but also the social and institutional climate such as campus facilities, students’ peer groups, living arrangements, and individual classes. If the theory were just looking at the environment, that would assume that “change is equivalent to environmental impact (Astin & Antonio, 2012, p. 43).”

Astin discovered that the effectiveness of Ph. D.s had more to do with what they were coming in with, than what the institution was providing them with. He stated that educational effectiveness cannot be judged just based on the student outcomes but need to be evaluated in terms of inputs. According to Astin, assessment and evaluation for educational institutions need to “learn … about how to structure educational environments so as to maximize talent development” (Astin & Antonio, 2012, p. 28).

While this model makes an important point of needing to take individual characteristics into account and how that influences the individual outcomes, the model does not take

institutional characteristics into account such as the time that the institution exists within, the history of the institution, the politics of the institution, the religious affiliation of the institution and other factors.

This model directly relates to the study problem in terms of identifying the components of discrimination on campus. Discrimination occurs due to the student/ faculty individual demographic, identity, and other characteristics which they are coming into the institution with, as well as the institutional environment and the resulting behavioral and psychological outputs.



Model taken from Astin & Antonio, 2012, p.28

Building on these models, Rockenbach et. al. have created the Interfaith Learning Framework. As depicted, this model encompasses the Bronfenbrenner person-in-environment model which consists of concentric circles of bidirectional influences. It also builds on the Astin model of inputs, environments, and outcomes. In this framework, the pre-college characteristics consist of student input characteristics such as gender identity, sexual orientation, race, ethnicity, major, high school GPA, political views, and whether they are a first-generation college student, as well as exposure to interfaith experiences before college.

According to Mayhew & Rockenbach (2021), interfaith learning is not simply individuals with different identities learning on the same campus but interacting with people with other

identities in a way that leads to change. Interfaith exchanges "provoke and challenge, disrupt stereotypes and misinformation, foster empathy, and provide an avenue toward bridge-building and productive relationships," (p.3). For interfaith development to occur, interfaith learning must occur first. This happens through four domains: appreciative knowledge, appreciative attitudes, pluralism orientation, and self-authored worldview commitment.

Appreciative knowledge of worldview identities includes more than a tolerance of the worldviews of specific traditions and communities. It includes an appreciation. Eck (as cited in Mayhew& Rockenbach, 2021, p.4) stated that "tolerance is too thin a foundation for a world of religious difference and proximity," (para. 3) In assessing students' knowledge of different worldviews, measures regarding students' knowledge of different traditions and faith were asked such as the foundational text in Judaism, the difference between atheists and agnostics, practices during the month of Ramadan, what is the gospel in Christianity, and identifying Nirvana in Buddhism (Mayhew& Rockenbach, 2021, p. 4).

Similar to appreciative knowledge, appreciative attitudes denote the idea of more than increasing tolerance on campus, but an individual's "degree of positive regard for people who do not share their worldview (Mayhew& Rockenbach, 2021, p.4)." To measure this, students were asked questions about Atheist, Buddhist, Evangelical Christian, Hindu, Jewish, Latter-Day Saints, and Muslims, such as whether people in this group positively contribute to society, are ethical, whether the students have things in common with this group and have a positive attitude towards the group.

Self-authored worldview commitment includes "how students think about their religious selves, how they identify religiously, and how they relate to religious others (Mayhew& Rockenbach, 2021, p.5)." The term worldview encompasses an overarching belief system. The

exposure and willingness to engage with others with different worldviews often lead to a resolved commitment to the student's worldview. The self-authored worldview commitment is measured through rating items such as whether the student has considered other religious and non-religious perspectives or listened to other points of view before acquiring a current worldview,

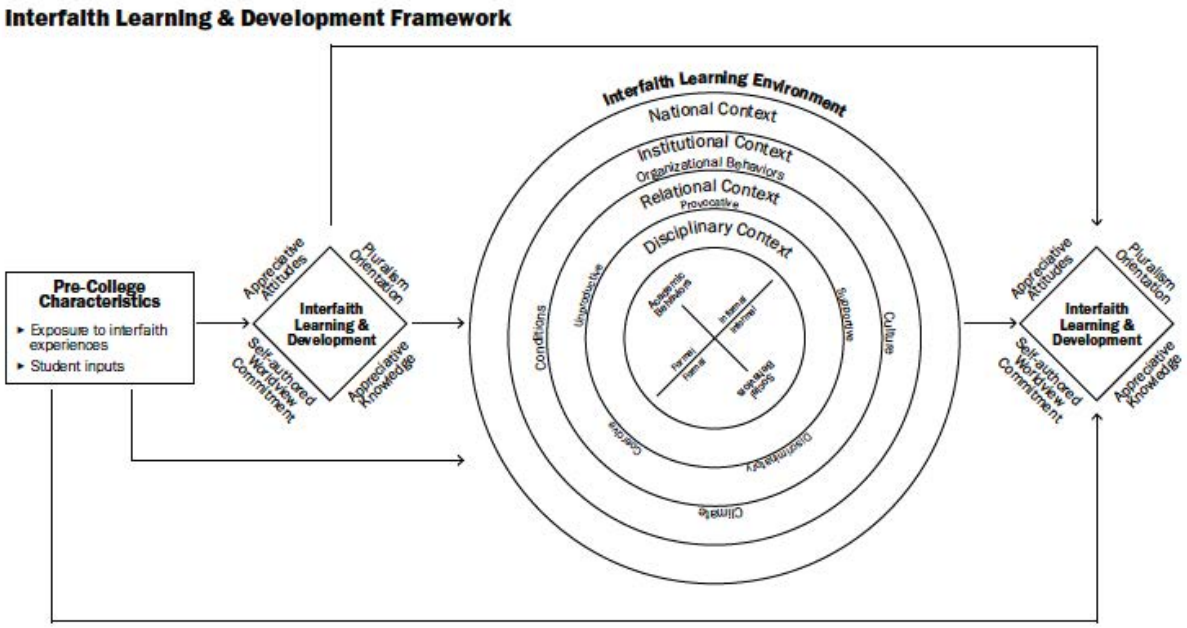
The definition of pluralism relies on Eck's four-pronged definition as cited in Mayhew et. al. "engagement with diversity rather than the sheer fact of diversity alone; migration from tolerance to acceptance of others; commitment as developmentally distinctive and possible within a relativistic society; and an understanding and appreciation of worldview differences (not merely commonalities) (Mayhew& Rockenbach, 2021, p.6). Pluralism reflects an attitude and behavior that is open to those of all worldviews.

Pluralism is divided into four: global citizenship, goodwill towards others of different worldviews, appreciation of worldview commonalities and differences, commitment to interfaith leadership and service as measured by items such as whether the student is actively learning about those with different religious and cultural ways of life, and whether faith and belief are strengthened by those relationships, feelings towards these individuals and ideas of collaboration with them. (Mayhew& Rockenbach, 2021, p.6).

The framework presupposes that interfaith learning and development can occur in the right campus environment and climate: one which supports students of different religions, races, ethnicities, genders, and identities. Students may often be challenged on these precepts, and the framework supports the idea that the institutions' support surrounding these challenges is also critical to the interfaith learning and development climate.

The concentric circles in the model represent the learning environment. They comprise the national context, the institutional context, the relational context ("(a) provocative experiences that challenge their religious worldviews, (b) supportive spaces for them to explore religious difference, (c) coercive places where they feel forced to examine or change their beliefs, (d) unproductive environments where students feel silenced by religion-based micro-aggressions, and (e) overt discriminatory practices," (Mayhew& Rockenbach, 2021, p.9) and the disciplinary context (college discipline or major). At the center are student experiences which range from academic to social behaviors both formal and informal. The model encompasses the person-in-environment model by Bronfenbrenner, which acknowledges that individual development is a function of bidirectional influence between the environment and the individual. This model is very comprehensive in understanding the development and ideals of interfaith learning but excludes factors such as developmental growth and progress during this period in an individual's life. It is specific to interfaith learning, not other types of growth and development.

It is relevant in terms of assessing discrimination on campus by examining the multiple components which can lead to students' attitudes towards religious others: students' individual characteristics with which they enter the university, the context of the university, including national and historical, the formal and informal environment of the university, the academic major and how that influences the student, and other factors.



Model taken from Mayhew and Rockenbach 2018 as cited in Mayhew& Rockenbach, 2021, p.7

Section Five: The Research Question

Research Questions:

1. **What factors are related to Evangelical Christian, Jewish, and Muslim college students' perceptions of being discriminated against based on their worldview?**

Hypothesis: Higher positive campus attitudes towards Evangelical Christian, Jewish, and Muslim students will decrease their perceptions of discrimination.

Hypothesis: The perception of a welcoming campus decreases the perception of discrimination by Evangelical Christian, Jewish, and Muslim students.

2. **Do perceptions of being discriminated against change over time (sophomore year to junior year)?**

Hypothesis: The perception of feeling discriminated against in sophomore year will correlate to the perception of feeling discriminated against in junior year.

Hypothesis: Higher levels of appreciation and the perception of a welcome campus will be a moderating variable in reducing perceptions of discrimination.

Hypothesis: The three groups will have different trajectories (amounts of change) in their perceptions of discrimination over time (i.e., religion will moderate change from sophomore to junior year).

Section Six: Methodology

The Research Perspective

This study is a secondary data analysis using Structural Equation Modeling (SEM) based on the data set gathered through the Interfaith Diversity Experience and Attitudes Longitudinal Survey (IDEALS) by Principal Investigators (PIs) Dr. Alyssa Rockenbach and Dr. Matthew Mayhew. The survey was inspired by a previous survey by the same PIs with a similar methodology (The Campus Religious and Spiritual Climate Survey, The CRSCS). The data includes the results of surveys distributed to 20,436 students on 122 college campuses throughout the United States over a three-year period (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020). This data set is the most optimal to answer the question of religious discrimination on campus because of the breadth of the survey and its far-reaching student and institution body. The given codebook of 240 pages of variables represents the vast amount of data that can be accessed through this set.

This study compared the factors related to Evangelical Christian, Jewish, and Muslim students' perceptions of being discriminated against on college campuses based on their worldview (faith) and those changes from time 2 to time 3. It used Institution ID as a cluster variable examining the variables related to Evangelical Christian, Jewish, and Muslim students' perceptions of discrimination. The two latent dependent variables were measured at times two and three using the following variables: Time 2 variables: "*I have been mistreated on campus because of my worldview,"* (variable code: discrim_1_t2) *"I have heard/ read insensitive comments about my worldview from friends or peers,"* (variable code: inscom_1_t2) *"I have heard/ read insensitive comments about my worldview from faculty,"* (variable code: inscom_2_t2) Time 3 variables: "*I have been mistreated on campus because of my worldview,"*

(variable code: discrim_1_t3) *"I have heard/ read insensitive comments about my worldview from friends or peers,"* (variable code: inscom_1_t3) *"I have heard/ read insensitive comments about my worldview from faculty,"* (variable code: inscom_2_t3).

A latent independent variable was created based on religious appreciation towards the major world religions, including Evangelical Christians, Jews, and Muslims: *"appreciative attitude towards Evangelical Christians,"* (variable code: appattsum_3_t2) *"appreciative attitude towards Jews,"* (variable code: appattsum_5_t2) *"appreciative attitudes towards Muslims,"* (variable code: appattsum_7_t2). A second latent independent variable, the welcoming campus for Jews, Muslims, and Christians, was measured based upon the following questions: *"This campus is a welcoming place for Evangelical Christians,"* (variable code: welcam_3_t2) *"This campus is a welcoming place for Jews,"* (variable code: welcam_5_t2) *"This campus is a welcoming place for Muslims,"* (variable code: welcam_7_t2). Finally, the model included the perception of change over time—the direct and indirect effects of the latent independent variables upon the dependent variable at times two and three.

Three dummy religious variables were created to look at Jews as compared to all others, Muslims as compared to all others, and Evangelical Christians as compared to all others. A second dummy variable compared schools with a religious affiliation to all others.

Data and Subjects

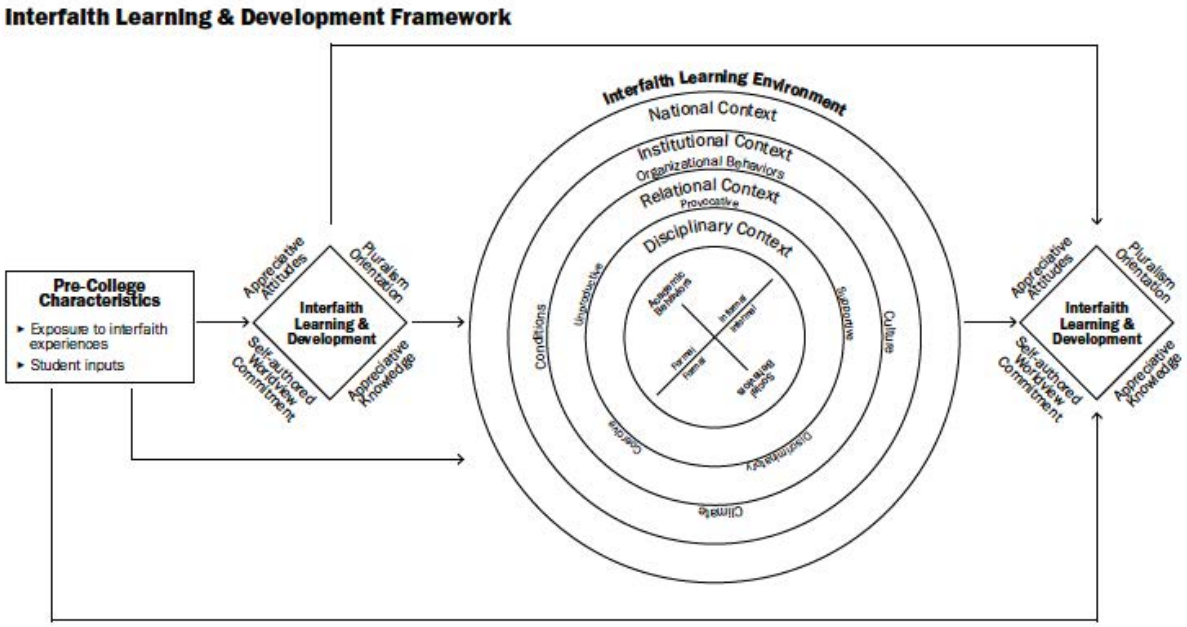
The Interfaith Diversity Experiences and Attitudes Longitudinal Survey was distributed to undergraduate students at 122 universities (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020). Institutions were recruited during the 2014-2015 year through convenience sampling. Institutions were stratified by type, selectivity, size, geographical location, and Carnegie classification. The survey was distributed at

three time points. Response data were collected at Time 1: Summer or Fall of 2015, Time 2: Spring or Fall of 2016, and Time 3: Spring of 2019. To distribute the survey at Time 1, institutions had the choice of a paper survey, a generic link to an online survey, personalized links to students, or any combination of the three. Institutions could decide which students were in the survey. At Time 2 emails with an individual link were sent to the respondents of Time 1. Additionally, surveys were also sent to non-respondents in an attempt to widen the sample. The Time 2 response rate was 43% out of the 122 schools represented for a total of 8,782 responses. Of these students, 7,194 completed 80% of the survey, which provided usable Time 2 data. For Time 3, emails with an individual link were sent to all Time 1 respondents. Emails were also sent to non-respondents. Time 3's response rate was 36% out of the 118 schools represented. Hence, the data can be looked at longitudinally and cross-sectionally. Data includes religious affiliation and public/ private university status. Religious affiliations are listed as 28% public, 26% private non-sectarian, 25% Protestant, 12% Catholic, and 9% Evangelical. The geographic regions include 25% Southeast, 21% Great Lakes, and 21% Mideast.

Data was weighted to reflect national demographics. The Generalized Raking Method (Deville et. al., 1993) was used, which allows the survey totals to match population totals through weighting. In other words, it allows for any population that was oversampled to count less, and any population that was under-sampled to count more by matching the data to population totals. Weights were constructed using IPEDS data based on gender, race, institutional type, Carnegie classification, geographic area, and urban or city setting. Weights were also created to adjust for attrition, and to normalize the data from the sample size to the population size (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020).

Measures

IDEALS has been empirically validated to measure dimensions of religious, spiritual, and worldview diversity as part of the campus climate. Hierarchical linear modeling is used to account for students nested in institutions. Confirmatory factor analysis and structural equation modeling was used to confirm the measurement theory and to identify latent variables underlying the observable variables. Goodness of fit was achieved (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020).



Interfaith learning and development are measured by four constructs: appreciative knowledge (of worldview identities), appreciative attitudes, self-authored worldview commitment, and pluralism orientation. One of the constructs measured, appreciative knowledge of worldview identities, measures students' knowledge of different traditions and faiths. This is assessed by the following seven measures: "(a) if they know the foundational sacred text used in

the Jewish tradition, (b) what distinguishes atheists and agnostics, (c) what spiritual practice takes place from dawn until dusk during the month of Ramadan in the Muslim tradition, (d) what the gospel refers to in Christianity, (e) what the notion of Nirvana in the Buddhist tradition refers to, (f) who founded the Latter-day Saints movement, (g) the name of the religious identity of Mahatma Gandhi, and (h) the name of a Catholic social activist from a list of 6 choices (p. 4).

Appreciative attitudes look at an individual's "degree of positive regard," for people with a different worldview. To measure this, students were asked the following about Atheist, Buddhist, Evangelical Christian, Hindu, Jewish, Latter-Day Saints, and Muslims: 1. In general, people in this group make positive contributions to society. 2. In general, individuals in this group are ethical people. 3. I have things in common with people in this group. 4. In general, I have a positive attitude towards people in this group. Self-authored worldview commitment includes "how students think about their religious selves, how they identify religiously, and how they relate to religious others (p.5)."

The self-authored worldview commitment is measured through rating the following items: 1. I have thoughtfully considered other religious and nonreligious perspectives before committing to my current worldview. 2. I have had to reconcile competing religious and nonreligious perspectives before committing to my current worldview. 3. I talked and listened to people with points of view different than my own before committing to my worldview (p. 5). 4. I integrated multiple points of view into my existing worldview before committing to it. Pluralism is divided into four: 1. global citizenship, 2. goodwill towards others of different worldviews, 3. appreciation of worldview commonalities and differences, and 4. commitment to interfaith leadership and service. This is measured by: 1. I am actively learning about people across the globe who have different religious and cultural ways of life than I do. 2. I feel a sense

of goodwill toward people of other religious and nonreligious perspectives. 3. My faith or beliefs are strengthened by relationships with those of diverse religious and non-religious backgrounds. 4. Love is a value that is core to most of the world's religions. 5. There are essential differences in spiritual practices that distinguish world religions. 6. I am committed to leading efforts in collaboration with people of other religious and nonreligious perspectives to create positive changes in society." (p.6).

This is examined in relation to the interfaith learning environment, which is influenced by national context, institutional context, the relational context "(a) provocative experiences that challenge their religious worldviews, (b) supportive spaces for them to explore religious difference, (c) coercive places where they feel forced to examine or change their beliefs, (d) unproductive environments where students feel silenced by religion-based micro-aggressions, and (e) overt discriminatory practices.p.9)", and the disciplinary context (college discipline or major). At the center are student experiences which range from academic to social behaviors both formal and informal.

Procedures

The institution recruitment occurred during the 2014-2015 academic year. Time 1 responses were collected in the summer/ fall of 2015, Time 2 responses were collected spring/ fall of 2016, and Time 3 responses were collected spring of 2019. Although the data can be looked at cross-sectionally or longitudinally, I have elected to utilize it as a longitudinal data set examining only participants in Times 2&3 (Times 1&2= 7,194 students who completed the survey, Times 1,2&3= 3,486 students at 109 institutions). To keep the data secure for the secondary data analysis, data is de-identified and kept on a secure server which is available to be accessed by my faculty advisor and me.

Hypothesis	Variable Name	Definition	Level of Measurement	Variable Use*****	Analysis
1. Higher positive campus attitudes towards Evangelical Christian, Jewish, and Muslim students will decrease their perceptions of discrimination.	Appreciative attitudes	A 5-point Likert scale response to the prompt "In general, I have a positive attitude toward people in the group."	Ordinal	Independent	CFA/SEM
	Perceived discrimination	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on campus because of my worldview."	Ordinal	Dependent	
1a. The perception of a welcoming campus decreases the perception of discrimination by Evangelical Christian, Jewish, and Muslim students.	Campus climate	A 5 point Likert scale response to the prompt "This campus is a welcoming place for (specific faith/ denomination)"	Ordinal	Independent	CFA/SEM
	Perceived discrimination	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on campus because of my worldview."	Ordinal	Dependent	CFA/SEM
2. The perception of feeling discriminated against in freshman/ sophomore year will correlate to the perception of feeling discriminated against in senior year.	Perceived discrimination freshman/ sophomore year	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on campus because of	Ordinal	Independent	CFA/SEM

		my worldview Clustered by time 1			
	Perceived discrimination senior year	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on campus because of my worldview Clustered by time 2	Ordinal	Dependent	
2a. Higher levels of appreciation and the perception of a welcome campus will be a moderating variable in reducing perceptions of discrimination.	Appreciative attitudes	A 5-point Likert scale response to the prompt "In general, I have a positive attitude toward people in the group.	Ordinal	Independent Moderating Variable	CFA/SEM
	Campus climate	A 5 point Likert scale response to the prompt "This campus is a welcoming place for (specific faith/ denomination)"	Ordinal	Independent Moderating Variable	
	Perceived discrimination	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on campus because of my worldview."	Ordinal	Dependent	CFA/SEM
2b. The three groups will have different trajectories (amounts of change) in their perceptions of discrimination over time (i.e. religion will moderate change from sophomore to junior year.)	Religion	Identification of religion from 26 options.	Ordinal	Independent	CFA/SEM
	Change in perceived discrimination	A 5-point Likert scale response to the prompt "On this campus, how often have you heard/ read insensitive comments about your worldview," and response to "I have been mistreated on	Ordinal	Dependent	CFA/SEM

		campus because of my worldview."			

Section Seven: Findings

Research Questions:

1. **What factors are related to Evangelical Christian, Jewish, and Muslim college students' perceptions of being discriminated against based on their worldview?**

Hypothesis: Higher positive campus attitudes towards Evangelical Christian, Jewish, and Muslim students will decrease their perceptions of discrimination.

Hypothesis: The perception of a welcoming campus decreases the perception of discrimination by Evangelical Christian, Jewish, and Muslim students.

2. **Do perceptions of being discriminated against change over time (sophomore year to junior year)?**

Hypothesis: The perception of feeling discriminated against in sophomore year will correlate to the perception of feeling discriminated against in junior year.

Hypothesis: Higher levels of appreciation and the perception of a welcome campus will be a moderating variable in reducing perceptions of discrimination.

Hypothesis: The three groups will have different trajectories (amounts of change) in their perceptions of discrimination over time (i.e., religion will moderate change from sophomore to junior year).

Quantitative Data Results

Demographics/ Descriptive Statistics:

The Interfaith Diversity Experiences and Attitudes Longitudinal Survey was distributed to undergraduate students at 122 universities during the 2014-2015 year through convenience sampling (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020). Institutions were stratified by type, selectivity, size, geographical

location, and Carnegie classification. Response data were collected at Time 1: Summer or Fall of 2015, Time 2: Spring or Fall of 2016, and Time 3: Spring of 2019. This study utilizes Time 2 and Time 3 data.

The Time 2 response rate was 43% out of the 122 schools represented for a total of 8,782 responses. Of these students, 7,194 completed 80% of the survey, which provided usable Time 2 data. For Time 3, emails with an individual link were sent to all Time 1 respondents. Emails were also sent to non-respondents. Time 3's response rate was 36% out of the 118 schools represented. Data includes religious affiliation and public/ private university status. Religious affiliations are listed as 28% public, 26% private non-sectarian, 25% Protestant, 12% Catholic, and 9% Evangelical. The geographic regions include 25% Southeast, 21% Great Lakes, and 21% Mideast. This study utilized samples that identified as Evangelical Christian, Jewish, and Muslim. The Evangelical Christian, Jewish, and Muslim participants amounted to a total of 1,493. There were 1,166 Evangelical Christian participants, 182 Jewish participants, and 145 Muslim participants.

Table 1

Demographics

Religion	N	%
Jewish	182	12.19
Muslim	145	9.71
Evangelical	1166	78.10
Total	1493	100

Of the 1493 participants in this analysis, the gender composition in Time 3 includes 103 Jewish participants (73 Cisgender females, 29 Cisgender males, 1 nonbinary, transgender person.) There were 68 Muslim participants (46 Cisgender females, 22 Cisgender males). There were 598 Evangelical Christian participants (443 Cisgender females, 144 Cisgender males, 3 non-binary/ genderqueer, 1 transgender woman, 3 Transgender & non-binary/ genderqueer, 2 gender non-specified, 2 preferred not to respond).

Table 2

Gender Identity

	Cisgender	Cisgender	Non-binary	Transgender Woman	Transgender/ Nonbinary/ genderqueer	Gender Nonspecified	Prefer not to answer	Total
Jewish	73	29	0	0	1	0	0	103
Muslim	46	22	0	0	0	0	0	68
Evangelical	443	144	3	1	3	2	2	598
Total	562	195	3	1	4	2	2	769

Table 3

Gender Identity

	Woman	Man	Non-binary	Gender Nonspecified	Prefer not to answer	Total
Jewish	73	29	1	0	0	103
Muslim	46	22	0	0	0	68
Evangelical	444	144	6	2	2	598
Total	563	195	7	2	2	769

Data was weighted to reflect national demographics. The Generalized Raking Method (Deville et. al., 1993) was used, which allow the survey totals to match population totals through weighting, wherein any population that was oversampled would count less, and any under-sampled population would count more by matching the data to population totals. Weights were constructed using IPEDS data based on gender, race, institutional type, Carnegie classification, geographic area, and urban or city setting. Weights were also created to adjust for attrition, and to normalize the data from the sample size to the population size (*Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) Time 3 Researcher Codebook*, 2020).

In response to the prompt *"I have been mistreated on campus because of my worldview,":* In Time 2, Jewish participants wrote that they rarely felt mistreated on campus because of their worldview (a term meaning faith), while Muslim and Evangelical Christian students stated that they never felt mistreated because of their worldview.

Table 4

"I have been mistreated on campus because of my worldview," in Time 2

	Mean	SD
Jewish	2	1
Muslim	1	1
Evangelical	1	1
Total	1	1

Source	SS	df	MS	F	Prob > F
Between groups	6.72420551	2	3.36210275	5.68	0.0035
Within groups	882.019264	1490	.591959238		
Total	888.74347	1492	.595672567		

Bartlett's equal-variances test: chi2 =3.2598 Prob>chi2 = 0.196

I have been mistreated on campus because of my worldview Total (%)	Jewish	Muslim	Evangelical	Total (%)
Never	96	91	787	974
	52.75	62.76	67.50	65.24
Rarely	60	41	265	366
	32.97	28.28	22.73	24.51
Occasionally	19	10	88	117
	10.44	6.90	7.55	7.84
Frequently	6	2	17	25
	3.30	1.38	1.46	1.67
All the time	1	1	9	11
	.55	.69	.77	.74
Total (%)	182	145	1,166	1,493
	100.0	100.0	100.0	100.0

Pearson chi2(8)=18.2950 Pr=.019

In Time 3, the results were not statistically significant. (However, all participants had rated that they rarely felt discriminated against which was a change from Time 2.)

Evangelical Christian

In terms of the effect of the exogenous variable, which asked students to identify whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*), on the endogenous variable, which asked students to identify whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, the total effects based on the standardized coefficient is .37, a statistically significant moderate effect (z=9.81, p=.000). This reflects a direct effect of .26 and an indirect effect of .11. Hence, there is a 70% (.26/.37) direct effect of whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* , after controlling for mediating variables which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* and whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty").* Thus, there is a sizeable but smaller 30% (.11/.37) indirect effect.

The indirect effects of whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my*

worldview from friends or peers), from the exogenous variable, asking whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, which asked students to identify whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .21, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, is .25. Hence, the total indirect effect of whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, is .05 (.21*.25), which is 13.51% (.05/.37) of the total effects of the model.

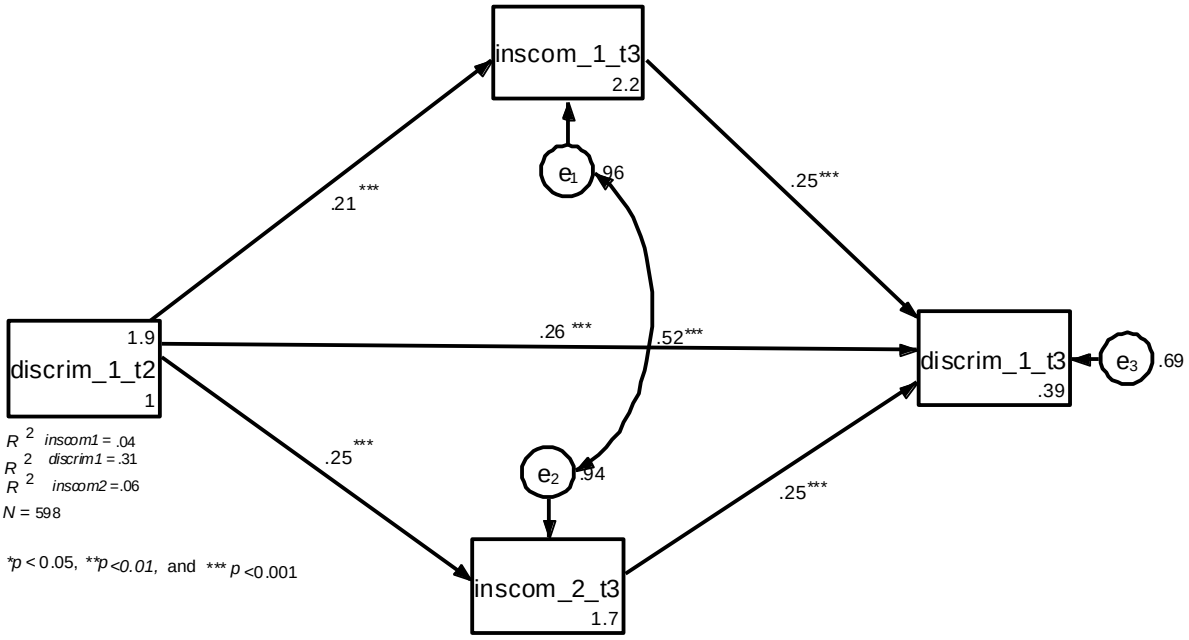
The indirect effects of which asked students whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty),* from exogenous variable whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they

were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .25, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, is .25. Hence, the total indirect effect of which asked students whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty),* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, is .06 (.25*.25), which is 16.21% of the total effects of the model (.06/.37).

The total indirect effect of .11 (as extrapolated above), is a combination of the .05 ($z=4.10$, $p<.001$) indirect effects of which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, and the .06 ($z=3.29$, $p=.001$) indirect effects of whether they have heard or read insensitive comments from faculty (variable

code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*. Hence, whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) has a small but statistically significant standardized indirect effect on whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, mediated by whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)*, and whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)*.

Figure 1



Jewish

In terms of the effect of the exogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, the total effects based on the standardized coefficient is .47, a statistically significant strong effect (z=5.13, p<.001). This reflects a direct effect of .39 and an indirect effect of .08 (NS). Hence, there is an 82.9% (.39/.47) direct effect of whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on whether they were mistreated on campus because of their

worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, after controlling for mediating variables which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* and whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)*. Thus, there is a small but noticeable 17.1% (.08/.47) indirect effect.

The indirect effects of whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* from exogenous variable whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .14 NS, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .33. Hence, the total indirect effect of inscom_1_t3 on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in

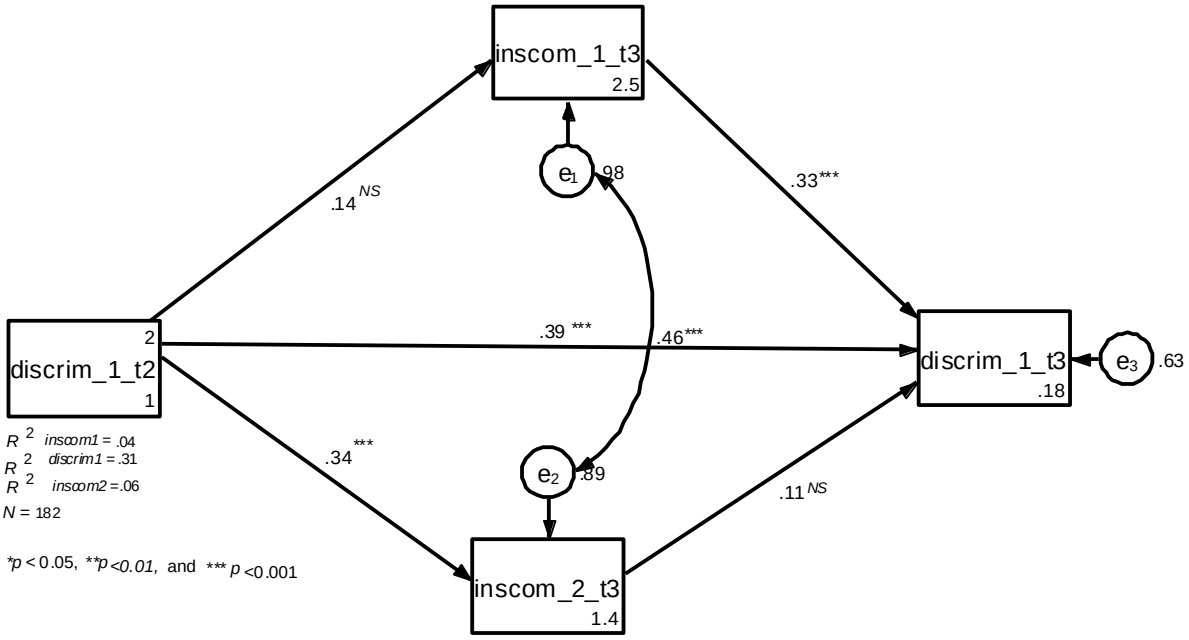
Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .046 (.14*.33), which is 9.78% (.046/.47) of the total effects of the model.

The indirect effects of whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)* from exogenous variable whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .34, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .11. Hence, the total indirect effect of which asked students whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty),* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .037, which is 7.87% of the total effects of the model (.34*.11).

The total indirect effect of .08 (as extrapolated above), is a combination of the .046 (z=1.32, p=.187) indirect effects of which asked students whether they have heard or read

insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, and the .037 (z=1.89, p=.059) indirect effects of whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*. Hence, whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) has a small but statistically significant standardized indirect effect on whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* mediated by which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)* and whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)*.

Figure 2



Muslim

In terms of the effect of the exogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, the total effects based on the standardized coefficient is .22, a statistically significant low moderate effect (z=2.16, p=.03) This reflects a direct effect of .12 and an indirect effect of .10. Hence, there is a 54.5% (.12/.22) direct effect of whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus*

because of my worldview,") after controlling for mediating variables which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* whether they have heard or read insensitive comments from friends or peers (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty).* Thus, there is a strong 45.5% (.10/.22) indirect effect.

The indirect effects of which asked students whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* from exogenous variable whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .24, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .093 NS. Hence, the total indirect effect of whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their

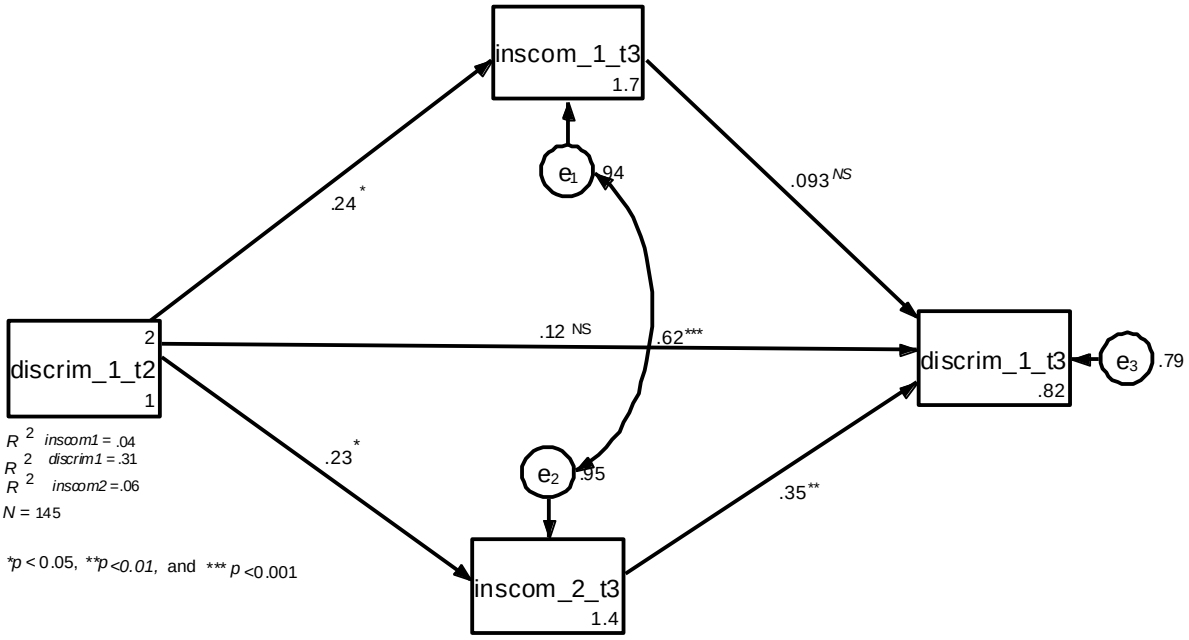
worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, is .022 (.24*.093), which is 10.1% of the total effects of the model.

The indirect effects of whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers),* from exogenous variable whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) on the endogenous variable, whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, reveals that the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) is .23, while the indirect effect relative to whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .35. Hence, the total indirect effect of whether they have heard or read insensitive comments from friends or peers (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* is .08 (.23*.35), which is 36.59% of the total effects of the model (.08/.22).

The total indirect effect of .10 (as extrapolated above), is a combination of the .022 (z=.64, p=.523) indirect effects of whether they have heard or read insensitive comments from

friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*, and the .08 (z=1.14, p=.254) indirect effects of whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)* on whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) and whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")*. Hence, whether they were mistreated on campus because of their worldview (faith) in Time 2, (variable code: discrim_1_t2, "*I have been mistreated on campus because of my worldview,"*) has a small but statistically significant standardized indirect effect on whether they were mistreated on campus because of their worldview (faith) in Time 3, (variable code: discrim_1_t3, "*I have been mistreated on campus because of my worldview,")* mediated by whether they have heard or read insensitive comments from friends or peers (variable code: inscom_1_t3, "*I have heard/ read insensitive comments about my worldview from friends or peers)* and whether they have heard or read insensitive comments from faculty (variable code: inscom_2_t3, "*I have heard/ read insensitive comments about my worldview from faculty)*.

Figure 3



Institutional variations were tested for significance with clusters, and there was no significant variation when the data was clustered by institutional variables. Because of this, the final models did not include the cluster variables. Thus, Hierarchical Linear Modeling was not necessary.

Section Eight: Discussion

Religious and faith-based discrimination on college campuses has been rising exponentially in recent years. Studies have identified significant discrimination toward Evangelical Christian, Jews, and Muslims throughout the United States (Pew Research Center, 2019). This secondary data analysis allows for a better understanding of the perceptions, attitudes, beliefs, and feelings of discrimination of Evangelical Christian, Jewish, and Muslim students on campuses throughout the United States. The results displayed statistically significant direct correlations between the students' perceptions of feeling discriminated against based on their faith in Time 2 to their perception of feeling discriminated against based on their faith in Time 3, and indirect correlations, or mediating variables, based on insensitive comments from faculty, and insensitive comments from friends and peers to varying degrees for each group analyzed.

Research Question 1: What factors are related to Evangelical Christian, Jewish, and Muslim college students' perceptions of being discriminated against based on their worldview?

Research Question 2: Do perceptions of being discriminated against change over time (sophomore year to junior year)?

For Evangelical Christians, the correlation between feeling discriminated against based on worldview (faith) at Time 2 was correlated to feeling discriminated against based on worldview at Time 3 at .37, a statistically significant moderate correlation, which included a 70% direct impact of the influence of the perception of feeling discriminated against at Time 2 on feeling discriminated against at Time 3, and a 30% indirect impact where insensitive comments from faculty and peers mediated the influence of the perception of feeling discriminated against from Time 2 to Time 3.

For Jewish students, the correlation between feeling discriminated against based on worldview (faith) at Time 2 was correlated to feeling discriminated against based on worldview at Time 3 at .47, a statistically significant strong effect, which included an 82.9% direct effect wherein 82.9% was the direct impact of the influence of the perception of feeling discriminated against at Time 2 on feeling discriminated against at Time 3, and 17.1% was the indirect impact where insensitive comments from faculty and friends and peers mediated the influence of the perception of feeling discriminated against from Time 2 to Time 3.

For Muslim students, the correlation between feeling discriminated against based on worldview (faith) at Time 2 was correlated to the perception of feeling discriminated against based on worldview at Time 3 at .22, a statistically significant low moderate effect, which included a 54.5% direct effect wherein 54.5% was the direct impact of the influence of the perception of feeling discriminated against at Time 2 on feeling discriminated against at Time 3, and 45.5% was the indirect impact where insensitive comments from faculty and friends and peers mediated the influence of the perception of feeling discriminated against from Time 2 to Time 3.

When examining the variable “I have been mistreated on campus because of my worldview, Time 2, which had statistically significant results displayed that Jewish students felt a higher level of mistreatment (rarely) than Evangelical Christian students and Muslim students (never).

Literature

These results are significant given the rise in discrimination on college campuses, where findings indicate that there has been a 25% increase in biased incidents since 2015 (as cited in Bauman, 2018). Based on the literature, it is unclear why the different groups have different

levels of direct correlation between feeling discriminated against at Time 2 being correlated to the perception of feeling discriminated against based on worldview at Time 3, and indirect correlation where insensitive comments from faculty and friends and insensitive comments from peers mediated the correlation of feeling discriminated against in Time 2 as it relates to feeling discriminated against in Time 3. Further research would be needed to understand these findings.

With regards to Jewish participants feeling more discriminated against than their Muslim and Christian counterparts, the literature supports this, wherein non-Jewish students reported a very low (less than 30%) "appreciative attitude" towards Jewish students (Mayhew et al., 2018) in comparison to other groups i.e. 65.1% neutral attitudes and 32.8% highly positive attitudes (for a combined total of 97.9% as positive or neutral) to Mormons (Rockenbach et al., 2017), and 41% high levels of appreciation and 56% moderate levels of appreciation (for a combined total of 97%) appreciation towards Muslims (Rockenbach et al., 2017).

The literature highlights extreme prejudice towards Jews currently on college campuses. In 2014, 54% of Jewish students who were surveyed on 55 campuses throughout the United States claimed to have experienced or witnessed antisemitism on their campus (Kosmin & Keysar, 2015). In 2015, in a survey sent to over 12,000 students, almost 75% had been exposed to one of six identifiable antisemitic statements (Saxe et al., 2015). In 2016, a report published by Brandeis University which analyzed 50 colleges and 150,000 Jewish students, highlighted that as much as 40% of students witnessed social media or antisemitic insults and harassment and up to 29% witnessed in-person events (Saxe et al., 2016). However, the literature on Jewish students was limited and more research would need to be done on this.

With regards to Evangelical Christian, Muslim, and Jewish students feeling discriminated against based on their worldview, the literature supports these findings and discusses the stigma

faced by religious or faith-based students on college campuses. An ethnography designed at a campus in Kalamazoo, Michigan explored the campus phenomena in which 60% of students began the degree identifying as religious while only 50% of graduating students identified as religious. The study found that there was an extreme religious intolerance on campus, which lead to students hiding or even leaving their religious practices (Lane et al., 2013).

Similarly, at Hamilton College, a Little Ivy in upstate New York, qualitative interviews on campus found that students kept religious beliefs and practices private after witnessing how negatively religion was viewed on campus (Boucher & Kucinskas, 2016). On this campus in particular, Jewish students complained about antisemitic messages and destructive activities, for example calling to eradicate the Jews, and puncturing their Sukkah (a man-made hut used on the Jewish holiday of Sukkos). Additionally, Jewish students were not accommodated with a Kosher kitchen to be able to keep to their diet, nor were they given a religious space for worship. Muslim and Christian students faced this discrimination as well. An article was published on campus calling Islam a violent religion. Christian group leaders also felt unsupported on campus (Boucher & Kucinskas, 2016).

Theory

The findings reflect the theoretical frameworks discussed in this dissertation. Bronfenbrenner's ecology theory identified the juxtaposition of person, process, context, and time. In the Bronfenbrenner model which highlights the educational system, the microsystem includes individuals, such as students, instructors, and staff, and their roles. The meso-level dynamics identify spheres of interaction such as interactions between students, instructors, staff teaching, and learning. The exosystem includes external communities and social structures such

as institutional context. The macrosystem includes larger social policy and historical contexts as well as communities and external forces (Bronfenbrenner, 1977).

This model leads to Hurtado's model which supports the idea that the climate for diversity comprises five dimensions, including institutional and individual. Institutional dimensions are historical, organizational, compositional, psychological, and behavioral. The compositional dimension represents the composition of the institution including the social identities of students, faculty, staff, and administrators. The campus climate also affects the institution through the quality of interactions between individuals of different social identity groups including faculty and peer interactions, both formal and informal (Hurtado, 2012).

Similarly, Astin's model discusses inputs, environments, and outputs, analyzing outputs (or outcomes) as a function of inputs and environments. The environment includes faculty-student interactions, and student-student interactions (Astin&Antonio, 2012). The Interfaith Learning Framework (Mayhew&Rockenbach, 2021) also includes the idea that interfaith learning and development can occur in a campus environment that supports students of different religions, races, ethnicities, genders, and identities. The findings support these theories in that perception of feeling discrimination based on worldview from Time 2 to perceptions of feeling discrimination based on worldview in Time 3 is mediated by insensitive comments from faculty and friends and peers.

Limitations

There are some limitations to this study. A large portion of the study sample were Christian-affiliated students, with some religious affiliations underrepresented (i.e., 2% of Jews, and 1% of Muslims). Students do not equally represent all geographic locations across the country. The survey was given in English, which excludes foreign speakers. The survey was

distributed online which excludes those with limited access to computers, and the Internet. Although weighted to national population standards, these students might have more in common with each other by way of being willing and or interested to survey on matters of religion. Another limitation is that students' home cities/ towns are not identified. Also, self-report can include social desirability bias. The questions reflect students' perceptions instead of objective measures (such as religious or faith level or political stance).

Contributions

This study identifies some of the issues surrounding Evangelical Christian, Jewish, and Muslim students' perceptions of religious discrimination on college campuses, and antisemitism. Incidents of religious discrimination on college campuses are significantly underreported. This study intends to fill this important gap in the overall literature on religious discrimination on college campuses.

Furthermore, the existent literature emanates from journals/ articles on psychology, sociology, and religion. There is nothing on religious discrimination on campus that has been authored by social workers, or in the social work body of literature. The NASW Code of Ethics obligates social workers to fight for *social justice* (NASW, 2021). This is defined as a fight against inequalities amongst people. Religious discrimination is a serious form of inequity. This study will begin an important conversation in social work literature, that will elucidate why this is a problem that needs to be studied by academics in social work. As a profession that advocates for the underserved, and is invested in social justice, this will begin an important conversation on a topic that has been thus far neglected by the profession. This analysis contributes to the social work literature in a unique and meaningful way (which will hopefully propagate and inspire future work on the topic.)

Social Work Practice

By examining factors related to college students' perceptions of being discriminated against based on their worldview (a term that indicates faith/ religion in the data set), social workers on college campuses can identify students at risk of discrimination and proactively intervene before they have negative experiences. It can also help inform treatment and practice once these factors are identified and understood. In the NASW Code of Ethics, service requires social workers to support the vulnerable and advocate for the needy (NASW, 2021). Based on the results, students who feel discriminated against in Time 2 are more likely to feel discriminated against in Time 3. Social workers and social work students who may be discriminated against or may be discriminating against others would also benefit from this understanding and awareness. This study will also inform practitioners about these issues, to emphasize less discussed, but equally important forms of discrimination. Antisemitism in particular is often misunderstood, as Jewish students may be viewed as privileged and potential discrimination may be overlooked or downplayed. Based on these results, in Time 2, Jewish participants wrote that they rarely felt mistreated on campus because of their worldview (a term meaning faith), while Muslim and Evangelical Christian students stated that they never felt mistreated because of their worldview.

Social Work Education

This study underlines why religious discrimination should be included in the curriculum of the CSWE. Ethnocultural issues classes have become racism and diversity classes which have moved away from including diverse categories of discrimination. Those categories should be reincluded once again. Antisemitism is often overlooked due to perceived privilege, and the same can be true for religious Christian sects (like Evangelicals) who may be viewed as in

possession of Christian privilege. The phenomena of religious discrimination should be added (or re-added) to cultural diversity/ oppression classes in social work curricula.

Social Work Policy

The findings of this study can support important social policies which take a stand against religious discrimination. Title IX of the Civil Rights Act of 1964 prohibits race, color, and national origin discrimination in programs and activities receiving federal financial assistance (United States Department of Education, 2021). President Trump extended these rights to protect Jewish students as well (Green, 2019, para.1), including "rhetorical and physical manifestations of antisemitism directed towards Jewish or non-Jewish individuals…property…institutions…facilities." Examples given included killing, harming, dehumanizing, demonizing, or stereotyping. It would be prudent to create policies that extend similarly detailed protection to other religious denominations or groups based on the details of this study. Based on the findings of this study, in Time 2, Jewish participants wrote that they rarely felt mistreated on campus because of their worldview (a term meaning faith), while Muslim and Evangelical Christian students stated that they never felt mistreated because of their worldview.

Future Research

The findings of this analysis demonstrate the need for future research on the topic of religious discrimination on college campuses. Future research which may replicate this data set should be modified to include more student demographics, like their cities/ states of origin to understand more about the influence of external factors. Additionally, it would be helpful for future research to include more detailed questions about students' level of religiosity and correlate that to the level of experienced prejudice. Should levels of religiosity be linked to levels

of prejudice, then it would be prudent for schools to create cultural awareness based on education and interfaith groups. The goal would be to demystify the religious practices and traditions which would reduce xenophobia.

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