

**Interfaith in Living Color:
Building Confidence, Empathy, and Significant Learning Competencies in Students
through Intentional Exposure, Communal Dialogue, and Creative Expression**

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University of Pittsburgh, 2022

Universities annually welcome students from a wide variety of locations, cultures, and backgrounds, aiming to educate them in their career of choice. However, they often hit a wall when it comes to creating opportunities for students who hold deep and often polarizing diversity markers, specifically religious preference, faith and/or worldview, to positively interact, understand, and connect with one another. Through the lens of out-of-school learning, communal dialogue, and improvement science, my Dissertation in Practice will examine the complexities of students' interfaith attitudes, perspectives, and behaviors towards diverse communities within higher education. I address the problem of practice that students are not being intentionally engaged in this area.

My work builds from the theory that creating learning environments for students that allow for memorable experiential learning opportunities, encourage interaction, and welcome curiosity and questions, can increase confidence and the capacity for cross cultural relationships to develop. To test this theory, I recruited 10 students from the University of Pittsburgh (Pitt) who are diverse in worldview, ethnicity, sex, gender, year, major, etc. and implemented five group visitations to local places of worship. During each visit, the student group was given a clergy/leader led summary and tour of the location, observed a holy service, ritual or gathering, and concluded with a private reflective discussion debriefing on their experience. After each visit and at their

discretion, the student group shared their perspectives, attitudes, and feelings about their experience privately with me and publicly with each other. In addition to data collection consisting of a mixed methods approach: questionnaires, observational noting, student journaling, drawings, letter writing, interviews, and debriefings, I examined the implications of this experience on student behavior and relationships, the influence of my office on campus, and the growth of Pitt as an equitable institution of higher education.

My findings indicated that while all 10 students expressed and/or demonstrated an increase in confidence, empathy, and significant learning competencies (appreciative knowledge, application, integration, self-awareness, caring, and learning how to learn) from their interfaith experiences, each student participant exhibited improvement, impact, and overall change in very nuanced ways and in different areas along the journey. My predictions about *what* changes would occur regarding common feelings before and after this experience, what feelings would grow within the student group towards each other throughout the experience, and the extent of the impact this experience would have after we concluded were correct. The students did shift from feeling hesitant and scared to surprised and curious; they did grow in intimacy and empathy towards one another; they did increase in confidence to engage with communities from various worldviews both during and after the experience. However, my findings depicted that there was more unique data present regarding *where* these changes occurred within the journey and data collecting tools, specifically in the areas of how the students processed and learned these competencies and skills: through *conversation*, through *imagination*, and through *continuation*.

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Preface

First and foremost, I would like to thank God for being with me every step of the way. You not only finished this good work in me, you kept me. Psalm 126:5 still rings true.

I want to thank my family and friends for supporting me throughout this journey. To my fiancée and soon to be wife, Danielle, thank you for being my breath of fresh air. To my sister, Toks, thank you for encouraging me to thrive and not just survive. To my late mother, my Mojisola, your investment did not go in vain. *We* did it. To my close family in Nigeria and extended in the US, thank you for reminding me that family is what matters. To my friends, thank you for helping me stay grounded and simply being my friends.

Finally, to my committee members, Dr. Delale-O'Connor (the People's Champion), Dr. Blier (The Creative), and my awesome committee chair and advisor, Dr. Akiva (The OSL Advocate), thank you for challenging me, holding me to a high standard, and believing in me. It means more than you know.

1.0 Section 1: Naming and Framing the Problem of Practice

1.1 Broader Problem

As with most institutions, the University of Pittsburgh invites promising young students to live and learn with each other in hopes that they will “lead lives of impact” (University of Pittsburgh, 2016). As expected, such high goals come with their unique challenges.

One of the more persistent challenges that surfaces on campus involves cross-religious engagement. The City of Pittsburgh has become one of the most recent hot spots for religious violence and tensions. From the Tree of Life Synagogue shooting that killed numerous Jewish congregants (Robertson et al., 2018) in Squirrel Hill to the threat of attack that shook a church in the North Side (United States Department of Justice, 2019), tragic events such as these can send unexpected ripples of pain and anger through a campus. Often, such chaos and confusion can provoke debate rather than conversation, assumptions rather than understanding, and isolation rather than community. This became even more evident when a large group of people came to meet and protest against former President Trump as he visited Pittsburgh soon after the Tree of life shooting (Shapiro, 2018). Amidst the crowd were students, some yelling, some mourning, but all expressing their varied emotions and worldviews about what has and is happening in Pittsburgh.

When trying to understand students, one must be able to understand their worldview, defined by the Interfaith Youth Core as “a guiding life philosophy, which maybe based on a particular religious tradition, spiritual orientation, nonreligious perspective, or some combination of these” (Mayhew et al., 2016). Whether we consider students leading diverse organizations, participating in group projects, or functioning as Resident Assistants (RAs) on campus, many of

them hit a wall when it comes to dealing with religious differences and tension, and often pull back. What happens to a student who goes through college with an overdeveloped brain in their studies yet an underdeveloped heart concerning people with different beliefs? If Pitt only focuses on building intellectual skills instead of *intentionally equipping students with the confidence, empathy, and skills needed to engage others who hold different religious beliefs*, students may not graduate and enter society being able to embrace what it means to possess a global perspective and engage a diverse audience within their sphere of influence.

Several potential root causes (see Figure 1. for the fishbone diagram) may underline this problem, including university culture and environment, divisive media, historical tension within communities, and personal upbringing. These causes can not only manifest in the form of students not feeling confident to engage in conversations and pulling back from or resisting opportunities to grow, but can derive from a lack of interfaith skills or learning outcomes, defined by the Interfaith Youth Core as the knowledge, understanding, and/or skills students are expected to gain by participating in a learning process that can help them articulate their approach to interfaith cooperation (Rockenbach et al., 2020).

The following interfaith learning skills/outcomes—foundational knowledge, application, integration, human dimension, caring, and learning how to learn (see Figure 2.)—derive from learning and teaching scholar L. Dee Fink's research on *Creating Significant Learning Experiences* (2013). As I will elaborate more in my review of supporting knowledge, he brilliantly developed this rich taxonomy for measurable learning outcomes that not only overlaps with key areas of interfaith learning known as the interfaith triangle: “the reciprocal and interconnected nature of appreciative attitudes, knowledge, and relationships that, when engaged, provides a compelling

framework for building collaboration across worldviews,” but can be implemented within an interfaith paradigm (Rockenbach, Mayhew, & Kinarsky, 2014, p. 8).

Interfaith engagement, defined as “the coming together of people who orient around religion differently,” is not only present on college campuses, but can manifest itself in the workforce as well (Rockenbach, et al., 2020). When a graduate enters the workplace, their ability to either engage or avoid a colleague, employee, or supervisor from another worldview can impact the culture, relationships, and overall functionality of their organization. Diaz (2010) notes the impact that experienced dialogue can have on civic life by emphasizing how “college dialogue experience may influence both career choices and behaviors in workplace employment settings” (p. 138).

As we live in a diverse society, we must develop a *pluralistic orientation*: the extent to which students are accepting of others with different worldviews, believe that worldviews share many common values, that it important to understand the differences between world religions, that it is possible to have strong relationships with diverse others and still hold to their own worldviews (Mayhew et al., 2016). Acquiring this perspective and understanding how to navigate such rough terrain is an urgent problem for Pitt but has not always been seen as a feasible one to address. As the founding Program Manager for the inaugural Office of Interfaith, observing this challenge compels me to not simply try to address it campus wide, but as Mintrop (2016) suggests, observe how it can be locally implemented within my sphere of influence.

Working closely with student groups within the Student Affairs division allows me to observe student life both formally: being present at events, programs, and initiatives, and informally: being present at conflict resolution dialogues, protests, and simple daily interactions. From being requested to comfort a Muslim student who is enduring their roommate constantly

asking why she consistently prays in a certain direction, subsequently exposing a lack of foundational knowledge about practicing Muslims, to explaining to religious student groups why they should care about the social injustices occurring against other religious and non-religious student groups (Edwards, 2018), subsequently exposing a lack of empathy, I have come to realize that interfaith skills are very nuanced, lay deep within us, and are intertwined with many factors.

When considering my problem area, the first root cause that comes to mind focuses on university culture, and how competitively driven, ill structured educational environments do not always create the best atmosphere for interfaith skills to be developed, cultivated, and nurtured. Educational environments encompass both the physical space and the campus culture as well. The habitat and conditions where students call home for four years are crucial when thinking about the building up of their confidence and the cultivation of their skills.

Students may not believe their university desires for them to deeply engage with others of different beliefs if there is no physical space or staff dedicated towards creating opportunities for them. Additionally, sometimes the classroom setting can be a difficult place to feel comfortable because that space has traditionally been dedicated to academic progression, not holistic growth. Rockenbach et al. (2015) emphasize the importance of co-curricular engagement, specifically that “co-curricular educational spaces that facilitate intergroup and, by extension, interfaith contact has been shown to influence a range of student outcomes” further helping “students make deliberate choices to seek out experiences where encounters across worldview difference occur” (p. 27-28).

Expecting students from diverse backgrounds to deeply understand each other simply by being in the same room with each other is not the goal here. We all have walls up that mere contact will not bring down. However, developing confidence and care across boundaries can look less

daunting and more achievable when there are spaces and people dedicated to creating atmospheres outside of school where students can informally engage with each other.

In some cases, such educational environments and atmospheres can be the result of our media driven culture and how its tentacles stretch far and wide through our country not only sharing the news but pushing narratives that may be false and twisted. We see countless one-sided stories of radical religious violence and hate speech that do not provide a complete story or context but pit one worldview against another or many. Patel (2010) mentions how in 2015, former President Trump began his campaign trail by taking the stage and articulating how “Islam hates us” and that the “Muslim community knew who the terrorists were but refused to turn them in” (p. 47). Such Islamophobic language that starts with *us* and finishes with *them* can split communities apart. When we think about a generation that consumes media all day in multiple ways, such tainted narratives can lead them to focus on preserving and protecting themselves from their diverse classmates rather than crossing boundaries in order to connect with them.

The *mind traps* that students deal with, as described by Berger (2019), are barriers that stop us from thinking deeply and acknowledging the complexity of the world (and in ourselves) and can derive from such narratives. In particular, students develop *simple stories* to make sense of the narratives that, in reality, are nuanced and complex. Simple stories deal with the fact that our problem-solving nature looks for simple narratives and shortcuts. We also fall into the mind trap of rightness, which deals with how our feelings of always being right influences our decisiveness, and agreement, which deals with our desire for belonging and connection. These challenges deeply intertwine with one another, making it difficult to unravel one at a time without seeing the other.

We can also see historical tension between religious communities as a barrier that has kept and still keeps people apart. Edwards (2018) echoes this sentiment by stating how “interreligious

conflict has existed throughout human history, and understanding it—its contexts, actors, and outcomes—is an important part of understanding our world and the people in it”.

As previously mentioned, the tragic Tree of Life Synagogue shooting in Pittsburgh was in part the result of a deeply entrenched antisemitic ideology that violently expressed itself. Eboo Patel, scholar and author of *Out of Many Faiths: Religious Diversity and the American Promise* (2019) echoes this sentiment by arguing that:

We live in a time comparable to many of the most strained periods in our national history. Who, after all, would have predicted that in the twenty-first century the signs, symbols, and rhetoric of the Nazi era would be on public display in crowds marching on a college campus in Charlottesville, Virginia, chanting: Jews won’t replace us and Blood and soil? (p. xi).

Many communities do not even associate with other communities because of complicated relations that happened between them in the past and still occur to this day. Such fear can also stem from a personal upbringing either devoid of exposure and/or filled with negative experiences with other diverse communities. A 2016 Interfaith Diversity Experiences & Attitudes Longitudinal (IDEALS) study looked at emerging interfaith trends and revealed that out of an estimated 20,000 first year surveyed students, the top three influences on students' worldviews (i.e., their personal orientation and perspective around one’s belief or ethical system, religion, faith, and guiding philosophy) were family background/traditions (73%), religious beliefs/faith (49%), and cultural backgrounds/traditions (36%).

These findings not only revealed the connection between one’s personal worldview and one’s attitude toward interfaith engagement which essentially engages other’s worldviews, but also indicated that “in addition to a welcoming environment, entering students expect institutions to

offer opportunities for them to meaningfully engage with individuals of other religious and nonreligious perspectives (Mayhew et al., 2016).” Personal upbringing tremendously shapes one’s own worldview as well as one’s perspective on and hunger for interfaith engagement. We all grow up not only experiencing our own biases and stereotypes but learning and forming our own about others.

Whether it comes from our parents, friends, neighborhood, culture, or by accident, our upbringing shapes our perspective and many times, our confidence or lack of regarding our agency: people’s will and skill to act upon activities and circumstances in their lives (Mameli et al., 2018). Lack of agency ties many of the previous root causes together. The what if’s that hover over some students’ heads whenever they think about engaging someone of a different belief can be thick and full of fear, uncertainty, assumptions, etc., but can be addressed.

Going forward, I believe such root causes warrant the contemplation of possible drivers that will reveal new ways to develop interfaith skills, increase confidence, and change behavior.

1.2 The Organizational System

Within my sphere of influence, the office of Interfaith Dialogue and Engagement (my office) was created to not only help remedy the lack of an intentional space for interfaith engagement, but to create a sustainable way for the Pitt community to develop relationships across boundaries. Although I am the founding Program Manager (and lone employee) for this new office, it was originally funded by the late Len Berenfield, an engineer, philanthropist, and alumnus of Pitt. He was inspired by an interfaith office at Xavier University, a private Jesuit University in

Cincinnati, led by a Rabbi and good friend. After many trips and dialogues with senior leadership, the idea was accepted, and the office was officially established at Pitt in 2017 (Frumkin, 2017).

Within Pitt, the Interfaith office is housed within the Division of Student Affairs. Comprising several departments and offices, Student Affairs not only aims to complement Pitt's academic excellence by providing diverse learning experiences, social opportunities, and important services designed to prepare students to be successful in our global community but hopes to "contribute greatly to your collegiate experience" (Office of the Dean, 2019). Understanding that my office is housed within the Division of Student Affairs was key in understanding the various perspectives of university stakeholders. Crandall, et al. (2017) and Love and Talbot (2009), authors of two Student Services (Student Affairs Professionals focused) journals have helped provide deeper sense this work. The lack of confidence and resistant behaviors toward engaging others that hold different beliefs affects everyone but may be more of a dire issue for us in Student Affairs when compared to other academically focused departments because we deal with students at a more intimate level.

My position within Student Affairs allows me to engage directly with a wide range of students and student organizations on campus through workshops, events, programs, advisory boards, and initiatives, and develop relationships with local places of worship within the surrounding communities while off campus. This is significant because like many campuses, Pitt's campus life is intertwined with the city of Pittsburgh and its many neighborhoods. Whether students live on campus or commute, many of them hold their faith communities, cultures, and places of worship as part of their identity (Crandall et al., 2017). The University of Pittsburgh and its surrounding neighborhoods (Oakland, The Hill, Squirrel Hill, Homewood, Downtown, East

Liberty, Larimer, Northside, etc.) are inextricably tied together through communities, institutions, and also organizational leaders.

Although the University's pillar goals aim is to "aspire to strengthens our communities by embracing a global perspective and embodies diversity and inclusion as core values that enrich learning, scholarship, and the communities we serve" (University of Pittsburgh, 2016), there is still a need to challenge student's mindsets when it comes to understanding what it may take to not simply survive but thrive in a growing religiously pluralistic world. *Pluralism*, as defined by the Interfaith Youth Core, is the "intentional engagement of religious diversity toward a positive end" (Rockenbach et al., 2017). As Douglas and Rhonda Jacobsen (2012) emphasize: "given the varied religious profiles of the nation's colleges and universities, issues of religious diversity will present themselves differently on different campuses, but in one way or another, all institutions of higher learning need to address interfaith issues, because now everyone lives in an interfaith world" (p. 79). Having the ability to navigate your way around an ever-changing society where globalization and modernization has created gifts and curses for new generations is a skill and competence that is on demand and forcing critical changes in how we see hard and soft skills.

As seen in Figure 1, the root causes within my fishbone diagram are resisting change in one area while interestingly forcing change in another area as well. Students who may have had a homogenous upbringing devoid of any real exposure to or experience with diverse people groups and possessed an apathetic attitude toward the idea throughout K-12 are now entering college with their eyes wide open, many of which have an expectation that there will be spaces for such diverse dialogue and interfaith engagement. Although some may have been raised in a privileged background, trained by a divisive media culture, and as a result, have trekked through their academic journey not seeing interfaith skills as a priority, entering college tends to expose them to

a variety of people, backgrounds, cultures, and worldviews that both scare and intrigue them. Mayhew et al. (2016) underscores the reality of higher education's burden to help students engage across lines by emphasizing an urgency to help students process their own experiences, past and present.

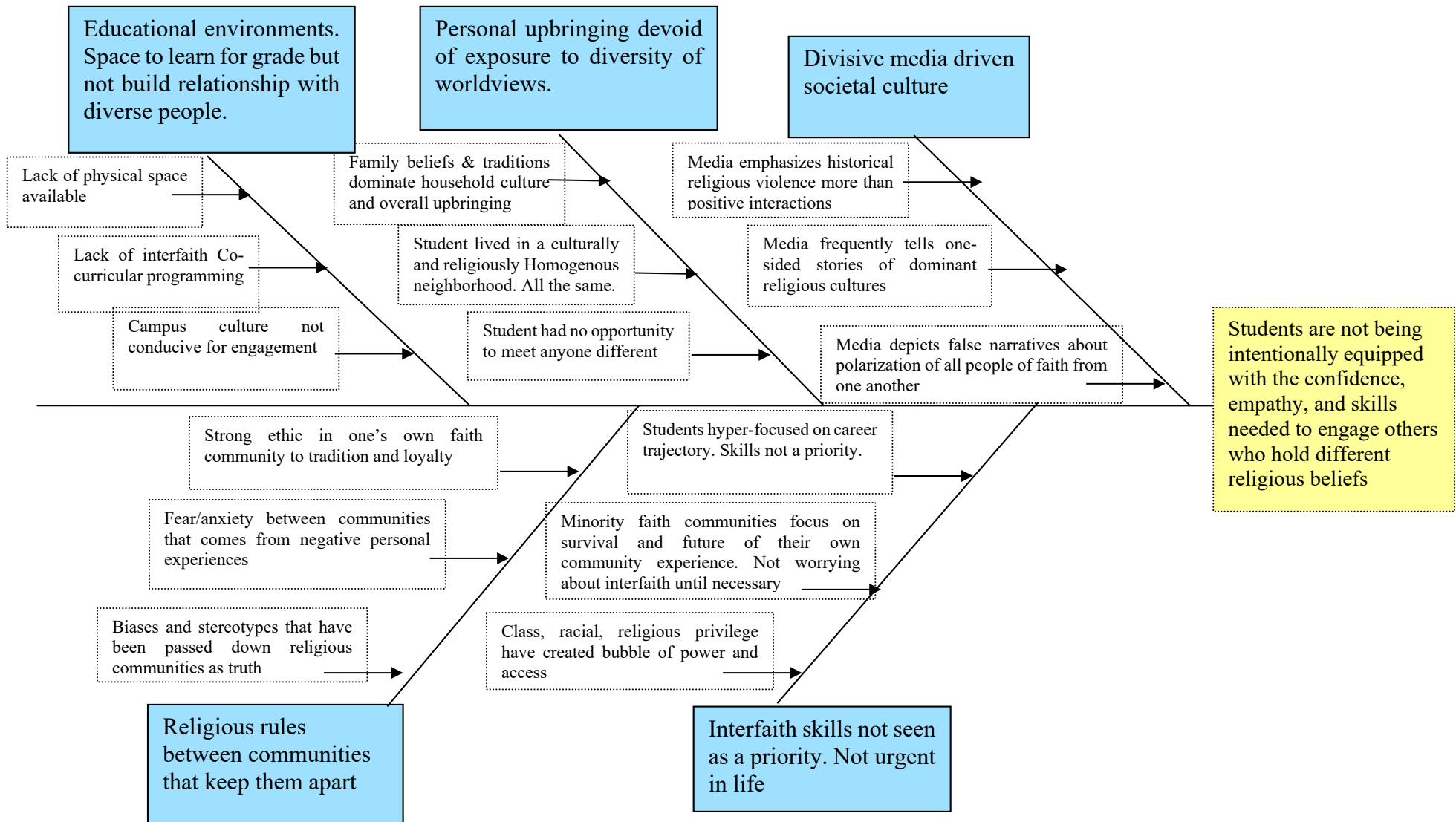


Figure 1 Fishbone Diagram

One's layered identities and positionality can shape one's experience at an institution, especially when inequities are at play. At the University of Pittsburgh, a predominately White institution, inequities frequently intersect with race (Gallagher, 2020), but within my office of interfaith, marginalized religions and worldview communities find themselves at a similar intersection. A 2020 Religious Diversity Survey administered here at Pitt to an estimated 8222 student sample showed that 82.1% of surveyed students ascribe to a major religion (Christian, Catholic, Jewish) while minor religions (Islam, Hinduism, Buddhism, Unitarian, etc.) only make up about 12.88% with atheist and agnostic finishing it out. I want to point out that this data details the diverse religious identities that some students are ascribing to at Pitt, but does not indicate if students are actually practicing these worldviews or attending their local gatherings. Although this distinction is not a primary area for my research, understanding that there is a difference between asserting a religious identity and belonging to a religious congregation is important (Silk, 2021).

Nevertheless, with over 14 reported religions and around 30 various denominations and traditions present at Pitt, examining who is seen and unseen on campus is vital toward understanding my organizational landscape. These findings influence my research by exposing nuances and connections I did not know existed within my organization. Some of the religions present at Pitt are not only held by students who are from the United States, but also some who are not originally from the US but now enter an American collegiate system with various expectations, desires, and fears. This can be seen by understanding worldview majorities: "Christian faiths such as Evangelical Christian, Protestant, and Roman Catholic," and worldview minorities: "faith traditions that have a smaller number of adherents in the U.S. such as Buddhism, Hinduism, Islam, Judaism, Native American Traditions, and non-religious (groups not associated with a religious tradition such as atheists, agnostics, and secular humanists)" (Rockenbach et al., 2018).

1.3 Stakeholders

When it comes to conducting an equity audit, organizations must not only understand the diversity of stakeholders they possess, but also their relationship and sensitivity to their unique needs, desires, access, power, influence, and expectation. This process is one that demands the evaluators to see their organization from a different perspective, acknowledging their personal and organization's positionality, intent versus impact, and what success looks like from various viewpoints. As the founding Program manager for the Office of Interfaith Dialogue and Engagement here at Pitt, a department that is both personal yet communal in nature and function, my office is not exempt. Thus, I will describe our wide gamut of stakeholders and analyze a specific stakeholder for further inquiry. I have categorized our stakeholders into four categories: student engagement, internal partners, regional partners, and local places of worship.

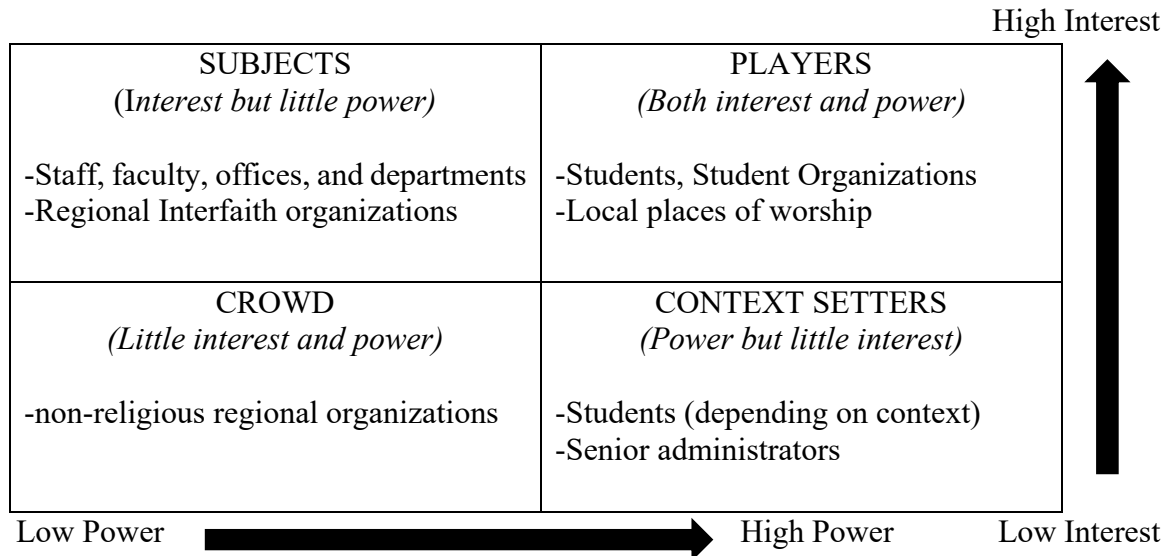
Our student stakeholders come first because they are not only the primary participants and users for any higher education institution, but also because my office is housed within the Student Affairs division. We work directly with students on a more consistent basis. Our relationships are not transactional, rather reciprocal. While we encourage them to come to events and programs to receive knowledge, insight, and skills, they are also leading many of our events and programs and making changes in our implementation through government and advisory boards. Whether on an individual level or via student organizations (religious and non-religious), RAs, and student leaders, students are directly impacted by our work.

Although my office's current student advisory board (made up of students six self-identified women and four men who ascribe to Islam, Christianity, Judaism, Agnosticism, and Catholicism, and identify as African American/Black, White, Egyptian, German, Puerto Rican, Japanese, Cuban, and Chinese) know that they are not officially staff in the office and do not wield

the same power as I do (as seen in Table 1. power vs interest grid), they do however know that their voice matters and that they can significantly influence how we implement our programs, what projects we work on, and where we are missing it. This became evident during two student interviews I conducted to understand and empathize with their perspective, attitude, and upbringing regarding interfaith experiences. The first student, *Sarah*, who identified as a Jew, mentioned how even although she is thankful that that her personal views are taken into consideration within her own religious community, identifying as a Jew means that she is sometimes ostracized and not given ample voice or agency in outside contexts. The second student, *Michael*, belonging to the agnostic community, mentioned how his worldview is often missed in religious conversations because it is not traditionally invited into the space.

Although my office is aware of the atheistic and agnostic communities on campus, we were not aware of the intentionality needed in inviting those who ascribe to those worldviews into this space. This is a prime example of the nuances that are exposed within the power vs interest grid below in Table 1. Students may hold high interest and low to high power, voice, and agency depending on the context while the faith, worldview, and/or cultural communities they come from may possess low power, voice, and agency because of societal marginalization. Agnostic and Atheist communities are not usually a part of religious conversations because they do not identify themselves as having a faith, belief, holy text, holy days, creed, etc., yet they possess a worldview and philosophy that desires to be recognized. As seen from the interviews, members of those communities may expect that they will be segmented off to the crowd section of the grid without first being properly heard and understood.

Table 1 Power vs. Interest Grid



- a. Student Stakeholder: student organizations (religious and non-religious),
- b. Internal stakeholder: Staff, faculty, offices, departments (SA, RA), senior leadership
- c. Regional stakeholder: Neighboring Universities, religious and non-religious organizations
- d. Local places of worship stakeholder: (Mosques, Synagogues, Churches, Temples, Cathedrals, etc.), religious leaders, faith community members, and families

This power vs interest grid observation specifically influences my perspective in the area of students and their multiple identities. While some identities from a societal lens may allow them to have high interest and power in interfaith engagement (i.e., White, American, Christian, male, etc., other identities from a societal lens (i.e. Black, female, Non-American, Muslim) may not allow them to feel free or able to voice their opinions and create actual change in an interfaith area they once had interest in but may feel burnt out in because of Islamophobia, anti-Black racism, or marginalization of their community. These dialogues show up frequently in students' power vs interest grid analysis but are also present when it comes to our professional stakeholders.

Our internal partners/stakeholders consist of staff, faculty, interested offices and departments, and senior leadership. Many of these stakeholders have a vested interest in our office

and work primarily because they have observed that their students have a vested interest in our work. However, through conversation, their interests are shown to also derive from their personal religious and cultural identities, the reality that their professional goals and office values intersect with our office goals and values (i.e., becoming well rounded in diversity), and their observation that their area of work has a gap that our office can fill. Their principal interest usually comes in the form of occasional emails asking about the state of our mutual students and how we can collaborate on an event that benefits both parties. The latter interest, focusing on gaps, in our current context has become the most frequent of them.

Due to my office being established around the same time as the Tree of Life Synagogue tragic shooting, we have also received numerous calls from staff, faculty, offices, departments, residence halls, and schools, asking for presentations or workshops to help train their staff members, students, fellow colleagues, or entire cohort. The topics taught usually range from how participants can build interfaith skills and become more well-rounded people in their specific fields to tips on how to deal with diversity and interfaith issues (potential arguments among students, national debates that have trickled down, etc.) that arise in their area. Since these requests usually come through relationships that our office has established through our grassroots efforts, our internal partners feel very free to articulate the obvious and hidden nuances – these are the good, bad, and ugly sides within their area that they feel comfortable enough to share – in their sphere and also eagerly expect that we will take into consideration their context as we present and workshop with them.

Our regional stakeholders consist of neighboring universities such as Carnegie Mellon and Duquesne University, regional interfaith organizations such as P.I.I.N. (Pittsburgh Interfaith Impact Network) and IFYC (Interfaith Youth Core network of university and colleges), and non-

religious, communal, and social justice-oriented organizations such as the Union Project and the Metro Urban Institute. Our relationships with these stakeholders are primarily based on the collaboration of shared interests, and support and/or the exchange of resources toward mutually beneficial efforts. Power dynamics are often immediately known with these stakeholders, especially since titles and places within institutions and the region/nation hold weight when it comes to hosting events, applying for funding, and collaboration. Due to this factors, roles and functions are usually established and goals are identified early so that there is no confusion.

Lastly but importantly, our local stakeholders include our local places of worship and their subsequent communities. These stakeholders hold a special relationship with our office and work because they help bridge community and campus life. As previously mentioned, our campus is intertwined with the city, so many of the mosques, synagogues, churches, and cathedrals are either on campus or a short walk/bus ride away. I am in constant communication with the religious leaders and members from diverse places of worship not only because they hold a large amount of power and influence in our students' lives and interfaith work, but because many of them have already been doing interfaith work in their communities.

It is vitally important for one to analyze the interfaith landscape both on campus and in neighboring communities before one moves forward. This core value came after my office tried to re-invent the wheel with a specific religious organization. We were kindly told that they already have an interfaith branch doing that work and were invited to support them in their work through potential funding, presence, and sharing of resources. Again, although this is something we pride ourselves in knowing, assumptions about communities can turn into blind spots and barriers.

Doing the hard yet humble work of listening before speaking has allowed my office to see the amount of influence the religious leaders and institutions hold in the community and with the

students, and the type of affect we can have, short term and long term. This revelation has made an enormous impact on my problem of practice and forced me to be a bit more diligent when getting people's stories and lived experiences.

1.4 Statement of Problem of Practice

When diagnosing a system, one must first get on “the balcony”, or take a step back and observe things from a broader perspective (Heifetz et al., 2009). One does this in order to “gain a clearer view of your company’s structures, culture, and defaults (its habitual ways of responding to problems” (Heifetz et al., 2009). By understanding my broader problem area, organizational system, and stakeholders, acknowledging my place in it, and recognizing the influence I can have within my place of work, my perspective regarding addressing interfaith engagement on Pitt’s campus has brought me to a succinct, direct, and addressable problem of practice. Gleaning from my research, my problem of practice focuses on how *students at the University of Pittsburgh are not intentionally equipped with the confidence, empathy, and interfaith skills/significant learning competencies needed to engage others that hold different religious beliefs*. As previously stated, addressing the root causes that create barriers for students to engage in meaningful dialogue on tense religious topics, build cross cultural relationships, and develop the memorable experience with diverse communities can have a profound impact not only on Pitt’s student life and campus culture, but on the city of Pittsburgh and the world. Students will graduate and enter a global workforce, pluralistic society, and evolving diverse world, and will use their experience in college to create opportunities that foster either conversation or debate, understanding or assumptions, and community or isolation. As the Program Manager of an Interfaith office within Student Affairs, I

am precisely located and postured to collaborate, impact, influence, listen, and understand the changing attitudes, perspective, feelings, and experiences of a religiously diverse community of students and places of worship within Pittsburgh.

1.5 Review of Supporting Knowledge

As we delve further into understanding my problem of practice, it is important to situate it within relevant scholarly and professional work. The following literature review will focus on localizing my problem within three categories of supporting knowledge: *understanding a religiously diverse society through a pluralistic framework, investigating interfaith engagement on college campuses, and developing holistic well-rounded students to for a global world*. As research will show, my problem of practice has not only been common within my sphere of influence and college campus, but campuses all over the country. The reality of students not exhibiting the confidence and subsequent skills needed to engage others that hold different religious beliefs and worldviews is not simply an issue for educators, but all of society.

Understanding the implications of students living in a global society but lacking the meaningful experience and exposure to diverse communities is imperative to making sure the actual problem, not the symptom, is being addressed, and the work of universities are impactful and lasting. Although interfaith engagement on college campuses is somewhat new when it comes to scholarly research, the type of research that has been done is profound and will undergird my foundation as I build my argument. The theories that will be presented in this review of supporting knowledge will broach the intersection between interfaith engagement and university posture, religious diversity and the importance of social identities, the benefits of non-traditional

approaches when thinking more deeply about significant learning outcomes, and the long-term effects that adaptative leadership can have on student attitude, perspective, and experience. I will incorporate relevant literature, expert knowledge, academic studies, and appropriate articles that will provide a roadmap for learning more about my problem area, problem of practice, and potential solutions.

1.5.1 Understanding a Religiously Diverse Society through a Pluralistic Framework

When it comes to localizing my problem within supporting literature, I must begin with localizing my topic within American society. In *Religious Pluralism in America*, Hutchinson (2003) not only gives us a historical view of religious diversity in America, but also details the ebbs and flows of its evolution as well. Hutchinson teases out the distinction between religious diversity and pluralism. Religious diversity is the presence of difference in religious beliefs and practices. Pluralism is “the extent to which students are accepting of others with different worldviews, believe that worldviews share many common values, consider it important to understand the differences between world religions, and believe it is possible to have strong relationships with diverse others and still hold to their own worldviews” (Mayhew et al., 2016). The presence of diversity in the first half of the nineteenth century stimulated a pluralistic response. Hutchison (2003) believes that “Americans and their public policy are only now coming to terms, however grudgingly or opportunistically, with a radical diversification that came crashing in upon the young nation almost at the moment of its birth” (p. 5).

Hutchinson articulates that, similar to America, universities not only deal with the increasing presence of diverse communities of all kinds, specifically religious communities, but their increasing voice and recognition as well. In the same vein as the US constitution, which

“gives the freedom for individuals to express their religion, and prohibits public institutions from endorsing religion, either of a particular type or in general” (p. 8), campuses often give off the idea that all who come to their environment will see a flourishing religious pluralistic dream (Goodman et al., 2019). However, the reality often does not match what has been stated.

Patel echoes this sentiment by asking this rhetorical question: “will the United States leverage the current diversity explosion to promote the common good, or will it blow up in our faces in forms such as open prejudice, rampant discrimination, deeper disunity, further in equality, and identity conflict” (Patel, 2018, p. 7)? This question is key because it posits that a proactive posture is needed when addressing religious diversity. Although Patel articulates the benefits that religion has given to the United States, he argues that religious communities have not been given back fair treatment.

“How do we affirm and extend the ethic that welcoming religiously diverse people, nurturing positive relations among them, and facilitating their contributions to the nation is part of the definition of America?” (Patel, 2018, p. 7). Patel explains that Although the ethic of religious pluralism in the US seemed pristine, its practice was stained, mainly by how religious communities that looked similar to the founders: wealthy, Christian, straight, White, male slave holders, tasted the strange fruit of a pluralistic society while those marginalized communities who were subject to one of the many isms and phobias of our system: racism, sexism, and especially islamophobia, could only watch what was promised. Although my problem of practice doesn’t target our country as a whole, cities and campuses are often microcosms of a nation. By Patel using his own identity as a passionate and practicing Muslim to paint a vivid picture of the journey many religiously minoritized and marginalized communities have to take from religious diversity to religious pluralism, he fortifies my own commitment to lift up the minoritized voices in this work.

Desiring that religiously diverse students would recognize the religious diversity around them and the opportunity for pluralism is one thing, but understanding how those same students see, approach, and move through the diversity and pluralism on campus is another thing. In 2015-2016, a team of researchers from the Interfaith Youth Core conducted a survey entitled the Interfaith Diversity Experiences & Attitudes Longitudinal Survey (IDEALS) including 7,194 college students attending 122 colleges and universities. Although I will be digging deep into the implications of this survey on college campuses in the following section, the work that Rockenbach et al. (2017) have conducted on *Navigating Pluralism* for first year students not only sheds light on understanding my drivers better: attitude, knowledge, and exposure, but how to bridge the gap between student expectations and student experience.

The result from IDEALS pre-survey reiterates an assertion that my previous sources in this section indicated, but from a freshmen's perspective. In the beginning of the year, a majority of students (85%) *expected* their campuses to be places that welcomed people of diverse religious and nonreligious perspectives. Towards the end of the year, those same students reported *observing* a different reality, specifically that atheists, Evangelical Christians, and Jews received a more welcoming atmosphere than their counterparts: Buddhists, Hindus, Muslims, and Latter-day Saints/Mormons (worldview minorities) (Rockenbach et al., 2017). These results compelled me to not only understand the religious diverse landscape of the University of Pittsburgh campus, i.e., what religious groups are dominant and minoritized, but who felt seen and unseen, i.e., what is the climate? My next section provides an entryway into this conversation.

1.5.2 Investigating Interfaith Engagement on College Campuses

With a different team of researchers, Rockenbach et al. (2014) engages worldviews on campus by providing *A snapshot of religious and spiritual climate. Part I: Dimensions of climate and student engagement*. This source frames my problem by providing a context for how to look for nuances within my sphere of influence, how data and numbers do not always tell the whole story, and how that framework should inform how I approach this work. Rockenbach et al.'s (2014) report examines if and how students express the attitudes and display the potential needed for meaningful interactions across worldviews. This approach shapes my inquiry questions because it broaches the idea that student attitudes do not always switch on and off like a light switch. Creating opportunities that shift attitudes from being resistant to interfaith to at least open to the possibility is a positive, especially when you can identify potential signs of change.

While institutions may or may not be aware of this approach or feel skilled enough to do this work, Jacobsen & Jacobsen (2012) emphasize that “all institutions of higher learning need to address interfaith issues, because now everyone lives in an interfaith world” (p. 79). However, in an effort to do anything that engages their religiously diverse community, colleges may implement projects that fail to consider if other universities are experiencing the same thing. In order to make sure that my institution does not operate in a vacuum apart from other institutions, I must understand what college campuses nationally are collectively experiencing regarding interfaith engagement, observe what is trending, and extract any best practices that might undergird my problem of practice and intervention.

As previously mentioned, the IDEALS survey is a 2015 longitudinal report that observed students across four years of college. When analyzing the trends, and the general direction or shifts their data displayed overtime, Mayhew et al. (2016) discovered that during the first year, students

were not only moderately committed to their worldviews, but reported a strong influence of families on their worldviews. Understanding this trend compelled me to perform student interviews and discover what were some of the main influences for some of their worldviews. Similar to the IDEALS results, these interviews, done online through zoom, tended to not only revert back to their families and culture, but led me to understand their lived experiences, childhood, and overall upbringing which in turn intersected with many my root causes.

While Mayhew exposed that family background and traditions, religious beliefs and faith, and cultural backgrounds and traditions were the top three influences on their worldview, Rockenbach et al. (2018) revealed some best practices regarding learning and development for that same student group overtime. Their report offers ten best practices, two of which highly influence my change idea: having discussions with someone of another worldview that challenges and positively influence one's perceptions of that worldview and having staff on campus who accommodate students' needs with regard to celebrating religious holidays and other important religious observances. When considering how to create memorable experiences and conditions that help students' interfaith learning and development, understanding that deep discussion with students of another worldview and staff that highlighted and included holidays, sacred events, etc. into those discussions was paramount to my change idea.

With this in mind, properly locating myself within the University became key. As previously mentioned, I run the office of Interfaith which is housed within the division of Student Affairs, a group of student-facing offices and departments that focus on enriching student life academically, personally, socially, and communally. Understanding how I need to navigate my own space is integral to properly approaching my problem. Goodman et al., (2019) provide a posture for approaching interfaith from a student affairs perspective by highlighting different

thematic interfaith activities that have been done by other University student affairs divisions in the country. One of the activities helped to inspire and frame what is possible within my position in student affairs and feasible for the window I have with my group of students.

Northeastern University's Center for Spirituality, Dialogue and Service hosted an alternative spring break titled Interfaith Stay- cation. During this time, 35 students collectively explore sacred sites (Gurdwara Sikh Sangat, the Jain Center of Greater Boston, Thai Buddhist Temple, etc.), shared a meal, listened to members of the community about their faiths after observing (or participating if they felt comfortable) a sacred practice or worship. Although the main purpose of their tour of sacred spaces was to "build interfaith *literacy* through experiential learning" and not developing deep connections between the participating students, I believe this approach of shifting environments, experiential learning, and observation can be beneficial for my context despite my constraints (Goodman et al., 2019, p. 117).

Crandall et al. (2017) echoes the uniqueness that student affairs professionals possess when it comes to fully engaging with students regarding interfaith in new, alternative ways by underscoring the importance of looking for targeted opportunities to increase worldview exposure and appreciation. Within Student Affairs, in order to make sure students feel centered, appreciated, welcomed, and accepted, we often use what they are experiencing to shape our programming. While students are known to engage and participate in traditional academic activities that will help build up their resume and careers, they are also open to opportunities to grow into leaders that can create positive change in their fields. As we move into the final section of relevant supporting knowledge, we will delve into how my problem area fits into holistic student development theories surrounding alternative or co-curricular engagement, and the need and demand for student leadership skills within civic, social, communal, corporate, and global spheres.

1.5.3 Developing Holistic, Well-Rounded Students for a Global World

Lilley et al. (2016) explores how higher education conceptualizes what it means to be a global citizen, what the “ideal global graduate” *has* looked like: principles aimed at the development of cognitive capacities for an employers’ desire, and what it *can* and *should* look like: pedagogical strategies that foster ethical and critical thinking citizens and work-ready professionals. When considering the desired long-term implications of my change idea, I must bear in mind how my student group’s interfaith experiences will not only benefit them individually, but how they can positively impact society as a whole. Lilley et al. (2016) considers this approach through a moral cosmopolitanism lens, i.e., “recognizing the values that bind humanity together and the assumption that all cultures overlap in their vocabulary of values, in ways that make conversations possible” (p. 7).

Recognizing that many of the religiously diverse students on campus are deeply and morally committed to bettering their neighborhoods, communities, and nation (domestic and international) is integral to forming experiences and creating guiding questions that can stimulate and expand their thinking when it comes to the multilayered benefits of participating in interfaith engagement. Geiss et al. (2020) speaks into this area as they address *Interfaith leadership as a Civic Priority: Higher education's role in developing bridge-builders*. The authors introduce ways to cultivate learning experiences that address the urgent need for interfaith engagement in a time of deep national division, specifically toxic narratives around certain religious communities not being allowed in America, i.e., the Muslim ban. As I have mentioned, one of the reasons my office was in great demand during the tragic Tree of Life Synagogue shooting was because of the manifestation of toxic antisemitic hate.

Like any campus, the urgency for change on Pitt's campus after such tragedies is high. Such policies as the Muslim ban and the tragic Tree of Life shooting are the strange fruit of sown seeds across generations. Geiss et al. (2020) suggests that institutions must take a proactive approach to this problem area: one that is not satisfied with achieving diversity because that is a mere descriptive, but also is focused on building interfaith leaders that know what it is like to build trust, work for the common good, and seek connection. Geiss et al. (2020) proposes that such skills, confidence, and student leadership are highly needed in civic spaces (schools, parks, companies, religious communities, organizations, hospitals, college campuses, etc.) because, as Patel (2016) noted, those are areas where people are frequently interacting with varying degrees of ignorance and understanding, tension and connection, division, and cooperation (p. 86).

Throughout my time at Pitt, I have not only witnessed our campus exhibit such needs but also express them as well through forms of protests and advocacy initiatives. Edwards (2018) offers a pathway through the intersection of interfaith and social justice by highlighting how religious minorities are often ignored when campuses try to address social inequalities for disadvantaged groups (p. 166-167). As previously mentioned, when analyzing the religious landscape of Pitt, it is integral for me to see and understand who on campus is seen, typically a worldview majority – “students who are Protestant, Orthodox, or Roman Catholic Christians,” - and who is unseen, a worldview minority – “students who belong to a faith tradition that is a numerical minority in the United States, including the Baha'i faith, Buddhism,” - and how that may play out when it comes to selecting students to participate in my change idea (Rockenbach et al., 2014). In an effort to create more equity among minoritized identities, Edwards (2018) suggests that campuses intentionally and consistently include a diversity lens into their interfaith engagement across all relevant social identities: race, sex, gender, worldview, etc.

Understanding how power and privilege has worked within religiously diverse groups, specifically the Protestant Christian position I hold as the lead for this change idea, is critical to creating a space where all students feel empowered to freely engage share with each other and with me as well. My ability to listen, allow and foster space for tough dialogue that may conflict with their and my own social location is imperative. Learning about sensitive topics that also intersect with one's multiple identities is already difficult, especially when done alone and in a competitive environment such as a traditional classroom. The theories of communal or cooperative learning and co-curricular spaces provides perspectives that help localize my problem by encouraging the use of resources that are around and available to me (places of worship) and creating experiences where students can be around each other, learn from each other, and grow with each other.

To provide a bit more background, on communal learning, scholarly research considers intergroup contact hypothesis (ICH) as contact with members of an outgroup under optimal conditions can lead to more positive attitudes toward that group (Turner et al. 2018, as cited in Albert, 1979).). Finding its roots in Dr. Gordon Allport's impactful work, ICH post WWII and in the midst of desegregation in the US has been usually framed and seen success within the context of combating racial prejudice and hostility between groups under certain conditions, i.e., common goals, cooperation, equal status, and institutional support (Pettigrew & Tropp, 2013). Research has also shown that due to ICH's positive results, the theory can be extended toward other groups as well, i.e., religious groups (Pettigrew & Troop, 2006).

Although navigating the subtle nuances within those conditions has been the more recent work of investigators over the last half century, some scholars have emphasized the "complexity involved in the link between intergroup contact and prejudice," i.e., contact setting, types of groups involved, and the level of openness of the individuals (Pettigrew & Troop, 2006, p. 752).

I acknowledge that mere contact with other students from various worldviews may be helpful in decreasing prejudice. However, the aforementioned complexities lends itself to the idea that contact *alone*, may be insufficient to increase empathy and confidence towards other diverse groups. Instead, cross-group experiences & friendship may be “more effective than less intimate forms of contact at improving attitudes toward other groups” (Pettigrew & Tropp, 2013, p. 843).

I am positing that in order to not only combat prejudice among various worldviews, but also build sustainable relationships, in addition to repeated contact, successful intergroup interactions should also incorporate a culture that encourages *cooperation* instead of competition, emphasizes *equity* for all, especially participants from vulnerable communities, and a setting that stimulates *communal questions* and includes opportunities for *deep dialogue*. While these characteristics are not exhaustive or conclusive, they may allow for “contact of high quality” to be present, leading to meaningful connections. Co-curricular spaces that can adhere to these principles may be best positioned to support and foster holistic student growth and development (Rockenbach et al. (2015, p. 28).

Ashman & Gillies (2003) echoes this by articulating that cooperative (or co-operating, i.e., working together to achieve a shared goal) learning can be a tool that promotes socialization and enhances learning among students. Regarding my change idea, the goal will not simply be *understanding* one another, but *experiencing* new things *with* one another. Ashman & Gillies (2003) emphasize how within these types of groups, “emotions are social in that typically they are influenced by the actions and emotions of the people with whom a person is interacting” (p. 140). The possibility of anxiety, nervousness, excitement, anticipation, curiosity, resistance, and hope that student participants may feel before, during, and after these experiences will not only reflect in their personal expressions to me, but maybe toward and with their fellow groupmates.

Encountering and working through a new experience that pulls on shared yet distinct values and beliefs with a diverse yet committed group in a space that fosters collaboration from each other and deep dialogue with each other can have profound effects during college and beyond. As previously mentioned, Fink's (2013) taxonomy of significant learning outcomes for students in higher education overlaps with many of the Interfaith Youth Core's learning outcomes/skills. Although some educators used Benjamin Blooms well known six-tiered taxonomy from the fifties which emphasized: evaluation, synthesis, analysis, application, comprehension, and knowledge, there was a need in higher education for deeper, more lasting kinds of learning that do not easily emerge from the Bloom taxonomy, i.e., learning how to learn, leadership and interpersonal skills, ethics, communication skills, character, tolerance, and the ability to adapt to change (Fink, 2013).

Fink began to broaden and think of significant learning in terms of change: a lasting change that not only occurs in the learner's mentality but also one that occurs in the learner's life. Thus, the following taxonomies (figure. 2. Fink's taxonomy for significant learning outcomes (Fink, 2013) and the Interfaith Youth Core's learning outcomes/skills (IFYC, n.d.)) were birthed:

Figure 2: Fink's and Interfaith Youth Core Significant Learning Outcomes & Skills

Fink's Significant Learning Outcomes

FOUNDATIONAL KNOWLEDGE:

Knowing refers to students' ability to understand and remember specific information and ideas. It is important for people to have some valid basic knowledge.

APPLICATION: Students often learn how to engage in some new kind of action, which may be intellectual, physical, or social, or thinking (critical, creative, practical). This is an important form of application, especially including developing certain skills such as communication.

INTEGRATION: When students are able to see and understand the connections between different things, an important kind of learning has occurred. Sometimes between specific ideas, between various learning experiences or different realms of life.

HUMAN DIMENSION: When students learn something important about themselves or others, it enables them to function and interact more effectively. They discover the personal & social implications of what they've learned.

CARING: This may be reflected in the form of new feelings, interests, or values. Any of these changes means students now care about something to a greater degree than they did before or in a different way.

LEARNING HOW TO LEARN:

Students can also learn something about the process of learning itself. They may be learning how to be a better student, how to engage in a particular kind of inquiry (such as the scientific method), or how to become a self-directing learner.

IFYC'S Interfaith Skills/Outcomes

FOUNDATIONAL KNOWLEDGE:

Understanding and remembering information and ideas is the foundation for multiple forms of learning. For example, one of the precursors to cooperating with people of other religious or nonreligious identities is a degree of appreciative knowledge about those identities.

APPLICATION: Using new knowledge to engage in new kinds of intellectual, physical, or social activity constitutes application learning.

INTERGRATION: Integration happens when students are able to see connections and synthesize seemingly disparate ideas. It can be important for interfaith cooperation when students identify shared values they hold in common with others.

HUMAN DIMENSION: Learning about oneself and learning to further relationships with others constitutes learning along the human dimension. This includes gaining a strong sense of self, an understanding of how to interact with others, and emotional intelligence.

CARING: When students care more about something, they expend energy to learn more about it and make it part of their lives.

LEARNING HOW TO LEARN: When students learn how to learn, they become better students, can construct new knowledge, and are able to direct their own continued learning. Knowing how to learn will enable motivated students to develop their interfaith skills.. As a result, they are then able to direct their own skill-building process in the future

As we continue to draw from relevant supporting knowledge that shapes and speaks into my problem area in this section, I conclude by aligning these significant learning skills back with the goal of confidence for the individual, pluralism for the campus, and change for the broader society. My understanding about my problem area and problem of practice have expanded not simply regarding the possible positive outcomes that can occur, but the negative barriers that can remain if I do not take a step back and as Heifetz et al. (2019) articulates, stand on the balcony, diagnose my system, discover structural implications, and identify adaptive challenges. My change idea has the potential to not only foster relationships but build adaptive leaders that can hear the story behind the beliefs, connect with the person that holds the social location and worldview identity, and see bridges of relationship and unity in the midst of barriers of difference.

2.0 Section 2: Theory of Practice Improvement & Implementation Plan

2.1 Theory of Improvement and the Change

My theory of improvement begins with my problem of practice which focuses on how students at Pitt are not being intentionally equipped with the confidence, empathy, and significant learning competencies/interfaith skills needed to engage others who hold different religious beliefs. Knowing that equipping the campus with interfaith skills is a large task, I decided that my office would start from the ground up and create an interfaith leadership cohort/fellowship group of students from across majors, backgrounds, faiths, year, etc., and work with them on understanding what interfaith engagement is, how prevalent it is in our world and on our campus, and how developing certain skills can help them engage with others who hold various beliefs.

My theory is that through the introduction of the *change idea*: exposing students to different places of worship, texts, practices, and communities in close proximity with each other, the primary drivers (attitude and exposure) will change/increase and provide the student cohort with the needed confidence and empathy to positively engage with others who hold different religious beliefs both inside and outside of their spheres of influence.

Driver Diagram: Theory of Improvement for Interfaith Skills

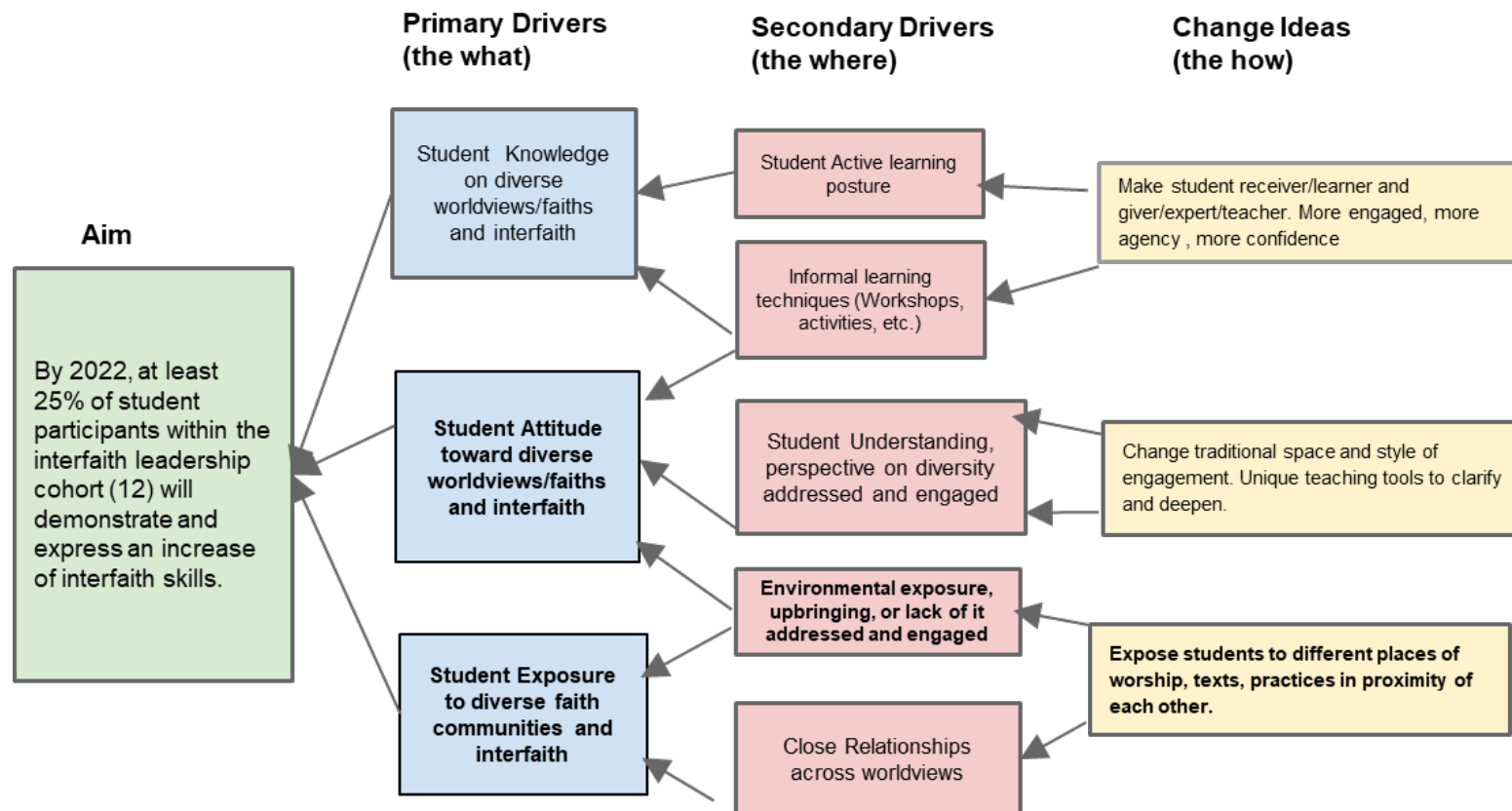


Figure 3: Driver Diagram

2.1.1 Aim Statement

By 2022, at least 25% of student participants within the interfaith leadership cohort (at least 2 or 3 of an estimated 10 students total) will express through journals, drawings, dialogues, and interviews, and demonstrate through observational noting, an increase in confidence, empathy, and interfaith skills from the beginning of the intervention until its completion.

2.1.2 Primary Drivers

The primary drivers are *attitude* toward interfaith engagement, *knowledge* about other faiths/worldviews, and *exposure* to diverse religious communities and their cultures. Leveraging these drivers is key to my aim because students on campus have consistently expressed to my office and within empathy interviews that their attitude and subsequent actions toward diverse communities from other faiths/worldviews has been impacted by their own experience and exposure, or lack thereof, especially pertaining to their upbringing and environment. Addressing a student's attitude, exposure, and foundation knowledge has bearings on their collegiate experience, but also on their future as well.

2.1.3 Secondary Drivers

The secondary drivers are where the change will potentially occur. As seen in Figure 3, these areas of change center around student learning posture, informal learning, student understanding, environment exposure, and relational dialogue across worldviews. Although we

have discussed the impact of the latter three drivers, I want to define the first two drivers. *Student learning posture* can be understood as the position or role (active or passive) a student is allowed to take in regard to their learning process (Strikwerda, 2018). *Informal learning* can be defined not only learning that occurs outside of schools, but how it differs from formal instruction (Rogoff, 2016).

Student attitudes are not only influenced by their understanding of other worldviews, but also by a unique secondary driver: student exposure. Many of the students I engage with grew up in racially and/or religiously homogenous communities. Although most of the students I engaged with who come from such backgrounds identify as White and Christian, there were some students from marginalized communities who expressed a similar upbringing as well. Interestingly enough, Pitt is generally the first environment where these students choose to live, learn, and engage with people of another color, ethnicity, nationality, and worldview for an extended time.

Students' attitudes regarding diversity of beliefs, its presence in society, and their role within it can be impacted by how often or rare this topic was brought up during their childhood, the places they lived, who lived next to them, and who they engaged with and were exposed to up until college. This intentional exposure in safe and free environments where they feel the agency to speak up and ask "stupid" questions will expand their exposure, deepen their experiences, stimulate their curiosity, and hopefully increase their confidence when it comes to interfaith engagement, especially in their own sphere of influence.

My last secondary driver centers around *close relationships* across worldviews. Within my office, students have expressed the fact that they know about some students from other religious communities, but do not have actual relationships *with* them. As previously stated in my literature review, quite often students may contact somebody from a religious organization to be on a panel,

but after that panel is finished, nothing sustainable continues between them. Establishing close relationships with diverse people allows students to not just get to hear about the *what* of another's faith: the content of their beliefs, but the *why* as well. Hearing someone's story via a one-on-one conversation can establish a relationship that may expose students to hidden and subtle nuances that may shift their attitude. New ideas and connections about similarities across upbringings and even within belief systems may arise because the students had the opportunity to talk with each other and form relationships outside of any other academic obligation, agenda, event, or need.

These five secondary drivers, student learning posture, informal learning techniques, student understanding, environment exposure, and relational dialogue across worldviews, highlight the areas where change may occur and impact my primary drivers (student knowledge, attitude, and exposure) which will hopefully accomplish my goal. I will know these changes are an improvement not only through expressed progress through systems measures, but through demonstrated changed behaviors.

2.1.4 Change Idea

Out of the three change ideas displayed in the driver diagram, I will focus on *exposure*, specifically exposing participating students to different faith backgrounds, cultures, practices, and communities all while in close proximity and engagement with other participating students from different religious backgrounds. For this change idea to be effective, I will make sure that the right conditions are present, i.e., equity, setting, deep dialogue, etc., through my selection process and PDSA plan within the places of worship, both detailed below.

2.1.5 Inquiry Questions

- To what extent does spending intimate time together with students from other faith communities positively change students' *attitudes* toward other worldviews?
- In what ways does learning about various faiths inside their place of worship stimulate how students demonstrate *curiosity* or *interest*?
- In what areas does the presence and option for diverse ways of debriefing (journal, group discussion, and drawings) impact *student comfort* about *sharing* their experience?
- What will be the most *common feelings* regarding student's experience visiting various places of worship and how will that impact?
- To what extent will the final debrief session indicate if visiting local places of worship impacted whether students would be open to *forming relationships* with people from other worldviews in the future?

2.1.6 PDSA Cycle Plan

To provide some background, Rockenbach et al. (2015) researched an estimated 7,000 freshmen across 122 colleges and universities across the country. Their Interfaith Diversity Experiences & Attitude Longitudinal Survey (IDEALS) team exposed both the extreme excitement and deep hesitation many young students, especially underclassmen, have regarding interfaith engagement. Their research revealed what I previously mentioned, that many students come from homogenous backgrounds where their upbringing is filled with people who look, sound, and believe the same thing as them.

With an understanding that learning doesn't simply begin with taking courses, stop at the end of the academic year, or stay within the structural walls of a school building, it is important for institutions, as Larson (2011) says, to develop thinkers that can participate on a global level with diverse people, no matter how chaotic it can become. In order to enrich this area within my sphere of influence, my PDSA will be implemented. The *goal of my PDSA* is to *discover* how expanding the experience of students will impact their attitude and confidence toward diverse faiths and worldviews by allowing them to observe and learn in places of worship.

This goal derives from my change intervention which focuses on intentionally and collectively exposing a group of diverse students to various places of worship, practices, tours, and discussion in close proximity with each other. My change intervention stems from one of my secondary drivers which centers on how acknowledging, addressing, and changing a student's experience (or lack of) around and exposure to various religious environments and communities can impact an important primary driver: attitude, which in turn will hopefully increase their confidence and skills regarding them engaging with others that hold various religious beliefs and faiths (aim).

Once the Institutional Review Board (IRB) reviewed my study qualified it as exempt, needing no full board review, I began my PDSA by sending multiple emails out to all of the students on the University of Pittsburgh interfaith email network who asked to receive information about upcoming opportunities. Once students began to respond and the end of the deadline arrived, I selected 10 students and invited them to participate in this interfaith fellowship program. The criteria for selection was not only based on the promptness of their response to the email, but the diversity of answers regarding their knowledge about, exposure to, and experience with religiously diverse communities, and the equity of respondents as well. The goal was to not only find students

who were diverse in experience in those areas, but also diverse in faith/worldview, ethnicity, sex, gender, race, major, and year.

My PDSA consisted of the participating students meeting me seven times: once for an initial meeting, five visits at a different place of worship for 2-3 hours each experience and for a final debrief meeting. For the first two visits, we attended a Muslim Mosque and a Jewish Synagogue. For the last three visits, we attended a Asian Christian church, a Hindu Temple, and finally an African American (Black) Church. I chose these specific religious communities and locations with an equity lens in mind regarding Pitt's student demographics. To elaborate, a 2020 Religious Diversity Survey administered here at Pitt to an estimated 8222 student sample showed that 82.1% of surveyed students ascribe to a major religion (Christian, Catholic, Jewish) while minor religions (Islam, Hinduism, Buddhism, Unitarian, etc.) only make up about 12.88% with atheist and agnostic finishing it out.

As previously mentioned, with over 14 reported religions and around 30 various denominations and traditions present, understanding what religious communities are visible and invisible & dominant and minoritized on campus is vital to making sure my intervention is representative of the majority religions/worldviews of the population but equitable to the marginalized ones as well. Additionally, due to distance being a possible issue for some students, three out of the five places of worship were on or close to campus and within walking/bus distance. We visited the Hindu temple and the African American Church through their van pick up system.

During each experience, students were given a tour of the location and a summary of the faith/worldview and its values by an engaging clergy member or lead staff, observed a worship service, holy practice/ritual, or communal gathering, and privately reflected with each other afterward in an open group discussion about their experience, observations, etc. Debriefing

dialogue was vital for my PDSA. As Diaz (2019) argues, college students having sustained dialogue that helps students debrief, exhale, process, share feelings, and listen to others can have a deep impact on how they perceive civic life, both during and post-graduation. This provided my change idea with a glimpse of the long-term effects that may come from such experiential learning.

The impact of this experience being conducted outside of a traditional classroom and including informal methods of learning cannot be understated. As previously mentioned, in addition to informal learning being nondidactic: embedded in meaningful activity, and focused on the learner's interest or choice, informal learning has the ability to incorporate a "connection of the immediate activity with a larger community" (Rogoff et al., 2016, p. 360). It is one thing to hear about a religious community and practice in class from a teacher who may or may not ascribe to it. It's another thing to hear about it from someone who leads it, observing it with one's own eyes in its original setting. These type of experiential learning opportunities done outside of school can help to create more *memorable* experiences for students both individually and collectively.

To prepare for these visits, I sent the student group informative online resources on the religions/worldviews we will be visiting. This approach was meant to encourage students to do their own work and move from a societal posture that consumes and exoticizes culture to one that connects to and humanizes diverse communities. These resources were meant to complement the visits by providing a broad look at the faith groups, stir their imagination, and stimulate curiosity for interaction & engagement. I also reached out to my contacts at each place of worship, explained the opportunity for collaboration, and extended the invitation. Once the leaders agreed, we then decided on the day of visitation and the practice that would be observed. This portion was extremely important because the leaders were able to decide what information, practice, service, or experience they preferred to share with us and determined what day would best suit their schedule.

and the wellness of their community. Additionally, while many faith communities designate specific days/times for services, I realized we would possibly be given a weekday or evening as another option. Although the initial religious leaders and I were thankfully able to find suitable dates or opportunities to observe, I was prepared to reach out to more of my contacts if needed.

I predicted that after my intervention, at least 25% of participating students would express via their drawings, letters, and journals a positive change regarding their confidence, empathy, and attitude toward engaging with students from other faiths and would be open to seeking out or continuing a cross religious friendship on campus. When it came to my observations throughout the visits, I predicted that I would see an increase in students exhibiting behavior that demonstrated a curiosity and interest toward other faith backgrounds. Regarding the most common feelings that would be expressed, I predicted being that it would begin with feeling nervous and hesitant and conclude with surprise and curious. Lastly, I predicted that by observing practices and hearing about faith backgrounds from the religious leaders and communities, students would report and express an increase in empathy toward other faith communities and would be open to visiting those locations again in the future.

2.2 Methods & Measures

2.2.1 Data Gathering and Analysis of Data

To collect data for my PDSA, I asked each participating student to complete an online questionnaire for demographics. During the initial group meeting, I asked students to write a letter to their future selves post intervention and draw their interpretations of their own religious

background, upbringing, and interfaith engagement, what values are important to them, and how they would describe themselves on a sheet of paper. These data collecting methods, tools, and protocols were administered before and after the visits, assessing their attitude, feelings, experience, and perspective regarding this experience. I also took observational notes during each visit and group debrief discussions, asked students to share their feelings after each visit via their private online journals and conducted one-on-one semi-structured interviews with three selected students who agreed to share more about their perspective.

I initially planned to section off my raw data by their source and code each source separately. However, as I began analyzing, I kept seeing common themes surface across data sources. From noticing numerous unique connections across the crest & letter activities to observing how certain students would not write as much but would talk freely during their zoom interviews, I needed to allow the data to speak for itself (across sources). I shifted my posture and began gathering and coding my data not only according to *what* I observed students learning, but *where* it kept happening: in conversation, imagination, and/or continuation. Although I will discuss these areas more thoroughly in the next section, these three categories were the main areas I observed data across sources aggregate, intersect, interact, and change.

These sources/protocols also aligned with my inquiry questions because they accentuated the strengths and richness of each type of question, whether qualitative or quantitative. When it came to the inquiry question that asked what the most common feelings were before visiting the various places of worships and after, I used the questionnaire (which was distributed online through Qualtrics), their physical drawings, and letters as well. Each was analyzed through a code book. These protocols not only helped me establish a baseline and assess student perspectives, confidence, and attitudes before the intervention, but also gave me insight into their relationship

with themselves, their feelings, desires, hopes, fears, and expectations for themselves and this experience. With the questionnaire and pre/post letter, I was also able to assess if those feelings had changed, if expectations were met, and if hopes were achieved.

When it came to the inquiry questions that examined the extent of students spending intimate time together with others students from other faith communities and how it positively impacted their attitudes toward other worldviews, or what areas the presence and option for diverse ways of debriefing impacted student comfort regarding sharing their emotions about being exposed to a new experience, I used their online journaling folders and the notes taken from observing their visits and communal debrief sessions. These qualitative protocols were coded and summarized through a content analysis chart. Journaling and communal debriefings also allowed me to not simply understand what students have learned, but what impacted their learning and why, if their state of mind changed, and how environment and level of vulnerability played a role in their voice, confidence, and expression, i.e. while some students were extreme extroverts and did not mind expressing their opinions in the group discussion, other students were introverts and did prefer sharing deep feelings through the privacy of a private journal. Exposing students to new environments was a core part of my change idea, but by changing scenery, I also gave room to observe who used certain methods of communication and expression more or less, and why.

When it came to the inquiry question that looked into how learning about various faiths inside their place of worship stimulated student curiosity or interest, I used observational note taking and one on one semi structured interviews which was transcribed and coded through content analysis via categories, codes, quotes, etc. This approach allowed me to examine sensitive data that may not have been acknowledged or noticed by students during the visits. I intentionally looked for demonstrative behavioral clues and studied if they stayed the same or change

throughout the visit. These clues encompassed open or closed body postures, walking around and individually observing vs staying close to the group, eye contact with leaders and each other, side comments or silence during tour and service, questions toward the leader and/or each other, types of question asked, intentional leaning in and listening or shrinking back and closing off, etc. To make sure I did not miss any information shared, I audio recorded during the debrief. In order to protect the sacredness of the experience, I did not record or take pictures during any services.

2.2.2 Process Measures

Regarding assessing if the change actually worked through the process, I measured student participation and engagement from start to finish, and also how students articulated their journey through the experience, specifically the emotional ups and down students may encounter within and across each visit and data protocol.

2.2.3 Driver Measures

One way I made sure that the change impacted the primary drivers (*knowledge, attitude, and exposure*) was to measure if students within the cohort are demonstrating any of the significant learning competencies during the experience. An important feature of my observation was to try and spot any presence of displayed interfaith skills: self-awareness, integration, etc., listen for the reason or rationale behind that skills (increase in exposure, etc.), and observe what direction that skills is headed (attitude change, etc.)

2.2.4 Outcome Measures

The improvements in confidence and subsequent interfaith skills/competencies were always meant to be short-term as well as long-term. One way I measured that outcome was to assess the emotions and willingness or openness toward possible interfaith opportunities, i.e. reaching out to anybody from another worldview, making a new friend/relationship, attending a future services, volunteering for future gatherings, or engaging with diverse communities.

2.2.5 Balance Measures

Regarding whether or not I had maintained or upset the balance within my intervention, I measured the diversity and demographics of the participants (worldview/faith, year, race/ethnicity, gender, etc.) and their participation and engagement throughout the experience. This helped me better understand and revealed any inequities I may have missed, i.e., if a student from a marginalized worldview was particularly shying away from a topic of discussion or not being given the chance to speak, etc.

Table 2: Proposed Timeline for My Inquiry (Gannt Chart)

Building Interfaith Confidence in Students through Intentional Exposure & Communal Dialogue		Project Start Date	Project End Date
	Project Lead: Emiola Oriola Jr.	8/2/2021	30-Apr
Task ID	Preparation - Finish Overview	Task Start Date	Task End Date
1.1	Revise and submit overview to advisor	8/2/2021	9-Aug
1.2	Schedule overview with committee	8/9/2021	8/30/2021
1.3	Present overview	8/30/2021	8/30/2021
1.4	Check if IRB approval is needed	8/28/2021	8/30/2021
Task ID	PLAN - COLLECT BASELINE DATA	Task Start Date	Task End Date
2.1	Recruit students to participate with OCC incentive	8/31/2021	9/3/2021
2.2	Reach out to and confirm religious Leader tour	8/30/2021	9/3/2021
2.3	Create pre-survey and questionnaire	8/30/2021	9/3/2021
2.4	Confirm student participants in intervention	9/4/2021	9/5/2021
2.5	Conduct/send out pre-survey	5-Sep	9/9/2021
2.6	Analyze pre-survey data	9-Sep	9/10/2021
Task ID	DO - PDSA CYCLE 1	Task Start Date	Task End Date
3.1	Confirm first visit to place of worship: Synagogue	9/11/2021	9/11/2021
3.2	Conduct tour, observe of holy service and discussion	9/12/2021	9/20/2021
3.3	Confirm second visit to place of worship: Mosque	9/18/2021	9/20/2021
3.4	Conduct tour, observe of holy service and discussion	9/21/2021	9/24/2021
3.5	Send out post survey for cycle 1 via Qualtrics	25-Sep	10/2/2021
Task ID	DO - PDSA CYCLE 2	Task Start Date	Task End Date
4.1	Give students a break between cycles	10/2/2021	10/8/2021
4.2	Confirm first visit to place of worship: Church	9-Oct	10/9/2021
4.3	Conduct tour, observe of holy service and discussion	10-Oct	10/15/2021
4.5	Confirm second visit to place of worship: Temple	16-Oct	10/16/2021
4.6	Conduct tour, observe of holy service and discussion	17-Oct	10/23/2021

4.7	Send out post survey for cycle 2 via Qualtrics	24-Oct	10/31/2021
Task ID	STUDY RESULTS	Task Start Date	Task End Date
5.1	Code data	11/1/2021	12/13/2021
5.2	Analyze data	12/14/2021	12/31/2021
5.3	Send long term post survey out to students	1/6/2022	1/31/2022
5.4	Summarize data	2/1/2022	2/28/2022
5.5	Share feedback with interested students	2/28/2022	2/28/2022
Task ID	ACT - ADJUSTMENTS	Task Start Date	Task End Date
6.1	Consider adjustments for future iterations	3/1/2022	3/11/2022
6.2	Summarize and Conclude	3/12/2022	3/21/2022
6.3	Revise and Prepare DIP	3/22/2022	3/30/2022
6.4	Submit Final DIP to committee for review	3/31/2022	4/14/2022
6.5	Schedule Defense	4/15/2022	4/28/2022
6.6	Defend DIP	4/29/2022	4/30/2022

3.0 Section 3: PDSA Results

3.1 PDSA Demographic Survey Results

When looking at the demographic questionnaire results, I was able to understand the diverse identities, perspectives, and upbringings of the participants when grouped and compared together, i.e., similarities, differences, etc. In particular, Figure 4. showcases the student's diverse worldviews and religious identification: Agnostic (2), Spiritual (1), Protestant Christian (3), Catholic Christian (1), Muslim (1), Judaism (1), and Buddhist/Wiccan (1). Figure 5. also showcases student's varied interfaith experiences: none (2), very little (3), moderate (4), and high (1). The questionnaire results also display student participation by race/ethnicity with half identifying as White (5/10) and half identifying as Asian (5/10), and by sex/gender with an overwhelming 9/10 of students identifying as a female and 1/10 identifying as a male. The diversity gaps regarding sex and race are cause for consideration and I will be discussing this in section 5.

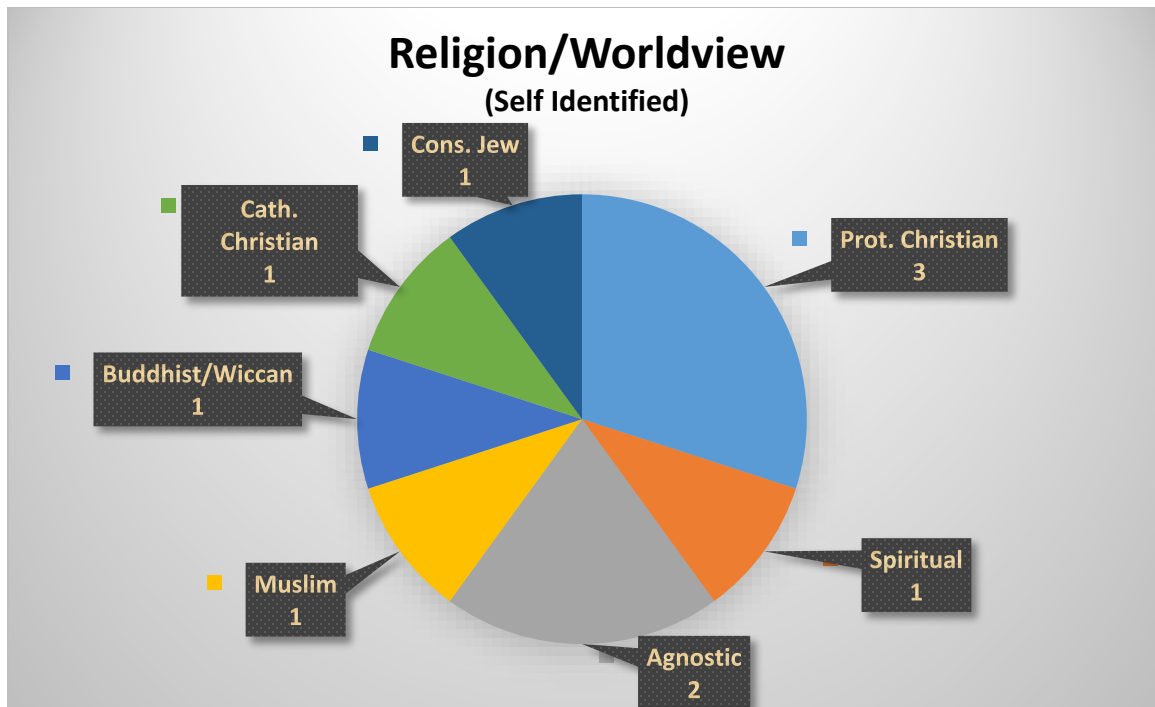


Figure 4: Religion/Worldview Results

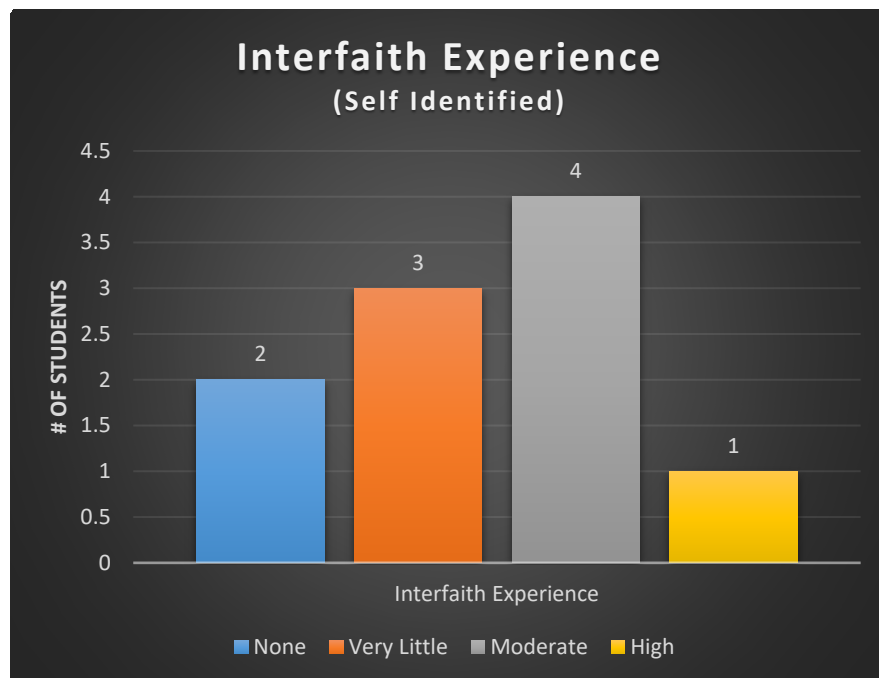


Figure 5: Interfaith Experience Results

Students also ranged in undergraduate years (3 first years, 3 juniors, and 4 seniors) and academic majors (3 biology, 2 nursing, 2 political science, 1 religious' studies, 1 linguistics, and 1 engineering). Although all of the students came from some sort of religious background, half of them left their original worldview and transitioned to another worldview before or during college. Students also differed in their reason for participating (3 students wanted to learn about religions, 3 students wanted to understand perspectives, and 3 students wanted to make new relationships).

3.2 PDSA Data Organization Process

After concluding the final visit, debrief and interview, I began the process of compiling the data with the intention of understanding the results. In order to do so, I organized my original PDSA plan into an outline (Appendix A.) chronicling the main areas of my PDSA journey (pre-crest and letter activities, three pre-interviews, five visit debriefs, post-crest and letter activities, and three post-interviews). I also categorized my PDSA results by filtering data through each collection tool and their chronological order through a very detailed timeline (Appendix B.). As you will see throughout this section, these steps were not only vital to understanding any changes that occurred, but properly connecting them to my problem of practice, aim statement, inquiry questions, and my overall theory of improvement and change.

Once my outline had its major categories for responses, I began gathering all transcribed recorded interactions with students (the introductory and final meeting, the five communal debriefs, three pre interviews, and three post interviews) and then processed every data collection as seen below in my summarized timeline of data sources (Figure 6). I specifically chose to conduct content analysis: a research method applied in both quantitative and qualitative, or mixed modes

of research frameworks that uses a wide range of analytical techniques to generate findings and put them into context (White & Marsh, 2006). Within this context, content analysis helped me connect common themes by breaking down data into meaning units, codes, and categories. Once my data were analyzed and condensed, I included these results into my PDSA journey sheet and compared and contrasted across the following markers: student participants individually and collectively, observational notes from all five visits (specifically the visit, number of students present, student behavior and comments during and after the visit), pre (crest, letter, and semi-structured interview) with post (crest, letter, and semi-structured interview) data, and each student journal from every visit. I then gathered the observed changes and outcomes from the data and organized them into three main categories: conversation, imagination, and continuation, which will be detailed in my theory of improvement and change results.

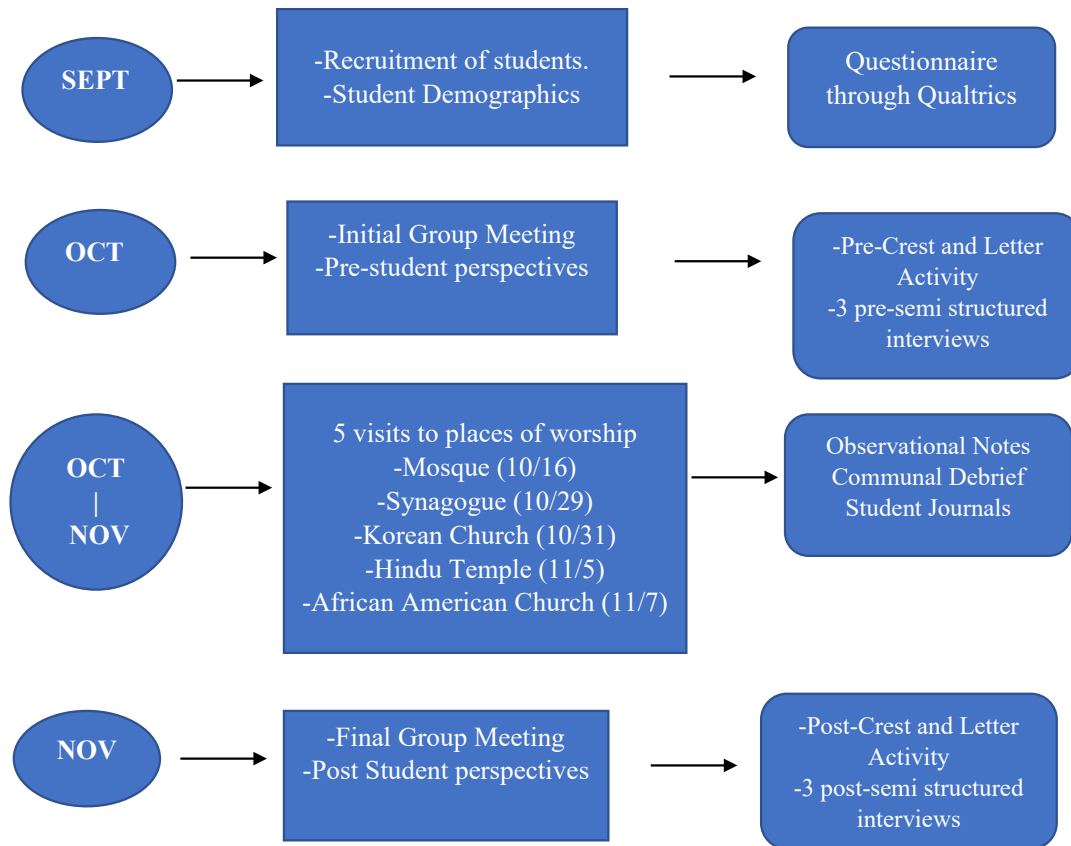


Figure 6: Summarized Timeline of Data Sources

3.3 Theory of Improvement and Change Results

Although my theory of improvement and change (TOC) encompassed many areas of my research, it ultimately began with my *problem of practice*, which focused on how students at Pitt were not being intentionally equipped with the *confidence*, *empathy*, and *significant learning competencies/interfaith skills* needed to engage others who hold different religious beliefs. As we began engaging the journey of this PDSA, we observed my *change idea*: by exposing students (my

secondary driver) to different places of worship, texts, practices in close proximity of each other, their attitude (*primary driver*) will change/increase and provide the student cohort with the needed confidence, empathy, and interfaith skills to positively engage with others who hold different religious beliefs both inside and outside of their spheres of influence, at work. Although this journey answered my *predictions* below, as we will see, the numbers did not tell the whole story.

- Aim statement: More than 25% of participating students *did* express via their drawings, letters, debriefs, and journals a positive change regarding their *confidence, empathy, and attitude* toward engaging with students from other faiths and are open to seeking out or continuing a cross religious friendship on campus. However, the means by which students acquired and increased these new skills (diverse communicative tools) and the personal hurdles they had to overcome (biases & stereotypes) tell a much richer tale.
 - The most common feelings expressed not only started with feeling *nervous* and ended with feeling *surprised*, but the journey of those feelings (through personal and communal reflection) was as diverse as the religious identities of the student participants.
- I *did* see an *increase* in students exhibiting behavior that demonstrates a curiosity and interest toward other faith backgrounds, but they were manifested in unique ways.

In an effort to understand and answer some of my key inquiry questions which guided my research and PoP, I needed to find a way to articulate and understand data that told a larger narrative than that of a simple percentage increase. Such data spoke of the progression of curiosity and interest, the demonstration of interfaith skills (appreciative knowledge, application, integration, self-awareness, caring, and learning how to learn), the shift in attitudes and the

perspectives, the expression of common feelings regarding visits and worldviews, the impact of multiple debriefing tools (communal dialogue, personal journals, drawings, letters, interviews, etc.), the influence that new knowledge and close relationships had on student worldview, and the subsequent actions, words, and behaviors that manifested after the visits. Since we understand that the changes we are presented with are not solely quantitative but also qualitative, we should not only be asking *what* change occurred, but *where* did it occur and how did it manifest? When it came to analyzing the data, it became evident that most of the improvement and change occurred and manifested in three main areas with participants: *learning through conversation* (i.e., the dialogue that happened primarily in debrief meetings and journaling associated with visits), *learning through imagination* (i.e., the creative expression of new ideas that occurred primarily through letters and drawings in their pre and post meetings), and through their *learning through continuation* (i.e., things they did or learned after the PDSA and outside of class). I examined the three categories in the following section through the lens of diverse data protocols, student journeys, and their intersection throughout the PDSA journey.

4.0 Section 4: Learning & Actions

As we study and mine my data for key findings and possible answers, I not only want to provide you with key takeaways, but also new discoveries. In particular, you will read about the three major themes of change: learning through conversation, imagination and continuation, their unique locations, fascinating strengths, and weaknesses within each change area, hidden key features that may have influenced the PDSA journey, unique connections and conversations with earlier literature, and even better questions about my research that can be asked in the future.

4.1 Learning Through Conversation

Conversation was the consistent context that student cohort was given throughout the journey. As previously stated, all students were given the opportunity to express themselves and process this journey through data collection tools that included verbal and written dialogue with others (including me). The demographic questionnaire results show us not only how students self-ascribe their social identities, but how they self-described and communicated their religious upbringing, interfaith experience, and reason for participating. Although 100% of the students reported that they came from a religious family/environmental background, 50% have transitioned from or wrestled with their faith/worldview right before or during college.

In addition, nearly 50% of students communicated that they have either none or little interfaith experience coming into this journey. This helps explain why 100% of students communicated that their reason for participating fell under the three umbrellas of learning about

religions, understanding perspectives, making new friends. This finding was underscored during our initial group meeting where many of the students mentioned that they had never been asked or really thought about their interfaith experiences (or lack of) and the rationale behind participating in this fellowship program. The fact that the students had to think about, process, and respond to such rarely asked questions in their own way is key to our journey in observing attitude shift, understanding rationale and subsequent actions throughout the experience, and appreciating how important dialogue is to student's processing and progressing.

Although conversation was evident throughout the entire PDSA, significant change was observed during the *visits/communal debriefs* and through their *personal journals*. While the former focused more on me observing students for any noticeable demonstrations of curiosity or confidence through physical behavior toward or verbal communication with others, the latter focused more on reflective communication expressed by students through writing in their private journals. As we look at Table 3. below, which details the dialogue that occurred during and after each visit, we see that while students did progressively get more comfortable and demonstrate more confidence by asking questions during each visit, most of their processing and attitudinal shifts took place after the visit during the communal debrief and private journaling.

The communal debriefs were saturated with students sharing personal stories about similarities, differences, surprises, and expectations regarding their visits. One on hand, students were bold about the questions they asked each other, their responses, and comments about tensions, feelings, or issues observed during the visits. To contrast, the private journals revealed more hidden feelings about the visit, specifically biases and stereotypes many held about certain communities and faiths that to their surprise was broken during the visits. Although the journals are not shared with anybody else but me, it was an opportunity for them to process feelings they either had but

didn't feel comfortable sharing with the group or didn't know how to articulate just yet. Although this trend was common among a majority of student responses through the PDSA, there were a few students who really blossomed and exhibited noticeable improvement and change through communal and private conversation that I would like to highlight: *Abigail, Victoria, Richard, and Alexandria.*

Abigail and *Victoria's* change began to manifest through conversation after our very first visit to the mosque during the communal debrief. Being a self-ascribed practicing Muslim who has detailed how she was raised in, left, come back, and still wrestles with her faith today, Abigail's experience of the Islamic Mosque was unique. Throughout the visit, I noticed her body language vacillating between open and excited to distracted and a bit irritated. Although she did more listening and responding during the communal debrief, it was in Abigail's private journal that she expressed how though it was cool to see different schools of thought coming together in one building for services, she noticed nuanced differences in her beliefs and the Imam's beliefs and would've noticed more if she wasn't so used to being in a Mosque.

This presence of *self-awareness* was further emphasized during Abigail's post semi-structured one-on-one interview/conversation with me (which will be detailed in depth in the last main area: continuation) when she articulated that she strongly disagreed with some of the Imam's points not simply because she has a strong Muslim background, but also because she had "unknown" expectations for him (and not other leaders) to talk about things in a specific way. It was during the conversation that this revelation surfaced, and she began to process these feelings (learning how to learn skill) by asking herself why she "felt such pressure going to a Mosque" and if she had to "act or speak for 2 billion ppl?" Although I knew (and believe Abigail knew as well) that there was no articulated expectation for her in this regard, as Berger (2019) mentions earlier

in my dissertation, we all have simple stories, our problem-solving nature looks for simple narratives and shortcuts. In Abigail's case, her simple story existed in her thoughts and even impacted her behavior, but thankfully was expressed in her journal. She concluded this process proclaiming that "the longer the visit (at the Mosque) went on, the less I thought about it."

Table 3: Communication Table

PDSA Visits	1 Muslim Mosque	2 Jewish Synagogue	3 Korean Christian Church	4 Hindu Temple	5 Black Christian Church
Observations during visit	Sat, Oct 16, 2021, Comm. Prayer Service. 7 students. Walked. Tour of Mosque by Imam. Shoes off. Q/A with Imam. <u>Students nervous at first, asked few questions.</u> Prayer call, people came. Sat in back and watched. Prayers from Quran. Diverse members. Men/women separated.	Fri, Oct 29, 2021, Erev Shabbat Tree of life memorial Service 5:30pm. 7 students. Took bus. Search by security. Given prayer books. Shabbat service began. Sat in pews. Singing, prayer, and message from Torah. Names of lost lives. Tour and Q/A with Rabbi after. <u>Listened a lot. Asked few questions.</u> Given bread	Sun, Oct 31, 2021, Worship Service 9am. 3 students. Took bus. Full of Korean students. Sat in pew. English service. Heard Singing, preaching from Bible, and new membership. Tour of church from Pastor. Q/A in backroom. <u>Deep conversation.</u> Debrief after.	Fri, Nov 5, 2021, Diwali holiday 4pm. 8 students. Picked up in van. Tour of temple by Priest. Pandemic low numbers. Shoes off. Prayers to several statues. Seemed nervous but <u>opened up</u> a lot at Q/A in private room. Given dessert as thank you. Priest asked to take picture.	Sun, Nov 7, 2021, Worship service 11:45am. 7 students. Students wanted to take picture as last visit. Picked up by van. Tour of church and staff by Pastor. Did Q/A. <u>Very talkative.</u> Sat in reserved seating. Worship, message from Bible, and communion.
Communal Debrief	Went to eat & debrief. Asked great questions Saw similarities in their own faith. Expressed mixed feelings about men and women separation. Related to	Went to eat and debrief. Expressed beauty of sanctuary, Hebrew singing and book. Mentioned never been to a synagogue before. Talked about security & Tree of Life	Went to debrief than eat. Tense atmosphere. Thankful for confidence to ask questions and concerns. Church & songs remind of childhood. Old	Went to eat and debrief. Loved beauty of temple. Learned a lot. Priest was smart, knowledgeable, & relatable. <i>Shared stories.</i> Connected to own faiths. Felt	Went to eat and debrief. Singing and service was beautiful. Very familial. High energy. Call & response. First time not feeling nervous. Very

	Imam's story and struggles. <i>Shared stories and reasons</i>	impact. Sad. <i>Shared stories.</i>	building yet young crowd. cultural. Separate services. <i>Stories.</i>	at home Although first time. Made them remember past knowledge.	loud. Connected to community. <i>Shared stories.</i>
Personal Journals	6/7 reflected. Surprised by visit. Had <i>negative stereotype.</i> Appreciate Imam's testimony. Noticed lack of decoration. Connected to faith.	6/7 reflected. First time here. Want to learn Hebrew. Loved symbolism and beauty. Inclusion of sexes. Reformed. Broke stereotypes.	3/3 reflected. Two ministries. <i>Glad they spoke up</i> & pastor was open to dialogue. Service was emotional. (Other students overslept	6/8 reflected. Temple was beautiful. Felt like wasn't in Pgh. Connected to school lessons. Priest smart. <i>Visit filled gaps.</i>	5/7 reflected. Familiar. Reminded of childhood. Surprised modern style. <i>Mixed feelings</i> about sermon & service

On the other hand, Victoria, an agnostic/atheist student who was raised Hindu, left her faith, and wasn't used to talking about religion especially with other young people, processed her experience at the Mosque more in the communal debrief. She articulated how she felt pulled and moved by the Imam's words and story, specifically how he became an Imam. She related to his personal struggles and "felt like we (students) were kind of like writing our own story by being there and interacting with the faith in that way." Similar to Abigail, Victoria shares more personal feelings about the visit in her private journal. She details how this relatable revelation came at a surprise to her.

Victoria shared the following: "I will admit, I had a negative bias against Islam growing up, because of the way I was raised and where my parents are from (India). India has a high Muslim and Hindu population and in recent years the divide has only widened." Edwards (2018) confirms this sentiment by reminding us not only that interreligious conflict has existed throughout human history but acknowledging and understanding its nuanced context is an important part of understanding people and their worldview. Victoria's shift in *attitude* and increase of care and empathy towards the Islamic community arose out of the ground of specific root causes (personal upbringing and religious history - Figure 1.) which will be discussed further in section 5. Although Victoria felt like she initially lacked the experience or confidence to engage in religious dialogue, she felt comfortable enough to share how she connected with the Imam with the group and privately reflect on paper how some of her stereotypes from childhood were broken during this visit.

Richard, a self-ascribed Buddhist/wiccan who was raised Christian, left his family's faith, and now ascribes to different worldviews, demonstrated significant change through conversation during his second (Synagogue) and third (Asian Church) visits. Although he articulated in his

demographic questionnaire that he has learned about many religions, he cautiously but confidently expressed to his fellow cohort members in the debrief that he was “kind of embarrassed to say that I’ve never been to an actual Jewish service before.” This kind of vulnerability and confidence was not only expressed to his groupmates but was responded with many affirmations of “me too!” It was here, in the communal debrief, that Richard’s shoulders began to relax, and he began to process how hearing songs and scripture sung in Hebrew was “magical” and different than simply reading it, and how the bread and wine offered to them by the Rabbi at the end of the service reminded him of orthodox Christian upbringing. A childhood that he later articulates during the next visit was quite difficult. Mayhew et al. (2016) provides insight on Richard’s reflection by recapping how personal upbringing can powerfully shape our worldview.

After the third visit, the Asian/Korean Church, during the communal debrief, Richard expressed to the Pastor some of his hard questions, concerns, and issues with his message. Things that particularly touched his upbringing in a “conservative” Christian Church. He confidently referred to this conversation being an “interfaith” opportunity and wanting to really get into dialogue. After the Pastor left, Richard expressed to his groupmates how “even though I didn’t agree with everything, it’s just like, I appreciated that his sermon was cohesive and flowed.” Despite the fact that he didn’t agree with somethings, Richard demonstrated the ability to still find *appreciative knowledge* about the service and community of faith and share it with others. This bold declaration, similarly to Victoria’s in the last visit, was met with an affirmation from one of his groupmates, Harmony, who was having difficulty processing the experience as well. “I feel like you (Richard) just like spoke what I was like thinking. I didn’t know how to say it verbally. About my mixed feelings about what he said. So, thank you.”

Alexandria's transformation came alive through conversation during the last two visits of the PDSA: the Hindu Temple and the African American Christian Church. As a self-described Lutheran Christian who was raised in the Church within a homogenous community for most of her life and doesn't have any interfaith experience, conversation was everything to her. After everyone talked about the beauty of the Temple, Alexandria mentioned how it was interesting how they made them take their shoes off. "As soon as I said it (take shoes off), I like, connected the dots." The dots here can be seen as *integration*, meaning her understanding that this building was their actual place of worship was coming together. Although it was clear to other students, it wasn't immediately clear to her, especially since it was her first time inside a Temple and she had no clue what to expect. "I felt like really individually kind of connected. Individual prayer here reminded me of my personal relationship with God in my faith."

After sharing with her cohort during the Temple debrief that she is excited to visit a Black Church because she had heard so much about it, Alexandria's newfound desire to connect the dots reemerged during the entire final visit. This is one of the reasons why I decided to not take the students to a White Christian Church for this PDSA. The norm in this country and for many students regarding pluralism has either been in or is only accustomed to White Christianity which Patel (2018) mentions has often looked similar to the founders of this country: wealthy, White, and Christian. Since there are plenty of opportunities for students to connect with a White Christian Church/community, the need for students to learn about, connect with, and experience minority and marginalized cultures and religious traditions is urgent and was necessary for this intervention.

Not only could Alexandria's curiosity be seen through her facial remarks, i.e., smiling from ear to ear as soon as we got out of the van, but she was constantly asking questions and even walked around the sanctuary by herself before worship began, simply looking at the stained glass

and talking to people. Within her private journal, Alexandria expressed how “the whole event felt like a roller coaster because I’m used to a very ‘organized’ service, but this was just different. I felt more connected and spiritual than a lot of other congregations.” The roller coaster of emotions, feelings of connection, and the acquirement of new appreciative knowledge about other cultures didn’t diminish Alexandria’s curiosity but made her process how she would *apply* this experience to her own faith. “I don’t know how I feel about going to a service like this (with a bunch of energy), but I definitely want a church in the future that looks like this in comparison to my current church.”

4.2 Learning Through Imagination

In addition to words, we often turn to images, pictures, and symbols to communicate how we feel. Many faith communities and worldviews even identify themselves by symbols: crosses, crescents, moons, doves, stars, etc. Our imagination allows us to envision, picture, see, create, describe, reflect, and even hope. It is a tool we can use to take abstract concepts and make them concrete or take complex ideas and express them through our nuanced lens, forming new ideas and perspectives. One of the main ways change can be seen within the student participants throughout this PDSA journey is with their imagination, specifically through creatively drawing and describing concepts and writing letters to their future selves.

Both the *crest* and the *letter* activities were a part of the initial introductory group meeting (a pre session) and the final debrief group meeting (a post session) with a multifaceted purpose of allowing students to get to know one another, helping them critically think about and process concepts individually and collectively, and bringing them together to end the experience. We

began with the *crest*: an activity that uses images, symbolism, and figurative language as a means for students to express who they are, describe their attitude/perspective about certain concepts, visually process their feelings, and represent/share parts of their identity to their cohort. In order for me to observe and understand any improvement and change, I asked the students to individually complete a pre-crest (before the visits) and a post-crest (after the visits), but as a group. The crest was split up into four sections and assigned a question.

Pre-Crest (Feel free to draw, use images, symbols, metaphors, etc. Whatever you need.)

- Section 1. When you think of your religious background, what do you see? Draw it.
- Section 2. When I say, “Interfaith Engagement,” what do you see? Now, draw it.
- Section 3. What is most important to you? List three words/terms.
- Section 4. How would you describe yourself? List three words/terms.

Post-Crest (Feel free to draw, use images, symbols, metaphors, etc. Whatever you need.)

- Section 1. When you think of your religious background now, what do you see? Draw it.
- Section 2. When I say, “Interfaith Engagement,” what do you see now? Draw it.
- Section 3. What is most important to you after this experience? List three words/terms.
- Section 4. How would you describe yourself after this experience? List three words/terms

These four questions target and unearth a few key areas in my research that impact my problem of practice yet may go unnoticed: their current perspective on their religious background and worldview (*attitude*), how they understand interfaith engagement, what is important to them in their context and within their unique and intersecting social identities (*inherent curiosity and values*), and how they see themselves (*empathy, confidence, self-awareness*). After fifteen minutes, I asked students to share what they sketched on their crest with the group and briefly describe each section. Although only 7/10 students participated in both the pre and post crest activities (two only did post-crest and one had work conflicts), their improvements and changes are displayed in Table 4. Four student participants in particular exhibited immense improvement and change during this PDSA journey by means of this imagination-stimulating activity: *Kaylie, Sharon, Harmony, Victoria*. Their pre and post crests are below.

Table 4: Pre & Post Crest Summary of Change Table (7 students)

Religious Background then and now	<p>-Moved from single faith symbol to holistic picture faith journey (4). Moved from image of no experience (ignorant) to image of exploring (curious) (1). Moved from image of feeling to image of lively, greater feeling (1). No change/same image of church (1).</p> <p>-We see shift in <i>attitude</i>, <i>self-awareness</i>, & increase in <i>curiosity</i> and <i>empathy</i>.</p>
Interfaith Engagement then and now	<p>-Moved from single symbol to image of listening at a table (with food) (3). Moved from image of door to multiple images of diverse efforts to go and listen to others (1). Moved from group of people to new steps toward interfaith engagement (1). Moved from random intersecting paths to intentional interconnecting paths (1). From 2 hands to multiple hands (1).</p> <p>-We see presence of <i>appreciative knowledge</i>, shift in <i>attitude</i> (communal, listening, discussion), <i>integration</i> skill (new paths, interfaith steps - <i>confidence</i>), and <i>learning to learn skill</i> (movement, effort).</p>
What is important to you then and now?	<p>-Moved from learning to new experiences (1). Moved from connecting/family to stepping out of comfort zone (2). Moved from being nice to building community (1). Moved from relationship with self to reconcile with others (1). Moved from content to breaking stereotypes (1). Moved from learning to awareness of others (1).</p> <p>-We see presence of <i>appreciative knowledge</i> (new experiences), increase of <i>confidence</i> (step out of comfort zone,), <i>attitude</i> (community, listening), <i>integration</i> (reconcile, breaking stereotypes), & <i>human dimension</i> (awareness of others).</p>
Describe yourself then and now.	<p>-Moved from problem solver/blunt to appreciative of difference (2). Moved from stubborn to stepping out of comfort/risk taker (1). Moved from kind to knowledgeable (1). Moved chill to empathetic (1). Moved from adventurous to insightful (1). Moved from passionate to hungry for more (1).</p> <p>-We see the presence of <i>appreciative knowledge</i> (of difference), increase of <i>confidence</i> (step out of comfort zone), <i>empathy</i> (caring and hungry for more), <i>attitude</i> (insightful)</p>

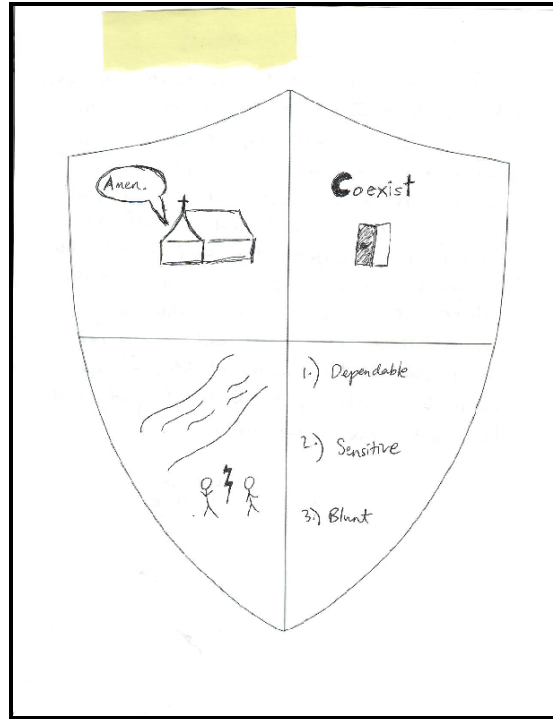


Figure 7: Kaylie Pre-Crest

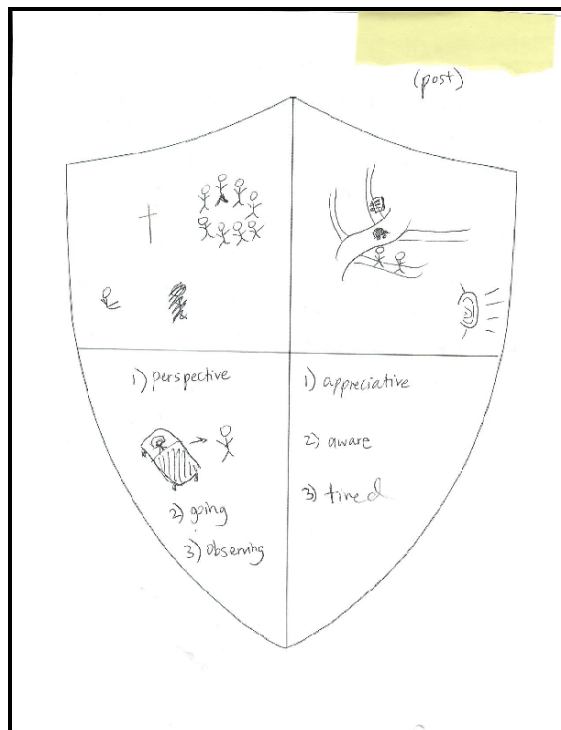


Figure 8: Kaylie Post-Crest

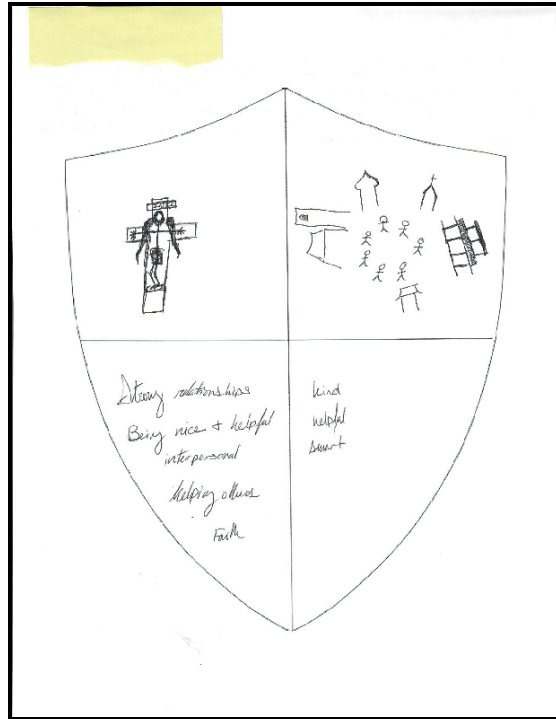


Figure 9: Sharon Pre-Crest

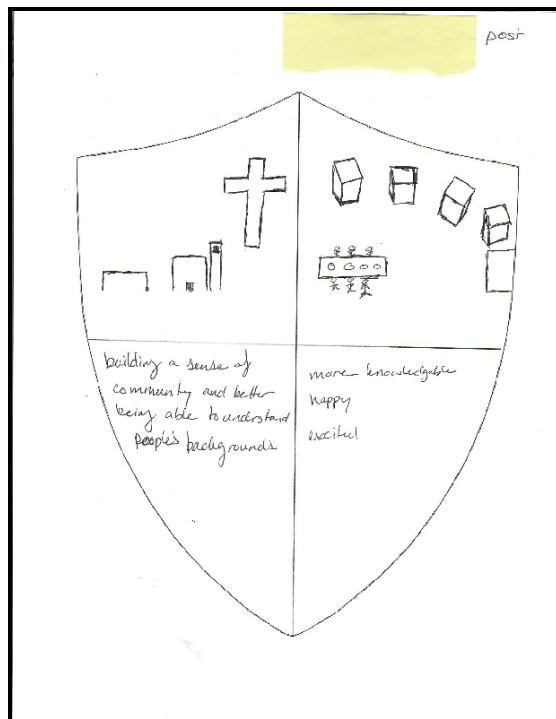


Figure 10: Sharon Post-Crest

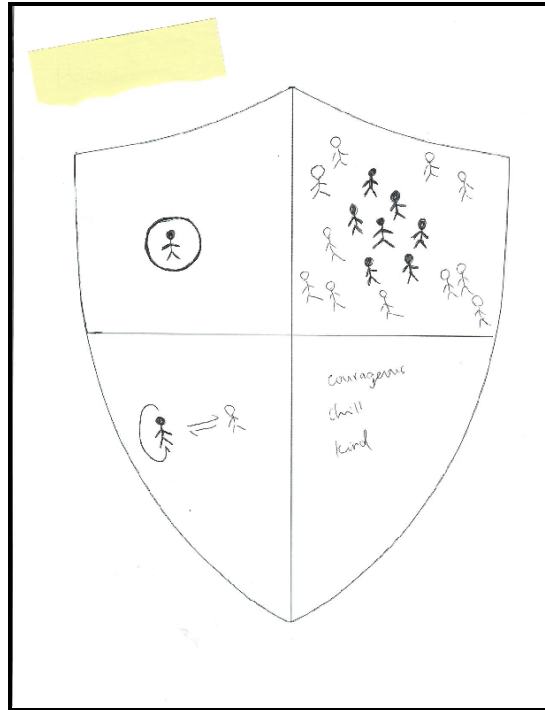


Figure 11: Harmony Pre-Crest

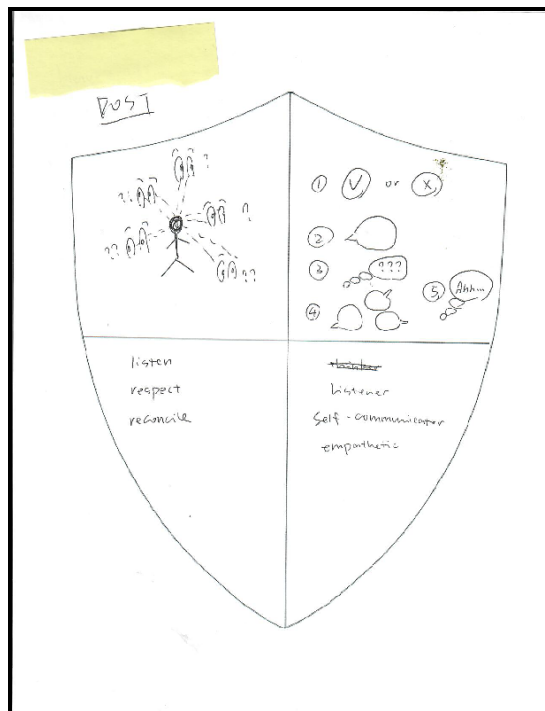


Figure 12: Harmony Post-Crest

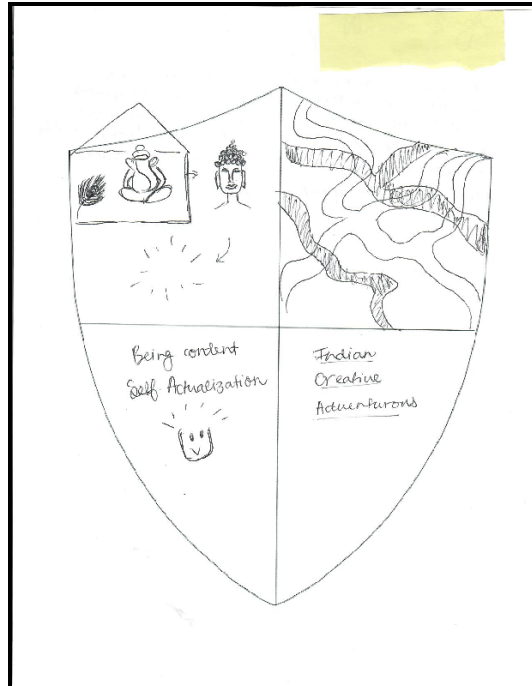


Figure 13: Victoria Pre-Crest

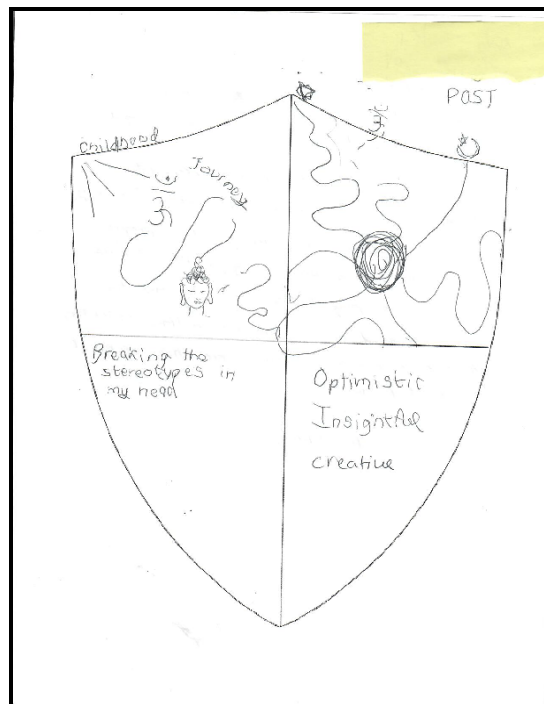


Figure 14: Victoria Post-Crest

As we look into *Kaylie's* journey, her pre-crest in Figure 7. and post-crest in Figure 8. displays how she sees her religious background: a Christian Church building and the word 'amen' compared to a cross with one person on one side and a community on the other. We observe how she sees interfaith engagement: a door with the word 'co-exist' on top compared to diverse people walking, driving, and sitting in bus headed in the same direction, and a large ear on the side of the picture. We observe what is important to her: making connections with others and gentleness (added an image of a lightning bolt between two people and a river) compared to perspective, a picture of someone getting out of bed and going and observing (noticing different things). Finally, we observe how she would describe herself: dependable, sensitive, and blunt, compared to appreciative, aware, and the phrase: "I'm tired right now."

Kaylie's improvement and change from pre to post crest can be seen in multiple areas. Regarding her religious background, we see that she changed from a faith symbol (church) to her faith journey which included community members (*self-awareness and human dimension*). Concerning her understanding of interfaith engagement, we see that she moved a simple door to an entire community making diverse effort to go and listen. This is a picture from her memory of our immersive experience. So much so, that she depicts engagement as involving effort, movement, agency, and diverse efforts (*integration and application*).

This sentiment was emphasized by Kaylie mentioning to her cohort that "you must make effort to go to the place by whatever means, like we did." Regarding what is important to her, we see that Kaylie moved from connecting with people to another memory from this experience, her getting out of bed. This sentiment was emphasized by Kaylie reflecting on her own experience and mentioning that getting out of bed and going is "the hardest part." So much so, that the change from how she describes herself doesn't only move from adjectives like blunt and sensitive to

appreciative and aware, but includes adjectives such as fatigued: “I’m tired right now,” or as she describes in her explanation, a “good tired.”

As we look into *Sharon’s* journey, her pre-crest in Figure 9. and post-crest in Figure 10. displays how she sees her religious background: an image of a crucifix compared to images of her home, church, then a cross. We observe how she sees interfaith engagement: images of several different religious institutions in a circle with people inside in a circle as well compared to several buildings all alike in semicircle and a table with food on it with people around it. We observe what is important to her: strong relationships, being nice, and helping others compared to building sense of community and being able to understand people’s backgrounds. Finally, we observe how she would describe herself: kind, helpful, and smart compared to more knowledgeable and excited.

Sharon’s improvement and change from pre to post crest can be seen in multiple areas. Regarding her religious background, we see that she changed from a simple faith symbol (crucifix) to a more in-depth look on her faith journey and the *integration* of her upbringing (inclusion of home). Concerning her understanding of interfaith engagement, we see that she moved diverse images of religious institutions with people inside to those same institutions being present, but on an equal basis, or as she says, “everyone is valid in their own beliefs and on the same level.” We also see the inclusion of a table with food in the middle of this new picture. Similar to Kaylie, the reflection and integration of our visits and debrief into these pictures did not just include noticeable details, i.e., the locations, but small and insignificant details like food. As Sharon mentioned when describing this picture, food is “a great unifier.”

Regarding what is important to her, we see that Sharon moved from simply being nice and helping others (*being part* of a community) to a more active approach of *building* community and understanding background. This sentiment was emphasized by Sharon mentioning to her cohort

that she “knew a little about peoples backgrounds, but not how things affected them in their daily lives.” This indicates growth and increase not only in the area of *self-awareness*, but also *empathy*. Sharon’s improvement can also be seen in how she described herself: from kind and smart to knowledgeable and excited. Knowing that Sharon had some experience learning about religion in class throughout her upbringing, the adjective ‘smart’ can speak to her possessing informational knowledge. However, we see that Sharon now displays a new kind of intelligence: *appreciative knowledge*.

As we look into *Harmony’s* journey, her pre-crest in Figure 11. and post-crest in Figure 12. displays how she sees her religious background: a circle with a person inside compared to person with many eyes around them looking outward with question marks above them. We observe how she sees interfaith engagement: a group of people and the ones in the middle are shaded compared to five interfaith steps with various dialogue bubbles for each. We observe what is important to her: a picture of a shaded person with arrows pointing back to them and then an equal sign with arrows pointing at somebody else compared to the words: listen, respect, and reconcile. Finally, we observe how she would describe herself: courageous, chill, and kind compared to listener, self-communicator, and empathetic

Harmony’s improvement and change from pre to post crest can be seen in multiple areas. Regarding her religious background, we see that she changed from a simple image which she describes as her being alone, not knowing anything, “not exposed to any religion growing up” to a person who is “looking around and *curious*, exploring and wandering around.” This change speaks to her increase in confidence, knowledge, curiosity, interest, and perspective. Concerning her understanding of interfaith engagement, we see that Harmony moved from people in a circle, described as a potential community – “this could be us” to actual steps for interfaith engagement.

This significant shift indicates that Harmony, an agnostic student with no interfaith experience growing up, not only sees a progression from *potential* community to *actual* community, but now possesses the confidence to create and share a new way she has learned and processed her immersive experience with others.

Harmony describes it as step one: two conversational bubbles with a check or an x, meaning “we agree or disagree with what we heard.” Step two: a thought bubble with nothing in it, meaning we should “think about it.” Step three: a conversational bubble with question mark, meaning “we ask questions.” Step four: three communal bubbles, meaning “we talk as a group.” Step five: a reflective bubble of understanding with the words “ahhh” in it. Regarding what is important to her, we see that Harmony moved from simply having a relationship with herself to listening, respecting, and interestingly reconciling with others. That last term, reconciliation: the act of restoring relationship, takes us past the response and into the rationale behind it.

Expressing that reconciliation was not at first, but now is important to Harmony indicates not only growth in self-awareness and empathy for herself and others, but integration and application: the desire to take what she has experienced and learned and incorporate and apply it into her own life. Although we don’t know where Harmony wants reconciliation to occur, it does align with her response at the Asian Church where she thanked Richard for articulating his mixed feelings (which were also her feelings) about the sermon to the Pastor. This sentiment was further underscored during the communal debrief where Harmony vulnerably shared how she thinks “the last time I went to church with my (Catholic) mom was like 16 years ago” and how “hearing them (the choir) sing today reminded me of childhood.” Harmony’s improvement and change can also be seen in how she described herself: from courageous, chill, and kind to listener, self-communicator (an increase in learning to learn and confidence), and *empathetic*.

Finally, *Victoria's* journey, her pre-crest in Figure 13. and post-crest in Figure 14. displays how she sees her religious background: images and symbols of a Hindu God, Buddha, then a circle with nothing in it compared to the same series of images (Hindu God, Buddha, then nothing) but with lines from beginning the end. We observe how she sees interfaith engagement: several differing paths intersecting compared several differing paths interconnecting. We observe what is important to her: being content and self-actualization compared to breaking the stereotypes in my head. Finally, we observe how she would describe herself: Indian, creative, & adventurous compared to optimistic, insightful, and creative.

Victoria's improvement and change from pre to post crest can be seen in multiple areas. Regarding her religious background, we see that she changed from simply describing her chronological linear track from one religion to the other to now seeing it as a self-described "journey of self-awareness" with several lines/paths that begin at childhood and continue with no apparent end. Concerning her understanding of interfaith engagement, we see that Victoria moved from paths *intersecting* at random points to paths actively *interconnecting* at specific points all "headed in the same direction, just like us (students) coming together to discuss." Regarding what is important to her, we see that Victoria moved from simply being content to expressing that she sees breaking stereotypes in her head as vital to her growth.

This change is absolutely important because it not only reaches back to one of our root causes (upbringing) but indicates that she is finding new ways to learn, shifting her attitude, and self-reflecting on her own inherent knowledge. "I thought nobody my age believed in religion, because like, nobody would talk about it. So, I didn't know how important it was to people." Until now. Finally, Victoria's improvement and change can also be seen in how she described herself: from creative and adventurous (willing to take risks) to optimistic (hopeful) & insightful (or

perceptive). One of the goals for the crest activity was to help student imagine, create, and also hope: for the future, for others, but also for themselves.

Table 5: Pre and Post Summarized Letters

Name	Kaylie	Sharon	Harmony	Victoria	All 7 Students
Pre Letter	Better <u>appreciation</u> for religions you were taught were wrong. Don't expect to commit to any religion. I'm <u>scared</u> Although. Expect to feel <u>uncomfortable</u> . <u>Hope</u> I go beyond my focus/ <u>step out of comfort zone</u> and see people. <u>Hope</u> to <u>push</u> even when tired.	<u>Hope</u> you get to <u>experience</u> & <u>understand</u> different religions, get to know <u>new people</u> and places, have a place you can <u>come back to/feel welcome</u> .	<u>Hope</u> you make <u>new friends</u> and gained new <u>perspective</u> . I feel really <u>nervous</u> because I don't know much. It's <u>scary</u> . <u>Hope</u> you <u>learned</u> at least 1 thing. <u>Proud</u> of you.	I <u>hope</u> to have <u>better understanding</u> of other religions and <u>your own</u> . <u>Hope</u> you <u>feel more comfortable</u> talking about religion.	To learn (<u>knowledge</u>), bigger perspective (<u>attitude</u>), listen (<u>attitude</u>), interact w/ new people, understand people and better <u>appreciation</u> (<u>attitude</u>), step out of comfort zone, <u>empathetic</u> .
Post Letter	You were honest in the first letter. Everything I said, happened. I have more appreciation for religions. Didn't connect deeply with any specific one but was moved by some. Didn't feel scared but was uncomfortable at times. Constantly woke up tired but was glad I went every time.	Truly experienced and <u>gained knowledge</u> I wanted. I admit, I <u>started tentatively</u> but <u>wouldn't admit it</u> to myself. Become <u>more comfortable</u> with new settings and people. Happy I did this despite my hesitancy to join another program because of <u>fear</u> it would turn out like others.	Visits made you <u>feel different emotions</u> (welcomed, reminded of home, question). All wasn't pleasant, but Glad you're able to <u>see a bigger picture</u> , & <u>understand people</u> . Remember, <u>appreciate people</u> . It'll <u>help you grow</u> .	OMG, this was way <i>less awkward</i> than I thought. People are cool. <u>Liked exploring</u> religions. <u>Learned</u> a lot. <u>Interested</u> in more about religion now. Was great.	7/7 met personal expectations listed above! They increased human dimension (<u>Self-awareness</u>) and relationship (<u>integration</u> and application).

Letter Change	<u>Matched personal expectations/goals</u> (better appreciation, stepped out of comfort zone). Moved from <u>Scared</u> to <u>not scared</u> .	<u>Matched personal goals</u> (learned more). From hidden cautiousness to <u>more comfortable w/ new settings/ppl.</u>	<u>Matched personal goals</u> (gained new perspective/ saw bigger picture). From nervous and scared to <u>mixed emotions but appreciative.</u>	<u>Matched personal goals</u> (better understanding). From uncomfortable about religion to <u>more interested in religion</u> (way less awkward!)	From scared, nervous, cautious, uncomfortable to more <u>confident, comfortable, appreciative, and interested.</u>
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After the crest activity, we concluded the initial pre-group meeting and final post-debrief with the *letter to self-activity*: an activity where students were asked to privately write a letter to their future selves (but shared with me after) expressing their hopes, expectations, desires, fears, etc. regarding the visits. Once they were finished, I asked for the letters back and told them that they would be able to read it after the last visit. Once we were at the final debrief, students were asked to reflect on that earlier letter and privately respond (write) back to themselves, addressing their hopes, expectations, feelings, etc. Once finished, I took both letters, made a copy for myself, and gave the letters back to them so they can continue to reflect and look back on their experience and their progress, growth, and change.

Although only 7/10 students participated in both the pre and post letter activities (two only did post-letters and one had work conflicts), their overall improvements and changes are displayed in Table 5. However, I will focus on *Kaylie, Sharon, Harmony, Victoria*. Similar to the crest activity, these same four student participants exhibited immense improvement and change during this PDSA journey by means of the creative letter activity and their reflection. Their pre and post letter changes can be seen above on Table 5. as well.

For this activity, the students were encouraged to *imagine* their future selves a few months from now, having completed this interfaith journey with each other. No matter how positive, negative, beautiful, or ugly, students were motivated to be vulnerable and express their honest feelings about this experience and their desires or expectations, not to each other, but to themselves. Since many of their handwriting are hard to read, I organized the results into a summary table displayed on Table 5. As we can see, not only did all four students have their personal expectations for themselves and the program met, but each exhibited unique and interesting distinctions within their change.

When comparing *Kaylie's* pre and post letter to self, she demonstrated and expressed to herself a deepening in appreciative knowledge, an increase in confidence (stepping out of comfort zone), and though uncomfortable at time, a change from initially feeling scared to not feeling scared (self-awareness). The last observation, from scared to not scared, is key to my research because feelings scared, fearful, or terrified of engaging with others who hold different religious beliefs can be a symptom of many root causes, particularly a divisive media driven culture, that can perpetuate a skewed narrative of stereotypes instead of a well balance perspective. Kaylie's letter also showed a shift from her previous attitude during the visits: "was I tired, almost every single time," to her new attitude about the overall experience towards the end: "I was glad I forced myself to go every time." This transparent response of confidence, action, and gratification can also be seen in Kaylie's post crest activity (Figure 8.) where she articulated (with words and images) how she now imagines and sees interfaith activity and her personal important values as being centered on people/her getting out of their comfort zone/her bed and finding diverse ways (bus, car, walk) to truly engage in interfaith dialogue and fellowship.

When comparing *Sharon's* pre and post letter to self, she demonstrated and expressed to herself a deepening in her religious knowledge (shift from intellectual to *appreciative*), a hidden attitude shift from internally cautious: "a little tentative but wouldn't admit it to myself," to one more *comfortable* with new settings and new people. That last shift, feeling comfortable with new settings and people, is key pertaining to improving interfaith skills because it targets a symptom within one's personal upbringing (another root cause) where many students grow up in a homogenous environment with families that may have never gone outside of their neighborhood to other cultures. As we have seen in previous studies, this mentality not only can embed itself into students during their upbringing but can come with them as they enter college.

When comparing *Harmony's* pre and post letter to self, she demonstrated and expressed to herself an expansion in perspective (seeing the bigger picture) and a transition from initially feeling nervous & scared to feeling mixed emotions, but also more appreciative. Harmony expressing that she is holding the tension of feeling appreciative of the entire experience but mixed emotions about specific visits and sermons mentioned in her journals in key to understanding how fluctuating and unpredictable the journey of growing in interfaith skills can be for students. Although my original prediction was that most students would express initially feeling nervous and hopefully end up feeling surprised, and also more knowledgeable, appreciative, and capable (which they did), that road was not and is not always linear. As Harmony shows us, students may have to journey through and hold a plethora of seemingly contradictory feelings (appreciation and discomfort) at the same time and come to the realization that *feeling* a negative way should not negate the *presence* of a positive outcome or stop one from participating in such an experience.

Finally, when comparing *Victoria's* pre and post letter to self, she demonstrated and expressed to herself a richer understanding of other worldviews and a shift from initially feeling uncomfortable regarding talking about religion to now being much more *interested* in religion, or as she said: "way less awkward!" As we have seen from Victoria's journaling, her inability and awkwardness regarding talking about religion not only stemmed from her upbringing in India (religious tension – root cause), but also her lack of exposure to fruitful interfaith dialogue (was taboo in her culture). This observation is key to understanding how to increase curiosity and interest within students who have lacked opportunity and/or come from environments that may not support such dialogue.

4.3 Learning Through Continuation

Within higher education, culturally diverse programs often start off well, achieving *outputs* (participation and short-term behavioral change) but end up missing out on key evidence and the potential for long-term *outcomes* (personal growth, application, and continuation). Although my aim statement intended to see at least 25% of students demonstrate new behavior (curiosity) and increase in empathy and confidence which would hopefully translate to a shift in attitude and perspective (primary drivers), it also included the presence of interfaith skills as seen in Figure 2. The depth of each competency (application, integration, human dimension/self-awareness, and learning how to learn) suggest that their fullness will often be seen in continuation, i.e., through students articulating and demonstrating multilayered impact, both now and in the future.

Although I observed the presence of continuation (impact, personal growth, etc.) within many of the data collecting tools, the *pre and post semi-structured interviews* with three specific students (*Kaylie, Sharon, and Abigail*) exhibited a detailed look at the short-term and long-term effects and plans that this PDSA journey had on them. The objective of these three pre and post semi-structured interviews was to get a more in-depth understanding of the students by asking five open ended questions (and two probing questions if needed) on their interfaith perspective, upbringing and most importantly, their feelings regarding this experience (pre and post), conducted in an informal setting (administered and recorded on zoom). Both sets of interview questions below: pre interview (Table 6.) and post interview (Table 7.), were similar in structure and topics. The only difference is the inclusion of questions meant to understand impact, emotion, intersectionality, relationships, self-reflection, and future implications.

Table 6: Pre-Interview Questions (before the visits)

1. What was your religious <u>upbringing</u> like growing up? a. <i>How did I come to believe what I believe?</i>
2. What is your <u>perspective</u> on engaging with people who hold various religious beliefs?
3. When it comes to different religious communities, is there anything that <u>connects</u> you or <u>hinders</u> you from getting to know them? a. <i>What sparks your curiosity about engaging with other worldviews/faiths?</i>
4. Have your encounters and perspectives of other faith traditions impacted how you see and <u>intersect</u> other social identities, i.e., race, etc.?
5. How do you think this experience will <u>impact</u> you? a. <i>Anything Extra?</i>

Table 7: Post-Interview Questions (after the visits)

1. How did this experience personally <u>impact</u> you and your perspective? a. <i>Did it <u>reveal</u> anything about you?</i> b. <i>Did you feel prepared?</i>
2. What stuck out to you during this <u>experience</u> ? a. <i>Any part that <u>surprised</u> you, appreciated, or envied?</i> b. <i>How did you <u>feel</u> entering the various places of worship? Observing rituals?</i> c. <i>How did you <u>feel</u> when the religious leaders were describing a faith with truths similar or opposite from your religious belief?</i>
3. When it comes to different religious communities, is there anything that <u>connects</u> you or <u>hinders</u> you from getting to know them? a. <i>What sparks your curiosity about engaging with other worldviews/faiths?</i>
4. Have your encounters and perspectives of other faith traditions impacted how you see and <u>intersect</u> other social identities, i.e., race, etc.?
5. Would this experience have been different for you if you did it by yourself rather than with the <u>group</u> ? a. <i>Anything extra?</i>

Table 8: Pre and Post Summarized Semi-Structured Interviews

Name	Kaylie – Spiritual – Asian 4/5 Visits	Sharon – Catholic – White 5/5 Visits	Abigail - Muslim – S. India 3/5 Visits
Religious Upbringing	<u>Raised in Church/Faith</u> . Parents came from China to US. Around Chinese Immigrants. <u>Faith shaped everything</u> . Had doubts and <u>left</u> around college.	<u>Raised Roman Catholic</u> . R.S. school from birth. <u>Family is very Catholic</u> . Studied abroad in Germany. Not forced to, but <u>still practices</u> faith in college.	<u>Raised Muslim</u> around multi-cultural 1st gen. immigrants. <u>Islamic school</u> , moved to India, then moved back to US in HS. Went through <u>agnostic phase</u> but came back. <u>Sill practices</u> .
1.Pre-Interfaith Perspective 2.Post-Interfaith Perspective	1. <u>Very important</u> . See through <u>someone else eyes</u> . Being <u>humble</u> about being right & wrong. Had <u>Some</u> opportunity with immigrant friends, not at places. 2. More <u>aware/appreciation</u> . Gained <u>real</u> experience, not just reading it.	1. <u>Very Important</u> . Understand people's <u>perspective</u> . <u>Open</u> to beliefs, but <u>confident</u> in her own. Had <u>some</u> opportunity abroad. 2. Just <u>reinforced</u> prior <u>knowledge</u> (better <u>understanding</u>). New <u>in-depth</u> experience.	1. <u>Open</u> to engaging w/ others. <u>Some</u> opportunity in India. Parents had some dialogue. 2. More <u>open</u> to worldviews. Learned how to <u>talk</u> with people and build <u>relationships</u> .
1.Pre-Connections vs Barriers 2.Post-Connections vs Barriers	1. <u>Open</u> mindset. <u>Listening</u> . <u>Perspective</u> VS Feeling out of place. <u>My Upbringing</u> . 2. Going to places <u>with group</u> . Vs. Going <u>by myself</u> .	1. Being <u>open</u> . Vs. automatic <u>stereotypes</u> 2. <u>Similarities</u> . Vs. Forceful conversion	1. <u>Commonalities</u> with each other. VS. <u>Disrespect</u> . 2. Mutual <u>respect</u> . No barriers.
1.Pre-Intersection of Social Identities 2.Post-Intersection of Social Identities	1. <u>Yes</u> . <u>Race/ethnicity</u> , & <u>generation</u> gap. (Chinese immigrant). 2. <u>Yes</u> . Now, I see faith overlap with <u>community</u> . More experience helps <u>breaks stereotypes</u> .	1. <u>Yes</u> . Helped her understand herself/others better. Being <u>curious</u> . 2. <u>Same</u> . Already grew up <u>interested</u> in diverse people.	1. <u>Yes</u> . <u>Race</u> . Doesn't always bring you together. 2. <u>Yes</u> . If I can appreciate people having multiple racial identities (like me) at the same time, can do same for <u>religion</u> .

1.Pre-Program Hope & Expectation 2.Post- Program Reflection/Personal Impact 3. Group Impact?	1. More <u>knowledgeable</u> and <u>appreciative</u> . <u>Humble</u> me. More <u>self-aware/reflective</u> 2. <u>Revealed</u> I'm a very <u>curious</u> person & ask a lot <u>questions</u> . Felt prepared & expectations met. 3. <u>Yes</u> . Going with group is <u>better</u> . <u>Open</u> to going by self now having done it.	1. Broaden <u>perspective</u> . Better <u>understand</u> . Better <u>dialogue</u> . 2. <u>Revealed</u> I enjoy quiet services. Felt Prepared. Wants to <u>do more</u> and go to <u>more places</u> . 3. <u>Yes</u> . I'm <u>introvert/shy</u> . Places can be <u>intimidating</u> by myself. <u>Better</u> with group.	1. Doesn't know. Just to <u>be present</u> and make most of it. 2. <u>Revealed</u> Despite past, <u>still enjoy</u> religious services outside of family/friends (<u>new people</u>). Gave me something to look forward to. <u>Communal</u> experience. Even <u>shared</u> experience <u>with all of my roommates</u> ! 3. <u>Yes</u> . <u>Belonging</u> to group made me <u>show up</u> . QUOTE
Anything Extra	I <u>appreciate</u> all of the places you chose. All <u>worth</u> it. <u>Was taught</u> learning other religions was attack. <u>Now</u> , sees as <u>appreciative</u> .		“Can't wait to <u>be back</u> next semester. And <u>more people</u> !”

When analyzing the pre-semi structured interview results, we begin to see more about the students multifaceted identities and perspectives regarding interfaith engagement, how their perspectives have been formed and molded over the years through experiences, how they can flourish or be quenched, and their forecast for the future. Beginning with *Kaylie*, a self-identifying Chinese, Spiritual, junior at Pitt, we observe how even though faith shaped everything in her immigrant upbringing, she still had questions and doubts which led her to leave her faith around college. As we have observed in her pre-letter in Tables 5. and in her extra comments in Table 3., since she was taught in her upbringing that simply learning about other religions was an attack on her own religion, her interfaith attitude before the visits was hesitant but ultimately aimed at seeing things through other people's eyes/perspective. She not only finished the PDSA with more appreciation and awareness for others, but with a memorable experience she would not forget, or her words: "a real experience speaking to leaders and asking questions, not just reading about it."

Kaylie's identification that her increase in knowledge and shift in attitude didn't come from reading about it in a classroom but experiencing it outside of the classroom reminds us of a core piece of my problem of practice and resolution of my aim statement and secondary driver (Figure 3.): exposing students to new environments and communities where they have lacked experience is crucial for impacting their attitude. As we continue down Kaylie's journey as she shares how this interfaith experience impacted her perspective on her social identities, she doesn't only mention how her Chinese identity has intersected with her previous Christian faith: how everyone in that community of faith had to act and believe in the same way, but also how her faith intersected with her generational identity. Being a part of an immigrant community filled with older generations, and then transitioning to college where your community is now filled with young people can make it hard to assimilate, especially when you've just left your faith. Kaylie expressed

how seeing many of the faith communities during our visits, some of which were multigenerational, impacted how she saw faith and community, specifically how gaining more experience has and will break pre-conceived notions and stereotypes.

Kaylie's openness to new experiences didn't only manifest itself within her shift in interfaith perspective, but also in her personal observation and reflection. Kaylie started this journey with common desires within the group: to become more knowledgeable, appreciative, and self-aware, which she did. However, she also mentioned a desire to be *humbled* by this experience, a desire that not only references her religiously saturated childhood but her hope for the future. Kaylie ended this journey realizing that though she has claimed to be a quiet student on campus, she is actually a very curious and boisterous person who asks a lot of questions. In addition, going to these places of worship with the group not only made the experience better for her, but has equipped her with more confidence to the point where she expressed that she is willing to go alone, if need be, seeing that she has already done it. The impact of this experience on Kaylie can not only be seen in her mental shifts and personal reflections, but in her application and integration. Kaylie is not only able to see the impact of the experience on her and the group, but the intention and thoughtfulness that went behind the experience and sees it all as worth it (Table 8.).

As the only student who went to all five of the places of worship, *Sharon's* journey through this PDSA can be seen within these interviews as a journey that filled her *gaps* and reaffirmed her identity. As a self-identifying White, Roman Catholic, Freshman at Pitt, we observe how being raised in a very Roman Catholic family, upbringing, and school system actually compelled Sharon to continue practicing her faith in college. Her open perspective on interfaith engagement stemmed from her experience studying abroad in Germany in high school. While she had the opportunity to briefly engage with diverse religious communities, she had to be confident in her own belief. This

interfaith perspective did not change after the visits, rather, as Sharon says, reinforced her openness and thankfully deepened her knowledge as well.

In addition to Kaylie, Sharon expressed how she had some intellectual knowledge about other faith traditions that came from reading and classwork. However, this experience gave her appreciative knowledge by offering her the opportunity to do things she had never done before, i.e., dialogue with leaders, sit in on actual services, and fellowship with community members. So much so, that she expressed that she wants to do *more* interfaith engagement after the visits. Sharon expressed that immediately after our visit to the synagogue, she reached out to Challah for Hunger, a food-based program out of Hillel Jewish University Center and asked if she could participate. Although they said opportunities were limited right now because of the pandemic, she was still encouraged to ask again in the future.

This presence of boldness, demonstration, and impact continued in Sharon's interview when she expressed her observations during the visits and how they made her feel. Although she had never been to a Hindu temple and spoke to a Hindu Priest or went to a Black Church and sat in a worship service, Sharon expressed that both visits (which were polar opposites to her) allowed her to understand others and herself better. On one hand, the Hindu temple and priest had a profound effect on her, especially because of its quiet, peaceful prayer services and beautiful shrines, and because of his thorough explanation about their philosophy and easy-going personality. On the other hand, the Black Church service had an opposite effect on her. Although she enjoyed the worship songs and welcoming atmosphere, she felt like things were just a bit too loud and the sermon didn't really connect with her.

When comparing both proverbial hands, we see that Sharon not only accomplished her goals for this experience (broadening perspective and deepening her understanding) but became

much more self-aware about who she is and what she may need to better connect with people. “I am an introvert and shy around new people. Going to a new place would’ve been intimidating by myself. I wouldn’t know how to go about doing it.” By realizing the type of person she is in new situations, Sharon discovered the benefit the group had on her comfort level but her overall experience as well. “I didn’t have to come up with questions in group discussions,” and even when you go through new experiences that may be your least favorite, “everybody is able to help you through the experience.” When thinking about the impact of experiencing new things with the same people can have on someone who is also discovering themselves, we can think of Sharon’s journey.

Concluding with *Abigail’s* pre and post interviews, we see that her journey through this PDSA is one of finding new, wrestling with, and continuing alongside, community. As a self-identifying South Indian, Muslim, first generation Senior at Pitt who was brought up within a Muslim community both within the US and India, Abigail testifies about her journey trying to find community in places she expected would receive her, being rejected, and wrestling through that reality. For others, the intersection of their social identities came later in life during college. For Abigail, that intersection started much earlier.

Abigail expressed that she came to believe what she believes because of the intersection of her inheriting her parent’s faith and her own religious pursuit. As we will continue to see, Abigail’s story confirms Mayhew et al. (2016) findings: family background and traditions, religious beliefs and faith, and cultural backgrounds and traditions are indeed the top three influences on student’s worldview in college. “You have no choices as kids” Abigail says, “but as an adult, you do.” These choices were brought to the surface during her time in India in high school where she was not welcomed by those of her same race/ethnicity (S. Indian) because she was not a part of the

dominant religion (Hindu). Since all of her friends were Hindu, she hid her Muslim identity for the duration of her time there. “People assumed I was happy to go back to India because of racism in America, but my classmates (who looked like me) in India told me to go back to America. Some assume race will bring you together, but it doesn’t have to. My ethnicity and religion hasn’t always brought me closer to those of the same kind. Social identities go far beyond where you’re from. It’s what you do *with* it.”

After experiencing more Islamophobia in India (a majority Hindu country) than in America (though not a Muslim country, but in her majority Muslim community), she went through a self-described teenage atheistic/agnostic phase. Although she came back to her Muslim faith in college, she was practicing and expressing it differently than others, specifically voicing her opinions about things that bothered her. Though lengthy, Abigail’s attitude and experiences from her upbringing and her newfound boldness are pivotal to understanding her journey and the lasting impact the PDSA had on her.

Expressing during the interview that she really had no real expectations or hopes for this journey other than “being present” during the visits was not only a unique indication of her journey up to this point, but of her hidden need as well. While many other students desired to learn more and understand people better, as she also did, Abigail’s main reason for participating was rooted in her attempt at finding community. When reflecting back on her experience with this program, Abigail expressed that “it gave me something to do this semester that I look forward to. Something that wasn’t classes, work, etc. I enjoyed hanging with people I never would’ve met before. Most family is in India. I felt alone and lost. I have friends but needed my family. Religion is communal. Not being with family breaks up religion for me a bit. So, this was a communal way for me experience it with new people.”

As we can see, the impact of a program can sometimes only be understood by first understanding the “why” behind the effort. In Abigail’s case, not only did her rationale for participating stem from her very core, but the impact it had on her blossomed out to her newfound community. “I shared it (this experience and the opportunity to come next year) with my roommates! This is shaping who I am as a person and how I interact with ppl. It will prepare me to interact with differently minded people. Me doing this may put a wall between me and people who don’t believe in it (like when I did Black Lives Matter protests and some people around me didn’t understand it). But it helps me learn how to talk with them and build relationships regardless.”

What we are witnessing here is not simply Abigail sharing how she has already integrated her new experience into her life by sharing it with her roommates or expressing her newfound confidence and competencies, but her connecting dots that have been rooted in her past, are in her present, and will be in her future. We started Abigail’s journey by discussing her attitude toward her social identities (race and faith) interacting in non-productive ways and we are now circling back to how she sees them interacting not only in her life, but in the lives of others she is advocating for on campus (Black Lives Matters). Abigail expressed that she connected well with people who are living in two racial identities (i.e. Victoria), just like her (Indian and American). “We have our own culture. We don’t have everything in common, but that is important. If I can appreciate that diversity, I can appreciate diversity with those I don’t have a lot in common with.”

We see this sentiment in Abigail’s reflection of her visits to various places of worship and the impact it had on her. From her perspective, the fact that the religious communities “kept going through thick and thin,” specifically the Synagogue enduring after the Tree of Life shooting and the Mosque after national fears, surprised her. “The community still came together.” When it came

to entering places of worship, in the moment, she was just curious and wondering: taking in the new experience. In hindsight, she expressed that “I felt divine. It was enlightening. God was speaking to me. And I like it. Now that I’m processing, I’m understanding what they said deeper.”

Although Abigail came to 3/5 visits, did not have all of the expectations that other students had for the program, and approached this experience with more than enough reasons to stay closed up, she left with more than what she anticipated. “This experience “*showed me* that I still do enjoy going to religious services. Sometimes I’m on the fence about it, but I can enjoy more communal activities outside of family and friends. Sometimes I have pressure of finding people who are just like me, to not be alone. But if I want to appreciate diversity, I need to get to know people who aren’t like me. It needs to be balanced. You need a community of people like you and not like you. Can’t wait to be back next semester!”

Kaylie, Sharon, and Abigail’s interviews are a testament to how an increase of numbers and even the acquirement of competencies do not tell the *whole* story. We need to observe and look for signs of continuation, impact, application, integration, learning how to learn, etc. I was not only able to see evidence of continuation and impact during the interviews, but in unique and unexpected ways. After the interviews, I emailed the students to say thank you, and they replied by saying they already formed a GroupMe chat in their own to stay in touch with one another in the future but wanted copies of the two pictures that we took during two of the visits.

To preface, I abstained from actively taking pictures before, during, or after the visits so as not to fetishize or exoticize the experience for students. The only way I would take pictures is if all of the students expressed it as a way to *remember* their experience as a collective and/or if one of the religious leaders expressed the same sentiment. To keep the identities of the students anonymous, I did not include the pictures within his study. In the following section (5), we will

take a deeper look into my own personal reflection on this PDSA journey, what I learned about improvement and myself, possible improvements, next steps, and implications.

5.0 Section 5: Reflections

Throughout my PDSA journey, I have been focused on observing what each student participant has learned, how they have grown, and how they have and will implement their newfound experience, knowledge, and skills in their sphere of influence. However, to truly understand the impact of this PDSA, I must evaluate and reflect on how this journey interacts with some of the earlier literature, how the journey has personally impacted me, what I have learned and how I have grown, how I plan on applying improvement to other problems of practices as I go forward, areas of further inquiry, and next steps & implications.

5.1 My Reflection

As a scholar, leader, convener, and improver, I approached this research opportunity with hopes of seeing honest change in my students. I believe this hope is embedded in all scholar practitioners within higher education. We desire to see students evolve, grow, develop, and flourish as adults. I expected that all of the students who signed up would be somewhat interested in the topic (interfaith engagement). However, as things began to unfold, I began to learn that improvement for one person doesn't always look like improvement for another. Growth for one person sometimes depends on what type of tree they are, their soil, and what type of fruit they have had trouble bearing in the past. In essence, in order to understand change and progress in a student, I truly had to continuously learn how impactful their root causes (the main factors that impact interfaith engagement, i.e., Figure 1.) were in their life.

In Figure 1., I listed five root causes that I observed in my line of work, found in research, and believed were possible barriers for addressing my problem of practice: students not being intentionally equipped with the confidence, empathy, and interfaith skills needed to engage with others that hold different religious beliefs. I expected that those root causes would surface during the initial group meeting and maybe the first couple of visits, but I learned that root causes are just that: roots. They plunge themselves deep into the ground and spread wide. Rockenbach et al. (2014) speaks of this reality in *A Snapshot of Religious and Spiritual Climate* when they stress how student attitudes do not always switch on and off like a light switch. This PDSA demonstrated how prevalent root causes not only surfaced, but *perpetuated* in the thoughts, attitudes, and behaviors of the students.

To be specific, I noticed the following root causes (the factors that cause the problem of practice, i.e., student's lack of interfaith skills): personal upbringing, religious history/rules and divisive media driven culture, within many of the student's comments during debriefings, journals, and interviews. I learned that for some of the students, simple acknowledgement (with others or by themselves) of hidden bias and lack of exposure during their upbringing was a massive feat. In contrast, while others knew of their barriers to interfaith growth such as religious rules that subtly (or not-so-subtly) forbade them from engaging with other worldviews or media that fed them half truths about certain faith communities, internal confrontation with themselves was an enormous victory for them. Even though acknowledging roots and deciding to begin pulling them up are difficult acts, growth and progress can and must be identified in both.

As a scholar practitioner, I also learned that learning is as much an emotional process as much as it is intellectual. Whether we like to admit it or not, learning involves the whole person and is reciprocal in nature. Lilley et al. (2016) dives into this observation by reminding us that

higher education must shift from what a global graduate has looked like: principles aimed at the development of cognitive capacities, to what it should look like: pedagogical strategies that foster *ethical* and *critical thinking* citizens. Watching students not only acquire new knowledge but begin to wrestle with old ways of thinking and feeling with new people captured this reality.

This type of wrestling was evident during a few visits where friction was apparent between some of the students and the teachings of some of the religious leaders. My hope was not only that these visits would stimulate curiosity, which they did, but that they would also create some discomfort and expose an underbelly of interfaith engagement that isn't often seen. I knew that there would be beliefs that stood in contrast with one another, but I learned how deeply contrasting views can shake social identities that live in vulnerable intersections.

One of the challenging conversations that highlighted this reality occurred at one of the Christian churches where the preacher gave a sermon that initially impacted a couple of the students negatively, particularly one, Richard, that publicly identified as a member of the LGBTQIA+ community. When we went back to the private room to have a dialogue (with the preacher present), the student, who identified as Wiccan/Buddhist, was at first hesitant to speak up but eventually stated how he knew this was an open interfaith space and said he had something to say. He began sharing about his tough Christian upbringing (and later departure from it), his familiarity with the faith, his compliments toward the Pastor's style or preaching, but ultimately his issue with the Pastor's message, specifically how it dismissed his identity as a non/Christian and LGBTQIA+ person. Although tensions were high, and students appeared quite nervous, the Pastor responded by apologizing and exclaiming the student's interpretation was not his original intent. He continued to explain the core of his message, and though they didn't see eye to eye on every point, they both agreed to disagree at the end of their conversation. Although Richard had

to dive into a messy dialogue where he had to wrestle with what he knew *and* how he felt from a social identity perspective, and the Pastor had to deal with someone who had an issue with a creed he held very close to him, they both still leaned into the conversation, stayed, heard one another, and left feeling understood and respected. This is interfaith.

Additionally, while the students constantly expressed to me and each other how much they learned, some of the religious leaders expressed how much they enjoyed this opportunity as well. Some of them shared how they have been waiting for a chance like this to share their values and connect but have had to deal with their own root causes and barriers. Hutchinson (2003) and Mayhew et al. (2016) both echo this desire for pluralism in this country: the extent to which people are accepting of others with different worldviews, believe they share many common values, consider it important to understand the differences, rather than just religious diversity. So much so, that after visits, I noticed that some of the religious would either pull me aside, giddy with joy, and whisper thank you, or send me a text message expressing how much their entire community enjoyed sharing with us, learning from us, and connecting to us.

Due to the pandemic, I knew that students would be somewhat lonely and in need of engagement, but I did not expect how much religious communities would express a similar sentiment. As a leader, I learned that research is not done in a vacuum, away from life's circumstances, i.e., a pandemic. When you involve multiple people from varying communities where each experiences life in similar yet different ways, you must be cognizant of how the program impacts all stakeholders. Although I knew that, I learned how often their roles (student learner and religious teacher) would reverse (student teacher and religious leader/learner), not only without my knowing, but without the need of my help. While I was the leader and liaison, I was also an observer, watching a program organically grow into something bigger than itself.

Although I learned a lot as a doctoral candidate and university leader, I believe I grew more as a fellow human being. Throughout my time with the students, I expressed the importance of being on time, fully participating, filling our journals, and attending meeting. I knew that I would have to deal with the occasional lateness or absence, which I did. However, I didn't expect that I would need as much patience as I did during this journey. Not simply patience for the student's tardiness and absences, but patience regarding my need to help them in their struggle. I was afforded the opportunity to bear witness to young human beings not simply participating in a research opportunity, but battling internal issues, stepping out of their comfort zone, confronting pasts, and nervously hoping for a future.

Quite often during interviews, I wanted to reach out and give students a hug or express my feelings about an incident that they experienced in their childhood. However, I had to bite my tongue and be patient throughout the journey. For example, in one instance, two students who identified as a White, Female, Christians (different denominations) were excited to visit a Black Church for the first time. As expected, each had a different response during and after their visits. However, when processing with the rest of their cohort, though they both had a great time, one student expressed that she didn't expect the Black Church to be so animated and didn't like how loud everyone was during worship and preaching, while the other student expressed that she initially thought her Lutheran background was the 'norm' for Christian worship styles but was pleasantly surprised by the visit. You may remember these students from earlier descriptions.

I noticed that while this seemed like cathartic moment for the two students, the rest of the group gave facial remarks that displayed how they felt about their comments: confused, surprised, and awkward. Through conversation, the students were able to hear each other, agree on some comments and disagree on others. As I watched them get stuck at challenging intersections, I also

watched them work through it, together. Although my results showed great positive change, that doesn't always happen. The students could have interacted much differently with each other, despite all of my preparation. Nevertheless, as the proverb goes, I had to "trust the process."

I grew in patience, vulnerability, empathy, and also flexibility. I knew that things would not always go as planned during the visits. While some vans picked up us later than expected, other events went quicker than expected. Still, flexibility was desperately needed in order to not only keep students engaged and open to the opportunity but encourage myself to roll with the punches.

When reflecting on using improvement science for future problems of practice, the three areas that comes to mind are context, rapport, and incentives. Pettigrew & Troop (2006) speaks to the need for these areas by emphasizing that although one of the frameworks I used, intergroup contact hypothesis: contact with members of an outgroup under optimal conditions can lead to more positive attitudes toward that group (Turner et al. 2018, as cited in Albert, 1979), is effective, there are additional complexities and nuances involved within intergroup contact that should be acknowledged, i.e., context, types of groups involved, and the level of openness of the individuals, etc. I witnessed the need to address these complexities and subtle nuances as I began my theory of improvement and change.

When I began discovering my problem of practice within my sphere of influence, I went straight to trying to find a solution instead of first learning more about the problem and its multiple contexts. While looking from the balcony at the problem is important, sitting beside and listening to the impacted stakeholders is just as important. As I mentioned in section 1 (my introduction and framing of the problem), the broader context of my problem focused on religious violence and tension within the city and country, i.e., Tree of Life Synagogue shooting, church threats, and islamophobia. Understanding the general context was key, but also understanding the specific

contexts, stories, perspectives, and personal goals of the religious communities and students was just as important to my problem of practice.

There was and still is an urgency in the air for some type of interfaith engagement, and as Geiss et al. (2020) mentions in *Interfaith leadership as a Civic Priority*, not only does higher education have a role in developing bridge-builders but must develop ways to cultivate learning experiences that address the urgent need for interfaith engagement in a time of deep national division. I came to realize that if it didn't equal a win-win for all of us, my "solution" can still result in an *unsuccessful* success. That is something I did not want for this PDSA.

When thinking about future problems of practice, building *rapport* and *relationship* with all stakeholders is vital. Although I knew relationship was important for this current PDSA, I didn't realize how imperative it was until we began visiting each location. One on hand, the students consistently remarked that they noticed how much the religious leaders were open to them because of their trust in me. My relationship and rapport with the leaders, though not my main priority for this PDSA, was a wonderful benefit. On the other hand, I also noticed how much the students trusted in me and trusted each other. Although it was a progressive trust, it was evident, not simply because of the vulnerable topic itself, but because I took the opportunity (and had the privilege) to do an initial group meeting that was aimed at breaking the ice, explaining dialogue agreements that respected everyone's perspective, and helping them getting to know each other.

Lastly, I would approach future problems of practice with a keen eye toward small details that can have big effects. Although I planned for our students to debrief after every visit, I knew it would be a lot to unload and process. Therefore, I added food to the equation. After every visit, not only did we debrief together, but we ate and broke bread together at a different restaurant each time. Each restaurant was a place that students often didn't go to and offered diverse meals that

not only appealed to diverse palettes and eating restrictions but offered them a meal for the rest of the evening and probably the next day. I know these meals helped them in this way because many of the students gladly thanked me for the opportunity to eat and expressed how good meals are hard to come by on a college student budget. These simple incentives speak to an approach that prides itself on attention to detail and understanding of your stakeholders.

When thinking about areas that deserve further inquiry, what comes to mind is the intersection of the gaps in diversity, the context of the PDSA, the selection of the places of worship. When reflecting on the diversity of the participants, Although I was very glad to see a wide spread of diverse worldviews, majors, interfaith experience, etc. and even the presence of students born outside of the US (4), I was troubled by the lack of diversity present in sex/gender and race/ethnicity. Edwards (2018) speaks to the fact that campuses must make it a priority to include a diversity lens intentionally and consistently into interfaith engagement across all relevant social identities.

Although I sent the announcement to all students and colleagues within my diverse interfaith network, responses tended to only come from students who ascribed as female, Asian or White. On one hand, I am glad to see often marginalized and minoritized communities: Females, Asian American Pacific Islander (AAPI), and Queer students, very visible in the PDSA. Due to the University of Pittsburgh being predominantly White institution (PWI) with a consistently high percentage (from 2012-2021) of undergraduate students identifying as White (76% → 71%), an overall progression (but still low percentage) of AAPI (10% → 18%) and Black/African American (6% → 8%), I expected some of these results (University of Pittsburgh, 2022). However, I do wonder why students who ascribe as male or identify as Black/African American were not present at all or very limited?

My predictions regarding the diversity gap in participation center around certain groups of students simply not knowing about the opportunity (at all or in time of applying), being unable to participate because of other responsibilities and priorities in school and in life, or not feeling comfortable with traveling because of the implications of the COVID-19 pandemic. While I believe that Black/African American (A.A.) students' low participation rate in this experience may be attributed to them not knowing about it or the fact that there are fewer A.A. students on campus compared to their White counterparts, I am also wondering if there are any other contributors as well. Perhaps that some, not all A.A. students, may have a lot on their plate academically, personally, professionally, communally, etc. and this opportunity may have been seen as time consuming? Regarding male students, my prediction as to their low participation rate for this PDSA comes down to them possibly not seeing interfaith engagement as a high priority when compared to doing well in academic and professional journey. While I do not have any data to support this rationale, I did hear some of the student participants mention this opportunity to their friends who were abstaining from events because of the pandemic and their schedules as well.

When reflecting on my selection of places of worship to visit, my decision came down to a solid criteria but also feasibility. My criteria for places of worship focused on the community of faith/worldview having some representation at Pitt to establish a connection to the student body, having a building or established location for the students to visit, established leaders that could share more about the faith and guide the tour, and a sacred gathering (prayer, service, sermon, holiday, etc.) that the students could observe. I was able to use my contacts to establish visits to a diverse set of places of worship: two major religions represented at Pitt (Christianity and Judaism) and also two of the minor religions represented at Pitt (Islam and Buddhism).

While I wish I was able (and even tried) to secure a visit to more of the minor religions and worldviews (the Hindu Center in Greentree, the community of the Bahai faith, and even the secular humanist community), certain factors stopped that connection. Specifically, some of the communities did not have a building or established location to visit (which was key to exposing students), have any available dates open to accommodate our group because of their busy schedule, or did not feel comfortable because of the ongoing and fluctuating pandemic. When thinking about areas within my problem of practice and PDSA that are worth future inquiry, I believe these areas are key to making sure that students and places of worship alike receive an equitable opportunity to engage and learn from and with each other.

5.2 Next Steps & Implications

When reflecting on how to enlarge, spread, and even sustain the change that stemmed from my problem of practice and within my PDSA, I believe that inclusion and incorporation of senior leadership, deeply engaging students at every step of their collegiate journey in multiple ways, interconnecting and convening academic and OSL paths/partners together, and expanding worldview engagement to other belief systems and are absolutely necessary. I see a possibility to scale this program, so I not only need buy-in from senior leadership but their involvement as well. However, when considering growth and expansion, I also must consider its effectiveness on that level. Right now, as a small but growing office, I have less power but more freedom. One of the strengths of this program is the intimacy the small groups provide to students, so figuring out a way to enlarge the initiative while maintaining the closeness is key. To get buy-in and support from senior leadership, which can stamp a program and expand it to the wider student base with

ease compared to a single staff member trying to spread the word to their limited network, I must encourage senior leadership to see how this change can not only further the University's overall vision but show them how deeply it can impact the students.

To bring such a vision to fruition, I plan to present my research findings to senior leadership and connect them with eager OSL partners. As previously mentioned, many of the religious leaders expressed their desire to not only connect with Pitt as an organizational partner, but as a co-contributor in student development. Their lived experiences, stories, methods of engagement, and unique tools for capturing data are key to developing a holistic approach for meeting students where they are on campus. As a convener of stakeholders, I bring people from various backgrounds together for a common purpose. While I was able to achieve this from an interfaith perspective for students, I have learned that institutional and religious leaders, curricular and OSL professionals, and academic and communal educators have more areas of intersection and interaction (values, goals, stories, barriers, ideas, etc.) in common than realized, and can benefit from more synergy.

Although I was thankful that I was able to reach out to my partners at various religious institutions and extend the invite to participate with ease, I do not believe that this posture is sustainable. The burden of implementing such a program with crucial OSL partners cannot and should not lay on the shoulders of one person. Although a program like this may not need an official conductor, having guides who can act as a liaison connecting the institution, the students, and the organizations can help the experience become more fruitful. An institution and its leaders should join in doing the work of establishing and maintaining mutually beneficial relationships with OSL/communal partners so that when programs like this require expansion, they are not relying on someone's relationships and bridges with organizations to make it happen. If that continues, the question will become: what will happen if that person leaves for another job? To

mitigate the program falling apart because its main point person either leaves or can't do the job, there is space for including and training staff from different departments and at different levels to lead this type of work.

One of the interesting conclusions that I drew from this study pertains to *how* this type of work (interfaith) is seen within higher education. Like most diversity, equity and inclusion work, student engagement that crosses into more soft skills, specifically the development of their emotional intelligence, is often seen as *only* belonging in the OSL world and to co-curricular staff. Although my area, student affairs, is primarily student facing and focuses on developing students in unique ways, that does not mean that this type of work only belongs to us. It is everyone's work. I believe there is opportunity to even find areas for faculty to understand and collaborate with staff that do this type of work. Instead of just providing faculty with a handbook that only acknowledges religious holidays and observances when it comes to avoiding scheduling conflicts with exams, we can infuse an interfaith lens into their handbook that doesn't simply tell them what to do, but also shares the nuances of religious holidays, how they uniquely impact students' everyday life, and why it can help them better serve and understand their diverse student population in their class.

Sustainability of change can also be furthered by making sure that students are engaged by the university (both in class and out of school) as soon as they enter college until they leave. Interfaith engagement has often been seen from a supplementary perspective, i.e., as an addition to core elements of higher education instead of as a core piece of higher education. How you meet young people, students in particular, is key to how they continuously see & engage you, and what they expect from you throughout their academic journey. Sustainability demands that change must be maintained, and to be maintained, change must be engaged and supported from start to finish. When reflecting on my student participants, the wide range of academic years (from freshmen –

senior) majors (from humanities to the physical sciences) indicates that students from all academic stages and areas are not only interested in interfaith engagement but have been and are also currently wrestling with it, many times before they arrive to college and after they graduate. Sustainability means that both professors who teach and provide intellectual and foundational religious knowledge to students in class must work together with university staff members who provide out of school and experiential learning opportunities for students to assure that students successfully connect the dots themselves.

I believe there is space for this type of engagement in higher education within other belief systems as well, particularly the political realm. Similar to religion, politics is usually an intersection that sees more crashes, arguments, name calling, and friction than understanding and fruitful dialogue. Some of the political worldviews many students hold may derive from some of the same root causes I mentioned earlier: lack of exposure to diverse worldviews, personal upbringing, divisive media narratives, etc. Although political groups and communities usually do not possess sacred buildings and locations where students can visit and observe or clergy, there are historical monuments and structures around the country that can act in lieu. The opportunity to use some of the same data sources and protocols (communal dialogue, interviewing, creative drawing and reflective writing, etc.) is possible and can be effective not only when it comes to developing significant learning skills toward those who hold others political beliefs but discovering *how* those skills uniquely manifest and where they aggregate.

When reflecting on the lessons learned and their implications for future research, practice, and policy, I conclude by bringing it full circle and shining light on the power of intentionality. We often see policies and practices progress because of change, but as previously stated, it is sometimes accidental or reactionary. Thus, change now relies on external situations that occur by

chance, i.e., Tree of Life synagogue shooting tragedy, to stimulate real movement. Policy changes and research can and should not only take a more proactive approach, but most importantly, an intentional one when it comes to addressing problems. Intentionality not only demands that all stakeholders feel seen, heard, and understood, but can assure unity and sustainability. Though efficiency is tempting, effectiveness is the goal, or as the old African proverb states: “if you want to go fast, go alone, but if you want to go far, go together.”

Appendix A **Outlines**

Appendix A.1 PDSA Journey Outline

PRE

- **Demographic Questionnaire** via Qualtrics
 - 8-10 students (report who responded and didn't)
- **Initial Student Group Meeting**
 - Establish rapport, explain experience,
 - conducted *PRE* drawing & letter to self
 - Send interfaith online resources after
- **Conducted PRE online one-on-one semi structured interviews**
 - Sharon, Abigail, Kaylie

5 VISITS

- **Mosque visit – Imam**
 - *Sat Oct 16 Prayer Service at 4:20pm*
 - 7 students met me at union at 3:15, walked to Mosque in Oakland. Met w/ Imam before and after.
 - *Communal debrief & meal afterward at Stack'd– recorded dialogue*
 - Asked Students Journal immediately afterward via google doc
- **Synagogue visit – Rabbi**

- *Fri Oct 29 for Erev Shabbat Service 5:30pm*
- 7 students met me at union at 5pm, took bus to synagogue in Oakland and Shadyside. Met with Rabbi mostly after.
- *Communal debrief & meal afterward at Union Grill– recorded dialogue*
- Asked Students Journal immediately afterward via google doc

- **Asian Church visit – Pastor**
 - *Sunday, October 31 for Sunday worship service- 9:00am)*
 - 3 students met me at union at 8:15am. Took bus to Church in Shadyside. Met with Pastor a bit before but mostly after.
 - *Communal debrief & meal afterward at Divvy Coffee– recorded dialogue*
 - Asked Students Journal immediately afterward via google doc

- **Hindu Temple visit – Priest & Board members**
 - *Friday November 5 for Diwali holiday/Prayer ritual time 4:00pm*
 - 8 students met me at union at 3:30pm. Picked up temple van by board members to temple in Monroeville. Met with Priest before, during, and mostly after.
 - Students wanted to take a picture afterward w/ Priest.
 - *Communal debrief & meal afterward at Yuva India Kitchen– recorded dialogue*
 - Asked Students Journal immediately afterward via google doc

- **African American Church visit (formerly Baptist) – Pastor**
 - *Sunday November 7 for Sunday worship service & communion at 11:45am*

- 7 students met me at union at 10:30am. Picked up by church van to the Hill.
- Students wanted to take picture together before visit.
- *Communal debrief & meal afterward at Piada– recorded dialogue*
- Asked Students Journal immediately afterward via google doc

POST

- **Final Group Meeting**

- *Friday, November 12. – 3:30pm.*
- Met at union and went to 6th floor space.
- *Communal debrief in Union with Jimmy Johns – recorded dialogue*
- **POST-Drawing** Personal Crest/Shield Activity (Data Protocol):
- **POST letter to self**, reflecting and responding to previously written letter

- **Conducted POST online one-on-one semi structured interviews**

Appendix B Tables

Appendix B.1 Detailed Timeline of Data Sources

Appendix Table 9: Detailed Timeline of Data Sources

Timeline of Data Source		Location	Date
1.1	Send questionnaire survey link to student online	Qualtrics	9/14/2021
1.2	Receive questionnaire survey results online	Qualtrics	9/24/2021
1.3	Download and store survey results on private share drive	File	9/30/2021
1.4	Print out Pre-Crest and Pre-Letter Activity sheets	Paper	10/6/2021
1.5	Conduct Pre-Crest & Letter activity with students in person	Paper	10/6/2021
1.6	Gather Pre-Crest & Pre-Letter sheets & scan onto computer	File	10/8/2021
1.7	Store original Pre-Crest & Letter sheets into locked cabinet	Paper	10/8/2021
1.8	Conduct and record first pre-interview w/ student online	Zoom	10/14/2021
1.9	Transcribe pre-interview through zoom onto word document	File	10/14/2021
2.0	Store transcription of pre-interview on share drive	File	10/14/2021
2.1	Conduct and record second pre-interview w/ student online	Zoom	10/15/2021
2.2	Transcribe pre-interview through zoom onto word document	File	10/15/2021
2.3	Store transcription of pre-interview on share drive	File	10/15/2021
2.4	Conduct and record third pre-interview with student online	Zoom	10/15/2021
2.5	Transcribe pre-interview through zoom onto word document	File	10/15/2021
2.6	Store transcription of pre-interview on share drive	File	10/15/2021
2.7	Conduct first visit and audio record debrief session through Otter ai	Online	10/16/2021
2.8	Transcribe debrief session through onto word document	File	10/17/2021
2.9	Receive student journal entry through private google doc	Online	10/22/2021
3.0	Conduct second visit and audio record debrief session through Otter ai	Online	10/29/2021
3.1	Transcribe debrief session through onto word document	File	10/29/2021
3.2	Receive student journal entry through private google doc	Online	10/30/2021
3.3	Conduct third visit and audio record debrief session through Otter ai	Online	10/31/2021

3.4	Transcribe debrief session through onto word document	File	11/1/2021
3.5	Receive student journal entry through private google doc	Online	11/4/2021
3.6	Conduct fourth visit and audio record debrief session through Otter ai	Online	11/5/2021
3.7	Transcribe debrief session through onto word document	File	11/5/2021
3.8	Receive student journal entry through private google doc	Online	11/6/2021
3.9	Conduct fifth visit and audio recorded debrief session through Otter ai	Online	11/7/2021
4.0	Transcribe debrief session through onto word document	File	11/7/2021
4.1	Receive student journal entry through private google doc	Online	11/10/2021
4.2	Transfer all online student journals to word document	File	11/11/2021
4.3	Gather & store all student journals separately in share drive	File	11/11/2021
4.4	Print out Post-Crest and Post-Letter Activity sheets	Paper	11/12/2021
4.5	Conduct Post-Crest & Letter activity with students in person	Paper	11/12/2021
4.6	Gather Post-Crest & Letter sheets & scan onto computer	File	11/12/2021
4.7	Store original Post-Crest & Letter sheets into locked cabinet	Paper	11/12/2021
4.8	Conduct and record first post-interview w/ student online	Zoom	11/15/2021
4.9	Transcribe first post-interview through zoom onto word document	File	11/15/2021
5.0	Store transcription of first post -interview on share drive	File	11/15/2021
5.1	Conduct and record second post -interview w/ student online	Zoom	11/18/2021
5.2	Transcribe second post -interview through zoom onto word document	File	11/18/2021
5.3	Store transcription of second post -interview on share drive	File	11/18/2021
5.4	Conduct and record third post -interview with student online	Zoom	11/19/2021
5.5	Transcribe third post -interview through zoom onto word document	File	11/19/2021
5.6	Store transcription of third post -interview on share drive	File	11/19/2021
5.7	Analyze Questionnaire survey results and store on PDSA journey document in share drive	File	11/19/21 – 1/2/22
5.8	Compare and analyze pre and post crests and store data on PDSA journey document in share drive	File	11/19/21 – 1/2/22
5.9	Compare and analyze pre and post letters and store data on PDSA journey document in share drive	File	11/19/21 – 1/2/22
6.0	Compare and analyze pre and post interviews and store data on PDSA journey document in share drive	File	11/19/21 – 1/2/22
6.1	Compare and analyze student journals and store data on PDSA journey document in share drive	File	11/19/21 – 1/2/22

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