ANALYZING MILLENNIAL STUDENT PERCEPTIONS OF SPIRITUAL DEVELOPMENT WHILE ATTENDING RELIGIOUS COLLEGES IN THE UNITED STATES

by

Gregory Thomas Adams

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

The purpose of this study was to measure the perceived degree of spiritual development of graduating seniors at 26 denominational religious colleges and universities in the United States to analyze the possible effects of secularization on religious colleges. The study focused on the Millennial religious college student and suggests an approach towards improving the academic environment at religious colleges to promote a positive atmosphere for improving spiritual development. A question on the National Survey of Student Engagement (NSSE) was analyzed over an eight-year period to determine student and denominational college trends. The researcher determined the degree of perceived spiritual growth at religious institutions by denomination and identified strategies that higher scoring colleges are using to retain their religious purpose to promote spiritual development. Max Weber's Secularization Theory was used as the theoretical framework to determine the effects of secularization on religious colleges and universities. The study used a convenience random ex-post facto non-experimental, causal-comparative design to analyze the differences in perceptions of senior students at these religious colleges regarding the degree to which they developed a deepened sense of spirituality. The study also analyzed differences between students responses as Catholic and Protest/Other Christian denomination colleges. The instrument used in this study was the National Survey of Student Engagement (NSSE) developed by the Indiana University Center for Postsecondary Research (IUCPR). The results showed significant differences of perceived student spiritual growth between all 26 religious colleges and indicated significant differences in perceived spiritual growth by denominational group when interacting with year groups.

Keywords: spirituality, secularism, college mission statement, religious worldview, religiosity, disenchantment, Millennials, religious colleges

Dedication

This dissertation is dedicated to my mother and father who always encouraged my education, also to my wife, Ann and our four children, Bryan, Kenny, Liz and Jenna who supported me and sacrificed so much to help this become a reality. Also, to the youth of the Sullivan Ward and anyone who has a dream, for with God, all things are possible (Matt. 19:26).

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I would be ungrateful if I wouldn't first give credit to my Heavenly Father who was always there for me, even during those times writing away in the middle of the night when it was the only time available that didn't interfere with work and family. He strengthened me and lifted me up. In many ways it was a real miracle in my life. I know now more than ever that He lives and knows us personally!

Ann is my wife and the love of my life! She has always been supportive from the beginning and I never heard her complain during those many hours I was locked away in my study room. She did so much to help our children grow during these times and they have all turned out wonderful. Next is her turn to pursue her graduate education and I have learned much from her how to be a supportive spouse.

My children have always encouraged me and supported me despite being so busy with my studies. Bryan, Kenny, Liz and Jenna are my fantastic four. My son Bryan beat me to the degree and became the first doctor in our family. Kenny is also pursuing graduate school and making a big difference while training missionaries to teach the gospel of Christ. Liz gave her daddy great neck rubs when I had been at the computer for a long time and is a great and talented entrepreneur. Spending time with Jenna was always the perfect respite from study and I love her humor and she is currently attending college. Hurrah to my fantastic four! I am also grateful for my daughters-in-law, Mailet and Hailey and my son-in-law Ben. Because of these wonderful people, I also have seven terrific grandchildren and hopefully more to come. I love my family!

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I certainly couldn't have done this without my Committee Chair, Dr. Lovik. I thank him so much for his guidance and positivity. It was amazing how he got to be my Chair and I believe divine providence allowed that to happen for a purpose. Hopefully, some good can come from this work.

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CHAPTER ONE: INTRODUCTION

Overview

Chapter One begins with the background related to the trend of secularization in the United States and its effects on religious colleges and universities. Many American institutions have already made the leap from religious to secular. Students and leaders of denominational colleges are concerned with this trend and hope to retain numerous options for students to be able to attend viable religious institutions that do not abandon their religious mission. The researcher will analyze how well religious colleges execute their mission statements by analyzing senior student perceptions of having developed a sense of greater spirituality. Additionally, the researcher hopes to determine what successful religious institutions are doing to develop a higher level of spirituality.

Background

The modern concept of higher education originated within the monotheistic religious traditions of Western civilization. It emerged from medieval Catholic monasteries to form a template for formal religious educational training to prepare clergy, the aristocracy, and others in the scholarly tradition. Under the Christian university model, the secular and the spiritual were to work in tandem and would require each other. "Faith cannot truly be faith and reason cannot truly be reason apart from one another…the very idea of a university is religious and, indeed, Christian in its inspiration, conception, and fundamental content" (George, 2015, p. 2). This concept could also be applied to universities that would eventually evolve out of other religious traditions. The Catholic Church began the practice of public religious education by training children in the Catholic catechism in preparation of confirmation. Subjects such as history, mathematics, and science were added to the curriculum and more advanced classes were

included for those seeking additional education on these and other subjects. Church education also provided a religious response to science and the rising tide of secularism particularly manifest prior to the renaissance (Nnaji, 2015). Religious and other social influences continued to collide as many early religious universities in the United States gradually abandoned their religious mission in favor of secularization. Catholic and Protestant religious organizations reacted by establishing private colleges students to engage in academia with their unique denominational worldview (Cullinane, 2016). These colleges and universities became subject to the pressures of academic acceptance, secular influences, and the need to acquire and retain accreditation (Swezey & Ross, 2012).

Early American colleges fulfilled a variety of purposes to include training clergy, preparing teachers to be able to instruct in the classical subjects in both public and private schools, and developing a sense of spirituality among the students and faculty. Stanford University founder Jane Stanford said she

> would be better satisfied to see every department of the university secondary to the church work, and the church influence [should] stand out supreme in the life of every student…take away the moral and spiritual from higher education and I want nothing to do with this or any other university. (Karlin-Neumann & Sanders, 2013, p. 126)

Harvard College was founded with a similar religious purpose emphasized after selecting of its first president,

> Over the college is Master Dunster placed as president, a learned, a conscionable, and industrious man, who has so trained up his pupils in the tongues and arts, and so seasoned them with the principles of divinity and Christianity, that we have, to our great comfort

> (and in truth) beyond our hopes, beheld their progress in learning and godliness. (Overton, pp. 242-243, 1643)

A few American colleges founded with a religious mission began to quickly drift from their original purpose as they began to admit a more diverse student population, hired more secular faculty and expanded their roles as national and world research institutions. As American society became more secularized, these universities drifted away from their original intent and adopted an increasingly a more secularized mission (Cullinane, 2016). Religiosity at most of these institutions are currently experienced in isolated on and off-campus venues, such as chapels, religious clubs and organizations, and by participating with local church congregations in their local facilities (Schmalzbauer, 2013). As the number of church colleges began to decline, a gap in Christian higher education emerged, resulting in the creation of additional religious colleges in America (Glanzer, 2013). These institutions rapidly found success and resulted in placing a significant number of graduates into key positions in society and the workplace. Despite the ongoing success of many of these schools, the influence of secularization in higher education continued to grow (Burtchaell, 1998). These influences challenge the religious worldview and impact the religious college mission by way of faculty hiring practices, administrative policies, and by mitigating the role of religion on campus. Like Harvard, Yale, and Stanford, newer religious colleges and universities are now charting their own destiny. Many of the ideals and values found in these religious colleges have provided a strong foundation for an ethical and just society (Cullinane, 2016). These institutions continue to play and important role in the perpetuation of American society.

George (2015) asked,

> What does Athens have to do with Jerusalem? Faith and reason are like the wings of an eagle, where both must be in working order for the bird to fly. Faith and reason do not work independently of each other, but in harmony. (p. 3)

James stated, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, but let him ask in faith, nothing wavering" (James 1:5, King James Version). George (2015) further observed:

> When faith becomes less relevant to the intellectual mission of religious learning institutions and when the fundamental standards by which scholars judge themselves and their institutions become merely the professional standards of the secular intellectual culture, religion on the campuses of religious institutions will soon come to be mostly an extracurricular campus pursuit and an obscurantist intrusion into the house of intellect, [where] religious authorities will come to be perceived as having no legitimate role in the governance of the institution [or society] and will be resented if they so much as raise questions about curricular or research matters of the university. (p. 3)

George (2015) emphasized the importance of the increasing role that religious and Christian universities have in preserving the Christian values and traditions that nation was founded upon and that these universities should be careful about abandoning these roles. The challenge for religious universities is to learn how to maintain their religious purpose and mission despite growing secularization. To accomplish this, colleges should regularly measure the effectiveness of the implementation of their mission statement and analyze student and faculty feedback to help them align with their religious purpose.

Weber (1915, 1966) recognized the tenuous relationships between religion and Western civil governments. Weber's writings have contributed to the development of modern

secularization theory. This theory is the framework for this study. Secularization became more evident in the postmodern era as critical scientific inquiry replaced religious authority as the template for the formal advancement of knowledge. Secular education is now dominant at most universities in Western civilization, and in an increasing number in the Eastern cultures (Turner, 2011). Martin (2015) noted that "secularization theorists point to the historical shift from a classical to modern curriculum and to a growing emphasis on critical scientific inquiry as mechanisms for the apostatizing influence of higher education" (p. 226). Hill (2011) studied the religiosity of students entering and leaving college and found that students graduating at elite sample colleges and universities exhibited less religiosity than those graduating from less elite colleges or than those young people who were not attending college at all. Scheitle (2011) also found that students majoring in the natural sciences during their first year were more likely to agree with science, if there was a conflict between science and religion, by the end of their third year. These and other studies show the continuing trend towards secularization in higher education resulting in a declining sense of spirituality by the time students leave college.

Since many older religious universities have changed direction towards a more secular mission, it is important to determine whether this migration is still occurring at newer religious institutions of higher learning. The National Survey of Student Engagement (NSSE) is the instrument to be used in this study. It is given each year to college freshman at the end of their first year of studies and to seniors completing their final year of baccalaureate studies. The NSSE surveyed 323,801 students in 2015 and approximately five and a half million students have completed the survey since 2000. NSSE annually collects information at hundreds of four-year colleges and universities about first year and senior students' participation in programs and activities that institutions provide for their learning and personal development. The results

deliver an estimate of how undergraduates spend their time and what they gain from attending college (NSSE, n.d.). Beginning in 2004 and ending in 2012, this widely used survey contained a question directly measuring students' perception of their college's effectiveness in providing a climate conducive for spiritual growth. This question was asked of students attending non-religious, religious, public, and private institutions across the United States and provides valuable data to measure historical trends and student perceptions by type of university. This study will focus on student perceptions at 26 different private religious colleges during an eight-year period to determine if there are any differences in student perceptions of spiritual growth at the participating universities, how the schools measured against each other, and if there were differences by denomination. This study may be valuable to help religious colleges to assess their religious and academic missions and determine whether to revise their current plan to achieve that mission.

Problem Statement

The problem leading up to this study was that despite the trend towards establishing more religious institutions of higher learning, some institutions are abandoning their religious mission in favor of a more secular purpose (Schwadel, 2016). These colleges and universities drifted from their original purpose for a variety of reasons to include garnering more prestige, receiving higher accreditation ratings, procuring more educational grants, luring in more prominent faculty, and more. Students attend religious universities for a variety of reasons to include the expectation of higher standards and values while acquiring greater knowledge within the context of religious understanding. Religious education is distinguished from secular education in that it seeks to find meaning to the great cosmic and spiritual questions of man's existence. Those who have embraced religion have come to understand this relationship in a variety of ways through a

variety of sacred religious texts and oral traditions, which have been passed from one generation to the next for thousands of years. Man's sense of relationship towards a creator is often conveyed by the term *spirituality*. The greater the feeling of closeness felt by the individual towards the Creator, the greater the sense of spirituality perceived by the individual. Acquiring understanding about God's creations and purposes is at the forefront of the academic pursuit for religious people. This quest is often the catalyst for religious people to attend private religious universities and students at religious colleges expect to address these concepts somewhere within the academic curriculum of the university (Ganzach & Gotlibovski, 2014).

It is also important that religious institutions deliver on their religious mission and provide students with an experience that will not only increase their knowledge but expand their sense of place in the cosmos by developing a heightened sense of spirituality while simultaneously pursuing academic interests. Institutions must be able to do this in an increasingly changing environment by appealing to the Millennial college student who has grown up with increased technological and communication capacity and who has been exposed continuously to the effects of globalization and social media. Outdated techniques and rigid educational attitudes may not be effective academic approaches to deliver the religious mission as part of the curriculum to the Millennial student. Religious educators must carefully analyze how to help students understand the relevancy of the religious vision and how it enhances the college's academic purpose (Van der Walt, 2017).

This study is important because very little research has been conducted to measure student opinions of how contemporary religious institutions deliver their religious mission by developing spirituality among their students and how these institutions compare to secular colleges. The study will be conducted by analyzing an eight-year period in the NSSE (2005-

2012) to discover any differences in religious college student perceptions regarding spiritual growth while in a religious college. Not all sampled colleges participated in all eight years of the study. The study hopes to assist religious colleges in discovering the perceptions of their students regarding spiritual growth, the effectiveness of their mission and purpose, and discover what other religious institutions are doing to maintain high student perceptions of having developed a sense of greater spirituality. The NSSE ceased measuring student perceptions of *developing spirituality* after 2012. The study may ultimately assist religious colleges and universities determine whether they are drifting towards a more secular approach despite having a religious mission and discover ways that other universities are delivering on their religious missions. The current problem is the lack of research on religious institutions of higher learning to determine if they are delivering on the religious purpose of their mission statement by helping students develop a greater sense of spirituality while attending the university.

Purpose Statement

The purpose of this quantitative random non-experimental, causal-comparative study was to determine whether there is a diminished perception of spiritual growth among Millennial senior college students attending religious colleges over an eight-year period and whether not denominational religious colleges experienced significant differences in senior attitudes during the period of measurement. This analysis may help determine whether the effects of secularization continue to impact religious higher educational institutions and identify what some successful colleges are doing in order increase the perception of spiritual growth.

Mean undergraduate senior student scores from 26 different religious colleges are derived from Question #11(p) from the *National Survey of Student Engagement* (NSSE, 2005-2012) using an ordinal four-point Likert scale. The purpose of this NSSE survey question was to

measure the degree to which sampled senior students perceived having developed a *deepened sense of spirituality* during their experience attending a religious college. In the first research question, *Spirituality* is the dependent variable as measured by the mean score of senior students who responded to Question #11(p) at each of the 26 sampled religious colleges. Spirituality has been defined as an ability to focus on and nurture the individual human spirit by way of a connection to a supreme being or a creator (Weddle-West, Hagan, & Norwood, 2013). *Colleges* is the independent variable and represents the 26 sampled religious colleges. Colleges is defined as the 26 four-year regionally accredited colleges and universities sampled from the NSSE (NSSE, n.d.). In the second research question, spirituality is the dependent variable as measured by the mean score of senior students who responded to Question #11(p) at all 26 sampled religious colleges. *Year group* and *denominational group* are the independent variables for a two-way nonparametric equivalent ANOVA test (Friedman's Test) in the second research question and are defined in terms of years in three groupings covering the eight-year (2005-2012) period of measurement that Question #11(p) was included in the NSSE. The two denominational groups used in the study are categorized by either Catholic colleges or Protestant and other Christian colleges. The sampled religious colleges are evenly dispersed throughout the Eastern and Western United States.

Grouping research data according to these categories provided the ability to focus on the observable data found in the student responses. Literature suggests a growing trend towards secularism and a diminished sense of spiritual growth for students attending universities. The researcher analyzed whether this same trend is also true at the religious denominational colleges in the sample.

The National Survey of Student Engagement (NSSE, n.d.) was the instrument used in this study. The NSSE surveyed 323,801 students in 2015, and over five million students have completed the survey since 2000. NSSE annually collects information at hundreds of four-year colleges and universities about freshman and senior students' participation in programs and activities that institutions provide for their learning and personal development (Kuh & Umbach, 2004). The results provide an estimate of how undergraduates spend their time and what they gain from attending college (NSSE, 2016). This information is collected at private, public, and religious participating institutions and a question on the survey regarding college students developing an increased sense of spirituality while attending institutions of higher learning was the focus of the study.

Significance of the Study

The rise of secularism in public and private institutions of higher learning has resulted in the founding of many new private religious universities and colleges (Mixon, Lyon, & Beaty, 2004). These schools hope to promote a religious worldview among the faculty and students. Most of these colleges have acquired some form of regional or national accreditation, and once earned, are entitled to many of the same academic privileges as more elite schools (Saran & Lee, 2008). New Christian colleges have made the greatest impact on this increase, and some of these are emerging as very reputable schools with highly regarded faculty, students, and research (Lovik, 2011). Older existing religious schools continue to pursue academia congruent to their mission statement and hope to produce students with faith and an understanding of the purpose of the universe within the context of an omniscient and benevolent Creator (Glanzer, Carpenter, & Lantinga, 2011). The existence of private religious colleges and universities does not

guarantee that secularism will not creep into these newer or existing schools (Schwadel, 2016). Despite the initial purpose of Harvard College, the school slowly drifted towards secularism.

Harvard, Yale, Stanford, and other colleges did not regularly assess the impact of secularization on their original religious mission and purpose. Usually, one influential person would shape or shift the direction of the school. In 2000, the *National Survey of Student Engagement* (NSSE) sought to measure the affect that colleges and universities had on the overall academic and quality of life on their students (NSSE, n.d.). In the process of developing questions that would engage students in these areas, researchers also included several questions that measured the perceived amount of developed spirituality the student acquired during his experience at college. Religious, non-religious, public, and private institutions were all included in the survey. The survey has become a well-accepted instrument, administered at 1,600 colleges and universities and to over 5.5 million students (NSSE, 2017). The question regarding *developing a sense of spirituality* has never been formally analyzed against religious institutions.

Some religious colleges have developed their own internal tools to measure the success of their mission. Most of this analysis is only shared internally at these institutions. Statistical analysis of this question could help religious colleges determine if they are accomplishing their mission and reveal effective means that other colleges are using to help students grow spiritually (Whitney & Leboe, 2014). Each denominational group was analyzed individually, to determine if there were any significant differences in scores that occurred during the measurement period. Some coded colleges were more effective than others in developing spirituality as part of their religious mission. The researcher hoped to discover overall and individual school differences with the developing spirituality question and show what higher-ranked colleges might be doing to achieve higher scores. Denominational college groups were also compared to determine if

one group is more effective than the other in the sample. It is hoped that this study may become a catalyst to enable religious colleges to more effectively communicate, collaborate, and share information that can help them successfully accomplish their religious mission to reduce the effects of secular drift.

Research Questions

RQ1: Are there significant differences in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at 26 sampled religious colleges during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered?

RQ2: Is there a significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered?

Definitions

The following terms are pertinent to the study and apply towards a better understanding of the study:

1. *Disenchantment* - Disenchantment is the removal of all things religious from the civil part of society to include public education (Burdziej, 2014).
2. *Religious Worldview* - A religious world view is "a metaphysical world vision" (Nelson, 2015, p. 287).
3. *Religiosity* - Religiosity is religious identity and the frequency of participation in religious activities (Martin, 2015).

4. *Secularism* - Secularism has a variety of meanings. It originally meant to represent the idea of the transfer of property from the church to the state, removing an individual from a holy order, or the transfer of political power from the church to the state or another organization. It is also an emotionally charged term that describes the process of ridding society of the influence of the church. It also has a negative connotation to religious people who fear society's abandonment of religion for some other form of atheism or neo-paganism (Sempell, 2012).
5. *Spirituality* - Spirituality is defined as an ability to focus on and nurture the individual human spirit by way of a connection to a supreme being or a creator. This also includes being engaged and active in religious pursuits and contributing considerable time and commitment to religious beliefs and practices (HERI, 2004).
6. *University Mission Statement*-The university mission statement contains the main purpose of the university and articulates the special fruits of the university (Pillay, 2015).
7. *Millennials* - A group of people identified as being born between 1981 and 1996. They are also known to be independent, intelligent, and complex. They are often less materialistic than their parents (Pew, 2010).
8. *Religious Colleges*-Colleges and universities sponsored and funded by religious denominations (HERI, 2004).

CHAPTER TWO: LITERATURE REVIEW

Overview

The purpose of the literature review was to explore the secular and historical influences that may have affected contemporary student perceptions of developing spiritual growth while attending religious colleges and whether religious colleges continue to be impacted. There are a variety of issues that support the need for a study of this kind. These issues are related to the changes in American education from the colonial period until the present. Most early American colleges were intended to provide a classical education based upon a Christian foundation (Gutek, 2011). Religious purpose was normally found in the mission statements of most of these early institutions. As higher education became impacted by secular Western philosophies regarding separation of church and state, more state-sponsored institutions of higher learning began to emerge, challenging the academic reputations of private religious institutions (Morrisey, 2017). To compete with the growing influence of state universities, many religious colleges abandoned their original religious purpose in favor of a more secular approach (Burtchaell, 1998). Over time, secular drift in higher education left a vacuum. Religious schools began sprouting up in the United States to fill the void left by the earlier schools that had abandoned their religious purpose. This literature review explored the development of the theoretical framework of the study, the influence of secularization theory on American religious institutions of higher learning and hoped to discover whether secular drift continues to be an issue at modern religious colleges and universities.

Secularization Theory as a Philosophical Framework

For thousands of years, religion has played a paramount role in ancient and modern sociological and legal systems. In the modern and postmodern eras, globalization, technological,

and transportation advances have shrunk the world and exposed societies to a variety of religious and philosophical beliefs. As civilizations have collided, the result has usually been conflict and assimilation. Despite the longevity of many sovereign governments, the nature of their societies is under constant pressure by external forces (Huntington, 1993). This is evident in Europe, where some countries have existed for generations, however the fundamental nature of their government and society have changed. Prior to the modern era, many of these countries were governed by religious law, but as the scientific method impacted the way we view the world and our ability to communicate, the influence of religion in the civil community has markedly diminished (Turner, 2011). This phenomenon is described as secularization and is a force, which is not only a recent phenomenon, but has also influenced many other societies from the past (Martin, 2005). The impacts of secularization are very evident in the current global environment.

In the World Value Survey (Yu, Reimer, Lee, Snider, & Lee, 2016), respondents shared opinions regarding the relationship between their place in the community and religion. For example:

- I would not like to have as neighbors: If people are of a different religion
- Religious authorities [should] interpret the laws: essential to democracy
- Whenever science and religion conflict, religion is always right
- The only acceptable religion is my religion and
- We depend too much on science and not enough on faith. (Yu et al., 2016, p. 1117)

There were no positive responses to questions such as:

- Religious moral codes can help us maintain social order
- A belief in a Creator and a designed universe facilitates scientific research

- Religious belief strengthens the belief of universal human rights
- Religion helps people to find inner peace and happiness
- Religion helps people to make friends
- Religion helps people to gain comfort in times of trouble and sorrow
- Religion helps people to meet the right kind of people. (Yu et al., 2016, p. 1117)

This survey reflects a trend towards a rigorous divide between secularists and religionists in post-modern society (Yu et al., 2016). There has been a "creeping social loss of importance of religion" in the West (Pickel, 2017, p. 289). Many writers (Baker, 2012; Bardon, 2015; Bar-El, Garcia-Munoz, Newman, & Tobol, 2015; Burtchaell, 1998; Crouse, 2016; Durkheim, 1984; Jobani, 2016; Joeckel & Chesnes, 2010; Martin, 2017; Pickel, 2017; Weber, 1930) sought to explain the decline of religiosity in Western civilization and, despite only using the term *secularization* a few times, Max Weber is the primary contributor to a disparate body of work known as Secularization Theory (Weber, 1930, 1946, 1958, 1975). Weber's writings and those of several contemporaries will provide the theoretical framework for this study.

Weber's (1930) *Protestant Work Ethic and the Spirit of Capitalism*, analyzed the effects of Calvinist Protestantism on developing Western nations. Weber concluded that the soteriology of John Calvin greatly influenced the separation of religion and government in modern America and Europe and that secularization would continue to occur until homeostasis was achieved (Weber, 1930). Weber's *Protestant Work Ethic* (1930) was not the only work he published that explored the secularization of societies. *Sociology of Religion* (Weber, 1966), traced the

influence of competing religions and societies on ancient Israel. Weber perceived that the "great historical-religious process of the disenchantment of the world, began with the prophets of ancient Judaism and, in conjunction with Hellenistic scientific thought, had repudiated all magical means to salvation as superstition and sacrilege, came here to its fulfillment" (Weber, 1930, p. 106). The disenchantment was the separation or removal of the spiritual from the secular.

In ancient Judaism, secularization was a continuing threat to religious beliefs and traditions. After Joshua led the Israelites into the promised land, he was told to destroy (Joshua 6:17-21, KJV). The Israelites would lack the nerve to complete this edict (Joshua 7:19-20, KJV), and would eventually co-inhabit the land with the other tribal groups (Joshua 15:63, KJV). The integration of diverse tribal groups in ancient Israel continued and became a dominant force in the fracturing of Israel into two independent kingdoms. The northern kingdom of Israel became particularly influenced by other cultures in the region and began to enact laws that integrated religious practices into secular government. Some of these religious practices, such as sacrifice, were no longer only practiced by priests, but also considered appropriately conducted by kings, other officials, or even by an alternative religion in the region (Goldstein, 2005). Goldstein (2009) recognized that secularization is not uniquely a linear concept, that the disenchantment of ancient Israel may not have been the historical beginning of secularization, and that postmodern secularization is not necessarily the current product of an Israelite secularization phenomenon.

In Western history, Weber believed that each period of secularization was linear within its own sphere (Goldstein, 2009). As highly religious cultures began to rise, they were

challenged by competing civilizations, each with their own set of codified laws and religious beliefs. New sets of laws replaced prior practices, and dominant societies implemented their own set of social mores. This cycle would repeat itself as new civilizations and religions emerged. One such example was the influence that the expansion of the Greek empire had on Jewish religion. Hellenism is the term often used for the intertwining of Hebrew culture with Greek law and philosophy. Hellenism had a profound effect on Jewish society and greatly influenced interpretation of religious laws and resulted in the fracturing of religious governing councils into groups that often had very different religious beliefs, each with their own set of laws. One of the most profound effects of secularization was the rise of Pharisaism, which allowed non-priestly and non-royal members of society to participate in the execution of religious laws. Israel would eventually experience a diaspora, but the influence of Hellenism and the emphasis on rational thinking would continue to influence Western culture, even to the rise of Christianity as a religious and political power (Weber, 1966).

The rise of the Holy Roman Empire came shortly after the decline of Roman Empire. Many laws that were based upon Catholic religious beliefs replaced a mostly secular system of laws that governed much of the ancient world. Catholicism was rooted in the notion that God could communicate His will through man in the way of a prophetic priestly order. During the Holy Roman Empire, the Pope would rule as God's representative on earth and all laws were rooted in Christian religious ideas. It became a violation of local law to interpret, copy, or print a Bible. This resulted in the European Inquisition where religious leaders executed judgment over the civilian populace for any violation of religious laws. During this period, corruption became widespread and Europeans lost their trust in religious leaders. This resulted in the Protestant

Reformation and the Thirty Years (Gibbon, 1932). This period would eventually give rise to religious reformers and philosophers such as Martin Luther and John Calvin.

Protestant reformers emphasized three foundational principles of Protestantism. First, the Holy Bible is the ultimate authority in all matters of faith. God reveals Himself through the Word (Sola Scriptura) and the Holy Spirit and not through any man. Second, works have no soteriological effects upon our salvation. People are saved by faith alone (Sola Fide). Finally, redemption comes only through God's grace (Sole Gratia) and is mediated to people directly and not through any individual or ecclesiastical institution (Carroll, 2009).

John Calvin's three foundational principles of Protestantism had a dramatic effect on Western economies. Protestants were very cautious of religious influence in government and segregated the two by creating a secular society where people were free to practice religion without establishing a state religion. This idea was a fundamental belief of the founding fathers of the United States of America. Most of the new immigrants to America were Protestant Calvinists and believed that humanity can only be saved by the grace of Jesus Christ and that each person was predestined for either heaven or hell by the will of God. How a person fared in this life would reflect greatly on an individual's prospects for heaven. So, a hands-off approach by government was the preferred way to "let them fare". Protestants maintained a strong work ethic and often connected their pending eternal reward with their worldly prosperity (Goldstein, 2009; Weber, 1930). This economic perspective resulted in lively public debates over the role of religion in society, such as Jeffersonian letter to the Danbury Baptists refuting the Congregationalist position of wanting more religious influence in matters of governance (Scott, 2014). By the beginning of 20th Century America, the First Amendment of the U.S. Constitution had been strictly interpreted to eliminate the "establishment of state-sponsored" religion in most

aspects of public life to include public schools, universities, monument, parks, and in many other aspects of public and family life.

According to Weber (1930), the two basic models of secularization theory lie within the concepts of *differentiation* and *rationalization*. Differentiation was the result of the division of labor. Differentiation advocated that religion passed through a sieve of division of labor in America and the result was secularization, and separation from other spheres of life (Weber, 1930). Likewise, religion also went through a period of rationalization where a *disenchantment of the world*, or a rejection of the metaphysical occurred.

> The theory of secularization is a general theory of societal change… According to these familiar premises, in certain societies the world view and institutions anchored in transcendence lose social and cultural influence because of the dynamic of rationalization...because Western societies were most affected by a process of rationalization, they became profoundly secularized. (Lechner, 1991, p. 1.104)

Turner (2011) observed that Weber's sociology of religion is a history of rationalism, a pattern for the different forms of religious rationalism. Weber's "metatheory" advocated a paradoxical irrational quest for salvation which provided a universal rational solution for existence (Turner, 1996). Religion in the public sector in Europe and America became increasingly unpopular and was perceived as irrational and disconnected from its influence in society (Durkheim, 1984; Goldstein, 2009; Weber, 1963).

> This disenchantment of the world through rationalization [led] to a privatization of religion as the public rational domain of reality governed by impersonal rules shift[ed] religious experience[mostly] into the private realm of the individual. Secularization here

> is… clearly a privatization of religion as religious experience [and evolved to become] inaccessible to public rationality. (Carroll, 2009, p. 70)

The secularization theories of Weber and Durkheim have been widely debated (Chun-Ping, Chien-Chiang, Jia-His, 2011; Franck, 2010; Martin, 2005; Pickel, 2017; Pierucci, 2000; Stark, Iannaccone, & Finke, 1996). "Weber heavily depended on archive data on the history of religions and Durkheim was able to make use of fieldwork data in anthropological research" (Lin & Tsai, 2013, p. 427). Both agreed in principle to a linear approach. Stark et al. (1996) sought to separate American secularization from European secularization and Turner (2011) introduced globalization and Islamization into the mix of Western secularization. Turner (2011) also believed in the advent of a possible trend towards post-modern religious revivalism in the U.S. (Fordahl, 2017; Lin & Tsai, 2013). Vezzoni and Biolocati-Rinaldi (2015) refuted the notion of whether a postmodern religious revival had been achieved in Italy where data collected between 1968 and 2010 showed no correlation. Despite these findings, there are distinct differences between Catholic Italy, where the study was conducted, and largely Evangelical Protestant United States. Bardon (2015) espoused the virtues of liberal Western democracy and proposed that secularism was an essential part of such a society. Franck (2010) found no significant connection between the condition of the economy in France and voting for secular or religious candidates. However, other research has shown that

> economic prosperity can lead to a change in consumption patterns due to increased income and availability of alternative, secular opportunities to meet needs previously fulfilled by traditional religion. A decline in religious belief may occur as a secondary consequence of this behavioral change, since diminishing worship attendance rates reduce the influence of religion on value socialization. (Hirschle, 2013, p. 410)

Each of these studies indicated that many kinds of variables many affect secularization in a distinct society and that the contributing factors are usually dependent upon the type of society.

Most social scientists familiar with the theory of secularization, associate Weber with its inception. However, some "prefer to call it a 'thesis' of secularization, not a "theory" of secularization, to keep it clear that they are denying his work the status of a distinct theoretical body of work" (Pierucci, 2000, p. 137) Other researchers have argued that the idea of secularization is really the result of other social forces at work during certain historical and cultural periods (Lin & Tsai, 2013). Ben-Porat and Feniger (2014) found that secularization can also be influenced by ethnicity where certain ethnicities secularize faster than others. Meintel & Mossière (2013) observed that despite the effects of globalization in the West, some religions allow immigrants to worship in their own language and permit them to keep their own religious customs, thus diminishing the impact of secularization on immigrants by making religious access easier. Conversely, Portmann & Plüss (2011) discovered thirteen patterns of interpretation to which disenfranchised church-members referred to in their evaluation and experiences with religious plurality. Religious plurality is a more liberal practice of religion that accounts for socio-economic and cultural backgrounds. It is more flexible and open to change when compared with the traditional practice of religion. Secular influences impact the pluralistic approach to religion. Pluralists tended to tolerate absorbing social and cultural changes into their approach to worship as well as incorporating a great acceptance towards other religions.

> [There are] two complementary ways of looking at secularization. The first is the ability of science to increase people's understanding of humanity and of the world, in which case the areas of mystery and the supernatural (enchantment) decrease, and the other has to do with the religious groups themselves becoming increasingly concerned with the

> things of this world rather than the spiritual world. (Momen, 1999, as cited in Chang et. al, 2011, p. 730)

Talcott Parsons believed that the state, science, the economy, law, welfare, and education were all in the process of separating from ecclesiastical control and that each would gain their own autonomy. He saw this not as a decline, but as a way for religion to fulfill its proper role in society (Martin, 2005). Many of these influences have also affected the impact of religion on traditional family values. Analyzed average levels of family values and personal religiosity, and found that they were respectively, "more liberal and lower not only among the unaffiliated in areas with more advanced secularization, but also among those who were nominally affiliated" (Wilkins-LaFlamme, 2017, p. 733). "Mysterious forces and powers have been replaced by the calculation and technical means embodied in modern science, leaving 'religion' and religious thinking, more specifically, marginalized" (Han, 2015, p. 79).

Despite a lack of consensus regarding the primary influencing factors in secularization theory, Weber continued to achieve widespread support for his ideas and observations on secularization and the sociology of religion. Stolz & Tanner (2017) observed that the elimination of so called local *blue laws* in the United States regulating the operation of business on Sundays significantly affected church attendance in those geographical areas (Stolz & Tanner, 2017). The elimination of blue laws also opened the way for other secular influences, such as increased opportunity for shopping, business, and sporting activities on Sundays. These activities would compete for the interest of worshippers and would eventually result in a decline in church attendance and greater secularization (McMullin, 2013).

Recent studies have shown that Canada also experienced a rapid transition towards a more secular society. Many factors of secularization found in Canadian research may also be

applicable in the United States. These factors include a loss of religious influence due to the rise of other societal factors to include economic activity, education, and health-related advances. Individualism and isolation where individuals are less inclined to be an active part of a community has been on the rise. The growing influence of the scientific method as the only way to describe reality has shed doubt on un-provable religious events. Religious pluralism has promoted an environment of competing religious philosophies. Man-made actions in the name of religion, which have led to deprivation or wars, have also led many to be disillusioned. Recently, religions have also struggled to connect or appeal to certain parts of society, such as the rising Millennial generation (Bar-El et al., 2012; Hay, 2014; Wilkins-LaFlamme, 2014).

A study on religion in Switzerland presented a sociological *supply-side theory* where researchers showed that "in the 1960s, a collapse of the regulation of demand (decay of religious norms), an extreme expansion of secular options, and a strong increase of individual resources led to a religious crisis" (Stolz & Tanner, 2017, p. 314). One might have also expected an increase in religiosity in Eastern European countries after the collapse of communism, however, increasing secular influences came with increasing freedoms and have led to a decline in religious attendance, implying that East and West have finally met, in terms of religiosity and secularization during the post-modern globalization era (Apahideanu, 2013). Requena and Stanek (2014) agreeded with Apahideanu's (2013) assessment through his study of the rise of liberal democracy and secularism in Spain and Poland.

Goldstein (2009) observed three different patterns of secularization and religious rationalization by studying the writings of Weber and Durkheim (1984). First, is the unilinear/non-unilinear theory of secularization apparent in Durkheim's (1984) *Division of Labor and Suicide*. Durkheim (1984) believed this to be an evolutionary process in which chance was

manifested by different phases. He noted that “this regression did not begin at any precise moment of history, but one can follow the phases of its development from the very origins of social evolution" (Durkheim, 1984, p. 120). An example of this might be the reduction of sacraments occurring from Catholicism to Lutheranism, and then to Calvinism (Goldstein, 2009). Weber also recognized secularization as a process of rationalization that does not occur evenly. The secularization of societies can intersect each other and can also begin and end through charismatic trends occurring naturally in the culture (Goldstein, 2009). One may also view the Protestant Reformation as a non-linear form of secularization and more as a charismatic occurrence intersecting and influencing an already ongoing secularization of the Catholic Church. One may view all religious history in this light with periods of religious revival clashing with phases of rational enlightenment, leading to a cyclical relationship between the religious and the secular (Goldstein, 2009). This would suggest linearity within phases, but not necessarily between phases of religious or secular revival.

The second pattern of secularization observed by Goldstein (2009) is the dialectical. A dialectic is a dynamic process characterized by contradictions (Goldstein, 2009). Weber’s dialectical theory of religious rationalization includes three dialectics that debate the importance of value versus purpose; theoretical versus practical, and formal versus substantive (Kalberg, 1980). It is possible that some dialectics might be dualistic, meaning that one could argue that two or more of the dialectics may be used to explain secularization. Durkheim (1984) observed a natural dialectic between the individual and society, for example, the conflict individuals might experience having to choose between personal religious beliefs and societal pressures (Goldstein, 2009). Goldstein (2009) describes the third pattern of religious rationalization and secularization

as paradoxical. Weber described this as a “paradox of rationalization” (Schlucter, 1989, p. 286). A paradox is a statement that might seem contradictory or irrational yet may still be true. An example of a paradox might be illustrated by notion of less is more. How can less be more? However, when there is a hidden meaning attached to the statement, it may be validated within the context of the meaning. Weber demonstrated the paradoxical nature of secularization when he said, "the rosy atmosphere of the enlightenment changed to the gloomy atmosphere of a dialectic of enlightenment, better, a paradox of rationalization" (Schlucter, 1989, p. 286). “This emphasizes the ‘rosy nature of the enlightenment’ and then describes the gloomy atmosphere of the dialectic of enlightenment. How can the enlightenment be rosy and at the same time gloomy?” (Goldstein, 2009, p. 157). Durkheim identified this paradox when he “observed that the development of religion is [also] identified with its disintegration” (Goldstein, 2009, p. 157).

The recognition of paradoxical relationships between religion and society can help understand the competing forces leading to either secularization or to de-secularization. The recognition of the paradoxical and the dialectical also acknowledges the possibility of religious revival. This is evident in U.S. history where the country has experienced periods of religious revival while continuing an overall trend of secularization.

There is only a small body of academic studies that explore the effects of secularization in universities. A few of these studies have been conducted in the United States. Most of these studies have come from Europe and other locations. There has been an overall decline in religiosity in Western society over the last few decades. There has also been a growing divide between various young adult cohorts regarding those who participate in religious organizations and those who do not (Hoffman, 2013). Schwadel (2013) concluded that religious non-

affiliation may also be a sign of secularization while observing a ten-percent decline in religious affiliation in the U.S. from the early 1990's to 2006. Brañas-Garza, Garcia-Munoz, and Neuman (2013) found that societal influences and attitudes had a minor effect on religious disaffiliation and was only significant for women. Liberal beliefs regarding sexuality were significant reasons for men and women opting out of religious affiliation. Some of the highest predictors of vacating one's religious affiliation were the religious effects on marriage, such as belonging to different denominations or where one has no religious affiliation. One additional finding from the study was that 26% of European men who believe that extramarital relationships are not wrong, will opt out of their religion. In non-European countries, only 4.5% of men will leave their faith despite believing in these relationships. The study did not measure the attitudes cohabitating or same-gender couples regarding religion.

Many factors have profoundly influenced secularization in America. Certain periods in U.S. history were key to the development of a secular society. Secularization led to the decline of religious influence in public law and education. The study examined whether there is a continuing secular influence in higher education at U.S. religious colleges and if some colleges are more successful than others at slowing the process.

The theory of secularization is the philosophical framework for this study because it promotes the idea of a decline of societal religious influence over time (Weber, 1966). Therefore, time is an independent variable in the study as represented by year groups. The term religious college is another independent variable, as secularization theory supposes a gradual decline in religious influence in higher education. This study analyzed whether secularization is currently occurring at U.S. religious colleges and analyzed colleges by two broad denominational affiliations, Catholic and Protestant/Other Christian. The dependent variable in each of the

hypotheses is spirituality. This variable represents student perceptions regarding the degree to which they developed a sense of spirituality while attending college and will be used to test for a possible decline in religious influence at religious colleges. The idea of a decline of religious influence in society is at the core of secularization theory. According to the theory, as time increases, a decrease in mean spirituality scores at all colleges in denominational groups would be expected. One would also expect a gradual decline over time at each individual college, unless certain colleges are doing something to slow down or stop the trend towards secularization (Beaty, Lyon & Mixon, 2004; Benne, 2001; Mooney, 2010).

Related Literature

Spirituality

The NSSE instrument used in the study addressed the topic of developing spirituality in college students while attending college. Approximately 70% of recent incoming college freshman indicated that spirituality was an important part of their lives (Yocum, 2014). Since most of the time spent by incoming freshman will be in a college environment over the course of four or more years, the NSSE was able to provide data to assist colleges in measuring the impact of their institutions on student spirituality while attending the college. The concept of spirituality has changed over recent decades when it was more closely connected with religiosity. The definition of spirituality became more plastic as the meaning of religion and spirituality have become increasingly divergent in secular society (McClendon, 2012; Reymann, Fialkowski, & Stewart-Sicking, 2015). While Schmalzbauer (2013) paradoxically argued that "spirituality and spiritual growth are distinct, but not separate from, religious beliefs and practices" (p. 126), others dialectically advocated that spirituality and religiosity are two separate and distinct concepts (Daniels & Gustafson, 2016; Judge, 2016; Melin, 2015; Weddle-West et al., 2013,

Yocum, 2014). This dialectic has led to additional research to find a broader definition of spirituality, subsequently resulting in greater secularization. Embracing a definition for spirituality is unique and personal, while the definition for being religious might be more quantitative, and can rely on more concrete measures, such as, rates of attendance at specific denominational meetings, participation in liturgical services, association with a religion, and formal admission or initiation into the religious denomination. Spirituality has been defined as having an ability to focus on and nurture the individual spirit as well as identifying with a supreme being or creator. It has also been defined as behaviors which recognize the social and individual worth of mankind, promoting peace and love in society and eliminating oppression (Weddle-West et al., 2013).

Chickering and Reisser (1993) discovered five indicators essential to consider while measuring increased spiritual development:

1. Is there greater personal authenticity, genuineness, and wholeness?
2. Has one acquired the ability to transcend one's current locus of centricity?
3. Is one more connected to others through relationships and union with community?
4. Is there meaning, purpose, and direction in one's life?
5. Is there an increasing openness to exploring a relationship with an intangible and pervasive power or essence that exists beyond human existence and rational human knowing?

While attempting to quantify these areas, it is difficult to understand and define such ambiguous terms associated with spirituality. Some of the terms are so personal that they are impossible to define. For example, personal authenticity in spiritual development may be influenced by

external relationships. Desiring a continued relationship with a spiritual individual might ignite interest in developing spirituality. Likewise, an inward effort to seek personal genuineness and wholeness might not necessarily occur by focusing on developing social relationships in the community. Some individuals are intrinsically introverted and social relationships might not be a good indicator of developing spirituality. Equally ambiguous is the concept of *locus of centricity.* This implies rising above the mundane or normal towards a greater understanding. Greater understanding may also occur by descending below this locus to experience the trials and suffering of life which can either discourage or elevate the individual. Measuring spiritual development by the degree to which a person is open to exploring a relationship with a higher power is another way of expressing faith (Chickering & Reisser, 1993).

Armstrong (1994) developed an instrument to measure spirituality. The instrument, known as the Armstrong Measure of Spirituality (AMOS), was designed to account for cultural differences and the impact that a relationship with God has on a relationship with others. The survey extracted questions from the AMOS that attempted to measure degrees of spirituality (Weddle-West et al., 2013, p. 306). The results of the survey indicated the difficulty to clearly define the meaning spirituality.

In the NSSE (2005-2012), spirituality is an item within the category of "Gains in Personal and Social Development" and is not directly linked to the relationship of the Higher Being mentioned in Chickering and Reisser (1993). To separate spirituality from religiosity, Armstrong (1994) developed questions in the AMOS that might appear religiously benign. However, most of these questions are anchored in religious roots and can be attributed to the experiences of others within religious texts. For example, Moses reported seeing a vision of God and hearing an audible voice (Exodus 33:11, KJV). Also, faith is a principle introduced to man

through the religious canon. The Apostle Paul described "faith [as] the substance of things hoped for, the evidence of things not seen… through faith we understand that the worlds were framed by the word of God" (Hebrews 11:1-2, KJV). These scriptural passages are normally learned within the context of Western religious worship. Both concepts are widely accepted in Western culture and illustrate why it is difficult to separate religion from spirituality. It is difficult to fully separate spirituality from religion when measuring students' spirituality.

> Being religious connotes belonging to and practicing a religious tradition. Being spiritual suggests a personal commitment to a process of inner development that engages us in our totality. Religion, of course, is one way many people are spiritual. Often, when authentic faith embodies an individual's spirituality the religious and the spiritual will coincide. Still, not every religious person is spiritual and not every spiritual person is religious. Spirituality is a way of life that affects and includes every moment of existence. It is at once a contemplative attitude, a disposition to a life of depth, and the search for ultimate meaning, direction, and belonging. The spiritual person is committed to growth as an essential ongoing life goal. To be spiritual requires us to stand on our own two feet while being nurtured and supported by our tradition, if we are fortunate enough to have one (Judge, 2016, pp. 17-18).

Students attending religious colleges might be more inclined to identify personal spirituality with active participation in an active religious denomination. In a survey developed by the Higher Education Research Institute (HERI) at the University of California, spiritual development was defined as being actively involved in a spiritual quest and exploring the meaning and purpose of life. The study included engagement and active participation in religious pursuits and contributing considerable time and commitment to religious beliefs and

practices (HERI, 2004). Astin, Astin and Lindholm (2011) noted that reflecting on religious or spiritual beliefs is more commonplace on college campuses and that students are more open to discussing matters of religion and spirituality. If spirituality and religion are becoming more important on campus, then it is important that these areas have an appropriate place at higher institutions of learning (Haynes, 2016; Seamon, 2012). This has become one of the greatest challenges to promoting spirituality at secular schools since the composition of campus demographics are often influenced by economic and social factors linked to donors and supporting organizations. Chang & Boyd (2011) acknowledged the importance of recognizing the spiritual focus on college campuses. They recognized the risk of sharing personal spiritual experiences but emphasized that a greater risk comes from not sharing these experiences. This results in a purely higher educational experience that "that limits our minds, separates our hearts and souls from our work, diminishes our lives, stultifies our search for truth and progress, and reduces our philosophies, theories, and research to the lowest common denominator" (Chang & Boyd, 2011, p. 51).

Religious colleges tend to focus on the "whole" student to promote the spirituality of their students. This is often manifested through curriculum, student faith-based activities, and associations (Schmidt-MacKenzie, 2017). This effort is a primary purpose of religious colleges and is usually linked in some form to the mission statement. Christian universities focus on delivering education based upon a Christian worldview. The same approach is true of most Christian colleges although some deviation may occur due to the different denominations. This is also the case with Jewish and other religious colleges. In a recent study on religious college campuses, researchers found that students actively participating in faith-based activities on

campus perceived the environment as positively influencing increased spirituality (Rockenbach, Mayhew, & Bowman, 2015).

The academic environment in a religious college seeks to enhance and not destroy the religious and spiritual worldview. Religious denominational ethics is at the foundation of social theory discussions and spiritual and religious exchange is commonplace in the classroom. Under these conditions, "learning environments may prompt spiritual questioning if they treat religious issues as academic subject matter to be debated, questioned, or even critiqued" (Haynes, 2016, p. 42). Administration and faculty also play a fundamental role in establishing an environment that encouraged developing spirituality. Hiring staff at religious universities can be quite rigorous and employees are often subjected to religious and moral litmus tests not required at public colleges and universities. Faculty members at smaller religious colleges tend to have more extra-curricular interactions than their public or private non-religious counterparts. These interactions can provide stimulus to improve efforts in the classroom and allow students access to faculty to discuss personal as well as academic matters. Additional research agreed with these findings and concluded that although college does not seem to significantly change religious beliefs of students, skepticism towards organized religion is on the rise (Hill, 2011).

> This effect is dependent on college type, with students attending elite universities exhibiting the greatest increase in skepticism…apart from [individual] changes in belief, graduating from college modestly increases preferences for institutionalized religion while simultaneously reducing adherence to exclusivist religious belief. Faculty commitment to secularism, the degree of student academic engagement, and developing social identities may play a role in religious belief change, particularly at elite universities. (Hill, 2011, p. 533)

Effective teaching in religious colleges is evidenced by students' understanding and application of the curriculum as well as including the spiritual implications of the subject. Teachers can have profound influence upon the religiosity and spirituality of students. Knowles (2001) found that teachers were among the greatest influences in students' biblical and scriptural literacy. How teachers implement curriculum was also a major influence. Teachers who encouraged repetition of positive habits, such as scripture reading and prayer, along with practical application of religious worldview principles showed the greatest gains with students. The administrative staff is also key to providing a nurturing spiritual environment among the religious college student body. Careful review of curriculum, policies, and teacher training can promote spirituality in the classroom and at campus activities. Students will continue to be influenced by faculty and administration and will seek out role models during times of separation from parents and other influential family members. When properly administered, religious colleges can be a place of spiritual growth and be positioned as a harbinger to return to the moral and ethical foundations of American society (George, 2015).

A mixed-methods study by Yocum (2014) at a public university found that the strongest influences on spiritual development for college freshman were because of relationships with parents, friends, and family. Teachers and institutions were not at the top of the list of major spiritual influences for these sampled college freshmen. The research was conducted at a public institution where student responses might be different than those desiring to attend church colleges. The study did not distinguish between data if students were attending schools away from their parents' homes or if their social circles had dramatically changed. Shifting social influences is a chronological part of human development and the young adult phase is a time in life where parents are becoming less influential and peer influences are on the rise. College

senior responses to Yocum's (2014) study might be very different from freshmen, and it is possible that the role of the college environment and professorial relationships on seniors might have a greater influence on spirituality when measured over the course of the entire undergraduate college education, rather than measured with only with beginning freshman. This may be an excellent topic for future research.

There is no universal definition of the term spirituality. There has been a growing trend to separate spirituality from religion, however, many studies have supported the importance of spirituality during the young adult college experience (Astin et al., 2011; Chang & Boyd, 2011; Haynes, 2016; Seamon, 2012; Schmidt-MacKenzie, 2016; Yocum, 2014). The importance of finding an environment where the college student may continue to develop spiritually continue to impact students' choices of whether to attend secular or religious institutions of higher learning.

The History of Secularization in the United States

The wall of separation. Higher education in America was greatly influenced by early American educators and scholars who attended graduate schools in Germany and other European countries. Most European universities were filled with young people from the upper social classes, most of whom attended either a Catholic or mainstream Protestant-sponsored school. It was more difficult to gain access to higher learning for those who were not affiliated with either major religion or those who belonged to a fringe denominational group (Carpenter, 2013; Gutek, 2011). The American experiment of republican democracy advanced a system of social justice where "all men are created equal," allowing equal rights, and equal access to important opportunities such as higher education. As a result, early the founding fathers sought to create an educational system when any aspiring student could access the academy. This meant eliminating some of the barriers to higher education that were linked to social class and religion (Turner,

2011). These ideas gradually began to shape higher education in the United States, even after many religious schools such as Harvard and Yale had already been established largely based upon the European system. The European higher educational system had long since experienced the influences of secularization when American colleges began to appear. This peaked in the mid-twentieth century when many philosophers became disillusioned with religion after two major world wars and looked for ways to improve an education system still linked to Catholicism and Protestantism (Freathy & Parker, 2013; Stolk, Gasenbeek, & Veugelers, 2016).

The Bible and many of the teachings of John Calvin and John Knox widely were accepted as part of the religious foundation for the new nation. America consisted mostly of immigrants from Protestant denominations that had not attained official state recognition in Europe. Many of these groups came to America to escape religious persecution. The Founding Fathers promoted equal access to worship, education, government, and all aspects of American society despite religious preference. These privileges were based upon the notion that all citizens are granted certain unalienable rights from their Creator to "include life, liberty, and the pursuit of happiness" (Gutek, 2011, p. 189). Thomas Jefferson promulgated these ideas and penned those words into the Declaration of Independence. Some questioned Jefferson's personal commitment to God, due to his position regarding the separation of church and state and his tenuous relationship with Calvinist denominations. This period of American history was characterized by the pattern of secularization promoted by the dialectic between religion and society (Goldstein, 2009). Jefferson believed in natural law, where certain fixed laws of nature exist and where the societal structure remains constant to provide order for the community. This belief was common in Unitarianism and was paradoxical in that despite a belief in the fixed laws

of nature, the interpretation of these fixed laws was left up to society (Goldstein, 2009). This paradoxical pattern of secularization allowed American courts and legislators a great degree of freedom to define the role of religion in government. Jefferson believed that the church and the government had different roles, but that each could mutually benefit from the other (Scott, 2014). Jefferson's viewpoints similar to Hegel's, a German contemporary of the Age of Enlightenment. Hegel observed that if religion were to assert itself to control the state, is would undermine the whole organization of the state. Religion concerns itself with the totality of everything and if religion should take over the state "it would wish to find the whole in every particular and could accomplish this only by destroying the particular, for fanaticism is simply the refusal to admit particular differences" (Hammer, 2013, p. 231).

The presidential election of 1800 resulted in significant opposition to Jefferson and his newly formed Republican party. Congregationalists living in Connecticut viewed Jefferson with contempt due to his personal religious beliefs, which conflicted with the teachings of John Calvin. Unlike Calvin, Jefferson did not believe in predestination and the depravity of man. He believed that a "benevolent deity would not make humans social beings and also create them to be morally deficient" (Holowchak, 2016, p. 241). Jefferson identified himself as a Christian and a Unitarian and believed that man is in control of his own destiny and that the civil role of religion was to provide a framework of social values that would enhance a secular society, enabling adherents to become better citizens. This was the antithesis to what was still occurring in Europe where the church had compelled the citizenry to conform to its sectarian views while still exercising undue influence upon the governments (Holowchak, 2016; Seamon, 2012).

The Danbury Baptists feared that the same problem could resurface in America and sent President Jefferson a request to provide a political response to the Massachusetts

Congregationalists who decried political candidates who did not line up with their brand of theology (Seamon, 2012; Scott, 2014). Not only was this an opportunity for Jefferson to send a political statement to the Congregationalists who opposed him, but the situation also afforded him the opportunity to offer expanded views on the First Amendment of the Constitution regarding the role of religion in American society. Jefferson encouraged the absence of religious establishment at the national level and advocated a wall of separation between church and state to protect individuals from government intervention in matters of faith and worship (Jefferson, 1802; Scott, 2014). The wall of separation was not intended to push religion outside of the circle of civil society, but to "prohibit an alliance between ministers and politicians that would limit free inquiry" (Holowchak, 2016, p. 257).

Even though Jefferson believed that the role of religion was outside of the purview of the federal government, he did believe that there was some benefit to consider local religious values when considering state and local legislation. Jefferson endorsed the establishment of the Ohio Constitution in 1803, which Bill of Rights stated that "religion, morality, and knowledge, being essential and necessary to good government and the happiness of mankind, schools and means of instruction shall forever be encouraged by legislative provision, not inconsistent with the rights of conscience" (Scott, 2014, p. 73). Jefferson believed in limited federal powers and encouraged states and local governments to support and oversee schools, to enlarge access to higher education, and guarantee the natural rights of the individual to "freedom of thought and inquiry" with little or no influence from religion (Gutek, 2011, p. 193). This meant that local governments, not religious denominations, would have the primary role in providing public education for the citizenry. Jefferson's ideas were well-received by most Americans who had little access to education while living in Europe and provided part of the framework upon which

all Americans would lay claim to insure greater access to higher education and allow them to act as responsible citizens.

In 1837, Horace Mann was appointed as Secretary of the Massachusetts State Board of Education. His influence in the field of education would ultimately lead to the establishment of the common school, which would provide education to all citizens, despite socio-economic status (Vinovskis, 1970). This system would remain free of sectarian bias and contain a curriculum grounded in the classics, science, mathematics, art and music. In his reports to the Massachusetts Board of Education, Mann maintained that common education is the foundation that guarantees freedom in a republic and should be paid for, sustained, and maintained by the collective public. He believed that public education is best provided when children and people of all religious, social, and ethnic backgrounds are included, and that education must be moral in character and free of sectarian religious influence. He observed that all education must be based upon the spirit, methods, and discipline of a free society and preclude harsh disciplinary actions in the classroom. Finally, this kind of public education in a free society can only be provided by well-trained, professional teachers (Peterson, 2010). These guidelines were not universally embraced upon publication. Particularly, Mann drew resistance from orthodox Calvinists who "felt that Mann was destroying the vital connection between education and religion" (Vinovskis, 1970, p. 557). Again, both Mann and Jefferson both appealed to the large Unitarian congregation in New England who believed that no one's religious belief should be promoted above the other (Seamon, 2012; Scott, 2014).

Mann also believed that American educational institutions should be free and accessible to all citizens. He also is known by many as the father of the common school. He believed that public education should be non-sectarian and that teachers must be trained in the classical

instructional methods of Plato, Aristotle, and Socrates (Gutek, 2011). Mann's early life was filled with tragedy. He lost his father as a boy, and later a brother to drowning when fourteen, and his first wife passed away after only two years of marriage. His religious beliefs were greatly affected through the loss of his brother, when the Calvinist preacher who spoke at his brother's funeral told the congregation that his brother's soul would suffer damnation because he had not yet been confirmed (Baines, 2006). This caused him to embrace Unitarianism, which emphasized the value of each life and the importance of human potential. Mann achieved admission to Brown University, where he studied politics, education, and social reform. He would give the valedictory address and outlined how education could help pave the way to provide greater societal happiness. This address would shape many of his contributions to the American educational system and provide a framework for higher education in America (Warren, 1973). This would provide the context for Mann's strong feelings regarding the separation of religion from government enterprise and the development of the common school (Mann, 2009). His ideas would influence the role of religion in the future of state-sponsored institutions of higher education. As New England launched the common school,

> parents who were able to pay for their children's education sent them to the academies and private schools, while those lacking financial means patronized the public schools. Class distinctions, a new phenomenon in Massachusetts, arose. The best teachers and the best pupils turned to the private schools. The most intelligent and the wealthier members of the community sent their children to the academies, concurrently losing interest in and resisting adequate tax support for public schools. In the popular mind the common schools came to denote 'pauper schools,' attended by children of the poorer classes only. (Baines, 2006, p. 272)

Eventually, these distinctions would diminish and Mann's and Jefferson's ideas regarding secularizing public education in America would take root and dramatically transform American education from its early European religious denominational model.

Mann and Jefferson viewed access to education as one of the individual rights of all free citizens. Both believed in the ability of man to improve his environment given the right conditions, but that "there were certain substructures of temperament and disposition, which education…can never wholly annul" (Brick, 2005, p. 167). They advocated public funding for common schools, open enrollment to the children of all citizens, merit-based incentives for achieving students, and a curriculum that was non-sectarian and politically impartial (Brick, 2005; Carpenter, 2014). One main difference between Mann and Jefferson was the way each viewed the purpose of education. This may have been due to each person's reaction to the social changes that occurred during the transition of the new republic to a functioning modern society. Jefferson viewed education as an individual opportunity afforded by a democratic society. Mann regarded education as an equal opportunity that could level the playing field of the social classes and "provide social mobility and harmony in a democratic society" (Carpenter, 2013, p. 171). Both leaders clearly recommended the role of education as one of the most valuable assets of a free society and that a neutral, non-sectarian education would be the best course for an American that encompasses many different cultural and religious backgrounds (Brick, 2005). This paradoxical approach between public education and its many religious recipients would provide a framework for other American educators to develop the modern secular framework for American public education (Goldstein, 2009).

Jeffersonian thinking greatly impacted the course of higher education in America. While Jefferson served as the governor of Virginia, he was concerned about the lack of access to

higher education for his citizens. During that time, the College of William and Mary was the only source of higher education in Virginia. The college was established with a religious purpose and its benefactors came from a pool of wealthy Anglican landowners (Seamon, 2012). Jefferson believed that the academy was the place to "prepare leaders of society…the leaders [who] would protect government and the ability of society to progress" (Seamon, 2012, p. 575). As a result, Jefferson sought legislative approval to revise the mission of the College of William and Mary, and replace the divinity professors with a secular faculty and administration. This was rejected by the legislature but resulted in Jefferson founding the first state-sponsored and approved secular university in the colonies, the University of Virginia (Seamon, 2012). The university would become the training ground for careers in law, physics, and engineering. Jefferson intended to leave instruction on moral philosophy to the professors of ethics and not to professors of divinity. He advocated the study of Hebrew, Greek, and Latin to better understand and study the classic works of the past (Seamon, 2012). Despite advancing the separation of religious and state-sponsored education, he still recognized the intrinsic value of religious influence at state universities. He stated,

> In our university, you know that there is no stated Professorship of Divinity. A handle has been made of this, to disseminate the idea that this is an institution, not merely of no religion, but against all religion…We suggest the expediency of the different religious sects to establish, each for itself, a professorship of their own tenets, on the confines of the university, so near that the students may attend the lectures there, and have the free use of our library, and every other accommodation we can give them; preserving, however, their independence of us and of each other. (Seamon, 2012, p. 577)

Jefferson's statements encouraging religious accommodation on state campuses further emphasized the importance of the role of religion that Jefferson saw in the daily lives of the citizens, while still providing a secular education for students from many different social, denominational, or non-religious backgrounds. Despite Jefferson's willingness to recognize the value of religion in local and community education, the wall of separation between church and state at secular institutions would continue to grow higher due to globalization and the continuing secularization of American society and its legal system (Edwards, 2015).

In contrast to Jefferson, Mann believed that culture and religion should not be totally exempt from discussion in educational settings. Mann also lived during the time of the rise of transcendentalism, where its proponents believed that human progress would occur when people aligned themselves with the higher spiritual and moral principles of the natural universe. This was also the time of the rise of the importance of the individual. Mann advocated a broader educational curriculum, like that proposed by John Stuart Mill, where individuals could better understand the universe by studying all aspects of the world around them to include culture, art, music, and religion. He believed in greater student participation in the learning process and was a strong supporter of teaching using the Socratic method (Gutek, 2011). Mann believed that the only real possibility to save mankind, and his posterity from eternal, implacable, universal war, was

> by the greatest of all human powers, the power of impartial thought. Most of those great questions, which make the present age boil and seethe, like a cauldron, will never be settled, until we have a generation of men who were educated, from childhood, to seek for truth and to revere justice. (Mann, 2009)

These educational philosophies greatly influenced public education and the establishment of state-sponsored colleges in the new country. State-sponsored public universities would eventually leave the teaching of religious values to the churches and religious universities and focus on a secular classical approach in the academy, creating a dialectic between religious values and public values in American education (Goldstein, 2009).

Secularization and the influence of the Marxist State. It is impossible to discuss secularization without analyzing the works of Marx and Weber (Brown, 2014; Geller, 2014; Weber, 1975). Europe was transitioning out of a monarchial system to representative democracies. This transition lasted into the twentieth century and resulted in two world wars. The rise of the European free state sparked the debate regarding the role of religion in government. Dialectics between religion and society led to a rapid escalation of secularization in Europe, yet paradoxical patterns still allowed public education to be funded and provided by state-sponsored religious educational institutions. If there was a unilinear secularization pattern, it was overshadowed by the dialectical and the paradoxical since change occurred so rapidly (Goldstein, 2009).

Marx and Weber were influenced by some of the earlier works of Hegel and were greatly impacted by the critical method presented in the prestigious German universities where many American scholars had studied (Just, 2017). Marx lived during the advancement of the industrial age and witnessed the growth of Western economies due to capitalism. Mostly everything in Europe had ties to the church going back to the Roman conquest of Europe. The continent had survived wars, which had resulted in the control of most countries by the Holy Roman Empire and the Pope. The advent of the printing press and the resulting renaissance allowed greater expression for European philosophers, intellectuals, and artists who ultimately challenged many

of the tenets of the Catholic Church. The Church responded by punishing heretics and sought to limit expression. This lead to the Thirty Years War in the early 1600's, and the resulting loss of power by the Catholic Church in Europe. Protestant cities and states began to flourish, and eventually the parties would sign a treaty in Westphalia forever changing the political and religious dynamic of Europe (Thirty Years War, n.d.). Cities and states were aligned with either the Catholic Church or the major Protestant denominations. Despite the rejectionist views of many Protestants that formerly included Catholicism in all aspects of their lives including civil government and education, the lines between state and religion quickly evaporated in the Protestant regions (Thirty Years War, n.d.).

Karl Marx expressed his distrust of the religious influences in civil government when he said, "Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people" (Marx, 1844/2002). Marx felt strongly that for a viable state, religious influence needed to be eliminated from civil government. He said,

> Religion is only the illusory sun about which man revolves so long as he does not revolve about himself. . . The immediate task of philosophy . . . is to unmask human self-alienation in its secular form now that it has been unmasked in its sacred form. (Brown, 2014)

Despite Marx's strong words against religion, it is important to note that nineteenth century religion must be understood within the *Sitz im Leben*, or cultural context of the period. Religion in Europe during Marx's time had much more civic influence than it currently does and its controlling influence was felt throughout the Continent and contributed to much of the migration to the newly formed United States of America with its secular constitution (Horii, 2017).

Like the concerns of the Danbury Baptists, Marx was antagonistic towards privileged state religions such as the Catholic, Lutheran, and Reformed Lutheran churches that had official state rights anchored in legal documents (Horii, 2017; Scott, 2014; Seamon, 2012). Other tolerated religions like the Jews, Mennonites, Bohemian Brethren, and the Greek Catholics were not sanctioned, and their memberships were marginalized and often persecuted. Marx, in his *On the Jewish Question*, wrote that Jews were "tolerated" even though their special legal status allowed them some rights. Prussian Jews were not allowed to perform state-sponsored acts nor hold high political office (Horii, 2017). Marx advocated that "state religion constrains the religious choices of the individual by regulation or distorts them through taxes and subsidies. It is paternalist and incompatible with consumer sovereignty" (Vaubel, 2017). Religion would have its place in society, but not in government or education.

Marx believed in Hegel's theory of *disenchantment of society* that removes religious control of a government that disenfranchises non-believers and non-adherents by promoting the enchantment of religion (Brown, 2014). Marx and Hegel believed that the only way to rid a society of religious influence was through the process of disenchantment. Disenchantment has been described as demystification, where secularization is the

> process whereby a community, submitted to various pressures of a rational or non-rational kind, gradually turns from illusion to reality—subtracting, as it were, or peeling away, the world of illusion from the world of reality so that only the latter is left. (Hammer, 2013, p. 227)

Marx assumed that religious influence had been misappropriated by religious leaders leading to the eventual corruption of European civil society. An egalitarian and secular society would be

one be devoid of religion, grounded in secular philosophical and sociological theory. In Marx's discourse on the subject, he

> cleared out the theological from the category of philosophy and classified the theological as 'religion', which is represented as *other-worldly illusion*, in contrast to this-worldly philosophy. From this vantage point, 'religion' is observed as a social pathology caused by human suffering at the level of material production. The ontology of theology is now transformed from the all-encompassing ideology via categorization as 'religion,' to a mere social ill that will disappear once its cause is eliminated. (Horii, 2017, p. 10).

Although Marx was an atheist, he did not feel as if urbanization and globalization would mark the end of religion. He did not believe that "religion is automatically displaced by reason and science, or that capitalism inherently destroys religious belief. Rather, Marx famously develops the [idea] that religion is an expression of human alienation, a projection of human capacities onto an *Imaginary Other*" (Brown, 2014, p. 114). Despite the popularity of Marx's views, a contemporary named Lunacharsky alternatively viewed religion as an asset to society. He stated that religion isn't represented by

> divine figures or a supernatural world that determines this one, but rather the emotive, collective, utopian, and very human elements of religion. He [posits] how does religion answer the fundamental needs of the human spirit? Religion is enthusiasm and without enthusiasm it is not given to man to create anything great… understanding 'enthusiasm' here in its full sense of being full of the spirit and of eschatological hope. (Boer, 2014, p. 195)

This prevailing attitude may have taken root in Russia during the rise of the Soviet Union and eventually enabled the survival of the Russian Orthodox Church.

Like Horace Mann (2009), Marx believed that public education existed to prepare the people for the workplace and public service. Marxist educational theory proposed that

> schools [are a place to] prepare people for adult work rules, by socializing people to function well, and without complaint, in the hierarchical structure of the modern corporation. Schools accomplish this by what we called the correspondence principle, namely, by structuring social interactions and individual rewards to replicate the environment of the workplace. (Olssen & Peters, 2015, p. 45)

Religion had no place within an educational model where the ideal Marxist Society was the "Plato's Republic of the *Communist Manifesto*".

Max Weber was contemporary with Karl Marx and was very familiar with his works (Kaesler, 1988). Weber and Marx both viewed capitalism as a destructive system, but "one which also opened up new possibilities through the transformation of traditional processes" (Turner, 2011, p. 57). Bitter from the German economic hardships that contrasted life in booming, capitalistic America, Weber commented about the economic progress of America, which he believed was driven by a misguided Protestant work ethic. Weber observed that

> the development of the 'concept of the calling' quickly gave birth to the modern entrepreneur… and industrious workers; [who] gave to his employees the wages of their ascetic devotion to 'the calling' and of co-operation in his ruthless exploitation of them through capitalism, the prospect of eternal salvation. (Alan, 2005, p. 162)

It was evident that Weber was very suspicious of the controlling nature of religion and that the notion of the Protestant idea of the calling and the Protestant work ethic played right into the Marxian notion of exploitation of the masses by religion.

As a sociologist, Weber explored the effect of religion on the social classes. He believed that a set of unrelated social processes progressively changed the civilized world from an enchanted world to a rational world. Influenced by Marx, the term *enchanted* would also encompass part of his description of the spiritual. He believed that progress was only possible because of scientific and philosophical advancements requiring the systematic application of knowledge to practice, and not by miraculous acts of enchantment. Weber believed that rationalization would eventually result in the disenchantment of reality and the eventual secularization of formerly religious values and attitudes (Turner, 2011).

> He implicitly accepted the idea that the modern process of rationalization was accompanied not merely by a 'disenchantment' of the world—that is emancipation of various spheres of human life from the area of the sacred, but by something more—an irreversible decline of religion in general. (Burdziej, 2014, p. 180)

"Rationalism leaves no room for the transcendental to operate in the immanent reality. Every mysterious event has a logical and rational explanation. Empirical phenomena receive a clearly defined meaning. Religion has become obsolete" (Beyers, 2015, p. 4).

Weber is considered as one of the modern fathers of secularization theory because of his transformative work in *The Protestant Ethic and the Spirit of Capitalism* (Weber, 2002). Weber wrote that Protestants believed that wealth and prosperity were the results of divine favor and grace. He believed that Protestant tendencies to be materialistic would eventually detract from religion and lead to the further secularization of Protestant society. Weber agreed with Rawls, who said,

> I believe that the causes of the wealth of a people and the forms it takes lie in their political culture and in the religious, philosophical and moral traditions that support the

> basic structure of their political and social institutions as well as the industriousness and cooperative talents of its members, all supported by their political virtues. (Sampath, 2013, p. 80)

Weber believed that the underlying Calvinistic premise of the predestination of God's elect being blessed with wealth and prosperity, would eventually result in the secularization and the demise of the Protestant church. "The effect of secularization can be blamed for the empty pews" (Beyers, 2015, p. 5).

> The irony here, of course, is that modern secularity too can be traced back to embryonic beginnings in the rupture between the faith of Israel and the magical-mystical world of the ancient Near East… [where the resulting] worldliness [came] to be viewed as the paradoxical offspring of the Israelite "disenchantment of the world. (Berger, 1983, p. 3)

He believed that if Christianity was to be effective, religion had to be clearly separated from the state, or religious interests would threaten the secular interests of the state. The fusion of religion and politics would only lead to the confusion of sacred and secular power. Weber referred to this phenomenon as 'Caesaropapism', "the authoritarian domination of society by the confusion of sacred and secular power" (Turner, 2011, p. 58). The association of Marxism with liberalism eventually became a conduit for Weber's ideas in Europe and America where his views of the necessary separation of church and state became central tenets of liberal philosophy and education (Turner, 2011).

Although Weber, Jefferson, and Mann all advocated a secular society, each had different view on how it could be accomplished. Jefferson believed that there was a place for religion in society, especially at the state and community levels. He believed that religious views influence secular laws and that most of the values advocated by religion are similar societal values

espoused by the classic philosophers (Holowchak, 2016). He believed that religion had a place in higher education but should not be part of the curriculum. Mann believed in a greater wall of separation and that civil society and religion should be separated to remove any competition by one denomination against the other for the hearts and minds of the people (Vinovskis, 1970). Religious education would be accomplished outside of the state-sponsored campus. Weber viewed the influence of religion on society within a Marxian context. Marx believed that religion was the opiate of the people. Weber had similar views as expressed in his *Protestant Work Ethic,* where he accused the Protestants of dialectical materialism because of their adherence to Calvinist doctrines. He further believed in the complete secularization of society, to include education, replacing *religious enchantment* with rationalization. He advocated that removal of religious influence from modern civil government would result in the a more rational and scientific approach to societal problems, which would eventually mitigate the conflict with science and promote reality by avoiding explaining suffering with terms of enchantment (Turner, 2011). Weber's ideas became popular in the German universities and would eventually influence American scholars studying abroad.

Postmodern secularization. A growing amount of literature addresses the effects of secularization on modern society and its impact on religious liberties. A prominent Canadian philosopher, Charles Taylor, asked this thought-proving question, "Put simply…why is it so hard to believe in God in the modern West, while in 1500 it was virtually impossible not to?" (Sampath, 2013, p. 70). This question represents the paradoxical secularization pattern dominant in the postmodern era (Goldstein, 2007). The founding of America and the development of its Constitution, the First and Second Great Awakenings, the rise of republican democracy, the

industrial age, the rise of Marxism, and many other factors resulted in the secularization of Western society.

> Modernism gradually replaced Christianity as the dominant worldview in the western world, it essentially eliminated God from the public arena. Modernists believed the growth of newly discovered facts based on human reasoning and the scientific method would yield a unified answer for all knowledge and life. (Kim, Calman & Fisher, 2011, p. 205)

Eventually, human reason would replace the idea of *sola scriptura* as the definitive moral code. Human reason is never static and always subject to changes in the environment, culture, civic and social systems, and influenced by moral relativism. Laws became the changing reflection of national values. Civil law would be perceived to define moral right and wrong and the people readily accept re-defined moral codes.

Postmodern secularization also gave birth to a dialectical religious countermovement. Although secularism may be viewed as benevolent where the state attempts to treat all religions equally, it may also take a hostile form that give privilege to unbelief and seeks to exclude religion from the public sphere (Ahdar, 2013). When this perception occurs, religious citizens may fear that the secularization of society will result in mass unbelief. As the American postmodern anti-secular movement took root, Edwards (2015) antagonistically commented that Jerry Falwell and the Religious Right argued that "secular humanists" were "hell bent" on destroying the spiritual, political, and civil liberties of god-fearing citizens" (Edwards, 2015, p. 51). Christian Smith argued that "secularization is less a universal process than a situated power struggle between religious and nonreligious actors" (Edwards, 2015, p. 51). Still unresolved, Smith's same argument was a fundamental reason for Thomas Jefferson's letter to the Danbury

Baptists in response to their growing concerns regarding denominational religious favoritism in the political process (Scott, 2014).

Although state religious denominational favoritism has not really taken root in postmodern America, it is becoming a factor once again in other countries in the world. Russia has experienced a resurgence of nationalism. This has resulted in an increased association by the population with the traditional Russian Orthodox Church. The number of Russians identifying themselves with the Orthodox Church has surged thirty-seven percent since 1991, and an increasingly greater number of Russians are beginning to associate national identity with the Russian Orthodox religion (Pew, 2017). Other religions in Russia are marginalized by legislation either banning their right to worship, such as the Jehovah's Witnesses, or limiting the amount of proselyting, public presence, and the ability to establish religious schools and universities. Trends towards individual identification with one Orthodox denomination have also seen similar growth in Ukraine, Bulgaria, and other Eastern European countries (Pew, 2017). These developments reverse many of the tenets of the former Soviet Union, founded upon the ideas of Karl Marx (Marx, 1844/2002). With these developments have also come a resurgence in historical religions that are associated with nationalism and a dialectic between historical religion and postmodern religion is emerging (Goldstein, 2009). It has become increasingly difficult for newer religious movements to be admitted into these older societies. As nationalistic movements around the globe continue to increase, it will be important to monitor the possibility of similar trends in America, where all religions have historically had access to worship, proselyting, and the ability to establish educational institutions as part of their religious right.

Efforts to completely remove religious thinking from education have resulted in the popular *pragmatic* educational framework promoted by Thomas Dewey. Dewey advocated that while people seek absolute truth, they can never be sure if they found it. He promoted the idea that the quest for certainty inhibits the individual from recognizing and accepting new information. He taught that the consequences of our actions are not immediately known and that the ends ultimately justify the means. Consequences are the measurement of effectiveness (Emerson, 2003). "No divine inspiration, witchcraft, magic, or even superior intelligence can guarantee immediate and lasting truths. These [ideas] need to be worked out in the crucible of everyday living and in consideration of everyday consequences" (Emerson, 2003, p. 8). This quote is a clear example of the influence of the concept of the disenchantment dialectic promoted by Hegel and Marx (Burdziej, 2014). The scientific method was deemed to be the framework by which all knowledge would be measured, since Dewey advocated no absolute truth. Dewey would have a great impact on curriculum in modern American education and many of his maxims are still used while developing curricula for public education.

Changes in education and society in general due to secularization have both been rapid and dramatic (McLennan, 2015). These changes have impacted laws and customs, which were biblically-based and had been in place for generations. Conservative religious adherents in America have become concerned about their religious liberties and are lobbying in to remand some of the executive orders. Christians are wondering whether there is still a place for Christian values in American society. Vorster (2012) thought that there *is* a still place for Christian ethics in postmodernity. He noted that so long as Christianity continues to exist, it will be a moral role player and "the future of Christianity depends not on what scientific advance may show, but on whether the Christian drama continues to make sense" (Vorster, 2012, p. 7).

Whether the Christian drama continues to make sense will depend upon the dedication of its believers and the continued growth of the Christian movement.

Early Prominent American Religious Institutions and the Effects of Secularization

The first institutions of higher education in the United States of America had their beginnings as Protestant religious colleges focused on the training and preparation of clergy for service in the ministry. As the need for higher education emerged as America began to compete economically, culturally, and academically with the nations in Europe, American religious colleges looked to Europe for direction, where some of the earliest academic leaders in America were trained at some of the best European universities. Many universities in America began to adopt the European approach and abandoned their religious mission in favor of secularization. New religious colleges emerged with the intent to revive the idea of religious colleges operating with a religious worldview. Many of these colleges continue to flourish, but the sustained influence of secularization continues to exert pressure on these schools impacting their ability to compete and retain accreditation. The influence of secularization in American education was just one indicator of a much greater effect on society.

Darwin's theory of evolution and the technique of German higher criticism were the "two mighty hammer blows that caused the reassuring edifice [of faith and scholarship] in [prominent American religious universities] to totter and sway" (Joeckel & Chesnes, 2010, p. 178). Both blows created a greater dialectical pattern of secularization between religion and society (Goldstein, 2009). Most of the early universities in the United States were founded with a religious purpose (Franck, 2015; Nnaji, 2015). For generations, being civilized in the West has been associated with religion and sacred texts. These texts have given rise to a greater understanding of the universe, inventions, education, and the social and legal systems of the

modern and postmodern eras. "The faith-based university foundations that have survived these post-enlightenment years are thus part of a much longer educational tradition and are part of the informing tradition of the oldest (and the most distinguished) universities" (Pillay, 2015, p. 6). Religious colleges quickly found themselves in competition with state-run universities (Burtchaell, 1998). Each struggled to keep itself viable by competing with other similar colleges.

> When a college or university is in a fight for its life or even for its relatively good 'market position,' it responds to what the market demands and then tries to squeeze in its own specific contributions that may transcend those demands. It is a difficult balancing act, but if it accedes too easily to the former, it loses what made it distinctive in the first place—its soul. (Benne, 2001, p. 24)

The effects of secularization are clearly evidenced in the establishment and rise of the American university. Most of the earliest universities in the U.S. were religious colleges and went through a similar metamorphosis as secular education became more politically correct in the United States. Even elite universities such as Harvard, Yale, Princeton, and the University of California at Berkeley had their beginnings as religious institutions and have evolved into secular universities. This process occurred in similar ways each with some slight variations.

Harvard University. Harvard College was founded by a grant from John Harvard with the intent of providing a Protestant collegiate education for qualified New Englanders. Strengthening the faith of New Englanders, along with providing an excellent academic experience, was at the very core of the original mission statement (See Appendix C). During the periods of the first and second Great Awakenings in the United States, religious strife led to the founding of many new Protestant denominations. Unitarianism marked its beginning during this

period of religious conflict. Thomas Jefferson was one of the leading proponents of Unitarianism in New England and defended some of its religious claims in the famous letter to the Danbury Baptists (Holowchak, 2015; Scott, 2014; Seamon, 2012). The influence of Unitarianism steadily grew at Harvard University and eventually became the sponsoring religion for the college. It was common for most colleges in early America to be associated with a religious denomination. Yale was associated with the Calvinist Protestant tradition, Princeton with the Presbyterians, Dartmouth was founded by the Congregationalists, Columbia by the Episcopalians, and Brown University, originally known as Rhode Island College, began with the New England Baptists. One of Harvard's earliest religious mission statements emphasized the importance of religion in academia:

> We have to our great comfort (and in truth) beyond our hopes, beheld their progress in learning and godliness also. The former of these has appeared in their public declamations in Latin and Greek, and disputations logic and philosophy which they have been wonted in the audience of the magistrates, ministers, and other scholars…manifested in sundry of them by the savory things of their spirits in their godly versation; insomuch that we are confident, if these early blossoms may be cherished and warmed with the influence of the friends of learning and lovers of this pious work, they will, by the help of God, come to happy maturity in a short time. (Harvard, n.d.)

This early Unitarian vision statement shaped the curriculum at the college. Harvard's association with Unitarianism placed them in a category like the other religious colleges, appealing mostly to students associated with its unique denomination (Mohler, 2006). Becoming a national university, would offer the unique challenge of appealing to a broader range of

students while still maintaining the religious association linked with the university. The doctrinal beliefs of Unitarianism became a target for other Protestant denominations. Unitarianism attempted to unite the denominations by broadening its definition of doctrine and practice, inviting all to worship under its greater umbrella of religious tolerance. Embracing Unitarian doctrine and liberal Protestant teachings at Harvard would play a significant role in the change from a religious to a sectarian mission. Both traditions allowed for much latitude in the educational approach.

The change of direction at Harvard was influenced by Emersonian transcendentalism and its concept of self-reliance, the effects of the two Great Awakenings and the American Revolution, and advancements in science and the scientific method. Christianity in America was also greatly impacted by these events (Marsden, 1996). As early as 1866, Rev. Frederic Henry Hedge of the Harvard Divinity School declared that "the secularization of the College is in no violation of its motto, 'Christo et Ecclesiae.' For as I interpret these sacred ideas, the cause of Christ and the Church is advanced by whatever liberalizes and enriches and enlarges the mind" (Marsden, 1994, p. 186). This proclamation virtually legitimized nearly any Harvard advancement in the name of learning as being essentially Christian. In 1886, Harvard President Charles Eliot wrote, "science has no better name than God, who pervades and informs so absolutely that there is no separating God from nature, or religion from science, or sacred things from things secular" (Marsden, 1994, p. 192).

Charles Eliot guided Harvard through the transition of being a religious college to a leading secular university. He had oversight for faculty hiring at Harvard and assured that many leading liberal scholars were hired as professors (Mixon et al., 2004). Some of these included naturalist Louis Agassiz, philosopher Francis Bowen, scientist William James, and literary giant

Henry Wadsworth Longfellow (Marsden, 1994). These professors promoted secular ideas outside of the religious scope of conservative New England Protestantism but were subsequently embraced by an expanded view of Unitarianism. Marsden (1994) observed the prevailing attitude at Harvard by noting that "just as Harvard served Christ and the church by doing anything that Harvard did, so universities were, by definition, cathedrals of the most catholic of all religions, transcending every pettiness of sect" (Marsden, 1994, p. 192). This philosophy justified any educational direction taken by the university and qualified any academic hire or professorial teachings sanctioned by Harvard to also be sanctioned by God.

Eventually, "God" was taken entirely out of the university mission statement as Harvard became a national university recruiting both American and international students from all religious and non-religious backgrounds. The current Harvard mission statement eliminates any mention of deity and reads:

> The mission of Harvard College is to educate the citizens and citizen-leaders for our society. We do this through our commitment to the transformative power of a liberal arts and sciences education. Beginning in the classroom with exposure to new ideas, new ways of understanding, and new ways of knowing, students embark on a journey of intellectual transformation. Through a diverse living environment, where students live with people who are studying different topics, who come from different walks of life and have evolving identities, intellectual transformation is deepened and conditions for social transformation are created. From this we hope that students will begin to fashion their lives by gaining a sense of what they want to do with their gifts and talents, assessing their values and interests, and learning how they can best serve the world. (Harvard College, n.d.)

Harvard is now fully secularized and religious affiliation or God is no longer mentioned in the mission statement.

Harvard was not the only Christian institution to abandon its religious purpose. It would soon be joined by other prominent schools such as Yale, Stanford, the University of California at Berkeley, Princeton, and Columbia (Burtchaell, 1998). This resulted in a trend to establish new denominational religious colleges and universities to fill the void of the colleges that migrated towards secularism. It is often said that colleges and universities exist to promote the search for truth. But, much of the evidence discovered and presented by Burtchaell (1998) reveals that the search has become no longer for religious truth, but for secular or relativistic answers that change as society changes. Colleges and universities have ceased to be the bastion of religious values that they were in the early 1800s (Araujo, 2001).

Yale University. Yale University went through a similar reformative process. Yale College was originally founded with the intent of preparing and students religious leaders by means of a Calvinist Protestant education. Students were educated in the classics and religion with the goal of attaining a well-balanced education that nurtured growth and the development of the whole being (Marsden, 1994). As other colleges in the United States pursued the *university* designator like the prestigious European schools, they began to feel the need for the recognition and credibility and either abandoned or downplayed religious influence on the academy. Darwin's theory would also have a significant effect on religious universities that advocated creation theory as first cause. Yale established a large religious graduate school with the hope of balancing the growing secular influence with Protestant religious and social dogma. This was effective for a brief period, but ultimately, Yale would not survive the influence of the newly hired faculty from Harvard and German universities.

In an essay, former Yale president Noah Porter commented on the dire situation looming over Christian universities in the late nineteenth century. He said,

> Religious influences and religious teachings should be employed in colleges, in order to exclude and counteract the atheistic tendencies of modern science, literature, and culture…[however], let theistic teachers be selected who will represent fairly all the atheistic and anti-Christian objections and difficulties, but let not atheism or anti-Christianity be taught in any of its chairs, either directly or indirectly. (Marsden, 1994, p. 126-127)

Porter's claims would eventually place Yale and other Christian-based universities in a precarious position. On one hand, these schools could advocate that Christianity stood for freedom and free inquiry, but on the other hand, atheism and secularism would soon become the accepted approach to learning (Marsden, 1994).

By 1994, Harvard professor, William F. Buckley, Jr., a Yale graduate and a self-professed Catholic, wrote that he felt "only like a guest" at a university that was supposed to have a Christian purpose, but, instead, became a "hotbed of atheism and collectivism" (Marsden, 1994, p. 10). Reverend Henry Sloane Coffin observed, "Mr. Buckley's book is really a misrepresentation and distorted by his Roman Catholic point of view. Yale is a Puritan and Protestant institution by heritage, and he should have attended Fordham or some other similar institution" (Marsden, 1994, p. 10). Sloan could not have been further from the truth and demonstrated the fact that many Yale alumni had not yet accepted the reality that Yale had become fully secularized.

Despite the lack of religious dogma in the classroom, Yale and other schools compensated by establishing large religion departments, building university chapels, and hiring

influential faculty members into the religion department (Marsden, 1994). These initiatives gave the illusion of providing a strong and highly emphasized Christian education but were largely extracurricular and did not directly influence academic curriculum. As a response to science, Yale and other universities would adapt the critical approach to studying the Bible, which attempted to defend religious concepts by the use a modified scientific method approach. This approach would lead to many interesting discoveries but would never prove the existence of God. At the time of this study, Yale allows a Christian religious presence on campus; however, the academic curriculum has become secularized (Marsden, 1994).

Princeton University. Princeton University was founded in 1746 at Elizabeth, New Jersey, as the College of New Jersey by a group of Presbyterian academics seeking to provide a traditionalist ministerial education for students from New Jersey and other American colonies. After nine years, the college moved to Princeton, New Jersey and eventually the Princeton Theological Seminary was built on campus with the specific denominational mission of ministerial training. The College of New Jersey took a broader role to provide students with undergraduate education grounded in traditional Protestant teachings. The university's early Christian mission survived the onslaught of sectarian change experienced by many other prominent colleges due to the growing popularity of the natural sciences, greater acceptance for evolutionary theory, the critical analytical approach, and a growing decline of religiosity on college campuses.

Debate on the role of religion in higher education became amplified during the post-Civil War period and resulted in several debates between presidents of universities defending their religious or secular positions during the beginning of the scientific age. Two of these debates were between College of New Jersey President James McCosh and Harvard University President

Charles Eliot. Eliot, a progressive, argued for an elective system, where students could choose their own classes, and where no religious education was required. McCosh responded that the freedom to choose courses should be allowed with certain parameters and that issues of morality and religion were still important aspects of a well-rounded education. A second debate exclusively explored the role of religion in higher education. Eliot argued that no credible university could be founded on the belief system of a religious sect. Coming from a Unitarian background, he argued that any presence of religion on campus, to include voluntary classes, must be taught in a universal context to promote an environment of unity of truth. McCosh countered with the idea that restricting the teaching of religion to nonsectarian college worship would dissipate the influence of religion to answer the great questions of life to which science has found no answers. This included moral questions of right and wrong and "Is life worth living?" (Marsden, 1994). McCosh appeared to be the better debater and gained continued support from the Presbyterian base as well as many others who believed in retaining religion as part of the higher educational experience. The College of New Jersey would survive sectarian influences for several more decades.

Eventually, external pressures began to affect some of the hiring and teaching practices the college. The advent of Biblical criticism would change the way the generation of many of the college founders would view the events in the Bible. Many Protestants began to adopt a broader Biblical worldview. New faculty with this modified point of view were inevitably hired as naturalism and historicism slowly made its way into the lecture halls.

By 1896, the College of New Jersey had become like Princeton University. In 1902, Woodrow Wilson, future President of the United States, became the President of Princeton University. Wilson held more liberal views about the role of Christianity and the Presbyterian

Church in the world. He believed that a "life-transforming commitment to Christ provides the motive necessary to be able to carry out one's duties of service to others. Ultimately, society could be changed only by changing individuals" (Marsden, 1994, p. 224). Wilson quickly added the notion of Christian service to the university mission and broadened the mission with the intent of reducing multi-denominational sectarian influence. He eliminated the required Sunday service for faculty and students and dropped required Bible instruction as part of the curriculum. Under the guise of Christian idealism, Wilson used the role of the university to respond to global events by training by providing education with an emphasis in national service. He believed that this service was a common denominator for all Christians and could provide unity for all attending Princeton. Wilson described this new vision in a 1906 report to the trustees by saying that a

> disintegration is taking place, a disintegration into atoms too small to hold the fine spirit of the college. We must substitute for disintegration, a new organic process. The new body will have division, but all the parts will be organs of a common life. (Marsden, 1994, p. 228)

Wilson believed this view to be a paraphrase of the Apostle Paul's writings on the body and the purpose of all its members in working in harmony for the unity of the faith (Marsden, 1994).

Soon, Princeton would become much like the other Ivy League colleges and hire faculty and staff from Harvard, Yale and other secular schools. The mission had changed, howbeit, slower than some of the other schools, but the result was the same. The current Princeton University mission statement lacks the mention of religion or deity, but still retains Wilson's idea of service as the hallmark of Christianity, although, disassociated from the term "Christianity" and secularized. "Princeton University advances learning through scholarship, research, and

teaching of unsurpassed quality, with an emphasis on undergraduate and doctoral education that is distinctive among the world's great universities, and with a pervasive commitment to serve the nation and the world" (Princeton, 2017).

University of California at Berkeley. Sectarian influences were not isolated to the East Coast. The University of California at Berkeley is geographically separated from the great traditional universities in America. The "College of California" was originally founded by a group of New England Presbyterians and Congregationalists with the intent to become the "Yale of the West" (Marsden, 1994). The state donated a beautiful piece of land overlooking the Oakland Bay and the campus community was named after Bishop George Berkeley, a well-known philosopher and supporter of the religious values of the country. California was considered a land of opportunity and had been recently acquired due to the defeat of Mexico in the Mexican American War of 1846. San Francisco was still a small town nestled next to the bay. It wasn't until the discovery of gold at Sutter's Mill near Sacramento, that people began to flock to California in pursuit of fame and fortune. Rapid growth and immigration caused many issues for the new state. Not only were immigrants coming from America, but also Asia and Mexico. These cultures were diverse and would bring a complexity of sociological and religious challenges to the state. California's burgeoning population made it necessary to determine how to educate its people and address the increasing need for higher educational opportunities within the state.

Rev. Henry Durant, a graduate of Yale had come to Berkeley with the hopes of founding an elite new college in the West. The College of California lacked the initial financial traction to be able to build the facilities and hire a faculty that could support an institution of higher learning. In 1869, Durant turned to the State of California and Governor Frederick Low offered

encouragement for the idea. As Durant and the Board of Trustees began to develop the idea, they also considered the role of religion at a state college. He aligned himself with the Jeffersonian vision of the University of Virginia, where religion was not formally taught as part of the curriculum, but highly visible on campus with religious educators being allowed on campus to interact and teach the students of their denomination (Seamon, 2012). Durrant envisioned the same format at the new University of California where religious instruction would be allowed within the various student residence halls. President Durrant also proposed a diverse board of trustees with a broad Christian religious background consisting of Old and New School Presbyterians, a Unitarian, a Baptist, and a Congregationalist. He hoped that this would perpetuate a religious influence on campus while still allowing academic freedom. He anticipated that the presence of religion on campus would allow the taught sectarian curriculum to be able to be viewed through the lens of a liberal Christian perspective (Marsden, 1994).

Henry Haight was elected as the next governor of California and had a more liberal vision for the University than did Low. Haight was a graduate of Yale University and had witnessed much of the denominational strife surrounding religious education. Seeking to avoid Presbyterian religious strife, he founded the University of California from the College of California and appointed a board of trustees consisting of a Unitarian, a Jew, a Catholic, and a Methodist. His intent was to de-mystify the religious influence on the curriculum at the college and allow the apparent academic freedom identified with the Ivy League universities in the East (Marsden, 1994). He appointed Daniel Gillman as president in 1870. Gillman sought to maintain the separation of religion from the academic curriculum but asserted that the University's climate was such that "neither Protestant, Catholic, nor Jew can claim that it is a

'sectarian' or 'ecclesiastical' foundation; it aims to promote the highest development of character" (Marsden, 1994, p. 144).

Gillman saw the future of the University as a place that would be "practically Unitarian with lots of room for liberal Christian opinion, religious indifference, or skepticism" (Marsden, 1994, p. 146). Gillman would lay the groundwork for the secularization of the University of California. Secularization would come much quicker for Cal-Berkeley than for a Princeton, largely due to geographical isolation and the political and demographic climate of California during this period. The University of California-Berkeley is currently considered one of the most liberal and secular elite universities in the United States.

In summary, *Christianity* at these universities was redefined by the terms *public service* and *character building*. These terms seemed to be a much safer version of the term Christianity in a secular and politically correct world. The influence of the German Academy brought the study of empirical science into American colleges. Academic freedom became understood as scientific competence and was not compatible with sectarian teachings. Religion became the object of scientific study and religious studies were often conducted using the scientific method, which would usually result in failure. Religious tests for faculty hiring were abandoned and competency became the most important hiring factor. Each of these colleges also cut formal ties to any religious denomination. Negative sentiment against each other was highly evident in the colleges and in the churches, so that any genuine dialogue between both did not occur (Appleyard, 1996; Marsden, 1994). As faith began to be irrelevant to the academic mission of religiously affiliated colleges and when the standards that the professors and administrators at these colleges judged themselves came from a secular culture, many early great American religious universities became detached from their original spiritual mission and

religion became to be perceived as either irrelevant or as an extracurricular off-campus pursuit (George, 2015).

Having reviewed the history and changes made at these universities, it is evident that each of the schools were faced with the decision of changing their religious mission and purpose. Leaders developed a rational approach that would still appear to support a Christian mission for each of the schools. However, much of this rationale was ambiguous and eventually resulted in complete secularization. None of the leaders initially intended for the schools to undergo these changes (Appleyard, 1996). It is unclear when and how each of the colleges eventually crossed the threshold of being fully secularized. This seemed to occur gradually and was not perceptible until after some time. Each of these universities revisited its mission statement and none of the current statements mention God or any kind of a higher power as part of their mission or vision.

> The phenomena of secularization… are clearly visible in…universities today. One is the tendency to identify the religious element of institutional life with the theology department, campus ministry, and student service programs. Another, and perhaps the more important as it feeds the first, is that faculty hiring in the major universities is almost completely done at the departmental level and follows the criterion of the best possible person as defined by the standards of the profession. The result is a dramatic gulf between older…faculty, and younger colleagues for whom religious belief is largely irrelevant to scholarship and teaching. (Appleyard, 1996, p. 2)

Spiritual Development at Religious Colleges in the United States

Christian denominations have been responding to the dialectical pressures of secularization by establishing their own colleges. Noticeably, many religious colleges have already begun marginalizing questions of meaning and moral significance in the social and

natural sciences (George, 2015). Since 1950, no fewer than twenty new Protestant Christian colleges had been established in the United States and have received regional accreditation (CCCU, 2016). The Touro Colleges and Universities System is a similar effort made by the Jewish community "to educate, serve, perpetuate and enrich the historic Jewish tradition of tolerance and dignity" throughout the United States and the world. (Touro, 2017). Similar efforts have been made to expand Catholic, Latter-day Saint (Mormon), Muslim, and other denominational educational access to students around the country and throughout the world. Many of these colleges have been very successful at building and maintaining enrollment, but the question remains as to whether the students feel as if they are recipients of the academic as well as the spiritual development that they might have anticipated.

Recent studies have been conducted to evaluate how effectively religious colleges and universities fulfill the religious purpose of their mission statement (Glanzer et al., 2011; Wolfe, 2016; Zigarelli, 2012). Bowman, Rockenbach, and Mayhew (2015) emphasized that successful religious schools reflect the doctrine of the affiliated religious denomination; tend to be smaller; focus better on students and other factors that lead to success; and that religious affiliation drives the curriculum.

Benne (2001) studied six religious colleges and universities and identified three areas that compared how each of the schools measured up to its religious mission. These areas are vision, ethos, and persons. Vision is the ability to communicate the mission and purpose of the school in fundamental theological terms. Paradoxically, many colleges have struggled to adhere to their mission as they drift towards a secularity. The second area of measurement is ethos. The ethos is the way the religious vision is integrated into the various systems comprising a religious college or university. For example, requiring Bible classes as a part of the academic curriculum

is considered part of the ethos of the religious school. Persons included the faculty, students, administration, and the various boards connected to each of the colleges. Each of these areas were found to impact the others and affect the way the religious mission was carried out in its entirety.

Lindholm (2014) provided some interesting data on faculty attitudes regarding their personal spirituality and its impact on their jobs. Compared to the general U.S. population, faculty are less inclined to identify as religious, but they do mirror the general population when it comes to identifying as being spiritual. Fifty-seven percent of faculty identified themselves as spiritual and religious, while 21% said they were spiritual and not religious. Nineteen percent indicated that they were neither religious nor spiritual, and only 2% viewed themselves as religious but not spiritual (Waggoner, 2016). "More than 80% felt that their professional and spiritual lives were at least somewhat integrated, and more than half reported a sense of calling in their work" (Waggoner, 2016, p. 151). They were, however, quite divided as to whether the undergraduate experience was an appropriate place for addressing student spiritual development head on.

Even though a religious institution of higher learning may be overtly connected to its religious faith, it may cling less fervently to its religious beliefs. Despite the provisional partnership between the college and the religious denomination, deviation from the religious mission may result in a new secular path for the university (Rockenbach & Mayhew, 2012). A study at religious colleges in Ghana revealed similar challenges as a result of secularization, but found that these schools were able to generally adhere to their religious mission when the religious mission is kept at the forefront in each classroom; when the character of the faculty is congruent with the supporting religious denomination; when prayer and Bible studies remain part

of the curriculum; and when the university leadership are individuals of faith and character who are dedicated to the schools religious mission statement (White & Afrane, 2017).

Benne (2001) also recommended strategies for colleges to remain true to their religious values and mission. First, strong ties to the sponsoring religious tradition resulted in a continuous supply of students, resources, faculty, board members and donors. Next, the governing bodies were strongly bonded with the sponsoring religious denomination. Leaders helped maintain the values, memories, and traditions of the school. Effective leadership also connects the strategic direction of the school with the history and teachings of the denomination. This important influence of the role of leadership has also been observed in African tribes where chiefs are the key players in establishing shared religious and tribal identities provided the source of power to ensure that their traditions will continue to flourish (Swidler, 2010). There must also be a critical mass of students and faculty that support the college's purpose and religious mission. Regular, if not required, attendance at chapel service help students engage in spiritual learning and interact with religious leaders in the community. Additional opportunities for students to exercise their faith were also essential elements in maintaining the mission of the school. Many of these organizations are service-oriented and help students put into practice their faith-based learning. Finally, schools that were less inclined towards secularization kept their educational activities centered on the recognition and worship of a higher being (Beaty & Mixon, 2002; Benne, 2001; Mooney, 2010).

Wilkins and Whetten (2012) organized these broad areas into specific categories in a study of secular trends at nine religious colleges. They analyzed the relationship of the college to the sponsoring church and evaluated the strength of the ties and how much the vision and mission was affected by this relationship. The researchers also compared which institution

required religious education courses and evaluated the level of church funding for the college. A comparison was also conducted on the number of faculty associated with the sponsoring church and the number of church members on the different critical boards.

Wilkins and Whetten (2012) outlined two challenges of maintaining faith-based learning institutions. First, there are specific challenges of hiring hybrid faculty who are academically outstanding and still retain the religious convictions of the sponsoring denomination. Second, it is important that the sponsoring denominations retain not only theological ties, but also significant financial support of the institution. Many schools rely only on tuition and philanthropic donations to support operations. This can result in significant tuition costs, reduced scholarship opportunities, and a general lack of funding for specific programs. It is essential that the sponsoring denomination is committed to provide a certain fixed cost to promote the school and the values espoused by the religious organization and perpetuate the vision and the mission of the school (Wilkins & Whetten, 2012).

Most religious colleges and universities continue to struggle finding balance in the areas above. Denominational religious colleges will have to make difficult decisions that may lead to a dilution of the religious mission and most of these decisions can be traced to economics. If schools cannot compete with academics and research, they will lose access to income and valuable resources that with enable them to continue operating. The United States federal government and the regional accreditation system have been friendly to religious colleges and students seeking and federal grants and funding. The United States Supreme Court ruled that these schools can pursue their religious mission, while still receiving federal aid (Chapp, 1999). Enrolled students are also eligible for student loans and grants at accredited institutions. Many

of these religious colleges have expanded their influence though internet-based learning and offer the possibility of religious education anywhere in the world.

Secular societal trends may also challenge tax-exempt statuses as institutional religious beliefs clash with secular social policies. To survive the effects of secularism, emergent religious colleges and universities will need to emphasize and excel in the areas of academic research and scholarship, producing new knowledge that is relevant and applicable in all areas of academia, while still retaining their religious mission and vision (Glanzer, 2013). Despite the growing trend to deter secular influences in religious institutions, little formal work has been done to measure the effectiveness of existing and newer religious colleges in delivering an environment of faith and spiritual growth as mentioned in most of their mission statements (Whitney & Leboe, 2014).

While considering how to shape an enduring religious college academic environment, it is important to consider that religious faith is strongest among young adults who can accommodate scientific knowledge into their religious perspective, or who reject scientific knowledge that directly contradicts their religious beliefs about the origins of the world (Uecker & Longest, 2017). Young adults are also more likely to have lower religious commitment when they view science and religion as independently,

> lending support to secularization ideas about how social differentiation secularizes individuals. We further find that mere exposure to scientific knowledge, in terms of majoring in biology or acknowledging conflict between the teachings of religion and science is usually not sufficient to undermine religious commitment. (Uecker & Longest, 2017, p. 145)

A final import factor to consider while determining the spiritual impact of the religious college on the student is the religious denomination of the sponsoring college and the prevailing denomination of the students. For college students of certain denominations, the college experience may be less transformational than those of other denominations. A recent study examining the impact of college as a transformational event for students of varying denominations may be able to shed some additional insights into the findings of this analysis (Mayhew, Hoggan, Rockenbach, & Lo, 2016).

Data from the NSSE (2005-2012) regarding student perceptions of spiritual development is very valuable to help understand how effectively each religious college fulfills its religious mission. Equally important is to discover how higher scoring colleges are impacting student perceptions of "having developed greater spirituality" and suggesting ways to implement these practices at other institutions. Religious colleges may benefit from this analysis by examining and applying and adapting some of these practices into their own unique programs.

The Millennial Effect

Millennials are one of the most the most analyzed and populous generational groups in the United States. Consequentially, they have been having a significant effect re-shaping and re-defining many aspects of American postmodern culture. The term, *Millennial* is mostly arbitrary and means that these students and young adults have come of age near the end of the second millennium and have been shaped by a world of increased capacity of technology, information, media, and other forms of communication and technology all of which continue to evolve. This generation is said to be born digital and have a natural propensity for technology. Even before turning to teachers or professors, they may turn to the internet to utilize the many social and

learning platforms to solve whatever issues with which they are confronted. Millennials have also grown up during a period of global and conflict and racial and religious strife, resulting in a general distrust of existing social and religious systems as solutions to moral and social problems (Bauman, Marchal, McLain, O'Connell, & Patterson, 2014).

In this light, many church-attending Millennials been perceived as "ruffling feathers" in their local congregations. Many, who regularly attended church with their families or friends are now choosing to leave the church and are abandoning their beliefs. Negative responses by local church leaders have resulted in Millennials doubting their own self-worth and have exacerbated the hasty departure (Puffer, 2018).

A high percentage of younger members of the Millennial generation including many who have recently entered adulthood have identified themselves as religious *nones* (calling themselves atheists or agnostics, or that their religion is nothing in particular). At the same time, "an increasing share of older Millennials are now identifying as 'nones,' with more members of that group rejecting religious associations in recent years" (Lipke, 2015). Currently, 35% of adult Millennials (Americans born approximately between 1981 and 1996) are religiously unaffiliated. "Far more Millennials say they have no religious affiliation compared with those who identify as evangelical Protestants (21%), Catholics (16%) or mainline Protestants (11%)" (Lipke, 2015). Although it may appear as if many Millennials might return to the church pews as they age, marry, and have children, research shows that generational cohorts are becoming less religious as they grow older (Pew, 2010).

As may be expected, Millennials are also exhibiting changing attitudes about religious rules and expectations. In a recent survey of 1,000 American Millennials, considerably less Millennials now believe that the Ten Commandments are relevant in their lives. More

Millennials feel that keeping the sabbath day holy, not taking God's name in vain, worshipping idols, and putting other things before God are less important today than in the past. A similar poll in the United Kingdom shows even more religious decline when Millennials expressed less importance on not committing adultery, coveting other's possessions, and honoring their mothers and fathers (Pew, 2010).

These results may be directly related to increasing secularization and greater access to a both reliable and bad information, Millennials are expressing doubt and uncertainty regarding longstanding family religious traditions. Religious doubt has been shown to be a process that unfolds over time, much like secularization on a micro-level. Doubt can be triggered by intrapersonal or interpersonal interactions or when new knowledge or information collides with prior knowledge or beliefs. Social conflict may also lead to doubt. Anxiety and depression can also be outcomes of doubt when individuals feel as if they have no venue to express their thoughts and feelings (Krause, Ingersoll-Dayton, Ellison & Wulff, 1999). It is a natural reaction to disassociate from situations that cause anxiety or depression. Millennials who do not feel valued, respected, or listened to continue to be a part of the 35% *nones* statistic. Despite increasing numbers of Millennials leaving the church, there are those who continue to stay. Smith (2014) noted that Millennials who leave the church "don't believe instead of doubting; we believe while doubting" (Smith 2014, p. 4). People can doubt and still believe at the same time. "They do not have to stop one, to do the other" (Puffer, 2017, p. 3).

To engage the Millennial cohort in the religious college classroom, professors will need to find ways to help students interact and seek to understand their spiritual and religious beliefs within the context of a global environment. Greater access to technologies and information can help accomplish this goal. These interactions do not have to just be virtual. Professors and

colleges can encourage occasions for service where Millennial college students will have numerous opportunities to share and engage with other members of the community with different religious and cultural backgrounds, increasing the prospects for dialogue. These suggestions can also provide the student with the possibility of explaining their own religious beliefs within the context of someone who may have a completely different religious belief system.

Professors at religious colleges can have additional impact on the learning environment of Millennials. They can encourage an environment where the vision of the university is communicated by incorporating the religious mission and purpose of the school into the curriculum. The unique manner which the vision is communicated into the various departments and systems is known as the college's *ethos*. The persons responsible for connecting the students with the college vision are the faculty, students themselves, administrators, and the boards connected to each of the religious institutions. To connect the students to the college's religious purpose, strong ties need to be maintained with the sponsoring religious tradition. Effective leadership by administration and faculty with commitment to the university religious mission in all aspects of the institution can improve the possibility of fulfilling the religious mission and providing students with greater opportunities for spiritual growth and development (Benne, 2001).

In addition to these areas, other teaching applications can be implemented to help Millennials deal with issues of faith and spirituality. Even religious education can be done within the context of the Millennial's familiar learning environment. Openness is one aspect to effectively teach Millennials students. This is done by allowing transparent and respectful discussion. Allowing students to engage in a critique of the old without feeling threatened. This will help establish a healthy environment to examine the past and topics that might seem

difficult. Transparency is crucial to Millennial students. Finally, creative interpretation and allowing for reshaping while respecting different viewpoints will promote an environment open to change and promote the quest for the truth (Van der Walt, 2017). Including these eight areas as a framework in the educational strategy of religious colleges may yield substantial benefits to help Millennial students develop both academically and spiritually while attending college. These areas may be possible variables for a future instrument to determine spiritual development at religious colleges. Not only do they address the need to incorporate the religious mission into the curriculum, but also address the needs of the Millennial student.

Summary

This review of literature began with an analysis of secularization theory as a theoretical framework for this study. Weber concluded that secularization is non-linear and can manifest itself in dialectical and paradoxical patterns. Durkheim (1984) mostly agreed with Weber, but also attempted to show that unilateral patterns can also exist (Goldstein, 2009). The historical periods mentioned in this review covered the time since the founding of the United States and analyzed some of the patterns and influences that contributed to secularization in America. Historical analysis showed secularization mostly coming from dialectical patterns, although the paradoxical patterns were strongly evident throughout. One can also not ignore the presence of unilateral patterns as Western societies have become increasingly secular within certain historical periods.

This literature review lays the theoretical and historical framework needed to analyze existing data from a question from the National Survey of Student Engagement (NSSE) during the eight-year period of 2005-2012 to determine if there is a trend towards a decline in spiritual

development at religious denominational institutions of higher learning in the United States. Analysis of this data could assist denominational institutions of higher learning evaluate whether they are accomplishing their religious mission and if the institutions are being affected by secularization. Very little comparative data has been studied regarding the effectiveness of religious colleges and universities in delivering the spiritual aspects of their mission (Ganzach & Gotlibovski, 2014; Hill, 2011). This study may not only help colleges analyze individual trends over the eight-year period, but also be able to assess their progress in comparison to the other denominational schools. An analysis was also made regarding some of the successful techniques employed by higher-rated denominational schools that resulted in greater student satisfaction and mitigate the effects of secularization in religious colleges and universities. "Faith must play a key role in the intellectual life of the religious college or university. Faith must inform the curriculum and help shape the questions we explore in our courses and in our scholarly research" (George, 2015, p. 2). Finally, the study may provide data showing a need to create additional instruments to help measure how well religious colleges is measure up to their religious mission statements and provide a platform to help effective institutions share their best practices with each other.

CHAPTER THREE: METHODS

Overview

The purpose of this chapter is to identify the research methods used to analyze how senior class students attending 26 denominational religious colleges in the United States perceived the degree to which they developed a greater sense of spirituality during their college experience and to compare religious college, and denominational and year group results during the eight-year period examined in the study (Gonyea & Kuh, 2006). The religious colleges were comparatively evaluated to determine if there was a significant difference between spirituality mean scores by denominational group college, whether there were any significant changes in the overall scores at the colleges during period of measurement and whether there were changes at the individual colleges. This chapter utilized recognized design models, a valid and reliable measurement instrument, and analyzed the data with accepted statistical measures.

Design

This study used an ex-post facto non-experimental, causal-comparative design to analyze the differences in attitudes of senior students at U.S. private denominational religious colleges towards having developed a deepened sense of spirituality and measure any significant changes in attitudes at the individual schools during the period of measurement (HERI, 2010; Lovik, 2010). The causal-comparative design approach was the most appropriate for this study since the purpose of this design was to "identify cause-and-effect relationships by forming groups of individuals in whom the independent variable is present or absent—or present at several levels—and then determining whether the groups differ on the dependent variable" (Gall, Gall, & Borg, 2007, p. 306). In the study, the independent categorical variable *college* represents the individual denominational religious institutions of higher learning where a random sample of senior college

students were surveyed by the NSSE questionnaire during the eight-year period that Question #11(p) was included. In $H_0$1and $H_0$2, the category *colleges* is broken down into 26 groups (*k*) of the different religious colleges sampled in the survey. The identity of each college remained hidden and coded with a numeric symbol. In research question #2, *denominational group* was one of the two independent variables with the other variable being *year group*, indicative of the three measured periods in the eight-year history that the Question #11 (p) was included. *Spirituality* was the dependent variable in each of the null hypotheses and is measured by the overall mean score of students by religious college derived from a categorical four-point Likert scale measuring the degree to which seniors perceived having "developed a deepened sense of spirituality" during their tenure at the institution.

Research Questions

RQ1: Are there significant differences in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at 26 sampled religious colleges during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered?

RQ2: Is there a significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered?

Null Hypotheses

$H_0$1: There are no significant differences in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at 26 sampled religious colleges during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered.

$H_0$2: There is no significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered.

Participants and Setting

The ex-post facto non-experimental convenience random sample population in this study was drawn from clusters of U.S. senior college student respondents from a variety of denominational religious institutions of higher learning. The colleges were selected for this study based upon their participation in the NSSE during the identified period. Due to the limited number of religious colleges meeting the selection criteria, a non-random sample was used to select the colleges to reflect a representative sample of the Christian college population. The NSSE was initiated through a computer-generated random sample of senior students conducted by Indiana University Center for Post-Secondary Research (IUCPR). This procedure ensures that every eligible student has an equal chance of being identified. This selection process increases the chance that survey results will be valid if the necessary number of students complete it based upon statistical sampling models. The NSSE selectively grants access to the data for research-based applications. All colleges have access to their own data and to the aggregate data from the NSSE. Permission to identify the data and names of participating

colleges requires the permission of each college. Researchers may use data without the permission of participating colleges if their identities are kept confidential. This study maintains the anonymity of each participating college by coding each college for the purposes of the research.

Religious colleges selected to participate in the survey were required to have at least 1000 students and come from a wide variety of faith-based affiliations. Some selected colleges were from the same denomination, reflecting a distinct sectarian branch or educational approach from other participating colleges of the same denomination. Of the 26 colleges, 14 were in the Eastern United States and 12 were in the West. Seventeen colleges identified as either Protestant or other Christian, while nine identified as Catholic Christian. The population sample size of participants from Catholic colleges is 21,640 and the population sample size of Protestant and other Christian colleges is 36,917. The enrollment size of the colleges range from just over 2,000 to over 30,000 undergraduate students. Nineteen of the 26 institutions were in or near urban areas with a population greater than 500,000. Nineteen colleges grant doctoral degrees and seven colleges were established after 1900. Most of the sample colleges total cost was over $30,000 per year and only six schools cost less than $30,000 per year. Thirteen of the 26 colleges had a non-white population greater than 40%, and all the 26 schools had more female undergraduate students than male. The faculty to student ratio was less than 22:1 at each of the colleges.

Due to privacy requirements, sampled schools cannot be identified by name. To categorize the data, coding was used in lieu of institutional names. Each school was coded with a corresponding ordinal number from 1 to 26. A convenience random sampling technique was used to select the participants in the NSSE. Selected institutions provided a list of seniors to

NSSE during the summer prior to their senior year. NSSE sent an electronic invitation to each student who was given the option to accept or decline the survey. From the 64,861 senior students that participated in the NSSE at these colleges during the period measured, 58,503 or 90% completed Question #11 (p) and were included as the participants in this study. Individual college participation ranged from 361 to 11,843 students. The sample age range includes any senior students born between 1981 and 1996 as part of the Millennial identifier age group (Pew, 2010).

Demographic data for the survey included men responding at a rate of 37.9% and women at 71.41% (see Table E1). Nearly 73% of those surveyed identified as White, while the remaining 27% percent identified with other ethnicities. Specifically, 4.90 % responded a being of Black or of African American background, 5.5% as Asian, Asian American, Pacific Islander or Native American, and 7.10% identified as Hispanic (see Table E2). Catholics participants consisted of 37.5% of the sample and Protestant and other Christian denominations consisted of 62.5% of the sample (see Table E3). The age of the participants varied, however approximately 90% of the participants were between the ages of 18-31, which also corresponded the Millennial age group demographic. Approximately 72.9% of those survey were between the ages of 20-23, 15.5% of the ages ranged between 24-29, and about 6% were between the ages of 30-40 (see Table E4).

A total sample number of 58,557 students was obtained with a minimum of 67 per group was derived by originally using a between-subjects one-way ANOVA model with 26 groups with a statistical power of .80 at the .05 alpha level for $H_0$1, $H_0$2, and for the two-way $H_0$3 ANOVA with a medium effect size (.05) (Gall et al., 2007, p. 145). Since the distributions were nonparametric, a Kruskal-Wallis-H test was performed in lieu of the one-way ANOVA and the

Friedman test was applied instead of the two-way ANOVA (Kruskal, & Wallis, 1952; Zimmerman & Zumbo, 1993).

Instrumentation

The instrument used in this study was the National Survey of Student Engagement (NSSE) developed by the Indiana University Center for Postsecondary Research (IUCPR) in cooperation with the Indiana University Center for Survey Research. The survey collected data from voluntarily participating public, private, secular, and religious colleges and universities throughout the United States, Puerto Rico, and Canada. The instrument was normally administered at the end of each academic year to college freshman and seniors to measure their opinions regarding the influence that their institution had on their learning and social development. The 2005-2012 NSSE version collected information in five benchmark categories: (1) participation in dozens of educationally purposeful activities, (2) institutional requirements and the challenging nature of coursework, (3) perceptions of the college environment, (4) estimates of social and personal growth since starting college, and (5) background and demographic information. Since its inception in 2000, the NSSE has been widely used by over 1,200 colleges and universities and over 5.5 million students have participated in the survey (NSSE, n.d.). It has been a frequent reliable source for many studies used to analyze the educational experience of college students (Bamford, Djebbour, & Pollard, 2015; Campbell & Cabrera, 2011; Pascarella, Siefert, & Blaich, 2008; Pineda-Báez, Bermundez-Aponte, Rubiano-Bello, Pava-Garcia, Suarez-Garcia, & Cruz-Becerra, 2014; Turi, 2012). The survey question used in this study comes from NSSE (2005-2012) Question #11(p) which measures students' opinions about having developed a deepened sense of *spirituality* while attending college. The question was first used on the NSSE in 2004, slightly changed in 2005 and was discontinued

after 2012. The 2008 NSSE reported that 32% of total students queried at all participating colleges responded to the survey (Pascarella et al., 2008). For the purposes of this study, only college senior responses were analyzed. It was intended to study students' perceptions regarding individual spiritual growth as they conclude their college education. A reliability study is conducted each year on the NSSE. Each benchmark category is also tested for reliability. The dependent variable of *spirituality* is an item within the category of "Gains in Personal and Social Development," an area which had a high average internal consistency reflected by a Cronbach's Alpha score of .88 for the seniors surveyed between 2008-2012 (NSSE, n.d.). The consistency data from the NSSE during the period of 2005 through 2007 is not available to the researcher.

The National Survey of Student Engagement (NSSE, 2005-2012) uses a validated set of 85 items that address a variety of student behaviors and experiences related to engagement. Students were asked to rate how often they engage in a variety of academic and extracurricular activities. Students ranked their opinions on a 4-point ordinal Likert scale (1= Never, 2 = Sometimes, 3 = Often, 4 = Very often or 1 = Very little, 2 = Some, 3 = Quite a bit, 4 =Very much), except for items measuring number of hours spent on activities. All non-demographic questions on the NSSE were eventually converted to a 60-point scale. Items were ranked using a four-point Likert-Scale with response options to include the response options of: Never, Sometimes, Often, and Very Often. The scores are recoded and analyzed with re-assigned values of 0, 20, 40, or 60. A score of zero means that every student chose the lowest response option in that indicator, while a score of 60 means that the student chose the highest response (NSSE, n.d.).

Students may volunteer to complete either a paper and pencil version of this questionnaire or participate in an online version. Participating institutions chose whether the

NSSE recruited survey participants by email or regular mail. Both methods provided student-specific login information to access the online survey. All potential seniors received an invitation and up to four reminder messages by email. Institutions could also send up to two additional reminder messages. The NSSE could also use regular mail to sample students and drew a random sample of students who received two recruitment letters with information for logging into the online survey. Students who did not respond received a reminder postcard and up to two email reminders. In addition to these recruitment methods, institutions could also post unique survey links to their student portal and/or learning management systems, such as Canvas, Blackboard, and Moodle, giving their students additional ways to access the survey (NSSE, n.d.).

Schools register for the NSSE in the summer prior to the students' senior year. Registration is open from June to September. School administrators are provided with webinars and promotional activities to familiarize with the survey, benefits, and procedures. During the fall and winter, the PST helps schools prepare survey materials, such as the population file, recruitment messages, message schedule, and participation incentives. Seniors are contacted with the details of the study and asked to participate in the coming spring prior to graduation. Upon initial contact, the senior may give consent to participate in the NSSE. The PST coordinates follow-on message delivery to the seniors with campus IT professionals. During the winter or spring of the senior year, the survey is administered and completed by a pre-determined date prior to the end of the semester. During the summer, all the data and reports are generated, and each participating institution reviews the data by August (NSSE, n.d.).

Procedures

Once the NSSE was selected as the instrument for the study, 26 colleges were chosen to provide data for the study. The data is historical and has been maintained by the NSSE at the

Indiana University Center for Post-Secondary Research (IUCPR). The independent variable, *colleges* was selected by way of a non-random sample of NSSE participating institutions. Sampled colleges represented a cross-cut representative of Christian religious denominations with an enrollment of at least one-thousand undergraduate students. Individual convenience random sampling techniques used by the NSSE are widely accepted by participating colleges and universities. Since the data from the NSSE are historical data provided by IUCPR, access to the data must be requested and approved through the institution. Normally, the researcher will incur a fee for access to the data. No data may be retrieved unless Institutional Review Board (IRB) permission has been granted. The researcher provided the IRB with the standard procedures used by the NSSE to gather and collect data from participating institutions. The researcher received permission from the IRB to gather the data from the NSSE (see Appendix C).

Having received approval from the IRB, the researcher contacted IUCPR via the contact information supplied at the bottom of the data request form (see Appendix D). The IUCPR connected the researcher with a research consultant who determined the feasibility of the research and sent a request form to gain access to the data. The researcher completed the boxes in the data request form and returned the request to the research consultant. The research consultant approved the request. The research consultant verified the data requested and recovered a fee for IUCPR required to retrieve and send the data to the researcher. The research consultant retrieved the data and sent the data to the researcher. The researcher stored the data via electronic storage. Any sensitive or confidential data was stored by encryption in a secure storage site. The researcher retrieved the data containing the sample population from each randomized by the NSSE. The data sets were created, nonparametric statistical procedures

initiated, and statistical analysis began (Appendix B). As the data were associated with a non-normal distribution, nonparametric tests were used to test the data.

Data Analysis

$H_0$1: There are no significant differences in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at 26 sampled religious colleges during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered.

A Kruskal-Wallis H test (occasionally called the "one-way ANOVA on ranks") was used to test the null hypothesis to determine if there are significant differences on the dependent variable mean spirituality NSSE scores (2005-2012) of students' perceptions of spiritual growth while attending 26 denominational religious colleges (Kruskal, & Wallis, 1952; Rovai, Baker, & Ponton, 2013; Vargha & Delaney,1998). The Kruskal-Wallis H (K-W-H) test was used to test the null hypothesis and is a rank-based nonparametric test that was used to determine if there were statistically significant differences between the 26 religious colleges within in the independent variable, colleges, based on the ordinal dependent variable, spirituality, determined from participant mean scores from a 4-point Likert scale in the NSSE (Sheskin, 2011). Nonparametric tests were also used because the data were organized into non-normal distributions (Conover, 1999; Gall, et.al, 2007). A one-way ANOVA was originally conducted on these data and failed the Kolmogorov-Smirnov (K-S) assumption of normality test (see Table 8). This resulted in the use of the K-W-H test for this null hypothesis. This test also employed the Dunn (1964) post hoc test to conduct pairwise comparisons to determine significant differences between groups.

The Kruskal-Wallis H test consists of four assumptions. First, the sample must be continuous or ordinal. This assumption was met by the spirituality variable derived from Question #11 in the NSSE survey chosen for the study. A Likert categorical scale used as the measurement instrument and ranged from 1-4 with one being the highest satisfaction rating and four being the lowest. This was constant throughout the sampling. Next, the independent variable must contain at least two independent categorical groups. In this case, the independent variable, colleges consisted of 26 independent groups or religious colleges, meeting the requirements of this assumption. The third assumption is that of independent observations where the scores within each categorical group are independent. In this study, all the student survey data were collected independently for each student and for each college. For the last assumption, the shape of the distributions must also be considered. If the shapes are generally like each other, a K-W test is conducted using median measurements, if the distributions are different from each other, the K-W-H test is conducted by using the mean scores from each of the groups in the algorithm (Kruskal, & Wallis, 1952; Sheskin, 2011; Vargha & Delaney,1998). In this case, the shapes were different, and a K-W-H test was used based on mean scores from the colleges.

The test statistic for the K-W-H and is identified by the symbol χ^2 to determine if there were differences in spirituality scores between religious colleges. If a K-W-H test is significant, a Dunn (1964) post-hoc test was used, as this test does not assume the equality of distributions. Effect sizes are not available for nonparametric tests (Conover, 1999; Sheskin, 2011). A significant difference in the religious colleges' average mean scores is the reason to reject the null hypothesis (Green & Salkind, 2014).

$H_0$2: There is no significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered.

The Friedman test was chosen to compare the means of two categorical variables of non-normal distributions. The Friedman test is a "nonparametric counterpart of the repeated-measures ANOVA, just as the Kruskal-Wallis test is a counterpart of one-way ANOVA" (Zimmerman & Zumbo, 1993, p. 76). The test is a nonparametric analysis of variance used to determine statistically significant differences between two or more related groups. The test ranks scores between categorical groups and calculates a test statistic ($\chi^2(n)$) from the sum of ranks. This test is mostly used if the assumption of normality is distinctly violated or when the dependent variable is measured on a categorical scale (Conover, 1999; Zimmerman & Zumbo, 1993). The nonparametric Friedman test was used to test the second null hypothesis for the independent groups to determine if there were significant differences on mean spirituality NSSE (2005-2012) scores between senior students attending denominational religious colleges and if significant differences occurred during year groups at any of the sampled colleges (Gall, et.al, 2007, Rovai et. al, 2013). Spirituality is the dependent variable as measured by mean score values derived from the independent categorical variables denominational group and time. The Friedman Test allows researchers to analyze differences in the categorical variables by comparing changes in spirituality mean scores of the two different denominational groups (Catholic, Protestant, and other) colleges during the three-year groups (2005-06; 2007-09; 2010-12).

The Friedman test has four assumptions. First, is that each group is measured on at least three different occasions, in this case measurements are conducted on anywhere from three to eight-different occasions. Next, each group must be derived from a random sample of the population. The sample for the study was derived from an ex-post facto non-experimental convenience random sample drawn from clusters of U.S. senior college student respondents from a variety of denominational religious institutions of higher learning. The 26 colleges selected for this study were based upon their participation in the NSSE during the identified eight-year period to reflect a representative sample of religious college population. Despite colleges being selected non-randomly, all students participants were selected randomly. Next, the dependent variable (spirituality) must be measured at a continuous or ordinal level. In this case, the dependent variable was measured by an ordinal 4-point Likert scale ranging from "disagree" to "strongly agree". Finally, the distributions are not normally distributed. This was indicated by a Kolmogorov-Smirnov test administered to test the distribution for this null hypothesis. Due to all assumptions being met, the Friedman Test was chosen to evaluate this null hypothesis.

The Friedman test ranks mean scores between the categorical groups and calculates the test statistic ($\chi^2(n)$) from the sum of ranks. If the Friedman test was significant, a Wilcoxon Ranks post hoc test is used to identify the differences in means with an interaction between the categorical variable groups, denominational group and year group (Conover, 1999; Zimmerman & Zumbo, 1993). The Wilcoxon post hoc test variable was represented by the test statistic Z and is two-tailed (Laerd Statistics, 2015). In the case of this study, $p<.05$. Post Hoc Tests were used to identify possible indicators for significant results. A significant difference in average mean scores using these tests is reason to reject the null hypothesis.

CHAPTER FOUR: FINDINGS

Overview

This section presents the descriptive statistics, data screening procedures, null hypotheses, and corresponding statistical tests that were used to determine the degree to which mean *spirituality* scores measuring senior student spiritual growth differed by college at a sample of 26 religious colleges. The analysis also included comparing spiritual growth at religious colleges by denominational and by year groups that the survey was conducted. The analysis also included and interpreted assumption tests, alpha levels, effect sizes, and decided whether to reject or fail to reject each null hypothesis. The determination of whether to accept or reject the null hypotheses was made by analyzing the results of the nonparametric Kruskal-Wallis and Friedman tests and their corresponding post hoc tests.

Descriptive Statistics

Descriptive statistics are provided for the data used in the survey as well as for statistics describing the dependent and independent variables. The data for the study included a sample of 26 religious colleges with a total of 58,557 senior students participating in the NSSE. The original sample included the NSSE survey results from 64,861 students. However, the actual population sample for the study was based on 58,557 respondents due to 9.7% of the original sample being excluded listwise as a result of incomplete surveys. The data were derived from an eight-year sample of NSSE (2005-2012, Question #11(p) survey results that measured the degree of perceived spiritual growth experienced by seniors at 26 sampled religious colleges.

Important demographic data for the survey included men responding at a rate of 37.9% and women at 71.41% (see Table E1). Nearly 73% of those surveyed identified as White, while the remaining 27% percent identified with other ethnicities. Specifically, 4.90 % responded a

being of Black or of African American background, 5.5% as Asian, Asian-American, Pacific Islander or Native American, and 7.10% identified as Hispanic (see Table E2). Catholics participants consisted of 37.5% of the sample and Protestant and other Christian denominations consisted of 62.5% of the sample (see Table E3). The age of the participants varied, however approximately 90% of the participants were between the ages of 18-31 which also corresponded the Millennial age group demographic. Approximately 72.9% of those surveyed were between the ages of 20-23, 15.5% of the ages ranged between 24-29 and about 6% were between the ages of 30-40 (see Table E4).

The descriptive characteristics of the dependent and independent variables also contribute to more effective interpretation of data. The independent variable, college, represented the masked institution religious college variable measured the annual number of religious institutions from the sample of 26 that participated in the survey. The mean score of 15.27 had a large standard deviation of 8.976, which indicated that there was a large variance in the annual number of participating colleges. This was one of the main factors for deciding to divide the years participating in the NSSE into three separate groups. This became the independent variable, year groups (time) NSSE. This enabled the researcher to group data in such a way that would involve more religious colleges in the sample. The confidence interval range of between 15.20 and 15.34 indicated a consistent number of participating colleges each year (see Table H1). For the independent variable, denominational group, both Christian-Catholic and Protestant and other Christian denominational groups participated in the study with a very small standard deviation of .483 with no difference between the upper and lower bound on the CI (see Table H1). The dependent variable, spirituality, had a sample mean score for the measurement period of 2.83 on a 4-point Likert scale with a standard deviation of 1.123, and a CI lower bound of

2.83 and an upper bound of 2.84. The data were skewed to the left and slightly flat (see Table H1). The aggregate mean score of 2.83 indicated that student perceptions ranged between "some" and "quite a bit" spiritual growth perceptions while attending religious colleges. This score is slightly above the ordinal average of 2.5 on the scale. The upper and lower bounds for the .05 alpha level were narrow and ranged from 2.83 to 2.84. The median for the population sample was 3 and the standard deviation was 1.123.

Table G1 provides each individual religious college dependent variable *spirituality* mean scores. The dependent variable spirituality mean score is the average NSSE survey score for each of the 26 colleges on the 4-point Likert scale for the time of measurement. Sample size, standard deviations and confidence intervals are also provided for dependent variable spirituality mean scores for each participating college. The scores range from College 15 with the lowest mean score at 1.628 to College 26 with the highest mean score of 3.650. Table G2 displays the independent variable year group (time) sample size, spirituality mean scores, and standard deviations. Year group 2005-2006 had a mean spirituality score of 2.71 with a standard deviation on 1.125, year group 2007-2009 had a mean score of 2.72 with a standard deviation of 2.72, and year group 2010-2012 had a mean score of 2.96 with a standard deviation of 1.101. Table G3 displays the mean, standard deviation and sample size of spirituality scores by both denomination and year group. Protestant and other Christian colleges had a higher mean score during the year groups than did Catholic colleges.

Results

$H_0$1: There are no significant differences in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at 26 sampled religious colleges

during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered.

Twenty-six religious colleges were part of a sample that participated in a national survey from 2005-2012. One of the questions on the survey (NSSE, Question #11(p), 2005-2012), contained a four-point Likert scale to measure students' perceptions of spiritual growth while attending college. *College* was the independent variable, representing each of the sampled 26 religious colleges and *spirituality* was the dependent variable, representing sampled student mean scores from Question #11 (p) on the NSSE (2005-2012). In $H_0 1$, the sampled mean scores at each of the 26 colleges were analyzed to determine whether there were significant differences between institutions. If there were significant differences, it might be inferred that the results of the efforts at each of the religious colleges to attain spiritual growth are significantly different. Since the sample is based on data from an ordinal Likert scale, distribution data are asymptotic and require nonparametric analysis. Since ANOVA was the normal distribution statistical model of choice to analyze the differences between the spirituality scores of these institutions, the Kruskal-Wallis test was selected as the equivalent nonparametric test to replace the ANOVA (Kruskal & Wallis, 1952; Vargha & Delaney, 1998). Results of this test showed that there are significant differences between the sampled 26 religious colleges and that student perceptions of spiritual growth while attending religious colleges are inconsistent.

Data Screening for Null Hypothesis One.

Data were measured for compliance against the assumptions for comparative parametric analysis and the statistical results were incompatible with the assumptions for normality and homogeneity of variances (Warner, 2013; Jackson, 2012). An assumption of normality test was conducted using the Kolmogorov Smirnov (K-S) statistic and was significant at each of the 26

sampled schools ($p < .05$), signifying that the data distribution from each of the colleges differed from a normal distribution. When considering outlier data, "nonparametric approaches to outlier detection do not fit a pre-supposed model and do not assume a particular family of distributions…and normally require the user to provide parameters" (Zimek & Filzmoser, 2018, p. 8). Levene's tests for homogeneity of variances at each college were also performed despite the failure of the normal Gaussian distribution assumption (Warner, 2013). Statistical significance was found in relation to colleges 5, 9, 12, 15, 21, and 26. In each of these cases, the assumption of the homogeneity of variances was violated, indicating the need for a nonparametric analysis (Vargha & Delaney, 1998). The nonparametric test of choice to replace the one-way ANOVA using non-normally distributed ordinal data is the Kruskal-Wallis H (K-W-H) test (Kruskal & Wallis, 1952; Vargha & Delaney, 1998). The K-W-H is an enhanced K-W test available in SPSS that also includes Dunn's (1964) pairwise comparisons as a post hoc analysis.

Assumptions for Null Hypothesis One

K-W-H test consists of four assumptions. First, the sample must be either categorical or ordinal. This assumption was met by the spirituality variable derived from Question #11 in the NSSE survey chosen for the study. A four-point Likert ordinal scale was consistently used as the measurement instrument throughout the sampling and ranged from 1-4 with one being the highest rating and four the lowest (See Appendix A). Next, the independent variable must contain at least two independent categorical groups. In this case, the independent variable, colleges consisted of 26 independent groups or religious colleges, meeting the requirements of this assumption. The third assumption is that of using independent observations where the scores within each group are independent. In this study, all the student survey data were

collected independently for each student and for each college. For the last assumption, the shape of the distributions must also be considered. If the shapes are generally similar, the K-W-H test is conducted using median measurements, if the distributions are generally different from each other, the K-W-H test is conducted by using the mean scores from each of the groups in the algorithm (Kruskal & Wallis, 1952; Sheskin, 2011; Vargha & Delaney, 1998). In this case, the distributions were different and mean scores were used to conduct the Kruskal-Wallis H test (see Figure F1).

Results of the Kruskal-Wallis H Test for $H_0$1

A Kruskal-Wallis H test showed that there was a significant difference in the mean spirituality scores between the different sampled religious colleges, $\chi^2(25) = 12{,}255.305$, $p < 0.001$, rejecting the null hypothesis $H_0$1 (see Table F1), with a mean rank spirituality score of 2.919 for College 1; 2.376 for College 2; 1.919 for College 3; 2.700 for College 4; 2.173 for College 5; 2.916 for College 6; 2.558 for College 7; 2.539 for College 8; 2.933 for College 9; 2.343 for College 10; 1.755 for College 11; 3.467 for College 12; 2.076 for College 13; 3.068 for College 14; 1.628 for College 15; 2.502 for College 1;, 2.992 for College 17; 2.573 for College 18; 3.127 for College 19; 2.761 for College 20; 3.554 for College 21; 2.140 for College 22; 2.553 for College 23; 2.644 for College 24; 2.973 for College 25; and 3.650 for College 26 (see Table F2). Pairwise comparisons were also made using Dunn's (1964) procedure with a Bonferroni correction for multiple comparisons to determine the significant relationships. This post hoc test is widely accepted to support pairwise comparisons after using the Kruskal-Wallis nonparametric test (Dinno, 2015; Ruxton & Beauchamp, 2008). All comparisons between religious college mean spirituality scores were significant except for five pairings (see Table F2). The Dunn pairwise post hoc test strongly supported the Kruskal-Wallis nonparametric test showing

significant comparisons in student perceptions of changes in spiritual growth at $p<.001$ at each of the 26 religious colleges (see Figure F1) (Ruxton & Beauchamp, 2008). The Kruskal-Wallis test was significant and resulted in rejecting the null hypothesis, indicating significant differences in student perceptions of gained spirituality between all 26 religious colleges.

$H_0$2: There is no significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered.

As in $H_0$1, 26 religious colleges were part of a survey sample that participated in a national college survey from 2005-2012. One of the questions on the survey (NSSE, Question #11(p), 2005-2012), contained a four-point Likert scale to measure students' perceptions of spiritual growth while attending college. In $H_0$2, the sampled student mean scores at each of the 26 colleges were each categorized as either being from a Catholic college or from a Protestant/Other Christian denominational religious college. A two-way ANOVA was the original statistical choice to evaluate the two categorical variables, *Denomination* and *Year Group*. *Spirituality* was the dependent variable based on the categorical mean scores from Question #11 (p) from the NSSE. Denominational scores were categorized by three-year groups (2005-2006; 2007-2009; 2010-1012) and analyzed to determine if there were any significant differences between denominations and year groups. The sample is based on data from an ordinal Likert scale and distribution data were asymptotic and required nonparametric analysis. Since the two-way ANOVA was the normal distribution statistical model of choice to analyze the differences between the spirituality scores of these denominational institutions and year groups, the Friedman nonparametric test was selected as the equivalent nonparametric test to

replace the two-way ANOVA (Conover, 1999; Zimmerman & Zumbo, 1993). Results of this test showed that there are significant differences between Catholic and Protestant and Other Christian religious college students' perceptions of attaining spiritual growth while attending religious colleges when year group is considered.

Data Screening for Null Hypothesis Two

A two-way ANOVA was originally selected as the statistical test for $H_0 2$ to evaluate the interaction between the two independent variables, denomination and year groups taking the NSSE, based upon the dependent variable, spirituality. Data screening included utilizing the Kolmogorov-Smirnov (K-S) test for continuous distribution. This test was violated for both denominational groups at each year group, beginning with Year Group 05-06 at $D(9294)=0.368$, $p<.001$; Year Group 07-09 at $D(25089)=0.396$, $p<.001$; Year Group 10-12 at $D(30478)=0.425$, $p<.001$, indicating a non-normal distribution. Levene's test for homogeneity of variances also found statistical significance, indicating that the assumption of the homogeneity of variances was also violated in this analysis, $F(5, 58551) = 147.770$, $p< .001$. With both the K-S test and Levene's test violated, a nonparametric test was indicated to account for the nonparametric distribution. The appropriate test in lieu of a two-way ANOVA is the Friedman test (Conover, 1999; Zimmerman & Zumbo, 1993). This test is also particularly robust when using ordinal data as applied to this hypothesis (Sheldon, Fillyaw, & Thompson, 1996).

Assumptions for Null Hypothesis Two

The Friedman test has four assumptions (Conover, 1999; Zimmerman & Zumbo, 1993). First, each group is measured on at least three different occasions. In this case measurements are conducted on anywhere from three to eight-different occasions. Next, each group must be derived from a random sample of the population. The sample for the study was derived from an

ex-post facto non-experimental convenience random sample drawn from clusters of U.S. senior college student respondents from a variety of denominational religious institutions of higher learning. The 26 colleges selected for this study were based upon their participation in the NSSE during the identified eight-year period to reflect a representative sample of religious college population. Despite colleges being selected non-randomly, all students participants were selected randomly. Next, the dependent variable (*spirituality*) must be measured at a categorical or ordinal level. In this case, the dependent variable, *spirituality* was measured by an ordinal 4-point Likert scale ranging from "disagree" to "strongly agree". Finally, the distributions do not need to be normally distributed. This is evident by the K-S test first administered with the two-way ANOVA for this null hypothesis. Due to all assumptions being met, the Friedman Test was chosen to evaluate this null hypothesis.

Results of the Friedman Test

A statistically significant difference was found in perceived spiritual growth by year group when interacting with denominational groups, $\chi^2(1) = 27315.013$, $p = <0.001$; resulting in rejecting the null hypothesis (see Table F3). A post hoc analysis with a Wilcoxon signed-rank tests was conducted with a Bonferroni correction, resulting in a significant result at $p < 0.001$ (see Table F5) (Zimmerman & Zumbo, 1993). This is the preferred post hoc test to be used with the Friedman test due to its ability to control for Type I error (Benavoli, Corani, & Mangili, 2016). Mean ranks between groups were evaluated in Table F4. The Protestant and other Christian group attained an overall higher mean rank score on the Likert scale than its Catholic group counterpart. Categorical denominational group mean spirituality scores ranged from Christian-Catholic at 2.486 in 2005-2006 compared to Protestant and other Christian at 2.889; Christian-Catholic at 2.469 in 2007-2009 compared to Protestant and other Christian at 2.883

and Christian Catholic at 2.448 compared to 3.215 in 2010 to 2012 (Table G3). The total mean score for the eight-year measurement period was 2.464 for Christian Catholic and Protestant and Other at 3.047 with a 2.850 mean score for the entire sample population (see Table G3). Overall, the mean rank score of 23,404 for denominational group compared to 17,614 for the years taking the NSSE (time) showed significance when the two groups interacted (see Table F4). As a result, there were significant differences between denominational group and year groups (Z =-162.490, p = <0.001, two-tailed) which supported the Friedman test findings to reject the null hypotheses and that there were significant differences between the denominational colleges by year group.

Summary

The statistical analysis suggests a rejection of both null hypotheses and indicated that there were significant differences in senior students' perceptions of having grown spiritually while attending school and that a significant number of religious colleges in the study experienced this phenomenon with their students. To further understand this outcome, sampled colleges were also analyzed to determine whether denominational group and year group, when interactive, had a significant effect on the students' perceptions of having grown spiritually. The results suggest that there was a significant difference in students' perceptions when the combined effects of year group and denominational college group interacted. The results may indicate that student perceptions of spirituality may be subject to significant differences depending on which religious denominational group sponsors the college during specific time periods.

CHAPTER FIVE: CONCLUSIONS

Overview

Chapter Five provides a discussion of the results from the statistical analysis and the implications and limitations of the results with respect to other related research. Finally, recommendations for future research are also suggested as a result of the study.

Discussion

The purpose of this quantitative random non-experimental, causal-comparative study was to determine whether there was a significant difference in perceptions of spiritual growth among Millennial age senior college students attending 26 religious colleges during an eight-year period, and whether not there were differences between the denominational colleges during the year groups measured. The dependent variable was spirituality, defined as an ability to focus on and nurture the individual human spirit by way of a connection to a supreme being or a creator. . This also includes being very engaged and active in religious pursuits and contributing considerable time and commitment to religious beliefs and practices (HERI, 2004).

The independent categorical variable in $H_0$1 was *college*, defined as the 26 religious institutions of higher learning included in the sample for this study. The independent categorical variables in $H_0$2 were *year group* as defined by three chronological groupings in the eight-year study and *denominational group* defined categorically as Catholic or Protestant/Other Christian religious colleges included in the sample for this study. All the participants were young adult senior students attending religious colleges in the Millennial age group. Millennials are a group of people identified as being born between 1981 and 1996. They are also known to be independent, intelligent, and complex.

Research and historical trends have indicated that secularization continues to affect contemporary universities. The perception gap continues to widen between older and younger faculty regarding the importance of including religious beliefs and spirituality as part of the higher educational experience (Appleyard, 1996). Recent studies have been conducted to evaluate how effectively religious colleges and universities fulfill the religious purpose of their mission statement (Glanzer et al., 2011; Wolfe, 2016; Zigarelli, 2012). Bowman et al. (2015) showed that successful religious colleges that reflect the doctrine of their affiliated religious denomination, tend to be smaller, focus better on students and other factors that lead to success, and that religious affiliation drives the curriculum. Smaller institutions are generally able to provide better oversight regarding the implementation of their religious mission.

Most of the private religious colleges and universities in the United States are smaller than most of the large public institutions. The range in enrollment size in this study varied from approximately over 30,000 to just above 2,000 students. Four of the 26 colleges had an enrollment size over 10,000. Most of the Protestant colleges included in the study were affiliated and funded by a specific denomination as were the "Other Christian" institutions. Catholic colleges were funded by disparate missions of the Catholic church, and the term "Catholic college" does not necessarily represent the higher educational philosophy of the entire denomination.

The study examined the perceptions of senior religious college students' perceptions of having increased their spirituality during their college experience. This was measured by a corresponding question on a national survey directed at college freshman and seniors (NSSE, 2004-2012). The study sought to determine whether the sampled religious colleges were

affecting senior students' attitudes about their spirituality during their college experience and whether the number of colleges where differences in attitude occurred was significant. The study compared the samples of two denominational college groups to determine whether there are any significant differences between the two during three-year group periods.

$H_0$1: Perceived Spiritual Growth Differences Occurring at Religious Colleges

The first null hypothesis sought to determine whether there was a statistically significant difference in senior student's attitudes regarding the degree to which they developed a deepened sense of spirituality at any of the 26 sampled religious colleges during an eight-year period that National Survey of Student Engagement (NSSE, Question #11(p), 2005-2012) was administered. The results of the study revealed that all the 26 sampled institutions showed significant differences in perceived spirituality when compared to other colleges during the measurement period (see Table G1). While all sampled religious colleges showed significant differences in spirituality, some denominational mean scores trended upwards by year group, while others trended downward (see Table G3). These divergent data by religious college denomination hints that each denominational college category may be experiencing influencing factors that either offset or exacerbate trends towards secularization and that some colleges may be making some progress in infusing the religious element of their mission statement into the curriculum, the faculty, and student body to promote spiritual growth. Spirituality mean scores were also evenly distributed between religious colleges with lower enrollment and those with enrollments over 14,000, indicating that college size may not be a predictor for student perceived spiritual growth.

The study also revealed that, despite religious colleges being the sampled institutions, there are significant differences between colleges in how students are perceiving their spiritual growth. This may be influenced by the means and degree the religious mission is emphasized

and delivered to the students. Future studies might examine the effects of other factors on influencing perceived spiritual growth at these colleges (Benne, 2001).

$H_0$2: Perceived Spiritual Growth Among College Denominational Groups by Year Group

The second null hypothesis posited whether there is a significant difference between Catholic and Protestant and Other Christian denominational groups' senior student perceptions of how they experienced spiritual growth while attending college during the eight-year period that the National Survey of Student Engagement (NSSE, Question 11 (p)) was administered. The sampled institutions included a broad number of religious denominations. Nine of the colleges had affiliations with the Catholic church. The colleges connected with the Church were largely associated with its missions, such as Jesuits and other orders that sponsor religious institutions of higher learning. The Protestant and other denominational colleges were also broadly defined. This group consisted of mainline, evangelical, and other protestant denominations to include other Christians that might not specifically identify as Protestants. Seventeen Protestant or other denominations participated in the study.

The study found that the Catholic sampled colleges experienced a gradual steady decline in perceived spiritual growth during the eight-year period of measurement. This decline is significant by year group. The Protestant and other Colleges also experienced a similar decline during the first two periods of measurement, but dramatically increased during the last period from 2010 to 2012 (see Table G3). The cumulative differences in perceived spiritual growth at Protestant and Other colleges was also significant by year group, however, the spike in the upward trend may be anomalous and could be considered an outlier. No future measurements were conducted. Prior to the spike, the Protestant and other trend generally paralleled the Catholic college trend (see Figure G3).

Catholic denominational colleges. Despite their religious affiliations, Catholic, Protestant and other institutions have diverse approaches to accomplish the religious and spiritual aspects of their mission. For example, Jesuit Catholic higher educational institutions began to take root in the early 1800s in Italy at the beginning of the postmodern era as part of an earlier vision of St. Ignatius. These colleges spouted up in response to secular influences in higher education and as an effort to provide education to the lower and middle classes. The original mission the Jesuit colleges was expressed by a Jesuit document known as the Ration Studiorum. This document called for students acquiring not only learning, but habits worthy of being a Christian. It further stated that "it is the principal ministry of the Society of Jesus to educate youth in every branch of knowledge that is in keeping with its Institute. The aim of our educational programme is to lead men to the knowledge and love of our Creator and Redeemer" (Boston College, n.d., p. 1).

Vatican Council II and the subsequent writings of Jesuit Friar Pedro Arrupe marked a new direction in Catholic education, refocusing on the education of men and women to enter the world of secular humanism (Mesa, 2013). The Jesuit educational mission is faith based, but it was "also built on human values that are, for the most part, available to many religious and secular traditions…and is open to students and educators who share these human values regardless of their Christian background" (Mesa, 2013, p. 178). Despite trying to educate students in the Jesuit tradition, some scholars are concerned about the potential effects of secularism while attempting to educate in a humanist tradition. Friar Huang observed that more needs to be done to clarify the Catholic education purpose in higher education in light of

> the expansion of institutions, the increasing secularization of cultures, and the fact that our institutions are functioning in much more competitive contexts – competition, as you

> know, that is sometimes based on criteria that are not necessarily those that Jesuit schools should consider most important. (Mesa, 2013, p. 185)

Incorporating ideas such as these into Catholic college mission statements, providing opportunities for administration and faculty to discuss the college mission and developing strategies to accomplish this could improve the perceived spiritual climate of the students. Surveys and other instruments can also provide students with tools to communicate their perceptions of how well the institution is meeting their spiritual needs.

Protestant and other religious colleges. The integration of scholarship and the Christian worldview is the objective of Protestant, Evangelical, and other Christian religious higher education. Educators have widely discussed what integration should look like, but student perceptions are rarely investigated. "A substantial difference in student views and faculty opinions on this important topic could considerably impact student satisfaction and retention at Christian universities. The lack of broad-based research on what students perceive as equating to meaningful integration…is disconcerting" (Ripley, Garzon, Hall, Mangis & Murphey, 2009, pp.5-6).

Even though integration of the Christian worldview and academic scholarship is the goal, what happens in the classroom may be an entirely different story. The methodology of the implementation of the Christian Protestant worldview into the academic environment of the college classroom is dependent upon the commitment of the professors to the educational mission of the university and its interpretation. Ream, Beaty, and Lion (2004) measured faculty understanding of Christian worldview integration into academic environments and discovered a wide array of interpretations and implementation. In some cases, faculty considered faith and learning as being separate and independent of each other. Other faculty viewed faith as

something that was more suitable for the non-academic campus environment, such as extracurricular activities. Still others viewed spirituality as intrinsically personal, while still encouraging this kind experience for their students. Some faculty understood the integration of the Christian worldview as concentrating on displaying Christian characteristics of honesty, compassion, humility to students and colleagues. Others view that introducing faith into a curriculum should be restricted to a very limited number of classes and is not part of the rest of the curriculum. Others insisted that matters of faith could be part of a curriculum but limited to electives and not mandated to students. Similarly, others thought that the integration of the Christian worldview should be limited to certain disciplines, such as philosophy, history, and religion, but not their discipline. Finally, a group of professors believed that faith and learning were inextricably connected within the domain of a Christian university (Ream, et al., 2004).

Due to the necessity of confidentiality afforded to the institutions participating in this study, individual mean scores and trends by school name are not publicly available and are coded. However, statistical and comparative analysis revealed that sampled categorical Protestant and other religious colleges where faculty and administration deliberately connected faith and classroom learning, had higher mean spirituality scores than colleges with less focused approaches (see Table G1). Higher scoring colleges mostly had a deliberate integrated approach to faith and learning and encouraged open classroom dialogue allowing students to compare and reconcile their own Christian worldview with their academic studies. Colleges with higher mean scores also encouraged students to incorporate faith in all aspects of their lives to include extracurricular activities. In general, the highest scoring schools tended to take a holistic approach to Christian higher education and did not compartmentalize faith and spirituality to only certain aspects of the academic environment or students' lives. Faculty and administration

were united in these efforts to provide a space where academia and faith could co-exist and faculty hiring practices also reflected a unity of effort. Protestant and other schools were more likely to use a holistic approach and had significantly higher scores than Jesuit colleges and Catholic colleges using St. Ignacius' philosophical framework and other philosophical approaches. This study does not question the effectivity of lower scoring schools or denominations, but only measures the students' perception of gained spirituality while attending religious colleges.

Implications

There are several implications that arise from this study. Secularization continues to have its effects on religious colleges in the United States. "Faith must play a key role in the intellectual life of the [religious] college or university. Faith must inform the curriculum and help to shape the questions we explore in our courses and in our scholarly research" (George, 2015). In the study, most colleges experienced significant differences in student spirituality scores by year group (see Table G3). However, some colleges are doing better in safeguarding their religious mission against these affects (see Table G1). Protestant and other religious colleges in the sample are doing significantly better in helping students increase their perceived spirituality than at Catholic-affiliated colleges (See Table G3). Religious colleges should regularly measure their success and not hesitate implementing instruments and procedures that will assure the survival of their religious purpose and meet the spiritual expectations of their students. Faculty, students, and administration can work together to help each college meet its religious purpose. New measuring instruments should be developed to track the effectivity of the college religious mission and used in collaboration with other denominations to learn successful strategies from other religious colleges. Student feedback on these issues have been minimal and is

disconcerting (Morris, Smith, & Cejda, 2003; Schreiner, 2000). New survey and sampling measures should be implemented to insure student input regarding their individual experience at their religious college. Finally, Millennial and future generational students can have an experience at religious colleges where they feel spiritual growth. This is currently happening at many religious colleges and much can be shared regarding learning strategies for the coming generations that will improve their religious college experience and help students experience spiritual growth during their tenure.

The Future of Millennials in Religious Higher Education

The major contributing factors influencing spirituality were year group and religious denomination. The entire sample population came from the social-demographic group known as "Millennials" between the ages of 18 and 30. In an era where many have disputed to ability of Millennials to connect with organized religion, this sample group experienced a significant period of increased spirituality at Protestant and other sampled institutions between the years 2010 and 2012 (Lipke, 2015; Pew, 2010; Puffer, 2017). This may have marked the beginning of a trend due to educational philosophical changes made at Protestant and other sampled colleges or may be an outlier. Further longitudinal studies will need to be conducted to determine the trend (Table G3). If these trends continue, it may indicate that some of the lower perceptions of having gained spirituality at religious institutions may be more of an institutional issue than an issue with Millennials.

Millennials indicate that they want an active voice in religious matters and expressed discontent with religion when they did not have a venue to exchange ideas, or to discuss accessed information, or have a voice (Pew, 2010). There are numerous ways that religious colleges can help Millennials develop spirituality while attending college. First, religious

colleges should develop a clear vision that will communicate the mission and purpose of the school in fundamental theological terms. From the institution's vision, the ethos is developed. This is a clear plan that integrates the mission and vision into the academic curriculum and other systems comprising the university to include student affairs (Benne, 2001). Once an ethos is established, the vision and mission become embedded in and integrated with the priorities of the administration, faculty, and students. This will allow students the opportunity to freely analyze academic ideas against the landscape of their religious worldview without fear of reprisal or censure. These reflective opportunities can occur during class discussion, as questions in formal papers, after researching religious and social topics in databases, and in many other campus venues including student government. This approach can cultivate a campus environment open to transformation by allowing transparent and respectful interchange as Millennials have a voice in their education and can freely engage in a critique of the old by being able to discuss and compare competing secular philosophies with their Christian worldview in a safe environment (Van der Walt, 2017). The findings in this study indicate that it is possible to experience an increase in a perceived sense of spirituality by Millennial students. Successful strategies used by colleges in this study can be shared and utilized to help retain Millennials at religious colleges and to help them attain perceived spiritual growth as a result of their academic experience.

Limitations

One of the main limitations of the study was the uneven participation of the religious colleges in the NSSE instrument. Some colleges participated every year and others participated irregularly. As a result, three measurement periods were identified out of the eight years used for the study to capture enough colleges for the study and to help even out the data. Many religious colleges could not participate in the sampling due to non-participation during one of the

measurement periods. There were also some large religious institutions that did not participate in the survey. The data from these colleges would have been very valuable to gain a greater perspective by including them in the sample. The question used in the survey was discontinued after 2012. Although the findings are still relevant, additional data is still needed to determine whether the upward growth in perceived spirituality at Protestant and Other Colleges is an anomaly or an actual trend. New instrumentation and more time will be needed to reassess this finding.

Recommendations for Future Research

To continue to assess areas such as increased spirituality or religious experience at religious colleges and institutions, more instruments need to be developed to measure student and faculty perceptions. Student feedback is always essential and there is currently not enough data from students to evaluate successful delivery of the religious mission from the consumer's perspective. Religious colleges that are currently relying on internal assessment may experience some bias and may not be able to measure their efforts against similar learning institutions.

More research is also needed to determine successful learning strategies for the Millennial and subsequent student generations, such as Generation *Z*. These successful strategies can be institutionally incorporated into religious college mission statements and curriculum design. The current generation of students tend to be highly intelligent and have the capacity to have instantaneous information at their fingertips. Professors and administrators should ensure that an environment is provided where students have a voice in their learning and where dialogue occur, and old concepts may be challenged safely, even in a religious academic environment. Strategies from successful schools should be sought, tested and, implemented as needed.

Some denominational schools continue to have the same or even diminishing results over time. Learning approaches need to adapt to time, space, and technologies. Even religious higher learning is affected by these influences. Religious colleges would do well to examine their results over time, look to unbiased external evaluative instruments to measure success and determine new approaches to reach the contemporary student and effectively facilitate making the connection between the Higher Power they seek and the material world around them.

Summary

The results of this study may shed additional light on the effectiveness of higher religious education. If one of the main purposes of the religious college is to enable students to be educated about the universe in the light of a higher creative power, colleges should evaluate student opinions about how that religious purpose is delivered. One of the main reasons for the recent growth of private religious colleges is to allow students to learn in an environment of faith, despite the continued growth of secularism. If secular forces are ameliorating the abilities of contemporary religious colleges to provide a climate for spiritual growth during the educational experience, then these colleges may gradually follow the secular path of Harvard, Yale, Princeton, and other early American religious colleges to metamorphosize into something completely different that the original intent of the founders.

The effects of secularization are real and continue to influence the religious educational philosophies of religious colleges. However, this study indicates that a significant number of colleges *are* employing strategies that promote faith and strengthen spirituality. These strategies should be identified and shared with other religious institutions of higher learning. Much can be learned from these schools if other colleges are willing to seek collaboration and self-evaluation by involving students and the religious community in the process. The sample in this study

consisted entirely of the Millennial socio-demographic group. This is important because a significant sample of these students expressed improved spiritual growth, showing that many Millennials do seek a relationship with a higher power. When colleges were willing to adapt their religious educational approach to the needs of these students, the students perceived greater spiritual growth over time (Benne, 2001;Van der Walt, 2017). This study indicated that some Millennials students do have a sense of spirituality and will experience growth given the right religious educational setting. Much analysis and evaluative work regarding Millennials and upcoming generational groups need to be continuously conducted to evaluate the role and effectiveness of providing higher religious education to current and future generations.

There have been very few shared studies such as this analyzing student perceptions regarding their religious college experience. The suitability of this study will only diminish over time unless timely additional emphasis is given in this area and new shared instruments are developed to measure the effectivity of the college religious mission. Without this emphasis, the effects of secularization on religious colleges is likely to continue unmeasured and unrestricted. As Robert P. George observed, “Faith cannot truly be faith and reason cannot truly be reason apart from one another…the very idea of a university is religious and, indeed, Christian in its inspiration, conception, and fundamental content” (George, 2015, p. 2).

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APPENDICES

Appendix A: The National Survey of Student Engagement Instrument (NSSE, 2012) and Copyright Permission

From: gregtadams@gmail.com <gregtadams@gmail.com>
Sent: Wednesday, June 26, 2019 5:51 PM
To: Gonyea, Robert Michael <rgonyea@indiana.edu>
Cc: Lovik, Eric G (Education Specialist) <eglovik@liberty.edu>
Subject: Adams NSSE Request

Dr. Gonyea,
It looks as if I have finally received permission to defend my dissertation. Since my survey instrument was the NSSE, I have included an example of the instrument (NSSE 2012) as an appendix in my dissertation. Although the NSSE is available online on your website, I still need to request permission from the Indiana University Center for Postsecondary Research to use the survey instrument as part of the dissertation, to reproduce it in the dissertation and to distribute it as part of the dissertation on the internet and on any relevant dissertation databases. I am wondering if you can grant permission for these purposes. Thanks for all of your help along the way! A simple e-mail confirming my ability to use, reproduce, and distribute will suffice.
All the best,
Greg Adams
Doctoral Candidate
Liberty University
509-251-5679

Hi Greg,
Congrats on making it to your defense! With this email, you have our permission to include a copy of the NSSE 2012 survey instrument in your dissertation appendix. Please include the following statement along with the questionnaire: "The National Survey of Student Engagement 2012 is reprinted with permission from the Indiana University Center for Postsecondary Research, Copyright 2011 The Trustees of Indiana University."

Here is a link to the paper version of the NSSE 2012 questionnaire:
http://nsse.indiana.edu/pdf/survey_instruments/2012/NSSE2012_US_English_Paper.pdf

Best regards and good luck with the defense!
Bob

Robert M. Gonyea, Ed.D. | *Associate Director*
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National Survey of Student Engagement 2012

The College Student Report

1 **In your experience at your institution during the current school year, about how often have you done each of the following? Mark your answers in the boxes. Examples: ☒ or ☑**

	Very often	Often	Some-times	Never
a. Asked questions in class or contributed to class discussions	☐	☐	☐	☐
b. Made a class presentation	☐	☐	☐	☐
c. Prepared two or more drafts of a paper or assignment before turning it in	☐	☐	☐	☐
d. Worked on a paper or project that required integrating ideas or information from various sources	☐	☐	☐	☐
e. Included diverse perspectives (different races, religions, genders, political beliefs, etc.) in class discussions or writing assignments	☐	☐	☐	☐
f. Come to class without completing readings or assignments	☐	☐	☐	☐
g. Worked with other students on projects **during class**	☐	☐	☐	☐
h. Worked with classmates **outside of class** to prepare class assignments	☐	☐	☐	☐
i. Put together ideas or concepts from different courses when completing assignments or during class discussions	☐	☐	☐	☐
j. Tutored or taught other students (paid or voluntary)	☐	☐	☐	☐
k. Participated in a community-based project (e.g., service learning) as part of a regular course	☐	☐	☐	☐
l. Used an electronic medium (listserv, chat group, Internet, instant messaging, etc.) to discuss or complete an assignment	☐	☐	☐	☐
m. Used e-mail to communicate with an instructor	☐	☐	☐	☐
n. Discussed grades or assignments with an instructor	☐	☐	☐	☐
o. Talked about career plans with a faculty member or advisor	☐	☐	☐	☐
p. Discussed ideas from your readings or classes with faculty members outside of class	☐	☐	☐	☐
q. Received prompt written or oral feedback from faculty on your academic performance	☐	☐	☐	☐
r. Worked harder than you thought you could to meet an instructor's standards or expectations	☐	☐	☐	☐
s. Worked with faculty members on activities other than coursework (committees, orientation, student life activities, etc.)	☐	☐	☐	☐
t. Discussed ideas from your readings or classes with others outside of class (students, family members, co-workers, etc.)	☐	☐	☐	☐
u. Had serious conversations with students of a different race or ethnicity than your own	☐	☐	☐	☐
v. Had serious conversations with students who are very different from you in terms of their religious beliefs, political opinions, or personal values	☐	☐	☐	☐

2 **During the current school year, how much has your coursework emphasized the following mental activities?**

	Very much	Quite a bit	Some	Very little
a. **Memorizing** facts, ideas, or methods from your courses and readings so you can repeat them in pretty much the same form	☐	☐	☐	☐
b. **Analyzing** the basic elements of an idea, experience, or theory, such as examining a particular case or situation in depth and considering its components	☐	☐	☐	☐
c. **Synthesizing** and organizing ideas, information, or experiences into new, more complex interpretations and relationships	☐	☐	☐	☐
d. **Making judgments** about the value of information, arguments, or methods, such as examining how others gathered and interpreted data and assessing the soundness of their conclusions	☐	☐	☐	☐
e. **Applying** theories or concepts to practical problems or in new situations	☐	☐	☐	☐

3 **During the current *school year*, about how much reading and writing have you done?**

a. Number of assigned textbooks, books, or book-length packs of course readings

☐ None ☐ 1-4 ☐ 5-10 ☐ 11-20 ☐ More than 20

b. Number of books read on your own (not assigned) for personal enjoyment or academic enrichment

☐ None ☐ 1-4 ☐ 5-10 ☐ 11-20 ☐ More than 20

c. Number of written papers or reports of **20 pages or more**

☐ None ☐ 1-4 ☐ 5-10 ☐ 11-20 ☐ More than 20

d. Number of written papers or reports **between 5 and 19 pages**

☐ None ☐ 1-4 ☐ 5-10 ☐ 11-20 ☐ More than 20

e. Number of written papers or reports of **fewer than 5 pages**

☐ None ☐ 1-4 ☐ 5-10 ☐ 11-20 ☐ More than 20

4 **In a *typical week*, how many homework problem sets do you complete?**

	None	1-2	3-4	5-6	More than 6
a. Number of problem sets that take you **more** than an hour to complete	☐	☐	☐	☐	☐
b. Number of problem sets that take you **less** than an hour to complete	☐	☐	☐	☐	☐

5 **Mark the box that best represents the extent to which your examinations during the current school year have challenged you to do your best work.**

Very little ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 Very much

6 **During the current school year, about how often have you done each of the following?**

	Very often	Often	Some-times	Never
a. Attended an art exhibit, play, dance, music, theater, or other performance	☐	☐	☐	☐
b. Exercised or participated in physical fitness activities	☐	☐	☐	☐
c. Participated in activities to enhance your spirituality (worship, meditation, prayer, etc.)	☐	☐	☐	☐
d. Examined the strengths and weaknesses of your own views on a topic or issue	☐	☐	☐	☐
e. Tried to better understand someone else's views by imagining how an issue looks from his or her perspective	☐	☐	☐	☐
f. Learned something that changed the way you understand an issue or concept	☐	☐	☐	☐

7 **Which of the following have you done or do you plan to do before you graduate from your institution?**

	Done	Plan to do	Do not plan to do	Have not decided
a. Practicum, internship, field experience, co-op experience, or clinical assignment	☐	☐	☐	☐
b. Community service or volunteer work	☐	☐	☐	☐
c. Participate in a learning community or some other formal program where groups of students take two or more classes together	☐	☐	☐	☐
d. Work on a research project with a faculty member outside of course or program requirements	☐	☐	☐	☐
e. Foreign language coursework	☐	☐	☐	☐
f. Study abroad	☐	☐	☐	☐
g. Independent study or self-designed major	☐	☐	☐	☐
h. Culminating senior experience (capstone course, senior project or thesis, comprehensive exam, etc.)	☐	☐	☐	☐

8 **Mark the box that best represents the quality of your relationships with people at your institution.**

a. Relationships with **other students**

Unfriendly, Unsupportive, Sense of alienation ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 Friendly, Supportive, Sense of belonging

b. Relationships with **faculty members**

Unavailable, Unhelpful, Unsympathetic ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 Available, Helpful, Sympathetic

c. Relationships with **administrative personnel and offices**

Unhelpful, Inconsiderate, Rigid ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 Helpful, Considerate, Flexible

9 About how many hours do you spend in a typical 7-day week doing each of the following?

a. Preparing for class (studying, reading, writing, doing homework or lab work, analyzing data, rehearsing, and other academic activities)

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

b. Working for pay **on campus**

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

c. Working for pay **off campus**

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

d. Participating in co-curricular activities (organizations, campus publications, student government, fraternity or sorority, intercollegiate or intramural sports, etc.)

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

e. Relaxing and socializing (watching TV, partying, etc.)

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

f. Providing care for dependents living with you (parents, children, spouse, etc.)

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

g. Commuting to class (driving, walking, etc.)

☐ 0 ☐ 1-5 ☐ 6-10 ☐ 11-15 ☐ 16-20 ☐ 21-25 ☐ 26-30 ☐ More than 30

Hours per week

10 To what extent does your institution emphasize each of the following?

	Very much	Quite a bit	Some	Very little
a. Spending significant amounts of time studying and on academic work	☐	☐	☐	☐
b. Providing the support you need to help you succeed academically	☐	☐	☐	☐
c. Encouraging contact among students from different economic, social, and racial or ethnic backgrounds	☐	☐	☐	☐
d. Helping you cope with your non-academic responsibilities (work, family, etc.)	☐	☐	☐	☐
e. Providing the support you need to thrive socially	☐	☐	☐	☐
f. Attending campus events and activities (special speakers, cultural performances, athletic events, etc.)	☐	☐	☐	☐
g. Using computers in academic work	☐	☐	☐	☐

11 To what extent has your experience at this institution contributed to your knowledge, skills, and personal development in the following areas?

	Very much	Quite a bit	Some	Very little
a. Acquiring a broad general education	☐	☐	☐	☐
b. Acquiring job or work-related knowledge and skills	☐	☐	☐	☐
c. Writing clearly and effectively	☐	☐	☐	☐
d. Speaking clearly and effectively	☐	☐	☐	☐
e. Thinking critically and analytically	☐	☐	☐	☐
f. Analyzing quantitative problems	☐	☐	☐	☐
g. Using computing and information technology	☐	☐	☐	☐
h. Working effectively with others	☐	☐	☐	☐
i. Voting in local, state, or national elections	☐	☐	☐	☐
j. Learning effectively on your own	☐	☐	☐	☐
k. Understanding yourself	☐	☐	☐	☐
l. Understanding people of other racial and ethnic backgrounds	☐	☐	☐	☐
m. Solving complex real-world problems	☐	☐	☐	☐
n. Developing a personal code of values and ethics	☐	☐	☐	☐
o. Contributing to the welfare of your community	☐	☐	☐	☐
p. Developing a deepened sense of spirituality	☐	☐	☐	☐

12 Overall, how would you evaluate the quality of academic advising you have received at your institution?

☐ Excellent
☐ Good
☐ Fair
☐ Poor

13 How would you evaluate your entire educational experience at this institution?

☐ Excellent
☐ Good
☐ Fair
☐ Poor

14 If you could start over again, would you go to the *same institution* you are now attending?

☐ Definitely yes
☐ Probably yes
☐ Probably no
☐ Definitely no

15 Write in your year of birth: 1 9 _ _

16 Your sex:
- ☐ Male
- ☐ Female

17 Are you an international student or foreign national?
- ☐ Yes
- ☐ No

18 What is your racial or ethnic identification? (Mark only one.)
- ☐ American Indian or other Native American
- ☐ Asian, Asian American, or Pacific Islander
- ☐ Black or African American
- ☐ White (non-Hispanic)
- ☐ Mexican or Mexican American
- ☐ Puerto Rican
- ☐ Other Hispanic or Latino
- ☐ Multiracial
- ☐ Other
- ☐ I prefer not to respond

19 What is your current classification in college?
- ☐ Freshman/first-year
- ☐ Sophomore
- ☐ Junior
- ☐ Senior
- ☐ Unclassified

20 Did you begin college at your current institution or elsewhere?
- ☐ Started here
- ☐ Started elsewhere

21 Since graduating from high school, which of the following types of schools have you attended other than the one you are attending now? (Mark all that apply.)
- ☐ Vocational or technical school
- ☐ Community or junior college
- ☐ 4-year college other than this one
- ☐ None
- ☐ Other

22 Thinking about this current academic term, how would you characterize your enrollment?
- ☐ Full-time
- ☐ Less than full-time

23 Are you a member of a social fraternity or sorority?
- ☐ Yes
- ☐ No

24 Are you a student-athlete on a team sponsored by your institution's athletics department?
- ☐ Yes
- ☐ No (Go to question 25.)

On what team(s) are you an athlete (e.g., football, swimming)? Please answer below:

25 What have most of your grades been up to now at this institution?
- ☐ A
- ☐ A-
- ☐ B+
- ☐ B
- ☐ B-
- ☐ C+
- ☐ C
- ☐ C- or lower

26 Which of the following best describes where you are living now while attending college?
- ☐ Dormitory or other campus housing (not fraternity/sorority house)
- ☐ Residence (house, apartment, etc.) within **walking distance** of the institution
- ☐ Residence (house, apartment, etc.) within **driving distance** of the institution
- ☐ Fraternity or sorority house
- ☐ None of the above

27 What is the highest level of education that your parent(s) completed? (Mark one box per column.)

Father	Mother	
☐	☐	Did not finish high school
☐	☐	Graduated from high school
☐	☐	Attended college but did not complete degree
☐	☐	Completed an associate's degree (A.A., A.S., etc.)
☐	☐	Completed a bachelor's degree (B.A., B.S., etc.)
☐	☐	Completed a master's degree (M.A., M.S., etc.)
☐	☐	Completed a doctoral degree (Ph.D., J.D., M.D., etc.)

28 Please print your major(s) or your expected major(s).

a. Primary major (Print only one.):

b. If applicable, second major (not minor, concentration, etc.):

THANKS FOR SHARING YOUR RESPONSES!

After completing the survey, please put it in the enclosed postage-paid envelope and deposit it in any U.S. Postal Service mailbox. Questions or comments? Contact the National Survey of Student Engagement, Indiana University, 1900 East Tenth Street, Suite 419, Bloomington IN 47406-7512 or nsse@indiana.edu or www.nsse.iub.edu.

Appendix B: Procedures

Since the data from the NSSE is historical data provided by the Indiana University Center for Post-Secondary Research (IUCPR), access to the data must be requested and approved through the institution. Normally, the researcher will incur a fee for access to the data. To obtain the data, the researcher must have received approval from the IRB and then accomplishes the following procedures:

1. Select a diverse non-random sample of Jewish and Christian colleges with an undergraduate enrollment over 1000 from participating NSSE institutions.
2. Contact IUCPR via the contact information supplied at the bottom of the data request form shown in Appendix B.
3. IUCPR will connect the researcher with a research consultant who will discuss the feasibility of the research and send a request form to gain access to the data.
4. The researcher completes the boxes in the data request form and returns the request to the research consultant.
5. The research consultant approves the request.
6. The research consultant verifies the data requested and recovers a fee for IUCPR required to retrieve and send the data to the researcher.
7. The research consultant retrieves the data.
8. The research consultant sends the data to the researcher and the researcher stores the data via electronic storage. Any sensitive or confidential data is stored by encryption in a secure storage site.

9. The researcher retrieves the data and randomizes the data using the data analysis tool on Excel spreadsheet by selecting the sampling application.
10. The researcher begins statistical analysis.

Appendix C: Institutional Review Board Approval

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

June 28, 2018
Gregory T. Adams
IRB Application 3330: Analyzing Millennial Student Perceptions of Spiritual Development While Attending Religious Colleges in the United States

Dear Gregory T. Adams,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Your study does not classify as human subjects research because it will not involve the collection of identifiable, private information.

Please note that this decision only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued non-human subjects research status. You may report these changes by submitting a new application to the IRB and referencing the above IRB Application number.

If you have any questions about this determination or need assistance in identifying whether possible changes to your protocol would change your application's status, please email us at irb@liberty.edu.
Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
The Graduate School
Liberty University | Training Champions for Christ since 1971

Appendix D: Harvard College Early Mission Statement

NEW ENGLANDS FIRST FRUITS:

2. In reſpect of the Colledge, and the proceedings of *Learning* therein.

AFter God had carried us ſafe to *New-England*, and wee had builded our houſes, provided neceſſaries for our liveli-hood, rear'd convenient places for Gods worſhip, and ſetled the Civill Government: One of the next things we longed for, and looked after was to advance *Learning*, and perpetuate it to Poſterity; dreading to leave an illiterate Miniſtery to the Churches, when our preſent Miniſters ſhall lie in the Duſt. / And as wee were thinking and conſulting how to effect this great Work; it pleaſed God to ſtir up the heart of one Mr. *Harvard* (a godly Gentleman and a lover of Learning, there living amongſt us) to give the one halfe of his Eſtate

Eſtate (it being in all about 1700. l.) towards the erecting of a Colledge, and all his Library: after him another gave 300. l. others after them caſt in more, and the publique hand of the State added the reſt: the Colledge was, by common conſent, appointed to be at *Cambridge*, (a place very pleaſant and accommodate and is called (according to the name of the firſt founder) *Harvard Colledge*.

The Edifice is very faire and comely within and without, having in it a ſpacious Hall; (where they daily meet at Commons, Lectures, Exerciſes) and a large Library with ſome Bookes to it, the gifts of diverſe of our friends, their Chambers and ſtudies alſo fitted for, and poſſeſſed by the Students, and all other roomes of Office neceſſary and convenient, with all needfull Offices thereto belonging: And by the ſide of the Colledge a faire *Grammar* Schoole, for the training up of young Schollars, and fitting of them for *Academicall Learning*, that ſtill as they are judged ripe, they may be received into the Colledge of this Schoole. Maſter *Corlet* is the Mr., who hath very well approved himſelfe for his abilities, dexterity and painfulneſſe in teaching and education of the youth under him.

Over the Colledge is maſter *Dunſter* placed, as Preſident, a learned conſcionable and induſtrious man, who hath ſo trained up his Pupills in the tongues and Arts, and ſo ſeaſoned them with the principles of Divinity and Chriſtianity that we have

have to our great comfort, (and in truth) beyond our hopes, beheld their progreſſe in Learning and godlineſſe alſo; the former of theſe hath appeared in their publique declamations in *Latine* and *Greeke*, and Diſputations Logicall and Philoſophicall, which they have beene wonted (beſides their ordinary Exerciſes in the Colledge-Hall) in the audience of the Magiſtrates, Miniſters, and other Schollars, for the probation of their growth in Learning, upon ſet dayes, conſtantly once every moneth to make and uphold: The latter hath been manifeſted in ſundry of them by the ſavoury breathings of their Spirits in their godly converſation. Inſomuch that we are confident, if theſe early bloſſomes may be cheriſhed and warmed with the influence of the friends of Learning, and lovers of this pious worke, they will by the help of God, come to happy maturity in a ſhort time.

Over the Colledge are twelve Overſeers choſen by the generall Court, ſix of them are of the Magiſtrates, the other ſix of the Miniſters, who are to promote the beſt good of it, and (having a power of influence into all perſons in it are to ſee that every one be diligent and proficient in his proper place.

2. *Rules, and Precepts that are obſerved in the Colledge.*

1. WHen any Schollar is able to underſtand *Tully*, or ſuch like claſſicall Latine Author *extempore*, and make and ſpeake true Latine in Verſe and Proſe, *ſuo ut aiunt Marte;* And decline perfectly the Paradigim's of *Nounes* and *Verbes* in the *Greek* tongue: Let him then and not before be capable of admiſſion into the Colledge.

2. Let every Student be plainly inſtructed, and earneſtly preſſed to conſider well, the maine end of his life and ſtudies is, *to know God and Ieſus Chriſt which is eternall life*, Joh. 17. 3. and therefore to lay *Chriſt* in the bottome, as the only foundation of all ſound knowledge and Learning.

And ſeeing the Lord only giveth wiſedome, Let every one ſeriouſly ſet himſelfe by prayer in ſecret to ſeeke it of him *Prov* 2, 3.

3. Every one ſhall ſo exerciſe himſelfe in reading the Scriptures twice a day, that he ſhall be ready to give ſuch an account of his proficiency therein, both in *Theoretticall* obſervations of the Language, and *Logick*, and in *Practicall* and ſpirituall truths, as his Tutor ſhall require, according to his ability; ſeeing *the entrance of the word giveth light, it giveth underſtanding to the ſimple*, Pſalm. 119. 130.

4. That they eſchewing all profanation of Gods

Gods Name, Attributes, Word, Ordinances, and times of Worſhip, doe ſtudie with good conſcience, carefully to retaine God, and the love of his truth in their mindes elſe let them know, that (notwithſtanding their Learning) God may give them up *to ſtrong deluſions*, and in the end *to a reprobate minde*, 2 Theſ. 2. 11, 12. Rom. 1. 28.

5. That they ſtudiouſly redeeme the time; obſerve the generall houres appointed for all the Students, and the ſpeciall houres for their owne *Claſſis:* and then dilligently attend the Lectures without any diſturbance by word or geſture. And if in any thing they doubt, they ſhall enquire as of their fellowes, ſo, (in caſe of *Non ſatisfaction*) modeſtly of their Tutors.

6. None ſhall under any pretence whatſoever, frequent the company and ſociety of ſuch men as lead an unfit, and diſſolute life.

Nor ſhall any without his Tutors leave, or (in his abſence) the call of Parents or Guardians, goe abroad to other Townes.

7. Every Schollar ſhall be preſent in his Tutors chamber at the 7th. houre in the morning, immediately after the ſound of the Bell, at his opening the Scripture and prayer, ſo alſo at the 5th. houre at night, and then give account of his owne private reading, as aforeſaid in Particular the third, and conſtantly attend Lectures in the Hall at the houres appointed? But if any (without neceſſary impediment) ſhall abſent himſelf from

from prayer or Lectures, he ſhall bee lyable to Admonition, if he offend above once a weeke.

8. If any Schollar ſhall be found to tranſgreſſe any of the Lawes of God, or the Schoole, after twice Admonition, he ſhall be lyable, if not *adultus*, to correction, if *adultus*, his name ſhall be given up to the Overſeers of the Colledge, that he may bee admoniſhed at the publick monethly Act.

3. *The times and order of their Studies, unleſſe experience ſhall ſhow cauſe to alter.*

THe ſecond and third day of the weeke, read Lectures, as followeth.

To the firſt yeare at 8th. of the clock in the morning *Logick*, the firſt three quarters, *Phyſicks* the laſt quarter.

To the ſecond yeare at the 9th. houre, *Ethicks* and *Politicks*, at convenient diſtances of time.

To the third yeare at the 10th. *Arithmetick* and *Geometry*, the three firſt quarters, *Aſtronomy* the laſt.

Afternoone.

The firſt yeare diſputes at the ſecond houre.
The 2d. yeare at the 3d. houre.
The 3d. yeare at the 4th. every one in his Art.

The 4th. day reads Greeke.

To the firſt yeare the *Etymologie* and *Syntax* at the eigth houre. To

Appendix E: Descriptive Statistics

Table E1

Percent Gender by Participants

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	24589	37.9	37.9	37.9
	Female	40267	62.1	62.1	100.0
	Total	64856	100.0	100.0	
Missing	System	5	.0		
Total		64861	100.0		

Table E2

Percent Ethnicity by Participants

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	African American/Black	3047	4.7	4.9	4.9
	American Indian/Alaska Native	320	.5	.5	5.4
	Asian/Pacific Islander	3430	5.3	5.5	10.9
	Caucasian/White	45176	69.7	72.8	83.7
	Hispanic	4437	6.8	7.1	90.9
	Other	472	.7	.8	91.6
	Foreign	1651	2.5	2.7	94.3
	Multi-racial/ethnic	429	.7	.7	95.0
	Unknown	3119	4.8	5.0	100.0
	Total	62081	95.7	100.0	
Missing	System	2780	4.3		
Total		64861	100.0		

Table E3

Percent Participants by Denominational Group

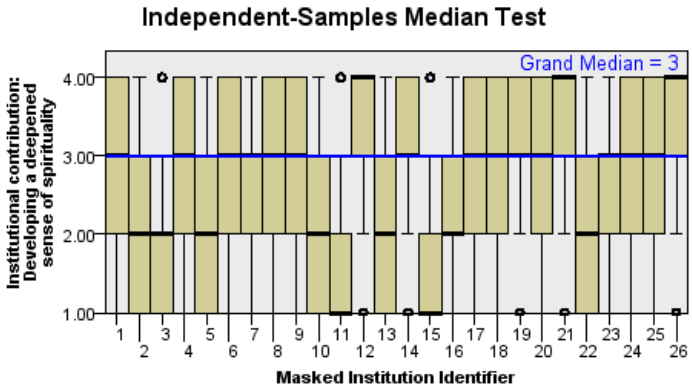
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian-Catholic	24347	37.5	37.5	37.5
	Protestant and Other Christian Denominational	40514	62.5	62.5	100.0
	Total	64861	100.0	100.0	

Table E4

Percent Participants by Age Group

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	19 or younger	245	.4	.4	.4
	20-23	42887	66.1	72.9	73.3
	24-29	9095	14.0	15.5	88.8
	30-39	3129	4.8	5.3	94.1
	40-55	3081	4.8	5.2	99.3
	Over 55	389	.6	.7	100.0
	Total	58826	90.7	100.0	
Missing	System	6035	9.3		
Total		64861	100.0		

Appendix F: Test Statistics



Total N	58,557
Median	3.000
Test Statistic	12,255.305
Degrees of Freedom	25
Asymptotic Sig. (2-sided test)	.000

Figure F1: *$H_0$1: Mean Comparisons by College: Developing a deepened sense of spirituality*

Table F1

$H_0$1: Kruskal-Wallis H Test Statistics[a,b]

	Institutional contribution: Developing a deepened sense of spirituality
Kruskal-Wallis H	15164.094
df	25
Asymp. Sig.	.000

a. Kruskal Wallis Test
b. Grouping Variable: Masked Institution Identifier

Table F2

$H_0$1: Post-Hoc Analyses: Dunn's Pairwise Test

College-College		*Z*	*SE*	*p*	Std. Test Stat.	Adj. *p*
15	11	1,511.806	850.097	.075	1.778	1.000*
	3	3,735.065	813.128	<.001	4.593	.001
	13	5,683.748	684.492	<.001	8.304	<.001
	22	-6,674.005	777.068	<.001	-8.589	<.001
	5	7,317.162	654.668	<.001	-0.140	<.001
	2	9,765.956	659.162	<.001	11.177	<.001
	10	9,967.845	747.254	<.001	13.399	<.001
	16	-11,778.362	736.588	1.000	-15.990	<.001
	23	-12,220.475	685.914	<.001	-17.816	<.001
	7	12,251.877	741.374	<.001	15.526	<.001
	18	-12,715.813	982.003	<.001	-12.949	<.001
	24	-12,849.773	660.434	<.001	-19.195	<.001
	8	13,120.668	705.656	.171	18.594	<.001
	4	14,445.144	714.130	<.001	20.228	<.001
	20	-15,904.432	769.033	<.001	-20.681	<.001
	1	17,378.576	797.542	1.000	21.790	<.001
	25	-17,401.110	730.864	<.001	-23.809	<.001
	6	17,455.636	671.942	<.001	25.978	<.001
	9	17,511.142	686.531	.188	25.507	<.001
	17	-18,339.968	935.894	<.001	-19.596	<.001

	14	19,756.868	788.223	<.001	25.065	<.001
	19	-20,434.745	693.401	<.001	-29.470	<.001
	12	25,589.483	774.820	<.001	33.026	<.001
	21	-26,935.351	840.975	1.000	-32.029	<.001
	26	-28,543.096	624.224	<.001	-45.726	<.001
11	3	2,223.259	801.684	.006	2.773	1.000*
	13	-4,171.942	670.859	<.001	-6.219	<.001
	22	-5,162.199	765.085	<.001	-6.747	<.001
	5	5,805.356	640.399	<.001	9.065	<.001
	2	8,254.150	644.993	<.001	12.797	<.001
	10	8,456.039	734.786	<.001	11.508	<.001
	16	-10,266.556	723.936	<.001	-14.182	<.001
	23	-10,708.669	672.309	<.001	-15.928	<.001
	7	10,740.071	728.805	<.001	14.737	<.001
	18	-11,204.007	972.549	<.001	-11.520	<.001
	24	-11,337.967	655.487	<.001	-17.297	<.001
	8	11,608.862	692.439	<.001	16.765	<.001
	4	12,933.339	701.073	<.001	18.448	<.001
	20	-14,392.626	756.923	<.001	-19.015	<.001
	1	15,866.770	785.872	<.001	20.190	<.001
	25	-15,889.304	718.111	<.001	-22.127	<.001
	6	15,943.830	658.048	<.001	24.229	<.001
	9	15,999.336	672.939	<.001	23.775	<.001

	17	-16,828.162	925.969	<.001	-18.174	<.001
	14	-18,245.062	776.413	<.001	-23.499	<.001
	19	-18,922.939	679.946	<.001	-27.830	<.001
	12	-24,077.677	762.803	<.001	-31.565	<.001
	21	-25,423.545	829.916	<.001	-30.634	<.001
	26	-27,031.290	609.243	<.001	-44.369	<.001
3	13	-1,948.683	623.348	.002	-3.126	.576*
	22	-2,938.940	723.786	<.001	-4.061	<.001
	5	-3,582.097	590.442	<.001	-6.067	<.001
	2	6,030.891	595.422	<.001	10.129	<.001
	10	-6,232.779	691.680	<.001	-9.011	<.001
	16	-8,043.296	680.143	<.001	-11.826	<.001
	23	-8,485.410	624.908	<.001	-13.579	<.001
	7	-8,516.812	685.323	<.001	-12.427	<.001
	18	-8,980.748	940.405	<.001	-9.550	<.001
	24	-9,114.708	606.773	<.001	-15.022	<.001
	8	1511.806	646.516	<.001	-14.517	<.001
	4	-10,710.079	655.754	<.001	-16.332	<.001
	20	-12,169.366	715.153	<.001	-17.016	<.001
	1	13,643.045	745.725	<.001	18.296	<.001
	25	-13,666.045	673.939	<.001	-20.278	<.001
	6	-13,720.571	609.539	<.001	-22.510	<.001
	9	-13,776.077	625.586	<.001	-22.021	<.001

	17	-14,604.903	892.149	<.001	-16.370	<.001
	14	-16,021.803	735.750	<.001	-21.776	<.001
	19	-16,699.680	633.118	<.001	-26.377	<.001
	12	-21,854.418	721.373	<.001	-30.296	<.001
	21	-23,200.286	792.004	<.001	-29.293	<.001
	26	-24,808.030	556.496	<.001	-44.579	<.001
13	22	-990.257	575.517	.085	-1.721	1.000*
	5	1,663.414	394.937	<.001	4.136	<.001
	2	4,082.208	402.344	<.001	10.146	<.001
	10	4,284.097	534.579	<.001	8.014	<.001
	16	-6,094.613	519.565	<.001	-11.730	<.001
	23	-6,536.727	444.818	<.001	-14.695	<.001
	7	6,568.129	526.328	<.001	12.479	<.001
	18	-7,032.065	831.694	<.001	-8.455	<.001
	24	-7,166.025	418.959	<.001	-17.104	<.001
	8	7,436.920	474.696	<.001	15.667	<.001
	4	8,761.396	487.203	<.001	17.983	<.001
	20	-10,220.684	564.621	<.001	-18.102	<.001
	1	11,694.827	602.876	<.001	19.398	<.001
	25	-11,717.362	511.417	<.001	-22.912	<.001
	6	11,771.888	422.955	<.001	27.832	<.001
	9	11,827.394	445.770	<.001	26.532	<.001
	17	-12,656.220	776.713	<.001	-16.295	<.001

	14	-14,073.120	590.492	<.001	-23.329	<.001
	19	-14,750.997	456.280	<.001	-32.329	<.001
	12	19,905.735	572.479	<.001	34.771	<.001
	21	-21,251.603	659.261	<.001	-32.236	<.001
	26	-22,859.348	342.113	<.001	-66.818	<.001
22	5	643.157	539.703	.233	1.192	1.000*
	2	3,091.951	545.147	<.001	5.672	<.001
	10	3,293.839	648.906	<.001	5.076	<.001
	16	5,104.356	636.594	<.001	8.018	<.001
	23	-5,546.470	577.207	<.001	-9.609	<.001
	7	5,577.872	642.126	<.001	8.687	<.001

Note: Each row tests the null hypothesis that each of the sampled coded colleges are the same. Asymptotic significances (2-sided tests) are displayed. The significance level (*p*), two-tailed is <.05. Significance values have been adjusted by the Bonferroni correction for multiple tests. *In this case the asterisk denotes asymptotic non-significance, since this number is small.

Table F3

$H_0$2: Friedman's Test

N	64861
Chi-Square	27315.013
df	1
Asymp. Sig.	.000

a. Friedman Test

Table F4

$H_0$2: Wilcoxon Mean Ranks Test

		N	Mean Rank	Sum of Ranks
Years of NSSE participation (Time), in three groups - DenominGroup	Negative Ranks	5124[a]	17614.00	90254136.00
	Positive Ranks	40379[b]	23404.00	945030120.00
	Ties	19358[c]		
	Total	64861		

a. Years of NSSE participation, in three groups < DenominGroup
b. Years of NSSE participation, in three groups > DenominGroup
c. Years of NSSE participation, in three groups = DenominGroup

Table 21

Table F5

$H_0$2: Wilcoxon Test

	Years of NSSE participation (Time), in three groups - DenominGroup
Z	-162.490[b]
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Appendix G: Spirituality Mean Scores

Table G1

$H_0$1: Comparison of Spirituality Scores for Each Religious College

College	*N*	Mean	*SD*	*SE*	95% Confidence Int.	
					Lower	Upper
1	885	2.919	1.006	0.034	2.852	2.985
2	3711	2.376	1.103	0.018	2.341	2.412
3	884	1.919	0.996	0.034	1.853	1.984
4	1785	2.700	1.062	0.025	2.650	2.749
5	3477	2.173	1.118	0.019	2.136	2.211
6	3012	2.916	1.025	0.019	2.879	2.953
7	1219	2.558	1.024	0.029	2.500	2.615
8	915	2.539	1.134	0.037	2.465	2.612
9	2359	2.933	1.006	0.021	2.892	2.974
10	816	2.343	1.092	0.038	2.268	2.418
11	654	1.755	0.977	0.038	1.680	1.830
12	986	3.467	0.797	0.025	3.417	3.516
13	2501	2.076	0.994	0.020	2.037	2.115
14	946	3.068	0.938	0.031	3.008	3.128
15	678	1.628	0.921	0.035	1.559	1.698
16	1431	2.502	1.080	0.029	2.446	2.558
17	361	2.992	0.956	0.050	2.893	3.091
18	419	2.573	1.063	0.052	2.471	2.675
19	2132	3.127	0.926	0.020	3.088	3.166

20	1066	2.761	1.149	0.035	2.692	2.830
21	653	3.554	0.746	0.029	3.497	3.612
22	840	2.140	1.047	0.036	2.070	2.211
23	2470	2.553	1.057	0.021	2.511	2.595
24	1141	2.644	1.086	0.032	2.581	2.707
25	1319	2.973	1.020	0.028	2.918	3.029
26	11843	3.650	0.676	0.006	3.637	3.662
Total	48503	2.850	1.121	0.005	2.840	2.860

Table G2

$H_0$2: Comparison of Spirituality Scores by Year Group (Time)

Year Group	Mean	*SD*	*N*
2005-2006	2.71	1.125	8586
2007-2009	2.72	1.131	22570
2010-2012	2.96	1.101	27401
Total	2.83	1.123	58557

Table G3

$H_0$2: Comparison of Spirituality Scores by Both Denominational Group and Year Group (Time)

Year	College Group	Mean	*SD*	*N*
05-06	Christian-Catholic	2.486	1.102	3232
	Protestant and Other	2.889	1.112	4336
	Total	2.717	1.125	7568
07-09	Christian-Catholic	2.469	1.109	6563
	Protestant and Other	2.883	1.117	11909
	Total	2.736	1.131	18472
10-12	Christian-Catholic	2.448	1.118	6620
	Protestant and Other	3.215	1.003	15843
	Total	2.989	1.095	22463
Total	Christian-Catholic	2.464	1.112	16415
	Protestant and Other	3.047	1.074	32088
Total		2.850	1.121	48503

Appendix H: Statistical Characteristics of the Variables

Table H1

Statistical Characteristics of Each Variable

			Statistic	Std. Error
College (Dependent)	Mean		15.27	.037
	95% Confidence Interval for Mean	Lower Bound	15.20	
		Upper Bound	15.34	
	5% Trimmed Mean		15.43	
	Median		15.00	
	Variance		80.560	
	Std. Deviation		8.976	
	Minimum		1	
	Maximum		26	
	Range		25	
	Interquartile Range		19	
	Skewness		-.100	.010
	Kurtosis		-1.581	.020
Denominational Group (Independent)	Mean		1.63	.002
	95% Confidence Interval for Mean	Lower Bound	1.63	
		Upper Bound	1.63	
	5% Trimmed Mean		1.64	
	Median		2.00	
	Variance		.233	

	Std. Deviation		.483	
	Minimum		1	
	Maximum		2	
	Range		1	
	Interquartile Range		1	
	Skewness		-.541	.010
	Kurtosis		-1.708	.020
Spirituality	Mean		2.83	.005
(Independent)	95% Confidence Interval for Mean	Lower Bound	2.83	
		Upper Bound	2.84	
	5% Trimmed Mean		2.87	
	Median		3.00	
	Variance		1.261	
	Std. Deviation		1.123	
	Minimum		1	
	Maximum		4	
	Range		3	
	Interquartile Range		2	
	Skewness		-.396	.010
	Kurtosis		-1.264	.020
Number of Year Group participation in NSSE	Mean		2.32	.003
	95% Confidence Interval	Lower Bound	2.32	

(Time)	for Mean	Upper Bound	2.33	
(Dependent)	5% Trimmed Mean		2.36	
	Median		2.00	
	Variance		.511	
	Std. Deviation		.715	
	Minimum		1	
	Maximum		3	
	Range		2	
	Interquartile Range		1	
	Skewness		-.560	.010
	Kurtosis		-.895	.020