On Our Own:

A Study of the Religiosity of a Faith-based College's Graduates

A Capstone Project

Presented to

The Faculty of the Curry School of Education

University of Virginia

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

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May 2016

Abstract

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Faith-based colleges have seen a shift in the cultural norms of our society and a further resultant shift in the desire to attend some faith-based colleges.  The assumption among most families who choose faith-based colleges is that the institution will provide a sort of environment which will protect or minimize the damage to their students' spirituality and religiosity. This strength in community is described in the work of Sharon Parks, (2004, 2011) as she exhorts, "We all need 'tribe'" (p.89).

One such institution, known herein as Faith-based College or FBC, was reorganized in 1996 from a two year secular school to a private four year, faith based, liberal arts college.  It set as its distinct mission to serve student of the Church of Jesus Christ of Latter-day Saints and others with similar beliefs.  So for almost twenty years, FBC has marketed itself as the only liberal arts college in the world serving principally LDS students. Of course the LDS church has its well-established and well-funded Brigham Young University system, with three campuses in Provo, Utah; Rexburg, Idaho and Oahu, Hawaii.  These institutions are all principally funded by the LDS church, thus providing a relatively low cost option for LDS students of higher education around the nation and world.

Each year, however, in the United States alone, there are approximately 60,000 LDS students graduating from high school. The BYU system can handle at most 10,000-12,000 of these; leaving 48-50,000 students without an LDS oriented option for higher education.  Clearly not all LDS high school graduates desire an LDS oriented college or university, but even if 1one in four do, there is a market for these underserved students. FBC has attempted to tap into this

market. The vast majority of students (approximately 91%) who attend FBC are members of the LDS church.

This begs the question then, whether or not FBC accomplishing its stated goal and providing an atmosphere wherein LDS students can gain a top notch education and maintain their LDS standards? Do students come out of FBC with increased or decreased levels of religiosity? What happens to that level of religiosity following graduation? Typically, as the following literature will show, college students show a decrease in religiosity or at least question. Does this trend manifest itself at FBC as well? Do FBC graduates regain their religiosity if they do lose it?

Based upon the large turnout of respondents and the data collected, the following five recommendations are being made for faith based educational institutions in the time periods covered by the survey.

Pertaining to Students Before attending a Faith-based Educational Institution (FBEI)

1. Faith-based institutions' admissions offices should insure that all prospective students are aware of and prepared to participate actively in the unique and challenging environment at their respective institutions. Particular attention should be paid to dress codes and other standards of conduct which may affect the day to day lives of incoming students.

Pertaining to Students While Attending FBEI's

2. Institutional leaders at Faith-based Educational Institutions should continue to examine the assorted codes of conduct, including dress and grooming standards, residential living policies and other standards of conduct (Appendix C) in order to ensure that they are remaining up to date and are positive and uplifting facets of campus life

3. Faith-based Educational Institutions should be mindful to avoid blurred lines between the sponsoring denomination and the institution of higher education. This should include clarity in roles of religious and educational personnel.

4. FBEI's should seek to provide an atmosphere where students can feel safe in their beliefs, feel free to express them and be able to join with others in a religious environment.  In particular, faith based colleges should continue to encourage and support spiritual growth and increased religiosity, a practice that is consistent with their missions.

Pertaining to Graduates of FBEI's

5. Faith-based Educational Institutions should conduct alumni events in areas with a large alumni presence, wherein camaraderie can be re-established, speakers and other outside guests could be heard and a renewed spirit of fellowship and religiosity could be felt.

Dedication


To my family- my wife, children and parents.

Their undying loyalty, including their faith in me,

when I, at times, did not have it in myself,

has made this project and this degree possible.

My parents planted the seed of a love for education,

and my family has allowed it to flourish.


They will never have to ask again, "When will your doctorate be over?"

# ACKNOWLEDGMENTS

Sir Isaac Newton spoke of standing on the shoulders of giants. While I am in no way standing that high, I do owe the mere presence of this capstone project and my success in this program to my tireless and kind advisor, Brian Pusser. Not only has he repeatedly advocated for me and my success, he has consistently expressed his belief in me when few, including myself, had such belief. An eternal optimist, he refused to give up on me or my desire to earn a doctorate. I certainly fell into the "non-traditional" category of students, beginning my work well into my forties. Brian never wavered in his support of this.

Additionally, I owe a great debt of gratitude to the other members of my committee. Christian Steinmetz has gone above and beyond time and time again and has been an incredible example of what it means to balance caring with stretching in the proposal process and execution. Justin Thompson was the final member of the committee to join and sacrificed much to even agree to serve at such a time, along with reading drafts and providing meaningful feedback.

My family has been a tremendous support throughout this process. So much time and so many events have been sacrificed for both the coursework and the capstone process. They have stood by me and supported me, and I can never express how much that means to me.

I must also acknowledge the administration of Southern Virginia University which has supported me during these efforts. They have shown great patience over an extended amount of time while I finished this work. In particular, Tyson Cooper lent his expertise with Excel in helping to group and analyze data.

Finally, I must express my gratitude to the students of Southern Virginia University. Not only have they provided me with a career in higher education which I have cherished, they

stepped up to the plate and showed their mettle when I needed their help. My survey was live for four days, and in that time, 403 of the roughly 1,300 graduates completed the survey. They not only completed it, but did so fully and effectively, with very little "missing data." I am grateful to them for their diligence and kindness when their help was needed.

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# CHAPTER 1

"The purpose of the gospel is to make bad men good and good men better,
and to change human nature." David O. McKay

Faith-based educational institutions (FBEI), by definition, are based upon the faith of a certain religious system or denomination. Some receive funding from a sponsoring denomination while others are simply affiliated with a denomination in their institution's purpose and mission. In a world where faith is increasingly challenged and, at times, minimized, some look to faith-based colleges as a place to be "in the world but not of the world" (Cook p. 53).

Recent studies of spirituality in higher education suggest a heightened interest in spirituality among higher education students (Astin, 2004; Chickering, 2006). More scholars are examining spirituality (Cherry, 2001; Lee, 2002) and more students are leaving their higher education experience with a greater sense of their own spirituality (Astin, Astin, Lindholm, 2011; Pew, 2015). Research (Astin, 2004; Cady, 2006) also suggests that students who attend religiously affiliated institutions are more likely to have this heightened spirituality and religiosity than those who attend secular institutions. Current research also has examined the nature of minority religions whose devotees display relatively lesser degrees of spirituality than more mainstream religions (Astin, 2004; Bryant, 2006).

Left relatively untouched, however, is the question of how an individual's religious and spiritual growth changes AFTER graduation from a faith based institution. Some research (Caplovitz and Sherrow, 1977) suggests that a higher level of education has the effect of

decreasing the religiosity of graduates. Further, Regnerus and Uecker (2007) report that 64% of students currently enrolled in college and 76% of those who were not enrolled reported a "decline in religiosity" (p. 2). Possible anomalies to this supposition, however, are members of the Church of Jesus Christ of Latter-day Saints (LDS or Mormon).  Albrecht and Heston (1984) purport that, among the LDS population, an increase of education attained may also have an increase in religiosity.  This study will probe the levels of religiosity of alumni of a small, faith-based institution prior to, during and following the higher education experience by asking if, once they leave,  their faith-based educational institution does their religiosity tend to increase or decline?

The theories of faith development of Fowler (1981) and Parks (2000) provide a clear lens through which to examine the effects of religiosity on higher education students who belong to the LDS church.  Astin and Astin (2004) found that LDS students exhibited exceptionally high scores in eight of twelve measures of spirituality in their nationwide study. This proclivity for religious devotion was exhibited by some other religions, but none as dominant as the LDS faith. Since the LDS faith has such a high level of religiosity during higher education, when compared to those with other faith traditions, an examination of their religiosity post-graduation will provided insights into the long term nature of this religiosity.

*Definition of Terms for Clarification*

The Church of Jesus Christ of Latter-day Saints (LDS or Mormon) - The formal name of the denomination founded on April 6, 1830 with Joseph Smith, Jr. as its first president.  Ridges (2007) explain that "this is the official name of the church […] Prior to the time of this

revelation, several names for the Church had been used, including 'The Church of Christ' 'The Church of Jesus Christ' 'The Church of God' and 'The Church of the Latter-day Saints'" (p. 56). Members of the church believe that the church was actually "restored" and is nigh unto the church of Jesus Christ in his day. The restoration is believed to have taken place as a result of a heavenly vision wherein God the Father and Jesus Christ appeared to then fourteen year old Joseph Smith, Jr. in the spring of 1820 as described by McKonkie (1966, pp. 284-287)

Church Education System (CES) - As the name implies, this governing body oversees the education for the Church of Jesus Christ of Latter-day Saints. Ridges (2007) add that "The Church has established educational programs throughout the United states and in ninety other countries to provide a balance between secular education and religious education" (p. 55). This is principally made up of three areas. The first is known as Seminary and takes place during high school. The various formats of Seminary are germane to the study and discussed later. The second is Institute and takes place during the college and young married years. Again, the format is discussed later. The third major arm of CES is the institutions of higher learning officially owned and operated by the Church of Jesus Christ of Latter-day Saints. These are known as Brigham Young University- Provo, Brigham Young University- Idaho, Brigham Young University- Hawaii and LDS Business College.

Faith-based Education Institution - Any institution which has as its purpose the service of a religious group or religion in general is known as a faith-based institution. Typically, when one thinks of a faith-based education institution, it is a private high school or college with ties to a certain religious denomination. The ties may not be financial; they could simply be an association with that denomination.

Family Home Evening (FHE) - Monday evenings world-wide have been designated as Family Home Evening, a time when "the church has kept Monday evenings free from church activities so families can have this time together" (True to the Faith, p. 65). Latter-day Saints have been instructed to "make Monday evening a sacred time, reserved for Family Home Evening" (True to the Faith, p. 65). During this time, families are encouraged to spend time together having a religious lesson, praying or other activities. College students are encouraged to prepare for this in mock families.  At FBC, no activities are held between 7:00-9:00 p.m. on Monday nights.

Religiosity - Gunno and Moore (2002) define religiosity as "the practice of being religious (e.g., attending religious services, praying, ascribing value to one's religious beliefs)" (613). Thus, religiosity is an outward exhibition of an inner commitment to the tenets of a religion. Religiosity does not equate to true internal devotion nor is it spirituality.  It is merely a measure of outward actions.

Bishop - "The presiding officer in a ward or congregation of Latter-day Saints. He serves without pay. He must be a worthy high priest and is called and set apart by a stake president […]" (Ridges, p. 35). Congregations may contain anywhere from 150-500 members. The bishop is asked or "called" to serve by a Stake President, who presides over a group of, typically, 8-15 wards. Bishops usually serve for a period of about five years.

Home and Visiting Teaching - As the local leaders in the LDS church are laymen; they typically do not have the ability to visit the hundreds of congregational members.  Thus nearly all adult members are assigned to both be and have home and visiting teachers.  The men are called home teachers and the women are called visiting teachers.  They are asked to visit their assigned families at least monthly.  They go out in pairs and report their results each month so

that the bishop will know of impending needs.  Of course, if there is an immediate need, the home or visiting teacher may contact the bishop immediately.

Mission - Ridges explains that "the Church has a large force of missionaries teaching and preaching throughout the world. […] Young single elders and sisters, as well as older sisters and couples, pay their own mission expenses, often with help from family and friends" (p. 193). Currently, there are over 85,000 LDS missionaries serving world-wide (LDS.org/statistics). Once they have successfully completed their missions, they are thereafter referred to as "returned missionaries" or "RM's."  This is a great cultural separator in the LDS church.

Sacrament - 1.) This is the main weekly church meeting of the LDS faith.  It takes place on Sunday and typically lasts for one hour and ten minutes. The entire time in church on Sunday is three hours, typically a sacrament meeting followed by fifty minutes of Sunday School and the final hour in relief society or priesthood.  In the third hour, women attend Relief Society and men attend Priesthood.  There are also classes for children under 12 and youth from twelve to eighteen. 2.) The weekly ordinance which is the centerpiece of the sacrament meeting.  Ridges (2007) explains that "the sacrament is administered weekly in sacrament meetings throughout the Church. In partaking of the sacrament, worthy members of the church both make covenants and renew their covenants of baptism" (p. 277). It involves partaking of bread and water to recommit to the tenets of the faith.  The bread and water are passed amongst the congregation.

Sealing - An informal term for a Latter-day Saint Temple or Celestial marriage, described in *True to the Faith* as "celestial marriage, in which a husband and wife are sealed to one another for eternity. A sealing performed in the temple continues forever if the husband and wife are faithful to the covenants they make" (p. 171). Mormons believe that their sealings are for "time and all eternity" rather than "till death do us part."

Temple - A Latter-day Saint place of worship.  True to the Faith defines temples as "literally the house of the Lord. They are holy places of worship where the Lord may visit. Only the home can compare with temples in sacredness" (p. 170). "There are 163 either operating or under construction in the world.  Eighty percent of the membership of the LDS church lives within 200 miles of a temple (LDS General Conference Report- April 2015). Temples are not typically open on Sundays or Mondays, but operate Tuesdays through Saturdays.  Ordinances such as sealings (see previous note) take place there. The closest temple to FBC is located in Washington DC.

Tithing - Members of the LDS church are expected to pay ten percent of their increase annually as tithing.  At the end of each year the local bishop will conduct "Tithing Settlement" with the local families and determine whether they have paid a full tithe, a part tithe or no tithing.

Ward - *True to the Faith* describes a ward in these terms. "Members of the Church are organized into congregations that meet together frequently for spiritual and social enrichment. Large congregations are called wards. […] Small congregations are called branches" (pp. 35-36). For the purposes of this research there are two types of wards that are pertinent.  One is a Young Single Adult (YSA) Ward.  This typically serves unmarried members who are eighteen to thirty-one years of age.  Second, there are family wards, which serve married people and their families.

*Spirituality and Religiosity Clarified*

The nebulous and somewhat unquantifiable nature of the terms "spirituality" and "religion or religiosity" muddies the initial look at this problem.  Upon further examination, however, more clarity can be achieved.  In a well-named article "Religion and Spirituality: Unfuzzying the Fuzzy," Zinnbauer et als (1997) try to lessen this denotative tension.  Claiming

that religiosity and spirituality are, in fact, both very personalized concepts which begs an attempt to understand the individual perspectives of the subject(s), they write, "To accurately measure religiousness and spirituality it becomes necessary to consider the system of beliefs or worldviews of the individuals or groups studied" (p. 262). The relative spiritual homogeneity of the Latter-day Saint culture provides a sharper focus through which to observe its adherents than other institutions without such clearly defined belief systems.

*Theoretical Framework*

James Fowler (1981) laid an excellent foundation for the study of religiosity with his seven stages of faith development. Sharon Parks (2000) builds on Fowler's seven stages of faith development, refining them to include a spiritual test. This test may be compared to a butterfly emerging from its cocoon: the strength gained by the struggle of its emergence helps it to gain a full and independent life. Parks quotes one young lady as saying, "I want to go to an environment where I'll really be tested. It seems so often here that I haven't needed a God, and I think maybe in Chicago I'll need one" (p. 97). This need for a test and subsequent strengthening of faith provides the foundation of the research project.

This study is an analysis of alumni of a small, faith based, LDS oriented college (FBC). This intentional environment of heightened religiosity typically provides increased levels of religiosity during the higher education years. Will that increase carry on to young adult years or be thrown off and abandoned? These insights will aid in the understanding of how students progress spiritually and religiously, as well as how to establish an environment wherein spirituality and religiosity can thrive during and after undergraduate years.

The decision of which institution of higher learning to attend is clearly one of the most important decisions one makes in life. While many variables will be considered, such as reputation, opportunity for graduate study, educational benefits, a consideration for many students and their families is the overall environment of the institution. For students whose background is a religious one, this environment may play an even greater role in the decision making process. "Will I attend a secular institution or one affiliated with a religion? If so, will I attend an institution affiliated with MY particular religion or another?" The effects of these choices on the spirituality and religiosity of these students is an area of interest, though not the focus of this study.

The examination of the spiritual and religious lives of higher education students has experienced a dramatic surge in recent years (Astin, 2004; Cady, 2006; Chickering, 2006; Regnerus, 2007). In addition to the large amount of research accomplished by Astin and Astin with the Higher Education Research Institute (HERI), the University of California, Los Angeles, new work in the arena of spirituality in higher education is increasingly common.

Astin and Astin, in their national study, Spirituality in Higher Education (2004), highlight members of the Church of Jesus Christ of Latter-day Saints because they "show one of the most clear-cut patterns of all the religious groups" (p. 18). LDS students scored highest in five of the Astin's twelve measures: religious commitment, religious engagement, religious/social conservatism, spirituality, and equanimity. Additionally, the LDS group had above average scores in the areas of spiritual quest, charitable involvement, and ecumenical worldview and the lowest score on spiritual skepticism. Thus in nine of the twelve measures, three-quarters of the measured criteria, LDS students' scores exhibited substantially higher scores relating to their spirituality than others.

This would lead one to question the nature of the spiritual development amongst the LDS students.  Do the college years act as a watershed moment, wherein parental values are shrugged off for more personal convictions, or do the values instilled as a youth become more firmly ingrained? Fowler's (1981) *Stages of Faith* provides insight into the students' spiritual development.  In stage four, "Individuative and Reflective Faith" Fowler describes a young man, Jack, whose "identity had derived from belonging to a family, to a peer and neighborhood world. The religious world, so important to him for a brief time in his early teens, seems to have diminished markedly…" (p. 177). This diminution of traditional faith is quite common in the college years, when students search for their own understanding of the meanings and traditions in the world around them. It is the effect of those very worlds, tied to the minority or majority status of the students that will be examined.

Alyssa Bryant (2006) in her study of non-majority religious perspectives, notes that "we come to appreciate the notion that groups typically relegated to 'other' in classifications of religious preference are appreciably different from one another" (p. 3).  Her study of the minority religious perspectives leaves one wondering if being in the majority effects spiritual outcomes of societal minority religious students.  The longer term question, however, is how and if these evidences of religiosity are perpetuated following graduation and throughout life.  While such a longitudinal study would be warranted and fascinating, the limitations of this study require that we examine the years just following graduation. Ninety percent of the student body at Faith Based College (FBC), a small regional, non-selective liberal arts college, are members of the LDS church. This question speaks to the efficacy of being either in the majority or minority and how students' experiences in either group mold their perceptions of their higher education as well as their perspectives on their future religious and spiritual lives.

*Methodology*

The study seeks to ascertain how graduates of a small, faith based liberal arts college (Faith Based College or FBC) describe changes in their level of religiosity since their graduation.

The knowledge gained through this study will provide insights into their shared experiences and allow, as Creswell (2007) states, "[…] a deeper understanding about the features of the phenomenon" (p. 60).  The system in question is the shared experience of obtaining an undergraduate degree at FBC, a deeply religious institution, and, in turn, how that shared experience has affected the post-FBC religiosity of a group of people.

A survey was administered to all alumni of FBC which included both quantitative data and some opened ended question where they could write freely. Graduates were asked to self-identify their levels of religiosity at three points in their lives- just prior to attending or before FBC, during their senior year or during FBC and their current level or after FBC.  Additionally, questions were asked to ascertain what facets of their lives either detracted or enhanced their levels of religiosity during the various times.  Additionally, alumni had the opportunity to relate aspects of their experience at FBC which were germane to the study as well as provide general comments.

The survey attempted to ascertain the "prevailing winds" of the religiosity of the alumni, as well as peel away the layers and get at the how and why of the presumed delta in their religiosity.

*Limitations*

While further expounded in chapter three, the initial limitations involved the generalizability of the study as well as the researcher as instrument factor.

FBC is a truly unique institution, in that it is the only small liberal arts college in the world with the stated mission of serving members of the Church of Jesus Christ of Latter-day Saints and others who hold their values.  Thus, the data gathered will be most germane to FBC and not to other institutions of higher learning.  However, the data might provide insights to other institutions, especially religious ones and allow them to better promote, if desired, levels of religiosity which continue following graduation. Even secular institutions could be interested in ways to promote religiosity in their students who desire it.  While it should not be required, those who identify as religious certainly would appreciate intentional programming and support from the institution.

Secondly, the researcher is closely tied to the university and has been for quite some time.  This provides unusual access to both people and institutional history, but also can serve to skew the data gathered. It is critical that the surveys and interviews remain confidential and that assurances that that is the case are made and reiterated throughout the process.  The confidence gained over the years on the part of the researcher amongst the alumni will help gain access, but perhaps might limit the unfettered discussion of religiosity.

*Problem of Practice*

Astin and Astin, (2004) noted that when their survey of over 100,000 students asked students about their current views towards religion or spirituality, that "fewer than half indicate that they are secure in their views" (p. 8). This can give pause to practitioners both at faith-based colleges and secular institutions. Additionally, they assert that "Adhering to religious and spiritual beliefs and practices plays a role in students' psychological and physical wellbeing" (p. 15). Thus, the study and understanding of the religiosity of students can have a beneficial affect not just on their religion and beliefs, but on the physical and emotional health as well. In fact, former president of Connecticut College, Claire Gaudiani, is quoted by the Astins as saying, "This research suggests that the newest generation expresses definite commitment to balancing material and spiritual interests—They hold challenging ideas for their boomer teachers, parents and employers. We need to study the Astins' work and get ready for them" (p. 22). Indeed, we need to understand spirituality, religiosity and how they affect our students of the 21st century.

Faith-based colleges, by definition, seek to enhance the faith of the students who choose to attend. Were it not so, neither students nor parents would choose such an institution. While this is particularly true of faith-based institutions, should it not be a part of all institutions to enhance the spirituality and thus, perhaps, the religiosity of their students? Even though most institutions do not have as their stated mission the enhancement of religiosity, they do often seek to nurture graduates who are seekers of truth, self-actualized reflectors of their belief systems, or individuals for whom belief predates action.

As such, it behooves any institution of higher learning to be intentional in its culture of spiritual and religious development of campus. Though not all students seek enhanced

religiosity, the ones who do certainly deserve a nurturing and supportive campus community in which to do so. Astin and Astin, in their work with over 100,000 college students nationwide, conclude the following:

> **S**tudents coming to campuses today are a diverse group ethnically, socio-economically, religiously, and politically. While they have high ambitions and aspirations for educational and occupational success, and college is the means by which they believe they can realize their goals, they are also actively dealing with existential questions. They are searching for deeper meaning in their lives, looking for ways to cultivate their inner selves, seeking to be compassionate and charitable, and determining what they think and feel about the many issues confronting their society and the global community (p. 24).

Thus the study of a student's level of religiosity is needed to help him or her better understand how to better cope with daily life and the struggles oft found therein.

Of course, on campuses around the nation, not every student chooses to play certain sports or participate in various co-curricular activities, yet the institution provides both human and fiscal resources to support these, and many other aspects of a campus community. Thus, the question of enhanced religiosity on campus should not be limited to faith-based institutions. All institutions have a need to support their students' spiritual and religious quests for betterment.

At the same time, nor should the notion that attending a faith-based institution be viewed as a panacea for increased religiosity. One's mere presence or the presence of a degree from such an institution does not insure a higher level of religiosity. Therein lays the rub of *On Our Own*. Does it really matter? Do students who attend FBC maintain their general trajectory of increased religiosity once they graduate, or are we seeking to, in essence, delay the inevitable? If they do

maintain a trajectory of increased religiosity, what factors in their lives led to that increase and which factors detracted from such a gain?

This study, titled On Our Own, seeks to assess the level of religiosity in the graduates of a small faith-based college. Additionally, it seeks to ascertain the facets of campus culture which fostered or detracted from religiosity. Practitioners may use these data to increase intentionality in their treatment of religiosity on campus. By so doing, they may better serve a segment of their student population and help promote tolerance, growth and harmony in their communities.

*Summary*

*On Our Own* is a study of the religiosity of recent graduates of a small, faith-based college or FBC. It seeks to determine the change in their level of religiosity since leaving FBC through the use of a survey with some open ended questions. .

The principal theories used for synthesis are Baxter Magolda's theory of self-authorship and Marcia's theory on the ego-identity status. There are however, numerous theories providing the foundation for these principal theories. Those include Fowler's Stages of Faith and Parks' theory of Forms of Community. These theories meld both theories of religiosity and student development into one.

**CHAPTER 2**

**Review of the Literature**

"The gospel is not a doctrine of the tongue, but of life. It cannot be grasped by

reason and memory only, but it is fully understood when it possesses the whole

soul and penetrates to the inner recesses of the heart." John Calvin

In this review of the literature germane to this study, we will examine the difference

between spirituality and religiosity and provide insight into the increasingly unique faith of the

Church of Jesus Christ of Latter-day Saints. Additionally literature about the development of

faith will be examined. Finally, the ideas of self-authorship and identity development will be

discussed.

*Religiosity vs. Spirituality*

Prior to delving into the pertinent literature to obtain a framework from which to analyze

religiosity and spirituality, it becomes necessary to more clearly flesh out those two terms.

While the individualized approach of Zinnbauer et als (1997) is useful, a deeper understanding of

the literature examining this duality of beliefs opens up greater windows of understanding. For

this the work of Leisa Stamm (2006), in *Encouraging Authenticity and Spirituality in Higher

Education*, which she authored with Arthur Chickering and Jon Dalton, will provide insight.

Stamm defines religion as "the conceptual framework and the recognized institution

within which a society's deep moral values and rules governing what is defined as correct

behavior for individuals are generally associated" (p. 37). Thus religion is a more structured

environment and set of norms than is often associated with spirituality. Stamm goes on to define

spirituality as "marked by a highly personal search for ultimate meaning, purpose and values wherever they may be found" (p. 38). These definitions help to delineate religion and spirituality. One can be religious and not be spiritual; one can also be spiritual and not be religious. It is in the convergence of the two with which this study deals. As Chickering (2006) writes, we need to "move beyond the language challenge" (p. 6) and be willing to discuss things of the spirit. He finds that "we yearn for safe spaces and for colleagues with whom we can discuss these concerns" (p. 6). Chickering, Dalton and Stamm also choose to use the term "authenticity" (p. 8) in their book. For them, this means that "What I believe, what I say and what I do are consistent" (p. 8). Finding these authentic spirits – those whose belief system is well traveled and not blown about by every wind of doctrine- will aid in the validity of the study.

Tisdell (2003) also examines this difficult notion of spirituality versus religion. Calling spirituality an "elusive topic" (p. 28), she makes seven assumptions regarding spirituality in relation to education. Most germane to our investigation, however, is her idea that religion and spirituality can be thought of as a Venn diagram depicting the religious sphere and the spiritual sphere, and that "the two intersect when spiritual experiences happen in the context of one's religious life or religious community" (p. 30). Tisdell also brings in the concept of authenticity. Authenticity, she writes, is "having a sense that one is operating more from a sense of self that is defined by one's own self as opposed to being defined by other people's expectations" (p. 32). One begins to see an intersection of three Venn diagrams: religion, spirituality and authenticity.

Bryant, Choi and Yasuno (2003) also assert "it is important to refrain from dichotomizing the two concepts or relying on the assumption that religion is organized and negative, whereas spirituality is personal and positive" (p. 724). The evolution of positive spirituality and negative

religiosity connotations has left some with a trial of faith. Yet we shall see that many have found it possible to have both positive spirituality as well as religiosity.

*The LDS Lens*

Returning to the Venn diagram spoken of we must once again look to Zinnbauer et al, who urged researchers to be "sensitive to different group ideologies" (p. 562). In this case, the ideology of the Church of Jesus Christ of Latter-day Saints is one where spirituality and religiosity are closely aligned.  Indeed, many may consider one's spirituality to be a sign of one's religiosity.  From LDS scriptures, in the New Testament we read in Romans 8:6, "For to be carnally minded is death; but to be spiritually minded is life and peace."  Along a similar vein, a prominent leader in the LDS faith, Dr. Russell M. Nelson, (2008) encourages practitioners, "Just as physical strength requires exercise, so spiritual strength requires effort. Among the most important of spiritual exercises is prayer" (p. 1).  Finally, from a former president of the LDS church as well as former Secretary of Agriculture under President Eisenhower, Ezra Taft Benson, (1988) we read, "Spirituality—being in tune with the Spirit of the Lord—is the greatest need we all have. We should strive for the constant companionship of the Holy Ghost all the days of our lives. When we have the Spirit, we will love to serve, we will love the Lord, and we will love those with whom we serve, and those whom we serve" (p. 9). To the Latter-day Saint, spirituality is the hard earned infrastructure to his or her own religiosity. Thus, spirituality becomes a part of their very core. For people of the LDS faith, religiosity and spirituality can be one and the same. While in the broader context of the world they can be distant terms, they find a synthesis in the practice and lives of LDS people. Not all, however, have such a synthesis.

Once again the work of Astin and Astin illuminates the subject. They state specifically that, "Students indicating "LDS (Mormon)" as their religious preference show one of the most clear-cut patterns of all of the religious groups. They receive the highest scores of all groups on five of the twelve measures" (p. 20). They go on to say that, "fully 71 percent of the Mormons earn high scores on Religious Commitment, compared to 55 percent for the next highest group (Baptist) and 38 percent for students in general" (p. 20). This phenomenon underscores not only the high level of religiosity of LDS students; it serves as a call for greater study of this group of students. What causes these high levels of religious activity? Do these tend to continue following the college years?

Another key aspect of this LDS lens is that, while most American adolescents, as reported in a study by Smith et al (2003) display a "declining participation in organized religious activities" yet that decline does not "appear to affect adolescent subjective religiosity" (p. 130). Despite the somewhat static nature of religiosity in adolescents, however, the college years have been found to "impact negatively on religious commitment and that increased levels of education often lead to apostasy" (Albrecht, p. 46). Higher education as a whole has what researchers may term an apostatizing effect on students' religiosity. Caplovitz and Sherrow (1977) write, "In most colleges, students are exposed to ideas which seriously question fundamental religious beliefs" (p. 108). Regnerus and Uecker (2007), while providing an alternate view of higher education's effect on religiosity, still report that, "Whereas 20 percent of those who did not pursue college renounced any and all religious affiliation, only 13 percent of four year college students had done the same" (p.2). Thus they maintain that it is the developmental age which accounts for decreases in religiosity, more so than higher education. This however, is not the case in all scenarios, particularly regarding the Mormon population, according to a study by Albrecht and

Heaton (1984). They assert, "For our Mormon sample, we find virtually no evidence to support the hypothesis that education has a secularizing influence. For Mormon men, the higher the level of education, the higher one's level of religious observance" (p. 56). This increased level of religiosity among this denomination again points to the need for further study into the patterns and dynamics thereof.

Another interesting dynamic of the LDS faith is the cohesion of its adherents. Beyond a simple place of worship, LDS practitioners often become, as Wilkinson and Tanner (1980) describe, "a close-knit social group" (p. 302). Even a moderate adherence to the tenets of the LDS faith can lead to interactions several days out of each week, with even more interactions often being the case. This will explicated later as we discuss Parks' concept of tribe and "networks of belonging" (p. 89). Another contribution to this tribe mentality is that the LDS faith has a lay ministry, wherein local members of the congregation are asked to serve for a time as the various leaders of auxiliary organizations, from youth minister to children's leader; from scoutmaster to compassionate service leader, or from a local leader of an entire congregation to the person in charge of cleaning the church house. These "callings," which often amount to unpaid part-time jobs, can take up a significant amount of time on the part of diligent LDS families. They also, however, provide additional times and ways to interact with fellow parishioners. It has been said that if you really want to become friends with someone, roll up your sleeves and go to work with them. This aphorism bears out in the LDS faith.

This cohesiveness of the faithful LDS members spreads much further than the well-planned and orderly streets of Salt Lake City. It reaches across the country and to many parts of the world. In their study of delinquency and LDS youth, Chadwick and Top (1993) found that their religiosity played the key role in LDS youth's tendency to engage in or refrain from

delinquent behavior. They report that "(t)he relationship of religion with delinquency for this population is not entirely a cultural or social phenomenon" (p. 66). This held true whether the subjects were in areas with heavy LDS populations, such as Idaho or Utah, or whether they were raised in an area of more sparse LDS population, such as the south east. We will need additional lenses through which to better understand their religious and spiritual development. For these we and the LDS population can turn to the work of James Fowler.

*Stages of Faith*

Fowler's (1981) seminal work regarding the levels of faith provides the foundation from which more timely scholars (Chickering, 2006; Parks, 2000; Tisdell, 2003) examine the spiritual progression and lives of students. The most germane aspects will be discussed here.

Fowler's (1981) stages of faith are: Stage 1- Intuitive-Projective Faith; Stage 2- Mythic-Literal Faith; Stage 3- Synthetic-Conventional Faith; Stage 4- Individuative-Reflective Faith; Stage 5- Conjunctive Faith and Stage 6- Universalizing Faith. Some include his initial phase of "Infancy and Undifferentiated Faith" as another actual phase, totaling six or seven, depending on the interpretation. It is, however, stage four, Individuative-Reflective Faith which is most pertinent to this study. Fowler describes the development in stage four as "two essential features…the critical distancing from one's previous assumptive value system and the emergence of an executive ego" (p. 179). The distancing can be brought about by physical or emotional separation from the values of youth or the symbols and proponents of those values. This separation is what allows faith to be examined independent of the bounds of childhood.

While Fowler's level four of faith development applies to the study at hand, we find greater application and pertinence from Sharon Parks, formerly of the Harvard Divinity School, in her 2000 book, *Big Question, Worthy Dreams*. In her stage which follows adolescence, Parks suggests that not only an emotional and/or physical separation may be conducive to faith development, she adds the idea of a test and of a new belonging to the stage.

Parks' notion of a spiritual test or "shipwreck" coincides with other development theories not dealing with religiosity (p. 27). In particular, the work of James Marcia (1966) and Marcia Baxter Magolda contain elements of a quest or trial to cement development. Parks expounds on this point; "For faith to become mature, it must be able to doubt itself…Skepticism combines the power to question with an openness to being convinced" (p. 19). This willingness to wrestle with the very core of one's faith, to "prove me herewith" so to speak, becomes the springboard to the stronger, more mature faith of Fowler's fifth level, "Conjunctive Faith" (p. 184). Chickering (2006) describes Parks' third phase as "Tested Adult Faith" (p. 60), and goes on to describe it as being "distinguished by tested commitment (systemic) forms of knowing; confident inner-dependent forms of dependence and self-selected class/group forms of community" (p. 61). Indeed, it is through such tests that we are strengthened mentally, physically and spiritually to be prepared to face greater tests or greater depths of faith. Just as our physical limits are tested by running a marathon, and thus we are strengthened, our spiritual limits must be tested and in turn strengthened. It is this balancing of support and challenge which is the very nature of student affairs in higher education. Parks refers to this as tested commitment. "We need to make a distinction between the probing commitment of the young adult and what I term the tested commitment of the more fully adult" (p. 69). To conclude her metaphor of the shipwreck, she writes the following:

On the other side of these experiences, if we do survive shipwreck- if we wash up on a new shore, perceiving more adequately how life really is- there is, eventually, gladness. It is gladness that pervades one's whole being; there is a new sense of vitality, be it quiet or exuberant. Usually, however, there is more than relief in this gladness. There is transformation (p. 29).

Surviving a shipwreck of faith can indeed be a transformative experience, and one which can shape our faith and religiosity for the rest of our lives. The higher education years can certainly be years of shipwreck and the time to bring young adults to the stage of "more fully adult" in many facets of their lives: socially, mentally, spiritually, and physically, among others.

A related part of this concept of the spiritual shipwreck is that of Fallibilism. Rine (2010) explains Fallibilism as "an epistemological stance grounded in the belief that even if an ultimate reality does exist, it cannot be known exhaustively because human knowledge is finite and therefore often flawed" (p. 17). Since all of our knowledge is based upon our imperfect perceptions, how can we be sure of anything, much less the existence of a deity? Yong (2000) went on to say that we "can only grasp reality partially and inexactly" (2000, p. 571). While not an actual shipwreck, the concept of Fallibilism leads one to question whether our spiritual ships – or any metaphorical ship for that matter- can know its destination or not in this limited existence. This can be a part of a crisis of faith as described by Parks.

The second prong of Park's approach is the idea of "networks of belonging" or the "power of tribe" (p. 89). She positions faith in this network by stating, "Faith is a patterning, connective, relational activity embodied and shaped not within the individual alone but in the comfort and challenges of the company we keep" (p. 89). Indeed, at times the company we keep

can be challenging, yet it is those relationships which stretch us and allow us greater strength and independence. At the same time, however, Parks' "power of tribe" can be a great source of strength for young people. The Greek system on most college campuses is a prime example.

As the survey results will show in subsequent chapters, the power of tribe can also help students to strengthen a core community identity. In fact, as Parks (2000) describes it, "One of the distortions of many psychological, developmental, economic and religious models is a focus on the individual that obscures the power of the social context in shaping personal reality" (p 88-89). Thus while it is important to have individual plans and strategies for growth, the proper community must also be fostered and allowed to thrive.

As with any community, there are positives and negatives, pros and cons, blessings and perceived curse. Results from this study fall in line with the description of a community and particularly a religious community. "The power of any network of belonging is twofold. First, the sense of connection and the security it offers affords the freedom to grow and become. Second, every network of belonging has norms and boundaries that one cannot cross and still belong. Thus every network of belonging simultaneously represents freedom and constraint" (p. 90). This intentional interplay between freedom and constraint came up repeatedly in the survey data. The data show that while many students at FBC embrace and even love the restrictive "Code of Honor," (Appendix C) some view it as a restrictive and outdated moral code which is no longer necessary. More about this will be said in Chapter 5.

Parks admits, however, that her model has its limitations. Often we try to plug people or situations in to exact models of student development, when real life is a bit more discrete and problematic. In fact, both Parks and Fowler's linear models are questioned. Parks describes the

problem that, "the activity of faith is being represented as linear and fixed, rather than as the dynamic, multi-dimensional creative process that it is in reality" (p. 102).

Astin and Astin (2004) expound on spirituality, when compared to religious strength, as "more closely associated with Spiritual Quest, Ethic of Caring, Compassionate Self-Concept and Ecumenical Worldview" (p. 6). It is in these characteristics, or times of looking inward by acting outwardly, particularly pertaining to the ethic of caring, that often a person's true nature will emerge. Herein we see the culmination of spiritual development; indeed we may see the fusion of the three circles of religion, spirituality and authenticity mentioned previously.

*Self-Authorship and Ego-Identity*

A broad study of student development in LDS higher education institutions could contribute to scholarly and practical store of knowledge, but for the purpose of this study, I focus on two student development concepts in the LDS higher education context, the ideas of self-authorship and identity achievement as explained by Marcia Baxter Magolda (1992, 2001, 2008, 2014) and James E. Marcia (1955).

Marcia Baxter Magolda (1992, 2001, 2008, 2014) describes the process of gaining identity achievement in her research on self-authorship. While college is, by definition, a challenging time of growth and development, the journey to self-authorship may take a longer period of time. Magolda (2002) writes, "[…] traditional-age graduating seniors have yet to bring their internal voices to the foreground to coordinate external influence" (p. 27). Indeed, further time is often needed to establish a reasoned identity and not one clinging in an unexamined,

unproven way to the norms brought from home to college or manifested within the years of higher education.

As they learn to explore and make meaning, however, young adults grow from "uncritically following external formulas" through a metaphorical crossroads wherein lies a "tension between external influence and the growing internal voice as young adults work to make their own way in the world" (Magolda, p. 27). One of Magolda's (2001) students described her journey to self-authorship in this manner, "I used to feel like I was an out of control train…it was driving me. […] For the first time, I have a chance to listen to my own voice" (p. 39).

Gwen's journey to self-authorship is similar to one taken by students to religious autonomy. There is a natural time of accepting what has been ingrained from the home, a time of depending on others' beliefs to shape one's one belief system. In order for this system to truly be strong, however, it must come from within, with roots in one's own heart and soul, not those of others. It is this growth and self-awakening which will be explored in this study.

Marcia Baxter Magolda's concept (2014) recognizes that "The college experience is a time of transition" (p. 25). While this is no earth shattering statement, it does set the stage for the students' journey towards self-authorship. Baxter Magolda identifies four stages or phases of this journey. Somewhat similar to Fowler's (1981) stages of religious development and Marcia's ego-identity (1955) the concept of self –authorship helps visualize a student's transition to autonomous adulthood.

Phase I. (Baxter Magolda, 2014) The first step in Baxter Magolda's path to self-authorship is Uncritically Following External Formulas. (p. 27). Here students comply with the directives and ideas laid out for them by external forces and agents. These may be parents, organizations or other actors which provide grounding in values and growth. While students may

grow more autonomous during their college years, they may at times be "heavily reliant on external sources for career and personal decisions" (2014, p. 27). They are not ready to fly on their own.

Phase II. (Baxter Magolda, 2014) The second step towards self-authorship is Crossroads. At this critical juncture, the student typically faces some sort of crisis. Baxter Magolda (2014) describes it as filled with the "[…] tension between external influence and the growing internal voice as young adults make their own way in the world" (p. 28). While this crossroads can mean a shift in ideological paradigms, it can also mean a strengthening and internalizing of the beliefs previous held, albeit through another's lens. For the purposes of our study, this crossroads may constitute a crisis of faith, wherein students decide whether to embrace the religiosity of their youth and adolescence or move on to another faith tradition or choose to less formal religious, more spiritual alternative. This crisis need not be a single dramatic experience, but can also come quietly and subtlety onto one's faith spectrum. The crisis also need not lead to a diminished faith, but in the long term can be a great strengthener to future faith and in the faith of other's as one chooses to share his or her stories with those of nascent faith.

Phase III. (Baxter Magolda, 2014) The third step in this journey is actual self-authorship. Herein, people- in this case former students- begin to take "responsibility for her professional work and personal decisions" (p. 29). While during college and the years immediately following college, some students are still floating betwixt their own, internalized belief systems and a rich, robust value system of their own choice and development, those who have entered the self-authorship phase not only own their personal decisions but their personal values as well. Clearly this phase does not only happen just after college, if at all. Many adults with families may not have achieved this phase and may be learning and growing towards that point. Also, as

mentioned by Parks herself, this process is recursive and just because someone has experienced the idea of self-authorship does not mean that he or she will remain in that state. Through some act or trial or even a poor choice, someone can face yet another crossroads and then strive to regain self-authorship.

Phase IV. The final phase in Baxter Magolda's path towards self-authorship is Internal Foundations. (2014) Here the subjects display a "solidified system of belief" (p. 155) which depends neither upon others' beliefs nor certainly the subject's background and training of earlier years. While clearly we are all the products of our combined experiences, this phase displays a more reasoned and self-assured approach to both daily tasks and life in general. This more mature and seasoned belief system, while being the apex of Parks phase, can also still lead to a recursive time of crisis or other phases.

James E. Marcia (1966) conducted a study on the development and validation of identity in college students. This question of validation is particularly germane to this dissertation. Marcia writes that as students explore their identities and more fully commit to them, they vary among four patterns of identity quadrants. These are moratorium, diffusion, foreclosure and achieved (1966). Marcia's four quadrants of identity achievement provide a framework for the focus of this study.

In Marcia's four quadrants of identity development, the quadrant axes are explored and committed. If a student has neither explored nor committed his ego-identity, he would fall into the Diffusion quadrant. The student in the diffusion stage may have undergone a crisis, but has come out of said crisis with "[…] a lack of commitment. He has neither decided upon an occupation nor is much concerned about it. […] He is either uninterested in ideological matters or takes a smorgasbord approach" (p. 552). Thus, the crisis may have shaken him from his

footings a bit, or the lack of a crisis has allowed him to drift aimlessly.  As the term diffusion

implies, this quadrant could be visualized as floating and not united in thought or conviction.  If

one remains in this state, moral and ethical diffusion could ensue.


Figure 1.


Marcia's Model of Ego-identity
        Development
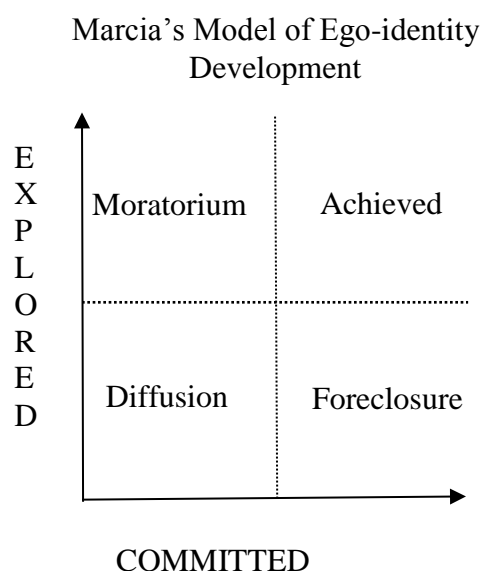


COMMITTED


     In the next quadrant, known as Foreclosure, Marcia (1966) places those who have

committed but not explored.  He describes them as those "not having experienced a crisis, yet

expressing commitment. It is difficult to tell where a parent's goals for him leave off and where

his begin" (Marcia, p. 552).   This student may think that she has gained a strong identity, and

may in fact have, but barring a test or crisis cannot be sure. Like an economic foreclosure,

barring a sharp redirection, progress cannot occur and problems are close on the horizon.

     The third quadrant comprises the student who has not yet committed, but is exploring.

This is referred to as the Moratorium status. The moratorium student "is in the crisis period, with

commitments rather vague" (p. 552). The length of this crisis period clearly varies with

individuals, and can often last years or even decades. This crisis mode may be a time of deciding between competing interests. Marcia writes that, "Although his parents' wishes are still somewhat important to him, he is attempting to compromise among them, society's demands and his own capabilities" (p. 552). Until the crisis has been fully dealt with, a moratorium is at hand, and identity development may sputter.

The final quadrant is for those who have both explored *and* committed to an ego-identity status. Marcia describes this student as one who has "achieved" his identity status.  He "[…] has experienced a crisis period and is committed to an occupation and ideology. […]  He seems to have revaluated past beliefs and achieved a resolution that leaves him free to act" (pp. 551-552). Having undergone a crisis or trial, this student is better prepared to face her future, having a firm commitment to certain beliefs and ideals which have become her own, not hanging on idly to the belief system inculcated since birth. This quadrant or status is known as Identity Achievement. These students have had their mettle tested in the fires of identity crisis and are stronger for it. They are prepared to defend their beliefs, whether in choice of an occupation or choice of a religion to observe.

This journey to self-authorship and ego –identity may be seen as a time of fits and starts, or stasis and great change.  Clearly the transitions from home to college and from college to the adult world may prove to be times of dramatic shifts in beliefs and actions for most.

*Theory/Conceptual Framework*

While the researcher borrows from and builds upon a variety of theories, the two most integral theories are those of Magolda's self-authorship and Marcia's ego identity. Within the

well synthesized framework of Parks and Fowler's stages of faith development, the concept of

self-authorship and ego identity, this study will seek to understand the religiosity levels of recent

graduates of a faith based institution and determine if their personal religiosity has become

stronger or weaker.  As Cady points out, liberal arts colleges are havens of student development

and "provide a compelling significance of spiritual growth" (p. 9).  While the reason for this

haven-status may be the subject of further study, the haven itself provides an optimal setting for

the study at hand.

Ninety to ninety five percent of the student body at Faith-based College (FBC) is

typically LDS. Many students chose FBC because of the religious nature of the institution.  This

question speaks to the nature of spirituality in a higher educational setting as well as the variety

of decisions students make, before, during and after college, regarding their spirituality.

This study will also provide insight into what factors most influence the spiritual lives of

this type of college students.  Additionally, graduates will be asked to provide their perspectives

on both ways to improve, things that detracted in the past and factor that aided in religiosity at

various times in and around their undergraduate career

*Strengths*

The theories used in this study are well-tried and applicable to the arena of religiosity and

spiritual development. Parks' refinement of Fowler's work provides greater means of delineation

of levels of religiosity as well as more apt descriptors for the process by which the students

convey their religious stories. The addition of Magolda's self-authorship and Marcia's ego

identity provides a clearer lens through which to gauge the religiosity of the alumni of FBC.  As

the alumni report and describe their levels of religiosity at various times, it may become clearer which of Marcia's quadrants are most applicable to them in the different phases of their religious lives. While they do not self-identify into a quadrant, their answers may reveal their ego-identity status in Marcia's model.

*Limitations*

While the theories used are well known and highly respected, their applicability to this exact situation is untested.  Not only have the theories not been applied in an LDS environment, they have not been applied in an investigation of the religiosity of alumni. This will lead to a somewhat grounded theory approach, wherein the data gathered will serve as a springboard to a refinement and further application of Magolda and Marcia's work.

*Summary*

While there is a substantive amount of literature on the religiosity and spirituality of higher education students while in school, there is a definite lack of robust research on their religiosity after school. This study thus fills a partial gap in the literature and provides insights into the progression or regression of levels of religiosity in recently graduated students from a faith based institution. I seek to make meaning of the change in the level of religiosity without passing judgement in any way.  In fact, if any judgement is perceived it could act to hamper the openness of the dialogue regarding the alumni's personal lives.

Barring a stifling of discourse, the study seeks to provide insights into the lives of these students, and thus as Creswell writes, to "understand these common experiences in order to develop practices or policies, or to develop a deeper understanding about the features of the phenomenon" (p. 60).

**Chapter 3**

**METHODOLOGY**

"Preach the gospel at all times; when necessary use words."
St. Francis of Assisi.

This chapter explicates the proposed research design of the study. Study design, research

questions, the perspective of the researcher and study structure will be presented.

*I.      Design*

The purpose of this study was to assess the level of religiosity of  graduates of a small,

faith based liberal arts college (Faith Based College or FBC) and to ascertain what accounts for

any changes in the level of religiosity at different phases of their lives.  Additionally, the

researcher will offer recommendations of practices that may increase and /or sustain levels of

religiosity among the students.

The issue in this case is the religiosity of alumni of one faith based institution. The

singular institution, still somewhat nascent in its lifespan following a substantive change in

organization and mission in 1996, provides the bounded system. This knowledge is critical in

order to further policy and strategy at Faith-based College. As FBC is the only liberal arts

college in the world which caters to a student body which is 93% LDS, this unique environment

and organizational structure will provide the platform for the study.

The interwoven aspect of religiosity at FBC is critical both in the lives of the students and

the institution.  Religiosity literally can be seen and felt everywhere.  Many classes begin with

prayer; athletic practices usually begin with prayer.  Every play or concert begins with prayer.
More than just a "prayerful" environment, FBC attempts to offer its students a place where
religiosity can be nourished and wherein it may thrive.  How alumni of FBC react to that
environment, and their subsequent levels of religiosity, is of prime importance to FBC, its staff
and leadership.

The desired knowledge is best obtained through a survey sent to the graduates of FBC,
thus ascertaining the shared experiences of a population and how those experiences have
changed them. Once the data have been analyzed, the researcher can make recommendations
based on the findings, for a better outcome.

*Research Questions*

The research question for this study was, "How do graduates of a small, faith-based
liberal arts college with a record of high engagement and spirituality, describe their levels of
religiosity before, during and after their experience at the college?"

Additionally, the study poses several subquestions nested in the main research question.

Was graduates' self-described level of religiosity while at FBC a good indicator of their
level of religiosity post-FBC?

What were the prime factors affecting their level of religiosity before college?

What were the prime factors affecting their level of religiosity while in college?

What have been the prime factors affecting graduates' religiosity since college?

The primary form of data collection was a survey administered to alumni of the college. Each section of the survey included open-ended questions that allowed for more in-depth observations and commentary from the participants. This offered a more meaningful experience for the survey takers and provided more robust data for later analyzation. It also exposed implications for practice for other institutions that desire sustained or increased levels of religiosity.

*Site and Participant Selection*

Faith Based College (FBC) prides itself on the religious atmosphere provided for its students. In fact, in a survey of the most recent graduating class, eighty-eight percent of the graduating seniors said that the religious atmosphere of FBC played an important role in their choice to attend FBC. Additionally, a full ninety percent said that they became more "spiritually rooted" while attending FBC. (Student Satisfaction Inventory, 2014) This religious environment has proven vital to both the marketing prior to attendance as well as the overall product of FBC. While this may be anomalous compared to most institutions of higher education, it is a key part of FBC's foundations, by design.

The question arising from the edge of the current literature is how the trajectory of religiosity alters following graduation. FBC is a useful site to consider this question, since it has demonstrated an increase of spirituality and thus possibly religiosity in its students during their tenure. The natural follow up would be an inquiry of FBC's students' post-graduation levels of religiosity.

A survey was sent out to all graduates obtaining their bachelor's degree from FBC. As this is a fairly nascent institution, there are currently just 1,337 graduates. The survey was administered via the emails on file in FBC's student information system and allowed for comments on each section, and to the survey as a whole. Additionally, the survey was posted on the university sponsored Facebook page.

*Data Collection*

Site- FBC has demonstrated repeatedly that its students score significantly higher on national surveys regarding spirituality and religiosity than other college-aged students. (SSI-2014) Interestingly, the FBC students also score higher than students at many other faith based institutions. One of the main reasons students and parents choose FBC as their higher education institution, is the religious atmosphere. This has been manifested throughout the years of FBC.

Since a survey method was used in the study, measures were taken to insure validity and reliability. Dillman (2000) posits four sources of survey error. They are sampling error, coverage error, measurement error and non-response error (p. 11). Sampling error deals with not sampling all of an invested party in a research question. For instance, if a question dealt with medical practices in Northern Virginia, but the survey was only sent to residents of Annandale, a sampling error would have taken place. In the context of this study, the survey was sent to every known graduate of FBC, thus minimizing sampling error. Coverage error deals with not allowing all members of a sample to have the opportunity to be sampled. While this is a concern, as the sampling is limited by the accuracy of the email addresses in the university database, there is always going to be a slight inaccuracy there. The third source of survey error, measurement

error, deals with poorly worded questions on the survey itself. As this survey is going through

FBC institutional channels, it will also be reviewed by the university's IRB prior to release to the

graduates. The final source of error is low or non-response rate. While the answer to this is a

limitation in other areas, in this case it should help. The researcher knows the vast majority of

the alumni personally which should provide for a desire to respond in both a timely and accurate

fashion to the survey.

The actual survey was distributed via e-mail and social media, with a suspense date of

approximately four days. Reminders were posted to the Facebook page, encouraging alumni to

complete the survey. Graduates were able to complete the survey either through their email or on

the FBC Alumni Facebook page.

Population - The actual survey was sent out to the 1,337 alumni of FBC. The survey

assessed levels of religiosity at the present as well as described the religious habits and levels of

religiosity while a student as well as before coming to FBC. Additionally, some probing

questions regarding the contributing factors and possible negative factors were asked. Since

some students have clearly been alumni longer than others, the researcher hopes to identify

trends allowing for length of time since being a student at FBC.

*Researcher as Instrument*

From my early adolescent years I became fascinated with religion and its many vagaries.

My mother's family was mostly Methodists. My father's family generally did not practice a

religion, but the few that practiced belonged to the Community of Christ. My father and mother

joined the Church of Jesus Christ of Latter-day Saints (LDS or Mormon) when I was six months

old, yet they did not practice this or any religion for the majority of my childhood or adolescence. As I headed off to college in the Spartan conditions of the Virginia Military Institute (VMI), I found myself in my own struggle for a faith system. What did I really believe? Frankly, in college I believed little more than in my personal survival in a system meant to eradicate the weak and weary. Yet as I graduated from VMI and soon met my wife to be, I found that the years of floating aimlessly through a faiths and faith traditions were soon to come to a close. Thus began a period of faith development which led me through my own crises of faith, a growth in faith, a renewal of faith and finally a firm conviction regarding faith. Throughout my own personal journey, I have been intrigued by the journeys of others, as I draw strength, insight and wisdom from their experiences.

As I have worked in two separate faith based institutions and studied people of faith from Oxford to Virginia, from China to Utah, I have had the privilege of witnessing the spectrum of religious behavior from altruistic love and piety to condescending condemnation. Somewhere in that spectrum lies my own faith experience. As I attempted to better myself and my faith, I found myself fascinated with the faith of others and their spiritual journeys.

My calling, as it were, led me to education and to a mentoring role of young adults in a faith based institution of higher education. This caused further introspection as well as investigation into the faith journeys of these young people. They chose to come to a faith-based institution for a purpose. Was that purpose being fulfilled?

But what would happen then? Was there some sort of insular bubble effect and, upon being released to the world in its raw state, would students regress or put off their faith altogether? Were our best efforts, in fact, simply delaying an imminent decline in religiosity?

Thus my curiosity grew to see the longer term effects of this system whose efficacy is praised, and promoted, and perpetuated.

Marcia Baxter Magolda's theory of self-authorship (2004) describes the growth of a student from encapsulated by his or her growing up years to a broad expansion of beliefs and practices. James Marcia's theory of ego-identity (1966) helps quantify the stages of a student's growth to an achieved identity. These two theories combine to provide the framework for this research. Whether preparing for a chosen ordinance of a faith tradition such as catechism or a bar mitzvah, or venturing forth on a two year LDS mission, periods of intense spiritual development and refinement almost require, if you will, a time at the crossroads.

*Considerations for Enhancing Trustworthiness*

Lincoln and Guba (1985) propose four aspects of validity or trustworthiness. While their methods may be altered slightly, they will form the foundation of validity for the study. The four aspects are credibility, transferability, dependability and conformability.

Credibility deals with the truthfulness of the resultant findings of the data analysis. Strategies chosen to ensure credibility include prolonged engagement, peer debriefing and member checking. Prolonged engagement will be insured through the relationships currently in place. Peer debriefing, as described by Lincoln and Guba, "is a process of exposing oneself to a disinterested peer in a manner paralleling an analytical sessions and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer's mind" (p. 308).

Transferability refers to the usefulness of results in other contexts.  The prime means of insuring transferability is Ryle's "thick description."  In this case, the survey was completely anonymous and the entire process has been documented so it should ameliorate concerns of too thin a description and/or lack of transferability.

The dependability of a study deals with its consistency and ability to be recreated if needed.   In other words, is this study an anomaly or are the results able to be reiterated? Again, the exact survey could be conducted at any time with the FBC alumni.

Finally, confirmability confronts the objectivity or neutrality of the researcher.  Is he or she allowing too much of a personal agenda to take over?  This aspect of validity is particularly germane to this study, considering the researcher's very personal relationships and in depth knowledge of the subjects.  While this can be a help in the idea of thick description, it is a clear concern with confirmability.  Two key strategies will be used to insure confirmability.  First, an audit trail will be made to allow committee members, and other interested parties to have access to raw data, and other notes of synthesis or data analysis needed to insure no undue subjectivity is present.

*Establishing Rapport*

I am in a unique situation at FBC, in that I have been an administrator here since the days of the first graduating class.  The admissions office of FBC recently brought me a list of graduates to help recommend some for certain requests.  I immediately knew 90% of them.  Therefore, in this unique situation, rapport may not truly be a concern. In fact, it might be a concern that there is too much rapport, and that might sway the results.

*Ethical Concerns*

As mentioned previously, my closeness to the situation and to the study subjects lent both an intense amount of rapport, but also the possibility of familiarity lessening the openness of the subjects. However, since the survey was completely anonymous, I have reason to believe that this was not a problem.

*Data Analysis*

The data collected with this project was of a very personal nature, tapping into some of the innermost feelings of young people. The data gleaned from the survey was analyzed with SPSS and Excel.

As FBC is a truly unique institution in the world, the implications on the data and this the study itself are tremendous. Creswell also stresses the importance of direct interpretation, patterns and naturalistic generalizations in the data analysis for case studies.

Confidentiality was of the utmost importance. No attempt was made to identify survey respondents through their information. Data were analyzed in aggregate and the data were protected. Since no names were being used, the survey was confidential and was declared exempt by the University of Virginia's Internal Review Board.

*Summary of Methodology*

This study sought to answer the question of "How do graduates of a small, faith-based liberal arts college (Faith Based College or FBC) with a record of high engagement and spirituality, describe their  religious experience at FBC and describe their religiosity since graduation?" In order to answer this question, a survey was administered to the 1,337 alumni of FBC.  The researcher analyzed findings using SPSS statistics software and Microsoft Excel.

**Chapter 4**

**Research Findings**

"All persons ought to endeavor to follow what is right, and not what is established."

− Aristotle

This study derived findings largely from survey data provided by FBC graduates. The survey for this study was sent out to approximately 1,200 email addresses. Some of these were duplicates. There have only been approximately 1,337 graduates from FBC including those now deceased. Immediately over 100 emails were returned, setting the number of potential email responses to just under 1,100. Within four days the number of responses (403 of 1,100 exceeded the number needed (275 of 1,100) to achieve a 95 percent reliability rate. This represents a response rate of 36.6%. Time stamps show that the majority of respondents submitted their survey data in the first twenty-four hours of the survey being released. These are all quite high for such a small period of having the survey open. It is also of note that there were minimal missing data or a basic lack of "survey fatigue." Those who began the survey typically finished it.

*Demographics*

The survey was administered to graduates of FBC, a fairly nascent institution of only 1,337 graduates. The first graduation ceremony took place in 1999. The first few years there were small numbers of graduates, but now each graduating class typically has just over 100 students. With this in mind, it was to be that the survey respondents graduated from FBC 1-17 years ago. A slight demographic anomaly manifested itself, however, in students who were non-traditional college age returning to complete a degree or earn a second bachelor's degree. The

age range of those who participated in the study was 21-66. The mode age was 27, with a

median age of 29 and the mean 30.11. Thus we see that that graduates surveyed were quite

young compared to graduates of other institutions of higher learning. (Please see Table 1, below)

**Table 1- Demographic Data- Age Ranges**

| Age | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 21 | 3 | 0.7 | 0.8 | 0.8 |
| 22 | 7 | 1.7 | 1.8 | 2.5 |
| 23 | 19 | 4.7 | 4.8 | 7.4 |
| 24 | 13 | 3.2 | 3.3 | 10.7 |
| 25 | 26 | 6.4 | 6.6 | 17.3 |
| 26 | 34 | 8.4 | 8.7 | 26 |
| 27 | 36 | 8.9 | 9.2 | 35.1 |
| 28 | 29 | 7.2 | 7.4 | 42.5 |
| 29 | 33 | 8.2 | 8.4 | 50.9 |
| 30 | 27 | 6.7 | 6.9 | 57.8 |
| 31 | 23 | 5.7 | 5.9 | 63.6 |
| 32 | 21 | 5.2 | 5.3 | 69 |
| 33 | 34 | 8.4 | 8.7 | 77.6 |
| 34 | 21 | 5.2 | 5.3 | 83 |
| 35 | 18 | 4.5 | 4.6 | 87.5 |
| 36 | 11 | 2.7 | 2.8 | 90.3 |
| 37 | 12 | 3 | 3.1 | 93.4 |
| 38 | 7 | 1.7 | 1.8 | 95.2 |
| 39 | 4 | 1 | 1 | 96.2 |
| 40 | 4 | 1 | 1 | 97.2 |
| 41 | 3 | 0.7 | 0.8 | 98 |
| 42 | 4 | 1 | 1 | 99 |
| 45 | 1 | 0.2 | 0.3 | 99.2 |
| 52 | 1 | 0.2 | 0.3 | 99.5 |
| 55 | 1 | 0.2 | 0.3 | 99.7 |
| 66 | 1 | 0.2 | 0.3 | 100 |
| Total | 393 | 97.3 | 100 | |
| Missing | 11 | 2.7 | | |
| Total | 404 | 100 | | |

Each graduating class had multiple responses to the survey. The largest number of responses, as seen in Table 2 below, came from the classes of 2008 with 38 and 2013 with 37. One can expect that the 2008 graduating class was a smaller number than the class of 2013, which contained over one hundred graduates. Thus, 2008 most likely had the highest percentage of its graduates respond. Each class after 2002 had double digit responses. We can see that the responses are distributed amongst the classes with at least partial representation to every class.

**Table 2: Year of Undergraduate Completion**

| Grad Year | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1971 | 1 | 0.2 | 0.2 | 0.2 |
| 1999 | 7 | 1.7 | 1.7 | 2 |
| 2000 | 7 | 1.7 | 1.7 | 3.7 |
| 2001 | 4 | 1 | 1 | 4.7 |
| 2002 | 10 | 2.5 | 2.5 | 7.2 |
| 2003 | 20 | 5 | 5 | 12.2 |
| 2004 | 20 | 5 | 5 | 17.2 |
| 2005 | 20 | 5 | 5 | 22.2 |
| 2006 | 26 | 6.4 | 6.5 | 28.7 |
| 2007 | 36 | 8.9 | 9 | 37.7 |
| 2008 | 38 | 9.4 | 9.5 | 47.1 |
| 2009 | 25 | 6.2 | 6.2 | 53.4 |
| 2010 | 29 | 7.2 | 7.2 | 60.6 |
| 2011 | 30 | 7.4 | 7.5 | 68.1 |
| 2012 | 30 | 7.4 | 7.5 | 75.6 |
| 2013 | 37 | 9.2 | 9.2 | 84.8 |
| 2014 | 32 | 7.9 | 8 | 92.8 |
| 2015 | 29 | 7.2 | 7.2 | 100 |
| Total | 401 | | 99.3 | 100 |
| Missing | 3 | 0.7 | | |
| Total | 404 | 100 | | |

Additionally, the self-reported levels of religiosity, when arrayed by graduating class, show some interesting trends. The last five years, 2011-2015 report an average level of

religiosity for incoming classes in the sixes. Only one other class out of the twenty that were

studied here, reported in the sixes as their entering level. This would indicate that more recently,

entering classes come in with lower initial levels of religiosity. The trend is not so clear

following matriculation. One trend is quite clear, however. The seven graduates in the "pioneer

class" of 1999 had the highest reported level of religiosity at each of the three time frames, with

8.1 for before, 8.8 for during and 8.7 for after. (See Table 3 below)


**Table 3- Average Levels of Religiosity by Class**

| Grad Yr. | Average Before FBC | Average During FBC | Average After FBC |
|----------|--------------------|--------------------|--------------------|
| 1999 | 8.14 | 8.86 | 8.71 |
| 2000 | 6.86 | 7.86 | 6.00 |
| 2001 | 7.00 | 8.50 | 8.50 |
| 2002 | 7.78 | 8.40 | 7.40 |
| 2003 | 7.68 | 8.10 | 7.84 |
| 2004 | 7.21 | 8.63 | 7.74 |
| 2005 | 7.50 | 8.15 | 5.85 |
| 2006 | 7.08 | 8.04 | 7.42 |
| 2007 | 7.47 | 8.19 | 7.11 |
| 2008 | 7.84 | 7.92 | 7.32 |
| 2009 | 7.92 | 8.44 | 8.12 |
| 2010 | 7.66 | 8.21 | 6.90 |
| 2011 | 6.70 | 7.93 | 7.10 |
| 2012 | 6.94 | 7.55 | 6.97 |
| 2013 | 6.89 | 7.57 | 6.41 |
| 2014 | 6.78 | 8.06 | 7.00 |
| 2015 | 6.69 | 8.10 | 6.97 |
| **Average** | **7.27** | **8.06** | **7.13** |


Of even more interest, perhaps, are levels of religiosity when classes are grouped into

time period classifications. For this purpose, classes were grouped into an early group (1999-

2005), a middle group (2006-2010) and a latter group (2011-2015) with 87, 154 and 160

graduates represented in the three groups, respectively. It is quite interesting to note that the

averages of the latter group are the lowest of the three groups at each time of comparison. That

being the case, the latter group is the only group whose after FBC average is higher, albeit

slightly, than their respective before FBC. Finally, the increase from before FBC to during FBC

is greatest among the Latter, or 2011-2015 group (see table 4).

**Table 4- Average Level of Religiosity in Class Groups**

| Class Yr. Groups | Num. of Grads | Average of Before FBC | Average of During FBC | Average of After FBC |
|---|---|---|---|---|
| **1999-2005** | 87 | 7.49 | 8.33 | 7.24 |
| **2006-2010** | 154 | 7.60 | 8.14 | 7.34 |
| **2011-2015** | 160 | 6.82 | 7.83 | 6.87 |

When taken as a whole, however, 285 of the 403 respondents, or 71 percent, self-reported their

After FBC or Current Religiosity at a level of 7-10. Remarkably, fully 233 or 58 percent rated

their current religiosity as 8, 9, or 10.

The respondents identified their gender as 265 female, 136 male and 2 non-respondents.

This equates to 65.7% female, 33.7% male and .6% non-identified. Survey respondent gender

distribution reflects the distribution in the student and alumni bodies where women outnumber

men considerably. This should not, however, be of great concern in the overall data assessment.

It is interesting to note, however, that while males entered with a slightly higher level of

religiosity (7.5 vs. 7.1) the females' level rose more sharply while at FBC and decreased less

following FBC. The average female level after FBC was 7.35 while the average male level was

6.75. These numbers represent a drop of .75 for females and 1.25 for males. (See Table 5,

below)

**Table 5- Religiosity by Gender**

| Gender | Number | Average of Before FBC | Average of During FBC | Average of After FBC |
|---|---|---|---|---|
| Female | 263 | 7.13 | 8.10 | 7.35 |
| Male | 137 | 7.51 | 8.00 | 6.75 |
| (blank) | 1 | 9.00 | 5.00 | 2.00 |
| Grand Total | 401 | 7.27 | 8.06 | 7.13 |

The grade point averages (GPA) of the respondents were high in comparison to the average graduate. According to the registrar's office the average GPA of graduates of FBC is 3.26. There were 139 respondents with a GPA of 3.7- 4.0; 116 had a GPA of 3.4-3.69 and 99 had 3.0-3.39. Thus, fully 354 of the 403 respondents had GPA's above a 3.0. At least 255 (63% of total respondents) had GPA's above the average for graduates.

**Table 6- Grade Point Averages of Respondents**

Section 1- Demographic Data- 5. What was your cumulative undergraduate GPA?

| GPA Ranges | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1 (3.7-4.0) | 139 | 34.4 | 35 | 35 |
| 2 (3.4-3.69) | 116 | 28.7 | 29.2 | 64.2 |
| 3 (3.0-3.39) | 99 | 24.5 | 24.9 | 89.2 |
| 4 (2.7-2.99) | 32 | 7.9 | 8.1 | 97.2 |
| 5 (2.4-2.69) | 10 | 2.5 | 2.5 | 99.7 |
| 6 (2,0-2.39) | 1 | 0.2 | 0.3 | 100 |
| Total | 397 | 98.3 | 100 | |
| Missing | 6 | 1.5 | | |
| System | 1 | 0.2 | | |
| Total | 7 | 1.7 | | |
| Total | 404 | 100 | | |

Geographically the respondents were scattered across the nation and world, currently residing in most states and countries such as Korea, Argentina, Mexico and Hong Kong. The two states most widely represented were hardly surprising, with Virginia having the most respondents at 92 or 23 percent and Utah having the next highest number at 70 or 17%. Thus, 40% of the respondents lived in one of two states currently. No other state had more than 25 respondents. As the two most represented states in each class at FBC have been Virginia and Utah, this would seem to be a representative sample.

Of the 397 respondents who answered the question regarding current marital status, 278 or 70% are currently married. 106 or 26% are single and 13 or 3% are divorced. Typically one third to one half of FBC's graduates are married at the time of graduation each year, thus these numbers are not surprising. They do, again, point to the emphasis the LDS church puts on families.

Finally, fully 87% of the respondents identified as current members of the Church of Jesus Christ of Latter-day Saints. This is just marginally smaller than the typical LDS enrollment at FBC each semester of 90-91%. No other denominations had more than 3 percent representation, however, and those having three percent or smaller were non-denominational, Atheist, protestant and Catholic and null.

Thus we can see that the representation of those who responded to this survey were, for the most part, LDS, living in Virginia or Utah and above average students while attending FBC.

*Before FBC*

At each of three times, prior to college, at graduation from college and after college at the present day, respondents were asked to rate their level of religiosity on a scale of 1-10. These figures were compared using SPSS software to assess the change over time of the students' levels of religiosity as well as the statistical significance of the reported levels. The mean level of self-reported religiosity of the respondents prior to coming to FBC was 7.28 on a ten point scale. While this may appear to be somewhat high initially, with the clientele recruited for FBC it is not very surprising.

One hundred eighty three of the respondents listed the Church Education System or CES classes as a contributing factor in their religiosity at that time. The LDS faith conducts church classes for all high school students. According to the LDS church's website, there are 343,786 seminary students enrolled worldwide. (Mormon newsroom, 2015). Typically, one of three types of classes is offered. The first is release time, where students are allowed to leave their high school and go to a church building nearby during a regular class period. Typically these church buildings are built just across the street or adjacent to the high school. So a student might have first period English, second period French and third period Seminary. The CES system describes high school classes as Seminary and college classes as Institute. Clearly this release time option is mostly available in areas with a very high LDS population such as parts of Utah, Arizona and Idaho.

The second option is known as Early Morning Seminary. This type of class, as the name implies, meets for 50 minutes each weekday morning before the local schools begin. Often the courses begin at 6:00 a.m. or even earlier. The students who live in the area of FBC have early

morning seminary and their class meets from 6:40 a.m. to 7:30 a.m. each weekday. The final option is known as Home Study Seminary. This is definitely the tertiary option in the LDS church's eyes, as the students attend a once a week class and complete other assignments, ideally daily, throughout the week. The reason that this long explanation is germane is that it is can be seen what a great sacrifice of time and energy these high school students take upon themselves to complete this course of instruction. In fact, in order to be accepted as and LDS student to the BYU system, applicants must have successfully completed four years of Seminary study. This is an absolutely requirement. FBC does not require this, but encourages students to participate in seminary in high school and institute while enrolled in FBC.

The family is absolutely integral to the LDS faith. In *True to the Faith* (Corporation of the President, 2004) we read that "The home is the most important place for gospel learning. No other organization can take the place of the family" (p. 65). In 1995, the church issued its Proclamation on the Family, wherein we read, in part, "The family is central to the Creator's plan for the eternal destiny of His children" and goes on to state that "The family is ordained of God" (Corporation of the President, 1995, p.1). Thus, when 329, or the vast majority, of respondents mentioned that their families were integral in their level of religiosity prior to attending FBC, it is wholly consistent with the scholarly record and the doctrine of the LDS church.

In LDS culture the new family begins when a couple is "sealed" for time and all eternity in an LDS temple. This emphasis from the very beginning that family is not merely until "death do us part" can provide an increased feeling of security and longevity to LDS homes. According to *True to the Faith* (Corporation of the President, 2004) a sealing or celestial marriage is one "in which the husband and wife are sealed to one another for eternity. A sealing performed in the

temple continues forever if the husband and wife are faithful to the covenants they make" (p. 171). Indeed, at least one survey response suggested that the family played a critical role, but one which was not altogether fruitful.  One respondent commented, "I was raised in Utah and religiosity was part of my family and community culture. The seeds were planted, but didn't take root and start to grow and produce fruit until I came to [FBC]." This taking root and finding one's own place is a critical aspect in the literature of faith development as well as identity development.

For some however, this nurturing family environment may not provide the independence needed to have a firmly rooted faith.  One respondent shared that, "Before college, religion was based mostly on family traditions."  Another stated that "I relied alot [sic]on my parents [sic] spirituality and my church leaders [sic]. I knew what they taught me is true but i [sic] never really had to stand on my own." Another described the familial role as one with high levels of familial expectations. "High school religiosity was determined solely on my family 'forcing' me to attend services. In college, when I was free to make my own decisions, my religiosity was determined more of a fellow member and the goal of serving a mission."  Some, as the following respondent, expressed the idea of just doing what it took to get by, "I did the bare minimum to keep my parents happy.  I believed in God and Christ but that may have been the extent during my high school years." This "standing on my own" and being "free to make my own decisions" is reminiscent of Magolda's (2004) self-authorship and Marcia's (1966) achieved level of identity development.

Peers were also often mentioned in the survey. Some 189 respondents listed friends and associates as contributing factors to their religiosity prior to attending FBC.  We can see from this the early importance of one's "tribe" in the formation of religiosity.  The data suggest that

this takes on an even greater role once students begin to attend FBC. As with any peer or parental involvement, there can be positive and negative effects.  One respondent captured the importance of peers in this way: "I had not [sic] intentions of leaving, but my church-going was a social event, not spiritual."  Although not attending church for spiritual reasons, some proponents of religious education would say that at least this respondent was attending.

*During FBC*

The mean of the self-reported level of religiosity for the respondents during or at the conclusion of their college careers was 8.06.  This is a statistically significant difference as evidenced by a paired samples T-test where n= 401, p < .005 between both the before and after levels of religiosity. (Please see Table 3 on page 26 or Appendix E and the T-test tables of Appendix D)  The averages of before and after FBC were 7.28 and 7.13, respectively.

The contributing factors shifted slightly during this time period as well, though not surprisingly.  The CES classes remained a fundamental contributing factor with 235 respondents mentioning CES, while friends and associates supplanted the family as a major contributing factor with 323 respondents listing it. Finally, 315 respondents listed the LDS environment at FBC as a contributing factor.

FBC, while not requiring religion classes, does encourage its students to participate in the CES Institute program. In fact, it houses the largest daytime Institute in the Easter United States, with several full time workers and multiple volunteers teaching more than 20 classes each week. Institute cases, unlike the Seminary classes of high school, typically meet for two hours a week. These two hours could be in one hour semi-weekly classes or in two hour weekly evening

classes. The lack of daily meetings does not lessen the importance, however, of the institute

program to the overall mission of the LDS church. The program in college not only sponsors

classes, but they hold regular activities that are incorporated in the programming calendar of

FBC.  Classes are held which apply to all denominations and one need not be enrolled in Institute

to attend the activities.  This is just to emphasize, that, though not a formal part of the FBC

curriculum or system, the Institute plays a very large role in the campus community. Indeed, one

survey respondent said, "I had already established religious habits, however, my local leaders,

friends and institute classes certainly contributed." Another said that "Institute played a huge

influence as well as leaders and reading scriptures."

The alumni also mentioned the LDS environment as a contributing factor, with 315 of the

respondents specifically selecting that factor in response to the survey question.  One alumnus

commented this way, "While I had the habits of daily reading and prayers, the environment at

SVU deepened my study and allowed me to learn more about God and myself as His daughter

than I had before."  The LDS environment permeates the campus culture of FBC.  This

respondent looked back on it with particular insight.

> I would say the environment - being that learning was a focus everywhere, whether it was
>
> religious learning or academic learning. Having that encouragement to learn and progress
>
> influences the spirit, I think. It was an insight I gained after graduating and moving into a
>
> family ward [a congregation serving married families- see explanatory terms in Chapter 1
>
> or Appendix A] that the biggest thing I missed was that environment of discussing things
>
> (religious or academic) in a serious or real-world applicable way.

Finally, this alumnus captures what many seemed to feel, "The over all [sic] environment. The vast majority of my friends, peers, classmates, team mates, and teachers all shared the same beliefs, or had very similar beliefs. The rules and culture of my school were in accordance with my same religious beliefs."

When responding to the questions regarding contributing factors to religiosity during their time at FBC, the answer Friends and Associates was selected by just eight more respondents (323) than was the answer LDS environment (315). These two areas held the largest sway with the alumni. While they are closely tied, some respondents made the distinction clear. "Friends and associates gave me the desire to be something different than who I was and then Church [sic] and School [sic] leaders provided the ability to learn, grow, and become what I decided I wanted to be." It is not surprising, especially given Parks' (2004) concept of tribe, that friends play such a pivotal role. "My friends were a big factor. They gave me the opportunity to share my testimony all the time in conversation. I was constantly uplifted by my peers and professors."

### *After FBC*

The self-reported average current or after FBC level of religiosity for the respondents was 7.134. This was lower than the reported level before or during attendance at FBC. A Paired Sample T-Test between the During FBC levels and After FBC levels showed statistical significance. ($n = 403$, and $p < .005$) A similar test run with between the Before FBC levels and After FBC levels did NOT show statistical significance. ($N = 402$, sig $= .042$ or $> .005$) (Please see Table 7 on page 57.)

The reported levels of factors contributing to religiosity changed over time as well. The highest reported contributing factor, with 336 respondents mentioning it, was Personal Religious Habits.  It is of note that 336 is the highest answer for any of the various periods of report.  One alumnus expressed a need for these habits in his or her daily life, "Being a parent I need all the help I can get so I feel like I pray more than ever. I also want to set an example so we pray and read the scripture stories together as a family." Another relates how religiosity permeates all aspects of life. "Religious life is ingrained into all aspects of my life. Personal religious experiences are the biggest contributors." These habits were formed for some both at FBC and while serving an LDS mission.

> My religiosity has been most affected by what I learned while on my mission and at Southern Virginia University. The University gave me a desire to serve a mission, so I count those experiences as a result of my attending SVU. Between the two, I learned what I like and what I want my life to be. Striving towards those ideals has become the biggest proponent to my personal religiosity.

While some hone these habits on missions, others look to spouses for support of personal religious habits. "My husband and I work well to help each other stay on top of reading scriptures, praying, magnifying our callings, holding fhe, [Family Home Evening] going out with the missionaries, etc."

After leaving FBC, the second most-reported contributing factor was family. Fully 286 respondents mentioned family as a key factor in religiosity after leaving FBC, with the next highest number of mentions being friends and associates with 177. (see Table 11 on page 61)

One respondent described her transition in this way. "My family definitely influences my religiosity the most. My level of devotion is mostly the same thanks to marrying someone of strong faith and we have been working hard to ensure that our children are able to develop their own testimonies." Yet another mentioned how her husband helps her. "I love church and attending church. Having a faithful church member for a husband and an example really helps me keep my head in the game."

The friends and associates mentioned were not always members of the LDS faith community. One alumnus mentioned the efficacy of religious discussions with those of other faiths. "I find my religiosity increases as I interact with others outside of my faith and learn what they value as important." One mentioned both of the factors in her comments.

> I found and married a phenomenal man in the temple, and our love and marriage has always been based on a love of the Lord. I also currently live near and work for a small-town LDS university which means most of my friends and associates are LDS. Though I don't think this heavily influences my choices regarding the execution of my faith, it is at least comforting to live in a community so saturated in it.

CES courses, which were often mentioned by respondents, are typically no longer available for non-college aged students. There is the occasional course designed for non-college aged students or even young married students that may or may not be of college age, but by and large the courses are for those in college. Thus, one of the prime contributing factors from before and during college is not available after college. This has been replaced by friends and associates and personal religious habits. One would imagine that the LDS church is hoping that

those personal religious habits had been forged over the seven combined years of taking seminary and institute classes.

*Analysis of Research Questions*

**Research Question 1:** How do graduates of a small, faith-based liberal arts college (FBC) with a record of high engagement and spirituality, describe their levels of religiosity before, during and after their experience at FBC?

While we have already touched on the reported means of the self-declared levels of religiosity of the three time periods, before, during and after FBC, we have not adequately addressed the relationship between the three. To review, the mean levels of religiosity reported on a scale of 1-10, were: before, 7.28; during, 8.06 and after, 7.13. Again, series of Paired Sample T-Tests reveal that there is a statistical difference between the Before FBC and During FBC means, (n= 401, p < .005) as well as between the During FBC and After FBC means. (n= 402, p < .005) There, however, was NOT a statistical difference between the Before FBC and After FBC means. (n = 402, sig = 0.47 or p > .005)  (Please see Table 7 below.)

**Table 7- Paired Sample T-Test of Reported Levels of Religiosity**

| Times | Number | Significance |
|---|---|---|
| Before- During | 401 | sig. < .005 |
| During- After | 402 | sig. < .005 |
| Before- After | 402 | sig = .047 or >.005 |

Of additional interest is the fact that, of the 401 respondents to these particular questions, 223 reported an increase from Before FBC to During FBC. Their average increase was 2.20. Seventy respondents reported a decrease from before college to during college, with the average decrease being 2.49. Finally, 108 respondents reported no change in level of religiosity from before college to during college. (See Table 8 below) Also, when taken as a whole, 285 of the 403 respondents, or 71 percent, self-reported their After FBC or current religiosity at a level of 7-10. Fully 233 or 58 percent rated their current level of religiosity as 8, 9, or 10.

**Table 8-  Numbers of Increase and Decrease in Self-reported Religiosity Means**

|  | Before to During | Avg. of Before to During | During to After | Avg. of During to After |
|---|---|---|---|---|
| **Increase** | 223 | 2.20 | 80 | 1.80 |
| **Decrease** | 70 | -2.49 | 189 | -2.69 |
| **No Change** | <u>108</u> | 0.00 | <u>132</u> | 0.00 |
| **Total** | 401 |  | 401 |  |

These numbers indicate that 331 of the 401 (83%) respondents to this question experienced either no loss or an increase in the level of religiosity during their time at FBC. This represents the sum of those who increased (223) and those who had no change (108). Considering Regnerus and Uecker's (2007) work wherein "64 percent of those currently enrolled in a traditional four year institution have curbed their attendance habits" (p. 2) the 83 percent of FBC students showing no loss becomes even more remarkable.

The implications are that the religiosity levels of the students increased while attending FBC and then, after graduation, returned to the previous level. This is particularly significant

when compared with national norms of marked drops of levels of religiosity both during and

after college. (Caplovitz and Sherrow, 1977) In fact, the levels depicted by these statistics create

an uptick wherein the time during college is the apex and the times before and after are

statistically similar. The practical implications of this will be discussed in Chapter 5.

Of additional interest is the question that asked students to compare their perceived levels

of religiosity to their peers. Students were asked "During this time, do you consider your

religiosity in relation to your peers to be," with the available answers and their numerical

coefficient for statistical purposes being: significantly less than peers (6), somewhat less than

peers (5), similar to peers (4) , somewhat great than peers (3) and significantly greater than peers

(2) . It should be noted that the 0 in this scale was listed as other. At the three opportunities to

answer the question, only four people chose the other selection. The means, as displayed below,

are 3.28 for before FBC, 3.86 for during FBC and 3.64 for after FBC. Thus in each time frame,

the mean of the students ranged between similar to peers and somewhat great than peers, with

the highest such mean being during their attendance at FBC. This would indicate that they felt

most similar in religiosity to their peers while at FBC. Interestingly enough, the three means

were not statistically different from one another. However, they were good indicators of future

answers. In other words, the answers of perceived peer relationships in regards to religiosity

were good indictors of future answers.

Table 9- Paired Sample Statistics- Religiosity in Relation to Peers

| Pairs | Times of Religiosity with Peers | Mean | N | Std. Deviation | Std. Error Mean |
|-------|--------------------------------|------|-----|----------|-----------------|
| Pair 1 | Before you attended college- Religiosity w/ Peers | 3.28 | 396 | 1.045 | 0.052 |
| | While you attended college- Religiosity w/ Peers | 3.86 | 396 | 0.812 | 0.041 |
| Pair 2 | While you attended college- Religiosity w/ Peers | 3.86 | 396 | 0.812 | 0.041 |
| | After You Attended College- Religiosity w/ Peers | 3.64 | 396 | 1.09 | 0.055 |
| Pair 3 | Before you attended college-Religiosity w/ Peers | 3.28 | 399 | 1.04 | 0.052 |
| | After You Attended College- Religiosity w/ Peers | 3.64 | 399 | 1.089 | 0.055 |

**Subquestion #1**: Was their self-described level of religiosity while at FBC a good indicator of their level of religiosity post-FBC?

The difference in the actual means of these two time periods was statistically significant. At the same time, however, the statistics show that the respondents self-reported level of religiosity was, a good indicator of their religiosity post FBC. A Pearson Chi-squared test was run with the value of S= 301.021 and $X^2(81) = 301.021$, $p < .005$. This indicates that the reported levels of religiosity during college were good indications, or had a statistically significant relationship, to the reported religiosity following college.

Additionally, while the overall mean of religiosity fell slightly from the Before FBC to the After FBC, it did not do so in a statistically significant manner. (N = 402, Corr. = 0.099, sig. = .047 or > .005) The total number of individuals who reported no loss of religiosity following FBC or an increase in religiosity (the sum of no change and increased numbers) is 259 or 65 percent of the population.

**Table 10- Level of Self-reported Religiosity- Means Before and After**

| | Number Before FBC to After FBC | Average difference from Before FBC to After FBC |
|---|---|---|
| **Number Showing Increase** | 175 | Increase of 2.33 |
| **Number Showing Decrease** | 142 | Decrease of 3.20 |
| **Number Showing No Change** | <u>84</u> | 0.00 (No change) |
| **Total:** | 401 | |

**Subquestion #2:** What were the prime factors affecting their level of religiosity before college?

As seen in Table 11 below and in Appendix E, the two most commonly mentioned contributing factors from before FBC were family with 329 responses and personal religious habits/experiences with 270 responses. With the emphasis the LDS church places on family, these results may not be surprising.  The LDS Church's Proclamation on the Family states that "the family is central to the creator's plan for the eternal destiny of His children" (p. 1)  It goes on to say, "Husbands and wives have a solemn responsibility to care for each other and for their children" (p.1).  Emphasis on the family is clear.

It is noteworthy that, prior to leaving the family for educational pursuits, the family was the most reported contributing factor to surveyed students' religiosity. One respondent wrote, "I was raised in a very strong LDS home, and though only few of my friends and classmates in college were members of the church, I was personally committed to living my values." Another mentioned the family, "I was raised in a very active LDS household with many LDS extended family members, in a strong ward." Another student mentioned the personal religious habits specifically. "While I had the habits of daily reading and prayers, the environment at SVU deepened my study and allowed me to learn more about God and myself as His daughter than I

had before." The third and fourth most mentioned contributing factors were friends and

associates with 189 and CES with 183 mentions, respectively.

**Subquestion #3**: What were the prime factors affecting their religiosity while in college?

As previously mentioned, students most frequently reported the friends and associates,

personal religious habits and the LDS atmosphere with 323, 315 and 313 respondents mentioning

them respectively, as primary factors affecting their religiosity in college. The CES system was

mentioned the next highest number of times, with 235 respondents reporting it as a contributing

factor. Answers such as these abounded: "Without a doubt, my friends were the greatest factors

that contributed to my religiosity, followed closely by local church leaders (Bishops, [sic]

counselors, coaches, and institute instructors)" and "The CES Classes [sic] and the LDS

Environment [sic] where I was encouraged to be myself and I was given the tools to explore and

increase my own religiosity." Additionally, respondents mentioned their friends and associates.

One graduate listed "LDS Environment, Being constantly surrounded by people praying and

reading their scriptures/ have spiritual experiences." Another gave credit to "Peers with similar

beliefs. College that respected and encouraged involvement in my church. Being away from my

family forced me to develop a stronger testimony of my own."

The combination of likeminded peers, an LDS environment for college, a foundation of

personal religious habits and the CES program seemed to provide an ample climate for

religiosity to be nourished.

**Table 11- Contributing Factors to Religiosity at Various Reporting Times**

| Time | CES | Family | Friends and Assoc. | LDS Environment | Local Church Leaders | Personal Religious Habits | Other |
|---|---|---|---|---|---|---|---|
| Before FBC Num. | 183 | 329 | 189 | 122 | 139 | 270 | 0 |
| During FBC Num. | 235 | 134 | 323 | 315 | 184 | 313 | 0 |
| After FBC Num. | 45 | 286 | 177 | 71 | 108 | 336 | 2 |

**Subquestion #4:** What have been the prime factors affecting their religiosity since college?

With the statistically significant drop (n= 402, p < .005) in religiosity after college, if becomes increasingly meaningful to identify those factors which might contribute positively or negatively to his trend. The top responses were Personal Religious Habits with 336 responses and Family with 286 responses. It is interesting to note that Personal Religious Habits after graduation was the most frequent response of any contributing factor at any time. Second was Family, in the before matriculation section with 329.

One respondent expressed his feelings regarding personal religious habits in this manner: "My religiousity [sic] is better than ever. […] I've been on a self improvement journey the past few years and it helped me move away from what others expect from me and focus and what I want from me and what He wants from me." Another confident respondent commented, "I am able to use the confidence I gained in my religion while growing as an adult in college to continue in my service to my family and community." One expressed how religiosity can

permeate all facets of life. "Religious life is ingrained into all aspects of my life." Thus, the increased religiosity students felt at FBC may have helped to set a firm foundation for meaningful religiosity to come.

One alumnus, decrying the hectic pace of modern family life, described the religiosity as "[…] a bit lower than college. The biggest thing is just being very involved with my young children. It's easy to forget prayers and scripture study." Another described the change in these terms. "After attending SVU my religiosity has gone down but that's purely for that fact that at college I was surrounded by it daily in multiple ways so it's much harder to keep that up on my own."

Yet with the difficulties of busy family lives and a non-LDS environment, there are others who describe their religiosity as growing. One young parent described the importance of family and the next generation in growing the parent's religiosity.

> I strive every day to find something spiritual to teach my children. In family scripture study, family prayers, family home evenings, family planning, or just open discussions of what we each learned after church, I try to highlight in my own life and show my kids the wondrous hand that the Lord has in our lives. My current level isn't about me any more... it's about them.

Another respondent emphasized familial responsibilities as a key to increased religiosity in this way, "My level of religiosity is probably the highest it's ever been. I think it's a combination of having a family I'm responsible for and need to set an example for, and just personal experience has made me realize the importance of church in my life." One alumnus

indicated the benefits and strength gained from attending FBC. "I am able to use the confidence I gained in my religion while growing as an adult in college to continue in my service to my family and community." Finally, one graduate gave a succinct summation of what many said, "Getting married made everything better. Period."

So, though life as a young college graduate can be busy, complicated and stressful, it would appear that the foundation laid by family, personal religious habits, the LDS Church Education System and a college with a faith based environment have prepared students at FBC to have at least a similar level of religiosity after college as before. This is especially significant considering Regnerus and Uecker's (2007) findings of a general societal downturn in religiosity during the college aged years. This foundation can provide a sense of continuity and safety in a dynamic world. One alumnus explained the desire for something to control. "I'd say my religiosity is high. In the middle of a very busy and somewhat uncertain grad school career, I need something I know I can control that is positive." Another exhibits Marcia's Achieved quadrant in a mature, well examined, statement of faith. "Very involved in my congregation and dedicated to my own personal religious growth, as well as that of my family. Experiences have built one upon another which have proven to me that involvement in the LDS faith offers more happiness and direction for my life than any other organization or institution."

*Lower levels of religiosity*

Survey responses indicated there were also some respondents whose levels of religiosity have dropped sharply since leaving FBC. One wrote, "My current religiosity is very low. What

contributes to this most is the divorce that I went through as I graduated from my undergraduate program." Another noted increased spirituality, but decreased religiosity.

> I'm very spiritual and believe in compassion, love and a higher power, but I'm not religious. Experiencing Mormonism while going through a divorce and feeling tge [sic] extreme cultural exclusion and many conversations with people of many beliefs and reading religious texts from many faiths led me to dramatically change perspective as I looked through numerous lenses I had never considered. I found greater peace and happiness with a more open mind and I seek a life of promoting peace and kindness.

Another graduate mentioned a decline in religiosity while spirituality has remained. "My "religiosity" has gone down but my spirituality remains intact. I am thankful for my experiences at SVU, but glad to have found my way out of the LDS church." One respondent cited the heavy LDS influence and social aspects of the LDS church as detractors to religiosity.

> My lack of religiosity now results from being a 30+ single in a heavily populated Mormon state. The culture starts to wear on you and I discovered that church was 90% social and after a while I didn't feel like I belonged there anymore. The testimony I thought I had no longer held water. You'll probably see that quite a bit among people in my same demographic.

Clearly attending a faith-based college does not guarantee a lifetime of religious devotion. It can, however, drastically improve one's likelihood of maintaining or increasing one's religiosity in a notable way.

*Summary*

Graduates of Faith-Based College showed a statistically higher level of religiosity while in college than their previously reported levels. (See Table 7 or Appendix E) Though these levels dropped after college they returned to approximately the same statistical level as before college. Many parents, wary of the possibility of a sharp downturn in religiosity of their children during college years, would find their fears alleviated by the idea of having their children graduate with increased religiosity and later, possessing levels of religiosity that were at approximately the same level as prior to matriculation. When one considers the work of Regnerus and Uecker (2007) who report that 64% of students currently enrolled in college and 76% of those who were not enrolled reported a "decline in religiosity" (p. 2) this takes on a whole new meaning. Also, one must take into account that, as a whole, 285 of the 403 respondents, or 71%, self-reported their after FBC or current religiosity at a level of 7-10. Fully 233 or 58% rated their current religiosity as 8, 9, or 10.

The factors most commonly mentioned as contributing to religiosity in the before FBC and after FBC time periods were principally family and personal religious habits. In the During FBC time period respondents mentioned the LDS atmosphere, friends and associates as well as personal religious habits. Also receiving numerous mentions, however, though not in the top two or three in each category, was the Church Educational System or CES. This was attributed by many respondents to either having participated in the CES program or to the ongoing effects

thereof following graduation. It is noteworthy that personal religious habits/ experiences was the

by far the response most given for the three time periods, with a total of 919 responses. The

second most listed contributing factor for all three periods was family with 749.

Further research would be beneficial to assess whether the patterns of religiosity at FBC

are an anomaly, or if the results depicted in this case are indicative of the process at other faith-

based colleges. Additionally, this survey could be administered among FBC's graduates in five

or ten years to determine trends in the graduate's religiosity as well as a baseline figure for recent

graduates. A longitudinal study of the graduates and their religiosity could prove very beneficial

as well as providing fascinating insights into the post-graduate religious lives of the alumni

Finally, the dichotomy between male and female graduates levels of religiosity, with males'

levels falling more dramatically than females, bears further investigation.

**Chapter 5**

**Recommendations**

"The course of our lives is not determined by great, awesome decisions.

Our direction is set by the little day-to-day choices which chart the track on which we run."

– Gordon B. Hinckley (Former President of the LDS Church)

The data collected for this study show that alumni of FBC rated their religiosity as higher while they were attending college than before matriculation. The alumni also rated their religiosity at the time of the study as equivalent to the levels they possessed prior to attending FBC. In fact, one respondent put it this way, "After I left [FBC], I was on a spiritual high. I consider myself very religious and am slowly but surely learning about my spiritual self and how to gain eternal life." A multi-faceted approach will be taken with the recommendations here. Suggestions for improving practices at Faith-based Educational Institutions that contribute to developing and maintaining religiosity will be made pertaining to the three time periods covered by the survey, before, during and after college. While the bulk of the recommendations pertain to during college, there are some which should inform practices before and after attending college as well. While these recommendations are based on the findings from one institution, it is hoped they will have some applicability to other faith-based colleges and universities, and other institutions of higher education, that are seeking to more positively impact the religiosity of their students.

*Before Admission to a Faith-based Educational Institution (FBEI) (Recommendation*

*Number One)*

Previous research suggests that many students might approach college while still in

Marcia's (1966) Identity Diffusion stage, wherein the "hallmark is a lack of commitment" (p.

552). This lack of commitment, however, must not be confused with a lack of proper knowledge

of the challenges and environment before them. In the case of FBC, some respondents to the

survey (and this does not pertain only to non-LDS students) stated that they were ill-informed

about the environment and cultural differences somewhat taken for granted by some of those of

the LDS faith.  For example, LDS doctrine, in addition to abstaining from alcohol and tobacco,

requires abstention from tea and coffee.  Some non-LDS students knew about the alcohol rule

but were surprised by the tea and coffee stipulations.  One survey respondent remarked that FBC

should "Prepare students more for life in an environment in which their faith is not dominant.

Perhaps more work in the community, 'service trips' to help in other cities, 'mission trips' to

help missionaries in other cities or perhaps share information about the church on other colleges'

campuses." Another commented that, "My biggest struggle at the University, and with other

religious institutions, is sports [sic] trying to recruit players to play without them being prepared

to live the honor code." While this is clearly not simply an athletic issue, it does apply to all who

enter.  Proper preparation may encourage greater success for students at FBC as well as other

faith-based educational institutions.

One particular respondent suggested that FBC should "Be selective in admissions, only

accepting those that truly support the aims of the institution." This heightened training and in

some cases, scrutiny could alleviate misunderstandings upon arrival and foster a harmonious and

highly unified campus. Faith-based Educational Institutions must attract students who know what is coming, or as one FBC graduate put it, "The honor code is great. The best thing to do is pick the right students. The people who actually want to be there. [sic]" This clearly does not mean that students who are unfamiliar with the institutional standards should not be admitted. Rather it means (Recommendation Number 1) that faith-based educational institutions' admissions offices should ensure that all prospective students are aware of and prepared to participate in the unique and challenging environment at their respective institutions.

*While in Attendance at an FBEI (Recommendations Two Through Four)*

Some of the comments were telling regarding part of the previous institutional culture which FBC is working to change. A brief bit of context may provide light on the situation

The BYU system has a relatively strict dress and grooming code. Interestingly, each of the three campuses have different codes, some more restrictive than others. BYU-Idaho, for instance, does not allow the wearing of flip flops or bibbed overalls. BYU-Provo requires men to be clean-shaven and all students to wear shorts and or shirts to the knee. The enforcement of these rules is chiefly accomplished in the Testing Center. All tests for classes are assigned to this center and when students come in to take a test, they are examined visually for conformity to the dress and grooming standards. If not in compliance, they are turned away and required to return when in conformance.

FBC, being a liberal arts college, did not have a testing center. They did, however, have a dining hall. In some previous years of FBC, when the institution was seeking greater acceptance from the LDS church and community, FBC's dress and grooming standards were

patterned after the BYU standards and were enforced, "Testing Center Style" at the doors of the cafeteria. Resident advisors (RA's), who accepted and processed meal cards at the door, were also charged with checking students' compliance with the dress and grooming standards. The decision had come down from the President's Council level and had several things which made it problematic. (Please see FBC's current Code of Honor in Appendix C)

First, the venue being monitored was one of dining, not testing. Students became quickly offended when they were denied the opportunity of eating because of a day's growth of beard or a skirt that was a bit short. Second, the Resident Assistants, whose main job was to assist students with their trials of going to a demanding liberal arts college, became the nemeses on campus. Rather than be those who were sought after for advice, they became those who were avoided because of facial stubble or a perceived slight when doing what they were charged to do. Finally, the process was simply victimizing in that students were, in essence, given the "up down" as they came in to the dining hall. So on all three counts, the system was tragically flawed.

In October of 2014, Reed Wilcox became the president of FBC and one of the first things he did was eliminate the entry requirements to the dining hall and the enforcement of the dress and grooming standards by the resident advisors. It should be noted that the following spring the applications for resident advisors nearly tripled in just one year.

The reason for this extended explanation and context is that quite a few of the comments in the qualitative section mentioned the RA's, the dining hall and the dress and grooming standards. These comments most probably came from graduates during the years when this was the problematic procedure. So while they are important, they may no longer be germane to the present condition. A typical comment was, "Stop pressuring the honor/dress code so much on

people because it makes most want to rebel." Another student suggested that the institution address, "Complaining and judge mental [sic] people who cared more about outward appearance than inward progression." Of particular note was the still current rule involving being clean shaven. Many students wrote comments similar to this one. "Place greater emphasis on spirituality as opposed to building a religious culture, i.e. getting rid of silly things like facial hair policies, white shirts, and such that have no bearing on one's spirituality." Another graduate summed up the issue by saying that "I felt pressure […] to behave and dress exactly like everyone else so as to avoid scrutiny and judgment from peers and school/church leaders. An atmosphere of trust in students to make good choices on their own without such strict regulations would have helped." This is a prime example of Parks' (2000) concept of freedom and boundaries. She writes that "Thus every network of belonging simultaneously represents freedom and constraint" (p. 90). In other words, as student concerns grow, rules and codes need to updated and modernized in order to minimize discontent and maximize student retention. Thus recommendation number two is that institutional leaders at Faith-based Educational Institutions should continue to examine the assorted codes of conduct, including dress and grooming standards, residential living policies and other standards of conduct in order to ensure that they are remaining up to date and are positive and uplifting facets of campus life**.**

Another issue that emerged from the survey concerns the murky distinction between FBC and the local LDS church. To reiterate, FBC is not officially tied to the LDS church nor does it receive any financial assistance from the LDS church. While it has the stated purpose of serving those of the LDS faith and others with similar beliefs, it is not officially Mormon. Respondents indicate that those lines become blurred at times and can create difficulties for students and for their religiosity. While as Parks (2000) notes, we all need "networks of belonging" it is

important that those networks "provide a trustworthy holding upon which all humans depend for their flourishing within the wider world" (p. 89). Thus, the network of belonging can be damaged if the trust is lost. One graduate remarked about his network of belonging:

"My biggest problem with SVU is that my professors or prominate [sic] leaders of the school were bishops and I feel that if I needed to talk to my bishop due to a transgression I never could for fear of having consequences with my academic pursuits. This along with other church schools is where there needs to be a change or at least make it clear that if you speak to your bishop and need to seriously repent, then it can not affect what happens at school due with the honor code. There were times that I needed to speak to my bishop, but I didn't because I was afraid."

This duality has at times been perceived as a positive, in that a student can find her or his ecclesiastical leader relatively easily when needed. Conversely, however, this proximity can also lead to a reticence to discuss sensitive issues with someone who is both an ecclesiastical leader and also a professor. One respondent suggested that the LDS church should "Call religious leaders from among those not associated with the school" Still another suggested that "It's really hard when your religious leaders are also many of your professors." Thus, recommendation number three is that Faith-based Educational Institutions should be mindful to avoid blurred lines between the sponsoring denomination and the institution of higher education. This should include clarity in roles of religious and educational personnel.

Not all the comments were negative however. It should be remembered that religiosity went up in a statistically significant way during the college years of the respondents. One

remarked that "I enjoyed every day there. Having conversations with professors of other religions and having common ground with most of the students who attended as well. It was an amazing time in my life. I really wouldn't change anything." Many respondents expressed similar beliefs that FBC was doing a fine job of promoting such an atmosphere. One way it does so is by helping students to "Create good habits now while you are in a positive religious environment. The habits you create now will carry you through the world when you have to leave school and begin working." One respondent claimed,

> I call my college years the enlightenment years of my life. I learned more about me than my major. I believe that I grew more spiritually than academically at (FBC) because it gave me countless opportunities to have spiritual experiences. Once I had one miraculous experience I wanted another. I wanted to have a relationship with God. That led to making commitments that influenced me to be more faithful and loyal.

Still another remarked, "My undergraduate institution greatly benefited my level of religiosity. It helped me develop the testimony I have today so I can continue following my religion. I don't have any suggestions at this time." It is also important to remember that not all students came to FBC with their religiosity or faith intact or even nascent. A graduate said that, "Being surrounded by others with more religiousity [sic] than I had growing up, helped me so in understanding how to truly live the gospel. I was surrounded by positive examples and many opportunities to expand my faith, and that greatly helped me learn how to be self-sustaining in my faith." Finally, one respondent provided this heartfelt insight. "Being at [FBC] was the first time I felt completely safe. It allowed me to start the process of healing that I desperately needed.

Life has been challenging, but my childhood does not define my adulthood and I owe that to the experiences I had and the people I met at [FBC]."

These comments in particular are great examples of Parks' tribe and network of belonging (2000). She writes that "Faith is a patterning, connective, relational activity embodied and shaped not within the individual alone but in the comfort and challenges of the company we keep" (p. 89). This concept of tribe played a role in this respondent's comments. "Coming from Ohio, it was a phenomenon to see so many other people who shared or at least understood my standards. This feeling of shared understanding helped to influence and increase my religiosity." Finally, one respondent summed this up by commenting, "When surrounded by students, staff and faculty and a university that promotes your faith it is easy to increase or maintain your level of religiosity." Thus, recommendation number four is that FBEI's should seek to provide an atmosphere where students can feel safe in their beliefs, feel free to express them and be able to join with others in a spiritual environment. In particular, faith based colleges should continue to encourage and support spiritual growth and increased religiosity, a practice that is consistent with their missions.

*After a Student's Time at an FBEI. (Recommendation Number 5)*

Perhaps the most difficult group or time to reach, are those who have left faith-based educational institutions and, unlike prospective students, have no real reason to be in contact with the institution. Parks (2000) continues the theme of network of belonging and tribe to pose the question, "What do we now mean to each other?" (p. 90). Yet the survey of alumni of FBC showed that the association with friends and the LDS environment were two leading factors in

the religiosity of student during college years. One expressed that environment in this way: "I love the emphasis I felt in relating things to the gospel. Gospel application in life. [sic] Inspiring speakers were a huge help. It gave me people to love and admire and want to try to emulate." This sense of community and a shared or "tribal" environment are clearly reduced following graduation.  An alumnus remarked that the "Current level of religiosity is much lower than my undergraduate time at [FBC] as I have fallen greatly from where I was. The biggest obstacles are the following: Lack of time, graduate school and poor grades forcing more time dedicated to academics over church activities, few members and friends nearby/at school […]" Still another commented, "After attending SVU my religiosity has gone down but that's purely for that fact that at college I was surrounded by it daily in multiple ways so it's much harder to keep that up on my own." However, assuming that those who participated in this survey could be considered "active" alumni, and with a full 40% of those living in either Virginia or Utah, there are things FBC could do to perpetuate those two aids to religiosity. This is certainly needed.  As one graduate put it, "This feeling of shared understanding helped to influence and increase my religiosity." In order to further aid alumni in the perpetuation of their religiosity and thus ties with the institution, recommendation five is that Faith-based Educational Institutions should conduct alumni events in areas with a large alumni presence, wherein camaraderie can be re-established, speakers and other outside guests could be heard and a renewed spirit of fellowship and religiosity could be felt.

These recommendations, based on the data generated by the survey and its participants would help Faith Based Educational Institutions foster a greater sense of community and religiosity before, during and after students' tenure there**.**

*Implications for Further Study*

This study has shown that the students of one small, faith-based college report an increased level of religiosity while in college and a decrease thereafter. Further studies comparing these results to those of other institutions, both faith-based and secular, would be very interesting and provide a more generalizable data set.

Additionally, this survey could be administered among FBC's graduates in five to ten years to determine longitudinal trends in the graduates' religiosity as well as a baseline figure for recent graduates. Finally, the dichotomy between male and female graduates' levels of religiosity, with males' levels falling more dramatically than females, bears further investigation.

*Executive Summary*

Astin and Astin's (2004, 2004, 2011) studies involving the spiritual and religious lives of college students have done much in the way of shedding light on the subject. Regnerus and Ueker (2007) point out the overall decline in religiosity among college aged youth, whether or not they attend college. In addition, they assert that those who do not attend college experience a greater decline (p.2). Further, James Fowler (1976) and Sharon Parks (2000) have provided keen insight into the development of the religious lives of students. Parks' "power of tribe" (p. 89) provided particular insight into the heightened religiosity while attending FBC. Finally, Marcia (1966) and Baxter Magolda's (2001, 2014) theories of Ego-identity and Self- Authorship, respectively, provided the theoretical framework for this study.

Faith Based College (FBC) is a small, private liberal arts college with the stated purpose of serving members of the Church of Jesus Christ of Latter-day Saints and others with similar beliefs.  Though not tied directly with the LDS church financially or any other way, it is associated with the church by virtue of its mission.

The purpose of this study was to examine the levels of religiosity reported by graduates of FBC and to attempt to make recommendations for other faith-based colleges seeking to promote and preserve religiosity in students and alumni.  The primary research question is: How do graduates of a small, faith-based liberal arts college (FBC) with a record of high engagement and spirituality, describe their levels of religiosity before, during and after their experience at FBC?

In order to answer this question, a survey was sent to the 1,337 graduates of FBC since 1999.  Additionally the survey was posted on the alumni Facebook page. 100 of the initial 1,200 emails were returned immediately.  In four days, 403 survey responses were received, equating to a 36.6% response rate and a reliability factor of over 95%. The survey asked graduates a series of demographic questions and then to report their religiosity at the three times mentioned. Additionally, it asked questions about contributing factors, detractors and general comments about their experiences.  The surveys were well filled out with very little missing data or "survey fatigue."

The means of the self-reported levels of religiosity on a scale from 1-10 were 7.277 for before FBC, 8.065 for during FBC and 7.134 for after FBC, or currently.  Again, a series of Paired Sample T-Tests reveal that there is a statistical significance between the before FBC and during FBC means, (n = 401; p < .005) as well as between the During FBC and After FBC means. (n = 402; with p < .005) However, there was NOT a statistical significance between the

Before FBC and After FBC means. (n = 402, p = 0.47 or > .005)   (Please see Table 7 on page 59

or Appendix E.)  These data show that the level of self-reported religiosity rises during

attendance at FBC in a statistically significant manner.  While self-reported levels of religiosity

did drop after graduation from FBC, it does not drop, in a statistically significant manner, below

self-reported levels of religiosity prior to matriculation.  For those who are seeking an increase in

religiosity while in college, graduates of FBC did report they experienced increased levels of

religiosity, relative to prior to matriculating.

Again, Regnerus and Uecker (2007) provide an additional perspective in their report that

64% of students currently enrolled in college and 76% of those who were not enrolled reported a

"decline in religiosity" (p. 2). Thus we see that the students in this study did not report lower

levels of religiosity after graduation, as their counterparts across the country may have.  In fact,

259 of the 401 respondents, or 65%, reported either no change or increased religiosity following

their time at FBC.  This is in direct contrast to the 64% of college students reporting a decline in

the Regnerus and Uecker study.

The first sub-question of the study was: Was their self-described level of religiosity while

at FBC a good indicator of their level of religiosity post-FBC?

A Pearson Chi-squared test was run with the value of S= 301.021 and $X^2(81) = 301.021$,

$p < .005$. This indicates that the reported levels of religiosity during college were good

indications, or had a statistically significant relationship, to the reported religiosity following

college.

The second subquestion was: What were the prime factors affecting their level of

religiosity before college?

As seen in Table 11 on page 64 and in Appendix E, the two most commonly mentioned contributing factors from before FBC were family with 329 responses and personal religious habits/experiences with 270 responses.

The third subquestion was: What were the prime factors affecting their religiosity while in college?

The factors which the alumni reported as affecting their religiosity during college were personal religious habits, the LDS environment, and friends and associates with 313, 315 and 323 respondents mentioning them, respectively. Additionally, they mentioned the CES system, with 235 responses. (Please see Table 11 on page 62 or Appendix E)

The fourth subquestion was: What have been the prime factors affecting their religiosity since college?

The prime factors affecting religiosity after the FBC experience were personal religious habits/ experiences (336) and family (286.) It is noteworthy that personal religious habits/ experiences was the by far the response most given for the three time periods, with a total of 919 responses.  The second most listed contributing factor for all three periods was family with 749. The implication can be seen that years of nurturing religiosity and spirituality both at home and in a faith-based college can foster those personal religious habits.  It is interesting to note that in the AFTER FBC contributing factors section, personal religious habits had a higher response in the survey (336) than any other contributing factor at any time.

*Recommendations*

Based on these questions and the invaluable data gathered in the survey, the following five recommendations for practice at Faith-based Educational Institutions (FBEI) are given.

Pertaining to Students Before Attending a Faith-based Educational Institution

1. Faith-based Educational Institutions' admissions offices should ensure that all prospective students are aware of and prepared to participate in the unique and challenging environment at their respective institutions.

Pertaining to Students While Attending a FBEI

2. Institutional leaders at Faith-based Educational Institutions should continue to examine the assorted codes of conduct, including dress and grooming standards, residential living policies and other standards of conduct (Appendix C) in order to ensure that they are remaining up to date and are positive and uplifting facets of campus life**.**

3. Faith-based Educational Institutions should be mindful to avoid blurred lines between the sponsoring denomination and the institution of higher education. This should include clarity in roles of religious and educational personnel.

4. FBEI's should seek to provide an atmosphere where students can feel safe in their beliefs, feel free to express them and be able to join with others in a religious environment.  In particular, faith based colleges should continue to encourage and support spiritual growth and increased religiosity, a practice that is consistent with their missions.

Pertaining to Graduates of FBEI's

5. Faith-based Educational Institutions should conduct alumni events in areas with a large alumni presence, wherein camaraderie can be re-established, speakers and other outside guests could be heard and a renewed spirit of fellowship and religiosity could be felt.

In summation, both responses to survey questions and comments show that graduates of FBC reported overall increases in their religiosity while attending the college.  While levels of religiosity dropped following college, they did not do so in a statistically significant manner compared to their level of religiosity before college.  As in all things, more can be done.  It is hoped that these findings will offer additional insights into the religiosity of students that faith-based colleges may draw upon to create even more effective faith-based communities for their students.

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Appendix A- Glossary of LDS Terms

1. **Bishop**- "The presiding officer in a ward or congregation of Latter-day Saints. He serves without pay. He must be a worthy high priest and is called and set apart by a stake president […]" (Ridges, p. 35). Congregations may contain anywhere from 150-500 members. The bishop is asked or "called" to serve by a Stake President, who presides over a group of, typically, 8-15 wards. Bishops usually serve for a period of about five years.

2. **Calling**- a member of the LDS church is "called" by his or her local leader to a certain position of responsibility within the church.  This could be as s Sunday School teacher or a youth leader.  Callings can be accepted or declined, but all serve without pay.

3. **Church Education System or CES**- As the name implies, this governing body oversees the education for the Church of Jesus Christ of Latter-day Saints. Ridges (2007) add that "The Church has established educational programs throughout the United states and in ninety other countries to provide a balance between secular education and religious education" (p. 55).  This is principally made up of three areas.  The first is known as Seminary and takes place during high school.  The various formats of Seminary are germane to the study and discussed later.  The second is Institute and takes place during the college and young married years.  Again, the format is discussed later.  The third major arm of CES is the institutions of higher learning officially owned and operated by the Church of Jesus Christ of Latter-day Saints. These are known as Brigham Young University- Provo, Brigham Young University- Idaho, Brigham Young University- Hawaii and LDS Business College.

4. **Faith-based Institution-** Any institution which has as its purpose the service of a religious group of religion in general is known as a faith-based institution. It need not be a private institution or group. The government can serve or sponsor a faith based organization. Typically, however, when one thinks of faith based institution, it is a private high school or college with ties to a certain religious denomination. The ties may not be financial; they could simply be an association with that denomination.

5. **Family Home Evening or FHE**- Monday evenings world-wide have been designated as Family Home Evening, a time when "the church has kept Monday evenings free from church activities so families can have this time together" (True to the Faith, p. 65). Latter-day Saints have been instructed to "make Monday evening a sacred time, reserved for Family Home Evening" (True to the Faith, p. 65). During this time, families are encouraged to spend time together having a religious lesson, praying or other activities. College students are encouraged to prepare for this in mock families. At FBC, no activities are held between 7:00-9:00 p.m. on Monday nights.

6. **Institute-** The Church Education System (CES) courses taught to college-aged students. Most universities have them, so some schools, due to large LDS populations, have special buildings to have classes. Courses are taught by either full time paid professionals or volunteers.

7. **Mission**- Ridges explains that "the Church has a large force of missionaries teaching and preaching throughout the world. […] Young single elders and sisters, as well as older sisters and couples, pay their own mission expenses, often with help from family and friends" (p. 193). Currently, there are over 85,000 LDS missionaries serving world-wide (LDS.org/statistics). Once they have successfully completed their missions, they are

thereafter referred to as "returned missionaries" or "RM's."  This is a great cultural separator in the LDS church.

8. **Sealing-** An informal term for a Latter-day Saint Temple or Celestial marriage, described in *True to the Faith* as "celestial marriage, in which a husband and wife are sealed to one another for eternity. A sealing performed in the temple continues forever if the husband and wife are faithful to the covenants they make" (p. 171). Mormons believe that their sealings are for "time and all eternity" rather than "till death do us part."

9. **Seminary-** Church class held during the high school years.  There are three means of delivery.  One is early morning, where students gather at a local church building and have class each weekday before school, usually from 6:30-7:15. The second is release time, where students in heavily populated LDS areas actually are released from a class to go to seminary at an adjacent building from their school.  The final method is home study, where a student completes the course at home mostly by his or her self, while attending weekly classes.

10. **Stake-** *True to the Faith* describes a stake in this manner. "The term stake comes from the prophet Isaiah, who prophesied that the latter day Church would be like a tent, held together by stakes. (see Isaiah 33:20; 54:2)There are usually 5-12 words and branches in a stake. Each stake is presided over by a stake president, assisted by two councilors" (p. 36).

11. **Stake President**- presiding official over a stake. Serves voluntarily.

12. **Temple**- A Latter-day Saint place of worship.  True to the Faith defines temples as "literally the house of the Lord. They are holy places of worship where the Lord may visit. Only the home can compare with temples in sacredness" (p. 170). "There are 163

either operating on under construction in the world.  Eighty percent of the membership of the LDS church lives within 200 miles of a temple  (LDS General Conference Report- April 2015). Temples are not typically open on Sundays or Mondays, but operate Tuesdays through Saturdays.  Ordinances such as sealings (see previous note) take place there. The closest temple to FBC is located in Washington DC.

13. **Temple Recommend**- A small piece of paper, about the size of a driver's license which authorizes the bearer to enter the temple, or, in other words, that the bearer is a member in good standing of the Church of Jesus Christ of Latter-day Saints.  Temple recommends are good for two years and members must meet with two ecclesiastical leaders to renew them.  A series of scripted questions is asked, including questions regarding one's adherence to the laws of tithing, chastity, Word of Wisdom, etc.

14. **Tithing-** Members of the LDS church are expected to pay ten percent of their "increase" annually as tithing.  At the end of each year the local bishop will conduct "Tithing Settlement" with the local families and determine whether they have paid a full tithe, a part tithe or no tithing.

15. **Ward-***True to the Faith* describes a ward in these terms. "Members of the Church are organized into congregations that meet together frequently for spiritual and social enrichment.  Large congregations are called wards. […] Small congregations are called branches" (pp. 35-36).    For the purposes of this research there are two types of wards that are pertinent.  One is a Young Single Adult (YSA) Ward.  This typically serves unmarried members who are eighteen to thirty-one years of age.  Second, there are family wards, which serve married people and their families.

16. **Word of Wisdom**- A health and dietary law observed by devout members of the LDS

    Church. Ridges (2007) explains "The Word of Wisdom forbids the use of tea, coffee,

    alcohol and tobacco, and specifically recommends the use of a number of healthy foods.

    It is a revelation from the Lord and was given to the Prophet Joseph Smith in Kirtland

    Ohio on February, 27, 1833" (p. 334).

**Appendix B**

**Copy of Survey for Study (With Informed Consent Agreement)**

# Survey of Alumni Religiosity

# (for Joe Bouchelle's doctoral research work)

Informed Consent Agreement

Please read this consent agreement carefully before you decide to participate in the study.
Purpose of the research study: The purpose of the study is to assess the level of religiosity in the alumni of a small faith-based college. Additionally, it seeks to ascertain the facets of campus culture that fostered or detracted from religiosity.
What you will do in the study: Complete a survey regarding your perceptions of your levels of religiosity and participation in faith-based activities before, during, and after college.

Time required: The study will require about ten to fifteen minutes of your time.

Risks: There are no anticipated risks in this study.
Benefits: There are no direct benefits to you for participating in this research study. Indirect benefits to the participants will be opportunities for self-reflection. The study may help us understand best practices to facilitate a greater level of religiosity in students.

Confidentiality: The survey is anonymous. No names will be collected. Some demographic data will be gathered, but it will be analyzed in aggregate. Because of the nature of the data, it may be possible for the researcher to deduce your identity; however, there will be no attempt to do so and your data will be reported in a way that will not identify you.

Voluntary participation: Your participation in the study is completely voluntary.
Right to withdraw from the study: You have the right to withdraw from the study at any time without penalty.

How to withdraw from the study: If you want to withdraw from the study, simply stop the survey and close your browser. There is no penalty to withdrawing. Your data cannot be withdrawn after it has been submitted since data will have no personal identification.
Payment: You will receive no payment for participating in the study.
If you have questions about the study, contact:

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If you have questions about your rights in the study, contact:
Tonya R. Moon, Ph.D.
Chair, Institutional Review Board for the Social and Behavioral Sciences
One Morton Dr Suite 500
University of Virginia, P.O. Box 800392
Charlottesville, VA 22908-0392
Telephone: (434) 924-5999
Email: irbsbshelp@virginia.edu
Website: www.virginia.edu/vpr/irb/sbs

You may print a copy of this document for your records.

Please check the box below to indicate your consent to participate in the study:

This brief survey should take about 15 minutes.

This survey asks you about your perception of your levels of "religiosity." Gunnoe and Moore (2002) define religiosity as "the practice of being religious (e.g., attending religious services, praying, ascribing value to one's religious beliefs)" (613). Thus, religiosity is the outward measures of an inner commitment to a religion.

This survey asks questions regarding your religiosity at three times- just prior to coming to college, during college and since your departure from college.

Thank you very much!

Section I- Demographic Data- 1. What was your age as of November 1, 2015?

Section 1- Demographic Data- 2. What is your current religious preference?

- o ○ The Church of Jesus Christ of Latter-day Saints (LDS or Mormon)
- o ○ Protestant
- o ○ Catholic
- o ○ Judaism
- o ○ Muslim
- o ○ Non-denominational
- o ○ Atheist
- o ○ Other: [        ]

Section 1- Demographic Data-3. What year did you complete your undergraduate degree?? *
Four digits please, eg 1999, not 99
[        ]

Section 1- Demographic Data- 4. What was your major(s)?
Check all that apply

- o ☐ Art
- o ☐ Biology
- o ☐ Business Management and Leadership
- o ☐ Computer Science
- o ☐ English
- o ☐ Family and Child Development
- o ☐ History
- o ☐ Liberal Arts
- o ☐ Music
- o ☐ Philosophy
- o ☐ Politics
- o ☐ Spanish
- o ☐ Theater
- o ☐ Other: [        ]

Section 1- Demographic Data- 5. What was your cumulative undergraduate GPA?

- ○ 3.7-4.0
- ○ 3.4-3.69
- ○ 3.0-3.39
- ○ 2.7-2.99
- ○ 2.4-2.69
- ○ 2.0-2.39

Section I - Demographic Data- 6. What is your gender?

- ○ Female
- ○ Male

Section I - Demographic Data- 7. What is your marital status? *

- ○ Married
- ○ Single
- ○ Divorced
- ○ Widowed
- ○ Other: [        ]

Section I - Demographic Data- 8. Where you married (or sealed) at the time of your undergraduate graduation? *

- ○ Yes
- ○ No
- ○ Other: [        ]

Section I - Demographic Data- 9. Do you have children?

- ○ No
- ○ Yes 1-3
- ○ Yes 4-6
- ○ Yes 7 or more

Section I - Demographic Data- 10. In what state do you currently live? *
Two letter abbreviation, please e.g. VA
[        ]

Section I - Demographic Data- 11. What state do you consider your "home state?" *
(Two letter abbreviation) e.g WV

Section I - Demographic Data- 12. Did you enter the college you graduated from as a
freshman or transfer student? *

- ○ Freshman
- ○ Transfer
- ○ Other:

Section I - Demographic Data- 13. Please list your major extracurricular activities while
in college.
e.g. soccer, chamber choir, RA, member of CEO

Section II- BEFORE you attended college- 1. Please indicate how often you typically
took part in the following activities. *

|  | At Least Daily | Several Times a Week | Weekly | A Few Times a Month | Monthly | Rarely (Less than Monthly) | Never |
|---|---|---|---|---|---|---|---|
| Personal Prayer | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Personal Scripture Study | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Family Home Evening | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Worship Services | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Seminary/Institute/Church Class | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Attending a Special Worship Center (LDS-Temple) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Listening to Sacred Music | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

|  | At Least Daily | Several Times a Week | Weekly | A Few Times a Month | Monthly | Rarely (Less than Monthly) | Never |
|---|---|---|---|---|---|---|---|
| Discussing Religion with Friends | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Reading Other Religious Texts | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Formal Congregational Visits (LDS- Home or Visiting Teaching) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Participating in a Service project | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Writing in a Personal or Study Journal | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Other faith building activities | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Section II- BEFORE you attended college-2. Did you contribute financially to your local church? (LDS- pay tithing)?

- ○ Yes, in full
- ○ Yes, in part
- ○ No

Section II- BEFORE you attended college-3. Did you volunteer in your local congregation? (LDS- Have a calling?) If so, in what capacity?
Note: If you held multiple callings, chose the one most memorable or the one which best represents you at that time.

Section II- BEFORE you attended college- 4. What factors contributed most to your religiosity at that time?
Please check those that apply

- o ☐ CES Classes (Seminary/ Institute/ other)
- o ☐ Family
- o ☐ Friends and Associates
- o ☐ LDS Environment
- o ☐ Local Church Leaders
- o ☐ Personal Religious Habits/ Experiences
- o ☐ Other: [        ]

Section II- BEFORE you attended college- 5. During this time, did you consider your religiosity in relation to your peers to be: *
Please choose one

- o ○ Significantly Less Than My Peers
- o ○ Slightly Less Than My Peers
- o ○ Similar to My Peers
- o ○ Slightly Greater Than My Peers
- o ○ Significantly Greater Than My Peers
- o ○ Other: [        ]

Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college??
Please remember, religiosity is defined as the outward measures of an inner commitment to a religion.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|----|
| ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Section II- BEFORE you attended college: 7. Other Comments:

Section III- WHILE you attended college - 1. Please indicate how often you typically took part in the following activities while attending college
If the frequency changed while at college, please use your senior year.

| | At Least Daily | Several Times a Week | Weekly | A Few Times a Month | Monthly | Rarely (Less than monthly) | Never |
|---|---|---|---|---|---|---|---|
| Personal Prayer | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Personal Scripture Study | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Family Home Evening | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Worship Services | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Institute/ Church Class | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Attending a Special Worship Center (LDS - Temple) Attendance | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Listening to Sacred Music | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Discussing Religion with Friends | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Reading Other Religious Texts | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Formal Congregational Visits (LDS-Home or Visiting Teaching) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Participating in a Service Project | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Other Faith Promoting Activities | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Section III- WHILE you attended college -2. Did you contribute financially to your church (LDS- Pay tithing)?
If the amount varied, please use your senior year.

- o ○ Yes- in full
- o ○ Yes- in part
- o ○ No

Section III- WHILE you attended college - 3. Did you volunteer in your congregation (LDS- Have a calling)? If so, in what capacity?
Note: If you had multiple positions, please choose the one or two most memorable or the one which best represents you at the time.

Section III- WHILE you attended college -4. What factors most contributed to your religiosity at this time?

- o □ CES Classes
- o □ Family
- o □ Friends and Associates
- o □ LDS Environment
- o □ Local Church Leaders
- o □ Personal Religious Habits/ Experiences
- o □ Other:

Section III- WHILE you attended college - 5. What factors at your undergraduate institution contributed most to your religiosity?

Section III- WHILE you attended college - 6. What factors at your undergraduate institution DETRACTED most from your religiosity?

Section III- WHILE you attended college- 7. During that time, did you consider your religiosity in relation to your peers to be:
Please choose one

- ○ ○ Significantly Less Than My Peers
- ○ ○ Slightly Less Than My Peers
- ○ ○ Similar to My Peers
- ○ ○ Slightly Greater Than My Peers
- ○ ○ Significantly Greater Than My Peers
- ○ ○ Other:

Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution?
Please remember that religiosity has been defined as the outward measures of an inner commitment to a religion.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|---|
| ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Section IV. AFTER you attended college- 1. Please indicate how often you typically take part in the following activities currently. *

|  | At Least Daily | Several Times a Week | Weekly | A Few Times a Month | Monthly | Rarely (Less than monthly) | Never |
|---|---|---|---|---|---|---|---|
| Personal Prayer | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Personal Scripture Study | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Family Home Evening | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

|  | At Least Daily | Several Times a Week | Weekly | A Few Times a Month | Monthly | Rarely (Less than monthly) | Never |
|---|---|---|---|---|---|---|---|
| Worship Services | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Church classes | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Special Worship Center (LDS-Temple Attendance) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Listening to Sacred Music | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Discussing Religion with Friends | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Reading Other Religious Texts | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Formal Congregational Visits (LDS-Home or Visiting Teaching) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Participating in a Service Project | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Writing in a Personal or Study Journal | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Other Faith Promoting Activities | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Section IV. AFTER you attended college- 2. Do you make financial contributions to your church (LDS- pay tithing)?

- ○ ○ Yes- in full
- ○ ○ Yes- in part
- ○ ○ No

Section IV. AFTER you attended college- 3. Have you volunteered in your congregation (LDS- held a calling)?
Please list your current positions and others that shaped you significantly.

Section IV. AFTER you attended college- 4. What factors contribute most to your religiosity at THIS time?

- ☐ CES Classes/ other LDS Media
- ☐ Family
- ☐ Friends and Associates
- ☐ LDS Environment
- ☐ Local Church Leaders
- ☐ Personal Religious Habits/ Experiences
- ☐ Other:

Section IV. AFTER you attended college- 5. Please briefly describe your current level of religiosity and what has affected it most.

Section IV. AFTER you attended college- 6. Other comments:

Section IV- After You Attended College- 7. During this time, do you consider your religiosity in relation to your peers to be:
Please choose one

- ○ Significantly Less than My Peers
- ○ Somewhat Less Than My Peers

- ○ ○ Similar to My Peers
- ○ ○ Somewhat higher than my peers
- ○ ○ Significantly Higher Than My Peers

Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? *

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|----|
| ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○  |

Section V. General Questions 1. What suggestions do you have relative to how your undergraduate institution can increase its students' levels of religiosity?

Section V- General Questions- 2. Do you have any additional comments?

**Appendix C-**

**FBC Code of Honor**

## Code of Honor

[Faith Based College's] culture of academic excellence and environment of faith are founded upon principles of truth, honor, and virtue. Living by these precepts illuminates the pathways of learning, unites the university community, and sustains our mission to prepare leader-servants.

The Code of Honor consists of the Standards of Conduct, Dress and Grooming Standards, and the Residential Living Policies. As representatives of the university, we strive to look our best, act our best, and do our best. Members of the [FBC] community encourage one another to live all aspects of the Code of Honor.

Students are responsible for familiarizing themselves with and abiding by the Code of Honor

## Standards of conduct

We, as students of FBC live honest, chaste, and virtuous lives; abide by the law; and show respect for self and others in all we do. We internalize our core values of scholarship, discipleship, accountability, enthusiasm, and refinement in the quest to become leader-servants.

## Honesty

We are honest in all our dealings. We do not lie, cheat, plagiarize, steal, or tolerate that behavior in others. We complete our own work and are evaluated based upon that work.

## Chastity & virtue

We behave in a chaste and virtuous manner, in accordance with the teachings of The Church of Jesus Christ of Latter-day Saints. We acknowledge that upholding the Dress and Grooming Standards and Residential Living Policy fosters virtuous living.

In our efforts to become leader-servants, we refrain from acts of unchaste, sexually suggestive, immodest, or promiscuous behavior that detract from the Holy Spirit. We avoid entertainment that advocates immorality, profanity, or violence.

## Obedience to the law

We abide by local, state, and federal laws, in addition to university policies. We pay our debts on time, honor our contracts, and are good neighbors.

## Self- respect

We treat ourselves with respect. We keep our bodies free of physical and spiritual pollutants (consistent with the Word of Wisdom of The Church of Jesus Christ of Latter-day Saints), including but not limited to alcohol, tobacco, coffee, and tea. We do not use illegal or other harmful drugs, nor do we abuse medications.

**Respect for others**

We show respect for other people, the university, and its facilities. We refrain from behavior and activities that disrupt or threaten the safety and peace of others or jeopardize the harmony of the university community.

**Dress and grooming standards**

Whether on or off campus we espouse the core value of refinement in our dress, grooming, and manners. Our outward appearance reflects our inner values.

### Dress standards

Clothing should be modest and appropriate for the occasion.

### Grooming standards.

Men and women are to be clean and well-groomed. They are to avoid extremes in clothing, appearance, and hairstyle. Men are to be clean-shaven, although trimmed moustaches are permissible. Students are not to acquire tattoos or body piercings.

Preexisting tattoos should be covered as much as is practical. If women have their ears pierced, they should wear only one pair of earrings. Men do not wear earrings.
Additional dress and grooming standards for specific settings may be required by faculty, coaches, or other university personnel.

**Honor pledge**

I accept the sacred trust placed in me to carry on FBC's heritage of honor in my efforts to become a leader-servant. I freely pledge to abide by the Code of Honor in all of my conduct.

**Appendix D- SPSS Output from Data Set**

**Survey SPSS Data Output**

# IBM SPSS Web Report - Joe Bouchelle Output

## Descriptives- Religious Habits

Descriptives - Descriptive Statistics - December 10, 2015

| Descriptive Statistics Descriptive Statistics, table, 1 levels of column headers and 1 levels of row headers, table with 7 columns and 16 rows | N | Range | Minimum | Maximum | Mean | Std. Deviation |
|---|---|---|---|---|---|---|
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Prayer] | 403 | 6 | 1 | 7 | 6.13 | 1.362 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Scripture Study] | 403 | 6 | 1 | 7 | 5.42 | 1.656 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Family Home Evening] | 403 | 6 | 1 | 7 | 3.41 | 1.581 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Worship Services] | 403 | 6 | 1 | 7 | 4.98 | .676 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Seminary/Institute/Church Class] | 403 | 6 | 1 | 7 | 5.25 | 1.720 |
| Section II- BEFORE you attended college- 1. Please | 403 | 6 | 1 | 7 | 2.37 | 1.005 |

| | | | | | | |
|---|---|---|---|---|---|---|
| indicate how often you typically took part in the following activities. [Attending a Special Worship Center (LDS- Temple) ] | | | | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Listening to Sacred Music] | 403 | 6 | 1 | 7 | 4.49 | 1.551 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Discussing Religion with Friends] | 403 | 6 | 1 | 7 | 4.21 | 1.688 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Reading Other Religious Texts] | 403 | 6 | 1 | 7 | 3.15 | 1.713 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Formal Congregational Visits (LDS-Home or Visiting Teaching)] | 403 | 6 | 1 | 7 | 2.69 | 1.262 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Participating in a Service project] | 403 | 6 | 1 | 7 | 2.91 | 1.172 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Writing in a Personal or Study Journal ] | 403 | 6 | 1 | 7 | 3.57 | 1.978 |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Other faith building activities] | 403 | 6 | 1 | 7 | 3.94 | 1.672 |
| Valid N (listwise) | 403 | | | | | |

## T-Test- Means of Levels of Religiosity Before and During

T-Test - Paired Samples Statistics - December 10, 2015

| Paired Samples Statistics | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college?? | 7.277 | 401 | 1.8843 | .0941 |
| | Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? | 8.065 | 401 | 1.7960 | .0897 |

## T-Test- Before and During Levels of Religiosity-

T-Test - Paired Samples Correlations - December 10, 2015

| Paired Samples Correlations | | N | Correlation | Sig. |
|---|---|---|---|---|
| Pair 1 | T-Test- Levels of Religiosity Before FBC and While at FBC | 401 | .316 | .000 |

## T-Test- Before and While Levels of Religiosity

T-Test - Paired Samples Test - December 10, 2015

| Paired Samples Test | | Paired Differences | | | | | | | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | 95% Confidence Interval of the Difference | | | | |
| | | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | t | df | |
| Pair 1 | Section II- BEFORE you attended college -6. Section III- WHILE you attended college -8 | -.7880 | 2.1535 | .1075 | -.9994 | -.5766 | -7.328 | 400 | .000 |

# T-Test – During and After Religiosity Means

T-Test - Paired Samples Statistics - December 10, 2015

| Paired Samples Statistics Paired Samples Statistics, table, 1 levels of column headers and 2 levels of row headers, table with 6 columns and 4 rows | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? | 8.065 | 402 | 1.7938 | .0895 |
| | Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | 7.134 | 402 | 2.4325 | .1213 |

# T-Test- During and After Correlation

T-Test - Paired Samples Correlations - December 10, 2015

| Paired Samples Correlations Paired Samples Correlations, table, 1 levels of column headers and 2 levels of row headers, table with 5 columns and 3 rows | | N | Correlation | Sig. |
|---|---|---|---|---|
| Pair 1 | Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? & Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | 402 | .405 | .000 |

# T-Test- Levels of Religiosity- During and After Corr.

T-Test - Paired Samples Test - December 10, 2015

| Paired Samples Test | Paired Differences | | | 95% Confidence Interval of the Difference | | | | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|---|
| | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | t | df | |
| Pair 1 Section III- WHILE you attended college -8. Section IV. AFTER you attended college-8. | .9303 | 2.3667 | .1180 | .6983 | 1.1624 | 7.882 | 401 | .000 |

*Paired Samples Test, table, 3 levels of column headers and 2 levels of row headers, table with 10 columns and 5 rows*

# T-Test Before and After Religiosity Means

T-Test - Paired Samples Statistics - December 10, 2015

| Paired Samples Statistics | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college -6 | 7.279 | 402 | 1.8823 | .0939 |
| | Section IV. AFTER you attended college-8. | 7.134 | 402 | 2.4325 | .1213 |

*Paired Samples Statistics, table, 1 levels of column headers and 2 levels of row headers, table with 6 columns and 4 rows*

# T-Test- Before and After Religiosity Correlation

T-Test - Paired Samples Correlations - December 10, 2015

| Paired Samples Correlations | | N | Correlation | Sig. |
|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college -6. BEFORE you attended college & Section IV. AFTER you attended college- | 402 | .099 | .047 |

*Paired Samples Correlations, table, 1 levels of column headers and 2 levels of row headers, table with 5 columns and 3 rows*

# T-Test

## T-Test - Paired Samples Test - December 10, 2015

**Paired Samples Test** Paired Samples Test, table, 3 levels of column headers and 2 levels of row headers, table with 10 columns and 5 rows

| | | Paired Differences | | | | | | | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | 95% Confidence Interval of the Difference | | | | |
| | | Mean | Std. Deviation | Std. Error Mean | Lower | Upper | t | df | |
| Pair 1 | Section II-BEFORE you attended college -6. - Section IV. AFTER you attended college-8. | .1443 | 2.9245 | .1459 | -.1425 | .4310 | .989 | 401 | .323 |

# T-Test- Before and After Personal Prayer

## T-Test - Paired Samples Statistics - December 10, 2015

**Paired Samples Statistics** Paired Samples Statistics, table, 1 levels of column headers and 2 levels of row headers, table with 6 columns and 4 rows

| | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Prayer] | 6.13 | 403 | 1.362 | .068 |
| | Section III- WHILE you attended college - 1. Please indicate how often you typically took part in the following activities while attending college [Personal Prayer] | 6.52 | 403 | 4.787 | .238 |

# T-Test- Before and During- Personal Prayer

## T-Test - Paired Samples Correlations - December 10, 2015

| Paired Samples Correlations — Paired Samples Correlations, table, 1 levels of column headers and 2 levels of row headers, table with 5 columns and 3 rows | | N | Correlation | Sig. |
|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Prayer] & Section III- WHILE you attended college - 1. Please indicate how often you typically took part in the following activities while attending college [Personal Prayer] | 403 | .221 | .000 |

# T-Test- Before and During Personal Prayer

## T-Test - Paired Samples Test - December 10, 2015

| Paired Samples Test — Paired Samples Test, table, 3 levels of column headers and 2 levels of row headers, table with 10 columns and 5 rows | | Paired Differences | | | | | t | df | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|---|---|
| | | Mean | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference | | | | |
| | | | | | Lower | Upper | | | |
| Pair 1 | Section II- BEFORE you attended college- 1. [Personal Prayer] - Section III- WHILE you attended college - 1. [Personal Prayer] | -.387 | 4.679 | .233 | -.845 | .071 | -1.661 | 402 | .098 |

## Oneway - ANOVA - December 10, 2015

Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college??

|  | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| Between Groups | 11.652 | 1 | 11.652 | 3.306 | .070 |
| Within Groups | 1406.173 | 399 | 3.524 |  |  |
| Total | 1417.825 | 400 |  |  |  |

## Oneway - ANOVA - December 10, 2015

Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution?

|  | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| Between Groups | 1.088 | 1 | 1.088 | .339 | .561 |
| Within Groups | 1279.814 | 399 | 3.208 |  |  |
| Total | 1280.903 | 400 |  |  |  |

## Oneway - ANOVA - December 10, 2015

**ANOVA**

Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Prayer]

|  | Sum of Squares | df | Mean Square | F | Sig. |
|---|---|---|---|---|---|
| Between Groups | 229.057 | 9 | 25.451 | 19.327 | .000 |
| Within Groups | 516.217 | 392 | 1.317 |  |  |
| Total | 745.274 | 401 |  |  |  |

# Oneway- Habits of Religiosity

Oneway - ANOVA - December 10, 2015

| ANOVAANOVA, table, 1 levels of column headers and 2 levels of row headers, table with 7 columns and 41 rows | | | | | | |
|---|---|---|---|---|---|---|
| | | Sum of Squares | df | Mean Square | F | Sig. |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Prayer] | Between Groups | 229.057 | 9 | 25.451 | 19.327 | .000 |
| | Within Groups | 516.217 | 392 | 1.317 | | |
| | Total | 745.274 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Personal Scripture Study] | Between Groups | 376.033 | 9 | 41.781 | 22.624 | .000 |
| | Within Groups | 723.920 | 392 | 1.847 | | |
| | Total | 1099.953 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Family Home Evening] | Between Groups | 104.327 | 9 | 11.592 | 5.054 | .000 |
| | Within Groups | 899.125 | 392 | 2.294 | | |
| | Total | 1003.453 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Worship Services] | Between Groups | 36.354 | 9 | 4.039 | 10.736 | .000 |
| | Within Groups | 147.487 | 392 | .376 | | |
| | Total | 183.841 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Seminary/Institute/Church Class] | Between Groups | 122.683 | 9 | 13.631 | 5.027 | .000 |
| | Within Groups | 1062.911 | 392 | 2.712 | | |
| | Total | 1185.595 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Attending a Special Worship Center (LDS-Temple) ] | Between Groups | 27.913 | 9 | 3.101 | 3.218 | .001 |
| | Within Groups | 377.861 | 392 | .964 | | |
| | Total | 405.774 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Listening to Sacred Music] | Between Groups | 109.517 | 9 | 12.169 | 5.566 | .000 |
| | Within Groups | 856.943 | 392 | 2.186 | | |
| | Total | 966.460 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Discussing Religion with | Between Groups | 172.288 | 9 | 19.143 | 7.733 | .000 |
| | Within Groups | 970.391 | 392 | 2.475 | | |
| | Total | 1142.679 | 401 | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| Friends] | | | | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Reading Other Religious Texts] | Between Groups | 111.228 | 9 | 12.359 | 4.572 | .000 |
| | Within Groups | 1059.690 | 392 | 2.703 | | |
| | Total | 1170.918 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Formal Congregational Visits (LDS- Home or Visiting Teaching)] | Between Groups | 57.512 | 9 | 6.390 | 4.302 | .000 |
| | Within Groups | 582.239 | 392 | 1.485 | | |
| | Total | 639.751 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Participating in a Service project] | Between Groups | 32.354 | 9 | 3.595 | 2.716 | .004 |
| | Within Groups | 518.863 | 392 | 1.324 | | |
| | Total | 551.216 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Writing in a Personal or Study Journal ] | Between Groups | 146.670 | 9 | 16.297 | 4.487 | .000 |
| | Within Groups | 1423.879 | 392 | 3.632 | | |
| | Total | 1570.550 | 401 | | | |
| Section II- BEFORE you attended college- 1. Please indicate how often you typically took part in the following activities. [Other faith building activities] | Between Groups | 274.809 | 9 | 30.534 | 14.123 | .000 |
| | Within Groups | 847.510 | 392 | 2.162 | | |
| | Total | 1122.318 | 401 | | | |

# Crosstabs- Current Religious Preference

## Crosstabs - Case Processing Summary - December 10, 2015

| Case Processing Summary Case Processing Summary, table, 3 levels of column headers and 1 levels of row headers, table with 7 columns and 5 rows | | | | | | |
|---|---|---|---|---|---|---|
| | Cases | | | | | |
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Section 1- Demographic Data- 2. What is your current religious preference? * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | 399 | 98.8% | 5 | 1.2% | 404 | 100.0% |

Section 1- Demographic Data- 2. What is your current religious preference? *

Count

| | | Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | | | | | | | | | | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | 1.0 | 2.0 | 3.0 | 4.0 | 5.0 | 6.0 | 7.0 | 8.0 | 9.0 | 10.0 | |
| Section 1- Demographic Data- 2. What is your current religious preference? | LDS | 1 | 10 | 5 | 11 | 23 | 30 | 48 | 91 | 98 | 41 | 358 |
| | Protestant | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 2 |
| | Catholic | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 2 |
| | Non-Demoniational | 3 | 4 | 0 | 2 | 0 | 1 | 2 | 0 | 0 | 1 | 13 |
| | Atheist | 7 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 10 |
| | Other | 2 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 4 |
| | 9 | 4 | 0 | 1 | 0 | 2 | 0 | 1 | 0 | 0 | 1 | 9 |
| | agnostic, Mormon, Buddhist | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| Total | | 18 | 17 | 8 | 14 | 25 | 34 | 51 | 91 | 98 | 43 | 399 |

# Crosstabs

Crosstabs - Case Processing Summary - December 10, 2015

| | Cases | | | | | |
|---|---|---|---|---|---|---|
| | Valid | | Missing | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Section 1- Demographic Data- 2. What is your current religious preference? * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | 399 | 98.8% | 5 | 1.2% | 404 | 100.0% |

# Current Religious Preference by Level of Religiosity

| | | | Section 1- Demographic Data- 2. What is your current religious preference? * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | 1.0 | 2.0 | 3.0 | 4.0 | 5.0 | 6.0 | 7.0 | 8.0 | 9.0 | 10.0 | Total |
| Section 1- Demographic Data- 2. What is your current religious preference? | LDS | Count | 1 | 10 | 5 | 11 | 23 | 30 | 48 | 91 | 98 | 41 | 358 |
| | | % within Section 1-. current religious preference | 0.3% | 2.8% | 1.4% | 3.1% | 6.4% | 8.4% | 13.4% | 25.4% | 27.4% | 11.5% | 100.0% |
| | Protestant | Count | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 0 | 0 | 0 | 2 |
| | | % within Section 1- current religious preference | 0.0% | 0.0% | 0.0% | 50.0% | 0.0% | 50.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% |
| | Catholic | Count | 0 | 0 | 0 | 0 | 0 | 2 | 0 | 0 | 0 | 0 | 2 |
| | | % within Section 1- current religious preference | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% |
| | Non-Demoniational | Count | 3 | 4 | 0 | 2 | 0 | 1 | 2 | 0 | 0 | 1 | 13 |
| | | % within Section 1- current religious preference | 23.1% | 30.8% | 0.0% | 15.4% | 0.0% | 7.7% | 15.4% | 0.0% | 0.0% | 7.7% | 100.0% |
| | Atheist | Count | 7 | 2 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 10 |
| | | % within Section 1- current religious preference | 70.0% | 20.0% | 10.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% |
| | Other | Count | 2 | 1 | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 4 |
| | | % within Section 1- current religious preference | 50.0% | 25.0% | 25.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% |
| | 9 | Count | 4 | 0 | 1 | 0 | 2 | 0 | 1 | 0 | 0 | 1 | 9 |
| | | % within Section 1- current religious preference | 44.4% | 0.0% | 11.1% | 0.0% | 22.2% | 0.0% | 11.1% | 0.0% | 0.0% | 11.1% | 100.0% |
| | agnostic, Mormon, Buddhist | Count | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 |
| | | % within Section 1- current | 100.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 100.0% |

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | religious preference | | | | | | | | | | |
| **Total** | **Count** | 18 | 17 | 8 | 14 | 25 | 34 | 51 | 91 | 98 | 43 | 399 |
| | **% within Section 1- current religious preferenc e?** | 4.5% | 4.3% | 2.0% | 3.5% | 6.3% | 8.5% | 12.8% | 22.8% | 24.6% | 10.8% | 100.0% |

# Crosstabs

<table>
<tr><td colspan="7"><b>Case Processing Summary</b><span style="color:red">Case Processing Summary, table, 3 levels of column headers and 1 levels of row headers, table with 7 columns and 5 rows</span></td></tr>
<tr><td></td><td colspan="6">Cases</td></tr>
<tr><td></td><td colspan="2">Valid</td><td colspan="2">Missing</td><td colspan="2">Total</td></tr>
<tr><td></td><td>N</td><td>Percent</td><td>N</td><td>Percent</td><td>N</td><td>Percent</td></tr>
<tr><td>Section 1- Demographic Data-3. What year did you complete your undergraduate degree?? * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity?</td><td>403</td><td>99.8%</td><td>1</td><td>0.2%</td><td>404</td><td>100.0%</td></tr>
</table>

# AFTER Level of Religiosity by Graduation Year

<table>
<tr><td colspan="14">Section 1- Demographic Data-3. What year did you complete your undergraduate degree?? * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity?</td></tr>
<tr><td colspan="3"></td><td colspan="11">Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity?</td></tr>
<tr><td colspan="3"></td><td>1.0</td><td>2.0</td><td>3.0</td><td>4.0</td><td>5.0</td><td>6.0</td><td>7.0</td><td>8.0</td><td>9.0</td><td>10.0</td><td>Total</td></tr>
<tr><td rowspan="4">What year did you complete your undergraduate degree??</td><td>1971</td><td>Count</td><td>0</td><td>0</td><td>0</td><td>0</td><td>0</td><td>1</td><td>0</td><td>0</td><td>0</td><td>0</td><td>1</td></tr>
<tr><td></td><td>% within Section 1- Grad Year</td><td>0.0%</td><td>0.0%</td><td>0.0%</td><td>0.0%</td><td>0.0%</td><td>100.0%</td><td>0.0%</td><td>0.0%</td><td>0.0%</td><td>0.0%</td><td>100.0%</td></tr>
<tr><td style="color:red">1999</td><td style="color:red">Count</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">0</td><td style="color:red">3</td><td style="color:red">3</td><td style="color:red">1</td><td style="color:red">7</td></tr>
<tr><td></td><td style="color:red">% within Section 1- Grad Year</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">0.0%</td><td style="color:red">42.9%</td><td style="color:red">42.9%</td><td style="color:red">14.3%</td><td style="color:red">100.0%</td></tr>
</table>

| Year | Measure | | | | | | | | | | | |
|------|---------|---|---|---|---|---|---|---|---|---|---|---|
| 2000 | Count | 0 | 1 | 0 | 1 | 1 | 0 | 2 | 1 | 1 | 0 | 7 |
| | % within Section 1- Grad Year | 0.0% | 14.3% | 0.0% | 14.3% | 14.3% | 0.0% | 28.6% | 14.3% | 14.3% | 0.0% | 100.0% |
| 2001 | Count | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 4 |
| | % within Section 1- Grad Year | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 25.0% | 25.0% | 25.0% | 25.0% | 100.0% |
| 2002 | Count | 1 | 1 | 0 | 0 | 0 | 0 | 1 | 2 | 2 | 3 | 10 |
| | % within Section 1- Grad Year | 10.0% | 10.0% | 0.0% | 0.0% | 0.0% | 0.0% | 10.0% | 20.0% | 20.0% | 30.0% | 100.0% |
| 2003 | Count | 1 | 0 | 0 | 0 | 1 | 2 | 2 | 5 | 5 | 4 | 20 |
| | % within Section 1- Grad Year | 5.0% | 0.0% | 0.0% | 0.0% | 5.0% | 10.0% | 10.0% | 25.0% | 25.0% | 20.0% | 100.0% |
| 2004 | Count | 0 | 1 | 0 | 0 | 0 | 2 | 5 | 5 | 2 | 5 | 20 |
| | % within Section 1- Grad Year | 0.0% | 5.0% | 0.0% | 0.0% | 0.0% | 10.0% | 25.0% | 25.0% | 10.0% | 25.0% | 100.0% |
| 2005 | Count | 2 | 2 | 1 | 1 | 4 | 0 | 2 | 4 | 2 | 2 | 20 |
| | % within Section 1- Grad Year | 10.0% | 10.0% | 5.0% | 5.0% | 20.0% | 0.0% | 10.0% | 20.0% | 10.0% | 10.0% | 100.0% |
| 2006 | Count | 0 | 2 | 0 | 3 | 0 | 2 | 5 | 2 | 6 | 6 | 26 |
| | % within Section 1- Grad Year | 0.0% | 7.7% | 0.0% | 11.5% | 0.0% | 7.7% | 19.2% | 7.7% | 23.1% | 23.1% | 100.0% |
| 2007 | Count | 2 | 2 | 1 | 0 | 4 | 1 | 6 | 5 | 11 | 4 | 36 |
| | % within Section 1- Grad Year | 5.6% | 5.6% | 2.8% | 0.0% | 11.1% | 2.8% | 16.7% | 13.9% | 30.6% | 11.1% | 100.0% |
| 2008 | Count | 1 | 1 | 1 | 4 | 2 | 3 | 1 | 9 | 11 | 5 | 38 |
| | % within Section | 2.6% | 2.6% | 2.6% | 10.5% | 5.3% | 7.9% | 2.6% | 23.7% | 28.9% | 13.2% | 100.0% |

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1- Grad Year | | | | | | | | | | | | | |
| 2009 | Count | 0 | 0 | 0 | 0 | 0 | 4 | 4 | 4 | 11 | 2 | 25 |
| | % within Section 1- Grad Year | 0.0% | 0.0% | 0.0% | 0.0% | 0.0% | 16.0% | 16.0% | 16.0% | 44.0% | 8.0% | 100.0% |
| 2010 | Count | 3 | 1 | 0 | 1 | 2 | 3 | 0 | 10 | 7 | 2 | 29 |
| | % within Section 1- Grad Year | 10.3% | 3.4% | 0.0% | 3.4% | 6.9% | 10.3% | 0.0% | 34.5% | 24.1% | 6.9% | 100.0% |
| 2011 | Count | 0 | 0 | 1 | 1 | 4 | 4 | 3 | 12 | 5 | 0 | 30 |
| | % within Section 1- Grad Year | 0.0% | 0.0% | 3.3% | 3.3% | 13.3% | 13.3% | 10.0% | 40.0% | 16.7% | 0.0% | 100.0% |
| 2012 | Count | 2 | 1 | 2 | 0 | 0 | 4 | 5 | 4 | 11 | 1 | 30 |
| | % within Section 1- Grad Year | 6.7% | 3.3% | 6.7% | 0.0% | 0.0% | 13.3% | 16.7% | 13.3% | 36.7% | 3.3% | 100.0% |
| 2013 | Count | 3 | 3 | 1 | 2 | 3 | 3 | 5 | 7 | 7 | 3 | 37 |
| | % within Section 1- Grad Year | 8.1% | 8.1% | 2.7% | 5.4% | 8.1% | 8.1% | 13.5% | 18.9% | 18.9% | 8.1% | 100.0% |
| 2014 | Count | 3 | 1 | 1 | 0 | 2 | 1 | 4 | 11 | 6 | 3 | 32 |
| | % within Section 1- Grad Year | 9.4% | 3.1% | 3.1% | 0.0% | 6.3% | 3.1% | 12.5% | 34.4% | 18.8% | 9.4% | 100.0% |
| 2015 | Count | 1 | 1 | 1 | 1 | 2 | 3 | 5 | 7 | 7 | 1 | 29 |
| | % within Section 1- Grad Year | 3.4% | 3.4% | 3.4% | 3.4% | 6.9% | 10.3% | 17.2% | 24.1% | 24.1% | 3.4% | 100.0% |
| Total | Count | 19 | 17 | 9 | 14 | 25 | 34 | 52 | 92 | 98 | 43 | 403 |
| | % within Section 1- Demographic Data-3. | 4.7% | 4.2% | 2.2% | 3.5% | 6.2% | 8.4% | 12.9% | 22.8% | 24.3% | 10.7% | 100.0% |

| What year did you complete your undergraduate degree? ? | | | | | | | | | | | | |

**Report**

Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college??

| Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? | Mean | N | Std. Deviation |
|---|---|---|---|
| 1.0 | 5.833 | 6 | 3.3116 |
| 2.0 | 5.667 | 3 | 2.5166 |
| 3.0 | 6.000 | 7 | 2.7080 |
| 4.0 | 6.200 | 5 | 1.9235 |
| 5.0 | 6.692 | 13 | 2.2504 |
| 6.0 | 6.526 | 19 | 2.1439 |
| 7.0 | 6.659 | 44 | 2.0792 |
| 8.0 | 6.882 | 110 | 1.6352 |
| 9.0 | 7.651 | 126 | 1.4103 |
| 10.0 | 8.353 | 68 | 1.8987 |
| Total | 7.277 | 401 | 1.8843 |

**Report**

Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution?

| Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college?? | Mean | N | Std. Deviation |
|---|---|---|---|
| 1.0 | 1.000 | 1 | . |
| 2.0 | 7.700 | 10 | 1.7029 |
| 3.0 | 6.182 | 11 | 2.3587 |
| 4.0 | 7.167 | 12 | 2.5166 |
| 5.0 | 7.036 | 28 | 2.1341 |
| 6.0 | 7.510 | 49 | 1.9908 |
| 7.0 | 8.345 | 84 | 1.1667 |
| 8.0 | 8.276 | 98 | 1.2985 |
| 9.0 | 8.286 | 70 | 1.7037 |
| 10.0 | 9.079 | 38 | 2.0186 |
| Total | 8.065 | 401 | 1.7960 |

**Case Processing Summary**

| | Cases | | | | | |
|---|---|---|---|---|---|---|
| | Included | | Excluded | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Section IV.  AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity?   * Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? | 402 | 99.5% | 2 | 0.5% | 404 | 100.0% |

**Report**

| Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution? | Mean | N | Std. Deviation |
|---|---|---|---|
| 1.0 | 3.333 | 6 | 3.5024 |
| 2.0 | 5.333 | 3 | 2.0817 |
| 3.0 | 3.571 | 7 | 1.9881 |
| 4.0 | 4.800 | 5 | 3.1145 |
| 5.0 | 4.846 | 13 | 2.3038 |
| 6.0 | 6.474 | 19 | 2.3421 |
| 7.0 | 6.045 | 44 | 2.2511 |
| 8.0 | 7.225 | 111 | 2.0919 |
| 9.0 | 7.984 | 126 | 1.6637 |
| 10.0 | 7.691 | 68 | 2.9385 |
| Total | 7.134 | 402 | 2.4325 |

**Case Processing Summary**

| | Cases | | | | | |
|---|---|---|---|---|---|---|
| | Included | | Excluded | | Total | |
| | N | Percent | N | Percent | N | Percent |
| Section II- BEFORE you attended college -6. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity just BEFORE you attended college??   * Section I- Demographic Data- 1. What was your age as of November 1, 2015? | 402 | 99.5% | 2 | 0.5% | 404 | 100.0% |

**Demographic- Age as of November 1, 2015**

| Section I- Demographic Data- 1. What was your age as of November 1, 2015? | Mean | N | Std. Deviation |
|---|---|---|---|
| | 8.222 | 9 | 1.2019 |
| 21 | 7.000 | 3 | 1.0000 |
| 22 | 5.286 | 7 | 1.3801 |
| 23 | 6.632 | 19 | 2.4768 |
| 24 | 7.000 | 13 | 1.8708 |
| 25 | 7.538 | 26 | 1.8597 |
| 26 | 6.412 | 34 | 2.1619 |
| 27 | 7.278 | 36 | 1.6837 |
| 28 | 7.828 | 29 | 1.6272 |
| 29 | 7.303 | 33 | 1.7586 |
| 30 | 7.148 | 27 | 1.7476 |
| 30-35 | 6.000 | 1 | . |
| 31 | 7.130 | 23 | 1.9611 |
| 32 | 6.857 | 21 | 1.7113 |
| 33 | 7.588 | 34 | 1.1837 |
| 34 | 7.762 | 21 | 2.3855 |
| 35 | 7.611 | 18 | 2.0619 |
| 36 | 7.300 | 10 | 1.8288 |
| 37 | 7.000 | 12 | 1.9069 |
| 38 | 8.714 | 7 | 1.3801 |

| | | | |
|---|---|---|---|
| 39 | 7.250 | 4 | 2.8723 |
| 40 | 9.000 | 4 | 1.4142 |
| 41 | 9.333 | 3 | .5774 |
| 42 | 6.000 | 4 | 2.1602 |
| 45 | 8.000 | 1 | . |
| 52 | 8.000 | 1 | . |
| 55 | 9.000 | 1 | . |
| 66 | 8.000 | 1 | . |
| Total | 7.279 | 402 | 1.8823 |

**Statistics**

| | | Section I- Demographic Data- 1. What was your age as of November 1, 2015? | Section 1- Demographic Data-3. What year did you complete your undergraduate degree?? | Section 1- Demographic Data- 5. What was your cumulative undergraduate GPA? |
|---|---|---|---|---|
| N | Valid | 393 | 401 | 397 |
| | Missing | 11 | 3 | 7 |
| Mean | | 30.11 | 2008.75 | 2.15 |
| Median | | 29.00 | 2009.00 | 2.00 |
| Mode | | 27 | 2008 | 1 |
| Range | | 45 | 44 | 5 |
| Minimum | | 21 | 1971 | 1 |
| Maximum | | 66 | 2015 | 6 |

**Section I- Demographic Data- 1. What was your age as of November 1, 2015?**

|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | 21 | 3 | .7 | .8 | .8 |
|  | 22 | 7 | 1.7 | 1.8 | 2.5 |
|  | 23 | 19 | 4.7 | 4.8 | 7.4 |
|  | 24 | 13 | 3.2 | 3.3 | 10.7 |
|  | 25 | 26 | 6.4 | 6.6 | 17.3 |
|  | 26 | 34 | 8.4 | 8.7 | 26.0 |
|  | 27 | 36 | 8.9 | 9.2 | 35.1 |
|  | 28 | 29 | 7.2 | 7.4 | 42.5 |
|  | 29 | 33 | 8.2 | 8.4 | 50.9 |
|  | 30 | 27 | 6.7 | 6.9 | 57.8 |
|  | 31 | 23 | 5.7 | 5.9 | 63.6 |
|  | 32 | 21 | 5.2 | 5.3 | 69.0 |
|  | 33 | 34 | 8.4 | 8.7 | 77.6 |
|  | 34 | 21 | 5.2 | 5.3 | 83.0 |
|  | 35 | 18 | 4.5 | 4.6 | 87.5 |
|  | 36 | 11 | 2.7 | 2.8 | 90.3 |
|  | 37 | 12 | 3.0 | 3.1 | 93.4 |
|  | 38 | 7 | 1.7 | 1.8 | 95.2 |
|  | 39 | 4 | 1.0 | 1.0 | 96.2 |
|  | 40 | 4 | 1.0 | 1.0 | 97.2 |
|  | 41 | 3 | .7 | .8 | 98.0 |
|  | 42 | 4 | 1.0 | 1.0 | 99.0 |
|  | 45 | 1 | .2 | .3 | 99.2 |
|  | 52 | 1 | .2 | .3 | 99.5 |
|  | 55 | 1 | .2 | .3 | 99.7 |
|  | 66 | 1 | .2 | .3 | 100.0 |
|  | Total | 393 | 97.3 | 100.0 |  |
| Missing | System | 11 | 2.7 |  |  |
| Total |  | 404 | 100.0 |  |  |

**Section 1- Demographic Data-3. What year did you complete your undergraduate degree??**

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | 1971 | 1 | .2 | .2 | .2 |
| | 1999 | 7 | 1.7 | 1.7 | 2.0 |
| | 2000 | 7 | 1.7 | 1.7 | 3.7 |
| | 2001 | 4 | 1.0 | 1.0 | 4.7 |
| | 2002 | 10 | 2.5 | 2.5 | 7.2 |
| | 2003 | 20 | 5.0 | 5.0 | 12.2 |
| | 2004 | 20 | 5.0 | 5.0 | 17.2 |
| | 2005 | 20 | 5.0 | 5.0 | 22.2 |
| | 2006 | 26 | 6.4 | 6.5 | 28.7 |
| | 2007 | 36 | 8.9 | 9.0 | 37.7 |
| | 2008 | 38 | 9.4 | 9.5 | 47.1 |
| | 2009 | 25 | 6.2 | 6.2 | 53.4 |
| | 2010 | 29 | 7.2 | 7.2 | 60.6 |
| | 2011 | 30 | 7.4 | 7.5 | 68.1 |
| | 2012 | 30 | 7.4 | 7.5 | 75.6 |
| | 2013 | 37 | 9.2 | 9.2 | 84.8 |
| | 2014 | 32 | 7.9 | 8.0 | 92.8 |
| | 2015 | 29 | 7.2 | 7.2 | 100.0 |
| | Total | 401 | 99.3 | 100.0 | |
| Missing | System | 3 | .7 | | |
| Total | | 404 | 100.0 | | |

**Section 1- Demographic Data- 5. What was your cumulative undergraduate GPA?**

|  |  | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | 1 | 139 | 34.4 | 35.0 | 35.0 |
|  | 2 | 116 | 28.7 | 29.2 | 64.2 |
|  | 3 | 99 | 24.5 | 24.9 | 89.2 |
|  | 4 | 32 | 7.9 | 8.1 | 97.2 |
|  | 5 | 10 | 2.5 | 2.5 | 99.7 |
|  | 6 | 1 | .2 | .3 | 100.0 |
|  | Total | 397 | 98.3 | 100.0 |  |
| Missing | 99 | 6 | 1.5 |  |  |
|  | System | 1 | .2 |  |  |
|  | Total | 7 | 1.7 |  |  |
| Total |  | 404 | 100.0 |  |  |

**Case Processing Summary**

|  | Cases | | | | | |
|---|---|---|---|---|---|---|
|  | Valid | | Missing | | Total | |
|  | N | Percent | N | Percent | N | Percent |
| Section III- WHILE you attended college -8. On a scale from 1 to 10, with 1 being lowest and 10 being highest, how would you rate your religiosity when you graduated from your undergraduate institution?  * Section IV. AFTER you attended college-8. On a scale of 1 to 10, with 1 being the lowest and 10 being the highest, how would you rate your current state of religiosity? | 402 | 99.5% | 2 | 0.5% | 404 | 100.0% |

**Chi-Square Tests- Correlation of Religiosity to Peers**

| | Value | df | Asymptotic Significance (2-sided) |
|---|---|---|---|
| Pearson Chi-Square | 301.021[a] | 81 | .000 |
| Likelihood Ratio | 224.452 | 81 | .000 |
| Linear-by-Linear Association | 65.748 | 1 | .000 |
| N of Valid Cases | 402 | | |

a. 77 cells (77.0%) have expected count less than 5. The minimum expected count is .07.

**Paired Samples Statistics**

| | | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Section II- BEFORE you attended college- 5. During this time, did you consider your religiosity in relation to your peers to be: | 3.28 | 396 | 1.045 | .052 |
| | Section III- WHILE you attended college- 7. During that time, did you consider your religiosity in relation to your peers to be: | 3.86 | 396 | .812 | .041 |
| Pair 2 | Section III- WHILE you attended college- 7. During that time, did you consider your religiosity in relation to your peers to be: | 3.86 | 396 | .812 | .041 |
| | Section IV- After You Attended College- 7. During this time, do you consider your religiosity in relation to your peers to be: | 3.64 | 396 | 1.090 | .055 |
| Pair 3 | Section II- BEFORE you attended college- 5. During this time, did you consider your religiosity in relation to your peers to be: | 3.28 | 399 | 1.040 | .052 |
| | Section IV- After You Attended College- 7. During this time, do you consider your religiosity in relation to your peers to be: | 3.64 | 399 | 1.089 | .055 |

**Appendix E**

**Compendium of Tables**

Table 1- Demographic Data- Age Ranges

| Age | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| **21** | 3 | 0.7 | 0.8 | 0.8 |
| **22** | 7 | 1.7 | 1.8 | 2.5 |
| **23** | 19 | 4.7 | 4.8 | 7.4 |
| **24** | 13 | 3.2 | 3.3 | 10.7 |
| **25** | 26 | 6.4 | 6.6 | 17.3 |
| **26** | 34 | 8.4 | 8.7 | 26 |
| **27** | 36 | 8.9 | 9.2 | 35.1 |
| **28** | 29 | 7.2 | 7.4 | 42.5 |
| **29** | 33 | 8.2 | 8.4 | 50.9 |
| **30** | 27 | 6.7 | 6.9 | 57.8 |
| **31** | 23 | 5.7 | 5.9 | 63.6 |
| **32** | 21 | 5.2 | 5.3 | 69 |
| **33** | 34 | 8.4 | 8.7 | 77.6 |
| **34** | 21 | 5.2 | 5.3 | 83 |
| **35** | 18 | 4.5 | 4.6 | 87.5 |
| **36** | 11 | 2.7 | 2.8 | 90.3 |
| **37** | 12 | 3 | 3.1 | 93.4 |
| **38** | 7 | 1.7 | 1.8 | 95.2 |
| **39** | 4 | 1 | 1 | 96.2 |
| **40** | 4 | 1 | 1 | 97.2 |
| **41** | 3 | 0.7 | 0.8 | 98 |
| **42** | 4 | 1 | 1 | 99 |
| 45 | 1 | 0.2 | 0.3 | 99.2 |
| 52 | 1 | 0.2 | 0.3 | 99.5 |
| 55 | 1 | 0.2 | 0.3 | 99.7 |
| 66 | 1 | 0.2 | 0.3 | 100 |
| Total | 393 | 97.3 | 100 | |
| Missing | 11 | 2.7 | | |
| Total | 404 | 100 | | |

Table 2: Year of Undergraduate Completion

| Grad Year | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1971 | 1 | 0.2 | 0.2 | 0.2 |
| 1999 | 7 | 1.7 | 1.7 | 2 |
| 2000 | 7 | 1.7 | 1.7 | 3.7 |
| 2001 | 4 | 1 | 1 | 4.7 |
| 2002 | 10 | 2.5 | 2.5 | 7.2 |
| 2003 | 20 | 5 | 5 | 12.2 |
| 2004 | 20 | 5 | 5 | 17.2 |
| 2005 | 20 | 5 | 5 | 22.2 |
| 2006 | 26 | 6.4 | 6.5 | 28.7 |
| 2007 | 36 | 8.9 | 9 | 37.7 |
| 2008 | 38 | 9.4 | 9.5 | 47.1 |
| 2009 | 25 | 6.2 | 6.2 | 53.4 |
| 2010 | 29 | 7.2 | 7.2 | 60.6 |
| 2011 | 30 | 7.4 | 7.5 | 68.1 |
| 2012 | 30 | 7.4 | 7.5 | 75.6 |
| 2013 | 37 | 9.2 | 9.2 | 84.8 |
| 2014 | 32 | 7.9 | 8 | 92.8 |
| 2015 | 29 | 7.2 | 7.2 | 100 |
| Total | 401 | | 99.3 | 100 |
| Missing | 3 | 0.7 | | |
| Total | 404 | 100 | | |

**Table 3- Average Levels of Religiosity by Class**

| Row Labels | Average Before FBC | Average During FBC | Average After FBC |
|---|---|---|---|
| **1999** | 8.14 | 8.86 | 8.71 |
| **2000** | 6.86 | 7.86 | 6.00 |
| **2001** | 7.00 | 8.50 | 8.50 |
| **2002** | 7.78 | 8.40 | 7.40 |
| **2003** | 7.68 | 8.10 | 7.84 |
| **2004** | 7.21 | 8.63 | 7.74 |
| **2005** | 7.50 | 8.15 | 5.85 |
| **2006** | 7.08 | 8.04 | 7.42 |
| **2007** | 7.47 | 8.19 | 7.11 |
| **2008** | 7.84 | 7.92 | 7.32 |
| **2009** | 7.92 | 8.44 | 8.12 |
| **2010** | 7.66 | 8.21 | 6.90 |
| **2011** | 6.70 | 7.93 | 7.10 |
| **2012** | 6.94 | 7.55 | 6.97 |
| **2013** | 6.89 | 7.57 | 6.41 |
| **2014** | 6.78 | 8.06 | 7.00 |
| **2015** | 6.69 | 8.10 | 6.97 |
| **Grand Total** | **7.27** | **8.06** | **7.13** |

**Table 4- Average Level of Religiosity in Class Groups**

| Class Yr. Groups | Num. of Grads | Average of Before FBC | Average of During FBC | Average of After FBC |
|---|---|---|---|---|
| **1999-2005** | 87 | 7.49 | 8.33 | 7.24 |
| **2006-2010** | 154 | 7.60 | 8.14 | 7.34 |
| **2011-2015** | 160 | 6.82 | 7.83 | 6.87 |

**Table 5- Religiosity by Gender**

| Row Labels | Number | Average of Before FBC | Average of During FBC | Average of After FBC |
|---|---|---|---|---|
| **Female** | 263 | 7.13 | 8.10 | 7.35 |
| **Male** | 137 | 7.51 | 8.00 | 6.75 |
| **(blank)** | 1 | 9.00 | 5.00 | 2.00 |
| **Grand Total** | **401** | **7.27** | **8.06** | **7.13** |

**Table 6- Grade Point Averages of Respondents**

| GPA Ranges | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1 (3.7-4.0) | 139 | 34.4 | 35 | 35 |
| 2 (3.4-3.69) | 116 | 28.7 | 29.2 | 64.2 |
| 3 (3.0-3.39) | 99 | 24.5 | 24.9 | 89.2 |
| 4 (2.7-2.99) | 32 | 7.9 | 8.1 | 97.2 |
| 5 (2.4-2.69) | 10 | 2.5 | 2.5 | 99.7 |
| 6 (2,0-2.39) | 1 | 0.2 | 0.3 | 100 |
| Total | 397 | 98.3 | 100 | |
| Missing | 6 | 1.5 | | |
| System | 1 | 0.2 | | |
| Total | 7 | 1.7 | | |
| Total | 404 | 100 | | |

**Table 7- Paired Sample T-Test of Reported Levels of Religiosity**

| Times | Number | Significance |
|---|---|---|
| Before- During | 401 | sig. < .005 |
| During- After | 402 | sig. < .005 |
| Before- After | 402 | sig = .047 or >.005 |

**Table 8- Numbers of Increase and Decrease in Self-reported Religiosity Means**

| | Before to During | Avg. of Before to During | During to After | Avg. of During to After |
|---|---|---|---|---|
| Increase | 223 | 2.20 | 80 | 1.80 |
| Decrease | 70 | -2.49 | 189 | -2.69 |
| No Change | 108 | 0.00 | 132 | 0.00 |
| Total | 401 | | 401 | |

**Table 9- Paired Sample Statistics- Religiosity in Relation to Peers**

| Pairs | Times of Religiosity with Peers | Mean | N | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Pair 1 | Before you attended college- Religiosity w/ Peers | 3.28 | 396 | 1.045 | 0.052 |
| | While you attended college- Religiosity w/ Peers | 3.86 | 396 | 0.812 | 0.041 |
| Pair 2 | While you attended college- Religiosity w/ Peers | 3.86 | 396 | 0.812 | 0.041 |
| | After You Attended College- Religiosity w/ Peers | 3.64 | 396 | 1.09 | 0.055 |
| Pair 3 | Before you attended college-Religiosity w/ Peers | 3.28 | 399 | 1.04 | 0.052 |
| | After You Attended College- Religiosity w/ Peers | 3.64 | 399 | 1.089 | 0.055 |

**Table 10- Level of Self-reported Religiosity- Means Before and After**

| | Number Before FBC to After FBC | Average Difference from Before FBC to After FBC |
|---|---|---|
| **Number Showing Increase** | 175 | Increase of 2.33 |
| **Number Showing Decrease** | 142 | Decrease of 3.20 |
| **Number Showing No Change** | <u>84</u> | 0.00 (No change) |
| **Total:** | **401** | |

**Table 11- Contributing Factors to Religiosity at Various Reporting Times**

| Time | CES | Family | Friends and Assoc. | LDS Environment | Local Church Leaders | Personal Religious Habits | Other |
|---|---|---|---|---|---|---|---|
| Before FBC Num. | 183 | 329 | 189 | 122 | 139 | 270 | 0 |
| During FBC Num. | 235 | 134 | 323 | 315 | 184 | 313 | 0 |
| After FBC Num. | 45 | 286 | 177 | 71 | 108 | 336 | 2 |